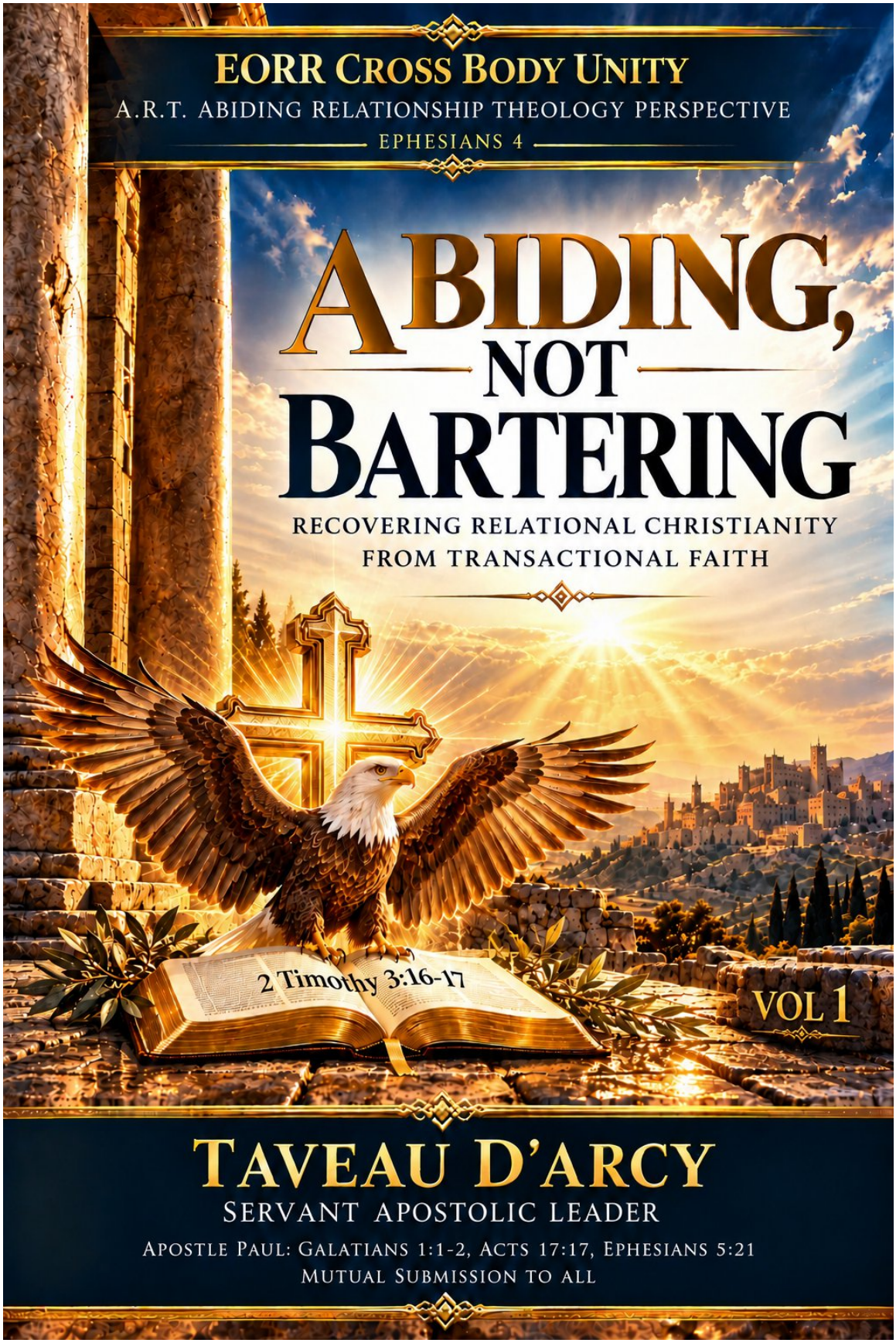

EORR Cross Body Unity
A.R.T. Abiding Relationship Theology Perspective
Ephesians 4
Abiding, Not Bartering
Recovering Relational Christianity From Transactional Faith
2 Timothy 3:16-17
Vol 1
Taveau D'Arcy
Servant Apostolic Leader
Apostle Paul: Galatians 1:1-2, Acts 17:17, Ephesians 5:21
Mutual Submission to all

A WORD FROM THE AUTHOR

Taveau D'Arcy

Selected opening from the original manuscript — Free Reader Sample

I am writing Abiding, Not Bartering because I believe it is time to take a fresh look at how we understand and practice our Christian faith, particularly in the way we relate to God and to one another.

Before going further, I want to make something clear. We have always honored and respected the natural and spiritual fathers and mothers who have helped establish and carry forward the Christian faith. That includes the well-known and the unsung, the faithful servants of previous generations, those who are ministering today, and the rising generations who are preparing to serve.

I was personally raised with a strong biblical foundation. My own father was a senior pastor and Bible teacher, and both sides of my family contributed to my upbringing in Scripture, Christian faith, and respect for the work of the Lord. I grew up around people who valued the Bible, taught it, lived by it, and regarded ministry as a serious responsibility before God.

My appreciation for our natural and spiritual parents is not something I have recently discovered. It has been part of my life and ministry foundation for many decades.

I also respect the many past, present, and emerging Christian ministry movements, including the different approaches to biblical education, leadership development, and ministry training that have helped carry the Gospel into successive generations.

Many people have sacrificed, prayed, studied, taught, traveled, raised families, supported ministries, and served the Lord faithfully, often without public recognition. Their contributions deserve our appreciation.

We do not need to diminish those who came before us in order to continue growing.

At the same time, honoring our spiritual heritage does not require us to assume that every inherited ministry custom, teaching emphasis, leadership practice, or organizational tradition is beyond examination.

I believe we can be grateful for what we have received while continuing to reason together, examine the Scriptures, and allow the Holy Spirit to teach us.

Enclosed Below is Chapter 3

of what is an impressive and long

ABIDING, NOT BARTERING

Volume 1



EORR Cross Body Unity Ministry Fellowship

Soon www.onlinefellowship.u

CHAPTER 3

WHY THIS BOOK IS CALLED ABIDING, NOT BARTERING

John 15:4-5 KJV

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

I chose this title because I believe the distinction between abiding and bartering matters profoundly to Christian life, particularly to the way we understand spiritual authority, Christian fellowship, and our relationships with one another.

Abiding begins with our continuing relationship with Jesus Christ. It involves His Word, His Spirit, His commandments, and the fruit that develops as we follow Him.

Jesus did not describe this relationship as a commercial arrangement in which the believer continually purchases divine acceptance through performance.

He described Himself as the vine and His disciples as branches whose life and fruitfulness depend upon remaining in Him.

The Greek verb translated abide, menō, carries the meaning of remaining, continuing, or dwelling. In John 15:4–10, it expresses an enduring relationship with Christ, not a passing religious experience.

This abiding includes obedience and continuing in His Word. It is not passive spirituality, nor does it excuse indifference to Christian responsibility.

Bartering, in the sense examined in this volume, refers to something different.

Ordinarily, to barter means to exchange one thing for another. Here, I am using the word to describe a transactional approach to relationships in which acceptance, approval, recognition, influence, or belonging become conditioned upon what another person can provide.

I believe many Christians have become so accustomed to certain religious expectations that they may not recognize when their relationships have gradually become transactional.

A person may learn that giving money, demonstrating loyalty, attending particular meetings, or maintaining the approval of certain leaders appears to influence how that person is regarded within a ministry.

Some of these expectations may have begun with legitimate purposes, such as supporting the work of the Gospel or maintaining responsible leadership.

However, when belonging, personal attention, and spiritual recognition become closely associated with what someone contributes or how well that person fits the established ministry culture, we need to examine whether we are still practicing Christian fellowship according to the character and teachings of Jesus Christ.

My concern is not with responsible giving, commitment, or accountability, but with the possibility that we have become so accustomed to these arrangements that we no longer recognize how they affect ordinary human relationships.

This distinction does not condemn legitimate exchanges, employment arrangements, financial stewardship, or the mutual responsibilities that accompany healthy relationships. Human beings regularly give, receive, negotiate, and cooperate.

These activities are not inherently ungodly.

The concern arises when the worth of a person, the exercise of spiritual authority, or the conditions of Christian fellowship become governed by an unofficial system of personal advantage.

A believer may begin trying to purchase spiritual security through outward religious performance or through the approval of a particular leader.

A pastor may begin expecting personal allegiance in exchange for recognition or access.

A congregation may gradually learn to value people according to their usefulness, their ability to raise up and grant leader favor or power, rather than their value and dignity as human beings made in God's image.

These patterns can develop quietly, even among people who sincerely believe they are serving God.

They do not always begin with deliberate manipulation. Sometimes they emerge through unexamined traditions, institutional pressures, insecurity, ambition, or a mistaken understanding of spiritual submission.

Nevertheless, sincere intentions do not make every religious practice biblical.

GRACE IS QUIET: IT CANNOT BE PURCHASED

Ephesians 2:8–10 (KJV)

> **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:**

Not of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Paul makes an essential distinction between salvation by grace and the good works that should follow.

Good works are not presented as the purchase price of salvation. They belong to the life of those who have been created anew in Christ Jesus.

I have spent many years observing Christian teaching about faith, giving, prosperity, financial increase, and God's provision. I believe in trusting the Lord for our needs, and I appreciate the many faithful people who have generously supported the work of the Gospel.

Yet I am concerned when faith becomes so closely associated with financial results that people begin to approach their relationship with God as though they are participating in a spiritual business arrangement. And when it seems to be more about being determined in ministry and business and force, rather than abiding respectful relationships in worship fellowships, personal family and the First Love Abiding Relationship, set apart, with the Lord of Love Himself!

Eeach person may be encouraged to give, believe, confess, and to stand in abiding faith to expect a particular blessing, even their financial income..yet what happens if that anticipated answer does in the timing or form that the Christian person expects?

Does the individual begin questioning whether God loves them, if they have enough faith, or was their blessing all that they really knew about walking with Christ and did they have a depth of quality training and Life, Holy Bible, teaching perspective?

Were the motivated to seek the hand of God or come to sit under a certain ministry to “get what they wanted” or to “seek the prayers of a famous top Christian, without understanding that God can move at any time, any where and in any way.

Do they realize the pastoral, prophetic Bible depth of undertanding and the main importancce of Eternity? Or is just about the nice look and many ministry, life possessions that families and leaders perceive and believe that they are owed by the Lord.

Do we ‘Christian fellowship with the saints” out of guilt or religious requirement , or to please somebody who makes us feel bad for not going to that kind of Christian fellowhip?

I believe we need to return our attention to the PRIMO First Love, set apart (“hanging around with”) the Lord in an abiding relationship whichJesus described in John 15:4–5.

Our confidence must be anchored in CHRIST, for it ought not to be measured solely by financial needs being met, financial success, houses and lands, or not, plus secular pressures to own and attain more and more.

Each of our right standings before God is not something we purchase through religious performance or monetary contributions. However, ministry and pursuit of high income should be God-led and a personal, relationship-conscious choice, which is entirely between the God who made us and our own inner pure heart.

The sky's the limit IF and WHEN it is “God-revealed.”

Taveau’s own personal marker for this temporal life:

Psalm 127:1 KJV

“Unless the Lord builds the house (or houses), those who labor, labor in vain.”

Contrast this with 2 Timothy 4, the high-called Demas, who left Apostle Paul’s ministry team,

“for he loved the things of this world more.”

And this is the exact Christian ministry teaching perspective that we have today in the Church and in ourselves, myself and yourself.

And most of us are forever wrestling. Hence, the Bible and a relationship with God through Christ are needed, valuable, equipping, testing, and will guide us into “all the Truth we each need in this life” (John 16:13).

John 16:13 KJV

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”

Yet one must first get to really know Jesus Christ in their hearts as personal Savior, for then He will give them a free, invisible deposit of His Holy Spirit, "the Spirit of Truth," which will (over the course of many years) eventually guide them into all the truth that they need for this life and their call, their family, the choices, and ministry.

However, the majority of TRUTH will be left for after they (we, you, I) arrive in heaven, and then will be able to handle and also receive "ALL TRUTH" (TD'S personal submitted Selah view).

This matters because, currently, greed, lust for other things, and also a Demas mindset and impure heart will create a hardened, basically "transactional" understanding of accepting Christ and faith, and also can subtly reverse the order of accurate Chief Bible Priorities.

So we will go there in the ABIDING, NOT BARTERING volumes, also in the **A.R.T. Abiding Relationship Theology** training perspective, which is optional, with no membership, no fees, and no strings attached.

It is "before the Lord" about Him relating back to you and myself, and us all being Holy Spirit-led to fellowship and ministry, personal real-life (mature Ephesians 4) community.

To minister, to serve Christ in a performance mindset, can become achievement, ambition, striving to attain and to perform, which is usually not God's great grace but our own works (hence Psalm 127:1 above).

It also involves our view of each of our own "identity" and "trust and abiding fearless inner security" in the things about Christ, faith, and the Holy Bible.

And a believer may spend years attempting to prove their own worth to themselves or to get God's hand of blessing, and this is part of why we are teaching **ART VS. BARTERING** forms of Christianity.

And **A.R.T.** is not pretty all of the time and involves overcoming, enduring, longsuffering, forgiveness, and JESUS JOY (also due to Grace, "RIGHTEOUSNESS, PEACE, God's ANSWERS to our prayers," and much more).

And this, even in the midst of all that life has to offer, be it good or not.

Worthiness before God is due to Jesus Christ, not our own goodness, being fine, or working very hard to please God or help others.

Christian obedience is important. Repentance is important. Responsible conduct and spiritual maturity are important. Yet none of these gives a human minister the authority to place himself or herself between Christ and the believer as the indispensable source of divine acceptance.

The pastor, apostle, prophet, teacher, and evangelist may serve important functions within the Body of Christ. They are not substitutes for the Lord Jesus Christ. (A.R.T. teaches very First Church style: titles were not so big back then as they are now; they were regarded more as “functions” who were called, sent “gifts” to the diverse Christian body, not elite or turf-owning prophetic potentates, like now.)

When the Church forgets this distinction, leadership can become possessive, and fellowship can become unnecessarily dependent upon personal approval.

WHEN GETTING ANOTHER’S HUMAN APPROVAL BECOMES A FORM OF CURRENCY

There are legitimate reasons for Christian leaders to establish standards of conduct, qualifications for service, and procedures for accountability.

A person entrusted with teaching, finances, pastoral care, or the protection of children must be appropriately qualified and accountable.

There is an important difference between respecting a Christian leader and becoming dependent upon that leader's personal approval for our sense of spiritual security.

I believe this distinction can become blurred in ministries where certain individuals have been regarded as especially anointed, influential, or spiritually discerning for many years.

A believer may begin feeling that agreement with a particular leader is necessary to remain in good standing with God, even when the matter concerns a personal opinion, an organizational preference, or a question that deserves reasonable discussion.

I respect legitimate ministry authority and the responsibilities that accompany it, but I do not believe that a pastor, apostle, prophet, or any other human minister has been appointed to replace the individual's **continuing relationship** with Jesus Christ.

Biblical leadership should help people mature in that relationship rather than make them afraid to think, ask questions, or exercise sound judgment under the guidance of Scripture and the Holy Spirit.

I do not believe transactional habits are limited to obviously controlling leaders or financially ambitious ministries. They can also develop among sincere, experienced Christians who have spent decades serving in familiar environments. A longtime pastor may become accustomed to receiving agreement from trusted associates, while an established church member may expect special consideration because of years of service, personal connections, or financial contributions.

Even those of us who have been involved in ministry for many years must remain willing to examine whether we are responding to people according to biblical wisdom or according to what they can offer us.

This is particularly important when we encounter newcomers, younger Christians, unfamiliar personalities, or individuals who have not yet learned the customs of our particular fellowship.

I believe **A.R.T.** invites us to consider these matters without discarding the genuine responsibilities of leadership or the valuable relationships developed over many years. Our experience should help us grow in understanding rather than become a reason to assume that our familiar way of doing things no longer needs examination.

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USE OF AI DECLARATION

I use AI for momentum. This includes assistance with organization, grammar, formatting, research support, and commissioned artwork. The teaching, ministry perspective, personal experience, theological questions, conclusions, and final approval remain my own.

However, if I could stand beside you, and you could ask me questions, then I feel that I could equip you even better. It's taken such a long time to come back from where I've been...and that is WHY I am training most of YOU not to do that to other people if YOU go to church, fellowship, or have a family, stepfamily, or ministry.

I may not know the Greek, but AI helps in that. **AI is a tool, not my Bible and not my final authority. Scripture is.**

And if you find a mistake, please contact me politely through Taveau Creative Leadership and tell me.

Taveau D'Arcy
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Key Word: James 3:17 fruit — the A.R.T. Relationship Verse.

2 Timothy 3:16-17

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