



New Heights Church Membership Class



Updated January 2023

New Heights Church

History

Around the year 2000, as the Chapman Heights section of Yucaipa began to develop, Pathway Church (then Temple Baptist Church) of Redlands saw the need and vision for a Bible-believing, evangelical church in Yucaipa's North end. It would be a few more years before, in God's great timing, the resources and mission-minded members were put in place. New Heights was born as a Bible study attended by 6 people in one of their Chapman Heights homes in the early 2003. The study soon packed the house and was attended by about 25! In the fall of that year, worship services began being held on Saturday Nights at Ridgeview Elementary School. As the church grew, the services were moved to Sunday mornings.

Early on, it was obvious God had a unique and important role for New Heights in the community. In the summer of 2007, New Heights moved to the Yucaipa Community Center.

As the leadership and focus of New Heights grew and matured, there emerged a new conviction that we needed to move away from a seeker-sensitive approach and doctrine and return to a biblical model. By 2013, New Heights fully embraced both a Reformed Theology and an insistence on expository preaching.

At the start of 2019, New Heights was on the move again, and landed at Valley Baptist Fellowship on 5th Street in Yucaipa.

As always, church is set up and taken down each Sunday. Our mid-week small group Bible studies are held in church members' homes and, since 2020, live each week on social media.

New Heights looks forward to whatever God desires in His ultimate plan of reconciling people to Himself through the preaching of the Gospel, and the restoring of broken lives.

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Core Values & Mission Statement

Core Values:

- 1. Doctrine Really Matters**
- 2. We are called to preach the whole Word of God, disciple and build up those weaker and younger in the faith, restore those who fall into sin, & comfort those who are broken.**
- 3. How we live Monday thru Saturday is a reflection on Christ and His Church. It affects our worship and our testimony.**
- 4. Sin is sin—as God defines it—regardless of what the culture says, does, or demands.**
- 5. New Heights is led and managed by a plurality (more than one) of biblically qualified male elders. The various and individual ministries are overseen and accomplished by biblically qualified deacons and deaconesses. All members of New Heights (and all Christians everywhere) are ministers and have been both called and gifted by God the Holy Spirit to participate in various aspects of ministry.**

Mission Statement

New Heights Church exists to honor God by presenting the Gospel of Jesus Christ, inviting and allowing the Holy Spirit to turn non-Christians into believers, believers into disciples, and disciples into mature, fruitful leaders that go into the world to reach others for Christ.

New Heights Church Doctrinal Statement Condensed & Intro Only

[Our full statement should be viewed on our website]

The Holy Scriptures

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17). We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

God

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

Man

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration.

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

Last Things

Death. We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

Membership

Baptism & The Lord's Supper

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42).

Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

Reformed Theology

Theology: Systematic doctrine of the biblical God, outlining the faith, practice, and position of the Church.

Reformed: Does not mean new or reformulated. It actually means “return to” or “recovered”—that which was lost since the establishing of the Church at Pentecost and the closing of sacred Scripture.

Catholic: NOT ROMAN CATHOLIC. It simply means the universal Christian Church throughout time.

Protestant, Evangelical, & Reformed: We adhere to the principals and ideas of the 16th century Reformation, breaking away from the Roman Church and its traditions, and returning to biblical doctrines.

Sola Scriptura: Scripture Alone (as authority)

Sola Fide: Faith Alone (not by works or any mixture of faith and works)

Sola Gratia: Grace Alone (God’s Sovereign grace. Undeserved. Unmerited)

Solus Christus: Christ Alone (no other means of salvation)

Soli Deo Gloria: To the Glory of God Alone

T = Total Depravity

U = Unconditional Election

L = Limited Atonement

I = Irresistible Grace

P = Perseverance of the Saints

New Heights Distinctives

Christian: We place our full faith and trust in Jesus Christ as God the Son. His completed work of atonement on Calvary's cross paid the full sin debt for the elect. We, therefore, practice His glorification and testify to His resurrection to the world. We look forward to His imminent, physical return to earth. There is salvation in no one else.

Protestant: We adhere to the principals and ideas of the 16th century Reformation, breaking away from the Roman Church and its traditions, and returning to biblical doctrines. We believe and incorporate the 5 historic, traditional Sola Statements. [Sola Scriptura, Sola Gratia, Sola Fide, Sola Christos, Soli Deo Gloria]. We believe in the Priesthood of all true Believers.

Fundamentalism: We believe in a literal interpretation of Scripture in a systematic theology. The Bible is complete and closed, in the canon of 66 books. We believe in a Verbal/Plenary inspiration of those Scriptures. The Bible is inerrant in its original text. We adhere to Chicago Statement on Biblical Inerrancy. We believe in the Sufficiency of Scripture.

Reformed: In our theology, we believe in 5-Point Calvinism.

Baptist: In our history and origins, we are Baptist. Although we no longer formally participate in the denominational structure, we still practice only a believers' baptism and that by immersion.

Independent: We are an autonomous, local body of believers. We are not connected to or under the authority of a denomination, council, or synod.

Presbytery: In our leadership structure, we maintain the biblical mandate in a plurality of biblically qualified male elders. However, those elders are identified, called, and installed by our local body only.

Dispensational: In the reading/interpretation of Bible prophecy, including the definition and the future of national/ethnic Israel, we hold that Bible means what it says. The Church is the church—and, Israel is Israel.

Creedal: In as much as each of these adheres to the clear message and meaning of Scripture, we hold to the historic, creedal statements of the orthodox church, such as the Apostles' Creed, the Westminster Confession of Faith, and the Baptist Faith and Message.

Cessationist: We believe the miraculous gifts (tongues, prophecy, healing, & miracles) ceased with the closing of the Canon of Scripture and the Apostolic Age.

Church Discipline: To maintain the purity of the church, obey the commands of New Testament Scripture concerning the church, and to honor the Name of Christ in the community, we practice biblical church discipline as necessary. The method is always patience and grace with the goal of restoring a wayward brother or sister in the family of God.

Membership
Other Topics & Additional Information

By-Laws: like our full doctrinal statement, our by-laws are a lengthy, comprehensive document. To be the best stewards of the Lord's resources entrusted to us, the by-laws are disseminated electronically, rather than printed. A printed copy can be made upon request, however.

Budget: In keeping with the laws and codes that govern 501(c) 3 non-profits, New Heights assembles and keeps a published budget each calendar year. A copy of our budget is available upon request.

Regarding Giving: New Heights Church believes it is a biblical mandate that the members of the local church support that church financially, as God has blessed them. We do not hold to a required tithe (10%) by either our leadership or members. Christians are to give regularly, sacrificially, and in keeping with their income. The leaders must lead in giving.

Pastor Charley's Statement on Giving and Leading: _____

Common Questions:

Non-Essentials: The Bible makes some things clear. We are to be holy, above reproach, and humbly consistent in our walk. There are certain and specific lifestyles, choices, activities, practices, and mindsets that are clearly sinful and forbidden. These are essentials.

Examples: Prejudice, violence, foul language, adultery*, same-sex relationships, stealing, lying,...

There are other activities and practices, however, that are not only unaddressed in Scripture, but fall into a non-essential category. Participation in these may be a problem, even a sin, for one person, but under liberty for another. It requires great wisdom, accountability, and grace in distinguishing the non-essentials. We use biblical guidelines with a heart of love and a goal of unity in all of these issues.

Examples: Smoking, gambling, drinking alcohol, secular entertainment, non-Christian settings...

Alcohol: Church events—on campus or off: It is a New Heights Church policy that alcohol may not be brought on campus, even for non-church events, such as wedding receptions. It cannot be served or consumed at off-campus church events, such as baptisms, weddings, funerals, birthdays, anniversaries, or similar. No advertising or invites for events serving alcohol will be made from pulpit announcements, church bulletins, or the church web site(s).

**Membership
Where We Disagree
Responses to our Distinctives**

Baptist/Southern Baptist

Pragmatism
Business
Mindset/Solutions/Boards
Insufficiency of Scripture
Topical* Preaching
**Avoidance of
Doctrine/Statements**
Congregationalism
Single Pastor Leadership
**Misplace Denominational
Devotion**
Female Clergy
Liberalism/Errant Scripture
Social Justice/Critical Race
Arminianism
4-Point Calvinism
Pseudo Charismatic
Speaking Reality/Manifest

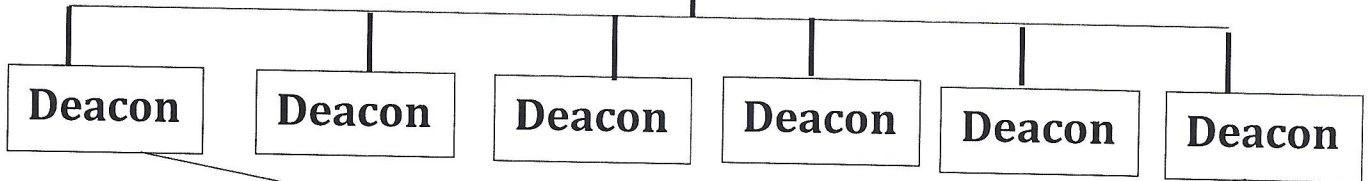
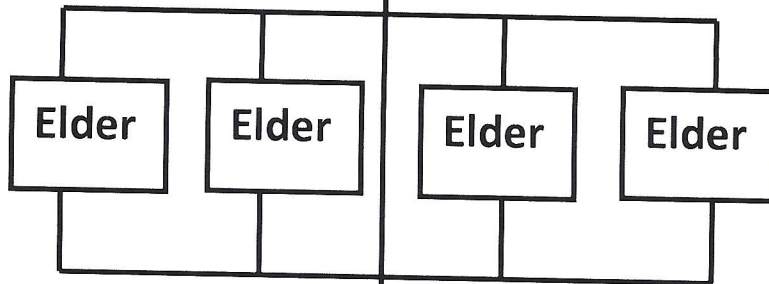
MacArthur(ism)

Music Limits*
Dress Code*
Alcohol Abstinence*
Divorce Disqualification*

**Presbyterian/Reformed
Tradition**

Baptism = Circumcision
Infant Baptism
Method of Baptism
Sunday Sabbath
Replacement Theology
**Symbolic, Historic
Eschatology**
Amillennialism
Post-Millennialism
**Presbytery/Synod
Authority**
Music Limits*

**Jesus Christ
The Word of God**



Membership

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For also by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. 1 Corinthians 12:12-13

Obey your leaders and submit to them—for they keep watch over your souls as those who will give an account—so that they will do this with joy and not with groaning, for this would be unprofitable for you. Hebrews 13:17

FAQ

Q: Does the church membership vote on issues, plans, or finances?

A: No. While sound advice from the Deacons and members is sought before making significant changes, the elder board makes the final decision.

Q: How would an Elder be disciplined or removed from office?

A: Deacons or Elders can recommend an Elder be disciplined by the church or removed from office. Only the other Elders can formally remove an elder.

Q: How does the church member contribute input and have a voice in the ministries and direction of the Church?

A: By getting involved in those particular ministries of interest and giftedness.

Affirmation of Fellowship & Membership Commitment

We are grateful that you are choosing to take this step of commitment and become a member of New Heights Church.

We want you to remember the responsibilities that church membership brings. With the aid of the Holy Spirit:

- Will you be diligent to exercise self-control so that your lifestyle exhibits both true Christian love and personal holiness?
- Will you faithfully assemble with this body of believers, striving to maintain unity, and doing all you can to stimulate love and good deeds in others as you seek to exercise your spiritual gifts in faithful service?
- Will you consistently contribute, as a good steward of God's blessings, such time, talent, and resources, in the measure that God prospers you, so that our local and worldwide ministry of spreading the gospel may continue?
- Will you teach biblical truth to your family and acquaintances, as God gives you opportunity, with a desire to see them come to trust Jesus Christ and be saved?
- Will you always be willing to both give and receive admonition and instruction with meekness and in love?
- Will you commit to praying for the ministry here in this church, your brothers and sisters in Christ, the elders, pastors, and deacons; and for the lost who need the Savior?

Name: _____

Date: _____

Elder Review: _____

[Please include a written (brief) testimony of your spiritual life, including your conversion experience, baptism, & church history]