

COMMITMENTS OF A
HARVEST
BIBLE
CHAPEL

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COMMITMENTS OF A HARVEST BIBLE CHAPEL

As a member of Harvest Bible Fellowship, we the Elders of Harvest Bible Chapel _____ agree to the following commitments:

1. A commitment to the Four Pillars and core values of Harvest Bible Chapel as outlined in **Attachment A**.
2. A commitment to quality discipleship as defined: authentic disciples of Jesus are those who Worship Christ, Walk with Christ, and Work for Christ.
3. A commitment to the Harvest Bible Chapel doctrinal statement as outlined in **Attachment B**.
4. A commitment to the Harvest Bible Chapel by-laws as outlined in **Attachment C**.
5. A commitment to an Elder form of church government as outlined in **Attachment D**.
6. A commitment to sign and follow the expectations outlined in the Trademark Sublicense Agreement as outlined in **Attachment E**.
7. A commitment to the name "Harvest Bible Chapel." Harvest Bible Fellowship will add a geographic location to the city name (e.g. Harvest Bible Chapel Indianapolis West).
8. A commitment to church planting. Each Harvest Bible Chapel contributes 5% of its annual budget to Harvest Bible Fellowship. There is no cap to the dollar value of the contributions. Each church may give annually at the beginning for the year or placed on a monthly contribution schedule.
9. A commitment for the Senior Pastor and other key staff to participate in on-going training seminars and sessions for church planters as deemed appropriate by Harvest Bible Fellowship.
10. A commitment that if the church's Senior Pastor resigns for any reason within the first five years after the church's first public worship service as a Harvest Bible Chapel, Harvest Bible Fellowship will work with the church's elder board as an equal partner to select a new senior pastor.
11. A commitment that Harvest Bible Fellowship would serve with the Senior Pastor as elders of the church in the first year. At the end of the first year (approximately), Harvest Bible Fellowship with the Senior Pastor would appoint elders.
12. A commitment to fellowship with the other Harvest Bible Chapels in the Harvest Bible Fellowship. Harvest University and other conferences and retreats are to be priorities for all Harvest Bible Chapel Senior Pastors, elders and key leaders. A core value of Harvest Bible Fellowship is that we influence by relationship, not by mandate.

On behalf of the leadership team of _____, I have read and agree to the commitments necessary to plant a Harvest Bible Chapel.

Elder Representative

Signature: _____

Print Name: _____

Date: _____

Harvest Bible Fellowship

Signature: _____

Print Name/Title: _____

Date: _____

FOUR PILLARS OF HARVEST BIBLE CHAPEL

ATTACHMENT A

After much prayer and seeking God, the founding elders of Harvest Bible Chapel identified the following four pillars, which we believe to be the foundational essentials of a church that God blesses. The Lord has done incredible things in our midst as we have focused on these pillars.

James MacDonald, Founding and Senior Pastor of Harvest Bible Chapel, wrote the following explication on the four pillars in 1998.

PILLAR 1

PREACHING THE AUTHORITY OF GOD'S WORD WITHOUT APOLOGY

Preaching has fallen on hard times. The seeker movement often jettisons the Word of God in favor of talk that “influences” people to Christ, using what Paul called “the persuasive words of man’s wisdom” (1 Corinthians 2:4). At the same time, the worship movement often relegates the proclamation of God’s Word to “whatever time is left.” Some seem to ask, “Why hear about God when you can experience Him?” as though God is experienced more when we speak to Him than when He speaks to us.

The “thus saith the Lord” proclamation of God’s Word is very difficult to find on a given Sunday morning. Oh, there are lots of people talking about God, parsing the text of Scripture, even dispensing Bible information, but who can find anointed, passionate preaching? Where can we find preaching from one who has been gripped by the Spirit and the Word, one who brings the message with power and authority? Where is preaching that grips hearers’ souls with the conviction of the Holy Spirit? I am not concerned with those of us who aim for this and often fall short, but with those who are missing the mark and don’t even know it, those who have reduced the biblical content of their messages and are “healing my people slightly, saying peace peace when there is no peace,” (Jeremiah 6:14) rather than “this is the way; walk in it” (Isaiah 30:21).

Without this kind of preaching in our worship we simply experience God the way we want Him to be. We write the songs, we include the parts about Him that we like, and we avoid the rest. Without careful exposition of the whole counsel of God, alongside our singing to God, we are in danger of worshiping a god that we have “made with our own hands” (Isaiah 2:8). Repeatedly in the gospels the people’s response to Jesus’ teaching was amazement at the authority with which He taught. He didn’t couch his teaching with biblical explanations to gain their respect. He didn’t bury the truth beneath both sides of the argument and discuss multiple interpretations. He didn’t equivocate the hard edge of truth with endless meandering to avoid misunderstanding. Above all, He did not try to make the people comfortable or chase after those who walked away. He even acknowledged the difficulty of acceptance by the people: “this is a hard saying who can accept it” (John 6:60, 66). Psalm 138:2 tells us that God has “exalted His word above His name.” We believe that God is looking for houses of worship where people can hear His voice. People all around us are grasping for answers. They are tired of churches that dilute the truth, that thin the language of sin and redemption to gain a hearing. People are looking for a place where equivocation is out and absolute truth is in. At Harvest Bible, we have tried from the start to be that kind of church. Though we have much to learn about what it means to bring a biblical message of authority and urgency, to really “speak for God,” that is one of the pillars upon which we are based, and that is our earnest, prayerful desire.

LIFTING HIGH THE NAME OF JESUS CHRIST IN WORSHIP

Is it possible that our worship is getting too emotional? Does our worship need a larger infusion of truth to keep it balanced? Remember the Samaritan woman in John 4:22 who was chastised by Jesus for worshipping in ignorance? “You worship what you do not know,” He said. When emotion becomes the engine leading our worship instead of the caboose following biblical truth, the train will go quickly off the tracks. When emotion becomes the master, dictating what is true instead of servant participation in what is true, false doctrine cannot be far away. On the other hand, truth without spirit is also defective worship. My wife does not want to be told I love her because it is time to say it again, and God is not impressed with the cold recitations of robotic worshipers mouthing words because it’s 11 a.m. on Sunday morning. God says, “These people honor me with their lips, but their hearts are far from me,” (Isaiah 29:13). Most of us who grew up in evangelical churches remember what I would call “truth worship,” hymns filled with wonderful theology and truth about God. The problem was that truth raced by so quickly there was often no time for it to sink down into our spirits. Worship made it to our heads but not often to our hearts. After a five verse rendition of “A Mighty Fortress Is Our God,” one could only remark, “Wow, that was really true!” That kind of head worship without the heart, truth worship without the spirit entering in, is what Jesus condemned in John 4:24. “God is spirit and those who worship must worship in spirit and in truth.”

Why does it seem that so many churches have opted for “truth” or “spirit” worship? Is it because the balance is so difficult to find? We have tried to be very forthright in this by telling newcomers that if they come from a “truth worship experience,” they should understand that people are free to clap or raise their hands and that extended times of worship are the norm for us. We let them know that they must not resent the presence of emotion in our worship but learn to “enter in.” At the same time we instruct newcomers from a “spirit worship” background that exuberant dancing about or waving of arms should be restricted to their personal times with the Lord so as not to be the cause of someone’s attention turning from Jesus to them. We believe that God has honored the balance of truth and spirit, in our worship. What a joy it has been to see “intellectual Christians” experience their worship rather than just understanding it and equally thrilling to see “spirit worshipers” free themselves from the mid-week let down of seeing church as an emotional fix. Twenty years ago, most churches were either truth or spirit oriented.

Today I believe that God is doing the greatest and deepest works in churches that are seeking a balance. We have struggled for that and certainly have erred on both sides at times, but we believe the balance between spirit and truth is the key to being the kind of worshiper God is seeking (John 4:23).

PILLAR 3

BELIEVING FIRMLY IN THE POWER OF PRAYER

As you read the gospels, do you notice that there are many things Jesus did not teach His disciples to do? As far as we know Jesus did not teach His disciples to preach or teach. He did not teach them how to heal nor did He teach them how to organize and administer a large organization. He did not teach them how to win friends and influence people. He did not even teach them how to lead, except by example. What Jesus did teach His disciples was how to pray! The gospels record that one day the disciples simply sat and watched Jesus pray. Whether it was the fervency of His prayer or the length or content of His prayer we do not know: Obviously, the disciples were moved and inspired because “when He ceased, one of them said unto Him, ‘Lord, teach us to pray’ “ (Luke 11:1). Jesus prayed before His ministry began, before meals, before a big decision and before an important day. He prayed during acts of service, times of relational pressure, in sorrow and in the midst of temptation.

Jesus prayed after a stressful day, after a spiritual victory, after a provision of God and after completing a job that God had given Him to do. Can we afford to do less? Whatever you believe about the book of Acts, it is certainly clear that the early church was a supernatural church. There were no seminars on “if you do A plus B you will get C.” We believe that God’s kind of church is a supernatural church—a place where things are happening that are not humanly explainable. I am not talking about bizarre unbiblical manifestations, just dramatic conversions, physical and emotional healing, and direct specific answers to prayer. You know, real miracles. Many times my mind is saying “I can’t do it with out Him,” yet my day planner indicates that I am trying to go it alone. Only when I get on my knees and get desperate for God does my true need for Him become more than intellectual assent.

For the last 10 years the most consistent barometer of God’s blessing upon our fellowship has been our willingness to “pray the price.” By that we do not mean God does the work we desire when a certain amount of prayer has been prayed, only that God does His deepest works when people are spiritually fit to receive them. Prayer is preparation for that work. I could take time to recount the miraculous answers to prayer that have come and how they have powerfully enriched our church and kindled the fires of prayer, but after 10 years I am convinced we still have so far to go in this matter of prayer. Nowhere does Satan attack the Church more than when it begins to pray. Early morning prayer meetings, all night prayer meetings, small group prayer, 24-hour prayer vigils, weeks of prayer, months of prayer - all of this we have done and increasingly must do because we believe firmly in the power of prayer.

SHARING THE GOSPEL OF JESUS CHRIST WITH BOLDNESS

All the emphasis on church growth troubles me. Our church has certainly grown, and I am not opposed to large churches. However, the desire by pastors to have large churches, the endless counting and analyzing of church attendance and what C.S. Lewis called “posing and posturing and look at me and aren’t I a good boy,” is doing more harm than good. Though it began with a good goal, the church growth movement has compromised both the message of the gospel and the biblical method for its propagation. The focus on human persuasion in evangelism has produced an array of church growth methods that could be accurately sub-titled “how to fill your church with tares.” The early church appears to have placed no emphasis on evangelistic methodology. Their approach was simple and powerful, they were BOLD! Many times in the New Testament the Greek word translated boldness which literally means “openness” or “candor,” to speak freely especially in the face of hostility. It does not imply using a loud voice or an obnoxious presentation of spiritual truth that disregards the willingness of the listener. Boldness is the Spirit-directed conviction that one must share the good news of Jesus Christ and not fear the response or reproach of the listener. Spirit-led boldness has been replaced in our day by “the fear of man which brings a snare” (Proverbs 29:25).

Who are we to think that we can share the gospel in a way that makes people comfortable, when Stephen, James, Paul-even Jesus Christ himself-were beaten, ridiculed and ultimately killed for boldly proclaiming the truth. Modern proponents of the “subtle gospel” must consider Peter a fool for saying, “we cannot but speak the things which we have seen and heard” (Acts 4:13). Would to God that the unsaved in our day could see our boldness and marvel realizing that we have “been with Jesus” (Acts 4:13). It’s all right there in Acts 4. As we rely upon God for supernatural boldness, some respond and receive Christ. Others become very angry and reject or even attack us; then we continue in prayer for boldness. Is not the easy way, but it is God’s way. Our fear of man is understandable-even Paul asked for prayer, “that I may speak boldly as I ought to speak” (Ephesians 6:20) - but it is not acceptable. Our problem is that we want to talk about Jesus and remain popular with those who reject Him. We want the approval of our hearers more than the approval of God (see Galatians 1:10). We have opted for a sociological approach to sharing the gospel rather than a supernatural one.

For almost 10 years now, we have challenged our people to be bold witnesses for Jesus Christ, to “go out into the highways and compel them to come in.” We have not always reached those we wanted to reach, but we have discovered there are people all around us whom God has ripened to the gospel through the painful circumstances of life. Through this witness God has been faithful and provided a miraculous harvest of souls. Though some Christians are more gifted in evangelism than others, all believers are called to be bold witnesses for Jesus. Boldness is not something we can work up ourselves, but it is something the Lord will give to those who persistently ask. “The wicked flee when no one pursues, but the righteous are as bold as a lion” (Proverbs 28:1).

The bottom line is this: the Church should be a place where God is clearly at work. In and around all the variety He allows, these foundational essentials invite and allow Him to make His power and glory known, instead of merely displaying the ingenuity of those in ministry. Is God making His power known where you worship? In truly biblical ways? I pray that He is. Though we desire to do even more to make our church a place where God is at work, we believe strongly that God will bless a church that preaches His Word without apology, continues in prayer, shares the gospel with boldness and exalts the name of Jesus through biblical worship.

May the Spirit of our Lord assist our meditation on these things so that we may all know how to conduct ourselves in the Church of our living God, which is “the pillar and ground of the truth” (1 Timothy 3:15).

DOCTRINE OF HARVEST BIBLE CHAPEL

ATTACHMENT B

THE SCRIPTURES

We believe the sixty-six books of the Old and New Testaments to be the full record of God's self-disclosure to mankind. Different men, while writing according to their own styles and personalities, were supernaturally moved along by the Holy Spirit to record God's very words, inerrant in the original writings. Therefore, those applying themselves to study its literal, historical-grammatical context can accurately understand God's Word. Scripture is fully trustworthy as our final and sufficient authority for all of life (2 Timothy 3:16-17; 2 Peter 1:20-21).

THE TRIUNE GOD

We believe in the one living and true God, eternally (John 17:3) existing in perfect unity as three equally and fully divine Persons: the Father, the Son, and the Holy Spirit (Matthew 28:19-20). Each member of the Godhead, while executing distinct but complementary roles in redemptive history, has precisely the same nature, attributes, and being, and is equally worthy of the same glory and honor and obedience (John 1:1-4; Acts 5:3-4).

GOD THE FATHER

We believe God the Father created all things in six literal days for His glory according to His own will (Revelation 4:11), through His Son, Jesus Christ. He upholds all things by the Word of His power and grace, exercising sovereign headship over all creation, providence, and redemption (Colossians 1:17, Hebrews 1:3).

GOD THE SON

We believe that Jesus Christ, the eternal Son, moved by love in accordance with the will of the Father, took on human flesh (John 1:1, 14, 18). Conceived through the miraculous work of the Holy Spirit, He was born of the virgin Mary. He, being fully God and fully man (John 14:8-9), lived a sinless life and sacrificially shed His blood and died on the cross in our place accomplishing redemption for all who place their faith in Him. He arose visibly and bodily from the dead three days later and ascended into heaven, where, at the Father's right hand, He is now Head of His Body the Church, the only Savior and Mediator between God and man, and will return to earth in power and glory to consummate His redemptive mission (1 Timothy 3:16).

GOD THE SPIRIT

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ during this age. He convicts the world of sin, righteousness, and judgment. He draws the unredeemed to repentance and faith, and at salvation imparts new spiritual life to the believer, bringing that person into union with Christ and the Body of Christ. The Holy Spirit sanctifies, seals, fills, guides, instructs, comforts, equips, empowers, permanently indwells at salvation, and bestows spiritual gifts to the believer for Christ-like living and service (John 16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; 1 Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 2:1-4; 2 Corinthians 12:12).

MANKIND

We believe that God created mankind—male and female—in His own image and likeness, free of sin, to glorify Himself and enjoy His fellowship. Tempted by Satan, but in the sovereign plan of God, man freely chose to disobey God, bringing sin, death and condemnation to all mankind. All human beings, therefore, are totally depraved by nature and by choice. Alienated from God without defense or excuse, and subject to God's righteous wrath, all of mankind is in desperate need of the Savior (Genesis 3:1-6; Romans 3:10-19; Romans 1:18, 32).

SALVATION

We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as the substitutionary atonement in our place, and that salvation is found in none other than Jesus Christ. Before Creation, God chose those who would be saved and granted this unearned grace solely based on His sovereign good pleasure. Jesus Christ's death on the cross was the sole and complete payment for sins, fully satisfying God's righteous wrath, for each person that turns from sin in repentance and places their faith in Christ alone by grace alone. At salvation each person is made a new creation by the Holy Spirit, declared righteous before God, and secured as an adopted child of God forever. Genuine faith continues in obedience and love for Jesus Christ with a life eager to glorify God and persevere to the end (Romans 8:37-39; 2 Corinthians 5:21; 1 Corinthians 12:13).

THE CHURCH

We believe that upon placing one's faith in the Lord Jesus Christ as Savior, the believer is made part of the Body of Christ, the one universal Church, of which Jesus Christ is the Head. The Scriptures command believers to gather locally in order to devote themselves to worship, prayer, teaching of the Word, fellowship, the ordinances of baptism and communion, service to the local body through the development and use of talents and spiritual gifts, and outreach to the world to make disciples (Ephesians 1:22-23; Acts 2:42-46; 1 Corinthians 14:26; Matthew 28:18-20). Wherever God's people meet regularly in obedience to this command, there is the local expression of the Church under the watchful care of a plurality of elders. A church's members are to work together in love and unity, intent on the ultimate purpose of glorifying Christ (Ephesians 4:16).

BAPTISM AND COMMUNION

We believe that Christian baptism is a public declaration of the believer's salvation in Christ, identifying with Christ in His death, burial, and resurrection symbolized by immersion in water. The Lord's Supper is the united commemoration by believers of Christ's death until He comes and should be preceded by a careful self-examination (Acts 2:41; Romans 6:3-6; 1 Corinthians 11:20-29).

MISSIONS

We believe it is the aim, duty, and privilege of every believer and local church fellowship to glorify God by responding as active participants in the Great Commission call of Jesus Christ to go and make disciples of all nations. We believe the primary focus and priority of this call is centered on efforts that establish, strengthen, and reproduce biblically-based churches, which will then plant churches that plant churches for future generations and God's glory.

THINGS TO COME

We believe in and expectantly await the glorious, visible, personal, premillennial return of the Lord Jesus Christ. The blessed hope of His return has vital bearing on the personal life, service, and mission of the believer (1 Thessalonians 4:13-18). We believe in the bodily resurrection of both the saved and the lost. The lost will be raised to judgment and experience eternal wrath in hell. The saved will be raised to eternal joy in the new heaven and new earth in the manifested presence of God (Acts 1:3, 9; Hebrews 7:25-26).

WHAT WE BELIEVE ABOUT...

ASSIMILATION AND CHURCH MEMBERSHIP

We believe in the importance of serving the body of Christ by offering clear paths for people to start and develop healthy and growing relationships with others in the church body. We value an intentional plan to help every interested person enjoy godly relationships in the church. Church membership is a by-product of people who are growing in Christ and who grasp the importance of serving the Lord by using their gifts to serve others in the local church.

BAPTISM AND COMMUNION

Baptism and communion are the two ordinances required in the church. We believe that Christian baptism by immersion in water is a public identification with Jesus Christ in His death, burial, and resurrection. Although baptism is not required for salvation, it is commanded of all believers and is for believers only (Matthew 28:19-20; Acts 2:38, 41; Acts 18:8). Scripture shows that a person was baptized after personally receiving forgiveness of sin through accepting Jesus Christ. The waters of baptism are a symbol of our death, burial, and resurrection to newness of life that happens when we become new creations in Christ (Colossians 2:12; 2 Corinthians 5:17; Romans 6:1-4).

Communion is the commemoration by believers of Christ's death, and a reminder - through the bread and the juice - of the Savior's broken body and shed blood. Communion is to be a time of confession of our sin and should be preceded by careful self-examination according to Acts 4:13; Romans 6:3-6; 1 Corinthians 11:20-29.

CHARISMATIC MOVEMENT

Harvest Bible Chapel is a non-charismatic, conservative, evangelical fellowship that welcomes all who know Jesus Christ as their Savior and all who are seeking Him. Those who claim to possess the gift of tongues and other sign gifts are welcome to worship and fellowship with us if they are willing to be a source of unity rather than division within our church body. We believe that the Christian life is supernatural and that the Lord continues to perform miracles. We also believe that current displays of the gift of tongues distract from the main task of the local church, which is to glorify God through the fulfillment of the Great Commission (Matthew 28:19-20).

Current displays of the gift of tongues:

- Give unwarranted prominence to the gift, which is described in the New Testament as being only one of many spiritual gifts (1 Corinthians 12).
- Emphasize speaking in tongues as the primary manifestation of the Spirit's work in a person's life, while minimizing the Spirit's work in producing a holy life (2 Corinthians 3:17-18; 2 Timothy 1:9), and a life that displays the fruits of the Spirit (Galatians 5:22).
- Often suggest that speaking in tongues is a required proof of being Spirit-filled or of possessing salvation in Christ, even though the Scriptures do not teach this.

Harvest Bible Chapel seeks to prevent the propagation of doctrines that would cause divisions within an individual church. Therefore, members of and adherents of Harvest Bible Chapel are not to propagate the teachings and emphases of the current charismatic movement. Although we do not control personal, individual interactions with the Lord, the expression of tongues and other sign gifts are not to be overtly expressed at meetings that are under the organization and authority of Harvest Bible Chapel.

CHURCH PLANTING

The church exists to glorify God through the fulfillment of the Great Commission, and in the spirit of the Great Commandment (Matthew 28:19-20, Matthew 22:37-38).

The Great Commission is fulfilled as disciples of Jesus Christ are made and grow in their relationship with Him and likeness to Him. God is glorified as we manifest His presence as we do His work (2 Timothy 2:2; 1 Corinthians 10:31).

In seeking to act upon the church's purpose, we recognize the extraordinary value in multiplying the reach of His ministry by planting local churches and by associating with existing, like-minded local churches. God is glorified when Harvest Bible Chapels and other like-minded churches associate with one another in order to foster relationships that edify, protect, encourage, support, and admonish.

The governing members, serving as directors of the Harvest Bible Chapel Elders Council, lead the association of Harvest Bible Chapels and affiliating churches and oversee church planting. The Elders Council assists affiliate churches to more effectively spread the Word of God and the ways of God in order to build His kingdom. The Elders Council desires to bless all affiliate churches through the mutual exchange of pulpit and music ministry, consulting services, research, conferences, and seed money devoted to church planting and pastoral education programs.

COUNSELING PHILOSOPHY

The Lord changes lives and accomplishes His purposes directly through reading and applying the Scriptures, meditating on the truths of the Scriptures, and prayer. The Lord also uses those who minister His Word as they encourage, exhort, admonish, edify, implore, reprove, rebuke, and console others toward godliness. God needs no new or unique insight into the human condition in order to change lives, regardless of whether that insight is gained through psychology or some other tool of human origin. Problems that are approached by integrating the Scriptures with psychological theories tend to deceive individuals into diminishing the God of the Scriptures and into believing that He has not provided and cannot provide sufficient truth, insight, and wisdom that will change their lives (Colossians 2:8-10).

When psychology and other social sciences step beyond observing human behavior and seek to explain the causes of human behavior, they enter spiritual territory. Only the God of the Scriptures can explain causes and offer solutions that lead to godliness and a fruitful, joyful life. God has given us everything we need for life and godliness (2 Peter 1:3). He changes us as we discipline ourselves through obedience to the Word of God in the power of the Holy Spirit (1 Timothy 4:7; 2 Peter 1:5-11).

Each Christian's passion should be to become more like Christ and fulfill the Great Commandment to love the Lord with the entire heart, soul, mind, and strength (Romans 8:29; 1 John 3:2, Deuteronomy 6:5; Mark 12:30; Matthew 22:37-38).

The Christian who learns and applies the Word becomes mature and, in turn, can help others mature (2 Timothy 2:2).

CREATION, EVOLUTION, AND GOD'S SOVEREIGNTY

We believe God created the universe in six twenty-four hour days and that before He created the universe, nothing except God existed (Genesis 1; Exodus 31:17; Psalm 33:6-9; Acts 17:24; Hebrews 11:3; Colossians 1:16).

God chose to create the universe and all that is in it to reveal His glory, divine nature, eternal power, infinite wisdom, and supreme authority (Isaiah 43:7; Psalm 19:1-2; Jeremiah 10:12; Romans 1:20; Revelation 4:11). We deny the theory of evolution, which states that nonliving substances gave rise to the first living material, which then reproduced and diversified to produce all living creatures. We believe that all people are descendants of Adam and Eve, whom God created personally and individually and as complete human beings (Genesis 1:26-27; Genesis 2:7; Genesis 2:21-22; 1 Corinthians 11:8-9). The fall of Adam and Eve infected all people with sin and death, but the death and resurrection of Jesus Christ gives the opportunity to receive God's gift of eternal life (Romans 5:18-19; 1 Corinthians 15:21-22).

God rules over His creation and cares about and is involved in the lives of individual people (Job 12:10; Acts 17:25; Acts 25:28; Colossians 1:17; Hebrews 1:13; Ephesians 4:6).

ETERNAL SECURITY OF THE BELIEVER

It is God's divine decision to save a person and it is God's kindness, forbearance, and patience that lead that person to repentance (Romans 2:4). All glory for the salvation and security of every believer belongs to God alone (Romans 3:21-31; Ephesians 1:7-9; Ephesians 2:8-9, Jude 1:24-25). We believe that everyone who is born again by the Spirit through Jesus Christ is eternally assured of salvation from the moment of conversion. This assurance relies on God's decisive grace rather than on the works of the Christian. Obedience, good works, and fruit-bearing do not earn or retain the believer's salvation but indicate the reality of the person's love of Christ and profession of faith (Luke 6:46; John 14:21; James 2:17-18).

Eternal security in salvation relies on the Lord's guarantee of each believer's adoption as His son or daughter (Galatians 4:4-7), His seal of the believer by the Holy Spirit (2 Corinthians 1:21-22; Ephesians 1:13-14), and the conviction that God gives the Holy Spirit to each believer as a down payment toward future bliss in heaven (2 Corinthians 1:21-22). A person who professes genuine faith in Christ immediately becomes His possession (Luke 23:42-43; Acts 2:40-41; Acts 16: 30-34), and nothing can snatch that person out of His hands (John 10:27-29). Having been bought with the price of Jesus Christ's crucifixion as complete payment for sin, Christians are not their own. They are Christ's possession (1 Corinthians 6:19-20). This assurance is absolutely certain, reserved in heaven, protected by God's unlimited power (1 Peter 1:4-5).

PROCESS OF SANCTIFICATION AND MATURITY

Mature disciples walk with Christ, worship Christ, and work for Christ. A person committed to a relationship with Christ focuses on a personal walk with Him, worshipping Him, and working for Him. That person will experience significant growth in personal sanctification and, therefore, will experience a closer personal relationship with the Lord Jesus Christ and will become “complete in Christ” (Colossians 1:28). We are committed to multiplying the godly characteristics of leaders’ lives into others (2 Timothy 2:2). This multiplication of ministry is key to the healthy growth of the church. We believe the disciples of Jesus Christ should minister to one another in the local church, rather than one or a small number of professional pastors bearing total responsibility to care for the entire congregation. God has given spiritual gifts to all of His people to provide mutual ministry in the context of the healthy and strong local church (Ephesians 4:11-12).

SPIRITUAL WARFARE

Satan and his demonic servants viciously oppose the work God performs in and through His people (1 Peter 5:8; Genesis 3:1-7; Ephesians 6:12). God, who by His nature is infinitely more powerful than Satan, in due time will have complete and total victory over Satan (1 John 4:4; Revelation 20:1-10).

Although it is appropriate to pray in Jesus’ name for protection against demonic activity, the Scriptures do not instruct the Christian to “bind Satan in Jesus’ name.” Rather, the Scriptures instruct the Christian to combat Satan by:

- Humbly drawing near to God, knowing that He will give grace, mercy, and strength (2 Corinthians 12:7-9; Hebrews 4:15-16; James 4:8; 1 Peter 5:6-10).
- Resisting Satan’s temptations (James 4:7; 1 Peter 5:8-9).
- Rightly applying the truth of the Scriptures (Matthew 4:1-11; John 8:44; Ephesians 4:24-27).
- Forgiving offenses (2 Corinthians 2:10-11).
- Putting on the armor of God’s truth, righteousness, readiness to share the Gospel, faith, salvation, and prayer (Ephesians 6:11-20).
- Demonstrating faithfulness to the Lord by enduring trials (Revelation 2:10; Revelation 2:13; Revelation 3:9-10).

SUFFICIENCY OF SCRIPTURE

We believe in the verbal, plenary inspiration of the Scriptures and that they contain all the words of God that we need in order to completely trust and obey Him. The Scriptures are inerrant in their original writings (Psalm 119:97-104; Psalm 119:160; Matthew 5:18; John 5:46-47; John 10:35; 2 Timothy 3:15-16), and are infallible in their instruction (Proverbs 6:32; 2 Peter 1:19), eternal in duration (Isaiah 40:8; 1 Peter 1:23-25); the final authority and the standard for faith and practice (Matthew 4:4; Psalm 119); and sufficient for counsel in every issue of life (Psalm 19:7-14; 2 Timothy 3:16). We believe that the very words of Scripture in the original Hebrew, Greek, and Aramaic are inspired by God. Therefore, we believe that the Bible versions which translate God’s Word most literally into modern English should be preferred.

WOMEN IN MINISTRY

Harvest Bible Chapel affirms the God-ordained and significant role that women should play in establishing and leading the local church. Every leadership opportunity is open to women except those that are excluded by

Scripture. The Scriptures clearly state that men are to serve in the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (1 Timothy 2:12; 1 Timothy 3:1-2; Titus 1:6-9). We do not see this as an issue of equality, for men and women are equal under God. The Bible is clear that men and women do not have the same roles. Qualified women should serve in any leadership position that is not forbidden in the Scriptures.

WORSHIP

The chief purpose of mankind is to glorify God by loving Him with the entire heart, soul, mind, and might (Deuteronomy 6:5; Isaiah 43:7; Matthew 22:37). All believing men, women, and children are to glorify God and thus fulfill the purpose of their existence. Worship glorifies God through **adoration** (Psalm 95:6), **praise** (Psalm 99:5), **prayer** (Daniel 6:10-11), **thanksgiving** (Nehemiah 12:46), and a **complete yielding** to Him (Romans 12:1). Worship declares His worth, pays Him homage, and celebrates Him in a life of devotion. We seek to worship the Lord in spirit and in truth (Exodus 15:1-21; 2 Samuel 6:14-16; Psalm 5:7; John 4:23-24; Revelation 4:11; 5:12).

Several tenets guide our worship. We seek to:

- Lift high the name of Jesus Christ (John 4:22-26; John 12:32; John 14:6).
- Lead God's people to lift their hearts and voices to Him, giving Him praise and thanks in music and lyrics (Nehemiah 12:45-46; Psalm 66:1-4; Psalm 95:1-2).
- Prepare hearts to hear the Lord speak through the proclamation of Scripture (Psalm 95:6-9; Matthew 28:19-20; Acts 2:41-42).
- Emphasize fresh and contemporary expressions while retaining traditional elements that recognize the richness of our heritage in the faith (Deuteronomy 32:7; Psalm 33:3; Isaiah 46:8-9; Matthew 13:32, Ephesians 5:19; Revelation 5:9).
- Pursue excellence in worship, knowing that God is worthy of our best (Exodus 12; Deuteronomy 17:1; Psalm 33:3; 1 Timothy 4:14-15; Hebrews 11:4).

BYLAWS OF HARVEST BIBLE CHAPEL

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BYLAWS

HARVEST BIBLE CHAPEL OF _____, INC.

ARTICLE - PURPOSES

HARVEST BIBLE CHAPEL OF _____, INC. (THE "CHURCH") SHALL HAVE SUCH PURPOSES AS ARE NOW OR MAY HEREAFTER BE SET FORTH IN THE ARTICLES OF INCORPORATION AND SHALL BE STATED MORE SPECIFICALLY TO SPREAD THE GOSPEL OF JESUS CHRIST BY THE FOLLOWING MEANS:

HARVEST BIBLE CHAPEL OF _____, INC. (REFERRED TO BELOW AS CORPORATION) IS ORGANIZED AND OPERATED EXCLUSIVELY FOR RELIGIOUS PURPOSES IN ACCORD WITH SECTION 501(C)(3) OF THE INTERNAL REVENUE CODE OF 1986 (OR THE CORRESPONDING PROVISION OF ANY FUTURE UNITED STATES INTERNAL REVENUE LAW AND REFERRED TO HEREIN AS THE "CODE"). MORE SPECIFICALLY, ITS PURPOSE IS TO BE A CHURCH AND TO GLORIFY GOD THROUGH THE CONDUCT OF PUBLIC WORSHIP, BIBLE STUDIES, AND RELATED RELIGIOUS EDUCATION AND CHRISTIAN FELLOWSHIP SERVICES DESIGNED TO COMMUNICATE THE GOSPEL OF JESUS CHRIST.

ARTICLE - FOUR PILLARS

AT THE OUTSET OF HARVEST BIBLE CHAPEL, FOUR PILLARS WERE ESTABLISHED AS THE BIBLICAL PRIORITIES FOR THIS MINISTRY. A FULLER STATEMENT IS AVAILABLE UPON REQUEST.

- 1. BELIEVING IN THE POWER OF PRAYER.**
(JEREMIAH 33:3; EPHESIANS 6:18; JAMES 5:16)
- 2. PROCLAIMING THE AUTHORITY OF GOD'S WORD WITHOUT APOLOGY.**
(II TIMOTHY 4:1-5; HEBREWS 4:12)
- 3. BOLDLY SHARING THE GOSPEL OF JESUS CHRIST.**
(MATTHEW 9:36-38; ROMANS 1:16; EPHESIANS 6:19-20)
- 4. LIFTING HIGH THE NAME OF JESUS CHRIST IN WORSHIP.**
(MARK 12:30; JOHN 4:23-24; JOHN 12:32)

ARTICLE - DOCTRINAL STATEMENT

THE SCRIPTURES

WE BELIEVE IN THE SCRIPTURES OF THE OLD TESTAMENT AND NEW TESTAMENT AS VERBALLY INSPIRED BY GOD AND INERRANT IN THE ORIGINAL WRITING. WE BELIEVE THE 66 BOOKS OF THE OLD TESTAMENT AND NEW TESTAMENT ARE GOD'S COMPLETED AND SUFFICIENT REVELATION FOR THE TOTAL WELL BEING OF MANKIND.

GOD

WE BELIEVE IN THE ONLY TRUE GOD (JOHN 17:3), THE FATHER, THE SON, AND THE HOLY SPIRIT (MATTHEW 28:19-20). HE CREATED ALL THINGS (REVELATION 4:11) AND UPHOLDS ALL THINGS BY THE WORD OF HIS POWER (HEBREWS 1:3). IN HIM WE LIVE AND MOVE AND HAVE OUR BEING (ACTS 17:28). HE IS A GOD OF TRUTH AND WITHOUT INIQUITY, JUST AND RIGHT IS HE (DEUTERONOMY 32:4) AND HE SHALL JUDGE THE WORLD (PSALM 9:8).

WE BELIEVE THAT THE GODHEAD ETERNALLY EXISTS IN THREE PERSONS, THE FATHER, THE SON, AND THE HOLY SPIRIT; AND THAT THESE THREE ARE ONE GOD, HAVING PRECISELY THE SAME NATURE, ATTRIBUTES, AND PERFECTION'S, AND WORTHY OF PRECISELY THE SAME HOMAGE, CONFIDENCE, AND OBEDIENCE (MARK 12:29; JOHN 1:1-4; MATTHEW 29:19-20; ACTS 4:3-4).

JESUS CHRIST

WE BELIEVE IN THE TOTAL DEITY OF THE LORD JESUS CHRIST. WE BELIEVE HE IS THE MANIFESTATION OF GOD IN THE FLESH. WE BELIEVE HE WAS CONCEIVED BY THE HOLY SPIRIT AND BORN OF THE VIRGIN MARY. WE BELIEVE HIM TO BE TRUE GOD AND TRUE MAN (JOHN 1:1, 14, 18; JOHN 14:8, 9; I TIMOTHY 3:16).

HOLY SPIRIT

WE BELIEVE THAT THE MINISTRY OF THE HOLY SPIRIT IS TO GLORIFY THE LORD JESUS CHRIST DURING THIS AGE. HE CONVICTS US OF SIN AND REGENERATES THE SINNER UPON BELIEVING ON CHRIST, BAPTIZING THE BELIEVER INTO ONE BODY OF WHICH CHRIST IS THE HEAD. HE INDWELLS, GUIDES, INSTRUCTS, FILLS, COMFORTS, AND EMPOWERS THE BELIEVER FOR GODLY LIVING AND SERVICE THROUGH INDIVIDUALLY BESTOWED SPIRITUAL GIFTS. WHILE THE SCRIPTURES DO NOT TEACH THAT CERTAIN GIFTS HAVE CEASED, IT DOES SEEM TO INDICATE THAT THEIR USAGE WOULD VARY ACCORDING TO THE NEED THAT EACH GIFT IS DESIGNED TO MEET. HARVEST BIBLE CHAPEL DOES NOT ENCOURAGE THE USE OF THE 'SIGN GIFTS.' INSTEAD WE CHOOSE TO EMPHASIZE THE MORE EXCELLENT WAY OF LOVE AND ZEAL FOR THE MORE EDIFYING GIFTS (JOHN 16:8; 13:15; TITUS 3:5; EPHESIANS 1:22; 4:11-12; ROMANS 8:9-17; 12:4-8; I CORINTHIANS 3:16; 12:4-5, 11-13, 19; GALATIANS 5:25; HEBREWS 4:1-4; II CORINTHIANS 12:12). A FULLER STATEMENT OF THE CHURCH'S POSITION ON THE CHARISMATIC MOVEMENT IS AVAILABLE UPON REQUEST.

MAN

WE BELIEVE THAT MAN WAS CREATED IN INNOCENCE UNDER THE LAW OF HIS MAKER, BUT BY VOLUNTARY TRANSGRESSION FELL FROM HIS SINLESS AND HAPPY STATE IN CONSEQUENCE OF WHICH ALL MANKIND ARE NOW SINNERS; NOT ONLY BY CONSTRAINT, BUT BY CHOICE AND THEREFORE UNDER JUST CONDEMNATION WITHOUT DEFENSE OR EXCUSE. WE BELIEVE THAT WITHOUT EXCEPTION EVERY MAN IS TOTALLY DEPRAVED AND NEEDS A SAVIOR (GENESIS 3:1-6; ROMANS 3:10-19; ROMANS 1:18, 32).

SALVATION

WE BELIEVE THAT THE LORD JESUS CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES, AS A REPRESENTATIVE AND SUBSTITUTIONARY SACRIFICE. WE BELIEVE THAT ALL WHO BY FAITH RECEIVE HIM AS THEIR PERSONAL SAVIOR ARE JUSTIFIED ON THE BASIS OF HIS BLOOD SHED ON CALVARY. THEY ARE BORN AGAIN OF THE HOLY SPIRIT AND THEREBY BECOME ETERNALLY SECURE AS CHILDREN OF GOD. WE BELIEVE THE HOLY SPIRIT BAPTIZES A PERSON WHO BELIEVES INTO THE BODY OF CHRIST AT THE MOMENT OF SALVATION (ROMANS 8:37-39; II CORINTHIANS 5:21; I CORINTHIANS 12:13).

HEAVEN AND HELL

WE BELIEVE IN THE “BLESSED HOPE”: THE PERSONAL, PREMILLENIAL RETURN OF THE LORD JESUS CHRIST. HIS RETURN HAS A VITAL BEARING ON THE PERSONAL LIFE AND SERVICE OF THE BELIEVER (1 THESSALONIANS 4:13-18). WE BELIEVE IN THE BODILY RESURRECTION OF BOTH THE SAVED AND THE LOST. THE SAVED ARE RAISED TO ETERNAL, CONSCIOUS BLISS IN HEAVEN (MATTHEW 25:34; JOHN 14:2; 2 CORINTHIANS 5:1; REVELATION 2:7) THE LOST ARE RAISED TO ETERNAL TORMENT IN HELL IN CONSCIOUS SEPARATION FROM GOD. (MATTHEW 8:11; MATTHEW 10:28; MATTHEW 13:49-50; MARK 9:47-48; LUKE 12:5; REVELATION 21:8).

RESURRECTION

WE BELIEVE IN THE RESURRECTION OF THE CRUCIFIED BODY OF OUR LORD JESUS CHRIST, HIS ASCENSION INTO HEAVEN, AND HIS PRESENT LIFE FOR US AS HIGH PRIEST AND ADVOCATE (ACTS 1:3, 9; HEBREWS 7:25, 26).

RETURN OF CHRIST

WE BELIEVE IN “THAT BLESSED HOPE”, THE PERSONAL, PREMILLENIAL, AND IMMINENT RETURN OF OUR LORD JESUS CHRIST. HIS RETURN HAS A VITAL BEARING ON THE PERSONAL LIFE AND SERVICE OF THE BELIEVER (I THESSALONIANS 4:13-18).

BAPTISM AND COMMUNION

WE BELIEVE THAT CHRISTIAN BAPTISM IS A PUBLIC DECLARATION OF AND IDENTIFICATION WITH CHRIST IN HIS DEATH, BURIAL, AND RESURRECTION SIGNIFIED BY IMMERSION IN WATER.

THE LORD’S SUPPER IS THE COMMEMORATION BY BELIEVERS OF CHRIST’S DEATH UNTIL HE COMES AND SHOULD BE PRECEDED BY A CAREFUL SELF-EXAMINATION (ACTS 4:13; ROMANS 6:3-6; I CORINTHIANS 11:20-29).

THE CHURCH

UPON ACCEPTING THE LORD JESUS CHRIST AS SAVIOR, ALL BELIEVERS HAVE THEREFORE BECOME PART OF HIS BODY, THE CHURCH. THERE IS ONE CHURCH UNIVERSAL, COMPOSED OF ALL THOSE WHO ACKNOWLEDGE JESUS CHRIST AS SAVIOR AND LORD. THE SCRIPTURES COMMAND BELIEVERS TO GATHER TOGETHER TO DEVOTE THEMSELVES TO WORSHIP, PRAYER, TEACHING OF THE WORD, OBSERVANCE OF THE ORDINANCES (BAPTISM AND COMMUNION), FELLOWSHIP, SERVICE TO THE BODY THROUGH THE DEVELOPMENT AND USE OF TALENTS AND GIFTS, AND OUTREACH TO THE WORLD IN FULFILLMENT OF THE COMMAND OF CHRIST TO MAKE DISCIPLES OF ALL BELIEVERS (EPHESIANS 5:23; ROMANS 12:1; ACTS 2:42-46; I CORINTHIANS 14:26; MATTHEW 28:18-20).

WHEREVER GOD’S PEOPLE MEET REGULARLY IN OBEDIENCE TO THIS COMMAND THERE IS THE LOCAL EXPRESSION OF THE CHURCH – UNDER THE WATCH-CARE OF ELDERS AND OTHER SUPPORTIVE LEADERSHIP. ITS MEMBERS ARE TO WORK TOGETHER IN LOVE AND UNITY, INTENT ON THE ONE ULTIMATE PURPOSE OF GLORIFYING CHRIST (EPHESIANS 4:16).

MISSIONS STATEMENT

REALIZING THAT THE CAUSE OF CHRIST EXTENDS BEYOND ANY ONE LOCAL FELLOWSHIP, WE COMMIT OURSELVES TO AN ONGOING MINISTRY OF EXTENDING THE CALL OF CHRIST TO MAKE DISCIPLES AROUND THE WORLD.

CHRISTIAN LIVING (CONCERNING CONDUCT)

THE BIBLE TEACHES THAT ALL BELIEVERS ARE SAINTS, SET APART UNTO GOD AND ARE THUS RESPONSIBLE TO LIVE IN SUCH A MANNER AS NOT TO BRING REPROACH UPON THEIR SAVIOR AND LORD (ROMANS 21:1-2; I PETER 1:14-19; II TIMOTHY 2:19; TITUS 2) LEST THE WORD OF GOD BE BLASPHEMED (I TIMOTHY 6:1; TITUS 2:5). AS CHRISTIANS WE SHOULD OBEY THE WORD OF OUR LORD, SEEK THE THINGS WHICH ARE ABOVE, WALK AS HE WALKED, AND ACCEPT AS OUR RESPONSIBILITY THE DUTY AND PRIVILEGE OF BEARING THE GOSPEL TO A LOST WORLD (I JOHN 2:3; COLOSSIANS 3:1; EPHESIANS 5:23; MATTHEW 29:19-20). A VICTORIOUS AND FRUITFUL CHRISTIAN LIFE IS POSSIBLE ONLY FOR THOSE WHO HAVE PRESENTED THEMSELVES WHOLLY TO CHRIST AND WALK BY THE POWER OF THE HOLY SPIRIT, WHICH ALL BELIEVERS ARE CALLED TO DO (ROMANS 12:1,2; GALATIANS 5:16; EPHESIANS 5:18; ROMANS 6, 7).

“I BESEECH YOU THEREFORE BRETHREN, BY THE MERCIES OF GOD, THAT YOU PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE.” ROMANS 12:1

“WALK IN THE SPIRIT AND YOU SHALL NOT FULFILL THE LUSTS OF THE FLESH.” GALATIANS 5:16

“BE NOT DRUNK WITH WINE . . . BUT BE FILLED WITH THE SPIRIT.” EPHESIANS 5:18

ARTICLE - MEMBERSHIP

NATURE OF MEMBERSHIP

THE NEW TESTAMENT CLEARLY INDICATES THAT GROUPS OF PEOPLE WHO WERE FOLLOWERS OF THE LORD JESUS CHRIST IDENTIFIED THEMSELVES WITH AND COMMITTED THEMSELVES TO A PARTICULAR LOCAL BODY. IN ORDER TO IMPLEMENT THE PRINCIPLES OF ACCOUNTABILITY AND COMMITMENT TO THE LOCAL BODY OF CHRIST, AS DEFINED IN THE NEW TESTAMENT AND PRACTICED IN THE EARLY CHURCHES, HARVEST BIBLE CHAPEL RECOGNIZES THE NEED FOR FORMAL MEMBERSHIP. MEMBERSHIP AT HARVEST BIBLE CHAPEL IS FOR ALL WHO ARE BELIEVERS IN THE LORD JESUS CHRIST AND HAVE VISIBLY DEMONSTRATED THAT COMMITMENT THROUGH BELIEVER’S BAPTISM.

MEMBERSHIP COMMITMENT

THE EFFECTIVENESS OF JOINING TOGETHER WILL BE DETERMINED BY THE LEVEL OF THE COMMITMENT WE MAKE. IN A SOCIETY WHERE SO FEW MAKE COMMITMENTS AND FEWER STILL KEEP THEM, HARVEST BIBLE CHAPEL IS

SEEKING A GROUP OF PEOPLE WHO ARE DETERMINED TO KNOW THE JOY CHRIST INTENDED FOR HIS BODY, THE CHURCH. TO THIS END MEMBERS OF HARVEST BIBLE CHAPEL MUST BE WILLING TO LIVE IN SUBMISSION TO THE DOCTRINAL STATEMENT. FURTHER, THEY MUST BE WILLING TO ABIDE BY THE ENTIRE MEMBERSHIP COMMITMENT.

1. I HAVE, BY FAITH, BECOME A FOLLOWER OF JESUS CHRIST AND I HAVE BEEN BAPTIZED AS A VISIBLE WAY OF DEMONSTRATING THAT COMMITMENT.
2. I WILL, WITH GOD'S HELP, SEEK TO MAINTAIN MY CONSISTENT DISCIPLINES OF PRAYER, BIBLE STUDY, AND EVANGELISM.
3. I WILL NEITHER CRITICIZE NOR LISTEN TO CRITICISM CONCERNING ANY MEMBER(S) OF THIS BODY AND WILL, WHEN PERSONALLY OFFENDED, SPEAK DIRECTLY AND LOVINGLY WITH THOSE INVOLVED.
4. I WILL FINANCIALLY SUPPORT THE MINISTRIES OF THE CHAPEL BY FAITHFULLY GIVING BACK TO THE LORD A BIBLICAL PORTION OF MY INCREASE.

QUALIFICATIONS, ADMISSION AND REMOVAL

THE BOARD OF ELDERS WILL ESTABLISH THE QUALIFICATIONS AND ADMINISTER THE PROCEDURE FOR ADMISSION OF MEMBERS TO THE CHURCH. THE BOARD OF ELDERS MAY SUSPEND, OR REMOVE, ANY MEMBER FOR CAUSE AFTER CONDUCTING AN APPROPRIATE HEARING ON THE MATTER. THE PROCEDURE IS AS FOLLOWS.

1. PROSPECTIVE MEMBERS NEED TO ATTEND PEAK PERFORMANCE. THESE CLASSES ARE A CLEAR AND CONCISE OVERVIEW OF WHO CHRIST IS, HOW A PERSON BECOMES A CHRISTIAN, AND HOW TO MEANINGFULLY CONNECT WITH THE CHURCH.
2. UPON COMPLETION OF THE CLASS ANY PERSON PROFESSING PERSONAL FAITH IN JESUS CHRIST AS LORD AND SAVIOR WHO HAS EXPRESSED THAT COMMITMENT VISIBLY BY BEING BAPTIZED, OR ARE WILLING TO DO BE BAPTIZED AT THE NEXT AVAILABLE SERVICE, SHOULD INDICATE THEIR DESIRE FOR MEMBERSHIP ON THE PEAK PERFORMANCE 100 RESPONSE CARD. THE CARD WILL BE TURNED IN TO THE CHURCH OFFICE FOR FURTHER REVIEW AND FOLLOW UP.
3. THE PROSPECTIVE MEMBERS NAME WILL THEN BE PLACED IN THE BULLETIN FOR A PERIOD OF TWO WEEKS. DURING THIS PERIOD MEMBERS WILL BE ENCOURAGED TO CLEAR UP ANY RELATIONAL OR OTHER DIFFICULTIES WHICH COULD HINDER MINISTRY AMONG US. THIS IS DONE IN THE SPIRIT OF MATTHEW 18:15-17 SO THAT BOTH THE CANDIDATE AND THE HARVEST FAMILY WILL BENEFIT.
4. AT THE END OF THE TWO WEEK PERIOD THOSE WHO REMAIN AS CANDIDATES WILL BE WELCOMED INTO MEMBERSHIP ON THE NEXT SUNDAY SET ASIDE FOR THAT PURPOSE.

CHURCH DISCIPLINE

HARVEST BIBLE CHAPEL OF _____, INC. IS A BODY OF CHRISTIAN BELIEVERS WHO HOLD CERTAIN BELIEFS AND STANDARDS IN COMMON. ON OCCASION, MEMBERS OF THE CHURCH MAY CONDUCT THEMSELVES IN A MANNER CONTRARY TO THE STATEMENT OF FAITH AND UNWORTHY OF MEMBERSHIP AT THE CHURCH. IT WILL BE A HIGH PRIORITY FOR THE CHURCH TO RESTORE SUCH PERSONS INTO CONFORMITY WITH THE FELLOWSHIP AS OUTLINED IN MATTHEW 18:15-17. HOWEVER, BECAUSE OF GOD'S HOLY NATURE AND THE BELIEVERS' HIGH CALLING, SCRIPTURE TEACHES AND COMMANDS PERSONAL AND ECCLESIASTICAL SEPARATION FROM RELIGIOUS APOSTASY (II JOHN 7-11; ROMANS 16:17; TITUS 3:10), FROM ALL WORLDLY AND SINFUL PLEASURES, PRACTICES, AND ASSOCIATIONS (I JOHN 2:15-17; JAMES 4:4; II TIMOTHY 3:1-5), AND FROM PROFESSING BELIEVERS

LIVING IN WILLFUL DISOBEDIENCE TO THE WORD OF GOD (II THESSALONIANS 2:15; 3:6, 14, 15; I CORINTHIANS 5). THIS DOES NOT INCLUDE SEPARATION FROM UNBELIEVERS WHO NEED THE WORD OF GOD TO PENETRATE THEIR WORLD WITH THE GOSPEL OF JESUS CHRIST.

“...NOTE THOSE WHO CAUSE DIVISIONS AND OFFENSES, CONTRARY TO THE DOCTRINE WHICH YOU LEARNED AND AVOID THEM.”

ROMANS 16:17

“... THAT YOU WITHDRAW FROM EVERY BROTHER WHO WALKS DISORDERLY AND NOT ACCORDING TO THE TRADITION WHICH HE RECEIVED FROM US.”

II THESSALONIANS 3:6

“AND IF ANYONE DOES NOT OBEY OUR WORD IN THIS EPISTLE, NOTE THAT PERSON AND DO NOT KEEP COMPANY WITH HIM THAT HE MAY BE ASHAMED.”

II THESSALONIANS 3:14

SHOULD THE NEED FOR BIBLICAL DISCIPLINE ARISE, ANY SUCH AUTHORITY WILL BE ENTRUSTED TO THE BOARD OF ELDERS; THEY WILL HAVE THE AUTHORITY TO PLACE INDIVIDUAL(S) UNDER CHURCH DISCIPLINE (INCLUDING SUSPENSION OF MEMBERSHIP IF NECESSARY). ANY MEMBER WHO IS ABSENT FOR ALL SERVICES OF THE CHURCH WITHOUT GIVING A SATISFACTORY REASON FOR A PERIOD OF ONE YEAR MAY BE REMOVED FROM THE ROLL OF MEMBERSHIP BY THE BOARD OF ELDERS.

RESIGNATION OF MEMBERS

ANY MEMBER MAY RESIGN BY FILING A WRITTEN RESIGNATION WITH THE BOARD OF ELDERS.

MEETINGS OF MEMBERS

THERE WILL BE NO REGULAR MEETINGS OF MEMBERS FOR GOVERNANCE PURPOSES, AS MEMBERS DO NOT HAVE A ROLE IN THE GOVERNANCE OF THE CHURCH.

ARTICLE - CHURCH GOVERNMENT

TWO CHURCH OFFICES

THE BIBLICAL TEACHING ON THE SUBJECT OF TWO CHURCH OFFICES, ELDERS AND DEACONS, IS FOUND IN I TIMOTHY 3:1-16 AND TITUS 1:5-9. THOUGH THERE ARE THREE TERMS USED FOR THE OFFICES OF THE CHURCH, I.E. BISHOP, ELDER, AND DEACON, A CAREFUL ANALYSIS OF THESE TERMS INDICATES THAT BISHOP AND ELDER ARE USED INTERCHANGEABLY, WITH THE BISHOP SIMPLY BEING THE ‘RULING’ OR LEADING ELDER. THE PASTORS OF THE CHURCH HAVE THE SPIRITUAL AUTHORITY OF THE ELDERS. HOWEVER, WITH THE EXCEPTION OF THE SENIOR PASTOR, THEY WILL SERVE ON THE BOARD ONLY AS NEEDED AND AT THE REQUEST OF THE ELDERS.

WOMEN IN MINISTRY

HARVEST BIBLE CHAPEL AFFIRMS THE GOD-ORDAINED AND SIGNIFICANT ROLE THAT WOMEN SHOULD PLAY IN ESTABLISHING AND LEADING THE LOCAL CHURCH. EVERY LEADERSHIP OPPORTUNITY IS OPEN TO WOMEN

EXCEPT THOSE THAT ARE EXCLUDED BY SCRIPTURE. THE SCRIPTURES CLEARLY STATE THAT MEN ARE TO SERVE IN THE OFFICE OF ELDER AND THAT WOMEN ARE NOT TO SERVE IN CHURCH POSITIONS IN WHICH THEY EXERCISE AUTHORITY OVER MEN OR IN WHICH THEY TEACH DOCTRINE TO MEN (1 TIMOTHY 2:12; 1 TIMOTHY 3:1-2; TITUS 1:6-9). WE DO NOT SEE THIS AS AN ISSUE OF EQUALITY, FOR MEN AND WOMEN ARE EQUAL UNDER GOD. THE BIBLE IS CLEAR THAT MEN AND WOMEN DO NOT HAVE THE SAME ROLES. QUALIFIED WOMEN SHOULD SERVE IN ANY LEADERSHIP POSITION THAT IS NOT FORBIDDEN IN THE SCRIPTURES.

ARTICLE - BOARD OF ELDERS

GENERAL POWERS

THE BUSINESS, LEGAL, AND SPIRITUAL MATTERS OF THE CHURCH WILL BE MANAGED BY ITS BOARD OF ELDERS. ALL DECISIONS AFFECTING THE OVERALL DOCTRINE, DIRECTION, AND DISCIPLINE OF THE CHURCH WILL BE THE RESPONSIBILITY OF THE BOARD OF ELDERS. "ELDERS" IN THESE BYLAWS ARE SYNONYMOUS WITH "DIRECTORS." THE FUNCTIONS AND RESPONSIBILITIES OF THE BOARD OF ELDERS WILL CONSIST OF, BUT NOT BE LIMITED TO, THE FOLLOWING.

THE SCRIPTURES ARE CLEAR THAT THE ELDER'S RESPONSIBILITY IS THE SPIRITUAL OVERSIGHT OF THE CONGREGATION. THE ELDER'S RESPONSIBILITY CAN BE BROKEN DOWN INTO THREE MAIN AREAS:

1. ENSURING THAT THE DOCTRINE OF THE CHURCH REMAINS PURELY BIBLICAL; ALL DOCTRINAL ISSUES IN THE CHURCH WILL BE SETTLED BY THE BOARD OF ELDERS.
2. ENSURING THAT THE DIRECTION OF THE CHURCH REMAINS CONSISTENT WITH THE STATEMENT OF PURPOSE AND THE FOUR PILLARS STATEMENT AS OUTLINED IN THE CONSTITUTION.
3. ADMINISTERING IN LOVE AND HUMILITY THE BIBLICAL PROCESS OF CHURCH DISCIPLINE AS OUTLINED IN MATTHEW 18:15-20 AND GALATIANS 6:1-4.

STRUCTURE

THE SCRIPTURES TEACH THAT A PLURALITY OF ELDERS GOVERNED INDIVIDUAL NEW TESTAMENT CHURCHES (ACTS 14:23; ACTS 20:28; TITUS 1:5; PHILIPPIANS 1:1). THE SCRIPTURE DOES NOT MENTION ANY CONGREGATIONS FEATURING A STAND-ALONE PASTOR AND LEADER. A PLURALITY OF GODLY ELDERS, EXERCISING THEIR INDIVIDUAL GIFTEDNESS, SQUARES WITH THE SCRIPTURE'S TEACHING THAT WISDOM IS FOUND IN A MULTITUDE OF GODLY COUNSELORS (PROVERBS 11:4; PROVERBS 12:15; PROVERBS 15:22; PROVERBS 19:20; PROVERBS 24:6.). THIS TRUTH DOES NOT ELIMINATE THE POSSIBILITY AND LIKELIHOOD THAT ONE OR MORE ELDERS WILL STAND OUT FROM THE OTHERS AS MORE PUBLIC IN THEIR MINISTRIES OR MORE INFLUENTIAL IN THEIR WORKINGS ON THE ELDER BOARD. ALL ELDERS WILL HAVE EQUAL AUTHORITY, BUT NOT NECESSARILY EQUAL INFLUENCE.

THE SENIOR PASTOR WILL WORK IN COOPERATION WITH THE ELDER BOARD CHAIRMAN TO ENSURE HEALTHY MINISTRY DEVELOPMENT AND STRONG ACCOUNTABILITY. AGENDA ITEMS FOR THE ELDER MEETINGS MUST BE SUBMITTED TO THE ELDER BOARD CHAIRMAN PRIOR TO THE ELDERS' MEETING. AN ELDERS' MEETING MAY NOT BE HELD WITHOUT A MAJORITY OF THE ELDERS PRESENT AND THE ENTIRETY OF THE ELDERS INFORMED. THE ELDER BOARD CHAIRMAN WILL BE SELECTED BY CONSENSUS DECISION OF THE BOARD OF ELDERS WITH NO FIXED TERM AND MAY NOT BE ONE OF THE PASTORS. THE ELDER BOARD WILL CONSIST OF THE CHAIRMAN, THE SENIOR PASTOR, THE CHAIRMAN OF THE DEACONS BOARD AND ADDITIONAL ELDERS, WHO WILL ASSUME RESPONSIBILITY AS AGREEABLE AND NECESSARY.

NUMBER AND TENURE

THE NUMBER OF ELDERS SERVING ON THE BOARD OF ELDERS IS TO BE A MINIMUM OF THREE (3) AND MAY VARY FROM TIME TO TIME UP TO FIFTEEN (15) BY RESOLUTION OF THE BOARD OF ELDERS WITHOUT AMENDMENT OF THESE BYLAWS. IN NO CASE WILL THE NUMBER OF ELDERS SERVING ON THE BOARD OF ELDERS BE LESS THAN THREE. THE TERM OF OFFICE FOR BOARD OF ELDERS MEMBERS IS TO BE CONSISTENT WITH THE FISCAL YEAR OF THE CHURCH.

WHEN THE NEED ARISES FOR ADDITIONAL ELDERS, A NOMINEE WILL BE RECOMMENDED BY THE EXISTING BOARD OF ELDERS. IN KEEPING WITH THE CLEAR BIBLICAL INJUNCTIONS REGARDING AUTHORITY STRUCTURES WITHIN THE CHURCH ONLY MEN WILL BE CONSIDERED FOR THE OFFICE OF ELDER. AN IN-DEPTH INTERVIEW WILL ENSUE TO DETERMINE IF THE NOMINEE IS BIBLICALLY QUALIFIED. THE CONGREGATION WILL THEN BE REMINDED OF THE BIBLICAL REQUIREMENT FOR ELDERS AND GIVEN 30 DAYS TO SPEAK PERSONALLY WITH THE NOMINEE IF THEY ARE AWARE OF ANY DISQUALIFYING CHARACTERISTICS. IF THE MATTER REMAINS UNRESOLVED, THE NOMINEE OR CHURCH MEMBER SHOULD APPROACH THE BOARD OF ELDERS AND REQUEST THAT THEIR NAME BE WITHDRAWN FROM CONSIDERATION.

THE BOARD OF ELDERS IS TO BE COMPOSED OF THE FOLLOWING APPOINTED PERSONS:

1. THE HARVEST BIBLE CHAPEL SENIOR PASTOR AUTOMATICALLY SERVES AS AN ELDER FOR AS LONG AS HE REMAINS EMPLOYED AS SENIOR PASTOR BY THE CHURCH AND, BECAUSE OF HIS PUBLIC PRESENCE AND RESPONSIBILITY BEFORE THE CONGREGATION, MAY BE CONSIDERED "FIRST AMONG EQUALS" AS A MEMBER OF THE ELDER BOARD.
2. ALTHOUGH SCRIPTURE INDICATES NO FIXED TERMS FOR ELDERS, WE ASK ELDERS TO SERVE ON THE BOARD FOR A TWO-YEAR COMMITMENT. AT THE END OF TWO YEARS, THE COMMITMENT WILL BE REVIEWED, ALONG WITH A POSSIBLE RECOMMITMENT AND REAFFIRMATION BY FELLOW ELDERS. DURING THE REVIEW, BOTH THE INDIVIDUAL AND THE OTHER ELDERS WILL EVALUATE HIS CONTINUED SERVICE ON THE BOARD OF ELDERS, AGAIN CONSIDERING THE BIBLICAL QUALIFICATIONS, AS WELL AS ANY PERSONAL FACTORS THAT MIGHT AFFECT HIS SERVICE. AN INDIVIDUAL'S SERVICE ON THE BOARD OF ELDERS MAY BE DISCONTINUED BY HIS OWN DECISION OR BY A CONSENSUS DECISION OF THE OTHER ELDERS. A PERSON LEAVING THE BOARD OF ELDERS WOULD NOT PRECLUDE HIS SERVICE AS A FUTURE ELDER, SUBJECT TO THE REGULAR SELECTION PROCESS.
3. SHORTER COMMITMENTS MAY BE REQUESTED OF SOME BOARD MEMBERS IN ORDER THAT APPROXIMATELY ONE-HALF OF THE BOARD'S COMMITMENTS EXPIRE EACH YEAR TO HELP PRESERVE COMMUNITY AMONG THOSE ACTIVELY SERVING ON THE BOARD. NOTWITHSTANDING THE LENGTH OF COMMITMENT, EACH ACTIVELY SERVING ELDER WILL CONTINUE SERVING UNTIL HIS SUCCESSOR HAS BEEN APPOINTED AND IS ACTIVELY SERVING.
4. THE SECRETARY AND TREASURER WILL SERVE FOR A COMMITMENT OF ONE YEAR AND MAY BE RENEWED FOR ANY NUMBER OF SUCCESSIVE YEARS. EITHER OF THESE POSITIONS MAY BE HELD CONCURRENTLY BY ANOTHER OFFICER OR ELDER IF NECESSARY.

ALL ELDERS, EXCEPT THOSE TEMPORARILY APPOINTED TO FILL VACANCIES OR TO EXPAND THE BOARD OF ELDERS, ARE TO BE ELECTED BY THE BOARD OF ELDERS AT ITS ANNUAL MEETING OF THE MEMBERS. THE COMMITMENTS FOR NEWLY ELECTED OFFICERS WILL BEGIN ON JANUARY 1 OF THE FISCAL YEAR FOR WHICH THEY ARE ELECTED.

QUALIFICATIONS

QUALIFICATIONS FOR THE OFFICE OF AN ELDER INCLUDE THAT EACH PERSON MUST BE (TITUS 1:6-9):

1. ABOVE REPROACH
2. ABLE TO TEACH
3. HUSBAND TO ONE WIFE
4. NOT ADDICTED TO WINE
5. TEMPERATE
6. NOT ANTAGONISTIC
7. PRUDENT
8. UNCONTENTIOUS
9. RESPECTABLE
10. FREE FROM THE LOVE OF MONEY
11. HOSPITABLE
12. MANAGES OWN HOUSEHOLD WELL
13. NOT A NEW CONVERT

RESIGNATION AND REMOVAL

ANY MEMBER OF THE BOARD OF ELDERS MAY ONLY RESIGN PRIOR TO THE EXPIRATION OF THEIR TERM IF THEY MOVE AWAY FROM THE AREA OR ARE INCAPACITATED. SUCH RESIGNATION, WHICH MAY OR MAY NOT BE MADE CONTINGENT ON FORMAL ACCEPTANCE, IS TO TAKE EFFECT ON THE DATE OF RECEIPT OR AT ANY LATER TIME SPECIFIED THEREIN.

IN ORDER TO REMOVE A MEMBER SERVING AS AN ELDER, THE BOARD OF ELDERS WILL FIRST CONDUCT A REASONABLE INQUIRY AND HEARING CONCERNING THE CAUSE OF REMOVAL. PERSONS UNDER CONSIDERATION FOR REMOVAL MAY NOT BE COUNTED FOR PURPOSE OF ESTABLISHING QUORUM NOR HAVE ANY VOTE IN SUCH PROCEEDINGS. A CONSENSUS OF THE BOARD OF ELDERS NOT UNDER CONSIDERATION FOR REMOVAL WILL CONSTITUTE THE REMOVAL OF SAID ELDER.

VACANCIES

ANY VACANCY OCCURRING IN THE BOARD OF ELDERS TO BE FILLED BY REASON OF ANY INCREASE IN THE NUMBER OF BOARD OF ELDERS MEMBERS OR RESIGNATION OR TERMINATION OF A BOARD OF ELDERS MEMBER IS TO BE FILLED BY THE BOARD OF ELDERS AS SOON AS PRACTICAL. AN ELDER WILL BE SO ELECTED TO FILL A VACANCY ONLY UNTIL THE NEXT ANNUAL MEETING OF THE BOARD OF ELDERS.

COMPENSATION

ELDERS WILL NOT RECEIVE ANY STATED SALARIES FOR THEIR SERVICES ON THE BOARD OF ELDERS, BUT BY RESOLUTION OF THE BOARD OF ELDERS EXPENSES OF ATTENDANCE, IF ANY, MAY BE ALLOWED FOR EACH REGULAR OR SPECIAL MEETING OF THE BOARD OF ELDERS. NOTHING HEREIN CONTAINED WILL BE CONSTRUED TO PRECLUDE ANY ELDER SERVING THE CHURCH IN ANY OTHER CAPACITY AND RECEIVING REASONABLE COMPENSATION FOR THAT SERVICE. THIS SECTION WILL NOT PRECLUDE THE PASTORS RECEIVING COMPENSATION AS PASTORS, WHICH WILL BE DETERMINED BY THE REMAINING ELDERS.

ARTICLE - MEETINGS OF THE BOARD OF ELDERS

ANNUAL MEETING

AN ANNUAL MEETING OF THE BOARD OF ELDERS IS TO BE HELD IN DECEMBER OF EACH YEAR, OR AT SUCH OTHER TIME AND PLACE AS MAY BE DESIGNATED BY THE CHAIRMAN OR SECRETARY OF THE BOARD IN ACCORDANCE WITH THE NOTICE PROVISIONS HEREIN, FOR THE TRANSACTION OF SUCH BUSINESS AS MAY COME BEFORE THE MEETING.

REGULAR MEETING

THE BOARD OF ELDERS SHALL MEET NOT LESS THAN MONTHLY.

SPECIAL MEETINGS

SPECIAL MEETINGS OF THE BOARD OF ELDERS MAY BE CALLED BY OR AT THE REQUEST OF THE CHAIRMAN OR ANY THREE OF THE ELDERS. THE PERSON OR PERSONS AUTHORIZED TO CALL SPECIAL MEETINGS OF THE BOARD OF ELDERS MAY DETERMINE THE LOCATION OF THE SPECIAL MEETING CALLED BY THEM.

NOTICE

NOTICE OF ANY MEETING OF THE BOARD OF ELDERS IS TO BE DELIVERED NOT LESS THAN FIVE (5) DAYS NOR MORE THAN SIXTY (60) DAYS PRIOR TO THE DATE OF THE SCHEDULED MEETING. THE ATTENDANCE OF A BOARD OF ELDERS MEMBER AT ANY MEETING WILL CONSTITUTE A WAIVER OF NOTICE OF SUCH MEETING EXCEPT WHERE A BOARD MEMBER ATTENDS A MEETING FOR THE EXPRESSED PURPOSE OF OBJECTING TO THE TRANSACTION OF ANY BUSINESS BECAUSE THE MEETING IS NOT LAWFULLY CALLED OR CONVENIENT. NEITHER THE BUSINESS TO BE TRANSACTED NOR THE PURPOSE OF ANY REGULAR OR SPECIAL MEETING OF THE BOARD OF ELDERS, NEED BE SPECIFIED IN THE NOTICE OR WAIVER OF SUCH MEETING UNLESS SPECIFICALLY REQUIRED BY LAW OR BY THESE BYLAWS.

WHENEVER UNDER THE PROVISIONS OF THESE BYLAWS NOTICE IS REQUIRED TO BE GIVEN TO ANY ELDER OR OTHER OFFICER, SUCH NOTICE MAY BE GIVEN IN WRITING, BY MAIL, BY DEPOSITING THE SAME IN THE POST OFFICE OR LETTER BOX, ADDRESSED TO SUCH DIRECTOR OR OFFICER, AT SUCH ADDRESS AS APPEARS ON THE BOOKS OF THE

CORPORATION OR BY ELECTRONIC MEANS SUCH AS ELECTRONIC MAIL OR FACSIMILE TRANSMITTAL. SUCH NOTICE SHALL BE DEEMED TO BE GIVEN AT THE TIME WHEN IT IS MAILED OR TRANSMITTED. ANY NOTICE REQUIRED BY THESE BYLAWS MAY BE WAIVED IN WRITING BY THE PERSON ENTITLED TO RECEIVE SUCH NOTICE.

QUORUM

A MAJORITY OF THE BOARD OF ELDERS WILL CONSTITUTE A QUORUM FOR THE TRANSACTION OF THE BUSINESS AT ANY MEETING OF THE BOARD OF ELDERS PROVIDED THAT IF LESS THAN HALF OF THE BOARD OF ELDERS ARE PRESENT AT THE SAID MEETING, A MAJORITY OF THE BOARD OF ELDERS MEMBERS PRESENT MAY ADJOURN THE MEETING TO ANOTHER TIME WITHOUT FURTHER NOTICE.

MANNER OF ACTING

THE BOOK OF ACTS REVEALS THAT THE AUTHORITY FOR THE DIRECTION OF THE AFFAIRS OF THE CHURCH WAS VESTED IN THE ELDERS. THE ELDERS ARE RESPONSIBLE TO BE SENSITIVE TO THE LEADINGS OF THE HOLY SPIRIT AND TO DISCERN ON BEHALF OF THE CONGREGATION THE HOLY SPIRIT'S DIRECTION. IT IS THE INTENT OF THE BOARD OF ELDERS TO EMPLOY THE METHOD OF CONSENSUS AS THE MOST APPROPRIATE DECISION-MAKING MODEL. WHEREAS VOTING FORCES A POLARIZATION OF PERSPECTIVES AS EITHER 100 PERCENT IN FAVOR OR 100 PERCENT OPPOSED, CONSENSUS DECISION-MAKING ACKNOWLEDGES MIXTURES AND NUANCES OF FAVOR AND OPPOSITION AND THE NEED FOR A PROCESS OF PRAYER, DISCUSSION AND DISCERNMENT SO THAT ALL BOARD MEMBERS REACH A UNIFIED CONCLUSION.

CONSENSUS MEANS EITHER UNANIMITY AMONG THE BOARD MEMBERS OR A GENERAL--ALTHOUGH NOT NECESSARILY UNIFORM--AGREEMENT AFTER ALL PRESENT BOARD MEMBERS HAVE HAD A FAIR AND REASONABLE OPPORTUNITY TO BE HEARD. CONSENSUS WILL HAVE BEEN ACHIEVED IF MOST BOARD MEMBERS ARE IN AGREEMENT ON AN ISSUE AND THE BOARD MEMBERS IN THE MINORITY ARE WILLING TO JOIN THE MAJORITY IN PUBLIC SUPPORT OF A DECISION. CONSENSUS REQUIRES THAT EACH AND ALL ELDERS PUBLICLY SUPPORT THE DECISION OF THE ENTIRE ELDER BOARD.

WHEN THE ELDERS BELIEVE AN ISSUE IS SUFFICIENTLY SIGNIFICANT TO REQUIRE CONGREGATIONAL INPUT, THE ELDERS WILL PRESENT THE PERTINENT INFORMATION TO THE CONGREGATION. THE CONGREGATION WILL HAVE OPPORTUNITY TO GIVE INPUT TO THE ELDERS. IT IS THE RESPONSIBILITY OF THE ELDERS TO DISCERN THE DIRECTION OF THE HOLY SPIRIT THROUGH THE TRUTH OF THE SCRIPTURES, PRAYER, AN UNDERSTANDING OF THE PERTINENT ISSUES AT HAND AND INPUT FROM THE CONGREGATION.

TELEPHONE MEETING

ANY MEETING OF THE BOARD MEMBERS MAY BE CONDUCTED IN SIMULTANEOUS MULTIPLE LOCATIONS IF THE VARIOUS LOCATIONS ARE EFFECTIVELY CONNECTED BY TELEPHONE CONFERENCE CALL LINES. IN THE EVENT ANY MEETING THAT WILL BE SO HELD, THE RESULTS OF ANY DECISIONS MADE WILL BE RECORDED IN WRITING AND SIGNED BY ALL MEMBERS PRESENT.

INFORMAL ACTION BY ELDERS

ANY ACTION REQUIRED BY LAW TO BE TAKEN AT A MEETING OF THE MEMBERS OF THE BOARD OF ELDERS, MAY BE TAKEN WITHOUT A MEETING IF A CONSENT IN WRITING, SETTING FORTH THE ACTION SO TAKEN, IS TO BE SIGNED BY ALL OF THE MEMBERS ENTITLED TO VOTE WITH RESPECT TO THE SUBJECT MATTER THEREOF.

CHURCH COUNCIL

AT THE DISCRETION OF THE BOARD OF ELDERS, A CHURCH COUNCIL MEETING MAY BE CALLED TO PROVIDE INPUT TO THE BOARD OF ELDERS. THE CHURCH COUNCIL CONSISTS OF THE THREE DIVISIONS OF CHURCH LEADERSHIP: THE PASTORAL STAFF, WHICH IS RESPONSIBLE FOR THE DAY TO DAY OPERATION OF THE CHURCH; THE DEACONS, WHO DIRECT THE FINANCIAL, BENEVOLENT, ORDINANCE, AND FACILITY OPERATIONS OF THE CHURCH; AND THE ELDERS, WHO OVERSEE THE DOCTRINE, DIRECTION, AND DISCIPLINE OF THE CHURCH. THE ELDERS MAY ALSO INCLUDE, WHEN NEEDED, SMALL GROUP COACHES AND/OR LEADERS OR OTHER KEY MINISTRY LEADERS WHO ARE NOT ON STAFF IN A CHURCH COUNCIL MEETING. ALL ARE TO BE UNDER THE AUTHORITY OF, AND IN SUBMISSION TO, THE BOARD OF ELDERS.

ARTICLE - PASTORS

SELECTION

ALL MEMBERS OF THE PASTORAL STAFF WILL BE CHOSEN BY THE BOARD OF ELDERS. THE SENIOR PASTOR WILL AUTOMATICALLY BE A MEMBER OF THE BOARD OF ELDERS. THE ELDERS MAY NOMINATE ADDITIONAL MEMBER(S) OF THE PASTORAL STAFF TO SERVE ON THE BOARD OF ELDERS.

TERM

ALL PASTORAL STAFF MEMBERS WILL SERVE AT WILL FOR AN INDEFINITE PERIOD OF TIME. THE SENIOR PASTOR IS RESPONSIBLE AND ACCOUNTABLE IN THE PERFORMANCE OF HIS DUTIES TO THE BOARD OF ELDERS. ALL OTHER STAFF MEMBERS ARE RESPONSIBLE TO THE BOARD OF ELDERS THROUGH THE SENIOR PASTOR. A STAFF MEMBER MAY ONLY BE DISMISSED BY A CONSENSUS DECISION OF THE BOARD OF ELDERS.

DUTIES

THE RESPONSIBILITY OF THE SENIOR PASTOR WILL BE TO FAITHFULLY PREACH GOD'S WORD AND MODEL THE PRIORITY OF DISCIPLESHIP WITHIN THE CHURCH. HE WILL GIVE OVERSIGHT AND DIRECTION TO ALL MINISTRY STAFF AND WORK WITH THE BOARD OF ELDERS IN CARRYING OUT THE OVERALL VISION OF HARVEST BIBLE CHAPEL.

QUALIFICATIONS

THE QUALIFICATIONS ARE EQUIVALENT TO THE BIBLICAL QUALIFICATIONS OF AN ELDER.

ADDITIONAL PASTORAL STAFF

MINISTRY DESCRIPTIONS FOR THE REMAINING PASTORAL STAFF WILL BE ESTABLISHED BY THE BOARD OF ELDERS IN KEEPING WITH THE GIFTEDNESS OF THE INDIVIDUAL AND AGREED UPON AT THE TIME OF HIRING.

ARTICLE - COMMITTEES

STANDING AND SPECIAL COMMITTEES

THE BOARD OF ELDERS WILL HAVE POWER TO APPOINT COMMITTEES OR COUNCILS FOR THE PURPOSE OF CONDUCTING CERTAIN ASPECTS OF THE CORPORATE BUSINESS NOT OTHERWISE DELEGATED. IF ANY COMMITTEE OF THE BOARD WILL HAVE AUTHORITY IN EXCESS OF MERELY ADVISING THE BOARD OF ELDERS, THEN THAT COMMITTEE WILL HAVE TWO OR MORE ELDERS, A MAJORITY OF ITS MEMBERSHIP WILL BE ELDERS, AND ALL COMMITTEE OR COUNCIL MEMBERS WILL SERVE AT THE PLEASURE OF THE BOARD. MEMBERS OF THE COMMITTEES MAY BE ANY PERSON DEEMED TO BE QUALIFIED BY THE BOARD WHO HAS ACTIVELY DEMONSTRATED A WILLINGNESS TO WORK TOWARD THE GOALS OF THE CHURCH. THE TERM OF OFFICE FOR COMMITTEE OR COUNCIL MEMBERS WILL BE ONE YEAR UNLESS OTHERWISE SPECIFICALLY DESIGNATED IN THE RESOLUTION APPOINTING THE COMMITTEE.

COMMITTEE MEETINGS

MEETING OF A COMMITTEE MAY BE CALLED BY THE CHAIRMAN OF THE BOARD, THE CHAIRPERSON OF THE COMMITTEE, OR A MAJORITY OF THE COMMITTEE'S MEMBERS. NOTICE OF THE TIME AND PLACE OF ANY MEETING OF A COMMITTEE IS TO BE GIVEN AT LEAST THREE (3) DAYS PRIOR TO THE MEETING.

RESIGNATION AND REMOVAL

ANY MEMBER OF A COMMITTEE MAY RESIGN AT ANY TIME BY GIVING WRITTEN NOTICE TO THE CHAIRPERSON OF THE COMMITTEE OR TO THE SECRETARY OF THE CHURCH. SUCH RESIGNATION, WHICH MAY OR MAY NOT BE MADE CONTINGENT ON FORMAL ACCEPTANCE, IS TO TAKE EFFECT ON THE DATE OF RECEIPT OR AT ANY LATER TIME SPECIFIED THEREIN. ANY MEMBER OF A COMMITTEE MAY BE REMOVED AT ANY TIME BY RESOLUTION ADOPTED BY A CONSENSUS OF THE BOARD OF ELDERS.

QUORUM

UNLESS OTHERWISE PROVIDED IN THE RESOLUTION OF THE BOARD DESIGNATING A COMMITTEE, THE ACT OF A MAJORITY OF ANY COMMITTEE WILL BE THE ACT OF THE COMMITTEE. ALL COMMITTEE MEMBERS, INCLUDING THE CHAIRMAN OF THE BOARD OF ELDERS, ARE TO BE NOTIFIED IN ADVANCE OF ALL MEETINGS OF THE COMMITTEE.

RULES

EACH COMMITTEE MAY ADOPT RULES FOR ITS OWN GOVERNMENT NOT INCONSISTENT WITH THESE BYLAWS OR WITH RULES ADOPTED BY THE BOARD.

ARTICLE - OFFICERS

OFFICERS

THE OFFICERS OF THE CHURCH ARE OF THE CHAIRMAN, A SECRETARY, AND A TREASURER. THE CHAIRMAN, SECRETARY, AND TREASURER WILL BE APPOINTED BY THE BOARD OF ELDERS. SUCH OTHER OFFICERS AND ASSISTANT OFFICERS, AGENTS AND ASSISTANT AGENTS AS MAY BE DEEMED NECESSARY MAY BE ELECTED OR APPOINTED BY THE BOARD OF ELDERS. ANY TWO (2) OR MORE OFFICES MAY BE HELD BY THE SAME PERSON, EXCEPT THAT THE OFFICES OF CHAIRMAN OR SECRETARY MAY NOT BE HELD BY THE SAME PERSON CONCURRENTLY.

CHAIRMAN

THE CHAIRMAN WILL BE THE PRINCIPAL OFFICER OF THE CHURCH, AND, SUBJECT TO THE CONTROL OF THE BOARD, WILL PRESIDE AT ALL MEETINGS OF THE ELDERS AS CHAIRMAN OF THE BOARD. THE CHAIRMAN WILL CHAIR ALL BOARD OF ELDERS MEETINGS, UNLESS OTHERWISE STIPULATED BY THE CONSENSUS OF THE BOARD OF ELDERS. THE CHAIRMAN MAY SIGN, WITH THE SECRETARY OR ANY OTHER OFFICER OF THE CHURCH AUTHORIZED BY THE BOARD, SUCH DOCUMENTS AND DEEDS OF THE CHURCH AS NECESSARY OR APPROPRIATE INCLUDING, BUT NOT LIMITED TO, MORTGAGES, BONDS, CONTRACTS, OR OTHER INSTRUMENTS WHICH THE BOARD HAS AUTHORIZED TO BE EXECUTED, EXCEPT IN CASES WHERE THE SIGNING AND EXECUTION THEREOF WILL BE EXPRESSLY DELEGATED BY THE BOARD OR BY THESE BYLAWS TO SOME OTHER OFFICER OR AGENT OF THE CHURCH, OR WILL BE REQUIRED BY LAW TO BE OTHERWISE SIGNED OR EXECUTED, AND, IN GENERAL, WILL DISCHARGE ALL DUTIES INCIDENT TO THE OFFICE OF CHAIRMAN AND SUCH OTHER DUTIES AS MAY BE ASSIGNED BY THE BOARD FROM.

SECRETARY

THE SECRETARY WILL HAVE THE FOLLOWING RESPONSIBILITIES: (A) BE RESPONSIBLE FOR THE KEEPING OF THE MINUTES OF THE BOARD AND COMMITTEE MEETINGS IN ONE OR MORE BOOKS PROVIDED FOR THAT PURPOSE; (B) SEE THAT ALL NOTICES ARE DULY GIVEN IN ACCORDANCE WITH THE PROVISIONS OF THESE BYLAWS OR AS REQUIRED BY LAW; (C) BE CUSTODIAN OF THE CORPORATE RECORDS; AND (D) IN GENERAL, DISCHARGE ALL DUTIES INCIDENT TO THE OFFICE OF SECRETARY AND SUCH OTHER DUTIES AS FROM TIME TO TIME MAY BE ASSIGNED BY THE CHAIRMAN OR BY THE BOARD. THE SECRETARY WILL BE CHOSEN ANNUALLY BY THE BOARD OF ELDERS FOR A ONE-YEAR COMMITMENT.

TREASURER

THE TREASURER WILL HAVE THE FOLLOWING RESPONSIBILITIES: (A) MONITOR THE FINANCIAL BOOKS OF THE CHURCH; (B) KEEP REGULAR BOOKS OF ACCOUNT; (C) RENDER TO THE BOARD OF ELDERS FROM TIME TO TIME AS MAY BE REQUIRED, AN ACCOUNT OF THE FINANCIAL CONDITION OF THE CHURCH; AND (D) IN GENERAL, DISCHARGE ALL DUTIES INCIDENT TO THE OFFICE OF TREASURER, AND SUCH OTHER DUTIES AS MAY BE ASSIGNED BY THE CHAIRMAN OR BY THE BOARD.

COMPENSATION

OFFICERS WILL NOT RECEIVE ANY STATED SALARIES FOR THEIR SERVICES AS OFFICERS, BUT BY RESOLUTION OF THE BOARD OF ELDERS EXPENSES OF ATTENDANCE, IF ANY, MAY BE ALLOWED FOR EACH REGULAR OR SPECIAL MEETING OF THE BOARD, PROVIDED THAT NOTHING HEREIN CONTAINED IS TO BE CONSTRUED TO PRECLUDE ANY OFFICERS SERVING THE CORPORATION IN ANY OTHER CAPACITY AND RECEIVING COMPENSATION FOR THAT SERVICE.

VACANCIES

ANY VACANCIES OCCURRING IN ANY OFFICE TO BE FILLED BY REASON OF ANY INCREASE IN THE NUMBER OF BOARD MEMBERS OR RESIGNATION OR TERMINATION ARE TO BE FILLED BY THE BOARD OF ELDERS AS SOON AS PRACTICAL. ANY MEMBER SO ELECTED TO FILL A VACANCY WILL BE ELECTED FOR THE UNEXPIRED COMMITMENT OF THEIR PREDECESSOR IN OFFICE.

DELEGATION OF AUTHORITY

IN CASE OF THE ABSENCE OF ANY OFFICER OF THE CHURCH, OR FOR ANY OTHER REASON THAT IT MAY DEEM SUFFICIENT, THE BOARD OF ELDERS MAY, BY CONSENSUS, EITHER DELEGATE THE POWERS OF DUTIES OF SUCH OFFICER TO ANY ELDER OR EMPLOYEE OF THE CHURCH, FOR THE TIME BEING, OR MAY ELIMINATE SOME OR ALL OF SUCH POWERS OR DUTIES OF SUCH OFFICER.

ELECTION AND TENURE

THE BOARD OF ELDERS WILL APPOINT OFFICERS OF TREASURER AND SECRETARY ANNUALLY AT ITS ANNUAL MEETING. EACH OFFICER WILL HOLD OFFICE UNTIL THE FIRST OF THE FOLLOWING TO OCCUR: UNTIL THEIR SUCCESSOR HAS BEEN DULY ELECTED AND WILL HAVE QUALIFIED; OR UNTIL DEATH, INCAPACITY, OR IF HE MOVES OUT OF THE AREA; OR UNTIL REMOVAL IN THE MANNER HEREINAFTER PROVIDED.

REMOVAL

ANY OFFICER OR AGENT MAY BE REMOVED BY THE BOARD OF ELDERS WHENEVER, IN ITS JUDGMENT, THE BEST INTEREST OF THE CHURCH IS TO BE SERVED THEREBY, BUT SUCH REMOVAL WILL BE WITHOUT PREJUDICE TO THE CONTRACT RIGHTS, IF ANY, OF THE PERSON SO REMOVED. ELECTION OR APPOINTMENT OF AN OFFICER OR AGENT WILL NOT IN ITSELF CREATE CONTRACT RIGHTS.

QUALIFICATIONS

THE CHAIRMAN AND SECRETARY MUST AN ELDER. THE TREASURER MUST BE EITHER AN ELDER OR A DEACON OF THE CHURCH AND MEET THE QUALIFICATIONS SPECIFIED IN THESE BYLAWS FOR THE POSITION OF ELDER OR DEACON.

ARTICLE - DEACONS

DEACONS

THE BIBLE TEACHES THAT DEACONS “LEAD BY SERVING” (ACTS 6). THE DEACONS SERVE UNDER THE AUTHORITY OF THE BOARD OF ELDERS IN VARIOUS CAPACITIES WITHIN THE CHURCH.

SELECTION

WHEN THE NEED ARISES FOR DEACONS, THE BOARD OF ELDERS WILL RECOMMEND A NOMINEE. FOLLOWING AN INDEPENDENT INTERVIEW TO DETERMINE IF THE NOMINEE IS BIBLICALLY QUALIFIED, THE CONGREGATION WILL BE REMINDED OF THE BIBLICAL REQUIREMENTS FOR DEACONS AND GIVEN 30 DAYS TO SPEAK PERSONALLY WITH THE NOMINEE IF THEY ARE AWARE OF ANY DISQUALIFYING CHARACTERISTICS. IF THE MATTER REMAINS UNRESOLVED, THE NOMINEE OR CHURCH MEMBER SHOULD APPROACH THE BOARD OF ELDERS AND REQUEST THAT THEIR NAME BE WITHDRAWN FROM CONSIDERATION.

DURING THE REVIEW, BOTH THE INDIVIDUAL AND THE OTHER DEACONS WILL EVALUATE HIS CONTINUED SERVICE AS A DEACON, AGAIN CONSIDERING THE BIBLICAL QUALIFICATIONS AS WELL AS ANY PERSONAL FACTORS THAT MIGHT AFFECT HIS SERVICE. AN INDIVIDUAL’S SERVICE AS A DEACON MAY BE DISCONTINUED BY HIS OWN DECISION OR BY THE CONSENSUS DECISION OF THE BOARD OF ELDERS. UPON THEIR REQUEST, THE ELDERS WILL HAVE THE OPPORTUNITY TO PARTICIPATE IN THE REVIEW PROCESS.

A PERSON LEAVING THE BOARD OF DEACONS WOULD NOT PRECLUDE HIS SERVICE AS A FUTURE DEACON, SUBJECT TO THE REGULAR SELECTION PROCESS.

TERM

SINCE SCRIPTURE INDICATES NO FIXED TERM FOR DEACONS, NO SPECIFIC TERM OF OFFICE IS RECOMMENDED. INSTEAD, EACH DEACON, UPON APPOINTMENT, WILL BE ASKED FOR A TWO-YEAR COMMITMENT OF ACTIVE SERVICE. AT THE END OF TWO YEARS THE COMMITMENT WILL BE REVIEWED, ALONG WITH A POSSIBLE RECOMMITMENT AND REAFFIRMATION BY FELLOW DEACONS.

DUTIES

THE BOARD OF DEACONS, WORKING UNDER THE AUTHORITY OF THE ELDERS, WILL BE RESPONSIBLE FOR THE OVERSIGHT OF ALL FINANCIAL, BENEVOLENT, ORDINANCE, AND FACILITY OPERATIONS OF THE CHURCH.

STRUCTURE

THE BOARD OF DEACONS WILL CONSIST OF A CHAIRMAN, WHO WILL BE A MEMBER OF THE BOARD OF ELDERS. THE TREASURER WILL BE THE DEACON IN CHARGE OF FINANCES. THE REMAINDER OF THE DEACONS WILL ASSUME RESPONSIBILITIES AS AGREEABLE AND AS NEEDED.

MEETINGS OF DEACONS

ALL MEETINGS OF THE DEACONS WILL BE CONVENED BY THEIR DESIGNATED CHAIRMAN. MINUTES OF EACH MEETING WILL BE MAINTAINED BY A RECORDER WHO IS TO BE APPOINTED BY THE CHAIRMAN. MEETINGS WILL BE CONDUCTED UNDER THE SAME RULES OF NOTICE, QUORUM AND ACTION AS PRESCRIBED FOR BY THE BOARD OF ELDERS.

QUALIFICATIONS FOR DEACONS

THE DEACONS ARE TO BE "ABLE AND PROVED AS SERVANTS" AND SHOULD DEMONSTRATE THE FOLLOWING QUALIFICATIONS (I TIMOTHY 3:8-12):

1. INDIVIDUAL OF DIGNITY
2. ABOVE REPROACH
3. NOT DOUBLE TONGUED
4. FIRST TESTED AS SERVANTS
5. NOT ADDICTED TO WINE
6. SPOUSES MUST BE FAITHFUL
7. DIGNIFIED
8. TEMPERATE
9. NOT FOND OF SORDID GAIN
10. HOLDING TO THE MYSTERY OF FAITH WITH A CLEAR CONSCIENCE
11. HUSBAND OF ONE WIFE
12. MANAGES HOUSEHOLD WELL

IN ADDITION, ALL DEACONS MUST BE ACTIVE MEMBERS OF THE CHURCH. CHANGE OF MEMBERSHIP STATUS FOR ANY DEACON MEMBER WILL AUTOMATICALLY REMOVE SUCH PERSON FROM PARTICIPATION AS A DEACON.

RESIGNATION AND REMOVAL

DEACON MAY RESIGN DURING HIS TWO-YEAR COMMITMENT OF ACTIVE SERVICE ONLY IF HE MOVES OUT OF THE AREA OR BECOMES INCAPACITATED AND UNABLE TO PERFORM HIS DUTIES. WRITTEN NOTICE OF A MOVE SPECIFYING THE EFFECTIVE DATE OF THE RESIGNATION MAY BE GIVEN TO THE CHAIRMAN OF THE DEACON BOARD OR TO THE SECRETARY OF THE CHURCH. A DEACON MAY BE REMOVED AT ANY TIME BY RESOLUTION ADOPTED BY A CONSENSUS OF THE BOARD OF DEACONS OR THE BOARD OF ELDERS.

ARTICLE - FINANCIAL POLICIES

FISCAL YEAR

THE FISCAL YEAR OF THE CHURCH IS TO BEGIN ON THE FIRST DAY OF JANUARY EACH YEAR.

SALE OF ASSETS

A SALE, LEASE, EXCHANGE, MORTGAGE, PLEDGE OR OTHER DISPOSITION OF PROPERTY OR ASSETS OF THE CHURCH MAY BE MADE BY THE BOARD UPON SUCH TERMS AND CONDITIONS AND FOR SUCH CONSIDERATIONS, WHICH MAY CONSIST IN WHOLE OR IN PART OF THE MONEY OR PROPERTY, REAL OR PERSONAL, AS MAY BE AUTHORIZED BY THE BOARD OF ELDERS.

CONTRACTS

THE BOARD MAY AUTHORIZE ANY OFFICER OR OFFICERS, AGENT OR AGENTS, TO ENTER INTO ANY CONTRACTS OR EXECUTE AND DELIVER ANY INSTRUMENT IN THE NAME OF AND ON BEHALF OF THE CHURCH, AND SUCH AUTHORITY MAY BE GENERAL OR CONFINED TO SPECIFIC INSTANCES.

SEAL

THE CHURCH SHALL NOT MAINTAIN A CORPORATE SEAL.

ARTICLE - INDEMNIFICATION

INDEMNIFICATION OF OFFICERS, ELDERS, AND AGENTS

THE CHURCH SHALL INDEMNIFY ITS ELDERS, OFFICERS AND AGENTS TO THE FULL EXTENT AS PROVIDED BY CHAPTER _____ OF THE (U.S. STATE IN WHICH CHURCH IS LOCATED) NONPROFIT CORPORATION ACT OF (YEAR).

ARTICLE - MISCELLANEOUS

CORPORATE OFFICE

HARVEST BIBLE CHAPEL OF _____, INC. (THE CHURCH) SHALL MAINTAIN A REGISTERED AGENT AND A REGISTERED OFFICE WITHIN THE STATE. THE CHURCH MAY HAVE OTHER OFFICES WITHIN OR WITHOUT THE STATE AND NEED NOT BE IDENTICAL WITH THE OFFICE OF THE REGISTERED AGENT IN THE STATE. THE ADDRESS OF THE REGISTERED OFFICE AND REGISTERED AGENT MAY BE CHANGED FROM TIME TO TIME BY THE BOARD OF ELDERS.

USE OF HARVEST BIBLE CHAPEL NAME

HARVEST BIBLE CHAPEL IS A REGISTERED SERVICE MARK OF HARVEST BIBLE CHAPEL ELDERS COUNCIL (ALSO KNOWN AS HARVEST BIBLE FELLOWSHIP) AND THE SERVICE MARK IS USED BY THIS CHURCH AS A PART OF ITS CHURCH NAME BY PERMISSION. IF THIS CHURCH CEASES TO BE FORMALLY ASSOCIATED WITH HARVEST BIBLE FELLOWSHIP, OR AT THE REQUEST OF HARVEST BIBLE FELLOWSHIP, THE CHURCH SHALL IMMEDIATELY CEASE USING "HARVEST BIBLE CHAPEL" OR ANY CONFUSINGLY SIMILAR NAME AND SHALL PROMPTLY FILE THE REQUIRED AMENDED CORPORATION DOCUMENTS WITH THE APPROPRIATE STATE AUTHORITY IN ORDER TO CHANGE THE CORPORATE NAME. ANY NEW NAME SHALL BE DIFFERENT ENOUGH TO PREVENT ANY CONFUSION WITH ANY OTHER HARVEST BIBLE CHAPEL OR WITH HARVEST BIBLE FELLOWSHIP.

AMENDMENTS

THE ARTICLES OF INCORPORATION AND THESE BYLAWS MAY BE ALTERED, AMENDED OR REPEALED AND NEW ARTICLES AND BYLAWS MAY BE ADOPTED BY A CONSENSUS OF THE ELDERS PRESENT AT ANY REGULAR MEETING OR ANY SPECIAL MEETING OF THE ELDERS CALLED FOR THAT PURPOSE. NOTICE OF THE PROPOSED AMENDMENT (INCLUDING THE SUGGESTED TEXT OF THE CHANGE) SHALL BE GIVEN IN WRITING TO ALL BOARD MEMBERS AT LEAST 20 DAYS BEFORE THE MEETING AT WHICH THE VOTE THEREON IS TO BE TAKEN, AND SHALL IDENTIFY THE PERSONS PROPOSING THE AMENDMENT.

DISSOLUTION

UPON DISSOLUTION OF THE CORPORATION, THE BOARD OF DIRECTORS SHALL, AFTER PAYING OR MAKING PROVISION FOR THE PAYMENT OF ALL OF THE LIABILITIES OF THE CORPORATION, DISPOSE OF ALL OF THE ASSETS OF THE CORPORATION, EXCLUSIVELY FOR THE PURPOSES OF THE CORPORATION IN SUCH MANNER, TO HARVEST BIBLE FELLOWSHIP, A NOT-FOR-PROFIT CORPORATION OF ILLINOIS, BEING QUALIFIED AS AN EXEMPT ORGANIZATION UNDER SECTION 501(C)(3) OF THE CODE, OR TO SUCH ORGANIZATION OR ORGANIZATIONS ORGANIZED AND OPERATED EXCLUSIVELY FOR RELIGIOUS PURPOSES AS SHALL AT THE TIME QUALIFY AS AN EXEMPT ORGANIZATION OR ORGANIZATIONS UNDER SECTION 501(C)(3) OF THE CODE, AS THE BOARD OF DIRECTORS SHALL DETERMINE. ANY SUCH ASSETS NOT SO DISPOSED OF SHALL BE DISPOSED OF BY THE APPROPRIATE COURT OF LAW OF THE COUNTY IN WHICH THE PRINCIPAL OFFICE OF THE CORPORATION IS THEN LOCATED, EXCLUSIVELY FOR SUCH PURPOSES OR TO SUCH ORGANIZATION OR ORGANIZATIONS, AS SAID COURT SHALL DETERMINE, WHICH ARE ORGANIZED AND OPERATED EXCLUSIVELY FOR EXEMPT PURPOSES.

CERTIFICATION OF ADOPTION OF BYLAWS

THE UNDERSIGNED, BEING THE DULY ELECTED SECRETARY OF HARVEST BIBLE CHAPEL

OF _____, INC., AN (NAME OF US STATE) _____

NONPROFIT CORPORATION, DOES HEREBY CERTIFY THAT THE ATTACHED BYLAWS OF SAID CHURCH WERE ADOPTED

BY THE OFFICIAL ACT OF THE BOARD OF ELDERS ON _____ AND THE SAME DO NOW

CONSTITUTE THE BYLAWS OF THE CHURCH.

DATED THIS ____ DAY OF _____, 20 ____ .

CHAIRMAN

GOVERNMENT OF HARVEST BIBLE CHAPEL

ATTACHMENT D

Harvest is committed to upholding the Bible's teaching that men who hold the offices of Elder and Deacon are to oversee various functions of the local church.

The Bible's teaching on the subject of two church offices is found in 1 Timothy 3:1-16 and Titus 1:5-9. Although there are three terms used for the offices of the church: bishop, elder, and deacon, analysis of these terms indicates that bishop and elder are used interchangeably.

ELDER QUALIFICATIONS

(Titus 1:6-9)

- Above reproach
- Able to teach
- Husband to one wife
- Not addicted to wine
- Temperate
- Not antagonistic
- Prudent
- Uncontentious
- Respectable
- Free from the love of money
- Hospitable
- Manage own household
- Not a new convert

ELDER DUTIES

The Scriptures show that the elders serve by leading and that their responsibility involves the spiritual oversight of the congregation. All elders are equal in authority but not necessarily equal in influence.

The elders' primary responsibilities include:

- Doctrine - Ensuring that the doctrine of the church is biblical; all doctrinal issues in the church will be settled by the Board of Elders.
- Direction - Ensuring that the direction of the church is consistent with the Harvest Bible Chapel statement of purpose and the Four Pillars.
- Discipline - Administering in love and humility the process of church discipline as outlined in [Matthew 18:15-20](#); [Galatians 6:1-4](#); [Titus 3:10](#); [2 Thessalonians 3:14-15](#); [1 Timothy 5:17-25](#); [1 Corinthians 5](#); [2 Corinthians 2:5-11](#), and [Romans 16:17](#).

PLURALITY OF ELDERS

The Scriptures teach that a plurality of elders governed individual New Testament churches ([Acts 14:23](#); [Acts 20:28](#); [Titus 1:5](#); [Philippians 1:1](#)). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual giftedness, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors ([Proverbs 11:14](#); [Proverbs 12:15](#); [Proverbs 15:22](#); [Proverbs 19:20](#); [Proverbs 24:6](#)). This truth does not eliminate the possibility and likelihood that one or more elders will stand out from the others as more public in their ministries or more influential in their workings on the Elder Board.

SENIOR PASTOR

The Harvest Bible Chapel Senior Pastor automatically serves as an elder and, because of his public presence and responsibility before the congregation, may be considered first among equals as a member of the Elder Board. The Senior Pastor should be gifted primarily as a preacher/teacher and as a leader.

DEACONS

The Bible teaches that deacons lead by serving ([Acts 6](#)). The qualifications for elders and deacons are the same regarding an individual's character, but they differ in aptitude. The elders are to be able to teach while the deacons are to be able and proved as servants.

DEACON QUALIFICATIONS

(1 Timothy 3:8-12)

- Individual of dignity
- Above reproach
- Not double tongued
- First tested as servants
- Not addicted to wine
- Spouses must be faithful
- Temperate
- Not fond of sordid gain
- Holding to the mystery of faith with a clear conscience
- Husband of one wife
- Manages household well

TRADEMARK SUBLICENSE AGREEMENT

ATTACHMENT E

This document outlines the details of agreement between Harvest Bible Chapel (HBC), Harvest Bible Fellowship (HBF) and Harvest Bible Chapel _____ (HBCx) regarding the use of the all Harvest trademarks registrations. The Effective Date of this agreement is the ____ day of _____, 20___. The following ground level assumptions are central:

- HBC is the owner of all trademark registrations (“Marks”) and applications (see Attachment F)
- HBF has been charged by HBC with the right to sublicense these Marks
- HBCx has entered into a relationship and is in good standing with HBF as outlined in the document called “Commitments of a Core Group”
- HBCx desires use of the Marks in connection with its church mission as approved by and under the control of HBC as described in this Sublicense Agreement.
- HBF is willing to grant use of these Marks by HBCx.

GRANT

HBF grants HBCx a limited, non-exclusive, non-transferrable right to used the Marks as outlined in the terms and conditions outlined in this document.

RESERVATION AND OWNERSHIP OF RIGHTS

1. HBCx acknowledges HBC’s exclusive ownership of the entire rights, title and interest in the Marks, and recognizes the value of goodwill associated with the Marks.
2. HBCx neither has nor under any circumstances shall gain any ownership interest in the Marks.
3. HBCx acknowledges that during the term of this agreement or after, that it shall not directly or indirectly do anything which may jeopardize or adversely affect the distinctiveness, enforceability or ownership of the Marks, the goodwill associated with the Marks or the validity of any future registration of any of the Marks.

QUALITY, NOTICES, APPROVALS AND SAMPLES

1. HBCx agrees that its use of the Marks shall conform to the standard set by and be under the control of HBC and agrees to comply with all standards and directions of HBC for use of the Marks whether communicated by HBC or HBF.
2. HBCx agrees that upon request from HBC or HBF to supply copies, photographs or samples of materials bearing the Marks (e.g. promotional literature, signage, advertising material, letterhead, stationary, websites, blogs).
3. In the event that HBC/HBF reasonably believes that any use of the Marks by HBCx does not comply with HBC standards, they may request specific changes and HBCx shall use its best efforts to implement such changes within a reasonable time period.

TRADEMARK PROTECTION AND INFRINGEMENT

1. HBCx agrees to assist HBC and HBF in the protection of HBC's rights with respect to the Marks, but shall not have the right to institute proceedings with respect to these Marks for any reason, a right reserved for HBC.
2. HBCx will notify HBC of any act of infringement, passing off or other unauthorized use of the Marks which comes to its attention, and HBC shall have the sole right in those instances to determine whether any action shall be taken.
3. If the use of the Marks outlined in this agreement is asserted by a third party to be an infringement upon rights of that party, then HBCx agrees to cease further use of those Marks as directed by HBC or HBF.

ROYALTY

HBCx agrees to pay HBF a royalty in the amount of five percent (5%) of its "Projected Annual Budget" (as described in the Commitments of a Core Group document) throughout the term of this Sublicense Agreement.

TERM AND TERMINATION

1. This Sublicense Agreement shall have an initial term of one (1) year commencing on the Effective Date of this agreement, unless terminated prior to that by either party, and shall automatically be renewed for an additional one-year period.
2. HBC or HBF shall have the right to terminate this Sublicense Agreement at any time for any reason upon ninety (90) days notice to HBCx. Upon such termination, HBCx shall cease and forever abstain from use of the Marks for any purpose whatsoever.
3. This Sublicense Agreement shall terminate automatically and immediately upon the termination of the License Agreement dated February 24, 2010 between the HBC and HBF.
4. HBCx shall have the right to terminate this Sublicense Agreement at anytime for any reason with thirty (30) days prior written notice to HBF. Immediately following the notice of termination, but no later than thirty (30) days, the Elders of HBCx shall participate in an in-person meeting with HBC and/or HBF.
5. Upon termination or expiration of this Sublicense Agreement:
 - All rights granted to HBCx under this agreement shall immediately revert back to HBC.
 - HBCx shall cease all use of the Marks and shall remove the Marks from all promotional literature, signage, advertising materials, letterhead, stationary, websites, blogs, other public/personal media, or any materials related to the Sublicense Agreement within thirty (30) days of the written notice of termination.
 - HBCx will change any and all legal documents bearing the Marks, including the corporate name, tradename, and charitable registration, with written confirmation of such change sent to HBF within forty-five (45) days from the termination of this Sublicense Agreement.

ASSIGNABILITY

The rights granted to HBCx under this Sublicense Agreement may not be assigned, transferred, or further sublicensed by HBCx.

MISCELLANEOUS

1. Any disputes arising between HBC/HBF and HBCx shall be resolved through the biblical process identified in Matthew 18 and Colossians 3, with all reasonable efforts to resolve the dispute within thirty (30) days of written notice by HBC/HBF or HBCx of any dispute.
2. If the dispute is not resolved within this time period, the dispute shall be referred to a mediator, agreed upon by HBC/HBF and HBCx, for mediation. Each party must bear its own costs and must bear equally the cost of the mediator. The decision of the mediator shall not be final or binding on either of the parties. Following mediation, any party may commence any other proceeding available at law. If no mediator is appointed the parties may commence any other proceedings available at law.
3. All disputes, litigation, proceedings, or other legal actions by any party to the Sublicense Agreement shall be handled in the federal courts as sitting in the Northern District of Illinois, Eastern Division, USA.
4. This Sublicense Agreement, including the attachments, constitute the entire agreement among the parties and supersede any previous agreements and understandings between the parties with respect to such matters. Attachments A and B are considered part of this Sublicense Agreement.
5. This Sublicense Agreement may be amended, modified, or superseded only by an instrument in writing signed by each of the parties. However, all parties agree that HBC or HBF may add Sublicense Marks to Attachment A from time to time. Any such revision shall become effective by providing a new Attachment A to HBCx.

Licensor: Harvest Bible Chapel

By:

Name:

Title:

Licensee: Harvest Bible Fellowship

By:

Name:

Title:

Sublicensee _____

By:

Name:

Title:

ATTACHMENT F

- **HARVEST BIBLE CHAPEL**, U.S. Registration No. 2797490
(NOTE: the name “Harvest” cannot be used in renaming the new entity (church) if a Harvest Bible Chapel leaves the Fellowship.)
- **The Four Pillars** (see Attachment A of commitment of a Harvest Core Group)
- **The Harvest Bible Chapel logo** (symbol, icon, sign, emblem) and/or **logotype** (uniquely set and arranged typeface).

HARVEST BIBLE FELLOWSHIP

1000 North Randall Road
Elgin, IL 60123

harvestbiblefellowship.org