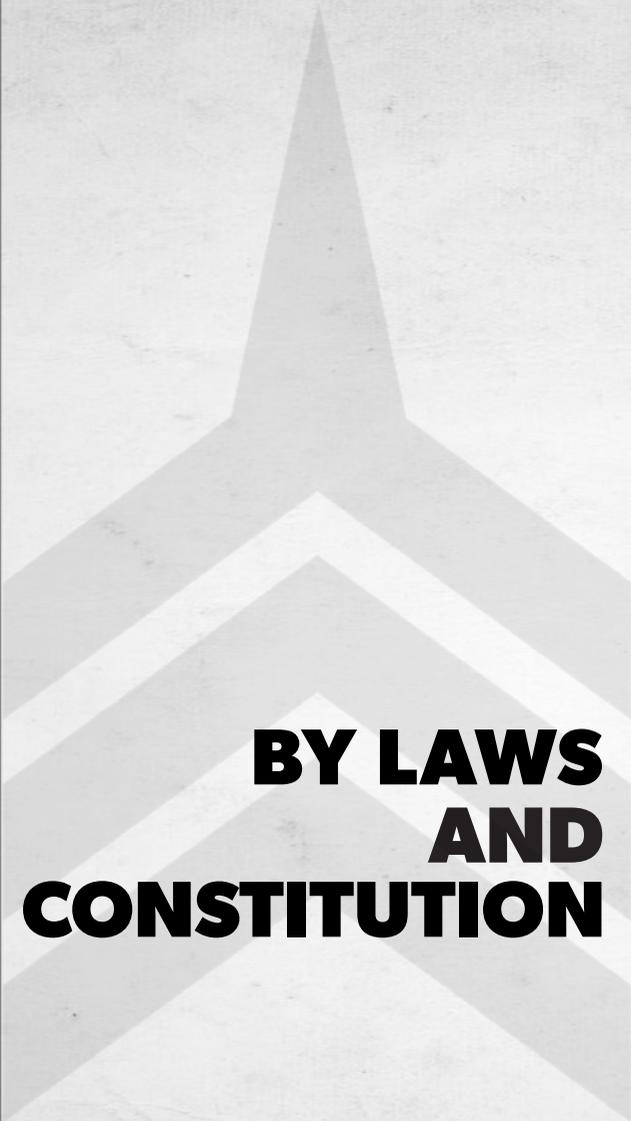


**HARVEST
BIBLE
CHAPEL**



**BY LAWS
AND
CONSTITUTION**

This document is the bringing together of the common beliefs and practices of Harvest Bible Chapel Chattanooga. It is our hope that as we grow together in wisdom over the years that our understanding concerning matters of belief will deepen and that our decisions and our practices will reflect God at work among us.

HARVEST BIBLE CHAPEL CHATTANOOGA

Ratified Constitution
January 8th, 2014

ARTICLE I. PURPOSES OF HARVEST

Harvest Bible Chapel Chattanooga, a Tennessee nonprofit corporation (referred to herein as “church” or “Harvest Bible Chapel” or the “Corporation”) shall have such purposes as are now or may hereafter be set forth in the Articles of Incorporation and is stated generally as to spread the Gospel of Jesus Christ.

Harvest Bible Chapel Chattanooga 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”) and the Tennessee NonProfit Corporation Act.

More specifically, its purpose is to be a church and to glorify God through the fulfillment of the Great Commission (Matthew 28:19-20) in the spirit of the Great Commandment (Matthew 22:37-39). The commission is fulfilled as disciples of Jesus Christ are made, and God is glorified as we manifest His presence in doing so (2 Timothy 2:2; 1 Corinthians 10:31). This is accomplished through public worship services, Bible studies, religious education, Christian fellowship, and local and global ministry outreach.

ARTICLE II. FOUR PILLARS

At the outset of Harvest Bible Chapel, four pillars were established as the biblical priorities for this ministry.

They are as follows:

Proclaiming the authority of God's Word without apology. II Timothy 4:2

Lifting high the name of Jesus in worship. John 4:23-24

Believing firmly in the power of prayer. Ephesians 6:18

Sharing the good news of Jesus with boldness. Ephesians 6:19-20

ARTICLE III. DOCTRINAL STATEMENT

This Article III and these bylaws do not exhaust the extent of our faith. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of church doctrine, practice, policy, and discipline, our elders are our church's final interpretive authority on the Bible's meaning and application.

THE SCRIPTURES

We believe the sixty-six books of the Old and New Testaments of the Bible 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. The Bible is fully trustworthy as our final and sufficient authority for all of life (2 Timothy 3:16-17; 2 Peter 1:20-21).

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, 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 a cross in our place accomplishing redemption for all who place their faith in Him.

He arose visibly and bodily from the dead three days after his earthly death, 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 He will return to earth in power and glory to consummate His redemptive mission (Ephesians 1:22; 1 Timothy 2:15; 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, the Lord Jesus Christ (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 Bible, 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 5:17,21; 1 Corinthians 12:13; Ephesians 2:5,8).

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 each 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).

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 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).

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 Bible commands 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; Hebrews 10:24-25). 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 3:21; 4:16).

GLOBAL OUTREACH

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 for future generations and God's glory.

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 12:1-2; 1 Peter 1:14-19; II Timothy 2:19; Titus 2:1-15) 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 sharing the Gospel with a lost world (I John 2:3-6; Colossians 3:1; Matthew 28:19-20). 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 (Galatians 5:16; Ephesians 5:18; Romans 6 & 7).

MARRIAGE

We believe marriage is a monogamous, heterosexual union instituted and ordained by God for the purpose of glorifying God (Genesis 2:18-25; Ephesians 5:22-33). As such, it is to be an exclusive covenantal union of one man and one woman for a lifetime of mutual commitment and companionship. A civil government's sanction of a union will be recognized as a legitimate marriage by this church only to the extent that it is consistent with this belief.

Specifically, marriage is a biblical institution established by God as clearly described in the Bible. Accordingly, this church, its pastors, staff and members will not participate in same sex unions or same sex marriages, nor shall the church's property or resources be used in such purposes. In addition, the Bible teaches that legitimate sexual relations are exercised solely within biblical marriage. Hence, this church opposes all forms of sexual immorality, including adultery, fornication, homosexuality, and pornography.

Further, this church and its members believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God.

We believe that in order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church in any capacity, all members of the church, and all who serve as volunteers in the church must abide by and agree to this statement and section on marriage and sexuality and conduct themselves accordingly.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with the Bible nor the doctrines of the church.

ARTICLE IV. MEMBERSHIP

NATURE OF MEMBERSHIP

The Bible's 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 - a church.

In order to implement the principles of accountability, between and among members, 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.

Further, the members of this church shall be composed of individuals who expressly and openly affirm the tenets and Doctrinal Statement (See Article III, above) of Harvest Bible Chapel, who offer evidence, by their confession and their conduct, that they are living in accord with the affirmations, statements, and beliefs of these Bylaws, the church and the Bible, and who are actively pursuing and continuing in a vital fellowship with the Lord Jesus Christ and this church.

Members have no voting rights and shall not be involved with the governance of the church. The church is governed by a self-perpetuating Board of Elders. Accordingly, the members of this church have no legal obligation or liability to or for the church or its activities, property, employees, or any events or undertakings. Thus, a member of this church is a recognized constituent of the church (only) and such membership confers no legal status, responsibility or obligation upon a person or group of persons associated or involved with the church.

MEMBERSHIP COMMITMENT

The significance and value of membership is determined by the level of the interpersonal and spiritual commitment we make to one another. In a society where so few make commitments, and fewer still keep them, Harvest Bible Chapel is determined to know the joy of community that Christ intended for His body. To that end, members must be willing to live according to the Doctrinal Statement in these Bylaws and also live by and fulfill the following membership commitments:

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, worship and witness.
3. I will, with God's direction, pursue an active role in building up the body of Christ at Harvest Bible Chapel.
4. I will neither gossip nor listen to gossip concerning any member(s) or participants of this body and will, when personally offended, speak directly and lovingly with those involved.
5. I will financially support the ministries of Harvest Bible Chapel by faithfully giving back to the Lord a biblical portion of my increase.

QUALIFICATIONS AND PROCEDURE FOR MEMBERSHIP

The Board of Elders establishes the qualifications and oversees the procedure for admission of members to the church. The Board of Elders may remove any member for cause, as outlined below, after conducting an appropriate hearing on the matter. The procedure for membership is set forth in these Bylaws from time to time and currently is as follows:

1. Prospective members must attend Harvest Essentials (previously known as 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. 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 should indicate their desire for membership on a membership application. Upon receipt of the membership application at the church office, a staff member or elder will review the application and follow up in a timely manner with the applicant regarding their status and timing of membership.

2. 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 members of the church. This is done in the spirit of Matthew 18:15-17 so that both the candidate and the Harvest family will benefit.
3. At the end of the two week period candidates approved by the elders will be welcomed into membership on the next Sunday set aside for that purpose.

CHURCH DISCIPLINE

Harvest Bible Chapel Chattanooga is a church that holds certain beliefs and standards in common (See e.g. Article III). On occasion, a member of Harvest Bible Chapel may conduct himself or herself in a manner contrary to the Doctrinal Statement or other provisions of these Bylaws and become unworthy of membership or leadership (or both) in and at the church. It will be a high priority for the Church to restore such persons into conformity with its fellowship as outlined in Matthew 18:15-17 and Galatians 6:1-2.

However, because of God's holy nature and the believers' high calling, the Bible 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 people to penetrate their world with the truth of God's Word and the Good News of Jesus Christ.

Should the need for Biblical discipline arise, all such authority and any such action will be entrusted to the Board of Elders; they will have the authority to place an individual under church discipline (including removal from membership if necessary) pursuant to the following guidelines and procedures:

1. These Guidelines apply to church leaders just as they do to other members of the church. If a leader falls into sin, it is the responsibility and right of the elders to lovingly confront him and, if he refuses to repent, to initiate whatever disciplinary action is needed to move him toward repentance and protect others in the church from his wrongful actions. No one is above these disciplinary guidelines, and everyone can benefit from them.
2. Mutual accountability and discipline within the church is commanded by God in the Bible and is one of the most important responsibilities of a true church of Jesus Christ (see Matt. 18:12-20; Rom. 16:17; 1 Cor. 5:1-13; 2 Cor. 2:5-11; Gal. 2:11-14; Eph. 5:11; 1 Thess. 5:14; 2 Thess. 3:6-15; 1 Tim. 1:20; 5:19-20; 2 Tim. 3:1-5; Titus 3:10; Heb. 10:24-30; 12:5-17; 2 John 7-11; Rev. 3:19).
3. Church (ecclesiastical) discipline is the exercise of that authority that the Lord Jesus Christ has committed to the visible church for the preservation of its purity, peace, and good order. All members of the church (as well as attenders, constituents and visitors of the Church, which persons shall be included in the term "Members" in the Section D) are under the care of and subject to the discipline of the church. The ultimate goal of all discipline is to train Christians to be self-disciplined so that they may share in the holiness of God (see Heb. 12:7-13).

4. Discipline may be either administrative or judicial. Administrative discipline is concerned with the maintenance of good order in the government and proceedings of the church in other than judicial cases. Its purpose is to see that all rights are preserved and all obligations are fully discharged. Judicial discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church that is contrary to the Word of God. The purpose of judicial discipline is: (1) to guard and preserve the honor of God (see Rom. 2:24; 1 Cor. 10:31); (2) to protect the purity of the church and to guard other Christians from being tempted, misled, divided, or otherwise harmed (see 1 Cor. 5:6); and (3) to restore fallen Christians to usefulness to God and fellowship with His church (see Matt. 18:12-14; 2 Cor. 2:5-11; 7:8-10; Gal. 6:1-2).
5. Discipline involves three components or phases: (1) God commands all Christians to make every effort, with his help, to discipline themselves and lead godly lives (see Eph. 4:25 - 5:6; 2 Tim. 1:7; 2 Pet. 1:5-11); (2) if a Christian fails to discipline himself and is trapped in a sin, God commands other brothers and sisters in Christ to lovingly confront, counsel, and encourage him toward repentance (Matt. 18:15-16; Gal. 6:1-2; Col. 3:16; Heb. 10:24-25); (3) if these personal and informal efforts do not correct an offense, God commands the church leaders to intervene and exercise their ecclesiastical authority to resolve the matter, protect the church, and, if possible, restore the offender (see Matt. 18:17-20; 1 Cor. 5:1-13; 2 Tim. 4:2; Heb. 13:17).

This third phase, which may be referred to as judicial or formal discipline, involves a judicial hearing before the Board of Elders. Such a hearing shall be carried out according to the following procedures, which are designed to provide due process for the offender and promote a just resolution.

6. When an offense is personal and known only to a few individuals, discipline may not be instituted until there has been a good faith effort to resolve the matter privately and informally (Matt. 18:15; Gal. 6:1). No charge may be accepted if it is filed more than two (2) years after the commission of the alleged offense, unless it appears that unavoidable impediments have prevented an earlier filing of the charge. Every charge must be submitted to the Board of Elders in writing. A person may be censured for filing a charge that the Board of Elders determines to be without merit (see Deut. 19:16-21).
7. An offense that is serious enough to warrant judicial discipline and a hearing is: (1) an offense in the area of conduct and practice that seriously disturbs the peace, purity, and/or unity of the church; (2) an offense in the area of doctrine for a non-ordained member that would constitute a denial of a credible profession of faith as reflected in his membership vows; or (3) an offense in the area of doctrine for an ordained officer that would constitute a violation of the system of doctrine contained in the Holy Bible, including as interpreted in the Doctrinal Statements set forth in Article III, above. When the Board of Elders convenes to determine whether an offense has occurred and to administer censure, it shall be referred to as a "judicatory."

8. Discipline shall be carried out in a redemptive, biblically faithful manner. This requires adherence to the following principles:
 - Act in a loving, patient, and redemptive manner, rather than being harsh, abrupt, or vindictive.
 - Be consistent in applying discipline to the people in our church.
 - Be careful not to show favoritism as you follow your disciplinary guidelines.
 - Always speak the truth.
 - Communicate only to people who have a legitimate right to know.
 - If discussing unproven allegations with leaders or others, label them as such; do not allow unsubstantiated charges to be publicly proclaimed by the church. Base decisions on clearly delineated biblical grounds.
9. Just as a good shepherd will go after a sheep that has wandered from the flock (Matt. 18:12-14; Ezek. 34:4, 8, 16), so shall the elders and members of this church seek to restore or bring a wandering member (or other person associated with this church) to the Lord through biblical discipline.

Therefore, discipline may be instituted or continued either before or after a member seeks to withdraw from membership if the Board of Elders determines that such discipline may serve to guard and preserve the honor of God, protect the purity of the church, or restore the wandering member (or other person) to the Lord. While the Church cannot force a withdrawing person to remain in this congregation, the church has the right and the responsibility to encourage restoration, to bring the disciplinary process to an orderly conclusion, and to make a final determination as to the person's membership or other status with the church at the time withdrawal is sought or acknowledged. In doing so, the Board of Elders, at its discretion, may temporarily suspend further disciplinary proceedings, dismiss any or all charges pending against the accused, or proceed with discipline and pronounce an appropriate censure as provided in these guidelines.

If a Member renounces this church or his or her membership by joining some other evangelical church and formally submitting to its jurisdiction, and if charges are pending against him or her at the time he or she joins the other church, those charges shall be communicated to the other church as provided in these guidelines, and further disciplinary proceedings in this church shall be terminated.

10. A person accused of an offense shall be given a written notification to appear before the judicatory at a specific time and place. The notification may, but need not, specify the charges and specifications that have been brought against the accused. Ordinarily all notifications shall be served in person, but in case that is not possible, notifications shall be sent by certified mail to the person notified. Upon and following notification, such a member shall not be permitted to rescind or terminate his or her membership in the church pending the conclusion and final outcome of the disciplinary process, except with the prior written authorization of the elders.

11. At the first meeting of the judicatory only these actions may be taken: (1) the charges and specifications shall be read and formally presented to the accused together with the names of any witnesses and copies of any documents that may be presented against him; (2) the judicatory shall fix the time, date, and place for a second meeting of the judicatory, which shall not be less than ten days later (except as provided otherwise in these guidelines), and shall issue notifications directing all persons to appear at that time whose presence it may deem necessary; and (3) the accused shall be granted notifications in which he may insert the names of the witnesses whom he wishes the judicatory to summon.
12. If an offense is likely to harm others or lead them into sin, or cause division or disruption, our leaders may accelerate the entire disciplinary process and move promptly to protect the church by pronouncing the censures of admonition, rebuke, suspension, or deposition (Rom. 16:17; 1 Cor. 5:1-13; Titus 3:10-11).
13. If an accused refuses or fails to appear without satisfactory reason for his absence at the time appointed for the hearing of the case, he or she shall again be notified, with the warning that, if he or she does not appear, the judicatory will proceed with the hearing in his or her absence. The time allowed for the appearance on notification shall be determined by the judicatory with due consideration for the circumstances.

If the accused still refuses or fails to appear, the hearing may proceed in his or her absence. When proceeding in the absence of the accused, the judicatory shall appoint counsel (or an agent) for the accused, who shall present a case to the judicatory in defense of the accused. Such counsel shall be entitled to present evidence, interview witnesses, interpose objections, and otherwise act in defense of the accused.

14. If unusual circumstances require it, a judicatory may deny an accused person the right of participating in the Lord's Supper or of performing the functions of his or her office until a case is concluded.
15. If the accused appears at the second meeting of the judicatory, he or she shall be called to admit or deny the charges. If he or she denies the charges, the judicatory shall proceed to receive evidence. The judicatory shall ordinarily sit with open doors, and must do so when hearing a charge of heresy. No person shall be deprived of the right to set forth, plead, or offer into evidence the provisions of the Word of God or of the subordinate standards. If subsequent meetings of the judicatory are required, the accused and all witnesses shall be notified to appear as provided above.
16. The accused shall be entitled to assistance of counsel (or other specified agent). No person shall be eligible to act as counsel who does not expressly affirm the Doctrinal Statement (Article III, above) of this church. The accused shall be allowed one copy of the minutes at the expense of the judicatory.
17. Any person may be a witness in a judicial case if the judicatory is satisfied that he or she has sufficient competence to make the following affirmation, which is required of all witnesses: "I solemnly swear that by the grace of God I will speak the truth, the whole truth, and nothing but the truth concerning the matters on which I am called to testify."

18. Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence that is purely circumstantial. The accused may object to the competency of any witness and to the authenticity, admissibility, and relevancy of any testimony or evidence produced in support of the charge and specifications. The judicatory shall decide on all such objections after allowing the accused to be heard in support thereof. If the accused so requests, no witness, unless he or she is a member of the judicatory, shall testify in the presence of another witness who is to testify concerning the same specification.
19. At the conclusion of the hearing, the accused may make a final argument with respect to the evidence and the law of the church. The judicatory, after deliberation, shall vote on each charge and each specification separately. If the judicatory decides that the accused is guilty, it shall proceed to determine the censure. The accused may not appeal the decision or judgment of the judicatory.
20. If a person who has been adjudged guilty refuses or fails to present himself or herself for censure at the time appointed, the judicatory shall notify him or her to appear at another time. If he or she does not appear after this notification, the censure may be pronounced in his or her absence.
21. The following censures may be pronounced by the judicatory:
 - “Admonition” means to tenderly and solemnly confronting the offender with his or her sin, warning him or her of his danger, and exhorting him or her to repentance and to greater fidelity to the Lord Jesus Christ.
 - “Rebuke” is a form of censure more severe than admonition. It involves setting forth the serious character of the offense, reproving the offender, and exhorting him or her to repentance and to more perfect fidelity to the Lord Jesus Christ.
 - “Suspension” is a form of discipline by which one is deprived of the privileges of membership in the church, of leadership or other office, or of both. It may be for a definite or indefinite time. An officer (or other leader) or other member of the church, while under suspension, shall be the object of deep concern and earnest dealing from the Board of Elders and all of the other members and people of the church to the end that he or she may be restored.
 - “Deposition” is a form of censure more severe than suspension. It involves a solemn declaration by the judicatory that the offender is no longer an officer or leader of the church.
 - “Excommunication,” also referred to as disfellowshipping, is the most severe form of censure and is resorted to only in cases of offenses aggravated by persistent impenitence. It involves a solemn declaration by a judicatory that the offender is no longer considered a member of the church.

22. Since the church is a body made up of many parts (see 1 Cor. 12:12-30), what happens to one member of the church necessarily affects and is of legitimate concern to other members (see Rom. 12:15-16; 1 Cor. 5:1-13; 12:12-30). Therefore, the indefinite suspension, deposition, or excommunication of a member shall be announced to the church so that its members will be able to pray for, encourage, and exhort the accused as opportunities arise, as well as be on guard against any gossip or divisiveness that might arise from the offense or censure (see 1 Cor. 5:9-11; 2 Thess. 3:6-14; Titus 3:10). The public announcement of censure shall always be accompanied by prayer that God will graciously use the discipline for His own glory, the restoration of the offender, and the edification of the church. Such announcement may be made during a regular worship service, at a special meeting, or by letter.
23. If an accused leaves the church during the disciplinary process or while a censure is still in effect, and if the Board of Elders learns that he or she is attending another church, the Board of Elders may inform that church that the person is currently under church discipline and may ask that church to encourage the accused to repent of his or her sin and to be restored to the Lord and to any people whom he or she has offended. Such communications enhance the possibility that a person may finally repent of his or her sin, and, at the same time, serve to warn the other church to be on guard against the harm that the accused might do to their members (see Matt. 18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 2 Thess. 3:6-14; 2 Tim. 1:15; 2:16-18; 4:9, 14-15; 3 John 9-10).
24. If a person who has been censured through suspension, deposition, or excommunication comes to repentance, the church shall warmly and lovingly restore him or her to fellowship within the body (see Matt. 18:13; Luke 15:11-32). Once the Board of Elders is persuaded that the person has sincerely confessed his wrongs and sought forgiveness from God and the person or persons he offended, it shall announce his or her restoration. That announcement shall be accompanied by a solemn admonition to the congregation that the restored person's offenses have been forgiven and are not to be held against him or her or otherwise hinder his or her fellowship within the church (see 2 Cor. 2:5-11). When deemed appropriate by the Board of Elders, however, the restored person may be restricted from certain responsibilities or leadership positions within the church until he or she has demonstrated (to such an extent as the Board of Elders shall determine) the requisite qualities for those responsibilities (see, e.g., 1 Tim. 3:2, 8; Titus 1:6).

TERMINATION OF MEMBERSHIP

Except as otherwise expressly provided in these Bylaws, a member may rescind or terminate his or her membership in the church at any time by delivering written notice of such intention (and the effective date of such termination) to the church office.

Any member who is absent from all services of the church without a satisfactory reason (as determined by the Elders) for a period of six (6) months shall automatically be removed from the roll of membership in the church by the Board of Elders.

MEETING OF MEMBERS

There will be no regular meetings of members for governance purposes as Harvest Bible Chapel is governed by a Board of Elders.

ARTICLE V. 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 play in establishing and leading the local church. Every leadership opportunity is open to women except those that are excluded by the Bible. The Bible clearly states 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 (I Timothy 2:12; I 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 Bible.

ARTICLE VI. 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. The Board of Elders is the Board of Directors of the nonprofit corporation and each elder is a director. Because the Bible is clear that an elder's responsibility is the spiritual oversight of the congregation, the functions and responsibilities of the Board of Elders will consist of, but not be limited to, the following three main areas:

- 1.. Ensuring that the doctrine of the church (See general Article III, above) remains purely biblical; all doctrinal issues in the church and all interpretations of the Bible (and of passages thereof) will be settled solely by the Board of Elders.
2. Ensuring that the direction of the church remains consistent with the Doctrinal Statement (Article III) of purpose and the Four Pillars (Article II) as outlined in these Bylaws.
3. Administering in love and humility the biblical process of church discipline as outlined in Matthew 18:15-20 and Galatians 6:1-4 and as provided in Section D of Article IV.

STRUCTURE OF ELDER BOARD

The Bible teaches that a plurality of elders governed individual New Testament churches (Acts 14:23; Acts 20:28; Titus 1:5; Philippians 1:1). The Bible does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual giftedness, agrees with the Bible'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 and 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 each Elder's meeting. An Elder Board 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 such additional Elders as the Elder Board may determine and fix from time-to-time, who will assume responsibility as agreeable and necessary.

NUMBER AND TENURE

The ideal 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. Our desire is that the number of Elders serving on the Board of Elders never be less than three, while recognizing that mitigating circumstances may require it. 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 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 will also abide by the following guidelines:

1. The Harvest Bible Chapel Senior Pastor automatically serves as an Elder for as long as he remains employed by the church.
2. Although the Bible indicates no fixed terms for elders, the church asks elders to serve on the Board for at least a two-year commitment. At the end of two years the commitment will be reviewed, along with a possible re-commitment 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 from time to time 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 office(s) of Secretary and Treasurer will be held 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 are to be appointed by the Board of Elders as necessary and appropriate. 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. Not contentious
9. Respectable
10. Free from the love of money
11. Hospitable
12. Manages own household well
13. Not a new convert
14. Member of the church

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 geographic area of the church or are incapacitated. Such resignation, which may or may not be made contingent on formal acceptance by the Board, is to take effect on the date of receipt or at any later time specified therein.

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. The provisions of Section D of Article IV of these Bylaws shall be followed to the extent relevant. An elder under consideration for removal may not be counted for purposes of establishing quorum nor have any vote in such proceedings. A consensus of the other elders not under consideration for removal will constitute the removal of said elder.

VACANCIES

Any vacancy occurring in the Board of Elders is to be filled by the Board of Elders as soon as practical.

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 from receiving reasonable compensation for that service. This Section will not preclude a Pastors receiving compensation as pastor, which will be determined by the other elders.

ARTICLE VII. 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, the Senior Pastor, 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 properly 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 these bylaws.

Whenever under the provisions of these Bylaws notice is required to be given to any elder or other officer or leader, such notice may be given in writing, by mail, by depositing the same in the post office, addressed to such person, at such address as appears on the books of the church 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 (with sufficient postage) 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 church 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. "Consensus" means either unanimity among the board members or 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 and the board members in the minority are willing to support the view of the majority. 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 input from the Church Members, the elders will present the pertinent information to such Church Member(s). The Church Member(s) will then 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 Bible, prayer, an understanding of the pertinent issues at hand, and input from the Church Member(s) when deemed necessary.

TELEPHONE MEETING

Any meeting of the Board of Elders may be conducted in simultaneous multiple locations if the various locations are effectively connected by telephone conference call or other digital capabilities.

INFORMAL ACTION BY ELDERS

Any action(s) to be taken at a meeting of the members of the Board of Elders, may be taken without a meeting if consent in writing, setting forth the action(s) so taken, is to be signed by all of the Elders 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, observation of ordinances 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, agents or other key members or 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 VIII. 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, including the Senior Pastor, will serve at will (that is, at the will and subject to decision or dismissal by the Board of Elders) 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 and also responsible and accountable through the leadership of 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, keeping with the giftedness of the individual and agreed upon at the time of hiring.

QUALIFICATIONS

The qualifications of pastors (and each of them) 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 IX. 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 church 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 include 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 a committee may be any member 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 or action 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. The attendance of a committee member at any meeting will constitute a waiver of notice of such meeting except where a member attends a meeting for the expressed purpose of objecting to the transaction of any business because the meeting is not properly called or convenient.

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 X. 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, agents and assistant agents as may be deemed necessary may be appointed by the Board of Elders. Any two (2) or more offices may be held by the same person, except the offices of Chairman or Secretary, which 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 is the President of the nonprofit corporation. 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, agreements and deeds of the Church as necessary or appropriate including, but not limited to, mortgages, notes, bonds, contracts, leases, 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 and, in general, will discharge all duties incident to the office of Chairman and such other duties

SECRETARY

The Secretary will have the following responsibilities: (a) be responsible for the keeping of the minutes, resolutions and actions 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; (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 or action of the Board of Elders expenses of attendance, if any, may be allowed, provided that nothing herein contained is to be construed to preclude any Officer serving the Church in any other capacity and receiving compensation for that service.

VACANCIES

Any vacancies occurring in any office is to be filled by the Board of Elders as soon as practical. Any member so chosen to fill a vacancy will be appointed 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 an office 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 office for the time being, until such office is filled.

ELECTION AND TENURE

The Board of Elders will appoint the Treasurer and Secretary annually at its annual meeting. Each officer of the church will hold office until the first of the following to occur: their successor has been duly elected and will have qualified; their death, incapacity, or moving out of the geographic area of the church; or removal in the manner hereinafter provided in these Bylaws.

REMOVAL

Any officer or agent of the church 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. Appointment of an officer or agent will not in itself create contract rights.

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.

ARTICLE XI. 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 & TERM

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 Church Members 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 potentially 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.

Although the Bible indicates no fixed terms for Deacons, the Church asks Deacons to serve for at least a two-year commitment. At the end of two years the commitment will be reviewed, along with a possible recommitment and reaffirmation of the Deacon by the Elders.

During the review, the individual, the other deacons, and the Elders will evaluate the continued service of such individual 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 ceasing to be a Deacon is not precluded from serving again as a future Deacon, subject to the regular selection process.

DUTIES

The 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, who will be a member of the Board of Elders.

MEETINGS OF DEACONS

All meetings of the Deacons will be convened by their designated Chairman. Minutes, resolutions or actions of each meeting will be maintained by a Recorder who is to be appointed by the Deacon Chairman. Meetings will be conducted under the same rules of notice, quorum and action as prescribed for 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
13. Member of the church.

Any change of membership status for any Deacon that takes him outside of the above qualifications shall result in his automatic and immediate removal as a Deacon without notice meeting or other process.

RESIGNATION AND REMOVAL

A Deacon may resign during their two-year commitment of active service only if they move out of the geographic area of the church, becomes incapacitated and unable to perform his duties, or fails to meet the qualification requirements as provided in the immediately preceding section. Written notice of a move out of the geographic area of the church, specifying the effective date of the resignation, may be given to the Deacon Chairman 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 by the Board of Elders.

ARTICLE XII. CHURCH ACTIVITIES INVOLVING MINORS AND THE DISABLED

All Church staff, Members, and volunteers seeking to work with or who will be involved directly with one or more minors or disabled person(s) shall comply with all applicable Church policies as set out in the Church Policy Manual or Handbook from time to time, including its Child Protection Policy and its Disability Ministries Policy. Each such person shall execute a release and an authorization consenting to a relevant search of his or her background information using the form prescribed by the Church and shall pass all applicable background investigations performed by the Church staff or third parties in accordance with the Church's Child Protection Policy before he or she will be allowed to work or interact in any ministries, programs or events of the Church relating to minor children or disabled person. A copy of the release and authorization form(s) to be used shall be maintained in the Church office and on the Church website for review. Children's ministries and ministries to or involving any disabled person shall include all Church-sponsored activities, classes, programs and special events involving children under the age of 18 years or persons suffering a legal disability.

ARTICLE XIII. FINANCIAL POLICIES

FISCAL YEAR

The fiscal year of the church is to begin on the first day of January each year and end on December 31, each year.

DESIGNATED CONTRIBUTIONS

Each donor, by making a donation or contribution to or for the use of the church accepts and agrees to all of the terms of these Bylaws, whether or not such donation or contribution is or would otherwise be made subject to any designation or other restriction or limitation. Donations or contributions that are designated by the contributor for a specific purpose shall be treated in each instance as an advisory designation only. Although such contributions will usually be used for the designated or a substantially similar purpose, the Board of Elders reserves the right, in each and every instance, to make the final decision as to the use of any and all contributions to the Church, whether or not designated (advisory).

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 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 XIV. INDEMNIFICATION

IMMUNITY FROM, ELIMINATION OF, AND LIMITATION OF LIABILITY

The personal liability of each Pastor, Elder, Deacon, Officer, Employee, and Agent of the Church (nonprofit corporation) for monetary or other damages for breach of fiduciary or other duty in their respective capacity shall be eliminated (or if it cannot be eliminated, then limited and reduced to the fullest extent possible) to the full extent permitted by Section 48-52-102(b)(3) of the Tennessee Code Annotated. In addition, each, every and all such persons shall be immune from any and all liability, claim, action, lawsuit, tax, damage(s), and the like to the full extent as provided by the most recent State of Tennessee Nonprofit Corporation Act and all such other Tennessee statutes, case law, regulations and policies; including, but not limited to, under Sections 48-58-601, 48-66-202, 48-101-705 and 48-101-806 of the Tennessee Code Annotated.

INDEMNIFICATION OF PASTORS, ELDERS, DEACONS, OFFICERS, EMPLOYEES, AND AGENTS.

The Church shall indemnify its Pastors, Elders, Deacons, Officers, employees, and agents to the full extent as provided by the most recent State of Tennessee Nonprofit Corporation Act.; including, but limited to, that the Church (corporation) shall indemnify any individual who is a party to a proceeding because such individual is or was a Pastor, Elder, Deacon, Officer, employee or agent of the Church (corporation) against any liability incurred in the proceeding and, prior to the disposition thereof, advance the reasonable expenses incurred by such individual to the extent permitted under Sections 48-58-501, 48-58-502, 48-58-503, 48-58-504, 48-58-505, 48-58-507, and 48-58-508 of the Tennessee Code Annotated.

The determination of entitlement to indemnification and advancement of expenses shall be made in accordance with Section 48-58-506 of the Tennessee Code Annotated. Every reference herein to a Pastor, Elder, Deacon, Officer, employee or agent of the Church (corporation) shall include every Pastor, Elder, Deacon, Officer, employee and agent of the Church and every former Pastor, Elder, Deacon, Officer, employee and agent thereof. The right of indemnification herein provided shall be in addition to any and all rights to which any such person might otherwise be entitled and provisions hereof shall neither impair nor adversely affect such rights.

INDEMNIFICATION QUALIFICATION

The indemnification provided for under Section B, immediately preceding, shall apply to each such person identified as to and against all expenses and liabilities; including, without limitation, counsel fees, court, arbitration and mediation costs, judgments, damages, fines, taxes, excise taxes, penalties, interest, penalties, and settlement payments, reasonably incurred by or imposed upon such person in connection with any threatened, pending or completed action, suit or proceeding in which he or she may become involved by reason of his or her service to the Church in such capacity; provided that no indemnification shall be provided for any such person with respect to any matter as to which he or she shall have been finally adjudicated in any proceeding not to have acted in good faith in the reasonable belief that such action was in the best interests of the Church; and further provided that any compromise or settlement payment shall be approved by the Board of Elders.

INDEMNIFICATION BENEFIT

The indemnification provided under this Article shall inure to the benefit of the heirs, executors, administrators, personal representatives, and legal representatives of persons entitled to such indemnification. The right of indemnification under this Article shall be in addition to and not exclusive of all other rights to which any such person may be entitled.

AMENDMENT OR REPEAL

No amendment or repeal of the provisions of this Article which adversely affects the right of an indemnified person under this Article shall apply to such person with respect to those acts or omissions which occurred at any time prior to such amendment or repeal, unless such amendment or repeal was voted by or was made with the written consent of such indemnified person.

CONTRACT

This Article constitutes a contract between the Church and the indemnified persons identified **HEREIN**.

ARTICLE XV. MANDATORY ALTERNATIVE DISPUTE RESOLUTION

The Bible commands us to make every effort to live at peace and to resolve disputes with each other in private or within the Christian community in conformity with the biblical injunctions of 1 Corinthians 6:1-8, Matthew 5:23-24, and Matthew 18:15-20. Therefore, any claim or dispute involving the church, including any relating to any employment, agency or contract relationship with the church, and including claims under federal, state, and local statutory or common law, the law of contract, and law of tort, shall be settled by biblically based mediation. If the resolution of the dispute and reconciliation do not result from mediation, the matter shall then be submitted to an independent and objective arbitrator for binding arbitration.

The parties involved agree for the arbitration process to be conducted in accordance with the Christian Conciliation Rules of Procedure contained in the Peacemaker Ministries booklet Guidelines for Christian Conciliation. Consistent with these rules, each party to the conflict shall agree to the selection of the arbitrator. Such parties agree that if there is an impasse in the selection of the arbitrator, the Institute for Christian Conciliation (hereafter ICC), a division of Peacemaker Ministries of Billings, Montana (406-256-1583), shall be asked to provide the name of a qualified person who will serve in that capacity. Consistent with the rules of procedure, the arbitrator shall issue a written opinion within a reasonable time.

The parties acknowledge that the resolving of conflicts requires time and financial resources. In an effort to fully encourage and implement a biblically faithful process, the church agrees to pay all fees and expenses, which may be required by the mediator, case administrator, and/or arbitrator, related to such proceeding. The issue of final responsibility for such costs will be an agreed issue for consideration or determination in the mediation or arbitration. Such parties agree they will endeavor to exchange information with each other and present the same at any mediation, or, if to arbitration pursuant to the ICC Rules of Procedure, with the intent to minimize costs and delays to the parties. They will seek to cooperate with each other and may request the mediator, case administrator, and/or arbitrator to direct and guide the preparation process so as to reasonably limit the amount of fact-finding, investigation, and discovery by the parties to that which is reasonably necessary for the parties to understand each other's issues and positions, and to prepare the matter for submission to the mediator and/or arbitrator to inform the mediator and/or arbitrator. In addition, such parties agree that in the event of an arbitration, they will use a single arbitrator who is experienced in the relevant area of law and familiar with biblical principles of resolving conflict.

Such parties and all Members of the church agree that these methods shall be the sole remedy for any controversy or claim arising within or related to the church and each of them expressly waives his or her right to file a lawsuit against each other or another or the church in any civil court for such disputes, including any class action proceeding, except to enforce a legally binding arbitration decision hereunder. The Members, and each of them, acknowledge that by waiving their legal rights to file a lawsuit to resolve any dispute between them, they are not waiving their right to employ legal counsel at their own expense to assist them in any phase of the process.

ARTICLE XVI. MISCELLANEOUS

CORPORATE OFFICE

Harvest Bible Chapel Chattanooga (the "Church") shall maintain a registered agent and a registered office within the State of Tennessee. 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 of Tennessee. 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, bylaws, position statements, and policies of this church may be altered, amended or repealed and new articles, bylaws, position statements, and policies 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 Elders at least 20 days before the meeting at which the changes shall be adopted, and shall identify the persons proposing the amendment.

DISSOLUTION

Upon dissolution of the corporation, the Board of Elders shall, after paying or making provision for the payment of all of the liabilities of the church, distribute all assets, both real and personal, to another 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, and shall use said assets exclusively for the purposes of the corporation in such manner, or as the Board of Elders shall determine. Any such assets not so disposed of shall be disposed of by the appropriate court of law located in 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.

RECEIPT, AFFIRMATION AND AGREEMENT:

Every Pastor, Elder, Deacon, Officer, employee, staff member, agent, and Church Member by virtue of their position, employment or membership (or a combination of them) affirms their agreement with the Bylaws of Harvest Bible Chapel and agrees to conduct themselves in a manner which is consistent with and in obedience with the Bylaws, and by signing and dating below, each such person expressly states that they have read the Bylaws, understands them and do hereby agree to be bound by and subject to the Bylaws.

Date: _____

Signed: _____

Print Name: _____

CERTIFICATION OF ADOPTION OF BYLAWS

The undersigned, being the duly elected Secretary of Harvest Bible Chapel Chattanooga, a Tennessee Nonprofit Corporation, does hereby certify that the attached Bylaws of said Church were adopted by the official act of the Board of Elders on January 8th, 2014 and the same do now constitute the Bylaws of the Church.

Dated this 8th day of January, 2014.

A handwritten signature in black ink, appearing to read "Michael D. DuBard", written over a horizontal line.

Michael D. DuBard, Secretary of the HBCC Elder Board

MEMBERSHIP AGREEMENT

We at HARVEST BIBLE CHAPEL CHATTANOOGA (the “Church”) believe that to carry on the religious mission of the Church, to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical role model to the Church members and the community, it is imperative that all persons who associate with the Church as members should abide by and agree to the following statements and conduct themselves in accordance with them.

(sign)

A. I believe, agree with, and will abide by the church’s statement of faith -- Article 3 of Bylaws

(sign)

B. I agree with the Church’s statement on marriage and sexuality -- Article 3, Section E.

(sign)

C. I agree with and will live subject to the church’s statement on church discipline -- Article 4, Section D of Bylaws.

(sign)

D. I agree to be bound by the church’s requirement of mandatory alternative dispute resolution -- Article 9 of Bylaws.

(sign)

E. Statement on life -- I believe that all human life is sacred and created by God; human life at all stages, including pre-born and end of life, should be valued and respected (Psalm 139)

(sign)

F. Statement of Biblical Authority -- Article 3, Section A of Bylaws.

I have reviewed the statements above as indicated by my signature before each of them, and I agree to be governed by all such provisions and by all of the provisions of the preceding Bylaws of the Church.

Date: _____

Signed: _____

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**HARVEST
BIBLE
CHAPEL**

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