**Word from THE Founder and President**

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain:” John 15:16

All of you are about to embark on the journey of your life. There is nothing like receiving a divine calling. God has called you to make an impact on His world. Now that you have accepted your calling and have been designated by your Senior Pastor or Leader as one who is ready for the next step in your journey, you must prepare to take an oral and written test. Many will say I don’t need to take a test to know that I am called. This is true, but every man or woman God called in Scripture he brought them through training and then tested them before they began their journey.

Moses was raised in the courts of Pharaoh, then trained in the wilderness of Midian for forty (40) years before he led the children of Israel. He had lessons and exams all along the way. The burning bush, the rod becoming a serpent, his hand becoming leprous were all lessons and tests that moved Moses to his divine destiny. As he passed these tests God moved him into his destiny.

David was anointed King around the age of twelve (12). Before he actually became king he had tests with, lions, bears, and Goliath. After David passed these tests God made him king. Just like Moses and David you too must endure test.

Some test God Himself will give, and these test that ARIZE Institute of the Five-Fold will administer. This is not a joke! I am very serious about this. Once you pass, and the council lays hands on you, at that point you are a “bona fide” credentialed preacher of the Gospel. I will not lay hands on individuals who do not pass the test. (The Five-Fold Ministry test as well as a Ministerial Test and established license to preach the gospel of Jesus Christ must be recognized by ARIZE Institute of the Five-Fold Ministry before you enter this study.

Bishop Dr. Zella Berry Case

**Content**

History 3

Mission Statement 4

Purpose 4

Scripture Motto 4

ARIZE Institution of the Five-Fold Ministry Motto 4

The Concept 4

The Curriculum 5

What this Manual is Designed to do for you the student 8

Core Values 8

Philosophy of Theological Education 9

Purpose and Aim 10

Goals 11

Academic Probation 12

Finances 13

Organizational Structure 14

Giving and Fundraising 14

Selection of Material 14

GENDER IDENTITY AND SEXUALITY 15

Statement of Marriage, Gender, and Sexuality 17

Notice of Discrimination 18

Harassment 18

Statement of Faith 19-26

The Five-Fold Ministry 26-30

**History**

Early in 90’s Zella Berry Case was given a vision by Christ that she would preach the gospel of Jesus Christ. Not only preach the gospel, but actually be a used as an instrument to introduce women that had been shut up and shut out of ministry because of being born a woman. Many years later and after many trials and tribulations, education and biblical degrees, God allowed her to open ARIZE Institute of the Five-Fold Ministry (and beyond) to teach and train those that had been called into the Five-Fold Ministry according to Ephesians 4:11-16.

She quickly realized that men as well as women were eager to learn but had a degree of hesitancy because she happened to be a woman and many believe that because the Apostle Paul said that “women should not usurp authority over a man” a wide amount of push back was made in the religious community to take classes under her or believe in the assignment or vision given by God.

Therefore, she began a comprehensive 8-course curriculum designed to equip apostles, prophets, evangelist, pastors, and teachers with essential Biblical knowledge, ministry skills and tools for character development.

The classes started in her workplace Conference room through a study which she called MOP (Ministry of Preparation). Since the first class began the Lord has expanded the ministry of MOP to that of ARIZE Institute of the Five-Fold Ministry, which she believes will go around the world through hundreds of ministry partners who will be partnering with her and using this hands-on and online program to develop their gifting through the Holy Spirit

**Mission Statement**

"Training, developing, & pursuing Leadership for Ministry as seen in Ephesians 4:11-16 in God's church according to the words of Christ."

**Scripture Motto**

*Matthew 22:36-39 “‘Master, which is the great commandment in the law?’ Jesus said unto him, ‘thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.’*

**Institute Motto**

**“**Training, developing, & pursuing leadership for Ministry as seen in Ephesians 4:11-16 in God’s church according to the words of Christ.”

**Purpose**

To extend basic non-formal Five-Fold Ministry Training and development along with theological training to the world’s representatives, i.e., the apostle, prophet, evangelist, pastor, and teacher. We also consult and plant existing church leaders who we believe are committed to the proposition Kingdom Building having the very best trained apostles, prophets, evangelist, pastor, teachers.

The goal of ARIZE is therefore to effectively train those in the Five-Fold Ministry Leadership for local church ministry. ARIZE is both a concept and a curriculum.

**The Concept**

To teach those in the Five-Fold Ministry Leadership in a non-formal, hands on and on-line setting with qualified teachers in a discipleship relationship. The emphasis is on assimilation of biblical principles, concepts, truths, and personal spiritual growth.

**The Curriculum**

We offer the following:

1. Associate Degree Program
2. Bachelor’s Degree
3. Master’s Degree
4. Non-Degree Programs

**Associates Degree in the Five-Fold Ministry & Theology**

A program designed to give students a basic theological overview and ministry skills in the Five-Fold Ministry. The Associate is a one (1) year program done at the students pace and can be completed in over a year, if the student stays on a monthly regimen. The course is self-contained and therefore an end in itself. Taught and trained through the concept and use of a “Program Workbook” filled with a year of assignments in the following:

**ARIZE Institute of the Five-Fold Ministry Associate’s Degree Program**

1. Month 1 – Identifying your calling in the Five-Fold Ministry & Spiritual Autobiography.
2. Month 2 - The Integrity of the Word of Jesus Christ.
3. Month 3 - Why we Study the Bible.
4. Month 4 - Foundation of Faith.
5. Month 5 - Developing Spiritual Maturity.
6. Month 6 - Righteousness.
7. Month 7 - Principles of Healing.
8. Month 8 - How to be led by the Holy Spirit.
9. Month 9 - Prayer.
10. Month 10 - Soul Winning.
11. Month 11 - The Ministry of Jesus
12. Month 12 - The Fruit of the Spirit.

**ARIZE Bachelor Degree Program (4 years)**

**Bachelor Workbook and Program (Initial 18 months)**

1. Month 1-4:Introduction to your Five-Fold Ministry call.
2. Month 5-7: Practical Leadership II.
3. Month 8-10: Foundational Doctrine.
4. Month 11-13: Authority of the Believer.
5. Month 14-16: Prayer II.
6. Month 17-19: Angels and Demons.
7. Month 20-22: Developing Godly Character.
8. Month 23-24: Gifts of the Holy Spirit

**Bachelor Program – Second 18 months.**

Eighteen Courses - All courses are compulsory.

1. Christ and the Church – 1 month
2. Church History – 1 month
3. Old Testament Survey – 1 month.
4. New Testament Survey – 1 month.
5. Doctrinal Studies – 1 month.
6. Old Testament Exegesis – Book of Genesis - 1 month
7. Old Testament - Book of Proverbs – 1 month
8. New Testament - Gospel of John – 1 month.
9. New Testament - Acts Part1 – 1 month.
10. New Testament Exegesis – Acts Part 2 – 1 month
11. New Testament Exegesis – Letter to the Romans – 1 month.
12. New Testament Exegesis – Hebrews – 1 month.
13. Systematic Theology A – 1 month.
14. Systematic Theology B – 1 month
15. Eschatology –  (theology concerned with the final events of history, or the ultimate destiny of humanity) - 1 month.
16. Revelations - 1 month.
17. Foundations of Faith – 1 month.
18. Christian Ethics – 1 month.

**Bachelor Program (Last 12 months)**

1. Church Planting – 1 months.
2. Homiletics- 1 month
3. Hermeneutics – 1 month
4. Pastoral Care – 1 months.
5. The Apostleship –1 months
6. The Prophet – 1 months
7. The Evangelist – 1 month.
8. Evangelism – 1 months
9. The Pastor – 1 Month.
10. The Teacher – 1 Month.
11. Soteriology– 1 Month – (The study of salvation) – 1 month.
12. Missiology – 1 Month (The study of the mission work of the church).

**ARIZE Institute of the Five-Fold Ministry**

**Masters in the Five-Fold Ministry Degree (2 years)**

The Master of the Five-Fold Ministry is a ministry degree that prepares students for walking into their calling in the Five-Fold Ministry offices according to Ephesians 4L11-16. We seek to shape the whole person to communicate the Gospel of Jesus Christ and demonstrate its implications in everyday life. ARIZE believes that in order for each ministry office in the Five-Fold Ministry to effectively declare and demonstrate the Gospel of Jesus Christ, they must be biblically-saturated, theologically-discerning, historically-rooted, and contextually-sensitive Christians. To that end, the curriculum focuses on biblical, theological, and practical ministry studies, including a field-based ministry internship.

The Masters in the Five-Fold Ministry initially begin with assisting the student to walk in their calling by assigning each student to a mentor that is seasoned in their perspective gifting. It also consists of mastering through teaching and knowledge of what each office of the Five-Fold Ministry giftings presents to the church and gives understanding of such. The student will train and work with their mentor chosen by the dean of their ministry calling.

The Five-Fold Ministry offices work together not independent.

1. Relationship Mentoring – 3months.
2. Apostle – Visionary Strategist – 3 months.
3. Prophet – Spiritual Advisor – 3 months.
4. Teacher – Logical Thinker/Implementer – 3 months.
5. Evangelist – Persuasive Communicator – 3 months.
6. Pastor – Human Resource Counselor – 3 months.
7. The Manifold and work of the Holy Spirit in the Five-Fold Ministry 3 months.
8. Anti- word means Anti-Christ - 3 months.

**What this Manual is Designed to do for you the student.**

This Program Summary Manual is designed to assist those in the Five-Fold Ministry, church leaders, missionaries, and potential coordinators/teachers in evaluating ARIZE curriculum and program. Since our concept of teaching, structure of materials, methodology, and philosophy of theological education are unique, it is essential for potential parties to fully understand the nature of ARIZE and how it is implemented in the church.

**Core Value**

We believe scripture is the word of God, infallible and the basis of all truth. (2 Timothy 3:16)

* Application: We integrate the Bible into all aspects of the educational program and extracurricular activities.
* Core Value:

Developing Disciples Belief: We are called to make disciples of all people. (Matthew 28:19)

* Application: We clearly present the gospel of Jesus Christ and nurture the growth of students as disciples of Christ.

**Philosophy of Theological Education**

ARIZE Institute of the Five-Fold Ministry is a “Biblical-based” equipping and training ministry, according to the word of God. This institute does not at present have accreditation status because the institute has not been in existence but one and a half years. As the school grows we will be seeking accreditation for the good of the church community. We are a biblical institute ordained by Christ for the purpose of “perfecting the saint, until Christ returns.”

The training we provide according to the founder is described as “nonformal” equipping for ministry.

This biblically based institution gives practical understanding and implementation of biblical knowledge and ministry skills which is the objective—not academic knowledge, credentials, or achievement. The President and Dean of ARIZE Institute of the Five-Fold Ministry has earned a Doctor of Ministry as well as an Honorary Doctor of Divinity. She earned two Masters, one in Christian Education and the later in Divinity. She also holds a Bachelor in Theology, therefore, believes strongly that one has to, “seek learning with one’s burning” to do the work for Christ effectively. This is not to say that Christ cannot use anointed people from the womb to do His work.

We at ARIZE go a step further in assisting in the developing of one’s anointing, proclaiming, and witnessing such anointing with the training and development to do Christ’s work and to stay focused on His ministry.

The philosophy of ARIZE Institute of the Five-Fold Ministry is and in the future will is founded upon the God-centered view that all truth is from God and that His truth is unchanging.

The foundation also rests upon the belief that the Bible is the inspired, infallible Word of God. God created all things and does sustain all of His creation. Therefore, the universe and all of humankind are dynamically related to God and have the purpose of glorifying Him. As man is a sinner by nature and choice, he can only glorify and know God by choosing God’s free gift of salvation through God’s Son, Jesus Christ, thereby committing his life to the Lordship of Jesus Christ.

It is our purpose, as a Christian Institute of the Five-Fold Ministry to provide standards that assure the commitment of the Founder Dr. Zella Berry Case and the Institute is grounded and rooted on the principles of knowing and accepting Jesus Christ as Head of this Ministry and Head of each one who is within the teaching of this Institute is on one accord with the mission and purpose of this Institute.

**PURPOSE AND AIMS (WITH SCRIPTURAL FOUNDATION)**

Matthew 22:36-39 “‘Master, which is the great commandment in the law?’ Jesus said unto him, ‘thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.’

Deuteronomy 6:6-7 “And these words, which I command thee this day, shall be in thine heart: And thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in thy ways, and when thou liest down, and when thou risest up.”

Paralleling this primary purpose, ARIZE will, under the guidance of the Holy Spirit:

1. Provide a program imparting Christ-centered knowledge Colossians 2:6-7 “As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving.”
2. Train our students to produce actions commensurate with this knowledge found in Romans 12:2 “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”
3. Strive for excellence in all areas and work to pass this trait on to each student Colossians 3:23 “And whatsoever you do, do it heartily as to the Lord, and not unto men;”
4. Provide born-again, spiritually mature, qualified teachers in whom is evidence of God’s call to teach and a lifestyle that clearly testifies of a sanctified life Ephesians 4:11-13 “And He gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the stature of the fullness of Christ.”
5. Furnish the students with an education that is challenging, rewarding, and enjoyable.
6. Consistently enforce high-standards of discipline, following the principles set forth in the Bible Proverbs 19:18 “Chasten thy son while there is hope, and let not thy soul spare for his crying.”
7. Welcome all students of all racial, social, ethnic, and religious backgrounds who are willing to accept and support the Christian doctrines of the school Luke 14:23 “And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled.”

**GOALS**

The goals of ARIZE are multi-faceted. Each student will be challenged to stretch toward his intellectual and spiritual potential. We will provide the students with an education that meets or exceeds the levels of the best Bible-based school that only uses textbooks and standard curriculum. Although mostly our school is self-moved in the curriculum we provide and encourage all of our Deans and Five-Fold Ministry teacher to always remember that we represent Christ in all aspects of life and within the school itself.

We will provide an education and an atmosphere where individuals can learn to make sound choices, based upon a sound foundation of unchanging truths. It is our goal to:

* although a school that is hangs-on and self-motivated initially, we do provide an atmosphere of positive faith and believing in oneself and of course in understanding that Jesus gives the strength and increase in movements toward success in one’s Five-Fold Ministry calling.
* draw out and protect the sensitive individual while directing the more aggressive individual to use his talents properly.
* channel the energy of an individual although who is an adult toward good.
* expose individuals to a wide range of areas of interest.
* help individuals develop fully in spirit, mind, and body.
* teach individuals to communicate well, including developing the ability to resolve conflicts with others.
* teach individual how to work diligently to resolve problems and how to “think through” difficult problems.
* develop a confidence and courage that they will be used humbly, in love .

**ACADEMIC PROBATION**

ARIZE enrolls students with varying ranges of academic capabilities. We expect each student to do their best work at the tasks assigned to them. This is expected by our Lord, and the teaching staff. Each student will be given work at a level that allows him to succeed in passing the course. Most students will need to put forth a diligent effort to be successful. We will not promote nor graduate students who do not meet the criteria established by the school. To this end, we have established an academic probation policy. Our policy is stated in the next paragraph.

Any student whose average drops below 75% or who has any grade below 70% at the time of an official report will be place on academic probation and will have to repeat such course.

**FINANCES**

Tuition is our primary source of income for the school. It is crucial that payments are made in a timely fashion. The responsibility for tuition payments lies with each student individually and not their spouse or family members. The school will pray for families, encourage them, and offer financial counsel. The school will not carry the burden of unpaid tuition, act in the capacity of a credit company or collection agency or allow debts to be in arrears without actions on such matters.

We require a registration fee at the time of registration. This fee is non-refundable. It is in addition to the stated tuition fee. The fee is intended as evidence of the individual student to definite commitment to coming to ARIZE.

Portions of the tuition after five days are also non-refundable. Should a student leave the school at any time after we have provided the curriculum and hired our staff, the school will keep or expect payment of 20% of the total tuition. The purpose of this is to cover expenditures made by the school based upon your commitment. Any tuition you have paid above that amount will be refunded on a prorated basis. No tuition will be refunded after 28 days.

Exceptions to the refund policy will be for any student, who is asked to leave the school because of misconduct, living immoral lives or practicing non-biblical principles i.e., unseeingly of one representing Christ.

A student may not be considered officially enrolled if he has an outstanding balance at another school. We will not forward the records of any of our students until his outstanding balance is secured.

Tuition should be paid on time, but if you have a difficulty that precludes you from making a payment on time, please contact the proper officials of ARIZE in advance of the payment. This courtesy allows us to collaborate with you and gives us time to try to adjust our own budget.

The school may apply late fees for past due tuition. This will be determined by the frequency of delinquent payments.

**SCHOOL ORGANIZATION STRUCTURE**

ARIZE Institute of the Five-Fold Ministry is a not-for-profit organization operating as a ministry.

**GIVING: FUNDRAISING**

All fundraising activities will seek to provide economic resources to the school both by routine sustained activities and by specific short-term projects whose purposes are consistent with the school’s mission statement. All fundraising activities will in every aspect glorify God and further the mission of the school.

**SELECTION OF MATERIALS**

At ARIZE, teachers are encouraged to choose supplemental materials to enrich their regular curriculum. Teachers should select materials which:

1. View the subject from a Christian viewpoint if those materials are available.
2. Provide a variety of views or a balanced view of the issues.
3. Conduct the school’s mission and goals. Do not champion an immoral worldview, portray evil or unbelief in an approving or deceptive manner or lead students to distorted conclusions about the Christian faith.
4. Have been reviewed by the Dean of the School or President (or official designee) whenever the teacher has any reservations about whether the proposed materials satisfy the standards of selection or whenever a formal complaint has been written.

**CREDITS EARNED FOR COLLEGE COURSES TRANSFERRED TO FULFILL A DEGREE PROGRAM OR GRADUATION REQUIREMENTS WILL BE CONSIDERED ON A CASE-BY-CASE BASIS USING THE FOLLOWING CREDIT CONVERSION**:

• 3-4 credit college courses = 1 month credit

• 2 credit college courses = 0.5 month credit

• 1 credit college courses = 0.25 month credit

**GENDER IDENTITY AND SEXUALITY**

Biological sex means the biological condition of being male or female as determined at birth based on physical differences, or when necessary, at the chromosomal level. As believers in the words of Christ, we all come short of the glory of God, and we must repent to get in the correct relationship with Christ when we do sinful acts that make Him frown.

Though the Bible does not directly speak about bisexuality, it frequently addresses issues related to sexual ethics. However, it is clear from the Bible’s denunciations of homosexuality that bisexuality would also be considered sinful. [Leviticus 18:22](https://biblia.com/bible/esv/Lev%2018.22) declares having sexual relations with the same sex to be an abomination. [Romans 1:26-27](https://biblia.com/bible/esv/Rom%201.26-27) condemns sexual relations between the same sex as abandoning what is natural. An additional look at some of these principles offers clarity regarding God's view of the practice of bisexuality.

First, sexual relationships were created by God to take place within the context of marriage between a man and a woman. [Genesis 2:24](https://biblia.com/bible/esv/Gen%202.24) teaches, "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." Though the Bible records other forms of relationships, it only specifically presents one man and one woman enjoying sexual relations within marriage as God's design.  
 Second, since bisexuality includes sexual relationships outside of marriage, it is a form of sexual immorality. [First Corinthians 6:18](https://biblia.com/bible/esv/1%20Cor%206.18) clearly teaches, "Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body."

Third, bisexuality is also excluded from Christian practice since it includes same sex relationships that are prohibited in the Bible. In the Old Testament, same sex activity was called an abomination ([Leviticus 18:22](https://biblia.com/bible/esv/Lev%2018.22)). In the New Testament, Jesus speaks directly of marriage (and sexual relations) between one man and one woman ([Matthew 19](https://biblia.com/bible/esv/Matt%2019)). The apostle Paul mentioned that some of the believers in Corinth had been involved in same sex relations before becoming believers, saying, "And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" ([1 Corinthians 6:11](https://biblia.com/bible/esv/1%20Cor%206.11)). Same sex activity is clearly excluded from the lifestyle of those who follow Christ. This would certainly also include bisexual relations.

The Bible nowhere describes homosexuality as being any less forgivable than any other sin. A bisexual is the same number of steps away from salvation as the "moral" legalist - one. God offers forgiveness to anyone and everyone who will trust in Jesus Christ for salvation. This includes those involved in bisexuality. Once salvation through Christ is received, God will begin the process of destroying the acts of the flesh ([Galatians 5:19-21](https://biblia.com/bible/esv/Gal%205.19-21)) and developing the fruit of the Spirit ([Galatians 5:22-23](https://biblia.com/bible/esv/Gal%205.22-23)). Sometimes God removes our desire for a particular sin and other times He gives us strength to resist temptation. The process of transformation takes a lifetime. When we fail, God is faithful to forgive and cleanse ([1 John 1:9](https://biblia.com/bible/esv/1%20John%201.9)). He is also faithful to complete His work in us ([Philippians 1:6](https://biblia.com/bible/esv/Phil%201.6)). The promise of a "new creation" is available to anyone who will trust in Christ ([2 Corinthians 5:17](https://biblia.com/bible/esv/2%20Cor%205.17)).

A brief word should be mentioned regarding the distinction between temptation and practice. Some people claim they have desired same sex or bisexual relationships since a young age and that they were therefore "born" that way. While it is unclear if this is the case, it does not mean bisexual or same sex relationships are acceptable for believers in Christ. A person may be tempted or have thoughts or inclinations toward various actions, yet these desires must be evaluated to determine whether they are consistent with God's teachings. When a desire is inconsistent with God's will for our lives, it should not be acted upon.

Bisexual relations are certainly outside of God's plan for human sexuality according to the Bible. While Scripture is clear that unbelievers are sometimes involved in such practices, believers in Christ are commanded to live differently. In addition, believers are called to show kindness and grace to those they meet who may be involved in such practices in order to share the good news of Jesus ([John 3:16](https://biblia.com/bible/esv/John%203.16)) and help others to experience the perfect love that only God can provide.

**STATEMENT ON MARRIAGE, GENDER, AND SEXUALITY**

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one’s biological sex is a rejection of the image of God within that person.

We believe that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.)

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1st Cor 6:18; 7:2-5; Heb 13:4.)

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1st Cor 6:9-10.)

We believe that in order to preserve the function and integrity of ARIZE as the local Body of Christ, and to provide a biblical role model to the community, it is imperative that all persons employed by ARIZE in any capacity, or who serve as volunteers, agree to, and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14- 16; 1 Thess. 5:22.)

We believe that God offers redemption and restoration to all who confess and repent of their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the statement of faith.

**NOTICE OF NONDISCRIMINATION**

ARIZE is a private, nonprofit, nondenominational institution founded for the purpose of developing and implementing an educational program that is thoroughly Christian both in content and practice. As such, ARIZE recognizes that in Christ, "There is neither Jew nor Greek, slave nor free, male nor female.” (Gal 3:28.) Therefore, ARIZE Institute of the Five-Fold Ministry admits students of any race, color, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school.

**HARASSMENT**

Harassment (or bullying) is the intentional action by an individual or group of individuals to inflict physical, emotional, or mental harm or suffering on another individual or group of individuals when there is an imbalance of real or perceived power.

The following is a list of behaviors that demonstrate harassment/bullying. A person who demonstrates a negative behavior may not always be a “bully.” It is the goal of ARIZE to reduce/eliminate bullying by addressing these behaviors as they occur. “Harassment or Bullying” may include but is not limited to…

* Physical: Pushing, hitting, shoving, biting, scratching, tripping, damaging or stealing property, making faces or rude gestures, initiating or forcing inappropriate touching, etc.
* Verbal: Name calling, put downs, racist remarks, teasing, threats, spreading rumors, etc.
* Social: Ostracism or exclusion, alienating, etc.
* Indirect: Using other people to threaten, intimidate, or humiliate; encouraging others to violate the non-harassment policy, etc.
* Psychological: Acts that instill a sense of fear or anxiety, etc.
* Electronic: Sending inappropriate or threatening messages (social media apps, email, text, Facebook, or other); creating or posting inappropriate, defamatory, or threatening information or pictures on websites.
* Summary: Any act that insults or demeans an individual in such a way (even if “meant in good fun”) as to cause distress, reluctance to attend school, or behavioral problems.

**STATEMENT OF FAITH**

As a Bible-based entity, it is important that ARIZE clearly identifies the basic theological beliefs which form the foundation of our view of central spiritual issues. The following statements clarify our core beliefs. How do we speak concisely about our faith? We have adopted this from the core belief and creed of the President and Founder’s Creed of Adjoining Life Ministry Unlimited which is where the President is the Presiding Prelate Bishop.

**OUR CREED**

We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: The Father, the Son, and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus-Israel's promised Messiah was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven, and sits at the right hand of God the Father as our High Priest and Advocate.

We believe in the personal, bodily, and return of our Lord Jesus Christ. The coming of Christ, at a time known only to God, demands constant expectancy and, as our blessed hope, motivates the believer to godly living, sacrificial service, and energetic mission.

Finally, we believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely. Secondly, love others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.”

**THE GODHEAD**

We believe that there is one living God, Jehovah, perfect, infinite and eternal, who is unchangeable in His being, wisdom, power, holiness, justice, goodness, love and truth; who exists in one essence as three persons, Father, Son, and Holy Spirit, who are equal in their divine perfection and harmonious in the execution of their distinct offices. (References: Ps. 83:18; Ex. 6:2-3; Matt. 5:48; 1st Kings 8:27; Ps. 90:2; Mal. 3:16; 1st Tim. 1:17; Gen. 17:1; Isa. 6:3; Ps. 19:9; Ex. 34:6; Jn. 3:16; Matt. 28:19; Jn. 5:17; Jn. 14:16-17; Jn. 15:26; Eph. 2:18; 1st Jn. 5:7.)

**THE FATHER**

We believe that God is the Father of our Lord Jesus Christ, His only begotten Son, and spiritual Father of all believers in Christ. He is the Creator, Preserver, and Ruler of the Universe. (References: Jn. 20:17; Jn. 3:16; Gen. 1:1; Heb. 11:3; Neh. 9:6, Heb. 1:2; Ps. 103:19; Eph. 1:11.)

**THE SON**

We believe that in the fullness of time the Son humbled Himself and assumed human nature by being born of the Virgin Mary, thus uniting organically and indissolubly the divine and human natures in the one unique person of Jesus Christ. By becoming man, He was made like us, and having a body, He offered it as a sacrifice for us. Being eternal God; and without sin, the sacrifice He made on Calvary was infinite in value. He rose bodily from the grave and ascended into heaven, both as a confirmation of His divinity and of His ultimate triumph over sin and death. (References: Isa. 9:6; Matt. 1:18-25; Jn. 1:14; 1st Tim. 3:16; Heb. 2:14; Heb. 10:9-10; Jn. 8:58; 2nd Cor. 5:21; Heb. 4:15; Jn. 1:29; Jn. 2:1-2; Rom. 1:4; Rom. 1:25.)

**THE HOLY SPIRIT**

We believe that the Holy Spirit is the third person of the Trinity, co-equal with the Father and the Son. He proceeds from the Father and the Son. His principle ministry since His coming at Pentecost is to remove or convict the world of sin, of righteousness, and of judgment: to restrain the progress of evil until God’s purposes are accomplished; to bear witness to the truth preached; the regeneration of those who repent of their sins and exercise faith in Christ; to instruct, comfort, and guide God’s children; to sanctify them; to empower them for life and service; and to give life to their mortal bodies by the Holy Spirit is baptized by the Holy Spirit; and sanctified by the Holy Spirit. The believer is told not to grieve, not to quench, but to yield to, and to be filled with the Holy Spirit. (References: Matt. 28:19; Ex. 17:7 with Heb. 3:7-9; 1st Cor. 3:16; Jn. 15:26; Jn. 16:8-11; 2nd Thess. 2:7; Acts 5:30-32; Jn. 3:3-8; Titus 3:5; Jn. 14:16-18, 26; Jn. 16:13; 2nd Thess. 2:13; 1st Peter 1:3; Rom. 8:2; Acts 1:8; Eph. 3:16; 1st Cor. 2:14; 1st Thess. 1:5; Eph. 1:13; 2nd Cor. 12:13; 2nd Thess. 2:13; 1st Peter 1:2; Eph. 4:30; 1st Thess. 5:19; Rom. 6:13-19; Eph. 5:18.)

**CREATION**

We believe that human beings were created by an immediate act of God and not by a process of evolution; that the purpose of our creation is to glorify God; that humanity was created in the image of God, possessing the character for Christ-likeness; and that humanity was endowed with power of rational and responsible choice between good and evil. (References: Gen. 1:27; Col. 3:10; Acts 17:24-28.)

**THE FALL**

We believe human beings were subjected to trial in the Garden of Eden, in order to test their loyalty to God. Under trial they lost their holy estate by voluntarily transgressing God’s positive command and yielding to the enticement of Satan, which became alienated from God, and became depraved physically, mentally, morally, and spiritually. In consequence of this act of disobedience, the entire human race became involved in sin so that in every heart there is by nature that evil disposition, which eventually leads to responsible acts of sin and to just condemnation. (References: Gen. 2:15-17; Gen. 3:1-6; Heb. 1:8-10; Rom. 5:12-18, 3:10-12, 23, 1:19-31; Eph. 4:18.)

**REDEMPTION**

We believe that God has provided redemption for all human beings through the mediatorial work of Christ, who voluntarily sacrificed Himself on Calvary as a perfect sacrifice for sin, the just suffering for the unjust, bearing sin’s curse, and tasting death for every person. (References: Matt. 20:28; Heb. 9:11-12; 1st Peter 3:18; 2nd Cor. 5:21; Gal. 3:13; Heb. 2:9; 1st Tim. 2:5-6.)

**SALVATION, JUSTIFICATION, AND REGENERATION**

We believe that salvation is of grace, but conditional on repentance toward God and acceptance of Christ’s work on the Cross by faith. When the sinner believes the Gospel and puts trust in Christ, God justifies and regenerates him. Justification is a judicial act of God whereby the believer is declared righteous on the basis of Christ’s punishment on the Cross. Regeneration makes the believer a new creation in Christ Jesus by the operation of the Holy Spirit through the Word, the believer is given a disposition to obey God. (References: Eph. 2:8-9; Titus 3:5; Acts 4:12; 16:31; 2nd Cor. 7:10; Rom. 5:1-9; Rom. 4:4-5; Acts 13:39; 2nd Cor. 5:17; Jn. 3:3-5; 1:12-13; 1st Peter 1:23.)

**SANCTIFICATION**

We believe that in positional sanctification the believer is cleansed and set apart for God. In progressive sanctification the believer becomes conformed to the image of Christ. Ultimate sanctification, and complete victory over sin, awaits us at the coming of Christ. (References: 1st Cor. 6:11; 2nd Cor. 3:18; 1st Jn. 3:2.)

**ETERNAL SECURITY AND PERSEVERANCE OF SAINTS**

We believe that once saved we can never be lost because we are born of incorruptible seed. We are given everlasting life, are sealed for the day of redemption, and our life is hidden with Christ in God. We are given knowledge and assurance of eternal life. We are nevertheless, warned not to accept the grace of God in vain, but to work out our own salvation with fear and trembling, to seize the hope set before us, and to take heed, lest there be in anyone an evil, unbelieving heart, leading one to fall away from the Living God. (References: 1st Peter 1:23; Jn.5:24; Jn. 10:27-29; Eph. 4:30; Col. 3:3; 1st Jn. 5:11-13; 2nd Cor. 6:1; Phil. 2:12; Heb. 6:18; Heb. 3:12.)

**RESURRECTION AND IMMORTALITY**

We believe that, at the return of the Lord, the righteous dead will be raised and the living believers will be changed so that both will have literal, spiritual, and immortal bodies like Christ’s own glorious body. (References: Rom. 8:23; 1st Cor. 15; 1st Thess. 4:16-17; Phil. 3:20-21; cf. Luke 24:36-43; Acts 1:3.)

**THE CHURCH**

We believe that the church invisible and universal is an organism composed of all those who are called out of the world, separated to God and vitally united by faith to Christ, its living Head and Ruler; that the church local and visible is an organization made up of a company of professed believers in Christ, voluntarily joined together and meeting at stated times for worship and instruction in the Word, to observe the ordinances, and to administer discipline. It is the duty of the church to give the Gospel as a witness to all people.; (References: 1st Peter 2:9; cf. Jn. 15:18; Eph. 1:22-24; 4:15-16; 1st Cor. 12:12-27; Acts 2:46-47; 20:7; 1st Cor. 16:2; Matt. 18:15-17; 1st Cor. 5:1- 5; Matt. 28:18-20; Acts 1:8; Acts 5:42; Jude 20-21; Eph. 4:11-12; 16; Acts 20:32; Acts 6:1-9; James 1:27; 1st Peter 4:11.)

**We share two special services together.**

**ORDINANCES**

We believe that two (2) Christian ordinances are appointed by Christ to be administered in each church, not as a means of salvation, but as visible signs and symbols of the facts and realities of salvation.

**BAPTISM**

We believe that baptism by immersion in water is the public confession of Christ as Savior and Lord. It is a symbol of one’s union, by faith, with Christ in death, burial, and resurrection, and therefore is to be administered by immersion only to those who have given evidence of faith in Christ as their personal Savior. In effect, baptism identifies the believer with the visible body of Christ. (References: Matt. 28:19; Mark 16:16; Acts 2:38-41; Rom. 6:3-5, Col. 2**:**12; Acts 8:36-39.)

**THE LORD’S SUPPER**

We believe that the Lord’s Supper should be observed by all believers in obedience to the command, “This do in remembrance of Me.” It consists of partaking of the bread and cup, which symbolize the death of Christ for the remission of our sins, our need for self-examination, and union with Christ and with other believers. The Lord’s Table is open to all believers who are in right relationship with God and one another, regardless of denomination. (References: 1st Cor. 10:17; Matt. 26:26-30; Luke 22:19-20; 1st Cor. 10:16; 1st Cor. 11:23-26.)

**ATTITUDE TOWARD SOCIETY**

We believe that civil government is ordained of God for the punishment of evil-doers, and for the protection of the good. We therefore consider it our duty to pray for rulers and magistrates; and to be obedient to their authority, except in things contrary to the will of God. We are not to withdraw from the world, but to endeavor to be its salt and light, doing all in our power to bring righteousness and justice to human institutions and relationships. (References: Rom. 13:1-7; 1st Tim. 2:1-3; Titus 3:1; 1st Peter 2:13-14; Acts 4:19; Acts 5:29; Matt. 23:10; Matt. 5:13-16; 1st Cor. 5:9-10, John 17:15.)

**CHRIST’S SECOND COMING**

We believe in the personal, visible, pre-millennial and imminent return of Christ. First, Christ will descend into the air to catch away His waiting bride, the Church. Christ will descend with His saints to establish the long-promised kingdom, and to reign upon the earth for a thousand years. Prior to Christ’s ultimate return to reign, the great tribulation judgments will be visited upon the apostate and rebellious world. (References: Jn. 14:1-3; Acts 1:10-11; Mark 13:34-37; 1st Thess. 4:14-18; 1st Cor. 15; Rev. 3:11; Jude 14; Rom. 8:16-19; Col. 3:4; Rev. 19:14; Dan. 7:13-14; Luke 1:32-33; Rev. 5:9-10; 20:4-6; Jer. 30:7; Matt. 24:21; 2nd Thess. 1:3-10; Rev. 6-19.)

**JUDGMENTS**

We believe that the believer’s sins are judged in Christ on the Cross; and that the believer’s works will be judged for rewards at the judgment seat of Christ at the time of His coming. We believe that the unrepentant wicked will appear before God for judgment at the great white throne after the Millennium to be consigned to the lake of fire, there to suffer torment forever with the devil and his angels. (References: 2nd Cor. 5:21; Gal. 3:13; Jn. 5:24; 1st Cor. 3:8-15; 4:5; 2nd Cor. 5-10; 2nd Tim. 4:8; Eccl. 12:14; Matt. 10:28; Mark 9:43-48; Rom. 2:8-9; Heb. 9:27; Rev. 20:10-15; cf. Rev. 14:9-11.)

**THE ETERNAL STATE**

We believe that after all God’s enemies are consigned to punishment, the present order of things will be dissolved and the new heaven and the new earth, wherein dwells righteousness, shall be brought in as the final state in which the righteous will dwell forever. (References: Isa. 65:17; 66:22; 2nd Peter 3:10-13; Rev. 7; 21:1-22.)

**THE FIVE-FOLD MINISTRY**

“It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Eph 4:11-13)

In the letter to the Ephesians, the apostle Paul describes the kind of leaders God has provided for His church for it to attain maturity and Christ-likeness, becoming the spotless Bride of Jesus. In this passage, Paul lists five offices that are referred to as the five-fold ministry: apostles, prophets, evangelists, pastors, teachers.

### **APOSTLES GOVERN**

*“When it comes to a study of the five-fold ministry in the New Testament, prophets are mentioned a few times, the evangelist is specifically mentioned a couple of times, pastors and teachers are referred to occasionally, but apostles are mentioned often.”*

And yet, apostleship is the most misunderstood of all of them. How can that be? Over the centuries, the term “apostle” disappeared from usage, until a recent new awakening of interest over the past two decades. That does not mean that apostles did not exist; they were often called “missionaries” or “pastors.” Yet, the dispensational belief that the Holy Spirit had stopped moving with the end of the apostolic age taught that all apostles had to have disappeared.

Today, many are trying to gain a biblical understanding of what an apostle is supposed to look like in our day, in their pursuit of restoring the church to the normative of the first century. Unfortunately, the result has often been an unhealthy elevation of the office of an “apostle” feeding into people’s need for power and recognition.

On the other hand, this abuse seems to justify dispensational concerns (e.g. certain "things" have passed) of apostleship being unscriptural today. However, theological concerns about apostleship result from a lack of distinction between the first twelve apostles and the office of an apostle. Those who seek to teach that apostles have disappeared overlook the other apostles listed in the book of Acts as well as the Epistles. Those in favor of apostleship who also abuse the office seem to have overlooked that Paul calls himself a servant and a father, and that he paid a price none of them would be willing to pay:

*“Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I have labored and toiled and*

*have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.”*

*2nd Cor 11:23-28*

**PROPHETS GUIDE**

*“A man or woman who represents the interests of God to the people. Having stood in the council of God, the prophet releases a clarion call to the people of what is in God's heart at the moment.”*

Prophets reveal God's heart to His people, giving guidance to individuals and the body, giving revelation, as well as interpretation, application, and timing. We see examples in the book of Acts.

In Acts 21, Agabus is a good example of where prophecy can be rightly interpreted, yet applied wrongly, as Paul was urged not to go to Jerusalem, escaping the predictive prophecy of his fate. In this case, we see prophecy as fore-telling, yet it is also forth-telling which is often neglected by those who run after prophetic words.

With the new acceptance and recognition of the office of a prophet over the past twenty years, believers turning to them as fortune-tellers have become a real problem that has driven many to totally reject prophets. God has established prophets in His church, and the church will not be complete if we reject their ministry out of fear. Many pastors live in fear of prophets, feeling threatened by what they might say to the church or even himself, and at times rightly so since too many prophetic people exalt themselves and the words they speak instead of being humble servants to the body, allowing leadership to weigh their words and judge them as commanded by Scripture.

**EVANGELIST GATHER**

An evangelist carries a great burden for those who are not a part of the kingdom of God yet, and an anointing to preach the gospel to them that comes with great conviction and draws them to the Lord. They will often have signs and wonders following them to confirm their message.

The prime example of an evangelist in the New Testament is Philip. He was one of the men chosen to serve the widows in Acts 6, and he is the only one specifically called an evangelist (Acts 21:8). In Acts 8 he obeys the Holy Spirit and brings the Ethiopian eunuch to a believing knowledge of Christ.

“Evangelists create converts, while apostles create disciples.” Their foremost desire is to see people come into the kingdom, then leaving the discipling to others. They love teaching others how to win people, and never feel like they are actually doing enough and accomplishing their task. While they are grieved to see believers’ indifference regarding the lost, they do have an anointing to impart God’s broken heart to the body. Evangelists are absolutely crucial for numeric growth in the local church and the kingdom of God.

**PASTORS GUARD**

The pastor is the heart of the church. He is a shepherd who deeply cares for his sheep, ready to lay down everything for them. He wants them to be fed to grow, to be equipped, to develop their giftings and step into the calling of God for them. In the local church they are the bridge between the different offices and functions, listening to all sides and restoring calm and order where necessary. Jesus, the supreme Shepherd, taught a lot about shepherding the sheep, giving us a great example of what a pastor should look like. The pastor’s greatest concern is always the well-being of his sheep and His body, not only bringing training, but correction and protection where necessary.

The office of the pastor is the one most recognized today of all five. Because of a lack of understanding of the other four, those called by God to these other offices have often had to become pastors, therefore filling shoes that were not theirs, and creating tension in their churches because they could not meet their sheep’s need. It is time for the church to allow evangelists, teachers, apostles and prophets to be what they are called to be and take their rightful place in the church.

**TEACHERS GROUND**

Teachers teach and edify the church, imparting divine life and anointing to their listeners who become hungrier for the Word of God, as the teacher illumines Scripture and brings forth truth never seen by their listeners before. While prophets reveal the heart of God, teachers reveal His mind. Prophets and teachers balance each other in the church, which can also create a tension. Prophets have revelation of hidden things in the future, while teachers of the hidden things in the Word. Teachers reveal the specifics of the revealed truth, while prophets reveal the spectrum. While prophets possess foresight, teachers have insight. While prophets are risk takers, teachers move by understanding and are planners. And the list could go on.

Teachers are very essential in the body of Christ, to give the sheep a good foundation of the word of God. Sometimes, churches that place a high emphasis on being "Spirit-led" neglect the solid grounding of the Word. A simple saying to remember: Teaching of the Word without the Spirit, and we will dry up. Chasing the Spirit without teaching of the Word, and we will blow up.

Diagram

Description automatically generated