



CITY ON A HILL

Classical Christian Education

Mission

City on a Hill is a Classical Christian Education community and co-op for homeschoolers, private schoolers, public schoolers, and future schoolers who take seriously the responsibility to educate their children.

Values

The Gospel of Jesus Christ

We believe the Gospel of Jesus Christ as revealed in the New Testament, prophesied in the Old Testament, and proclaimed throughout all of Church history.

Narrow Doors, Tall Hallways

We limit those who may join, but we desire every participant to excel.

Male Leadership

We believe men are called to lead in the church, the home, and in government.

Parental ownership

We believe parents (not churches, schools, or governments) are ultimately responsible for the spiritual and intellectual training of their children.

Classical Christian Education

Our common model for educating our students with a Christian worldview is through a Classical Christian Education framework.

Rigorous learning

We believe that learning is work and therefore should be rigorous (even when it becomes harder in the logic and rhetoric years).

Winsomely passionate teachers

We believe students will learn to love what their teachers love.

Parents who love to read and learn

We believe a good education never ends.

Code of Conduct

Although not all participants of City on a Hill activities confess Christ, there is still an expectation of the follow general guidelines as a code of conduct.

Love God and Love Others (Romans 13:8-10)

The Law of God directs our steps. The two greatest commands direct all that we do (Matthew 22:36:40). The 10 commands clearly explain the moral law written on everyone's heart (Deuteronomy 20:3-17).

Respect Authority (Romans 13:1-5)

In words, actions, behavior, attitudes, and in secret.

Dress and Speak like Men/Women

What we wear and what we say should speak of maturity.

Diligence in our Work, Play, and Rest

We are to do well in whatever we find ourselves doing.

Doctrinal Statement

Adapted and abridged from the 1689 Baptist Confession ¹

The Holy Scriptures

The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience. The light of nature and the works of creation and providence so clearly demonstrate the goodness, wisdom, and power of God that people are left without excuse; however, these demonstrations are not sufficient to give the knowledge of God and his will that is necessary for salvation. Therefore, the Lord was pleased at different times and in various ways to reveal himself and to declare his will to his church. To preserve and propagate the truth better and to establish and comfort the church with greater certainty against the corruption of the flesh and the malice of Satan and the world, the Lord put this revelation completely in writing. Therefore, the Holy Scriptures are absolutely necessary, because God's former ways of revealing his will to his people have now ceased. The supreme judge for deciding all religious controversies and for evaluating all decrees of councils, opinions of ancient writers, human teachings, and individual interpretations, and in whose judgement we are to rest, is nothing but the Holy Scripture delivered by the Spirit. In this Scripture our faith finds its final word.

God and the Holy Trinity

The Lord our God is one, the only living and true God. He is self-existent and infinite in being and perfection. His essence cannot be understood by anyone but him. He is a perfectly pure spirit. He is invisible and has no body, parts, or changeable emotions. He alone has immortality,

¹ <https://founders.org/library/1689-confession/> - Retrieved June 2, 2022

dwelling in light that no one can approach. He is unchangeable, immense, eternal, incomprehensible, almighty, in every way infinite, absolutely holy, perfectly wise, wholly free, completely absolute. He works all things according to the counsel of his own unchangeable and completely righteous will for his own glory. He is most loving, gracious, merciful, and patient. He overflows with goodness and truth, forgiving iniquity, transgression, and sin. He rewards those who seek him diligently. At the same time, he is perfectly just and terrifying in his judgments. He hates all sin and will certainly not clear the guilty.

God has all life, glory, goodness, and blessedness in and of himself; he alone is all-sufficient in himself. He does not need any creature he has made nor does he derive any glory from them. Instead, he demonstrates his own glory in them, by them, to them, and upon them. He alone is the source of all being, and everything is from him, through him, and to him. He has absolute sovereign rule over all creatures, to act through them, for them, or upon them as he pleases. In his sight everything is open and visible. His knowledge is infinite and infallible. It does not depend upon any creature, so for him nothing is contingent or uncertain. He is absolutely holy in all his plans, in all his works, and in all his commands. Angels and human beings owe to him all the worship, service, or obedience that creatures owe to the Creator and whatever else he is pleased to require of them.

This divine and infinite Being consists of three real persons, the Father, the Word or Son, and the Holy Spirit. These three have the same substance, power, and eternity, each having the whole divine essence without this essence being divided. The Father is not derived from anyone, neither begotten nor proceeding. The Son is eternally begotten of the Father. The Holy Spirit proceeds from the Father and the Son. All three are infinite and without beginning and are therefore only one God, who is not to be divided in nature and being. Yet these three are distinguished by several distinctive characteristics and personal relations. This truth of the Trinity is the foundation of all of our fellowship with God and of our comforting dependence on him.

Creation

In the beginning God the Father, Son, and Holy Spirit was pleased to create or make the world and all things in it, both visible and invisible, in a six-day period, and all very good. He did this to manifest the glory of his eternal power, wisdom, and goodness.

After God had made all the other creatures, he created humanity. He made them male and female, with rational and immortal souls, thereby making them suited to that life lived unto God for which they were created. They were made in the image of God, being endowed with knowledge, righteousness, and true holiness. They had the law of God written in their hearts and the power to fulfill it. Even so, they could still transgress the law, because they were left to the liberty of their own will, which was subject to change.

Divine Providence

God the good Creator of all things, in his infinite power and wisdom, upholds, directs, arranges, and governs all creatures and things, from the greatest to the least, by his perfectly wise and holy providence, to the purpose for which they were created. He governs according to his infallible foreknowledge and the free and unchangeable counsel of his own will. His providence leads to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

The Fall of Mankind, and Sin and Its Punishment

God created humanity upright and perfect. He gave them a righteous law that would have led to life if they had kept it but threatened death if they broke it. Yet they did not remain for long in this position of honor. Satan used the craftiness of the serpent to seduce Eve, who then seduced Adam. Adam acted without any outside compulsion and deliberately transgressed the law of their creation and the command given to them by eating the forbidden fruit. God was pleased, in keeping with his wise and holy counsel, to permit this act, because he had purposed to direct it for his own glory.

By this sin our first parents fell from their original righteousness and communion with God. We fell in them, and through this, death came upon all. All became dead in sin and completely defiled in all the capabilities and parts of soul and body.

By God's appointment, they were the root and the representatives of the whole human race. Because of this, the guilt of their sin was accounted, and their corrupt nature passed on, to all their offspring who descended from them by ordinary procreation. Their descendants are now conceived in sin and are by nature children of wrath, the servants of sin, and partakers of death and all other miseries—spiritual, temporal, and eternal—unless the Lord Jesus sets them free.

All actual transgressions arise from this first corruption. By it we are thoroughly biased against, and disabled and antagonistic toward all that is good, and we are completely inclined toward all that is evil.

During this life, this corruption of nature remains in those who are regenerated. Even though it is pardoned and put to death through Christ, yet both this corruption of nature and all actions arising from it are truly and actually sin.

Christ the Mediator

God was pleased, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them, to be the mediator between God and humanity. God chose him to be prophet, priest, and king, and to be head and savior of the church, the heir of all things, and judge of the world. From all eternity, God gave to the Son a people to be his offspring. In time these people would be redeemed, called, justified, sanctified, and glorified by him.

The Son of God, the second person of the Holy Trinity, is truly and eternally God. He is the brightness of the Father's glory, the same in substance and equal with him. He made the world and sustains and governs everything he has made. When the fullness of time came, he took upon himself human nature, with all the essential properties and common weaknesses of it but without sin. He was conceived by the Holy Spirit in the womb of the Virgin Mary. The Holy Spirit came down upon her, and the power of the Most High overshadowed her. Thus, he was born of a woman from the tribe of Judah, a descendant of Abraham and David in fulfillment of the Scriptures. Two whole, perfect, and distinct natures were inseparably joined together in one person, without converting one into the other or mixing them together to produce a different or blended nature. This person is truly God and truly man, yet one Christ, the only mediator between God and humanity.

Faith that receives and rests on Christ and his righteousness is the only instrument of justification. Yet it does not occur by itself in the person justified, but it is always accompanied by every other saving grace. It is not a dead faith but works through love.

By his obedience and death, Christ fully paid the debt of all those who are justified. He endured in their place the penalty they deserved. By this sacrifice of himself in his bloodshed on the cross, he legitimately, really, and fully satisfied God's justice on their behalf. Yet their justification is based entirely on free grace, because he was given by the Father for them, and his obedience and satisfaction were accepted in their place. These things were done freely, not because of anything in them, so that both the exact justice and the rich grace of God would be glorified in the justification of sinners.

Christian Liberty and Liberty of Conscience

The liberty Christ has purchased for believers under the gospel is found in their freedom from the guilt of sin, the condemning wrath of God, and the severity and curse of the law. It also includes their deliverance from this present evil age, bondage to Satan, the dominion of sin, the suffering of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation. In addition, it includes their free access to God and their obedience to him, not from slavish fear but from a childlike love and willing mind.

All these liberties were also enjoyed in their essence by believers under the law. But under the New Testament the liberty of Christians is further expanded. They are free from the yoke of the ceremonial law to which the Jewish congregation was subjected; they have greater confidence of access to the throne of grace; and they have a fuller supply of God's free Spirit than believers under the law usually experienced.

God alone is Lord of the conscience, and he has left it free from human doctrines and commandments that are in any way contrary to his word or not contained in it. So, believing such doctrines, or obeying such commands out of conscience, is a betrayal of true liberty of conscience. Requiring implicit faith or absolute and blind obedience destroys liberty of conscience and reason as well.

Those who use Christian liberty as an excuse to practice any sin or nurture any sinful desire pervert the main objective of the grace of the gospel to their own destruction, and they completely destroy the purpose of Christian liberty. This purpose is that we, having been delivered from the hands of all our enemies, may serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

Marriage

Marriage is to be between one man and one woman. A man must not have more than one wife nor a woman more than one husband at the same time.

Marriage was ordained for the mutual help of husband and wife, for the increase of humanity with legitimate offspring, and for the prevention of immorality.

Everyone who is able to give rational consent may marry. Yet Christians are to marry in the Lord.

The State of Humanity after Death and the Resurrection of the Dead

The bodies of those who have died return to dust and undergo destruction. But their souls neither die nor sleep, because they have an immortal character, and immediately return to God who gave them. The souls of the righteous are then made perfect in holiness and are received into paradise. There they are with Christ and behold the face of God in light and glory while they wait for the full redemption of their bodies. The souls of the wicked are thrown into hell, where they remain in torment and utter darkness, reserved for the judgment of the great day. The Scripture recognizes no place other than these two for souls separated from their bodies.

The Last Judgment

God has appointed a day in which he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given by the Father. In that day, the apostate angels will be judged. So also, all people who have lived on the earth will appear before the judgment seat of Christ, to give an account of their thoughts, words, and deeds and to receive a reckoning according to what they have done in the body, whether good or evil.

Christ desires that we be firmly convinced that a day of judgment will come, both to deter everyone from sin and to comfort the godly more fully in their adversity. For this reason, he has determined to keep the day secret, to encourage people to shake off any fleshly security and always to be watchful, because they do not know the hour when the Lord will come and so that they may always be prepared to say, "Come Lord Jesus; come quickly. Amen."