



Abundant Harvest Fellowship International

Governance, Policy & Protocol Manual

Pastor L.A. Lopez

2015 Edition

AHFi & Our Statement of Faith

Abundant Harvest Fellowship International:

Abundant Harvest Fellowship International is an outreach church under the umbrella of Abundant Harvest Crescent City, USA. Senior Pastor Waid Hobbs has Ordained Pastor Lyle Areanne Lopez as Senior Pastor of Abundant Harvest International and Missionary to the Philippines.

Abundant Harvest Fellowship is Partnered with the Church Of God Of Prophecy and is recognized by various churches and denominations as an advocate of Lordship Salvation. The vision, mission and other policies are similar to COGOP; as we are also identified doctrinally with the 2nd London Baptist Confession of Faith of 1689.

I. DOCTRINAL STATEMENT OF FAITH:

From its beginning, Abundant Harvest Fellowship has based its beliefs on the "whole Bible rightly divided." We accept the Bible as God's Holy Word, inspired, inerrant, and infallible. We believe the Bible to be God's written revelation of Himself to mankind and our guide in all matters of faith; therefore, we look to the Bible as our highest authority for doctrine, practice, organization, and discipline.

THE SCRIPTURES. The Scriptures of the Old and New Testaments were given by inspiration of God and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith, and obedience.

GOD. There is but one God, the Maker, Preserver, and Ruler of all things, having in and of Himself all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence, and obedience.

THE TRINITY. God is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being.

PROVIDENCE. God, from eternity, decrees or permits all things that come to pass and perpetually upholds, directs, and governs all creatures and all events; yet not in any way as to be

the author or approver of sin, nor to destroy the free will and responsibility of intelligent creatures.

ELECTION. Election is God's eternal choice of some persons unto everlasting life – not because of foreseen merit in them, but of His mere mercy in Christ – in consequence of which choice they are called, justified, and glorified.

THE FALL OF MAN. God originally created man in His own image and free from sin; but, through the temptation of Satan, man transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity [i.e. descendants] inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

THE MEDIATOR. Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered, and died upon the cross for the salvation of sinners. He was buried, rose again on the third day, and ascended to His Father, at whose right hand He lives forever to make intercession for His people. He is the only Mediator; the Prophet, Priest, and King of the church; and Sovereign of the Universe.

REGENERATION. Regeneration is a change of heart wrought by the Holy Spirit, who makes alive those who are dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

REPENTANCE. Repentance is an evangelical grace, wherein the Holy Spirit makes a person aware of the manifold evil of his sin, so that he humbles himself with godly sorrow, detesting sin, and abhorring [i.e., hating] self, with a purpose and endeavor to walk before God so as to please Him in all things.

FAITH. Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, is accompanied by all other saving grace, and leads to a life of holiness.

JUSTIFICATION. Justification is God's gracious and full acquittal of sinners who believe in Christ from all sin, through the satisfaction that Christ has made. It is given not for anything

wrought in them or done by them; but, on account of the obedience and satisfaction of Christ, they receive and rest on Him and His righteousness by faith.

SANCTIFICATION. Those who have been regenerated are also sanctified by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial [i.e., willing] obedience to all Christ's commands.

PERSEVERANCE OF THE SAINTS. Those whom God has accepted in the Beloved and sanctified by His Spirit will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church and temporal judgments on themselves, yet they shall be renewed again unto repentance and be kept by the power of God through faith unto salvation.

THE CHURCH. The Lord Jesus is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches, He has given needful authority for administering the order, discipline, and worship which He has appointed. The regular officers of a church are Bishops (or Elders) and Deacons.

BAPTISM. Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the Name of the Father and of the Son and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life.

THE LORD'S SUPPER. The Lord's Supper is an ordinance of Jesus Christ, to be administered with bread and wine and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death; to confirm the faith of Christians; and to be a bond, pledge, and renewal of their communion with Him and of their church fellowship.

THE LORD'S DAY. The New Testament Church gives the example of assembling on the Lord's Day [i.e., Sunday] for the reading and teaching of the Word of God, worship, prayer, and mutual encouragement – stimulating one another to love and good deeds. It is fitting to view the Lord's Day as a celebration of Christ's resurrection and the redemption of His people.

LIBERTY OF CONSCIENCE. God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath's, but also for conscience' sake.

THE RESURRECTION. The bodies of men after death return to dust, but their spirits return immediately to God – the righteous to rest with Him; the wicked, to be reserved under darkness to judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

THE JUDGMENT. God has appointed a day wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds: the wicked shall go into everlasting punishment; the righteous, into everlasting life.

** Acknowledgements: The Abundant Harvest Fellowship International's doctrinal confession is taken in part from the Abstract of Principles set down by James Pettigru Boyce, the principle founder of the Southern Baptist Theological Seminary (1859), the first Chairman of its Faculty (1859-1887), its first President (1888), and its most distinguished professor of Systematic Theology.*

We would also identify with the London Baptist Confession of 1689, the Philadelphia Confession of 1742, the New Hampshire Baptist Confession of 1833, and the Baptist Faith and Message of 2000.

II. MISSION AND VISION:

Our Vision: Abundant Harvest Fellowship will be a Christ-exalting, Holiness, Spirit-filled, all nations, Christ disciple-making, church-planting Movement, with a passion for Christian union as we stand firm to proclaim the Lordship of Christ, being in one heart and one mind in Christ.

Our Mission: Empowered by the Holy Spirit through prayer, we will plant churches and equip leaders to carry out the biblical mandate to make disciples of all peoples of the world, to the glory of Christ our Lord, head of the Church.

III. CHURCH CREED:

“Working Together To Gather As We Serve The Community Through Christ”

Luke 1:17 - “to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared”

IV. OBJECTIVES:

In order to accomplish our mission we will pursue four primary objectives:

- Worship God
- Evangelize the Lost
- Equip Believers
- Prepare for Christ's Return

V. COMMITMENT:

WE WILL WORSHIP GOD WITH ALL OUR BEING BY:

- Acknowledging Him as the Sovereign of all creation
- Submitting to the headship of Christ over the Church
- Practicing fervent, Spirit-led corporate worship
- Allowing the full manifestation of spiritual gifts in our lives
- Modeling personal worship through sacrificial living
- Utilizing every available means to take the gospel to all people
- Depending on the Holy Spirit to empower our witness
- Dedicating ourselves to a lifestyle of evangelism
- Cooperating with other Bible-believing Christians in outreach efforts
- Examining every major corporate decision in light of the Great Commission

WE WILL EQUIP BELIEVERS, USING ALL OUR GIFTS BY:

- Faithfully preaching and teaching the whole Word of God
- Providing a loving environment for individual spiritual growth
- Fulfilling the command to "bear one another's burdens"
- Administering the scriptural ordinances
- Applying biblical church discipline with love

WE WILL PREPARE FOR CHRIST'S RETURN WITH ALL OUR HEARTS BY:

- Covenanting to the inerrant Word of God
- Committing ourselves to lives of biblical holiness

- Being agents of reconciliation in a fragmented world
- Modeling and promoting unity among all God’s children
- Helping to take the gospel to every people group on earth

VI. COVENANT RELATIONSHIP:

“We have joined ourselves together in Christ as a fellowship of believers by covenanting to accept the Bible as the Word of God, promising to believe and practice its teachings rightly divided with the New Testament as our rule of faith and practice, government and discipline, and agreeing to walk in the light to the best of our knowledge and ability.”

VII. CHURCH DEFINED

The word church (ekklesia) means “called out ones” and can refer to the entire spiritual body of Christ or a local congregation of that body. In the New Testament it most often refers to an established local congregation of believers. Scripture teaches that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united body called the Church, the family of God, of which Jesus Christ is the head (Col 1:18, Eph 1:22). Further the English word “church” derives its meaning from the Greek word kuriakos which means “belonging to the Lord.” The Church is made up of individual local congregations of believers that assemble together for the cause of fellowship and growing in Christ. God has given each local congregation all that it needs to individually and corporately mature and carry out the commands and commissions of our Lord (Col 4:15).

The Distinctive of Lordship Salvation & AHFi:

The gospel that Jesus proclaimed was a call to discipleship, a call to follow Him in submissive obedience, not just a plea to make a decision or pray a prayer. Jesus’ message liberated people from the bondage of their sin while it confronted and condemned hypocrisy. It was an offer of eternal life and forgiveness for repentant sinners, but at the same time it was a rebuke to outwardly religious people whose lives were devoid of true righteousness. It put sinners on notice that they must turn from sin and embrace God’s righteousness. Our Lord’s words about eternal life were invariably accompanied by warnings to those who might be tempted to take salvation lightly. He taught that the cost of following Him is high, that the way is narrow and few find it. He said many who call him Lord will be forbidden from entering the kingdom of heaven (cf. Matt. 7:13-23).

Present-day evangelicalism, by and large, ignores these warnings. The prevailing view of what constitutes saving faith continues to grow broader and more shallow, while the portrayal of Christ in preaching and witnessing becomes fuzzy. Anyone who claims to be a Christian can find evangelicals willing to accept a profession of faith, whether or not the person's behavior shows any evidence of commitment to Christ. In this way, faith has become merely an intellectual exercise. Instead of calling men and women to surrender to Christ, modern evangelism asks them only to accept some basic facts about Him.

This shallow understanding of salvation and the gospel, known as “easy-believism,” stands in stark contrast to what the Bible teaches. To put it simply, the gospel call to faith presupposes that sinners must repent of their sin and yield to Christ's authority. This, in a nutshell, is what is commonly referred to as lordship salvation.

The Distinctives of Lordship Salvation

There are many articles of faith that are fundamental to all evangelical teaching. For example, there is agreement among all believers on the following truths: (1) Christ's death purchased eternal salvation; (2) the saved are justified by grace through faith in Christ alone; (3) sinners cannot earn divine favor; (4) God requires no preparatory works or pre-salvation reformation; (5) eternal life is a gift of God; (6) believers are saved before their faith ever produces any righteous works; and (7) Christians can and do sin, sometimes horribly.

What, then, are the distinctives of lordship salvation? What does Scripture teach that is embraced by those who affirm lordship salvation but rejected by proponents of “easy-believism”? The following are nine distinctives of a biblical understanding of salvation and the gospel.

First, Scripture teaches that the gospel calls sinners to faith joined in oneness with repentance (Acts 2:38; 17:30; 20:21; 2 Pet. 3:9). Repentance is a turning from sin (Acts 3:19; Luke 24:47) that consists not of a human work but of a divinely bestowed grace (Acts 11:18; 2 Tim. 2:25). It is a change of heart, but genuine repentance will effect a change of behavior as well (Luke 3:8; Acts 26:18-20). In contrast, easy-believism teaches that repentance is simply a synonym for faith and that no turning from sin is required for salvation.

Second, Scripture teaches that salvation is all God's work. Those who believe are saved utterly apart from any effort on their own (Titus 3:5). Even faith is a gift of God, not a work of man (Eph. 2:1-5,8). Real faith therefore cannot be defective or short-lived but endures forever (Phil. 1:6; cf. Heb. 11). In contrast, easy-believism teaches that faith might not last and that a true Christian can completely cease believing.

Third, Scripture teaches that the object of faith is Christ Himself, not a creed or a promise (John 3:16). Faith therefore involves personal commitment to Christ (2 Cor. 5:15). In other words, all true believers follow Jesus (John 10:27-28). In contrast, easy-believism teaches that saving faith is simply being convinced or giving credence to the truth of the gospel and does not include a personal commitment to the person of Christ.

Fourth, Scripture teaches that real faith inevitably produces a changed life (2 Cor. 5:17). Salvation includes a transformation of the inner person (Gal. 2:20). The nature of the Christian is new and different (Rom. 6:6). The unbroken pattern of sin and enmity with God will not continue when a person is born again (1 John 3:9-10). Those with genuine faith follow Christ (John 10:27), love their brothers (1 John 3:14), obey God's commandments (1 John 2:3; John 15:14), do the will of God (Matt. 12:50), abide in God's Word (John 8:31), keep God's Word (John 17:6), do good works (Eph. 2:10), and continue in the faith (Col. 1:21-23; Heb. 3:14). In contrast, easy-believism teaches that although some spiritual fruit is inevitable, that fruit might not be visible to others and Christians can even lapse into a state of permanent spiritual barrenness.

Fifth, Scripture teaches that God's gift of eternal life includes all that pertains to life and godliness (2 Pet. 1:3; Rom. 8:32), not just a ticket to heaven. In contrast, according to easy-believism, only the judicial aspects of salvation (e.g., justification, adoption, and positional sanctification) are guaranteed for believers in this life; practical sanctification and growth in grace require a post-conversion act of dedication.

Sixth, Scripture teaches that Jesus is Lord of all, and the faith He demands involves unconditional surrender (Rom. 6:17-18; 10:9-10). In other words, Christ does not bestow eternal life on those whose hearts remain set against Him (James 4:6). Surrender to Jesus' lordship is not an addendum to the biblical terms of salvation; the summons to submission is at the heart of the gospel invitation throughout Scripture. In contrast, easy-believism teaches that submission to Christ's supreme authority is not germane to the saving transaction.

Seventh, Scripture teaches that those who truly believe will love Christ (1 Pet. 1:8-9; Rom. 8:28-30; 1 Cor. 16:22). They will therefore long to obey Him (John 14:15, 23). In contrast, easy-believism teaches that Christians may fall into a state of lifelong carnality.

Eighth, Scripture teaches that behavior is an important test of faith. Obedience is evidence that one's faith is real (1 John 2:3). On the other hand, the person who remains utterly unwilling to obey Christ does not evidence true faith (1 John 2:4). In contrast, easy-believism teaches that disobedience and prolonged sin are no reason to doubt the reality of one's faith.

Ninth, Scripture teaches that genuine believers may stumble and fall, but they will persevere in the faith (1 Cor. 1:8). Those who later turn completely away from the Lord show that they were never truly born again (1 John 2:19). In contrast, easy-believism teaches that a true believer may utterly forsake Christ and come to the point of not believing.

Most Christians recognize that these nine distinctives are not new or radical ideas. The preponderance of Bible-believing Christians over the centuries have held these to be basic tenets of orthodoxy. In fact, no major orthodox movement in the history of Christianity has ever taught that sinners can spurn the lordship of Christ yet lay claim to Him as Savior.

This issue is not a trivial one. In fact, how could any issue be more important? The gospel that is presented to unbelievers has eternal ramifications. If it is the true gospel, it can direct men and women into the everlasting kingdom. If it is a corrupted message, it can give unsaved people false hope while consigning them to eternal damnation. This is not merely a matter for theologians to discuss and debate and speculate about. This is an issue that every single pastor and lay person must understand in order that the gospel may be rightly proclaimed to all the nations.

AHFi Services and Ministries:

Abundant Harvest Fellowship International as of 2014 stands with two bible campuses that stand to proclaim the Lordship of Christ in everything accomplished; the 1st being in Quezon City; also known as AHFi The Place which is considered by the church as the helm of leadership since it serves as headquarters of the ministry and the offices of the Senior Pastor. AHFi The Place is the location of Main Service at 3 PM every Sunday and various leadership events and church wide activities that empowers the saints and equips them to glorify God in all and everything. It is in the Place that ministries such as Men in Christ and Women in Christ, Armor Bearers are able to meet. This is also the staging ground for the Pure Initiative which is our scholastic ministry to impact lives in our country's educational system.

The 2nd campus is set in Napindan, Taguig- The Upper Room which houses Dawnwatch every Sunday morning and Armor Bearers Jr, the Youth Ministry Outreach Service every Friday night.

AHFi Leadership, Discipline & Protocol

AHFi stands by the following Governance, protocol and policies:

I. CHURCH GOVERNANCE & LEADERSHIP

Biblical structure and function allows the peaceful and orderly working out of the ministry of the church. The Church is the family of God and its head is Jesus Christ. Just as God has given us the structure and the function of each person in a family, He has done so in regard to His church (Eph 5:23). God's Word reveals the proper structure of the church and the function of each of its parts. The purpose of such structure and instruction is to ensure spiritual maturity both individually and corporately as a New Testament Church (Eph 4:11-13).

STRUCTURE OF CHURCH GOVERNANCE

A. JESUS CHRIST IS THE HEAD

Scripture teaches that Jesus Christ is the Head of the Church. Jesus Christ has revealed His will for us, as the Church, through His Word, the Bible (Eph 5:23).

B. ELDERS

Jesus Christ as Head of the Church mediates His rule over the Church by gifting elders (pastors) to shepherd, oversee, and lead the church. These elders are directly responsible to Jesus Christ for the governing of the church according to His Word (Acts 20:28-30, I Thes 5:12-14, I Pet 5:1-2).

C. PLANTERS

These are the chosen few who stood with us in the founding of AHFi, the men and women of faith who decided to stand up and work in order to trust in God to plant His church through their lives.

COUNCILS

To promote efficient handling of church matters, the elder body may appoint various councils from within its members, the staff, the deacons, and from the church at large. These councils shall perform tasks solely in accordance with the duties and with the powers specifically delegated by the elder body. The general functions of any council are:

To bring considered recommendations to the body of elders concerning church matters.

To provide a wider base of counsel to the elders regarding church matters.

To assist in leading the rest of the congregation in ministry.

II. AHFI LEADERSHIP ROSTER

Senior Pastor: Lyle Lopez

Senior Elders: Rommel Villarico

Idonnah Villarico

Church Planters: Pastor Lyle Lopez

Rommel Villarico

Idonnah Villarico

Akeem Lumongsod

Thelma Lapena

Sonia Lapena

Tess Babasa

Winchaell Villarico

Napindan Campus Head: Mario Manosca & Aleta Manosca

Multimedia Head: Winchaell Villarico

**This leadership list is exclusive to AHFi Main Branch, Other Campuses have a set roster given by Pastor & Leadership*

II. CHURCH MEMBERSHIP

Purpose of Church Membership -

- 1) The defining of who belongs to our local congregation (*Phil 2:2*).
- 2) The knowing of who should participate in the privileges and responsibilities of the church (*I Tim 5:16, James 5:14*).
- 3) The providing of adequate care, nurture, and protection for every individual that belongs to this church (*Acts 6:1*).
- 4) The exercising of authority and oversight in discipline and restoration of those members not maintaining a biblical standard of doctrine and conduct (*I Cor 5:1-5*).

Procedure for Membership -

A. APPLICATION FOR CHURCH MEMBERSHIP

Any person may request membership with this church by publicly or privately presenting himself or herself to an elder for membership.

B. PROCESS FOR CONSIDERATION OF CHURCH MEMBERSHIP

- 1) The person shall meet with an elder or an elder-appointed member to discuss if he or she has truly trusted Christ as Lord & Savior.
- 2) The person will attend a Lordship Salvation Class as prescribed by the Senior Pastor that will present the gospel message, teaching on the significance and observance of the Ordinances, and discussion of the AHFi Confession of Faith, Constitution, Policy, Protocol & By-Laws
- 3) All persons still seeking membership shall sign the membership covenant.
- 4) Pending conversion, baptism, signing of the membership covenant, and elder body approval, the new member will be publicly presented to the congregation as a fellow member and assigned a ministry team to serve in.

C. REMOVAL FROM MEMBERSHIP

Members may be removed from the church membership for any of the following reasons:

- Death.

- Transfer of membership, providing that disciplinary action is not in process
- Inactive for 6 months.
- Disciplinary action.
- Violation of Disciplinary Action or no desire for restitution
- Any manner of rebellion or dissent

III. CHURCH DISCIPLINE

a) The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6:1).

b) Members of this church and all other professing Christians who regularly attend or fellowship with this church who err in doctrine, or who engage in conduct that violates Scripture as determined by the Senior Pastor & leadership, shall be subject to church discipline, including dismissal according to Matthew 18:15–18. Before such dismissal, however, (1) it shall be the duty of any member of this church who has knowledge of the erring individual's heresy or misconduct to warn and correct such erring individual in private, seeking his or her repentance and restoration. If the erring individual does not heed this warning, then (2) the warning church member shall again go to the erring individual, seeking his or her repentance, but accompanied by one or two individuals who shall confirm that the sin has occurred or is continuing to occur, and/or that the erring individual has been appropriately confronted and has refused to repent. The first and second warnings may occur with no specified time interval. If the erring individual still refuses to heed this warning, then (3) it shall be brought to the attention of the Senior Pastor & Leadership —after thorough investigation in accord with the procedures prescribed by pertinent Scripture, including Matthew 18:15–18 and 1 Timothy 5:19—that there is corroborating evidence that the erring individual has sinned or is continuing to sin, that he or she has been appropriately confronted, and that he or she has refused to repent, then the Elders shall inform the church and the congregation thereof at a regularly scheduled worship service in order that the church may call the erring individual to repentance. If the erring individual demonstrates repentance, then notice to that effect may be given at a regularly scheduled worship service. If, however, the erring individual does not repent in response to the church in its collective call to repentance, then (4) he or she shall be publicly dismissed from the fellowship and/or membership of the church and the congregation thereof at a regularly scheduled worship service. If the erring individual, after such dismissal, heeds the warning, demonstrates repentance, and requests reinstatement before the Senior Pastor & leadership, then he or she

shall be publicly restored to all the rights, duties, privileges, and responsibilities of fellowship and/or membership.

(c) Notwithstanding the foregoing, the Elders in the exercise of their discretion may proceed directly to the third stage of church discipline, (i.e. the informing of the church and the congregation thereof at a regularly scheduled worship service in order that the church may call the erring individual to repentance) or to the fourth stage of church discipline, (i.e. the dismissal from the fellowship and/or membership of the church) when one or more of the following have occurred:

(e) Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders (or a duly constituted subcommittee thereof), a church member, non-member regular attender, or other individual may be notified that he or she is not to be present upon church premises for such a period of time as is deemed necessary for the safety and well-being of others on church premises. Such required absence may, but need not, be concurrent with church discipline of that person.

(i) Where the transgression and the refusal to repent have been public, i.e. openly and to the offense of the whole Church (1 Cor. 5:1–5);

(ii) Where the disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the Elders, then chosen to disregard the direction and reproof of the Elders (Romans 16:17); or

(iii) Where the disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning (Titus 3:10–11).

(d) The members of this church, and all other professing Christians who regularly attend or fellowship with this church, agree that there shall be no appeal to any court because of the dismissal or because of public statements to the congregation at the third or fourth stages of church discipline. Members of this church who are under discipline by the church, as defined in the previous paragraphs, forfeit and waive the right to resign from this church. Resignations from membership are possible only by church members who are in good standing and who are not under any disciplinary action.

(f) Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders (or a duly constituted subcommittee thereof), the names of any church members who have not attended a worship service, Sunday School class session or Fellowship Group meeting at Abundant Harvest Fellowship International for a period of six months or longer may be removed from the membership rolls.

IV. SERVICE PROTOCOL & POLICY

It is the responsibility of each leader, minister and member to stay the course with the set protocol establish in Abundant Harvest Fellowship International; the rule of service in AHFi is simple-

“Do Not Serve Your Own Way”

We are called not to do our way, but God’s way. Do not go ahead of leadership nor be left behind but cleave and stand submissive to what God is calling us as a church to do. With this rule taken to heart; kindly note that cancellation, or repurposing of a service, activity or event is prohibited to all; save to the Senior Pastor & Leadership team. Each leader, minister, member will not and must not deviate from the objective set forth; and will not go ahead of the call of Christ through His Holy Word, and the church which is cared for by the Senior Pastor. Failure to bide and cleave to the word of God; thus moving forward and walking in ones own pleasure is considered rebellion/ dissent which will not be tolerated. If there is a question, query, problem, dealing; do not try to solve it on your own; for there is wisdom in a multitude of counsellors; bring it up to the Senior Pastor who will then call a meeting of the leadership thus to pray and ascertain the best course of action.

V. STEWARDSHIP

The Bible is clear with the call to proclaim Christ’s Lordship through proper stewardship of the blessings He has bestowed upon us and our church. Being a living stone that stands as the church of God, we are called to exude holiness, purity and Godliness even in our finances.

- All Members are called not to be indebted by any means to any singular corporation, person or entity unless the need requires such for education, sudden repair of home/ shelter, medical expenses or livelihood in which, it would be the responsibility of the member to seek discernment in their ministry; and their pastor prior to exacting such a debt.
- Never think that your finances are your own, remember that it is God as to why we have our needs thus be accountable to your family; and honor God in your finances
- Do not be indebted monetarily to the brethren; usage of ministry, church or activities in the church to obtain monetary support that stands as debt is prohibited.
- Do not buy anything from a loan, the standpoint of this rule moves toward a question of trust in God and the steadiness of faith not to go ahead of God, remember that your payroll is not

your savings account; thus unless you have the right means to pay off the loan immediately; subject this venture to discernment

- It is highly suggested that we be good stewards of our finances, in which upon our salary; we set apart 10 percent which is our tithe; and the amount God has called you to bestow as love offering as you also set aside 20 percent of your income for savings; that way we would not be tempted to loan or be indebted.
- Pledging is an important Christian spiritual practice, enabling us to grow intentionally in faith and generosity in every part of our lives.
- A pledge is your commitment to make a financial gift that supports the mission or endeavor God commanded AHFi to accomplish. Pledging is a response to God's call and abundance in our own lives: it is a statement of thanksgiving.
- Pledges to God and the church has to be faithfully completed, placing into account our standpoint that it is to God that we promise the amount we ourselves have given. It is not right nor proper for a person who professes to be a believer and stands as a member of this church to renege on a pledge. We are applying the ideals set by Peter in the event in **Acts 5** in which Ananias and Sapphira, following Barnabas' example, also sold their land but secretly withheld a portion of the proceeds. Ananias presented his donation to Peter. Peter replied, *"Why is it that Satan has so filled your heart that you have lied to the Holy Spirit?"* Peter pointed out that Ananias was in control of the money and could give or keep it as he saw fit, but had withheld a portion of it. Peter stated that Ananias had lied not to men, but to God. Ananias died on the spot and was carried out. Everyone who heard about the incident feared the Lord. Three hours after Ananias' death his wife arrived, unaware of what had happened. Peter asked her the price of the land that she and Ananias had sold, and she stated the same untruthful price that Ananias had given. She also fell dead, apparently a punishment for deceiving God. Thus our call is to be faithful to accomplish our pledge to God; not setting our hearts to greed but standing with complete faithfulness to our King.
- In the event of a mission or outreach bridging event; the church can call for a solicitation of funding for the work at hand; it will be the responsibility of the member or leader upon soliciting funds of any amount to hand over the said funding to the elders of the church that we may set aside a tenth for tithe and ascertain as a body of believers the needs and supplies for the church. In no way must a member think that he/she is able to dispense or go ahead of leadership. Be submissive and stand truthful that the service you accomplish would be an asset to the church instead of a liability the leadership ought to correct.
- We must not waste food, drink or anything bestowed in the church since we ought to exude Christ's Lordship through Godly stewardship
- If one be it leader or member break, destroy, or deface church property be it accidental or intentional; it is the responsibility of the member to stand accountable to leadership in which a

formal inquiry will be set. It will then be determined by the Senior Pastor as to the restitution required be it to repair what has been broken or to replace the said object by the member in question.

- Clean as you go is a policy set forth by this church, stand and bide to it

VI. MEMBERSHIP/ LEADERSHIP RESPONSIBILITIES

- It is the responsibility of Pastors, Leadership and Church Planters to be in regular attendance in services especially on a Sunday
- It will be a policy that at any point which a leader or planter would be absent in service must be reported to the Senior Pastor in which permission for absence must be obtained a week prior to the said service day in which we are not present.
- All workers, servants ought to prepare for service both physically and spiritually; meaning to say; a servant who is not reading their Bible cannot be used for ministry till the said person reports continuous activity in swimming in the word of God; service is withheld.
- Every member ought to bide and obey the said protocol and rules of the church.
- Attendance is a must in all and everything, as it is also the responsibility of each member to acknowledge messages and memorandums given by the Pastor and Leadership.
- Obedience and Submission is key, if we profess to be born in the newness of life in Christ Jesus; we ought to exude and manifest this change. Thus our former ignorance, reaction or movement must not be exuded and only what is pure, holy and righteous be shone.

** All Governance, Rules, Policies and Protocol are set in accordance to Biblical doctrine and the faithful study of God's infallible word; the statement given in this work is set to make the parameters of service in AHFi orderly, Godly and overall Holy.*

VII. MEMBERSHIP COVENANT

The Church is made up of individual local congregations of believers that assemble together for the cause of fellowship and growing in Christ as we all stand to proclaim His Lordship in our lives. Abundant Harvest Fellowship International solemnly pledges to be a congregation which provides for the mutual edification of believers. Its elders do hereby affirm that they will teach sound doctrine (in accordance with the AHFi Confession of Faith) leading to a healthy and growing body of believers and those who stand as servants of the Most High God will not serve their own way but will serve in accordance to the call of Christ through scripture; each one do hereby affirm that they will diligently serve the body in practical matters. God has given each local congregation all that it needs to individually and corporately mature and carry out the commands and commissions of our Lord (Col 4:15). Abundant Harvest Fellowship International will equip the saints for ministry, edifying the body of Christ. As each member of AHF international has covenanted, so I join them in affirming the following:

I have repented of my sin and believe in Jesus Christ as Lord & Savior.

I have been baptized.

I affirm the AHFi Doctrinal Confession of Faith

I desire to be a member of AHFi

I desire to serve God faithfully & uprightly

I affirm and accept the following responsibilities and will fulfill them by the Lord's grace:

Seek to grow in the grace and knowledge of Christ.

Support the church with my regular attendance in worship.

Will alert the church & confess any sin issue in my life

Seek to use my spiritual gift in our church to the glory of God.

Support the church financially.

Be accountable to the church in doctrine and conduct.

Submit to the loving rule, oversight, and authority of the elders regarding reproof, instruction, correction, and loving discipline.

Printed Name: _____

Signature: _____

Date: _____