



**Introducing
Alliance International Ministries**

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Section 30. We believe that repentance is a gift from God. It is simply not true that a person can repent at any time. Repentance is dependent upon the convicting action of the Holy Spirit in the lives of sinners and believers. The conviction of the Holy Spirit, which often accompanies the preaching of the Gospel of Jesus Christ, will result in the revelation of the sinfulness of self which should lead to godly sorrow. Remorse, or worldly sorrow, is a feeling of deep regret, hopelessness or even despair. It does not lead to constructive change. On the other hand godly sorrow (which may at times be mistaken for worldly sorrow) produces repentance which causes us to turn away from sin and selfishness and to receive faith for change. Worldly sorrow is destructive, but godly repentance is life giving. Repentance changes the way we feel and act about sin, self and God. Repentance is a total change of heart, mind, attitude, emotions, will, action and lifestyle flowing from the turmoil and sorrow of Holy Spirit conviction of sin (2 Corinthians 7:10; Psalms 51; Acts 11:18; 2 Timothy 2:25; Genesis 6:3; Romans 1:18-32; Matthew 9:12-13).

Section 31. We believe that the Scriptures are clear concerning helping those in need. We are commanded to do good to all people as we have opportunity, with a special emphasis upon caring for those who profess to be fellow Christians, especially those within the fellowship of believers. We are commanded to be generous and willing to share, laying up treasure for ourselves in the coming age by our kindness and generosity in this life. This is true as an organization as well as for the individual. Therefore, in accordance with the biblical commands, as a fundamental aspect of the practice of our faith, we will share of our material goods with those in need and will minister to them to the best of our abilities, whatever the need (Proverbs 25:21; Isaiah 58:10; Galatians 6:10; 1 Timothy 6:18-19; Hebrews 13:16).

Section 32. We recognize and believe that the Church in these last days has been, and is, in a revival of restoration because much truth was lost from the Church during the medieval times (also known as the Dark Ages). We maintain that God, in this hour is moving to restore the Church to the complete and full New Testament pattern, power and practice (Acts 3:21; 15:15; 2 Peter 1:20; Ephesians 3:1-6; Revelation 10:6-7).

(Acts 13:1-3; 1 Timothy 1:18; Romans 8:14; 1 Timothy 5:22; John 16:13-15; 1 Corinthians 5:3).

Section 23. We believe in Christ's bodily ascension into heaven, in His exaltation and His personal return in power and great glory, and in His everlasting kingdom and dominion (Acts 1:11; 3:19-21; Daniel 7:14; Revelation 20:4).

Section 24. We believe that the fearful, the unbelieving, the abominable, whoremongers, sorcerers, idolaters and liars shall have their part in the lake which burns with fire and brimstone, which is the second death (Revelation 21:8).

Section 25. We believe that there shall be a new heaven and a new earth wherein dwells righteousness (2 Peter 3:13; Revelation 21:1).

Section 26. We believe in the reality and personality of Satan (Job 1:7; Matthew 4:1-11) and that he was defeated by Christ through His death, burial and resurrection at Calvary (Ephesians 1:19-23; Colossians 2:15) and that Christ has delegated His authority over all the works of Satan to His Body the Church (Matthew 28:18-20).

Section 27. We believe a divinely called and scripturally ordained ministry is provided by our Lord Jesus Christ, the Head of the Church, for the two-fold purpose of the evangelization of the world and of the edification and oversight of the Body of Christ (Mark 16:15-20; Ephesians 4:8-13; Acts 20:28).

Section 28. We believe there is the occasional need for deliverance. Deliverance is manifested by an inability to be free from a bondage: e.g., mental (emotional), physical or spiritual normally associated with demon activity. It is God's desire to bring deliverance to His people. (Psalms 91:3; Hebrews 2:15; 2 Peter 2:9). We have been granted the authority in the name of Jesus to bring deliverance to others (Mark 16:17; John 14:12; 2 Corinthians 12:8-11). We must understand that our warfare is with the forces of evil (Ephesians 6:12), our weapon is the Word of God, our authority and power is from Jesus himself (Mark 16:17, Acts 1:8) and that the battlefield is first of all in the spiritual realm (Ephesians 6:10-18; 2 Corinthians 10:3-5; Romans 8:9; Galatians 5:22-23).

Section 29. We believe in the creation and God as the Creator. We believe that God created man and that He created them male and female. As such He created them different so as to complement and complete each other. God instituted monogamous marriage between male and female as the foundation of the family, the basic structure of human society. For this reason homosexuality is unnatural, sinful, and unacceptable to God (1 Corinthians 6:9-11; 1 Timothy 1:9-11).

Section 19. We believe that the Church is the Body of Christ expressed as the church individual, the church local, and the church universal and invisible (all saints of all places and all times united together under one Lord). As such, we believe the church to be more than just a building or a gathering of people. It is a body living in relationship and harmony under the direction of the head, Jesus Christ (1 Corinthians 6:15; 2 Corinthians 1:1; Romans 16:5; 1 Peter 2:4-5; Ephesians 2:19-22; 1 Corinthians 12:12-31; Romans 12:4-5; Ephesians 4:11-16). The local church is an expression of the community and fellowship of God. As the Body of Christ in the earth it is an intimate community of people that is devoted to apostolic teaching, to fellowship, breaking of bread and prayer. The local body will meet together regularly as a whole and in smaller groups in the homes of the members of the congregation. We consider the fellowship of the saints together in the private homes of the members to be an essential expression of the life of faith of the church. Indeed to this end, the Word of God frequently refers to the church as “household” (Matthew 16:13-20; 18:15-20; Acts 2:41-47; 1 Peter 4:17; 1 Timothy 3:15; Ephesians 2:19; 1 Peter 2:5; Acts 18:8; Romans 16:5, 10, 11; 1 Corinthians 1:11, 16; 16:15, 19; Philippians 4:22; Colossians 4:15; 2 Timothy 1:16; 4:19).

Section 20. We believe as members of the same Body of Christ, baptized by one Spirit into one body that we must endeavor to keep the unity of the Spirit in the bond of peace and as such that we are discouraged from bringing a lawsuit in a civil court against another person who professes to be a Christian or against a Christian ministry. We believe that all such disputes should be resolved within the Body of Christ without taking them before unbelievers for judgment (1 Corinthians 6:1-8; Ephesians 4:3-6).

Section 21. We believe that faith without works is dead. We do not believe, as a matter of the fundamental beliefs and doctrines, that any matter can be believed without there being an accompanying and corresponding action. Our faith is an active faith that requires the doing of acts in the world. Our faith is not a passive or complacent system of intellectual belief or assent to doctrine but is an active force in our lives that requires and results in actions being taken. A living, active faith will be manifested not only in belief and mental assent but in actions expressing and based upon that belief. If a belief is truly held it will be acted upon. The act is as much a fundamental aspect of our faith as the belief upon which the act is based (James 2:14-26; Ephesians 2:8-10; Matthew 7:21; Matthew 7:24-27; Matthew 5:16; 2 Corinthians 5:10; Matthew 16:27; Revelation 2:23; Revelation 22:12).

Section 22. We believe that in all matters concerning the Body of Christ, in its direction, discipline, ministry and functioning that specific guidance and instruction, revelation and discernment of truth from falsehood, is available by the leading of the Holy Spirit who enables us to know spiritual things by the Spirit and we are confident in basing decisions and actions upon such faith and direction

Introducing Alliance International Ministries

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Section 13. We believe in the New Testament order of church government, structure and worship. Ministries in the New Testament include, five fold ministries: apostles, prophets, evangelists, pastors and teachers (Ephesians 4:11); elders (Titus 1:5-9; 1 Timothy 3:1-7); deacons (Acts 6:1-7; Philippians 1:1; 1 Timothy 3:8-13); helpers, administrators (1 Corinthians 12:28 - Amplified); those appointed to lead in music and worship (1 Chronicles 23:1-5). We believe in pastoral accountability and authority (Hebrews 13:17). We recognize the priesthood of believers and the serving ministry of the apostle, prophet, evangelist, pastor and teacher assisted by other elders raised up and trained to serve in the local church. As such we recognize that those called to those offices will function in a manner to lead by example in prayer, worship, teaching, laying on of hands, and prophesying and that such actions on the part of those ordained and commissioned by this church would be compared to the sacramental function of the priesthood in traditional sacramental churches.

Section 14. We believe that "by grace are ye saved through faith and that not of yourselves; it is the gift of God, not by works lest any man should boast" (Ephesians 2:8-9). We further believe that the emphasis for a continuous walk in grace should be the emphasis of heart righteousness and purity, believing in the keeping power of God, walking after the Spirit and not after the flesh in a lifestyle that demonstrates the character, standards and convictions of Jesus Christ, not being conformed to the world (Jude 24; Galatians 5:16-25; Romans 4:1-5; 12:1-2).

Section 15. We believe in the practice of worship with one's total being as set forth in the Word of God (Ephesians 5:18-19; Psalms 150).

Section 16. We believe that the ministry of the Holy Spirit is being manifested in the Church through His fruit (Galatians 5:22-23), graces, ministries and gifts, and we hold that the nine gifts of the Spirit (1 Corinthians 12:8-11) should be and must be operative in the Church today in order for the Church to enjoy the fullness of God. Also, we hold that these gifts are imparted by the sovereignty of the Holy Spirit and only work or operate by this one and self-same Spirit (2 Corinthians 12:11).

Section 17. We believe in divine healing for the whole man. Healing was obtained through the atonement in Christ's sacrificial death (1 Peter 2:24-25; Isaiah 53:4-5). We believe in healing as practiced by the early church (Acts 4:30; 19:11; Romans 8:11; 1 Corinthians 12:9; James 5:14).

Section 18. We believe that we are one body, being members of one another and that the basis of our fellowship is in Christ in the power of the Spirit (Ephesians 2:13-22; 4:3-6; 1 John 1:6-7).

Section 7. We believe that each believer must lay a foundation of Biblical truth and experience upon which he builds his life. These "foundation stones" are: repentance from dead works, faith toward God, doctrine of baptisms, laying on of hands, resurrection of the dead, eternal judgment and perfection (Hebrews 6:1-3).

Section 8. We believe that repentance and faith toward our Lord Jesus Christ produce the work of justification in the believer. Through faith in the shed blood of Christ, he is justified and made a partaker in the death of Christ. This is the initial step of salvation (Romans 5:1, 9; Luke 22:20).

Section 9. We believe that water baptism is an essential and necessary part of the "doctrine of baptisms" (Hebrews 6:2), performed only upon repentant believers in the name of the Lord Jesus Christ (which we believe to be the fulfillment of the Name of the Father, Son and Holy Spirit) and for the remission of sin (Acts 2:38). This act is to be done by immersion, and we further believe that it is the means whereby we receive the new covenant sign of "circumcision of heart" (Romans 2:28-29; Colossians 2:9-13).

Section 10. We believe in the baptism of the Holy Spirit according to Acts 2:4; 10:46; 19:6; that it is the seal of the New Covenant relationship (Ephesians 1:13; 4:30; 2 Corinthians 1:22) and that speaking in other tongues is an accompanying sign of receiving the baptism of the Holy Spirit (Mark 16:17). We also hold that the real evidence of the baptism of the Holy Spirit is one's response to the Word of God (John 16:13), a Christ-like life, showing forth Christ's character, nature and experiencing and manifesting the fruit of the Holy Spirit (John 15:26; 16:14; Galatians 5:22-23).

Section 11. We believe in the doctrine of the laying on of hands for:

- a) The confirming of believers in the faith (Acts 9:17).
- b) The confirmation of one's call by the laying on of hands with prophecy (Acts 13:1,3).
- c) The impartation of spiritual gifts when accompanied by prophecy and the laying on of hands (1 Timothy 4:14; 2 Timothy 1:6).
- d) The ordination and official recognition and setting apart of ministry (Acts 6:6; 13:3).
- e) The impartation of the gift of the Holy Spirit (Acts 8:17-18; 19:6).
- f) The ministry of healing the sick (Mark 16:18; Acts 28:8).
- g) The blessing and dedication (setting apart) of children (Mark 10:16).

Section 12. We believe in the five-fold ministries given to the Church at the ascension of Jesus Christ and that they continue to be needed and should be expected today, that is, ministries of apostles, prophets, evangelists, pastors and teachers. Working with these ministries will be appointed leadership consisting of elders, deacons, missionaries, and the gifted men and women of the Church (Ephesians 4:11-12; Philippians 1:1).

Introduction

This document is an overview of the values, terms and vision of Alliance International Ministries (AIM). Its purpose is to be informative to those who are seeking a relationship with the AIM family or a pattern for networking.

Over the years we have discovered that because of the preconceived interpretations of our terms that some miss what we are trying to communicate. Therefore this document is an attempt to clarify any possible misinterpretations.

The AIM Coordinating Team
2014

Appendix I

ALLIANCE INTERNATIONAL MINISTRIES DOCTRINAL STATEMENT

The following statement is recorded in the AIM Inc. Constitution

Section 1. We believe that the Bible is the inspired Word of God equally in all parts and without error in its original manuscript, absolutely infallible, and our source of supreme revelation from God, superior to conscience and reason, though not contrary to reason; and it is therefore our infallible rule of faith and practice (2 Timothy 3:16-17; 1 Peter 1:23-25; Hebrews 4:12).

Section 2. We believe in one God who has revealed Himself in three persons, the Father, the Son and the Holy Spirit. The Father, the Son and the Holy Spirit are eternal.

The Eternal FATHER- (Deuteronomy 33:27; Psalms 90:2; Psalms 102:27; 1 Timothy 1:17)

The Eternal SON - (John 1:1-2; John 8:58; Hebrews 1:8; I John 1:2; Micah 5:2; Revelations 1:8)

The Eternal SPIRIT - (Hebrews 9:14)

The Eternal GODHEAD - (Romans 1:20)

Section 3. We believe in the pre-existence, incarnation and virgin birth of Jesus Christ who came into the world to reveal the Father, and was the brightness of His glory and the express image of His person; that Jesus Christ was the Creator of all things, for by Him the worlds were made. We further believe that in Christ dwelt all the fullness of the Godhead bodily and that He was very God and very Man (John 1:1-2, 14; 1 Timothy 3:16).

Section 4. We believe in Jesus Christ's sinless life, miracles, substitutionary death, bodily resurrection and His ascension into Heaven, and acknowledge His Lordship -- that Jesus Christ is Lord over all things in heaven and in earth, and under the earth (Philippians 2:9-10).

Section 5. We believe that man was created by a direct and immediate act of God (Genesis 1:26-27; 2:4).

Section 6. We believe that man by transgression fell from a state of righteousness and holiness in which he was first created, into total spiritual depravity, a state of death in trespasses and sins in which he is held as a slave of sin and an enemy of God, being unable to attain divine righteousness by his own efforts, but must be redeemed and delivered by the power of the gospel (Romans 5:12-21; 1 Corinthians 15:1-4).

Associate. We have influence without control, impart encouragement and strength through relationships not amalgamation.

AIM in the Future

The current AIM Coordinating Team members recognize that we lead AIM by the grace of God. Each has been chosen to be part of the team because of ministry gifts. The team members are expansion and growth oriented. We anticipate that this team will continue to grow with new members. (See the section on the Coordinating Team for process and requirements.) New team members are added on the basis of their gifts, calling and evidence of apostolic fruit.

In many movements the first generation is characterized by vision... they are pioneers with an entrepreneurial spirit. Historically, the second generation of leaders is often characterized by having a maintenance mentality. They may capture the vision and values of the previous generation, but not the energy to continue to press the borders. The “best and brightest” who do rise up as pioneers are often seen as rebels and therefore as a problem. They often find no space to release their pioneer entrepreneurial call to launch into a new ministry.

We are excited that a new generation of leaders is being raised up in our midst. Our vision is to see AIM reproduced. We are called to make space for pioneers to multiply (versus divide). Our role is to impart vision and values.

We are not called to “franchise.” As already noted, the AIM Coordinating Team came to the agreement that the founding team shall be the only team that carries the AIM Coordinating Team name. We envision our “sons” taking the values and strategy that we have communicated to them into spheres and eventually raising up new teams with new names.

Alliance International Ministries is led by men of vision. The heart of our anticipated legacy is to inspire and multiply. We envision growth, short term and long term. We envision that long term growth will be primarily through the multiplication of apostolically led ministry spheres and the development of new coordinating teams. Our vision is to multiply, to see the values and strategy of building that God has given us replicated in these teams, with new names. Our goal is to remain horizontal into the next generation and provide a context in which teams can network. An Alliance!

Alliance International Ministries

Alliance International Ministries is a family of ministers, drawn together into committed relationships by our Lord Jesus. We believe that connecting and working together provides the opportunity for God’s blessing (Psalms 133). Men and women in this family represent different nations, ministries, congregations and people-groups from around the world. Each represents a congregation and / or ministry. The calling of AIM is to build an alliance, a strategically connected family of ministers and teams.

In seeking a model for building relationships, we turn to the Scriptures. We believe that the central place of the nation of Israel in the Bible is not coincidental. The nation of Israel was originally ordered in a decentralized, horizontal form focused on families. These families formed clans and tribes. The tribes shared a common identity, and gathered together from time to time as a nation. Centralized administration was minimal and focused on specific annual worship events and a response to a call to arms (war). Government was family based. God raised up national leaders as needed for specific events and situations.

We believe that this pattern was well understood by the early church apostles. Each led a “sphere” of ministry (2 Corinthians 10:13-16). Each valued the input of others and recognized that they together were part of the Body of Christ.

AIM is an alliance. We embrace a horizontal model of relationship building rather than a vertical (hierarchical) model. Ministers relate to one another in an apostolic led sphere. Apostolic spheres relate to each other in an alliance. This model encourages personal responsibility to one’s call to ministry and it allows for unlimited expansion. It provides an atmosphere of cooperation, which leads to synergistic ministry.

The name Alliance International Ministries was chosen because it expresses the key components of our values and vision.

A Ministry Team

The history of our alliance demonstrates the value we place on ministry. Although not identified with a name at the time, our connection began as a ministry team in 1994. The founding members, John Dean and Terry King, first met as they ministered together in a conference where they had both been asked to minister. The release of anointing as they ministered together was so inspiring that a ministry trip was planned for Ecuador. After several successful ministry trips a third member was invited to join the team and accompany John and Terry

on mission trips to the Philippines, Bulgaria and Germany. In each place, the team members were blessed with the joy of participating in the synergistic release of the anointing of the Holy Spirit (Psalms 133:1-3).

As ministry invitations grew, so did the call for a name and the need to crystallize a vision. The vision from the very beginning was a peer based team ministry. In February of 1999 while the team was ministering in Berlin, Germany time was spent in prayer and discussion concerning the vision and the name of this new calling.

Later that year the team met together for another time of prayer and ministry preparation. While doing so, they came to the conclusion that the joy found in peer based ministry should be shared with the spiritual sons that each served. The first AIM Men's Leadership Summit was held in September of 1999. Its primary focus was initiating relationships and ministry with the expectation that these connections would result in a synergistic expansion of kingdom values and vision.

An International Kingdom Focus

From its beginning, our alliance has had a strong kingdom and international focus. In addition to ministry in a number of cities in the USA, we have traveled as a team to Ecuador, the Philippines, Bulgaria, England, Germany, Zimbabwe, Guatemala, France, Colombia, Peru, and South Africa. In addition to these nations, AIM currently connects men and women of God in Australia, Canada, New Zealand, Romania, Hungary, Liberia, France, Italy, Spain and Israel.

An Alliance

The nature of our connection is strategic, organic and firmly embedded in the biblical narrative. The pattern of the family as understood in traditional societies provides the best illustration of the nature of our connections. It is firmly entrenched in the biblical narrative. At the core of understanding the Scriptures is the central part played by the nation of Israel. This is worked out in many ways including the redemptive story and eschatological expectations. When looking for a model to build AIM, we focus on the structure of the nation of Israel.

At its core, the nation of Israel was and is a family. This is not the nuclear family as is known in much of the Western world. The nation of Israel found in the Scriptures is a family of families. Its roots are in Abraham, Isaac, Jacob and his twelve sons. We often refer to these families of the twelve as tribes. In today's language, it probably makes more sense to call them clans.

credentialed with AIM and being recognized as a member of the Extra Local Ministers Fellowship.

- The sphere leader clarifies the sphere of ministers and congregations which look to him for apostolic ministry. This includes declaring a name for the sphere and identifying members of a coordinating team.
- The sphere leader introduces and facilitates the introduction of the members of the sphere to AIM by encouraging members of the sphere to participate in AIM events and by inviting AIM team members to minister in sphere events and congregations.
- As it becomes clear that the relationship is growing, the sphere's coordinating team shall request authority from the AIM Coordinating Team to issue credentials.

Partnerships

The AIM pursuit of horizontal growth provides the opportunity to grow by building relational and strategic partnerships with other families / networks of ministers and churches. We are not seeking to grow through assimilating other organizations. Actually, in most circumstances we would see this as counterproductive to the kingdom. Assimilation usually leads to homogenization, which is like forcing round pegs into square holes. Recognizing the distinctions God has given to each part of His Body, we seek to build partnerships. These partnerships are dynamic and beneficial to all concerned.

Influence

From time to time, we are asked, "How large is AIM?" It seems apparent that in most cases the individual asking is looking for a quantity, a number. How many countries, how many ministers, how many churches, etc.? The decentralized model we are growing with makes this question a bit difficult to answer. We recognize the call to the kingdom. Kingdom influence is more important to us that the specific number of ministers who directly relate with AIM.

We are sincere in saying that AIM is non-sectarian. By this we are stating that we do not restrict strategic relationships to AIM credentialed individuals, nor do we require individuals to vacate their relationships with other networks to walk with us. We are excited about the opportunity to network with networks. We are blessed to have several individuals who are leaders in a denomination and are also recognized members of AIM through credentials as an

New Spheres Added

The horizontal model of organization used by AIM provides the opportunity for new spheres to be added to the Alliance. The horizontal model for building provides a platform for growth by multiplication.

A pattern for a new sphere being formed is found in Acts 13:2 “While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”, and Acts 14:21-23 “They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, (22) strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said. (23) Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Paul’s obedience to be led by the Holy Spirit in the apostolic gift led him to several cities. New congregations were planted, leaders were ordained. Paul states, “It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation” (Romans 15:20). Simply stated, the pattern of ministry that followed revolved around revisiting these leaders and expanding the circle. Much of the New Testament canon is the fruit of this ministry.

A sphere is recognizable when there are several individuals who lead congregations and / or are leaders of ministries that identify with an AIM credentialed minister who is a member of the Extra Local Ministers Fellowship. This identification is personal and covenantal in nature. It has a family quality, a father serving sons and daughters.

We are excited to see this taking place. In some situations, new spheres are added as individuals are sent out from an existing sphere. We also welcome apostolic individuals who share our vision and values, lead a sphere and wish to be part of the alliance. We do not limit growth like the pyramid model where all new growth must take place “under” the existing hierarchy. We make a place in our Alliance for spheres to join, while retaining their identity and remaining self-governing. This growth is natural, organic and follows the family model.

The process for a new sphere to be recognized as part of AIM is first organic in nature and then organizational. Adding a new ministry sphere of ministers to the AIM Alliance will follow this basic pattern.

- The sphere leader becomes part of the Alliance by building a relationship with one of the AIM Coordinating Team members, being

Today, we commonly define nations by geographical boundaries and identify a single leader. This was not the case with Israel prior to the coronation of Saul. In fact, it is most likely that individuals saw themselves as members of a clan first, then as part of a nation, i.e. “Judaties,” “Danites,” etc. They lived with the promise of a land, but their daily life was defined by relationships. The exceptions to this daily pattern were twofold. Annually, the clans were called together for seven periods of worship. When at war, they allied together as one. This model of family is the basis for our concept of “building horizontally.” We come together as an alliance of ministry spheres for the purpose of worship and kingdom expansion.

A Pattern for Ministry

Peer Team Based

The Scriptures declare, “For by wise guidance you will wage war, and in abundance of counselors there is victory” (Proverbs 24:6, also see Proverbs 11:14 and 15:22). Solomon observed, “Two are better than one because they have a good return for their labor” (Ecclesiastes 4:9). AIM walks out these admonitions in team based ministry.

The concept of team is quite popular, but used to describe different things. Generally when being introduced to a team, one’s first inclination is to identify the leader. The member chosen is usually identified as the leader either because of a strong personality, or by their gifts and ability to articulate vision. Other members of the team bring strength through diversity, yet do so in a subordinate way. This can be identified as a “Leader - Follower” team style.

A peer based team has a different orientation. When viewed from the outside, it can often be difficult to determine or identify the leader. Membership in the team and leadership within the team is based on ministry gifts. Even though leadership is shared it depends on the gift of ministry that is needed at any given ministry moment.

Paul summarizes his teaching on spiritual gifts in Romans 12:10 with “Be devoted to one another in brotherly love; give preference to one another in honor.” We see this as an excellent axiom for team ministry. The leadership team of AIM is made up of individuals who have walked in ministry leadership for a number of years. Each leads a specific sphere of ministers. While blessed to minister in many different ways, each team member has primary ministry gifts. Team leadership is shared as those gifts are needed. If team coordination is needed, an appropriately gifted team member steps forward. If preaching or teaching or prophetic ministry is required, one of the team members is recognized and steps forward. In each case, the other team members intercede for and encourage each other.

Our heart is for ministry not titles or positions. Ministry multiplies when team members have personal appreciation for one another, instead of professional patronizing. We work off of one another. It is not uncommon for one to begin preaching and the closing to come from another. Decision making is dynamic. Often, when a conclusion is reached, we might lose track of whose Idea originated the discussion. Synergy, new ideas, fresh anointing, is released when none requires the credit for the idea or event.

Building Horizontally

In the AIM culture, we use the term “building horizontally” to contrast our approach to organization and expansion with the more commonly used pyramid structure. The pyramid organization has one clear leader at the top. This individual often gives oversight to a board. The membership may have some role in choosing board members. Growth occurs when new members are recruited, “brought in” and “under” the existing leadership structure. One commonly asks, “who is over and who is under me.” Other groups or networks are added by being absorbed and thereby dissolved. Growth leads to increased distance between members and leaders.

A horizontal model for building (sometimes called flat management) is structured and grows in a pattern consistent with its name. As already noted, AIM looks to the biblical record of the history of Israel for a working concept of this model, specifically, the period before Saul’s recognition as king. Each of the “tribes” or clans were, in effect, separate spheres with clearly defined membership, culture, leadership structure and governance. The clan had the primary influence in the daily life of individuals. The clans were brought together by prophetic gift ministry, specifically for war and worship. God was king. This changed when the Israelites, motivated by fear, demanded a king so they could be “like all the other nations.” God’s response to Samuel was, “they have not rejected you, but they have rejected Me from being king over them (1 Samuel 8:7).

Sphere Based

Our horizontal model for building is based upon the New Testament pattern of kingdom expansion with apostolic leadership. AIM is an alliance of spheres, each lead by an individual with an apostolic gift.

Biblical background:

2 Corinthians 10:13 “But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you.”

- Once the apostle establishes New Testament government in the local church by ordaining elders, he gives direct oversight of the congregation to the elders (Acts 20:28). This is based on the principle of “Measure of Rule” found in 2 Corinthians 10:13.
- The lead elder, often called the lead pastor, is usually the primary connection with the apostle.
- In some cases, a lead pastor and congregation may have a relationship with more than one apostle. One is recognized as having the primary apostolic role for the congregation. (See 1 Corinthians 3:1-7; 4:15; 2 Corinthians 3:1-3)
- In a congregation where the lead pastor has a recognized apostolic ministry, and perhaps is the founder, another apostle may be invited to be the primary apostle. The pastor’s apostolic role in this congregation is now secondary. This gives the pastor accountability beyond the elders who are his peers.

Spheres are Growing

As already indicated, at the core of the structure of AIM are ministry spheres that are often led by an apostle. As spheres grow so does AIM. There are two ways that spheres increase.

Spheres grow as new ministers are raised up, recognized and sent out for kingdom work. At the heart of this process is discipleship, the biblical plan for leadership development. We continue to seek the grace of God in order to respond to Paul’s challenge, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Timothy 2:2). One of the evidences that this growth is taking place has been the recent planting of several new congregations.

The qualities of apostolic ministry and relational ministry are attractive. We regularly have ministry individuals who have come into leadership without an opportunity for apostolic ministry approach us asking to join AIM. Individuals become part of AIM by building a relationship with a member of the Extra Local Ministers Fellowship and becoming part of a sphere.

Summit biannually. This is essential for transmitting values and maintaining consistent communication.

- Credentials for these spheres shall be evaluated and renewed annually in the same manner as previously discussed. It is the responsibility of the sphere coordinator to update the AIM Coordinating Team coordinator in March of each year with names and contact information for credentialed individuals in his sphere, and expeditiously when new credentials are issued or when revoked.
- The credential fee amount for spheres outside the USA shall be set by the sphere team and made relevant to the local currency and living standard. These fees are to be used by the sphere to which the minister relates.

The AIM Vision

Our Vision: We envision an ever-expanding family of ministers. Each is part of a ministry spheres. These spheres are connected and led by teams, molded into an alliance by a peer based AIM Coordinating Team which exists for the expansion of kingdom of God.

Strategy for Expansion

A vision for the kingdom is at the heart of the vision of Alliance International Ministries. We respond to the call of our Lord Jesus, “Seek first his kingdom...” (Matthew 6:33). We believe that the structure and strategy God has given us opens the door to unlimited increase. We are experiencing expansion in three different ways.

Apostolic Ministry

The apostle, included in the list of gift ministries in Ephesians 4:11, is essential for understanding New Testament church expansion and government. At least nineteen individuals are specifically identified as apostles in the New Testament. We believe that all gift ministries spoken of in Ephesians 4:11 remain valid and are necessary for today.

The AIM Coordinating Team considers apostolic ministry essential for building healthy congregations. Key aspects of this ministry that relate to how AIM functions are:

- The apostle is a foundational ministry (Ephesians 2:20), used to establish and connect congregations.

2 Corinthians 10:16 “so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.”

An AIM sphere is a cluster of AIM credentialed ministers and AIM Associates spanning several congregations (more about AIM credentials and Allies later). Each sphere member has a primary relationship with an individual who leads by their apostolic gift. Each sphere expresses its identity with a name by which it is recognized within the Alliance. Spheres are relationship based and are not defined by geography.

An example of Paul’s pattern for developing his sphere is found in Acts 13-14. Note in particular Acts 14:21-23. AIM does not see the apostolic ministry gift as a ladder to climb or position to earn. Apostolic ministry is a spiritual gift, with a biblical job description, not given by man but as the Spirit determines (Galatians 1:1). It is not of one’s choosing, our only choice is to obey and follow the biblical pattern.

So, the sphere is a fundamental building block of the kingdom and an important part of the strategy for connecting churches. The biblical model for building a sphere is based on relationships. These relationships are facilitated by spiritual fathers (1 Corinthians 4). These relationally based spheres are not identified by geography, in fact they may overlap geographically. They are self-governing, financially self-supporting and self reproducing. As these groups of leaders recognize and value the larger Body of Christ, they look for opportunities for an “alliance.”

Spheres are Connected

Our decentralized model of building with ministry spheres could lead one to believe that AIM is not organized, not connected. In practice, the opposite is true. In many associations of ministers and churches loyalty is measured by commitment to the organization. This is often measured by financial contributions. We believe that covenant is a more powerful force, and that covenant is lived out through relationships. The AIM Coordinating Team facilitates connecting of the leaders of spheres thereby encouraging covenantal relationships. Members of spheres connect with those of other spheres as a result.

Values

The men and women who are part of AIM come from a wide variety of backgrounds gifts and callings. AIM works because the team members share common core values (not just common vocabulary). These values are those

which relate specifically to our Alliance. Team members have additional personal and ministry values, many of which are also shared. Values we hold as foundational include:

- We value the work of the Holy Spirit: This is spiritual work that can only be accomplished by spiritual power. One strategy for living out this value includes setting aside quality time when we gather as a team to seek the Holy Spirit and wait upon Him for direction. The presence of God is essential, we will not go forward without His leading and empowerment.
- We recognize ministry gifts: Ministry responsibility comes from a spiritual gift, not by an appointment to a position. AIM does not fill positions through voting or seniority. One's spiritual gift is the first quality that is considered when ministry roles are defined.
- Growth by multiplication: Our decentralized model for building overcomes the built-in limitations of a pyramidal model with one-man at the top. The horizontal model releases energy and unlimited opportunities for growth. Our choice to build horizontally provides the context for long term significant expansion of the kingdom.
- Order in authority (Measure of Rule): We value the authority that God has established in His kingdom. It is our conviction that every local congregation is self-governing and that final authority in congregational matters is in its eldership (Acts 20:28). God has given apostles the role of building the kingdom by planting congregations and ordaining elders, connecting congregations into ministry spheres and connecting spheres to one another.
- Personal relationships: A foundational calling for AIM is to function as a catalyst for peers to come together. We recognize that personal relationships provide accountability and trust. This results in the release of the anointing of the Holy Spirit. When we gather together, we set aside quality time to be transparent with one another.
- The kingdom of God: AIM is not a denomination, we strive to not be sectarian. We are thankful for the opportunities AIM has been given to serve denominations. We practice the teaching of our Lord Jesus who said in Mark 9:40, "He who is not against us is for us."
- Peer-based team ministry: We find joy in following the biblical model, ministering in teams. We have experienced over and over the power that results when supporting other team members. Freedom to do so is

several epistles including his dealings with the Corinthian congregation. Several trans-local individuals had ministered to this congregation. Paul identifies his special role as founder, "I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel" (1 Corinthians 4:14-15). The apostolic pattern as stated by Paul was, "By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds" (1 Corinthians 3:10).

We interpret these and other passages to teach that a primary minister should be honored as a father and overseer. The biblical pattern of the family is helpful when considering this. An uncle has a special relationship with his nephew, but not the same relationship or responsibilities as a father. Simply stated, there is order in the way that authority and responsibly are implemented.

We also recognize that there are many who seek to identify with something tangible that is beyond their immediate sphere. This is how families become clans and nations. This is particularly valued when responding to the call to war and worship. Our pattern then for these individuals follows:

- An apostolic individual who relates with an AIM Coordinating Team member will be credentialed by AIM and become part of the Extra Local Ministers Fellowship.
- AIM encourages this individual to raise up and ordain leaders following the pattern already described.
- Extra Local Ministers Fellowship members may be authorized to affix the phrase; "Affiliated with Alliance International Ministries" to credentials issued by them under the name of their specific sphere.
- Whenever possible, the member of the AIM Coordinating Team who relates with the leader of this sphere shall be invited to team meetings as an "ex officio" member and included in the ordination / credentialing events.
- AIM will include those credentialed in this manner on its website, and in other relevant publications and invitations to AIM sponsored events. These ministers are in actuality full members of the family, governed by the sphere leader and team with whom they relate.
- At a minimum, the leader of each AIM sphere shall attend an Extra Local Ministers Fellowship meeting and an AIM Men's Leadership

2. Your sponsor will evaluate your gifts, calling and training needs.
3. An introduction to AIM and its training materials is available through your sponsor. This will include this publication, the AIM Ordination and Credentials Introduction Package, and courses offered through AIM Institute.
4. Attend AIM annual events to build relationship with other team members and AIM related ministers.
5. Thoroughly review this document and request an application form from the AIM team member with whom you have the primary relationship.
6. Review the doctrinal statement from the AIM Constitution and By-Laws contained in this publication. (Appendix I)
7. Submit your completed application and fee of \$100.00 to your sponsor. The team member will recommend you by reviewing his relationship with you, your present work in ministry and the plan for your ministerial development.
8. When called to a specific ministerial position, with the recommendation of your sponsor and review by the AIM Coordinating Team, AIM Ordination and Credentials will be extended. Your sponsor will participate in an ordination service and you will be recognized during one of the AIM public events where you are surrounded by your peers. Your sponsor will visit your home congregation to complete the process for public recognition and to enable the congregation to relate with AIM.

Credentials for Members of Allied Spheres

The growth of the AIM family of ministers has grown beyond individuals directly connected to a member of the Coordinating Team. Ministers in spheres led by members of the Extra Local Ministers Fellowship have sought for identification with the greater AIM family as well. In keeping with our model of building relationally and horizontally, the nature and process for credentialing the members of these spheres is different. This is particularly true in overseas situations where distance makes it challenging for ministers to relate to the AIM Coordinating Team.

The following policy has been developed to balance two values. AIM recognizes the principle of order of authority. Paul illustrates this principle in

found when one is free from the need to struggle for one's personal place of significance.

The AIM Mission

Our Mission: Our mission is to provide a safe and healthy place for ministers to relate to one another. By providing such an environment, individuals are able to identify with one another and build peer relationships. This result of building such relationships facilitates effective ways of expanding ministry.

AIM Leadership

AIM's structure and organization is driven by vision. At the core of our structure is the biblical model of fathers and sons. Our model is decentralized and may appear to be upside down. In order to understand the flow of authority in AIM, it is important to understand that we differentiate between governmental and administration / coordination gifts. Government is walked out in congregations and spheres. The Coordinating Team connects these spheres.

A Coordinating Team

The AIM Coordinating Team (CT) was the natural outgrowth of the first team identified as Alliance International Ministries. These team members called spiritual sons together for the first AIM Men's Leadership Summit. The original ministry team members became the Coordinating Team.

The Coordinating Team is the primary vehicle for unifying the Alliance. This team is a peer-based team whose members are drawn from the AIM Extra Local Ministers Fellowship. It is the official board of the Alliance International Ministries INC. Details for selection and duties are spelled out in the AIM Constitution and By Laws.

The Coordinating Team is responsible to steward the vision, values and pattern for growth given by our Lord. The AIM Coordinating Team organizes the events and activities that bring members of different spheres together and oversees the issuing of AIM Ministerial Credentials. This primary team is the team that bears the AIM name. Other apostolic and ministry teams allied with AIM bear the name of their specific sphere.

The key function of the AIM Coordinating Team is to connect the spheres of AIM. Each team member leads a sphere that is allied to AIM. We are decentralized, yet not scattered. We are drawn together by relationships and vision. One of the AIM Coordinating Team members is recognized by the team as the Team Coordinator. It is the coordinator's responsibility to serve as the primary contact person when organizing meetings and team activities.

To facilitate connections and Alliance activities the AIM Coordinating Team has established a central office. The team Coordinator is responsible for the maintenance of this office and a database of all Credentialed Ministers and Associates. Communication tools such as our web presence at www.aimteam.org and various social media are coordinated from this office.

Connection and continuity are established through communication and regular gatherings. To this end the AIM Coordinating Team meets throughout the year for several days. During the days preceding the annual AIM Men's Leadership Summit, the AIM Coordinating Team and the Extra Local Ministers Fellowship meet together. AIM sphere leaders are expected to be part of this gathering at least every other year.

- These meetings provide a first-hand view of how the Coordinating Team relates and functions.
- New members of the Extra Local Ministers Fellowship and sphere leaders are introduced.
- These meetings provide an essential opportunity to reinforce the values and pattern of building used by AIM.
- These meetings bring leaders together from many nations, thereby initiating relationships and often releasing synergistic energy

AIM Finances

The organizational structure of AIM has a direct impact upon its financial policies. Each ministry sphere that is part of the Alliance is self-funded and self-administered. Our decentralized sphere-based model minimizes the amount of centralized administration and releases entrepreneurial energy and finances into ministry.

The AIM Coordinating Team is self-funded. Key functions of the AIM Coordinating Team that require funding include coordination of annual events such as the Ministers Retreat, Men's Summit, and Regional Conferences, along with team meetings, and expenses related to credential granting and record keeping. The AIM Coordinating Team gathers on average six times a year. These meetings generally last three days and include extended times of ministry to God, ministry to one another, and strategic planning. Each AIM Coordinating Team member makes a monthly contribution to fund these expenses. No minister or congregation connected with AIM is "taxed" for this purpose. This monthly offering is the covenant symbol of Coordinating Team membership. No

financially into this ministry. Offerings can also be sent to our office at any time and are IRS tax deductible.

Credential Application / Renewal Fees

For those who are credentialed by the AIM Coordinating Team, there is a \$100.00 application fee for AIM ministerial credentials. A proportional amount will be determined by the Team for individuals based outside the USA. As mentioned, AIM credentials are renewed each year. Those who make application for credentials after September 1, will not be assessed a renewal fee in the following year. Credential fees are assessed to offset the cost of office expenses associated with credentialing and to assist with the ongoing ministry of the team. Renewal is based upon one's continued relationship with one of the AIM Coordinating Team members, ministerial standing, and doctrinal consistency. The same fee is required for renewal each year.

Application Procedure for Ordination and Credentials

Different scenarios can lead an individual to seek AIM ordination and credentials.

- AIM team members continue to build personal ministerial relationships and mentor leaders. As these individuals come into a specific outworking of their ministerial call, AIM ordination and credentials are granted.
- AIM team members have many decades of ministerial experience. God has used this time to build many significant personal and ministerial relationships. Our Father continues to initiate new relationships. We recognize that some of these individuals have been previously ordained, and have been fruitful in ministry and now wish to be identified with the AIM family of ministers.
- Recognizing that each of us is always moving forward in the seasons of our calling, we are often engaged in setting individuals into a new place of ministry. This process will be based upon a personal relationship with one of the AIM ministers, and evidence of ministerial productivity.

In each of the above cases the same basic pattern is used to apply for AIM ministerial credentials.

1. Establish contact with and develop a relationship with one of the AIM Coordinating Team of Extra Local Ministers Fellowship members (sponsor).

upcoming year the AIM Coordinating Team evaluates the relationship between those credentialed and the team member. The minister's calling and the fruit of his ministry are key ingredients in this review. If it becomes obvious that the relationship has changed (depending on the nature of those changes), then their credentials might not be renewed.

Other expectations of those who are credentialed by AIM include participation in some of our annual activities including retreats, conferences, summits, and the Extra Local Ministers Fellowship and Pastors Company gatherings. A key purpose of these events is to facilitate connections between ministers. We believe when ministers connect, relationships are born and synergistic ministerial opportunities develop. The benefits of these connections include ministering to one another, forming ministry teams, and ministering as guests in another's ministry sphere. This ministry is spontaneous, not orchestrated from a central office. It is based on personal relationships rather than membership in an organization.

In summary, we welcome individuals who seek to walk with us in ministry. Credentials provide an opportunity to identify with the AIM family of ministers. The AIM team welcomes this opportunity to serve men and women of God who are called to walk with us.

Financial Considerations for Credentialed Ministers

As noted earlier, AIM Coordinating Team members do not receive an income from AIM. They fund the administration of the team through a monthly offering. Being a part of AIM is contingent upon being a part of one of the apostolic spheres. As a result, one is directly benefiting from apostolic ministry. Sphere leaders are supported by those who look to them in their ministry sphere (1 Corinthians 9:1-14).

The scriptural pattern should be your guide for support for those who serve you. In other words, credentialed ministers are expected to sow a regular offering directly into the ministry of the individual from whom they receive apostolic care. In some cases, this is done from the missions or outreach budget of the congregation or organization. In other situations, this is done by direct monthly contributions from the credentialed individual. Financial support sown into members of the AIM Coordinating Team enables him to fund AIM ministry and administration.

In addition to giving direction and cohesiveness to AIM, the AIM Coordinating Team ministers regularly throughout the year in the United States and overseas. Credentialed ministers are encouraged to financially support this ministry activity. Specific opportunities are given at our annual events to sow

team member receives a salary from AIM. Each ministry sphere supports its specific apostolic leader.

AIM Connects

We value relationship and seek to walk with others who are in ministry, recognizing that ministry gifts have greater impact when connected. This is why AIM seeks to provide opportunities for peer relationships.

Our vision is taken from the Hebrew word **שמח** (châmûsh) used in Exodus 13:18, often translated "hosts." The Scriptures declare that our God led the people of Israel to battle "in martial array." This army was not an unorganized crowd, they went forth in disciplined ranks, in columns five abreast. Each man knew who was on his right and on his left. Each was committed to his companion. The following information outlines our strategy related to this principle.

Extra Local Ministers

The AIM Extra Local Ministers fellowship is composed of ministers who are AIM credentialed or AIM Associates. Members function primarily in extra-local ministry. They have a heart for peer relationships. The primary purpose for this fellowship is to facilitate these relationships. This includes those who have gifts of apostles, prophets, evangelists and teachers (Ephesians 4:11). All members of this fellowship are part of one of the ministry spheres that form the Alliance and are credentialed by AIM.

The biblical precedents for this Fellowship are rooted in the Old Testament and found in the Book of Acts and the Epistles. Apostles formed teams for trans-local ministry. These teams were made up of individuals with spiritual ministry gifts who committed themselves to one another. These teams connected congregations.

This Fellowship exists to provide a context to "cross-pollinate" for the work of the kingdom. We anticipate that ministry will emerge naturally from the synergistic nature of relationships. The strength of the relationships these individuals share is based upon common vision, core values, and the conviction that God has called us to walk together.

The AIM Coordinating Team and the Extra Local Ministers Fellowship gather wherever there is a concentration of members in any given part of the world. We recognize that there is a cost to building the level of personal relationships that makes this Fellowship work. Members of the Fellowship are encouraged to communicate with one another regularly and attend at least one gathering each year. The benefit of this commitment includes a place to build

peer relationships for individuals with extra-local ministry, as well as the recognition and safety of an “abundance of counselors” (Proverbs 11:14).

New Extra Local Fellowship members are recognized by the AIM Coordinating Team. When an individual is credentialed by AIM and is functioning primarily in extra-local ministry, the sponsoring member of the sphere to which that person relates shall make a recommendation to the AIM Coordinating Team. When confirmed, this individual will be introduced at the next gathering of the fellowship that they attend. The same process applies to individuals who are already credentialed with AIM and transition to extra-local ministry.

A Pastors Company

The AIM Pastors Company is similar in purpose to the Extra Local fellowship. Members are invited to be part of the Company by the AIM Coordinating Team. Members of the Company are AIM credentialed individuals who serve as the lead pastor / elder in their home congregation. We recognize that the lead position in a congregation carries unique challenges and responsibilities. The Pastors Company gathers regularly with the AIM Coordinating team to strengthen peer relationships. Meeting with the AIM Coordinating Team also provides an opportunity for lead pastors / elders to connect with the team as a group and to receive impartation and communication about the direction of AIM.

Credentialed Ministers

In order to be recognized as a member of the AIM family, one must be credentialed by AIM or become an AIM associate. This is a sign of our covenant to walk together. These ministry credentials also fulfill requirements by civil authorities when proof of ordination is required. These individuals have ministry gifts and callings and look to one of the members of the AIM Extra Local Ministers Fellowship for spiritual care and apostolic ministry. There are several paths that individuals can take to be ordained and credentialed by AIM. Our understanding of the difference between ordination and credentials follows.

- Many have come into ministry as a part of their relationship with the leader of an AIM sphere. They are recognized, trained and placed into responsibility by this individual.
- Some may have received ordination prior to coming into relationship with AIM. AIM Ordination / Credentials do not deny this ordination; however, requesting Ordination / Credentialing from AIM indicates that this is now their primary ministerial family relationship.

proclamation to the heavens and the Church. There is an impartation of spiritual authority and responsibility.

On the other hand credentials are an identification with a specific ministerial family. Credentials given by AIM are written documents authorizing the bearer. These documents are sometimes required by civil authorities for verification of ministerial authority. When a ministry call is recognized, AIM grants such credentials on the basis of existing and ongoing personal relationships. AIM credentials are the tangible evidence of the covenantal relationship between the AIM Coordinating Team and individuals who look to us for spiritual care. To verify that the holder remains in good standing with AIM, credentials are renewed annually.

The Value of AIM Credentials

Once a relationship is established with an AIM sphere leader, ordination and credentials may be requested. The heart of each team member is to serve all who are called to walk with us. A request for credentials clarifies our responsibility to serve. We respond seriously, empowered by the grace of God. Our response releases the power of covenant and enhances the ability and blessing of the applicant. The AIM Credentials serve a variety of purposes:

- Credentials demonstrate that an individual has common values, vision and relationship with AIM.
- They provide written validation in both the sacred and secular arenas that an individual’s calling is recognized by AIM.
- They provide an individual with the confirmation that his / her ministry has been recognized and that their ministerial identity has been affirmed.
- They provide the authority required by states to perform certain ministerial functions.

A Covenantal Relationship

A covenant defines a relationship. One of the benefits of this covenant is the apostolic care that is received. This speaks of accountability, of concern, or protection, and of equipping. It brings the additional benefit of connecting the minister into a family of ministers.

We believe that the only effective way oversight can be given is when it is based upon an on-going personal relationship. If the relationship is not growing, then there is no real oversight. Each year, prior to renewing credentials for the

and that you esteem them very highly in love because of their work. Live in peace with one another” (1 Thessalonians 5: 12-13). Consecration and commission of these persons was accomplished through a sacred service of recognition and impartation, which we call ordination.

AIM Ordination

Alliance International Ministries seeks to follow the pattern of ordination for ministry instituted by the Lord and His apostles. In following their ministerial example, AIM recognizes the importance and validity of ordination. This distinctive act serves to accomplish several purposes:

- Ordination is a recognition of God’s general call to ministry in a person’s life. God has bestowed a ministerial gift on an individual and this act makes public recognition of God’s choice and blessing.
- Ordination is a recognition of the unique nature of this person’s calling. God’s call includes a divine directive for the fulfillment of a specific purpose in the kingdom of God.
- Christ has given gifts to His Church which include apostle, prophet, evangelist, pastor, teacher and other ministries. Ordination is viewed as a “setting in” to a specific task or position of ministry. As such, it includes a charge to the individual and an acceptance of that charge by a solemn pledge before God.
- Ordination includes the laying on of hands through which a spiritual gift is recognized and power and blessing are imparted.
- There will be a number of individuals who come to us who have been previously ordained. Questions relating to re-ordination with AIM should be discussed with the sphere leader with whom this individual is looking to be sponsored.
- AIM recognizes each related apostle and the local church in their responsibility and authority to ordain local church elders, deacons, and other ministers.

Are Credentials and Ordination the Same Thing?

In the AIM culture, we clarify the distinction between ordination and credentials. Ordination is a sacred act. Ordination focuses on an impartation from God, a recognition of calling, ministered by the laying on of hands. It is a

AIM Associates

Becoming an AIM Associate provides a place for individuals who seek to identify with AIM, but are not seeking AIM ordination. This may be because of the nature of their ministry calling or because they are ordained with an apostolic family with which AIM partners. While some will choose to connect in an informal way, this vehicle provides a tangible way for others to express their connection.

- Some of these individuals are not seeking ordination or ministerial credentials but wish to have a tangible connection with the greater Body of Christ by identifying with, supporting, and participating in AIM activities. These individuals have a significant relationship with one of the members of the Extra Local Ministers Fellowship or Pastors Company.
- Some of these individuals have a recognized ministry calling and are ordained / credentialed with another organization. These individuals have a primary ministerial family relationship with another organization and wish to also have tangible evidence of their relationship with AIM.
- Each has requested and received blessing from their primary relationship before proceeding with AIM Associates. In most cases these individuals are leaders in a family of ministers with which AIM partners and has become a liaison between this family of ministries and AIM.

Details including the requirements and application process are included in the flyer, “AIM Associates” available from our office.

Ordination and Ministry Credential Procedures

The equipping, training and sending forth of leaders is a key part of the growth of the kingdom of God. Part of this function is ordination for ministry. Credentials provide tangible evidence of ordination and clarify the nature of the relationship with ministers who relate with AIM. What follows is our theology and practice regarding this issue.

The foundation for the impartation of authority and responsibility for ministry is found in a number of places in the Old Testament. The Lord directed Moses...

“You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests” (Exodus 28:41).

And,

“So the LORD said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; (19) and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight. (20) “You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey him.” “ Then he laid his hands on him and commissioned him, just as the LORD had spoken through Moses” (Numbers 27: 18-20, 23).

Through the laying on of hands, God imparted power and authority to Joshua. He was given a commission or charge of duty. With this came both the public recognition of God’s calling and the impartation of grace to fulfill it.

Jesus Calls and Empowers Disciples

Jesus established a pattern for us to follow when he called his disciples, giving them both direction and power for service. Jesus provided specific directions for the accomplishment of that ministry. Examples include Simon and Andrew whom He found working at their nets. Jesus chose them, called them forth, and uttered His directive, “I will make you become fishers of men” (Mark 1: 17). Notice that there were several ingredients in this process:

- There was a personal invitation from Jesus Christ Himself. He initiated a personal relationship and issued a personal calling.
- The calling required a sacrifice. The disciples were required to leave their nets if they were to accept His call. Their old way of life would cease. They were accepting a new life’s direction and identity.
- The Lord offered a divine directive. Their job description was outlined. In this case, they were to be “fishers of men.”

This was not the end of the “call process.” We see that the Lord not only offered the disciples a task to accomplish, but also in the process, conferred upon them the authority needed to fulfill it. They were given authority (see Matthew 10: 1-15 and Luke 10: 1-16) to cast out demons, preach and teach the Gospel, and heal the sick. Finally, He baptized them in order that they might be fully equipped to fulfill their calling. Therefore, we include an additional ingredient:

- Those whom Jesus called, He also empowered. They were enabled to be His ambassadors with His authority and power. Jesus sent them saying, “The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me” (Luke 10:16).

An Apostolic Pattern

The disciples of Jesus followed the pattern of ministry that Jesus had given to them. They continued to perform the ministerial acts of Jesus: preaching and teaching the Gospel message, baptizing in water, ministering to the sick and demon possessed, praying and worshipping both personally and corporately, and breaking bread in His remembrance (Holy Communion). In addition, they ministered “the promise of the Father,” the baptism of the Holy Spirit. Finally, they followed His pattern of calling and authorizing disciples for specific ministry in the kingdom.

The “call of Jesus” was a process that included several ingredients. The apostolic community followed the same pattern as they called persons into the service of the kingdom.

- They looked for those persons who already demonstrated God’s gifts and calling on their lives.
- The apostles recognized and certified God’s selection by issuing a call to sacrificial living and specific service.
- They prayed and laid hands upon those selected in order that they would receive an impartation of power for the fulfillment of their calling.

We see an example in Acts 14:23 when Barnabas and Paul ordained elders to care for the congregations that they had established. They prayed, fasted, and commended them to the Lord. This “commendation” included a recognition of God’s calling, a charge to sacrificial and specific service, and an impartation of grace for its accomplishment (Acts 20:17-36). Paul reminds Timothy of the impartation of a gift of God that was given to him by the laying on of the elders’ hands (1 Timothy 4: 14).

It is evident that the apostolic community recognized a variety of gifts and ministries: prophets, evangelists, pastors and teachers are among those listed. Each of these persons in authority were given special recognition. Paul writes, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, (13)