

COMMITMENTS OF





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OUR COMMITMENT...

We the Elders of Harvest Bible Chapel Cincinnati agree to the following commitments:

1. A commitment to the Mission Statement in **Attachment A**, Five Pillars in **Attachment B**, and the Three W's in **Attachment C** which are the core values of Harvest Bible Chapel Cincinnati.
2. A commitment to the doctrinal statement as outlined in **Attachment D**.
3. A commitment to the Bylaws as outlined in **Attachment E**.
4. A commitment to an Elder form of church government as outlined in **Attachment F**.

***Certification of Adoption by:
Harvest Bible Chapel Cincinnati Elders***

***Harvest Bible Chapel Cincinnati as an Ohio nonprofit,
does hereby certify that the attached are adopted.***

Signature: _____

Print Name: _____ **Date:** _____

Signature: _____

Print Name: _____ **Date:** _____

Signature: _____

Print Name: _____ **Date:** _____

OUR MISSION STATEMENT

ATTACHMENT A

To glorify God through the fulfillment of the Great Commission (Matthew 28:18-20) in the spirit of the Great Commandment (Matthew 22:37-40).

OUR FIVE PILLARS

ATTACHMENT B

PILLAR 1 - UNAPOLOGETIC PREACHING (2 Timothy 4:2)

Proclaiming the Authority of God's Word Without Apology

PILLAR 2 - UNASHAMED ADORATION (John 4:24)

Lifting High the Name of Jesus Christ Through Worship

PILLAR 3 - UNCEASING PRAYER (Ephesians 6:18)

Believing Firmly in the Power of Prayer

PILLAR 4 - UNAFRAID WITNESS (Ephesians 6:19-20)

Sharing the Good News of Jesus with Boldness

PILLAR 5 - UNCONDITIONAL LOVE (John 13:34-35)

Living Out the Love of Christ to Others

OUR THREE W'S (QUALITIES OF A MATURE DISCIPLE)

ATTACHMENT C

WORSHIP

Worship means magnifying God with our lips and manifesting God in our lives. We are therefore convinced weekend services should draw people's hearts vertical, right up to heaven itself. We are to give people tours of God's greatness from start to finish. Lives are changed when they encounter God. (1 Chronicles 16, Psalm 29, Psalm 96)

WALK

Followers of Christ go through a continual process of sanctification, which simply means becoming more and more like Jesus. We do that best in community – environments that cultivate biblical thinking and God-honoring behavior through mutual ministry and accountability with one another. (Ephesians 4:11-16; Acts 2:42-47; Hebrews 10:24)

WORK

A disciple of Christ is a worker for Christ. They are to utilize their gifts and talents, not for themselves, but for the advancements of His kingdom both inside and outside the church. (1 Corinthians 12; 2 Corinthians 5:17-20; Ephesians 2:8-10)

DOCTRINE OF HARVEST BIBLE CHAPEL CINCINNATI

ATTACHMENT D

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 and 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 eternal God (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). 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 perfections, and worthy of precisely the same homage, confidence, and obedience (Mark 12:29; John 1:1-4; Matthew 28:19-20; Acts 4:3-4).

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), and upholds all things by the Word of His Power (Hebrews 1:3) 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). 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).

GOD THE SON

We believe in the total Deity of the Lord Jesus Christ. Conceived through the miraculous work of the Holy Spirit, we believe He is the manifestation of God in the flesh and born of the virgin Mary. We believe that Jesus Christ, the eternal Son, moved by love in accordance with the will of the Father, took on human flesh and is fully 100% God and fully 100% man (John 1:1, 14, 18; John 14:8-9; 1 Timothy 3:16). We believe He 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; baptizing the believer into one body of which Christ is the head. 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.

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 Cincinnati 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; 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. We believe that mankind was tempted by Satan and voluntarily transgressed, falling from their 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. 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, in God's foreknowledge, He knew 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. 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. 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).

HEAVEN AND HELL

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, premillennial, and imminent return of our Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (1 Thessalonians 4:13-18).

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 in fulfillment of the command of Christ to make disciples (Ephesians 1:22-23; Ephesians 5:23; Romans 12:1; 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 elders and other supportive leadership. A church's Partners are to work together in love and unity, intent on the ultimate purpose of glorifying Christ (Ephesians 4:16).

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.

CHRISTIAN LIVING

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; 1 Peter 1:14-19; 2 Timothy 2:19; Titus 2) lest the Word of God be blasphemed (1 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 (1 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)

MISSIONS

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). 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.

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.

THINGS TO COME

We believe in and expectantly await the glorious, visible, personal 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 PARTNERSHIP (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 Partnership 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.

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. Secular theories of psychology are insufficient to provide the lasting transformation that can only be found through the life-changing truth and insight of Scripture (Colossians 2:8-10, 20-23) and a

growing awareness of the sufficiency of Christ (2 Corinthians 3:4-6, 12:9; Philippians 4:13; Colossians 3).

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) and our neighbor as ourself.

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

CREATION AND EVOLUTION

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'S SOVEREIGNTY

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).

SANCTIFICATION

Mature disciples walk with Christ, worship Christ, and work for Christ personally and corporately. 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 Cincinnati 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 CINCINNATI

ATTACHMENT E

BYLAWS **HARVEST BIBLE CHAPEL CINCINNATI**

ARTICLE - PURPOSES

Harvest Bible Chapel Cincinnati (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 make disciples of Jesus Christ by the following means:

Harvest Bible Chapel Cincinnati 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 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 - FIVE PILLARS

Our Five Pillars established as the Biblical priorities for this ministry.

UNCEASING PRAYER

Believing firmly in the Power of Prayer.
(Jeremiah 33:3; Ephesians 6:18; James 5:16)

UNAPOLOGETIC PREACHING

Proclaiming the Authority of God's Word without Apology.
(2 Timothy 4:1-5; Hebrews 4:12)

UNAFRAID WITNESS

Sharing the Good News of Jesus with Boldness.
(Matthew 9:36-38; Romans 1:16; Ephesians 6:19-20)

UNASHAMED ADORATION

Lifting High the Name of Jesus Through Worship.
(Mark 12:30; John 4:23-24; John 12:32)

UNCONDITIONAL LOVE

Living out the love of Christ to others.
(John 13:34-35; Matthew 22:36-40; Mark 12:28-31)

ARTICLE – PARTNERSHIP

NATURE OF PARTNERSHIP (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 Cincinnati recognizes the need for formal partnership. Partnership at Harvest Bible Chapel Cincinnati is for all who are believers in the Lord Jesus Christ and have visibly demonstrated that commitment through believer's baptism.

PARTNERSHIP 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 Cincinnati is seeking a group of people who are determined to know the joy Christ intended for His body, the Church. To this end partners of Harvest Bible Chapel Cincinnati must be willing to live in submission to the doctrinal statement. Further, they must be willing to abide by the entire Partnership 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 discipline of prayer, Bible study, worship, evangelism, and living in community with other believers at HBCC.
3. I will avoid gossip and slander 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 church by faithfully giving back to the Lord a Biblical portion of my increase.
5. I will pursue understanding and using my spiritual gifts for the glory of God and the edification of the body at HBCC.

QUALIFICATIONS, ADMISSION AND REMOVAL

The Board of Elders will establish the qualifications and administer the procedure for admission of partners to the church. The procedure is as follows:

1. Prospective partners need to attend a training provided by elders of staff. These classes are a clear and concise overview of HBCC commitments and how to meaningfully connect with the church.
2. Upon completion of the class, any person desiring partnership should indicate their desire for partnership to the elders.
3. Any person applying for partnership will be interviewed by an elder.

The Board of Elders may suspend, or remove, any partner for cause after conducting an appropriate hearing on the matter. The procedure is as follows:

CHURCH DISCIPLINE

Harvest Bible Chapel of Cincinnati is a body of Christian believers who hold certain beliefs and standards in common. On Occasion, partners of the church may conduct themselves in a manner contrary to the statement of faith and unworthy of partnership 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 believer's high calling, Scripture teaches and commands personal and ecclesiastical

separation from religious apostasy (2 John 7:11; Romans 16:17; Titus 3:10), from all worldly and sinful pleasures, practices, and associations (1 John 2:15-17; James 4:4; 2 Timothy 3:1-5), and from professing believers living in willful disobedience to the Word of God (2 Thessalonians 2:15; 3:6, 14, 15; 1 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." (2 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." (2 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 Partnership if necessary). Any Partner 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 Partnership by the Board of Elders.

RESIGNATION OF PARTNERS

Any Partner may resign by filing a written resignation with the Board of Elders.

MEETINGS OF PARTNERS

There will be no regular meeting of partners for governance purposes, as partners 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 1 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 Cincinnati 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 Scriptures.

ARTICLE - ELDERS

GENERAL POWERS

The business, legal and spiritual matters of the church will be managed by the 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 area:

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 Five Pillars Statement as outlined in this 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. The Elder Board will consist of the Chairman, the Senior Pastor, Secretary 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 with up to fifteen (15). The term of office for members of the Board of Elders 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 the Biblical requirement for elders and given 30 days to speak personally with an elder or the nominee if they are aware of any disqualifying characteristics. If the matter remains unresolved, the nominee or church partner 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 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 Chairman will serve for a commitment of one year and may be renewed for any number of successive years.

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. The commitments for newly elected officers will begin on the first day of January of the fiscal year for which they are elected.

ELDER SELECTION

Elders will be initially selected for assessment by the current Elder Board based on the Qualifications for the Office of an Elder in the section below. The individuals selected for assessment versus the elder qualifications must already be demonstrating leadership potential in the church. A deeper and formal assessment versus the elder qualifications will be conducted before any individual is considered for Elder ordination. The Elder Board will make a final determination regarding suitability for Eldership.

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

ELDER ACCOUNTABILITY

All Elders will be held accountable to the qualifications listed above. As a minimum, a performance review will be conducted annually by the Elder Board (but may be conducted more frequently) to assess performance versus the qualifications. A personalized action plan will be created for any areas where an elder may need improvement. Any grievances regarding the behavior of an elder can be made to any Elder and/or a member of the pastoral staff. A reasonable inquiry will be conducted either by an Elder-led group or, if necessary an independent group agreed upon by both parties.

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 the 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 due to resignation or termination 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. Expenses may be reimbursed 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 compensation for that service. This section will not preclude the Pastors receiving compensation as pastors, which will be determined by the Elders.

ARTICLE - MEETINGS OF THE BOARD OF ELDERS

ANNUAL MEETING

An annual meeting of the Board of Elders is to be held at a time and place as may be designated by the Chairman 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 monthly.

SPECIAL MEETINGS

Special meetings of the Board of Elders may be called by or at the request of the Senior Pastor, Chairman, or any three of the Elders. The person or persons authorized to call special meetings of the Board of Elders may determine the reasonable location and time of the special meeting called by them.

NOTICE

Notice of any meeting of the Board of Elders is to be delivered to each Elder in reasonable advance.

QUORUM

A majority of the Board of Elders will constitute a quorum for the transaction of the business.

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 leading of the Holy Spirit and to discern on behalf of the congregation. It is the intent of the Board of Elders to employ the method of consensus in decision-making. 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 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 issue at hand and input from the congregation.

VARIED MEETINGS

Any meeting of the board members may be conducted in simultaneous multiple locations if the various locations are effectively connected. In the event any meeting that will be so held, the results of any decisions made will be recorded and agreed upon by all members.

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 LEADERSHIP MEETINGS

At the discretion of the Board of Elders, a church leadership meeting may be called to provide input to the Board of Elders. The church leadership 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 Leaders or other key ministry leaders. 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 Cincinnati. The Senior Pastor serves as a teacher, a leader and a shepherd.

QUALIFICATIONS

The qualifications are equivalent to the Biblical Qualifications of an Elder.

PASTOR ACCOUNTABILITY

All Pastors will be held accountable to the Biblical qualifications of an Elder. As a minimum, a performance review will be conducted annually by the Elder Board (but may be conducted more frequently) to assess performance versus the qualifications. A personalized action plan will be created for any areas where a Pastor may need improvement.

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 - OFFICERS

OFFICERS

The officers of the church are 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 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 of offices of Chairman or Secretary may not be held by the same person concurrently.

QUALIFICATIONS

The Chairman and Secretary must be 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.

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 for a one year commitment.

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 (or electronically) 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, and 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 for a one year commitment.

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.

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. Deacons may consist of both men and women in accordance with the example provided in the New Testament (Romans 16:1; 1 Timothy 3:12-13).

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 an Elder or 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 their continued service as a deacon, again considering the Biblical qualifications as well as any personal factors that might affect their service. An individual’s service as a Deacon may be discontinued by their own decision or by the consensus decision of the Board of Elders.

A person leaving the Board of Deacons would not preclude their 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 have a Chairman. 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 Secretary 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 (1 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 to One Wife / Wife to One Husband
12. Manages Household Well

In addition, all Deacons must be active Partners of the church. Change of Partnership status for any Deacon member will automatically remove such person from participation as a Deacon.

RESIGNATION AND REMOVAL

A Deacon may resign during their two-year commitment of active service only if they move out of the area or becomes incapacitated and unable to perform their duties. Written notice of a move specifying the effective date of resignation may be given to the chairman of the Deacon Board. 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.

FISCAL MANAGEMENT ACCOUNTABILITY

The church will be diligent to follow Biblical principles in all financial matters. Bills must be paid on time. Monthly detailed financial accounting will be provided from the financial committee to the elders. A general monthly financial report will be provided to all recognized Partners of Harvest Bible Chapel Cincinnati. Annually, the financial committee is responsible to produce an independent audit report of church finances to the Elder board.

FINANCIAL INTEGRITY AND DEBT

Harvest Bible Chapel Cincinnati is committed to the highest standards of Biblical Financial Management. This includes the understanding that all our financial dealings are a direct reflection on the Gospel of Jesus Christ (Proverbs 22:1; Matthew 25:14-30). Therefore, we are committed to paying our bills in full and on time. We are committed to only taking on financial responsibilities determined to be within the scope of God’s current provision (Philippians 4:19-20). While we are committed to remaining debt free, in the extreme and rare instance where debt may be necessary, it will only be incurred with the full agreement of the elder board, fully considering Paul’s words in Romans 13:8, “Owe no one anything, except to love each other...” and will be a top priority to retire it with urgency.

FINANCIAL MANAGEMENT TEAM

A financial committee will be selected by the Elders. Although Scripture indicates no fixed terms for leaders, we ask them to serve on the Financial Management Team for a two-year commitment. At the end of two years, the commitment will be reviewed, along with a possible recommitment and reaffirmation by the Elders. During the review, both the individual and the Elders will evaluate their continued service on the Financial Management Team, again considering the Biblical qualifications, as well as any personal factors that might affect their service. An individual's service on the Team may be discontinued by their own decision or by a consensus decision of the Elders. A person leaving the Team would not preclude their service in the future, subject to the regular selection process.

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 of Elders. Upon such terms and conditions and for such consideration, 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 of Elders may authorize any officer or officers, 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.

ARTICLE - INDEMNIFICATION

INDEMNIFICATION OF OFFICERS AND ELDERS

The church shall indemnify its elders and officers to the full extent as provided by Ohio Revised Code Section 1702.01 ET SEQ.

ARTICLE - MISCELLANEOUS

CORPORATE OFFICE

Harvest Bible Chapel Cincinnati (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.

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 that meeting at which the vote thereon is to be taken, and shall identify the person(s) proposing the amendment.

GOVERNMENT OF HARVEST BIBLE CHAPEL CINCINNATI

ATTACHMENT F

Harvest is committed to upholding the Bible's teaching that those 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 Mission Statement, Five Pillars, and the Three W's.
- 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 Cincinnati 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

