



Position Statement of Dayton Christian School on Marriage, Divorce and Remarriage

Goal: To support God's plan for the family and the permanency of the marriage relationship.

1. Principles of Marriage:

- A. Marriage was instituted by God (Gen 2:18, 24 and Matt. 19:6).
- B. Marriage is a monogamous relationship – God gave Adam just one wife (Gen. 2:22).
- C. Marriage is to be a heterosexual relationship (Gen.1:27, 28; 2:22).
- D. Marriage involves the leaving of one's own parents in order to establish a new family as a married couple (Gen. 2:24).
- E. Marriage is intended by God to be a relationship which binds a couple until death (Mark 10:9; I Cor. 7:39; Romans 7:2-3).
- F. Marriage involves role relationships (Eph. 5:22 28, I Cor. 11:3).
- G. Marriage is a picture of His work of redemption for mankind (Rom. 7:1 6, Eph. 5:22 27).
- H. Marriage involves a vow before man and God (Ecc. 5: 4 6).

2. Principles Regarding Separation/Divorce/Remarriage:

A. Separation:

- 1. Separation of any kind shall always be with the view to reconciliation and the restoration of the marriage relationship (I Cor. 7:11, Rom. 2:18, Eph. 4:31 32).
- 2. Separation may be necessary to insure the safety or wellbeing of a spouse and/or children.
- 3. Separation may occur as a result of an unbelieving spouse who chooses to leave a believing spouse (I Cor. 7:15).

B. Divorce:

- 1. God hates divorce (Mal. 2:13 16).
- 2. Jesus confirms God's plan for marriage by repeating the statement of Gen. 2:24, "So they are no longer two but one flesh. What therefore God has joined together, let not man separate." (Matt. 19:6).

3. Jesus teaches against divorce (Matt. 19:6, Mark 10:9); however, Jesus permitted divorce in the event of sexual immorality (Matt. 19:9).

4. Paul also teaches against divorce (I Cor. 7:10-13); however, Paul also permitted divorce in the event an unbelieving partner abandons a believing spouse. (I Cor. 7:15-16)

C. Remarriage:

1. God's original pattern for marriage requires that one cleave (glued) to his/her spouse becoming one flesh (Gen. 2:24).

2. It is God's desire that the death of one spouse is the only thing that dissolves the permanent (one flesh) relationship (Romans 7:3; I Cor. 7:39; Matt. 19:6). However, when divorce occurs because of (i) sexual immorality by a person's spouse as described by Jesus (Matt. 19:6) or (ii) abandonment of a believing spouse by a nonbelieving spouse as described by Paul (I Cor. 7:15), then the permanent relationship is dissolved, and the non-offending spouse is permitted to remarry. Jesus teaches that if a man divorces (other than for his spouse's sexual immorality (Matt. 19:9)) and remarries he commits adultery (Mark 10:11).

3. Paul teaches that unless the believing spouse has been abandoned by an unbelieving spouse (I Cor. 7:15), the believer that is divorced or separated has only two options: (i) remain permanently unmarried until the death of the spouse, or (ii) reconciliation with the spouse (I Cor. 7:10,11).

3. Other Principles and Biblical commands relating to Divorce:

A. God commands the husband love his wife unconditionally, as Christ loves the church, in spite of her impurities or failures (Eph. 5:25-26).

B. God commands the wife to submit to her husband as to the Lord (Eph. 5:22).

C. A divorce between two believers (except in the event of sexual immorality) violates the command of I Cor. 6:1-8, which forbids believers to go to law against one another before unbelievers.

D. Ecc. 5:4-6 underlines the seriousness of breaking a vow before God.

E. Forgiveness up to "70 times 7" in the same day for the same offence is required of all believers (Matt. 18:22).

F. Any form of vengeance is forbidden in Scripture (Rom. 12:19, Heb. 10:30).

G. Divorce could negate God's call to suffer for righteousness sake (I Peter 2:20-21, I Peter 4:12-14).

H. One must recognize that no conflict is too great for God to reconcile (Mark 9:23, Matt. 19:26, Mark 10:27).

4. In light of the previous stated principles and in light of the principle of a higher calling (James 3:1), the following are the appointment, hiring and retention policies in reference to a DCS Board Member, Administrator, Faculty and Head Coaches (all as designated by the Board) (hereinafter referred to as a member of the “Board Designated Group (“BDG”))”):

A. Separation:

1. If separation occurs while serving as a member of the BDG, and there is a demonstrated desire for restoration, the person can remain in that position.
2. If the person is not committed to restoration, then the person would be asked to resign.
3. Candidates for a position as a member of the BDG who are separated will require additional discussion.

B. Divorce:

1. If initiated by a member of the BDG, then he/she should be dismissed, unless his/her spouse has engaged in sexual immorality or is an unbeliever who has abandoned the marriage.
2. If initiated by the spouse, then evaluation should be undertaken to assess and give counsel to the member of the BDG, relative to his/her part in the conflict. If the member of the BDG is not seeking to restore the marriage relationship, etc., he/she shall be dismissed.
3. New candidates seeking to be a member of the BDG who are divorced usually will not be considered, unless the divorce was for reasons of sexual immorality by his/her former spouse or abandonment by a non-believing spouse.

C. Remarriage

1. Remarriage, with a different spouse, where the former spouse is still living, will disqualify an individual from the position of a member of the BDG, unless the divorce from his/her former spouse was based on the former spouse’s sexual immorality, or his/her former spouse was an unbeliever who abandoned the marital relationship.
2. If a member of the BDG marries or is married to a divorced person while the former spouse of such person is still living, the member of the BDG will be dismissed, unless the divorce was for reason of sexual immorality by the person’s former spouse or that person’s former spouse was an unbeliever who abandoned the marital relationship.
3. If a new candidate seeking a position as a member of the BDG, is married to a divorced person while that person’s former spouse is still living, the new candidate will not be considered, unless the divorce was for reason of sexual immorality or abandonment by a non-believing spouse.

5. General Statement:

A. Sin is sin and all sin can be forgiven (Jer. 1:34). Certain sins though have consequences that are greater than others (I Cor. 6:18).

B. Divorced and remarried people need to commit to be rebuilders, allowing God to use their experiences in a positive way to help others from making similar mistakes.

6. Any question about the application of these policies will be determined by the DCS Board of Trustees.

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Dayton Christian School Position Paper on Transgenderism and Homosexuality

I. Introductory message regarding the necessity and reason for this paper

Thoughts and opinions regarding human sexuality and gender identity have been sources of extensive debate and discussion within our culture for decades. However, there has been an increased focus upon homosexuality, transgenderism, and other permutations along the LGBTIQ+ spectrum as it regards the public and private rights of those who identify with these lifestyles.

The policies and practices of numerous societal institutions and industries have been sought more frequently as cultural opinions and sympathies have evolved and shifted.

Dayton Christian School would like to take this opportunity to clearly and unequivocally state its position on these matters, based upon a singular, unwavering commitment to carefully interpret and adhere to God's divine mandates for human living as stated within Holy Scripture.

II. Foundational declaration on the school's core beliefs as referenced in its statement of faith

Dayton Christian's [Statement of Faith](#) is anchored by our core belief that there is one God who is eternally existent in three persons: Father, Son, and Holy Spirit (Genesis 1:1; Matthew 3:16-17, John 10:30, 37-38), and that only the Bible is his inspired, infallible, and authoritative Word (II Peter 1:21).

We affirm the Scriptures' claims about itself to be God's sole source of all "teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (II Timothy 3:16-17).

We believe that the God of the Bible is the one true and living God (Isaiah 45:5-12) and that he is all knowing/wise (Isaiah 40:28, Psalm 147:5, Romans 11:33-36, I John 3:20), all powerful (Colossians 1:16, Hebrews 1:3, Revelation 19:6), universally present (Psalm 139:7, Revelation 1:8), altogether perfect, and eternally good (Psalm 100:5, James 1:13, 17).

We believe that God's omniscience, omnipotence, omnipresence, and omnibenevolence are unchanging (Job 23:13, Hebrews 13:8) and that He alone is the root source for all human flourishing (James 1:17).

We believe that God perfectly demonstrated his wisdom, power, presence and goodness when he spoke Creation into existence in six literal days (Genesis 1:1-31).

III. Affirmation and articulation of the Biblical stance on human sexuality

a. Establishment of physical order of gender in Biblical creation story, humankind's fall, and God's redemptive plan.

The Bible says God created the first man and woman on the sixth day and that they were uniquely made in God's image (Genesis 1:26-27) and distinctly identified as male and female (Genesis 5:2).

It was in this moment that God clearly identified specifically designed roles for gender, marriage, procreation, and stewardship of the earth.

Despite God's safe boundaries and the full provision of his bounty and blessings, the first woman, Eve, and the first man, Adam, listened to the serpent Satan's lies and rebelled against the command not to eat of the Tree of the Knowledge of Good and Evil (Genesis 3:1-8).

Here, sin first entered the world, resulting in Adam and Eve's banishment from the Garden of Eden and the establishment of a curse separating man from God and introducing death and destruction to humankind and the decay of all creation. (Genesis 3:16-24).

However, God did not forsake humanity when he pronounced an additional curse on Satan with the promise that one day a descendant of the first man and woman would destroy him and restore God's created order (Genesis 3:14-16).

God would eventually fulfill his promise by sending his only Son, Jesus, to earth to destroy the curse of sin. Jesus was born of the Virgin Mary, lived a sinless life, died at the hands of sinful men, and absorbed the fullness of God's wrath as the atonement for all humanity's sin. He died and was buried, rose from the grave after three days, ascended into heaven, and promised to return for all who believe in him and restore a new heaven and earth (John 3:16; Acts 1:9-12).

This story vividly demonstrates several more of God's unchanging qualities such as sinless perfection (Hebrews 4:15), justice (Deuteronomy 32:4), mercy, and love (Micah 7:18). His established plan to counteract the devil's schemes also reveals God's sovereign command over the affairs of men, angels, time and universal creation (Isaiah 46:10).

This accounting of creation and the subsequent fall and curse are vital to gain a proper understanding of why the current culture finds itself in a perpetual state of conflict and confusion.

Every man and woman since Adam and Eve has been born with a sinful nature and falls far short of God's standard of perfection (Romans 3:23). All attempts to attain this perfection through religious effort, circumvention of God's established order, or simple

denial or rejection of God's plan of redemption results in the loss of God's present blessings and ensures one's eternal damnation (John 5:28-29).

We believe that the blood of Jesus Christ shed on the cross provides the sole basis for the forgiveness of sin. Therefore, the only means of salvation is belief in Christ's substitutional death and resurrection (Acts 4:12, 13:38-39, I Corinthians 15:1-4, Romans 4:4-5, John 3:16, Ephesians 2:8-9, Acts 16:31, Ephesians 1:4-5).

i. Scripture's stance on human sexuality

The Genesis account clearly established that God is the originator and designer of human sexuality, and he is the ultimate authority for how men and women are to steward his heavenly gift (Genesis 1:26-28, 2:18-24).

However, the curse brought on by man's rebellion extended far beyond the garden as men and women immediately began to challenge and reject God's authority over sex as it relates to gender identity, roles, and behaviors. This rejection has continued to our present day.

Nevertheless, God in His love and sovereign wisdom, not only provided His only Son as the source for sin's atonement, but he also provided his Word as the ultimate authority and guide on this subject.

As written in Dayton Christian's Statement of Faith, we believe God's plan for human sexuality is to be expressed only within the context of marriage, that God created man and woman as unique biological persons made to complete each other. God instituted monogamous marriage between male and female as the foundation of the family and the basic structure of human society. For this reason, we believe that marriage is exclusively the union of one genetic male and one genetic female (Genesis 2:24; Matthew 19:5-6; Mark 10:6-9; Romans 1:26-27; 1 Corinthians 6:9).

Though the scope of this document intends to address the Biblical view of transgenderism and same-sex behavior, it should be understood that Scripture clearly prohibits all sexual activity outside of the boundaries of marriage between one man and one woman, regardless of one's orientation (Hebrews 13:4).

ii. Scripture's stance on transgenderism and same-sex behavior

The Bible does not shy away from the subject of human sexuality, nor is it vague about articulating God's protective boundaries concerning both sexual ideation and actual behavior (Matthew 5:27-30).

The Bible first weighs in on the issue of transgenderism in Deuteronomy 22:5, which says, “A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the Lord your God.”

Here, God's word makes it explicitly clear that his chosen people were not to dress or ultimately present themselves as anything other than their biological sex. This portion of the Mosaic law was not meant to be interpreted simplistically with regard to clothing choices. Rather, it pointed back to the importance of God's defined order of his image bearers as both male and female (Genesis 1:27).

Liberal arguments hold the view that this command only applied to the Israelites of Moses' day and is no longer relevant in modern culture.

However, Jesus himself affirmed the originally created order of distinction when he rebuked the Pharisees in Matthew 19 saying, “Have you not read that he who created them from the beginning made them male and female?” (Matthew 19:3-6)

Scripture repeatedly reinforces the fact that men and women hold a unique place within God's creative plan and design.

In Psalm 8, King David writes that humanity was made “a little lower than the heavenly beings and crowned him with glory and honor” (Psalm 8:3-8). Later in Psalm 139, he writes that we are “fearfully and wonderfully made” and that God even knew us and the plans he had for us before we were even born (Psalm 139:13-16).

To understand the sacred importance of this divine order is to understand the value and significance God places upon every human life. Conversely, any attempt to oppose or redefine this order is to embrace a lie that corrupts God's design and ultimately leads to the destruction of the culture, the family, and the soul. Therefore, we must reject any notion which suggests that transgenderism in any form is compatible with the teachings of orthodox Christian doctrine.

Mosaic law also clearly prohibited same-sex activity (Leviticus 18:22, 20:13), though, once again, liberal teaching seeks to discount these early commands as outdated and irrelevant, similar to other commands concerning food (Mark 7:19), holy days (Romans 14:5-6), and animal sacrifice (Hebrews 10:1-18).

Despite these arguments, Scripture does not provide any Old or New Testament reference indicating an alteration of these rules or a revised stance on God's mandates against homosexuality. Rather, standards for governing sexual thoughts and behaviors are referenced frequently throughout the whole of Scripture (1 Corinthians 6:9-11, Romans 1:18-32, Jude 7, 1 Timothy 1:10).

The order that Jesus affirms in Matthew 19:4-6 and Mark 10:6-9 not only echoes Genesis 1:27, but it also reveals that the complementary roles of men and women (Genesis 2:21-24) are intended to point to the oneness of the relationship God has with His church. Sexuality within the bounds of marriage between one man and one woman leads to greater worship of the One who authored its existence.

This is why the Bible speaks so clearly and emphatically about the importance and seriousness of sexual purity and God's promised judgment for anything that pollutes or defiles what is intended for our good and his glory.

Therefore, we clearly affirm the Biblical stance that God neither condones nor blesses transgendered and/or same-sex behavior, and that His judgment awaits all whom willingly choose to reject this teaching, fail to repent of their sins, and accept His redemptive gift of salvation.

IV. Dayton Christian's Approach to Transgenderism & Homosexuality

a. Acknowledgement of the reality of the struggle of same-sex attraction & gender dysphoria.

Though God's word clearly lays out his plans and rules for human flourishing, we must understand that every individual has fallen short of his standard of perfection (Romans 3:23) and is in need of his forgiveness, mercy, and grace.

We acknowledge that many within our community, church, and school undoubtedly wrestle with all manner of sexual sin (including same-sex attraction) and struggle with gender dysphoria (the feeling that they are a different gender than their biological sex).

We remain steadfast in our commitment to love the individuals God has brought into our midst, yet without compromising our commitment to uphold Biblical truth.

Modern culture often couches sexuality and gender in terms of "identity," and that to deny or suppress one's natural feelings or inclinations is ultimately harmful and damaging.

Though we understand that these are complex issues, the good news of the Gospel of Jesus Christ counters this argument at its very roots. At its heart, the idea that it is harmful to deny ourselves of pleasure that God has expressly forbidden is a lie that originated from Satan himself in the garden (Genesis 3:1-5), casting doubt on God's good intentions for His children. Though sin may indeed be pleasurable, its benefit is only "for a season" (Hebrews 11:25), and ultimately leads to our destruction and damnation (Romans 6:23).

As is written in our Statement of Faith, we believe that the blood of Jesus Christ, shed on the cross, provides the sole basis for the forgiveness of sin. Therefore, the only means to salvation is belief in Christ's substitutional death and resurrection (Acts 4:12, 13:38-39, I Corinthians 15:1-4, Romans 4:4-4, 5:1, John 3:16, Ephesians 2:8-9, Acts 16:31, Ephesians 1:4-5).

God requires each of us to agree with His definitions of sin and confess that we are hopelessly lost in that sin apart from the saving and healing work that was finished on the cross of Jesus Christ. It is here, in faith, that God regenerates our soul and fills us with his Holy Spirit, making us become “born again” to new life in Him. (John 3:3)

It is in this moment that we no longer find our identity in our sexuality or gender, but in the person of Jesus and His shed blood. (Romans 6:1-4, Colossians 1:13-14, 2 Corinthians 5:17)

Nevertheless, salvation from sin does not mean that we will not struggle with sin. Instead, it is then when God’s spirit and God’s word work within us to put it to death as we walk with him from day to day in the blessed hope that our struggles will finally end when Jesus Christ returns to banish Satan and sin itself to an eternal hell (Galatians 5:24, Romans 6:6-7, Ephesians 4:22-23, Colossians 3:5, Revelation 20:1-10).

b. Expectations for conduct as it regards sexual expression and standards for gender identity and behavior for students, faculty and staff.

We expect all students, faculty, and staff to abide by the clearly stated expectations for social conduct and dress as outlined in the Dayton Christian Parent/Student Handbook and Faculty/Staff Handbook.

We do not seek to modify or amend any part of Dayton Christian’s existing Statement of Faith as it regards standards for human sexuality. Rather, the goal of this statement is to declare our adherence to the Church’s long-held beliefs on these matters of as we hold fast to God’s unchanging Word (Matthew 24:35) and holy character (Revelation 4:8) in the midst of a rapidly changing culture.