



Cincinnati Christian Schools' Position on Biblical Unity

Cincinnati Christian Schools partners with Christian families to equip, train, and disciple students to follow Christ and impact culture. We are defined by a commitment to authentic biblical truth, a thorough academic program, and students striving to be unashamed disciples of Christ.

In order for our students to impact culture as followers of Christ, rather than culture leading them, we are committed to approaching human dignity, justice, race, and the diversity of humanity through the lens of authentic biblical truth. Our treatment of humanity begins with a proper understanding of each person's core identity as a bearer of the image of God (Genesis 1:27). The administration, staff, and board members are expected to affirm and demonstrate this biblical view in all interactions and to teach students to do the same.

As Christians, we are called by God to guard the gospel (1 Timothy 6:20) and oppose false teaching (2 Corinthians 10:5). Rather than being informed by and conformed to this world, we are called to be transformed by the renewing of our minds (Romans 12:1-2) as we seek to live and align our teaching with the truth of God's Word.

Therefore, CCS does not adopt temporary ideologies or cultural narratives that do not hold up against biblical truth. Concepts that imply moral debt or automatically assume adversarial relationships based on one's skin color are contrary to God's plan for racial reconciliation through the cross. These concepts allow for a great deal of ambiguity and distrust which can create obstacles for effective communication and unity (Ephesians 4:2-3).

CCS staff will use biblical themes and terminology, especially in class discussions, to address these important issues. These topics include:

- Treating one another with honor and respect as image-bearers of God (Genesis 1:27)
- Biblical justice (Micah 6:8; Psalm 89:14; Isaiah 5:7)
- Standing up for those who are oppressed (Psalm 82:3)
- Helping the vulnerable (Matthew 25:31-46; James 1:27)
- The sin of racism/partiality (James 2:2-9; Leviticus 19:15; Matthew 22:36-40; Luke 10:25-37)
- The opportunity to be unified through Christ even with differences (Ephesians 2:11-22)
- The beauty of an eternity where all ethnicities are unified under Christ (Revelation 7:9)

CCS values the passionate exchange of ideas, with the Bible as the foundation. Therefore, as students move into upper high school grade levels, culturally-driven terms or ideologies may be discussed within the curriculum, but that does not mean that CCS will use cultural ideologies, narratives, or terms to define its position.

Resources outside the Bible may be helpful either to elucidate biblical teaching or to allow staff and students to gain understanding of other perspectives on various issues or topics, but the Bible is the sole authority and guide for all of life and godliness (2 Timothy 3:16). It is only through God's Word that we are equipped to live upright and godly lives in this present age (Titus 2:12). With this in mind, CCS would like to clarify our position regarding these issues with the following statements:

On Issues of Race and Biblical Unity

CCS believes that there is one human race, which began with God's creation of Adam and Eve (Genesis 1:27; Acts 17:26). All humans are descendants of this couple, Adam's family, and this race, the human race (Romans 5:12-21). Every ethnicity and people group that exists today descended from Adam and Eve. Humanity is one single race, represented by various ethnicities, each with its own respective culture and distinctiveness. We believe that Jesus died for people from every nation, tribe, language, and people group (Revelation 14:6).

The Bible acknowledges our differences. God told humanity to fill the earth and have dominion over it (Genesis 1:26-29). This can be taken to mean that God intended for humanity to be/become diverse. Within the realms of the animals and other created things, God displays a vast and awesome creative diversity. It is reasonable to understand that God wished for this to be reflected, celebrated, and enjoyed among his created people. Human diversity is to reflect the glory, creativity, and splendor of God as we bear the image he created us to be/become. The Bible identifies social differences (Luke 19:1-10), physical differences (1 Samuel 16:7), economic differences (James 2:2-4; Proverbs 22:2), cultural differences (John 4:9), ethnic differences (Revelation 14:6), academic differences (Acts 4:13), and linguistic differences (Genesis 11:7-8; 1 Corinthians 14:10). Yet in the midst of this diversity, Christ came to bring unity. Just as the Trinity has diverse unity, so too, the church has unity through Christ (Ephesians 2:16). We do not deny these differences, rather, we transcend them through Christ's unifying work on the cross by actively loving our neighbors as we love ourselves (Ephesians 2:11-22). Christ prayed for unity and called his followers to be unified in himself (John 17:20-23). As such, we do not seek diversity for its own sake or as an end unto itself, but rather seek to exemplify God's intended vision for the church, a diverse community that is unified by the transformation power of Christ (Revelation 7:9).

CCS aims to equip its students to think biblically about race and reconciliation as well as recognize secular frameworks that lead to false hope for racial reconciliation. CCS believes in racial reconciliation because it is biblical. Christ has achieved racial reconciliation at the cross and only in Christ is true racial reconciliation realized (Ephesians 2:10-22). Our part is to believe it and live it out. The blood of Christ is sufficient to reconcile believers to God and to each other. Christ has not merely made racial peace possible; he unites believers as brothers and sisters in himself and in one Church (Galatians 3:26-28; Ephesians 2:15-17). Christ has achieved biblical unity within diversity and calls his followers to walk in this reality.

In what God intended, there was great diversity and wonder. The problem rests with humanity who has used that diversity to exclude, oppress, and mistreat across ethnic, national, and gender boundaries. Through his New Covenant, Jesus Christ creates a new humanity for himself, comprised of people from every nation, tribe, and tongue. This new humanity is the Church. The Church is God's strategic agent in a fallen world to proclaim and embody the unity and diversity of God's people that will be fully manifested in the new creation (John 17:20-23; Ephesians 2:11-22).

On Issues of Human Dignity

CCS is committed to a culture of honor that values and respects people of all ethnicities and nationalities (Romans 12:10). We understand that individuals of all ethnicities and nationalities can engage in demeaning and degrading behavior toward others. Christians should defend all members of humanity against ethnically-based mistreatment, being disregarded, being dehumanized, or being treated wrongly due to physical differences. All people are created in the image of God (Genesis 1:27). This reality forms the foundation for the dignity, value, and worth for members of all ethnicities of the human race.

Racism, the belief that one ethnic group is superior to another ethnic group, is sin. Biblically speaking, racism is the sin of ethnic partiality or prejudice (James 2:2-9; Leviticus 19:15) and God does not show favoritism (Romans 2:11). Racism is real and has created division, pain, and suffering at various times and in various places throughout history and in the present day. CCS recognizes that sinful humans can be intentionally racist and at other times can be naive or ignorant which leads to comments or actions that are also racist. CCS desires to address both.

Racial supremacy of any kind, and its corollaries of racial prejudice and hatred, are completely antithetical to the person and teaching of Jesus Christ. As such, CCS repudiates and opposes any organization, group, movement, or cause that affirms, endorses, practices, advocates for, or encourages others to believe that one particular ethnicity, nationality, or race is in any way superior or inferior to another. Racial supremacy ideology in all its forms is sin, is evil, and is destructive to human identity and society. CCS will not support social groups that hold to unbiblical values or beliefs that are contrary to Cincinnati Christian Schools' Statement of Faith, Biblical Morality & Lifestyle Statement, and Position on Biblical Unity.

On Issues of Justice

God declares his love for justice (Isaiah 61:8). He tells us that acting justly is good and required (Micah 6:8). Ultimate righteousness and justice come through Christ and the cross (Romans 3:21-26) and one day Jesus will bring justice to all (Romans 2:1-11).

The world consistently fails in its attempts to bring justice to society because it is void of the transforming power of Christ. Christians, who do have the transforming power of Christ in them, have a major opportunity and responsibility to live out and bring biblical justice to the areas God has called them.

Biblical justice refers to our day-to-day choices and how we should treat people fairly, generously, and equally. It also incorporates holding wrongdoers accountable and caring for the victims of unjust treatment. Justice in its full biblical sense has correctional, restorative, personal, communal, and spiritual components.

Psalm 89:14a says, "Righteousness and justice are the foundation of your throne." God wants both righteousness and justice. Righteousness is the moral standard of right and wrong to which God holds humans accountable, based on his divine standard. Justice is the fair and impartial application of God's moral law. The Bible uses the image of scales that are level (Proverbs 16:11) and a straight, plumb line (Isaiah 28:17) to communicate the idea of justice both in the sense of fairness, a level playing field, and in the sense of uprightness, a straight standard. God deals with us fairly and according to his upright standard. God expects Christians to deal with others in the same way, without favoritism, partiality, or prejudice. A biblical view of justice includes equal, fair, and impartial treatment for everyone, according to God's standard.

We believe that God's vision of justice requires not only fair and just treatment to all people, but a willingness to think beyond oneself and sacrificially do what is in the best interest of another while striving for their long-term success. We follow the example of Christ as he sacrificially and justly did this for believers (Romans 3:21-26). We affirm that the Bible commands Christians to care for the sick, to help the poor, to comfort the afflicted, and to defend the rights of the oppressed (Psalm 82:3). We follow a Savior who lived out these values and who himself was poor, afflicted, and oppressed (Isaiah 52:13-15; 61:1-3). Christ sees our service to the vulnerable as service to himself (Matthew 25:31-46).

Regarding Sin, Repentance, Forgiveness, Grace, & Transformation

Sin corrupts everyone, everything, and every institution (Genesis 6:5-13; Romans 5:12). A distinctly Christian path to racial unity must include God's tools for coping with living in a fallen world. We believe that there must be a willingness for all participants to engage in the work of repentance, forgiveness, grace, and transformation.

Racism, injustice, and inequality are heart issues that must be addressed. Change and transformation must happen at a heart level, which is something we can be a part of, but which is only able to be perfectly accomplished by God. True transformation must come from the inside out (addressing sin), not the outside in. CCS believes our hope for racial reconciliation, justice, and equality is ultimately found in Christ through the Gospel. We are engaged in a cultural war that is not waged against black or white, rich or poor, fair or unfair, but rather one that involves the powers and principalities in the spiritual realm (Ephesians 6:12). Through the transformation power of the Holy Spirit and the work of Christ's crucifixion and resurrection, the chains of sin are broken and the heart issue can now be addressed because it is no longer held in bondage.

CCS will continue to partner with parents and provide biblical training in a Christ-centered environment that provides tangible opportunities where these biblical truths are intentionally embedded into our curriculum. We will create opportunities for students to receive real-life experiences where they are appropriately exposed to challenging topics and experiences, thereby planting seeds for God to transform and work in the lives of our students, school, community, state, and nation.

Cincinnati Christian Schools' faculty and staff are committed to equipping and discipling students to follow Christ and impact the culture. Faculty and staff labor with the hope of educating young men and young women who will become biblically grounded, disciples of Christ; God-glorifying, Spirit-led worshippers; intellectually prepared, accomplished

learners, morally disciplined, students of character, and faithful and courageous servant leaders.

CCS aligns with God's Word and does not intentionally align itself with any political party. CCS desires to train its students to think critically and gain practiced discernment in decision making, all grounded in a biblical worldview, to the glory of God. We believe it is important to develop the valuable skills of listening carefully, and engaging in honorable, civil conversations with those with whom we may disagree in order to arrive at clarity and understanding or to reach agreement. When discussions occur in CCS classes, the ultimate goal is to train godly young men and young women to rightly handle the word of truth (2 Timothy 2:15), to love the Lord, and to love their neighbor as themselves (Mark 12:30-31).

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