



PROVIDENCE CHRISTIAN ACADEMY

Soli Deo Gloria

God Alone Glorified: The Philosophy and Aim of Christian Education

In a universe created for the glory of God, Christian education seeks to produce mature students who know and enjoy Him, keep in step with His Spirit, and strive to make their calling and election sure in their generation. Acknowledging God as the source of all their gifts and abilities, these students daily dedicate those capacities to God's glory in service to His kingdom in the family, church, nation, and world.

God Alone Glorified: Education in Truth

Education to the glory of God bows its knee to Jesus Christ under the guidance of the Holy Spirit and rests upon the opened and rightly understood Scriptures. The Trinitarian God of the Holy Word has revealed Himself as the only infallible, inerrant, and authoritative source of truth about Himself, humanity, and all creation.

We see Truth as not the mere result of an empirical search for certitude, but rather as a Person, our Lord Jesus Christ, “in whom are hidden all the treasures of wisdom and knowledge” (Colossians 2:3). Our Lord said of Himself, “I am the way, and the truth, and the life; no one comes to the Father but through Me” (John 14:6). The Scriptures also teach, “For with Thee is the fountain of life; in Thy light shall we see light.” (Psalm 36:9). Education in Truth, therefore, is preparation to know, serve, and glorify God in both this age and the age to come. Ultimately, education in Truth is preparation to meet God face-to-face, enjoying Him forever.

We are unashamedly committed to a Biblical worldview based upon the Word of God and summarized in the Reformed theological tradition. Holding to the summary of this faith as contained in *The London Baptist Confession of Faith of 1689*, Providence Christian Academy will endeavor to offer an education that equips each student with the true knowledge of God’s Word, works, and world that each might live by faith the implications of the reign of Jesus Christ over all of His creation.

God Alone Glorified: Community of Grace

We seek to be a community of grace with scholars who model Christian character, conduct, accountability, and service, while understanding the need for fellowship in the local and worldwide Church of Jesus Christ.

Scholarship in the name of Jesus Christ recognizes His call to disciple and educate the most vulnerable among us. Our mission necessitates collaboration with family, church, and like-minded resource providers to deliver hope and a future in Christ for distressed and disadvantaged children with the goal of serving, strengthening, and reuniting families whenever possible or sheltering children as they wait for a new family when reunification is impossible.

By distressed and disadvantaged, we mean educationally marginalized children without one or both parents, or children in families struggling with divorce, pre-adoption adjustment, post-adoption adjustment, homelessness, or other disruptive family troubles. James 1:27 especially urges, “Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world (NASB).

God Alone Glorified: Life and Calling

A Bible-based education recognizes that man is not mere matter, but both body and soul. Merriam-Webster defines holistic, “relating to or concerned with complete systems rather than with individual parts”. We understand the whole person, both body and soul, as needing reformation. We see even the arts and athletics as opportunities for educational programs that foster a Christ-like attitude towards personal expression, communication, competition, and sportsmanship.

We recognize the need to educate students for the spiritual, ethical, technological, and societal challenges of their generation. We want our students to understand the times and pursue excellence in their particular calling for Christ.

We teach a Biblical, Christ-centered, accredited curriculum that prepares the student for the challenges of higher education, the workplace, and life-long learning within the sphere of God’s unique calling on their life. We seek to provide Biblically based experiences that equip a student for a life-long, maturing relationship with Jesus Christ.

God Alone Glorified: Theological Foundations of Christian Education

Our motto *Soli Deo Gloria* summarizes what we believe is “the chief end of man”—“to glorify God and enjoy Him forever.”¹

A. The Glory of God – The Holy Scriptures

Education must rest upon the open and rightly understood Holy Scriptures, “the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience”². Our foundational doctrinal confession acknowledges that “although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation.”³

Although we acknowledge that God has revealed Himself in different times and manners in order to declare His will to His people, He has now, “for the better propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world,”⁴ committed this revelation to writing in the Holy Scriptures making them “to be most necessary, those former ways of God's revealing his will unto his people being now ceased.”⁵ We now have a completed Bible, in the Old and New Testament, sixty-six books, “All of which are given by the inspiration of God, to be the rule of faith and life.”⁶

Education in Truth must understand that, “The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.”⁷ Only through the ministry of the Holy Spirit, can the Scriptures be rightly opened, illumined, and understood by teachers and students to the glory of God.

B. The Glory of God – The Holy Trinity

Education in Truth must seek to introduce students to the only true and living God, revealed as one God in three persons—Father, Son, and Holy Spirit. It is this God “who

¹ Westminster Shorter Catechism, Question 1

² The London Baptist Confession of Faith of 1689, Chapter 1, Section 1

³ Ibid, Chapter 1, Section 1

⁴ Ibid, Chapter 1, Section 1

⁵ Ibid, Chapter 1, Section 1

⁶ Ibid, Chapter 1, Section 2

⁷ Ibid, Chapter 1, Section 6

is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.”⁸

C. The Glory of God – Creation and Providence

Knowledge of the universe, humanity, and their interaction can only be rightly interpreted with true knowledge of the Creator. God created the universe to show forth His glory. We affirm with our confession, “In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.”⁹

We heartily agree with the authors of the *Foundational Commitments* of Geneva College when they write:

The universe, as the creation of God, serves to reveal God by general revelation. The created universe, being full of God's glory, is to be understood, appreciated, ruled, and used by us. God in his goodness has bestowed upon us the ability to discover and use truths about the universe. In seeking to understand the truth of the universe in all of its dimensions, we are responsible to use every faculty and effort, but the facts of the universe can be understood in the fullest sense only when viewed in relationship to God. Ultimate judgments must finally be made in the light of God's Word, the Holy Scripture, which is the only adequate and inerrant standard of truth.¹⁰

Further, our God is sovereign over His creation, directing all creatures according to His holy and wise purposes. Our confession summarizes Scripture's teaching:

God the good Creator of all things, in his infinite power and wisdom doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible

⁸The London Baptist Confession of Faith of 1689, Chapter 2, Section 1

⁹ Ibid, Chapter 4, Section 1

¹⁰ Geneva College – Foundational Commitments

foreknowledge, and the free and immutable counsel of his own will; to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy (Hebrews 1:3; Job 38:11; Isaiah 46:10, 11; Psalms 135:6; Matthew 10:29-31; Ephesians 1:11).¹¹

D. The Glory of God – Humanity

The pernicious error of secular humanism teaches that man, being the center of the universe, must save himself. Christianity teaches that the true dignity of humanity is found in their dependence upon their Creator who has fashioned them in His image as rational, moral, and spiritual beings with an immortal soul. The purpose of humanity is to glorify God and enjoy Him forever, and, therefore, it is only in relationship with God that humanity can rightly rule over creation and fulfill the God-given call of stewards over the created realm. Our confession teaches:

After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfil it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.¹²

We also affirm the truth that God created humanity in communion with God. We affirm that “Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil, which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.”¹³

E. The Glory of God – the Fall of Man

Although God created humanity in righteousness without sin, our first parents “did willfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit, which God was pleased, according to his wise and holy counsel to permit, having purposed to order it to his own glory.”¹⁴

This transgression has radical implications for the moral and intellectual faculties of humanity. We affirm that “Our first parents, by this sin, fell from their original

¹¹ The London Baptist Confession of Faith of 1689, Chapter 5, Section 1

¹² Ibid, Chapter 4, Section 2

¹³ Ibid, Chapter 4, Section 3

¹⁴ Ibid, Chapter 6, Section 1

righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body.”¹⁵

Having fallen short of God’s glory, humanity is now “utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.”¹⁶ Now incapable of removing the moral and intellectual effects of sin, humanity is prone to folly and error regarding knowledge of God, themselves, and the created realm, making the redemptive work of God through His divine revelation, the Word of God, absolutely necessary to determine truth and live it out in all areas of life.

F. The Glory of God – Jesus Christ

Our Lord Jesus Christ, God’s only begotten Son, is mediator between God and man, the prophet, priest, and king; head and savior of the church, the heir of all things, and judge of the world. It was to Him that God from eternity did “give a people to be his seed and to be by him in time redeemed, called, justified, sanctified, and glorified.”¹⁷

The incarnation of Jesus Christ has radical implications for education in His name. He came so that our darkened minds might see light. Of Him, we affirm:

The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with him who made the world, who upholdeth and governeth all things he hath made, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.¹⁸

Regarding the finished work of Christ, we affirm, “The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up

¹⁵The London Baptist Confession of Faith of 1689, Chapter 6, Section 2

¹⁶ Ibid, Chapter 6, Section 4

¹⁷ Ibid, Chapter 8, Section 1

¹⁸ Ibid, Chapter 8, Section 2

unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.”¹⁹

Education that is truly Christian looks to God in Christ in raise the spiritually dead, open spiritually blind eyes, enabling His people to hear by the ministry of the Holy Spirit.

To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them; uniting them to himself by his Spirit, revealing unto them, in and by his Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by his Word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.²⁰

G. The Glory of God – Redemption

Christian education recognizes the absolute need for the redeeming work of God reforming the life of teachers and students as they seek to live by faith the implications of the reign of Christ over all of His creation. Salvation is by grace alone through faith alone through Christ alone.

Those whom God has predestined from before the foundation of the world, he effectually calls from death to life in Christ by His Word and Spirit “enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.”²¹

Those He effectually calls, He freely justifies, pardoning their sins, “accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.”²²

¹⁹ The London Baptist Confession of Faith of 1689, Chapter 8, Section 5

²⁰ Ibid, Chapter 8, Section 8

²¹ Ibid, Chapter 10, Section 1

²² Ibid, Chapter 11, Section 1

Not only are these elect brought from slavery to sin and death, but also they are adopted into the family of God, a glorious privilege.

All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have his name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry Abba, Father, are pitied, protected, provided for, and chastened by him as by a Father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.²³

Education that glorifies God produces sanctified students through the work of the Spirit and the Word of God.

They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally, through the same virtue, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.²⁴

A truly regenerate student of Jesus Christ must live by grace the life of daily repentance.

This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrency, praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.²⁵

Though incapable of any merit before God, the teacher must model for the student a life of obedience to the Word of God and good works, flowing from this new life in Christ. Our confession notes, "These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their

²³ The London Baptist Confession of Faith of 1689, Chapter 12

²⁴ Ibid, Chapter 13, Section 1

²⁵ Ibid, Chapter 15, Section 3

thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness they may have the end eternal life.”²⁶

Those who are truly regenerate will persevere and be preserved by their faithful God who watches over them, so that nothing shall separate them from the love of God in Christ Jesus.

Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.²⁷

H. The Glory of God – Restoration

The goal of Christian education culminates in the hope of a final restoration of a world now in rebellion to God. We see now the effects of sin and death on all fronts. What is the hope of the Christian? What of life after death?

The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the

²⁶ The London Baptist Confession of Faith of 1689, Chapter 16, Section 2

²⁷ Ibid, Chapter 17, Section 1

judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.²⁸

The Scriptures teach that we live in the last days a present evil age, waiting eagerly for the last day and final restoration in the return of Jesus Christ. Our confession states, “At the last day, such of the saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever.”²⁹ Further, we believe that, “The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.”³⁰ This return shall be followed immediately by the last judgment for the manifestation of His mercy and justice for His glory.

God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ; to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.³¹

The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast aside into everlasting torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.³²

²⁸ The London Baptist Confession of Faith of 1689, Chapter 31, Section 1

²⁹ Ibid, Chapter 31, Section 2

³⁰ Ibid, Chapter 31, Section 3

³¹ Ibid, Chapter 32, Section 1

³² Ibid, Chapter 32, Section 1

God Alone Glorified: General Objectives

The following are the general components of an education that glorifies God. This list is certainly not exhaustive and represents only a general representative list of objectives.

A. Spiritual and Ethical– Love of God and Neighbor

- ❖ To teach an understanding of God’s Word and eternal purposes, His revelation to humanity, and His means for fulfilling His will in each generation
- ❖ To teach the radical effects of sin and the need for redemption and submission to Jesus Christ that sin and its effects in their own personalities may be overcome
- ❖ To promote Biblical thinking in all areas of life
- ❖ To encourage a desire for God-centered living in a response of gratitude for redemption
- ❖ To teach an understanding of the Christian’s relation to others and all of creation
- ❖ To urge development of attitudes and habits appropriate to the Christian in keeping with God’s revealed moral and ethical standards
- ❖ To encourage a willingness to assume responsibility for God honoring relationships with others in the school, home, and community
- ❖ To teach an understanding of the influences within and without that war against faithful Christian living
- ❖ To inspire a new generation to work together to solve the pressing problems of their day for God’s glory

B. Academic – Renewing the Mind

- ❖ To encourage faithfulness in studies in varied academic subject areas
- ❖ To understand more completely and to teach more effectively particular disciplines with academic excellence within a consistent biblical world and life view
- ❖ To develop a curriculum built upon the foundation that the historic Christian Faith is permanently true, and that it is the integrating factor of a truly Christian education program.
- ❖ To encourage discernment in all subject areas, testing all ideas, while holding on to the good
- ❖ To aid in the acquisition of the skills of communication: speech, writing, reading, and public speaking

- ❖ To develop a broad liberal arts curriculum that prepares students for the challenges of an ever-changing technological world
- ❖ To teach an appreciation for the arts and athletics, for music, art, drama, literature, athletics, and other redemptive pursuits
- ❖ To assemble a faculty consciously committed to Jesus Christ as revealed in the Scriptures dedicated to the goals of Christian education
- ❖ To help students to understand, as creatures of God, they are under His mandate both to learn and to apply all knowledge for the purpose of knowing and glorifying God
- ❖ To develop a curriculum that leads students to grasp the foundations of learning so that they can live a life glorifying to God, confronting honestly and confidently the problems and challenges of new knowledge, and contributing to the welfare of society under God
- ❖ To develop a curriculum that leads toward an understanding of God, mankind, and the universe in their inter-relatedness, with a strong emphasis on both the humanities and the sciences, theoretic and applied, as well as a basic core of biblical studies

C. Vocational – Calling

- ❖ To teach an understanding of the purpose of work in God’s plan
- ❖ To teach and model an appreciation of one’s own work and an appreciation for the work and service of others
- ❖ To teach an awareness of the fields of work open to the Christian
- ❖ To foster an understanding of one’s capacities, aptitudes, or limitations for particular fields of service
- ❖ To help students gain an awareness of God's call on their lives and thus see their education as an opportunity to prepare for their life work, whatever those fields of endeavor may be
- ❖ To provide opportunities to test giftedness in service to school and community

I (print name) _____ am in agreement with the philosophy of education of *Providence Christian Academy*, titled “*God Alone Glorified: The Philosophy and Aim of Christian Education*” (state any reservations—use separate sheet if necessary).

Signature

Date