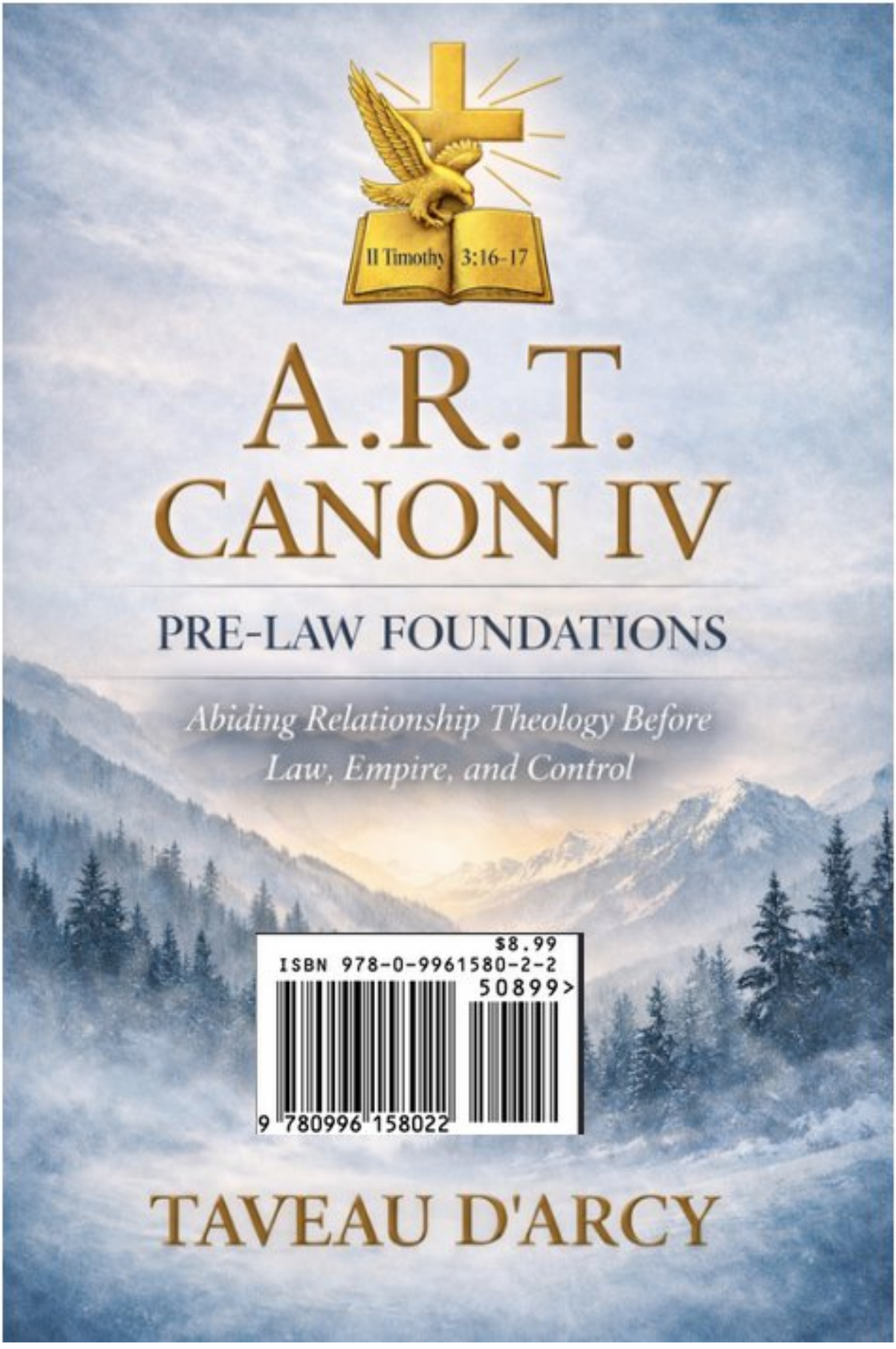


A.R.T. CANON IV

PRE-LAW FOUNDATIONS

Abiding Relationship Theology Before Law, Empire, and Control

$8.99
ISBN 978-0-9961580-2-2
50899>
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TAVEAU D'ARCY

A.R.T. CANON IV

PRE-LAW FOUNDATIONS

Number IV

Abiding Relationship Theology

Before Law, Empire, and Control

By Taveau D'Arcy



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Scripture quotations are taken from the King James Version (KJV) of the Holy Bible.

Printed in the United States of America.

Use of AI Declaration

This publication was developed with the assistance of artificial intelligence as a theological drafting, structural, and editorial support tool. All biblical interpretations, theological conclusions, historical analyses, ministry frameworks, and final editorial decisions are the sole responsibility of **Taveau D'Arcy**. Artificial intelligence was used to support clarity, organization, and language refinement only and does not replace human authorship, doctrinal accountability, or spiritual discernment.

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Author's Preface

This volume was written to address a question that quietly governs nearly every modern crisis in Christian leadership:

What existed before law, before hierarchy, before institutional authority, and before fear entered faith?

Scripture answers with remarkable clarity: **relationship came first.**

Before Sinai, before priesthood, before kingship, and before ecclesial systems, God governed His people relationally. Authority was entrusted, not imposed. Obedience flowed from intimacy, not coercion. Law was not the foundation of faith, but a later provision given because relationship had fractured.

Canon IV does not reject law, structure, or leadership. It restores them to their rightful theological order.

This work is written for pastors, teachers, leaders, as well as seeking lay as serious students of Scripture who desire to shepherd without harming, to govern without dominating, and to discern without accusing. It speaks to those who recognize that much contemporary ministry has drifted into transactional systems of control rather than abiding systems of care.

Abiding Relationship Theology (A.R.T.) is not a new doctrine. It is a recovery of the Church's original architecture.

This Canon traces that architecture from Eden, through fracture, through covenant distortion, and into Christ's restoration of relational authority.

My prayer is that this volume equips the Church to lead with courage, humility, and healing.

— **Taveau D'Arcy**

Introduction to Canon IV

Why Pre-Law Foundations Matter

Much contemporary Christian conflict centers on authority—who may lead, how power is exercised, how discernment functions, and how correction is administered. These debates often assume that hierarchy and domination are inherent to God's design.

Scripture does not support this assumption.

Before law, before institution, before empire, and before formal religious systems, God established direct relational governance with humanity. Eden reveals authority without domination, obedience without fear, and responsibility without coercion.

Law enters only after relationship fractures.

This Canon demonstrates that many of the Church's modern wounds—spiritual abuse, accusation cultures, authoritarian leadership, and fear-based ministry—are not expressions of biblical authority, but manifestations of post-Fall distortion.

Canon IV therefore provides the theological foundation for distinguishing:

A.R.T. Core Ministry — relational, restorative, and life-giving
Transactional Core Ministry — controlling, performance-driven, and fear-producing

This is not ideology. It is fruit.

The pages that follow trace authority as Scripture itself does: from relationship to regulation, and finally back to Christ, who restores governance through abiding union rather than coercive power.

The A.R.T. Canon Series

This volume is part of the Abiding Relationship Theology (A.R.T.) Canon, a multi-volume theological work devoted to recovering relational faith as the foundation of Christian life, leadership, and ministry.

- **Canon I** establishes the core framework of Abiding Relationship Theology.
- **Canon II** explores relational fracture and the rise of transactional faith.
- **Canon III** examines authority, leadership failure, and spiritual abuse within ministry systems.
- **Canon IV** traces A.R.T. back to its pre-law foundations, demonstrating that relationship with God precedes law, hierarchy, empire, and institutional control.

Together, the Canon presents a cohesive theological narrative that moves from original design, through fracture and distortion, toward restoration in Christ.

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A.R.T. CANON IV

Pre-Law Foundations

Abiding Relationship Theology Before Law, Empire, and Control

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Is Taveau Preaching Another Gospel in This?

A question that may arise for some readers is this: **What actually is** the

> **"Real" "Official" "Bible True" Very First Church Authentic Jesus Christ, Ministry "APOSTOLIC DOCTRINE?"**

And is Abiding Relationship Theology presenting "another gospel"?

Scripture is unequivocal:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."
(Galatians 1:8, KJV)

The answer is "no" **Abiding Relationship Theology** does not introduce a new gospel.
It restores and returns to more of the original one.

The gospel proclaimed in this Canon affirms without divisive modification, It teaches "cross body unity" in Ephesians 4 "humility and walking it out in the common doctrine and the fruit of a 'transformed trustworthy diverse community which "effects society "(which is now needed). Sister Taveau and **A.R.T. CORE** and **EORR Cross Body Unity Christian leader** servant leader now movement (opt in, no members , no club) is PRO the unique individual leader, lay or pure hearted seeker hearing about God, from God, via His Christian First Church in the Bible overcoming WORD but then taking up their cross and "**working out their own salvation"**

according to Apostle Paul Philippians 2:12. And we are ‘promoting” the preservation of the spirit of ongoing revelation and prophecy, the 5 fold offices in winsome Truth .

Digging out **John 16:13**

“when (and if) the spirit of truth has come he will guide you into all truth. He will not talk about himself, but will talk about things to come” non psychic, keep it pragmatic and also no apostolic white witchcraft or autocratic dogma, formulas

- The full deity and lordship of Jesus Christ
- The authority of the Holy Scriptures
- Salvation by grace through faith
- The necessity of repentance and transformation
- The atoning work of the Cross
- The bodily resurrection of Christ
- The present and coming Kingdom of God

What **A.R.T. in** Christian ministry specifically and repeatedly addresses is not the accepted religious passed down ‘traditions ,versions, bias, hearsay “ of what is renown as “the Christian faith gospel” but it’s the real Holy Scriptures of the fruit of the fellowship and ministry at large, and fruit of a, the community” along with admonishing and teaching on the collective, specific models which constitute the **governance of faith.**

Scripture itself testifies that law was added “because of transgressions” (Gal. 3:19), but that **relationship with God preceded codified system**s. Christ did not come to establish a new religion, but to restore communion (hence abiding in a relationship directly with God after having accepted His Son, Messiah Christ, by faith and continuing on in much prayer ,study, fellowship and trials “faith and patience.”

“I am the way, the truth, and the life…” (John 14:6)

Abiding Relationship Theology (Taveau D'Arcy's A.R.T.)therefore does not relax holiness, diminish obedience, or undermine authority. It is not about race, gender, or turf guarding. It re-orders most of these doctrines via training about "Real Relationship Respect," only hearing God in an **abiding relationship"** along with the many other real proper Bible leader foundations apart from unjust Law, Phariseeism, ministry bias control or ministry false religions, practices.

Paul's Christ centric, also transformed community, A.R.T. pure model is the exact one Holy Spirit opened up to Sister Taveau's past non profit **"The International Fellowship of Foundational Ministries"** 1990's (now apostolic business IFFM Mentoring)
"19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" Ephesians 2:19-21

Where transactional systems govern, performance replaces faith.
Where A.R.T. governs, obedience flows from abiding.

This is not another gospel.

It is the gospel of Jesus Christ, applied relationally rather than religious authoritarian, and ministry acute judgmentalism or by formula. We're seeking the genuine very first church prior to it becoming seen as wicked, harsh, sin spying plus materialistic.

Plus to note:

To reject domination is not to reject discipline.
To refuse coercion is not to refuse correction.
To protect conscience is not to abandon truth.

A.R.T. stands fully within historic, orthodox Christian faith.

Its distinction is not doctrinal novelty, but theological fidelity.

Chapter 1

How to Lead Like Jesus Without Hurting People

A.R.T. Non Controlling Theology Definitions

This chapter teaches one simple truth:

People are not projects ,a person's property, an indentured oppressed apostolic slave

Also : Jesus Viable Church is not a business.
Faith is not a good 'deal."

Leadership is not sent to "control." Nor is a senior office, elevated or low ,commanded by Creator God to "micromanage"'enforced church attendance, official membership or keep tabs on who is and who is not "submitted" to their own Christian views. control.

Jesus did not build His followers by making religious rules or 'must do" contracts.
He built them by being entirely led by the gentle Holy Spirit to make acquaintances..to begin a servant leader ,non pressure and non partisan "calm respectful ,open ended ...matter of fact , life relationship. No religious bells or whistles. No sly hope to 'gain another notch on their eternal reward belt." It was not bait and switch nor two faced, deceptive, 'evil demonic sinner " berating or (even emotionally) dishonest.

2. What Is a Transaction? (Very Simple)

A transaction means:

"I give you something so I can get something."

This is fine when you buy food or pay a bill.

But when it is used on people, it becomes:

“I will love you if you obey me.”

“I will accept you if you perform.”

“I will help you if you agree with me.”

That is called **Transactional Christianity.**

3. What Is A.R.T.?

A.R.T. means:

Abiding Relationship Theology.

It means:

“I stay connected to you, even when it is hard.”

“I do not trade kindness for control.”

“I walk with you, not over you.”

“ I respect and value you enough to let you hear from God for yourself..yet I will always “be here” in a abiding area fully respectful area relationships...in case you want to know more”

Jesus said, “Abide in me.”

That means, “Stay with me.”(hang out with me, in a ministry fellowship, coffee shop or in the private Psalm 91 ‘secret place “ of His abiding prayer, presence and/or Gethsemane Garden casual “apart” alone solitude.

4. What Is Ministry Gate keeping?

Restoring A.R.T. in the Body of Christ ought to restore trust and more confidence in christian leaders, mature lay.

Religious Tattle Tale Gatekeeping means:

One person or theological group decides who ‘is allowed’ and ‘who is not.’

In a church it looks like:

The leader sets him, her self up as 'top authority' ministry "door."

The leader decides who is "safe for the other people to relate to, to accept or who is not.

The leader , top leaders "thumbs up or thumbs down" decide WHOM they will approve of, back up, be their for, or accept also team respect as a perceived"member of their select group, private club or congregation or elite ministry inner circle. The mega, micro ministry gate keeping is also "turf guarding" as they have been through many wars and dysfunctional trying human persons before we ever arrived on their ministry and or cult like, fellowship property. This is alarming so hence we seek terms to address this on behalf of the United States new leader many expats, newbies, seekers from many foreign nations, different similar sects.

Transactional CORE = ministry wary gate keeping,exclusive, not inclusive, turf guarding and a 'dis-respecter of 'types, styles, looks of human individuals ..

A.R.T CORE fruit "non biased, accepted in the beloved, much like Torah law times "Gods Commanded Keep the Sabbath Blessings Isaiah 56:1-7
But in many USA conformist, specializing in worship, gifting speaking in tongues, apostolic prophecy, there is a rigid "false inquiring enabling also very troubling big authority non contrite "fruit" which this person describes as "disrespecter of TYPES of persons, meaning want to be viewed as exclusive, the top best and it's based on customs, mentoring, and passed day dark occult Mid Evil accusations (which we want to address in this big A.R.T. CANON IV.. t

Where as Peter informed the very first church "Do not mingle faith with the respecter of persons' this now massive eclectic yet grand and massively influential and amazing big group has a definite "dis-respecter of some kinds of God formed human beings " based on their group preference on male, female, old,very young, in their own style or not, the race, the vibe, body type, appearance, money and prophetic /talent big gifted. This is in their congregations also and is wide spread. It is also very unfriendly to we angels unaware, fellow ministers, strangers, the

lost and formal vs informal, and many will purposely target any who do not resemble their type of form, including the Isaiah 53 Christ portrait “very poor, odd, not upwardly mobile, too emotional, and I say this for the “least of these” (read again Isaiah 56:1-7 and Psalm 41)

Chosen reader, I want to instruct that this is only about THE LORD GOD and ETERNITY not them.

For Jesus said He is the Door. .which means.. they are NOT.

Jesus is the mature ministry Way, the Truth and the Life not any of them,

There is MORE to Loving, Knowing, being Called by Jesus Christ than all of that.
He is the author and finisher of each of our Faith not a Transaction CORE mammon centric, Business Minding Controller Gatekeeper

5. How Control Feels to a Person (Transaction Ministry/Relationship Fruit)

It feels like this:

- “I am only valued if I agree.”
- “I am only safe if I stay quiet.”
- “I am only loved if I perform.”
- “I am afraid to be honest.”

That is not care.
That is fear.

6. False Submission

False submission means:

You stop listening to God and only listen to people.

But the Bible says:

“Work out your own salvation.” (Philippians 2:12)

You belong to God first.

7. Jesus and the Pharisees

The Pharisees made many rules.

They watched people.

They judged people.

They shamed people.

Jesus said they put heavy loads on people’s backs.

That is not leadership.

8. Paul Changed

Before Jesus, Paul hurt people to protect religion.

After Jesus, he said:

“We do not control your faith. We help your joy.”
(2 Corinthians 1:24)

9. Church Rules That Hurt

These are not Bible laws:

- You must attend or you are sinful.
- You must give money or God is unhappy.
- You must stay here or you are disobedient.
- You must not leave or ask questions.

These are control rules.

10. What Bad Systems Produce

They produce:

- Tired people
- Afraid people
- Quiet people
- Hurt people

The church looks strong.

The people feel small.

11. What Good Leadership Looks Like

Good leaders:

- Protect people.
- Listen.
- Are kind.
- Allow questions.
- Restore gently.
- Do not shame.
- Do not control.

12. How We Meet People

Every person is:

A human God loves.

Every person has a story.

So we:

- Are kind.
- Are respectful.
- Are not pushy.
- Are not harsh.
- Are good neighbors.
- Show Christ.

13. The Simple Test

Ask this:

Do people feel safer with God, or more afraid of leaders?

If they feel afraid, the system is wrong.

If they feel safe, Christ is near.

14. The Heart of Canon IV

God does not grow His Church by fear.

He grows it by love.

That is A.R.T.

The Pure Hearted Author's Perspective

A.R.T. Personified "At the Subculture Grass Roots"

How I Meet People (Across All Styles, Ages, Race, Beliefs, Choices, Politics, Traditions)

When I meet someone, I do not meet a Catholic, a Baptist, a Charismatic, or a Methodist. I meet a person.

I believe every person is a human being that God formed, and that God loves and has called. Every person carries a private/ perhaps a ministry backstory. Some grew up in peace. Some grew up in fear. Some were treated gently. Some were treated harshly. Some were helped by religion. Some were hurt by it. Many younger people have never met a simple, kind, honest Christian. They have only seen religion on television, online, or in arguments.

That is how I really think when I see some famous Hollywood actor or over the top rock star accept their award dressed in a red devil suit, like a few years back. My first thought "I wonder if his /her/their Mother was religious and beating him over the head about the Bible, going to a religious church. Or maybe the "Good Christian" bad mouthing neighbor. So do not ever think bad about any style, age, race, look or politics, false religion, believes or sexual orientation: I just think of "me" and wonder if they too had possibly been argued with, put down, repeatedly demeaned ,disrespected, violently accused, perhaps molested, often raped or immaturely talked down by their "Christian "pastor leader father..or mother. And I take it upon my self 'to not be that way' to any other..even if they have been raise well bred or in stark backwoods uneducated or not.

Abiding Faith movement (which I call our Cross Body Unity non prosperity appreciative version of it) has an endearing life long term which I never once cease to practice. It is like Apostle Paul who stated "I determined not to know anything about anyone except Christ in them crucified" And word of faith (TD Abiding Faith) phrase "our holy faith is not moved by what we see, feel, hear: it's only moved by the Word of God and the inward witness of the Holy Spirit."

So hence I honor and respect and value the past down many historical sainted authentic pastor, parent spiritual "Fathers and Mothers" (all races, particular denominations and non denominations) as 'each contributing to this last days Christian high End Times call

So I do not rush them. I do not preach at them. I do not try to win. At the very least I try to resemble and to genuinely, honestly be an approachable but friendly good neighbor.

It's like a Paul in Acts 17 "seen in the synogue and the marketplace..with whomever came by. " I speak from this office viewpoint. And while out 'there" I fully enjoy myself but also speak calmly, respectfully, and without accusation. I am not loud. I am not pushy. I do not use politics. I do not use pressure. I listen first. I allow them to speak. I honor their story. But I also have my mind made up "do not compromise or weaken Jesus call" however I note that one may do that with quiet humility and genuine "other centered " ongoing respect.

Reason? Because most people today (many youth –mature adults) have already heard too much and witnessed too much. As it's not about "just the words" but Jesus heart and Holy Spirit's direct timing. I like to remind servant leader persons of His A.R.T. "Christ's public ministry and in private, family, with people Abiding James 3:17 enduring Fruit which is WHY A.R.T. and EORR Cross Body Unity ministry move imparts and equips and encourages "non biased true fruit. And it's the unspoken or outspoken peaceful wisdom that comes from above.

Purpose for Leadership Training A.R.T. in terms of society, neighborhood, family, spouse, wise children , 5 fold office senior ,rising would be ministry, pastors, bishops: all oftheir members....all kinds of 'saved born again, Bible believing" genuine "we are Christians"... Reason..for what the USA, seeming European, Asia, Africa 'Pop culture leader /lay widely effected.. " ..What they (the common grass roots people, leaders, followers,young –grandpa, TV celebrities, and many other cute and acclaimed many diverse subcultures ..who are made up by 'strong or lame unique individuals with a private backstory"... have not always seen is the precious Jesus fruit.

Diversely and foreign nations, home born...A.R.T. Theology Heart Motive is THIS: ..I want them to see Christ through kindness, respect, and patience. This is A.R.T. in real life.

Chapter 2

Eden CORE Culture Before the Adamic Fall

It's a God (Authority) Pure Relationship Before the Rules and Regulations

1. The Foundational Question

Every system of Christian authority ultimately answers one question:

Did God design faith to be governed first by law, or first by relationship?

Modern theology often begins at Sinai.
Scripture begins in Eden.

Before there is Torah, before priesthood, before covenantal legislation, and before institutional structure, God establishes direct relational governance with humanity.

"And the LORD God commanded the man…"*(Genesis 2:16, KJV)*

This single sentence is one of the most theologically important lines in all of Scripture. It demonstrates that moral authority exists before codified law, and that divine instruction originally flows through relationship rather than regulation.

2. The Nature of God's First Command

The Hebrew verb used here is:

צָוָה (tsāvāh) — to charge, appoint, entrust.

This is not the language of coercion. It is the language of stewardship. God is not issuing legislation; He is entrusting responsibility.

The command is not abstract. It is relational, personal, and direct.

Adam does not receive a legal code.

He receives the word of God.

This establishes a critical A.R.T. principle:

Authority is relational before it is institutional.

3. Relationship as the First Government

In Genesis 1–2, several realities exist without law:

- moral clarity
- accountability
- responsibility
- authority
- obedience
- consequence

What does not yet exist?

- a priesthood
- a sacrificial system
- written law
- judicial structure

Yet righteousness functions fully, because relationship with God is unbroken.

This demonstrates that law is not the foundation of morality.

Relationship is.

Paul later confirms this:

"Wherefore then serveth the law? It was added because of transgressions"*(Galatians 3:19, KJV)*

Law is a response to fracture, not God's original design.

4. Order of Responsibility, Not Worth

Genesis 2:16–17 precedes the formation of Eve (Gen. 2:21–22). This is not a statement of superiority, but of accountability order.

Adam is the first steward of God's command.

Leadership in Scripture always carries heavier moral weight, not higher personal value.

This is why later Scripture consistently corrects leaders more severely than followers (James 3:1).

A.R.T. Insight:

Responsibility, caring relationship precedes healthy safe authority.

5. Edenic Authority vs. Post-Fall Power

In Eden, authority is exercised through:

- obedience
- trust
- transparency
- relational alignment

There is no domination, no fear, no coercion, and no surveillance.

Power does not yet exist.

Power only appears when relationship is lost.

This is why Genesis 3 introduces the language of hiding, fear, and control — but Genesis 1–2 does not.

6. Theological Implications for Leadership

All later ministry failures trace back to this original distortion:

When relationship with God is no longer primary, authority becomes positional, and leadership becomes transactional.

Systems begin to replace intimacy.
Control replaces trust.
Performance replaces obedience.
Image replaces integrity.

This is not modern.
It is Adamic.

7. Christ as the Restoration of Edenic Governance

Jesus does not introduce a new form of religion.
He restores the original one.

"The Son can do nothing of himself…"*(John 5:19, KJV)*

This is Edenic leadership: authority flowing from abiding relationship.

John 15's **μένω (menō)** — abide — is not mystical abstraction. It is functional governance.

Christ governs by union, not by force.

8. Canon Conclusion

Genesis 2 establishes the theological bedrock of A.R.T.:

- God governs through relationship.
- Authority is entrusted, not imposed.
- Obedience flows from intimacy.
- Law is not primary — relationship is.

Everything that follows in Scripture must be interpreted through this lens.

Where relationship abides, law serves.

Where relationship fractures, law dominates.

This is the beginning of all theology.

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Chapter 3

Eden: A.R.T. Relational Authority Before The Need for Law

1. Theological Orientation: Why Garden of Eden A.R.T. Matters

Genesis 1–2 does not begin with law, command structure, or hierarchy.

It begins with **relationship.**

This is not incidental. It is foundational.

Before there is prohibition, there is communion.

Before there is responsibility, there is fellowship.

Before there is governance, there is presence.

The Hebrew narrative establishes that authority in God's economy is **derivative**, not autonomous.

God governs by **relational indwelling**, not external compulsion.

2. Image and Likeness as Relational Capacity

"Let us make man in our image, after our likeness…" (Genesis 1:26, KJV)

The Hebrew **צֶלֶם (tselem)** and **דְּמוּת (demûth)** do not merely describe function; they describe **capacity for communion.**

Humanity is created with the ability to know God, respond to God, and govern creation under God.

Authority flows from relationship, not position.

3. The First Command as Trust, Not Law

“And the LORD God commanded the man…” (Genesis 2:16)

The verb **צָוָה (tsāvāh)** carries the sense of entrusting, charging, relational responsibility — not juridical legislation.

This is a covenantal trust, not a legal code.

4. Adam’s Role: Responsibility Before Hierarchy

Adam receives the word first, not to dominate, but to steward.

Headship here is accountability, not control.

When this responsibility is abandoned, authority collapses.

5. Edenic Authority Defined

Eden reveals:

- no coercion
- no domination
- no fear
- no accusation
- no hierarchy of worth

Authority exists as **shared stewardship under God.**

6. Christological Trajectory

Jesus later restores this model:

“The Son can do nothing of himself…” (John 5:19)

Christ embodies Edenic authority: relational, submitted, life-giving.

7. Canon Conclusion

Before law, before empire, before religion — there was relationship.

This is the beginning of A.R.T.

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Chapter 4

The Fall: From A.R.T Relationship to Transaction to Ruin

1. The Nature of the Fall

Genesis 3 is not merely a story of disobedience.

It is the first **governance collapse.**

The serpent does not begin by denying God's existence.

He questions God's relational integrity.

"Yea, hath God said…?" ***(Genesis 3:1, KJV)***

The invitation is not simply to eat, but to **self-govern.**

"Ye shall be as gods, knowing good and evil." ***(Genesis 3:5, KJV)***

The Hebrew **יָדַע (yāda')** here denotes autonomous moral determination — knowledge detached from trust.

This is the birth of Transaction Core authority.

2. Fear and Concealment

"And they hid themselves…" ***(Genesis 3:8, KJV)***

The verb **חָבָא (ḥābā')** indicates relational withdrawal, not physical hiding alone.

Fear enters.

Transparency ends.

Self-protection replaces trust.

3. Accusation as the New Language

Adam's response:

"The woman whom thou gavest me…"*(Genesis 3:12, KJV)*

Leadership shifts from responsibility to blame.

This is the first act of spiritual accusation.

4. Domination as Distortion

"…and he shall rule over thee."*(Genesis 3:16, KJV)*

The Hebrew **מָשַׁל (māshal)** — to dominate, govern by force.

Not prescription, but diagnosis. A certain curse until Jesus came.

5. Christological Reversal

Where Adam chose transaction, Christ chose obedience.

Where Adam hid, Christ revealed.

Where Adam accused, Christ interceded.

6. A.R.T. Canon Conclusion

The Fall is the loss of relational governance and the rise of control.

This is the root of all abusive authority.

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Chapter 5

The Birth of Accusation

Cain and Abel: Worship, Faith, and the Birth of Accusation

1.Worship Before the Fall: Relationship Before Duty

Before worship was an act, it was a **posture.**

In Eden, worship is never commanded.

It is never regulated.

It is never measured.

There is no altar, no sacrifice, no liturgy, no performance, and no hierarchy.

Yet God walks with humanity.

This reveals a primary theological truth:

Worship precedes system. Relationship precedes ritual.

The first human vocation was not service, but communion.

Adam and Eve are not presented as religious functionaries.

They are presented as relational stewards, living in unhindered fellowship with God.

Their obedience is not transactional.

It is responsive.

There is no evidence in the Genesis text that God required activity to secure presence.

Presence was the gift, not the reward.

In A.R.T. terms, Edenic worship is **abiding, not earning.**

The Hebrew narrative emphasizes "**walking" (** הָלַךְ *halak*) rather than "working" as the primary mode of divine–human interaction. God moves with humanity. Humanity lives before God. This is worship.

Only after the Fall does worship become accusative, a person's talent minded,unyielding and strong willed, ambitions, gain-seeking and Self-Centric "Transactional" and material focused ..or disrespectful

Only after death, the brokenness and family, life, human race fracture does sacrifice become necessary.

Only after the carnal world, human flesh and the devil does our pride, ambition, and fear enter the human heart . Then the desire to please many others, to show off our gift and many talents, to give our offerings under pressure or to be lauded in the sight of man.

A.R.T. CORE in God's worship gets attacked by the many real levels of carnal mixture ,false religion and entertainment big salary and seeming success, however it it the A.R.T. leaving God's House and Transaction Core eagerly displacing it

When the place of Eden rest and calm dwell upon God's men and women, in each of His Houses, we point to the first spirit of worship..

No transactions, apostle commands, no priorities to "perform" or fit any others qualifications, That came in later with the Transaction, barter, seek leverage in God's First Love Hallowed House.

There's always a war going on .

Rigid, religious pressure many jobs and responsibilities and no time off to think

'The tyranny of the urgent" is what famous author Oswald Chambers said in his meaty classic devotional **"My Utmost for His Highest"**

Blind Duty is a response to loss of A.R.T. relationship quality often due to no space to breath. Let's take time for more self introspection and rethinking our top priorities.
At the ministry , family ,marriage big CORE is dwelling in an Abiding Relationship (calm, destressed, not offended) is the Organic Original Garden's original design.

When due worship is reduced to function, output, or spiritual labor, it ceases to be worship and becomes transaction.

The tragedy of much modern religion is that it teaches people to "work for God" before it teaches them to "walk with God."

ART CORE Term "abide" "relate" ..slang: " Hang out with God" (Enoch like in Genesis 5 "*he walked and talked with God"* .(relationally, not expecting anything back, which is PURE A.R.T. in motion)

But Scripture begins the opposite way.

True A.R.T. Core Genuine Worship is not what WE do *for* God.
It is who we are *with* God.

This is the foundation of **Abiding in A.R.T. Abiding Relationship Theology.**

2. The Garden as Abiding Before the Fall

Genesis does not introduce God as a distant sovereign, but as a present Companion.

"And they heard the voice of the LORD God walking in the garden in the cool of the day…" (Gen. 3:8)

This verse is often read only after the Fall, yet it reveals the **normative rhythm** of Eden before the rupture occurred.

The Hebrew verb הָלַךְ(*halak*) — "to walk" — signifies habitual movement, not an emergency visit. God's presence is not occasional. It is relationally patterned.

The Garden is not a workplace where humans perform for God.
It is a relational environment where life is lived *with* God.

Before sin, there is no hiding.
Before fear, there is no striving.
Before law, there is no management of behavior.

There is **abiding.**

Abiding is not inactivity. Adam is given stewardship.
But stewardship flows from union, not from anxiety.

Work is not a transaction for favor.
It is the fruit of relationship.

This is why Abiding Relationship Theology insists that:

- Identity precedes obedience.
- Presence precedes performance.
- Communion precedes command.

Only after Genesis 3 do we see distance, shame, self-justification, and control enter the human–divine relationship.

Only after the Fall does authority become distorted into dominance, and obedience become pressured rather than relational.

Therefore, Eden is not merely a creation story.
It is a **theology of how God intended to be known.**

Any model of leadership, worship, or ministry that does not begin with this Garden pattern is already post-Fall in its assumptions.

The Church does not move forward by becoming more efficient.
It is healed by returning to abiding.

This is the original architecture of the Kingdom.

Worship After the Fall

Genesis 4 records the first theological act after Eden: worship.

Both brothers come before God.
Both bring offerings.

But Scripture reveals that worship is not evaluated by activity, but by **relationship.**

3.The Offering as Theology

The Hebrew term **מִנְחָה (minḥāh)** denotes tribute.

Cain's theology assumes that performance secures favor.

Abel's offering, however, is interpreted by Scripture:

"By faith Abel offered…"*(Hebrews 11:4, KJV)*

Faith, not function, is the difference.

4. Divine Evaluation

"The LORD had respect unto Abel and to his offering."*(Genesis 4:4, KJV)*

Person before product.
Relationship before ritual.

5. Religious Anger

Cain's wrath is theological protest.

Transactional religion becomes hostile when outcomes cannot be controlled.

6. Sin as Predatory Governance

"Sin lieth at the door…"*(Genesis 4:7, KJV)*

רָבַץ (rāvaṣ) — crouching predator.

Unrepented resentment becomes ruling power.

7. The First Elimination of the Righteous

Cain removes the witness.

Accusation, when unchecked, moves toward destruction.

8. A.R.T. Canon Conclusion

Cain is religion without abiding.

This is the seed of all false authority.

Note: Pre Genesis 3 and the Fall, the organic Garden of Eden also Full Life was originally designed by the Loving God as **A.R.T. CORE***

* (modern day youthful word'Core" means 'the subculture:)

Henceforth, teaching from now on may often use A.R.T. CORE and TRANACTION CORE for that is the culture we are in.

Chapter 6

Cain's Transaction CORE Spreads to Wide Culture

The Institutionalization of Transactional Authority

Both Ministry-Life- Field CORE Teaching Subcultures Bible Explained

Making A Point: Use of the Term "CORE" in This Canon

In contemporary American culture, "CORE" is often used by younger generations to describe subcultures that seek **belonging, identity, creative expression, and family-like community** without the weight of religious manipulation or social shaming.

These CORE "subcultures" relating to various themes, and activities. Most CORE (cultures) are youthful and not primarily rebellious. Just want "escape."

On the Term "CORE" in This Canon

In contemporary American culture, "CORE" is often used by younger generations to describe subcultures that seek **belonging, identity, creative expression, and family-like community** without the weight of religious manipulation or social shaming.

These **CORE cultures a**re not primarily rebellious.
They are relationally mostly hungry.

They want connection without coercion.
They want meaning without domination.
They want expression without fear.

This Canon uses the term intentionally: A.R.T. CORE as it's youthful, modern, current, counter-cultural.

A.R.T. CORE names the future Church — a people formed by **abiding relationship, safety, dignity, and truth.**

TRANSACTION CORE names the ancient spirits of the fallen world system distortion — systems that organize around **power, performance, control, and profit.**

These words may be youthful.
The issue is big and ancient.

And the gospel of Christ speaks directly to it.

The author personally submits to each astute reader that these are mostly relationship plus communities which are active and seeking. primarily many celebratory, happy, based on music, fun,skill, and yet discontented with life, or religious "keep up with the Jones's" hip tradition.. Many value finding their fulfillment joy, also companionship amongst a quasi fellowship of like minds and friends who (like many or most of us) want to escape mentally or by other means, from life, tension and pressure. EDM raves too! (joyful powerful worship replacement)

But you need to know that some present CORES are dark and wicked... so we won' t go there in this, but the internet is filled with assessed as " many.
Basically its a secular, worldly choice and instead of ministry **Hebrews 10:25, Ephesians 4**

However, each of these "Cores" are like many reader leaders, individual human persons who also want connection without coercion.
Meaning without domination. An escape from family drama, real life, their many short coming yet now, (apart from) an Saved, religious requirements or Christian faith..

As each of us value, want, and need the freedom from control and a place to experience life expression without fear.

This Canon uses the term intentionally.

A.R.T. CORE names the future Church — a people formed by **abiding relationship, safety, dignity, and truth.**

TRANSACTION CORE names the ancient distortion — systems that organize around **power, performance, control, and profit.**

The word may be youthful.
The issue is as ancient as life and bonding is itself.

And the gospel of Christ speaks directly to it.

Point: The Spread of Life Forms of Transactional CORE Subculture

Framing Note (A.R.T. CORE vs. Transaction CORE)

Before Genesis 3, the Garden is A.R.T. CORE —
life governed by **abiding relationship with God.**

After the Fall, Transaction CORE emerges —
life governed by **performance, control, and exchange.**

Cain is the first visible bridge between the two.

1. Sin in Secret Does Not Always Remain in Private

Point: Genesis 4–6 shows that sin does not remain an internal moral failure. It becomes **structural.**
After Cain, violence, pride, and self-rule move from the heart into society.

The Hebrew narrative moves quickly from *individual transgression* to *cultural formation*.
What begins as rebellion becomes *normative authority*.

Point: Cain is not just one bad man.

Cain is the beginning of a bad system.

When wrongdoing is not healed, it organizes.

2. Cain: Worship Without Relationship (Genesis 4:3–8)

Cain's offering is not rejected because of form, but because of posture.
The text shows no relational alignment, only transaction: "I give, therefore I am accepted."

This is the first religious exchange system.

Also, Cain did something religious.(an act, a form)

However he did not truly walk with God.

That is T**ransactional Christianity** in seed form.

3. Lamech: Violence as Identity (Genesis 4:23)

"I **have slain a man to my wounding…" (KJV)**

- Lamech's boast reflects the institutionalization of domination. Power is no longer regretted; it is celebrated.

This is proto-empire and also currently:

- Lamech is proud of being dangerous.
- Control becomes a virtue.
  Fear becomes authority.

4. The Rise of Hierarchical Control

Human society now prizes:

• Dominance
• Fear-based order

• Lineage authority

• Self-exalting leadership

. **Relationship is displaced by power.**

People stop asking, “Is this right?”

They start asking, “Who is in charge?”

5. God’s Relational Counter-Witness (Genesis 5:24)

“And Enoch walked with God…”

Point:“Walked” (הָלַךְ *halak*) denotes habitual relational presence. Even in violent culture, A.R.T. remains possible.

Valuable Point: God still walks with people who want relationship, not control.

6. Christ’s Diagnosis (Luke 22:25–26)

“The kings of the Gentiles exercise lordship…”

Point: Jesus identifies domination as pagan governance, not Kingdom authority.

Point: Jesus says plainly:

“This is not how My Kingdom works.”

7. A.R.T. vs Transactional Fruit

A.R.T. Authority	Transactional Authority
Builds people	Uses people
Heals conscience	Suppresses conscience
Produces freedom	Produces fear
Serves	Controls
Values relationship	Values leverage and money

8. A.R.T. Canon Conclusion

Point: Transactional authority institutionalizes sin.

A.R.T. preserves life.

Point: What Cain began, culture then adopted and now has much skill in (perfected.0

What Christ restores, A.R.T. protects.

Chapter 7

Pre Transaction CORE Fruits of Worship

Worship of God being not required rules, music, but offerings, money

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Framing Thesis

Genesis 4 reveals that religion can exist without relationship, and that this is the birthplace of transactional faith.

Here, worship is no longer the fruit of abiding.
It becomes an attempt to manage God.

This is the first fracture of spiritual authority.

Cain's Offering and the Illusion of Exchange (Genesis 4:3–7)

Point: The Hebrew term for offering, מִנְחָה (*minḥāh*), designates a gift presented to a superior. The text does not critique the object offered, but the relational posture of the giver. Cain's act is functional, not filial.

Hebrews 11:4 later clarifies that **Abel's offering is "by faith,"** that is, by relational trust rather than religious transaction.

Point: Cain brings something to God, but he does not walk with God. He has business transactional pride in his indeed great, achievement..through works

However his brother Able, walks and fellowships with the Most High God (in prayer or not sure) and selflessly, albeit with humility, respectfully offers his choice offering to God.

It appears Cain loves and.respects God yet in his own way ..He also appears to know the Lord (meaning 'about Him perhaps) but not in a deep intimate caring way, like his brother Able. Apparently the hard working Caine does not value or care enough about relating to the Lord to " abide" and therefore Cain does not seek or realize the deep heart and care about the 'mind of the Lord" about sacrificial offerings, yet Able his brother, does.

Its the abiding, fellowship and humble realizing who the Lord is and evaluating what HE is about and what HE truly communicates with YOU specifically. (that is what I mean)

This is Transactional long suffering wealth and religion but also ministry and Christianity in its earliest and continuing grassroots form:

"I give. You owe me."

" I give to get"(quoting scripture minus hearing God talk to them to do that)

"The prophet said "I won't stop the meeting until 300 people have given $50.00'

"I followed the training recipe to sow a seed, but I never really heard Father's Holy Spirit tell me to."

NOTE this is not attacking this active word of faith/prosperity ministry move.. or any brand or denominational or any prophetic movement... as a whole. Yet, this is to balance, call attention to and maturely evaluate this historical accepted giving training. And evaluate all of this as the author endorsing new heightened grass roots perspective via this (more objective) leader fine tuning. The only purpose that these may be coming upon the Very Last of the End of Days...and many have been taught "do whatever the top preacher says..

....where as Jesus Christ said John 5 " **I never do or say anything unless I first see or hear my Father say to do that"**

It ties in with Psalm 127:1 'Unless the Lord builds the house, those who labor labor in vain." (same Christ in John 5 principle applies)

Anger as the By Product,

A Non Winsome Familiar Fruit of Transaction CORE in frantic busy, anscious uptight people, in ministry, holy marriage , achievement,business and life

Point; Cain's anger exposes the internal logic of transactional religion. When acceptance is expected as payment, disappointment becomes rage. God's warning in Genesis 4:7 reveals that mastery, not repentance, now governs Cain's soul.

Point: When faith is a bargain, unanswered expectations feel like betrayal.

Transactional religion becomes angry when God cannot be controlled.

From A.R.T. Valued Relationships Turn VS Transaction CORE

Motives in Worship (not worship music, rather mean as acts of devotion, attendance, offerings) And Tend toward Violence

1. The Cain Able movement from altar to murder is not accidental. It is a demonic ploy. Here is why: A confused or impure heart that cannot either accept perceive or receive Christ's pure correction will eventually put into place mindsets, mechanisms and hard core practices, which remove any obstacles to them getting what they want.

Sin organizes itself through accruing, assembling more power.

2. When people become barriers to our spiritual, life success, we begin to justify harming them.

This is how religion becomes dangerous.

The Cultural Spread of Cain (Genesis 4–6)

1. Cain's pattern does not remain private. It becomes cultural. Authority shifts from relational stewardship to hierarchical dominance.

2. What begins in one person becomes a system.

Unhealed distortion always organizes.

God's Relational Counter-Witness

"And Enoch walked with God…" (Genesis 5:24)

1. The verb הָלַךְ(*halak*) indicates habitual relational presence. Even in violent culture, A.R.T. remains possible.

2. God still chooses relationship over control.

A.R.T. vs. Transactional Fruit

A.R.T.	Transactional
Abiding trust	Religious bargaining
Correction that restores	Correction that crushes
People valued	People used
Authority that serves	Power that dominates
Freedom increases	Fear increases

A.R.T. Canon Conclusion

Transactional authority institutionalizes a hardened accusing, even murderous, material culture. A.R.T. preserves life on a higher realm Life and pure fruit in many relationships.

What Cain nature is in charges we see what we have in ministry society and accusing family plus the world system toying Babylon, which produces death.

Christ restores, He allows us to ‘overcome” and as we self govern and abide closely with Him and His Bible word, He guards,guides, and governs up..not in autonomy, but with relationship respect.

Chapter 8

Abraham, Sarah's A.R.T. and Modern Conflict

How Transactional Family Systems Become National Conflict Gen 6

Subculture Middle East Abraham and Sarah

Relational with God — Yet Transactional Under Pressure

Scripture presents Abraham and Sarah as genuinely relational with God and faithful to one another. Their failure is not unbelief, but **misordered allegiance.**

As in Eden, where Adam listened to Eve rather than God (Gen. 3:17), Abraham listens to Sarah rather than the Lord (Gen. 16:2).

This is not marital loyalty.
It is covenant displacement.

The covenant is no longer stewarded by obedience to God, but managed by relational pressure.

This is the precise moment where **A.R.T. is replaced by Transaction.**

Sarah later acknowledges the distortion (Gen. 16:5), revealing that the system she initiated now harms her as well.

Jealousy, rivalry, and anger are not incidental emotions.
They are the fruit of transactional governance.

Abraham's repeated compliance demonstrates passive authority — the same pattern later seen in Eli.

Thus, relational faith with God does not prevent relational failure with people if authority is not rightly ordered.

Accessible Reader Layer

Abraham and Sarah truly loved God.
They also truly loved each other.

But under pressure, Abraham chose to please his wife instead of obeying God — just as Adam once did.

That choice changed everything.

What began as a "solution" became a wound.

Sarah later regrets the idea.
She becomes jealous and angry.

Abraham, instead of healing the system, goes along with it again.

And eventually, the mother and the baby are pushed out into the desert.

This is what Transaction does:

It looks practical at first.
It becomes painful later.
And it always costs the vulnerable.

God's Relational Intervention

God does not endorse the system.
He enters the suffering.

He sends His angel to Hagar.

He sees her.

He speaks to her.

He provides for her child.

This is A.R.T. in action:

God honors relationship where people have discarded it.

Governing Thesis

Genesis presents Abraham not only as a man of faith, but as the father of a relational system whose distortions have shaped world history.

What failed in his household did not disappear.

It multiplied.

The modern Middle East is not only a political problem.

It is the long fruit of transactional family governance replacing covenant relationship.

1. Covenant Was Relational Before It Was Biological

1.God's promise to Abraham (Gen. 12:1–3; 15:6) is grounded in *emunah* (faithful trust), not in reproductive strategy. The covenant is sustained by relationship, not by production.

When the promise is reduced to outcome, covenant becomes contract.

2. God did not need Abraham to manage the promise.

He needed Abraham to trust Him.

2. Sarah's Transaction: Fear-Based Authority (Genesis 16)

1.Sarah's directive ("Go in unto my maid") represents a shift from covenantal trust to coercive problem-solving. Hagar becomes a means to secure identity and legacy.

This is not faith.

It is anxiety institutionalized.

2. A woman becomes a tool.

A womb becomes a strategy.

A promise becomes a project.

3. Abraham's Passive Compliance

1.Abraham's silence authorizes the system. Authority abdicated becomes authority abused.

2. Not stopping harm is not neutral.

It is participation.

4. Ishmael and Isaac: Identity Formed in Transaction

1.The sons are not merely siblings. They are products of two different relational economies:

• Ishmael — born into transaction

• Isaac — born into promise

This is not favoritism. It is formation.

2.Two boys grow up learning two different ways of surviving.

One by control.

One by trust.

5. Generational Transmission (Genesis 21)

1.Expulsion rather than reconciliation becomes the family's conflict strategy. Separation replaces healing.

This becomes a template for ethnic and national rivalry.

2. What a family refuses to heal, history must manage.

6. From Household to the Middle East

1. Biblical theology traces how fear-based covenant distortion becomes tribal competition, political identity, and war.

Genesis 6 names the result: “the earth was filled with violence.”

Structure follows spirit.

2. This is why the Middle East is not only about land.

It is about identity wounds that were never healed.

7. A.R.T. vs Transactional Family Systems

A.R.T.	Transactional
Covenant trust	Fear-based control
People valued	People used
Healing pursued	Conflict managed
Identity secure	Identity competitive
Peace multiplies	War multiplies

8. Christ’s Correction of Nations

1.Ephesians 2:14–16 presents Christ as the healer of relational hostility, not merely personal sin.

2 .Jesus heals families so He can heal peoples.

A.R.T. Canon Conclusion

What began in Abraham’s house did not end there: it continues now “Middle East conflict”

Transactional family systems create nations of conflict.

Abiding Relationship Theology restores nations by restoring relationship.

Chapter 9

Miriam; A.R.T. and Female Correction Without Being Reviled, Accused or Cancelled

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Governing Thesis

Miriam shows us that **true authority can correct without destroying, and confront without silencing.**

Where Transactional systems punish, isolate, and shame,
A.R.T. restores, protects dignity, and preserves calling.

1. Miriam's Place in Covenant Leadership (Numbers 12)

1. Miriam is not a peripheral figure. She is called a prophetess (Exod. 15:20) and functions as a recognized leader alongside Moses and Aaron (Micah 6:4). Her authority is covenantal, not incidental.

2.Miriam is not "just a sister."

She is a leader.
She is a prophet.
She is a public voice in Israel.

2. The Conflict: Voice Without Submission to God's Order

1. Numbers 12 records a challenge to Moses' unique mediatorial role. The issue is not Miriam's gift, but the posture of her authority. Correction is necessary.

Accessible Reader Layer

Miriam is wrong here.

But being wrong is not the same as being worthless.

3. God's Correction Is Direct — Not Discarding

1.The Lord confronts Miriam publicly, yet does not revoke her calling. The discipline (leprosy) is temporary, not terminal. Restoration is assumed.

2.God corrects her — but He does not erase her.

That matters.

4. God's Correction of a Female in a Patriarchal Culture

1. It is theologically significant that God confronts Miriam directly in a deeply patriarchal society.

In such a culture, public correction of a woman could easily become erasure. Yet God does not delegate this to male authority alone. He speaks Himself.

This reveals two truths:

1. Miriam's authority is real.
2. Her accountability is real.

The severity of the discipline reflects not personal hostility, but national responsibility. Miriam's leadership position meant that her error, if uncorrected, would destabilize the entire covenant community.

Thus, God's correction is not oppressive.
It is protective.

It guards the order, health, and spiritual direction of the nation.

2. God does not ignore Miriam because she is a woman.

He also does not crush her because she is one. God is not a misogynist nor earthly Levitical patriarch

And the Father God takes her seriously.

And because her influence matters, the correction must be clear.

This is not harshness.

It is love with responsibility.

5. The Intercession of Relationship (Numbers 12:13–15)

1 Moses' intercession and the community's waiting reveal that covenant authority is restorative, not punitive.

2. The whole camp stops so one woman can be healed.

That is A.R.T.

6. A.R.T. vs Transactional Authority

A.R.T.	Transactional
Corrects to restore	Punishes to silence
Preserves dignity	Uses shame
Values the person	Discards the person
Protects calling	Removes calling
Seeks healing	Seeks control

7. Modern Ministry Application

Transactional systems treat failure as disqualification. A.R.T. treats failure as a moment

In many churches, one mistake ends a ministry.

That is not biblical authority.

That is biased tradition and passed down religious spirit with false doctrine, fear.

8. A.R.T. Canon Conclusion

Miriam teaches the Church:

Correction without relationship becomes abuse.

Relationship without correction becomes disorder.

A.R.T. holds both.

Chapter 10

Eli: Passive Power And Transactional Authority

“Eli’s coming..hide your hearts now..”

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Framing Thesis

Not all abusive systems are built by aggressive leaders.

Some are sustained by passive ones.

Eli represents authority that refuses responsibility.

Where leadership will not confront wrongdoing, wrongdoing becomes normalized.

This is Transactional leadership by neglect.

Eli’s Failure of Governance (1 Samuel 2–3)

1. Eli is high priest, yet he restrains neither behavior nor consequence. Scripture states plainly that he “honored his sons above the LORD” (1 Sam. 2:29). The Hebrew implies weight and preference. Authority is surrendered to relationship convenience.

2. Eli loved peace more than truth.

So abuse continued. Many were lost and grew desperate. Rumors circled the wide area. Respect for God’s Office Ministry turned into gossip fodder.

Silence became permission.

Passive Authority Is Still Authority

1. Failure to govern is itself a form of governance. In A.R.T., authority is relational stewardship; in Transactional systems, authority is positional preservation.

2. Not stopping harm is not neutral.

It is choosing the system over the people.

The Cost to the Vulnerable

1.The victims in Eli's house are unnamed, but the damage is covenantal. God's judgment falls not only on action, but on tolerated injustice.

2. When leaders do nothing, wounded people pay the price.

A.R.T. vs. Transactional Authority

A.R.T.	Transactional
Confronts to heal	Avoids to preserve
Protects the weak	Protects the structure
Governs relationally	Governs positionally
Values integrity	Values stability at any cost

Christological A.R.T. Core Correction

"My Father worketh hitherto, and I work." (John 5:17)

1.Christ models active, responsible authority that restores order without domination.

2. Jesus does not look away from harm.

He heals it. Helped the woman caught in adultery from being stoned by the Pharisees.

A.R.T. Canon Conclusion

Passive leadership is not safe leadership.

A.R.T. requires courage.

Silence is never neutral.

II .Weak, Passive, Accepting Impure Oversight Authority

1. Why Eli Matters Theologically

Eli is often treated as a background figure in Samuel's story. In truth, Eli represents one of Scripture's clearest portraits of spiritual authority that refuses to govern.

This is not tyranny.
It is abdication.

And abdication is as destructive as domination.

"His sons made themselves vile, and he restrained them not."
(1 Samuel 3:13, KJV)

The text does not accuse Eli of the acts.
It accuses him of allowing them.

2. Authority and Moral Responsibility

Biblical authority is never merely positional. It is moral.

The Hebrew idea of "restraining" implies active prevention, not passive disapproval. Eli's failure is not ignorance; it is tolerance.

Silence in the face of corruption is not neutrality.
It is participation.

A.R.T. Principle:

Authority that refuses to confront becomes complicit.

3. Abuse Under the Cover of Office

1 Samuel 2:22 records that Eli's sons abused women at the entrance of the tabernacle.

This is not merely immorality.

It is religious exploitation.

When office becomes a shield for sin, the sanctuary becomes unsafe.

And when leadership does not intervene, God Himself does.

4. Theological Blindness and Physical Blindness

Scripture links Eli's failing eyesight with his failing discernment.

This is not incidental symbolism.

Where leaders refuse relational governance, vision dims.

Not because God withdraws revelation, but because leaders refuse accountability.

5. God's Judgment Is Relational, Not Arbitrary

God's judgment on Eli's house is not sudden.

It is the consequence of long-tolerated distortion.

"Them that honour me I will honour, and they that despise me shall be lightly esteemed."

(1 Samuel 2:30, KJV)

Honor in Scripture is not sentiment.

It is alignment.

6. Modern Christian Leadership Application

Eli teaches the Church:

- Do not confuse kindness with passivity.
- Do not confuse patience with avoidance.
- Do not confuse love with tolerance of abuse.

A.R.T. leadership protects people, not position.

7. A.R.T. Canon Conclusion

Eli is gifted, high called, well known but passive is A.R.T. By his allowing, tolerating, putting with a Boys Club's in area known ministry, he is Transactional is accepting that he is accepting and rising up to take top leader action ,that is endorsing both of his associate pastors, his sons to use, abuse, and to defile many women and the offers which are under his governmental authority care. And his choice to remain in denial, weak forced God to bring big judgment on both him and his two sons.

I state that this double standard in Christian ministry is OUT. Christian leader, please warn the pastors, trainers, ministers, lay, teens and children.

Eli is a warning.

Fearful, Weak, Self Centered even Obstinate All knowing yet avoid confrontation, usually "poor me and waffling" cheap authority reproduces a horrific accepting, acknowledging hidden **subculture** which invisibly gives it's permission to do similar ..as "Pharisee yeast spreads"

And this is how it was in Eli's day and this is how it is right now...the widespread tolerated, passed over "Boys will be boys" yet acute demonic Transactional CORE dysfunction. And the hardened money mad leaders which accompany this cutesy, fashionable and strong willed ambitious high ministry network.

Chapter 11

Deborah: Office Male, Female Governing Authority Without Domination

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Governing Thesis

Deborah is not an exception to biblical leadership.
She is an example of it.

Her story proves that authority governed by relationship, not insecurity, is both powerful and safe.

1. Deborah's Office and Calling (Judges 4–5)

Point: Judges 4:4 states: "And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time."
The Hebrew verb שָׁפַט (*shāphaṭ*) denotes governing, discerning, and rendering covenantal judgment. This is not advisory influence. It is recognized authority.

Her authority is publicly acknowledged, not privately assumed.

Point: Deborah is not "helping" the leaders.
She is one of the leaders.

People come to her for decisions.

That is real authority.

2. Authority in a Patriarchal Culture

Point: That God establishes Deborah in a male-dominated context reveals that covenant authority is not grounded in gender, but in relational trust and spiritual maturity.

Point: God is not threatened by a woman who is wise.

He is threatened by leaders who are not.

3. Lapidoth: The Strength of Relational Partnership

Point; Scripture identifies Deborah as "the wife of Lapidoth," not to diminish her, but to locate her within a relational order that honors partnership, not competition.

Lapidoth's name is not associated with control, rivalry, or insecurity. The narrative implies support, stability, and trust.

Point; Lapidoth is not intimidated by Deborah.

He is not jealous.Not her "yes man"

He is bold and skilled yet in his own God sent high calling "field"

Easy going ,sensible and committed, the man's man, faithful, Lapidoth is not going to be threatened.

So everybody knows who he is, who his authority wife is. But apart from the public scene, Lapidoth maturely and fully who HE is and who SHE and who both HE and his SHE are NOT

(meaning: he and they as team don't take themselves to seriously.

He is free to be himself and so is she. They work out responsibilities and issues in private and great sincere "mutual respect" sort like Paul in Ephesians 5:21, 22 wedded husband and wife and life..

The confident, contented yet talented and skilled real man Lapidoth realizes who HE is, and that lets respect and honor who SHE is.

That is A.R.T. in marriage training example.

4. Barak and Delegated Authority

Point: Barak's request for Deborah's presence (Judg. 4:8) is not weakness, but discernment. He recognizes spiritual authority and does not compete with it.

Point: Barak is not being "led by a woman" but by 'God's person in community authority"

He is being led by wisdom.

5. A.R.T. vs Transactional Leadership

A.R.T.	Transactional
Authority flows from trust	Authority enforced by position
Gifts are honored	Gifts are controlled
Partnership, not rivalry	Competition and insecurity
People made safer	People made smaller
Power shared	Power hoarded

6. Fruit of Deborah's Leadership

Point:Judges 5 concludes with peace in the land. This is the fruit of relational governance.

Point: Where leadership is healthy, people can rest.

A.R.T. Canon Conclusion

Deborah instructs the confident men and leader in a just true Church:

Men do not office power gender standing by honoring gifted women.

This is Abiding Relationship Theology in practice

This is A.R.T. CORE on TV

Sheriff Andy of Mayberry's of example First Church "mutual submission " (which is A.R.T. CORE")

Watch a few shows and note how Sheriff Andy acts and reacts with his Aunt Bea, son Opie, second in command Deputy Barney Fife, country boy Gomer Pyle and all of the many others, even Sheriff Andy's sometime girl friend, Helen Crump. Each one act and interact as respected and valued equals, despite gender, age or education.

We can learn :

Leadership is not always a Big Boss authoritarian

Strong also male authority comes in all styles and forms.

And a failure in Christian leadership, family, life is not only the absence of authority, but to much of it and the arrogant misuse of it.

In prior Chapters

Eli reveals passive authority.

Miriam reveals restorative correction.

Deborah reveals relational governance.

These patterns expose the difference between:

Transactional Power — which preserves position,

and saves face. It brags about it's degrees, fine arts skill, it's accomplishments including accumulated 'perks, power, positions and many possessions.

Where as the healthy mature **A.R.T. Authority** — live and breathes and trains to protect and preserve people and Jesus Christ's Good News witness.

Chapter 12

Psalm 143 Relationships After Deep Trauma

Finding Life After Deep Relational and Spiritual Abuse

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Governing Thesis

Psalm 143 is not a prayer of mild discouragement.

It is the voice of a soul crushed by prolonged relational violence, false accusation, and spiritual exhaustion.

This is the theology of survival after abuse.

1. "Hear my prayer, O LORD…" (Ps. 143:1)

Point: The psalm opens with covenant appeal, not self-defense. David does not argue his merit. He appeals to God's faithfulness (*'emunah*) and righteousness (*ṣĕdāqâ*). Relationship precedes justification.

Point: David does not say, "I deserve help."

He says, "You are faithful."

That is A.R.T.

2. "Enter not into judgment…" (v.2)

Point: The Hebrew *mishpāṭ* here signifies legal scrutiny. David refuses transactional religion. He knows survival depends on mercy, not performance.

Point: He is not trying to win a case.

He is trying to live.

3. “The enemy hath persecuted my soul…” (v.3)

Point: This is not a momentary trial, but systemic oppression. The language reflects prolonged domination, not isolated conflict.

Point: This is what long-term abuse feels like.

4. “Therefore is my spirit overwhelmed…” (v.4)

Point: Psychological collapse is not spiritual failure. It is the human response to sustained relational injury.

Point; Being exhausted, weary, feeling out of it, beaten down, near burn out, wary and less than.. **does not mean you lack faith or need to be accused.**

5. “I remember the days of old…” (v.5)

Point: Memory becomes resistance against transactional despair. Relationship history sustains hope.

Point: He remembers who God has been — so he can survive what is happening.

6. “Cause me to hear thy lovingkindness…” (v.8)

Point: *Ḥesed* is covenant love — not conditional favor. This is the core of A.R.T.

Point: He needs to feel God’s kindness again.

7. “Teach me to do thy will…” (v.10)

Point: Obedience here is relational alignment, not fear-based compliance.

Point: He is not trying to earn help.

He is trying to stay close to God.

8. A.R.T. vs Transactional Response

A.R.T.	Transactional
Appeals to mercy	Appeals to merit
Values relationship	Manages performance
Seeks restoration	Seeks control
Produces life	Produces fear

A.R.T. Canon Conclusion

Psalm 143 teaches:

God heals abused souls through relationship, not pressure.

Survival is not weakness.

Abiding is strength.

This is A.R.T. in suffering.

Governing Thesis

Psalm 143 is not a prayer of mild discouragement.

It is the voice of a soul crushed by prolonged relational violence, false accusation, and spiritual exhaustion.

Second Part of Psalm 143

This is the theology of survival after abuse. (these verses need repeating)

1. "Hear my prayer, O LORD…" (Ps. 143:1)

Point: The psalm opens with covenant appeal, not self-defense. David does not argue his merit. He appeals to God's faithfulness (*'emunah*) and righteousness (*ṣĕdāqâ*). Relationship precedes justification.

Point: David does not come before God bitter, angry and complaining: he sees himself in a earthly temporal form of hell, but he has a higher "I realize that it's rough, but with. My own victory in sight, I come to my God for his power, strength and help (meaning the mega authority, winsome talented ministry psalmist and literal King, has to rally He doesn't come , "Pity me, Great God, I deserve YOUR help."

No, instead the young Kind David He begins with offering a sacrifice of praise and glorifying God "You are OVER all of this..and myself.and are steady and faithful."

That is precious "faith but not due to feelings' sacrificial, humbling, yet time tested proof of our Heart A.R.T.

2. "Enter not into judgment…" (v.2)

Point: The Hebrew *mishpāṭ* here signifies legal scrutiny. David refuses transactional religion. He knows survival depends on mercy, not performance.

Point: He is not trying to win a case.

He is trying to live.

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Point: Obedience here is relational alignment, not fear-based compliance.

Point: He is not trying to earn help.

He is trying to stay close to God.

A.R.T. Canon Conclusion

Psalm 143 teaches:

God heals abused souls through relationship,not leverage, bartering, merchandising, branding or force. A.R.T. Relationships do not use Big Boss applied pressure to coerce, to drive, to force to donate or to serve.

A.R.T. is a God guided straightforward unseen strength... not weakness.

The Point: “Abiding is big inner strength” (Old country hymn ‘Abiding in the Vine”)

This is A.R.T. in suffering.

When Ministry Pressure Becomes Another Wound

Point: The language of Psalm 143 also reflects the burden of spiritual expectation. The psalmist is not only pursued by enemies, but by demands he can no longer carry.

Religious systems that require constant output, emotional resilience, and visible success often reproduce the logic of transaction:

Perform, and you are valued.
Fail, and you are no longer valued respected, wanted yet accused and judged.

This is not covenant authority.
It is spiritual economy.

Such pressure compounds trauma and converts suffering into shame.

Accessible Reader Layer

Some of the deepest wounds do not come from the world.
They come from ministry environments.

When hurting people are told to “be strong,” “keep serving,” “stay productive,” and “not let it show,” they are being asked to survive without healing.

That is not God’s way.

A.R.T. does not demand performance from the wounded.

It offers presence.

Chapter 13

Psalm 120 Living Among Those Who Have the Need to Win

“I am for peace but they are for war.” Psalm 120:7

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”Psalm 120 (KJV)

1. In my distress I cried unto the LORD,
   and he heard me.
2. Deliver my soul, O LORD, from lying lips,
   and from a deceitful tongue.
3. What shall be given unto thee? or what shall be done unto thee,
   thou false tongue?
4. Sharp arrows of the mighty,
   with coals of juniper.
5. Woe is me, that I sojourn in Mesech,
   that I dwell in the tents of Kedar!
6. My soul hath long dwelt with him that hateth peace.
7. I am for peace: but when I speak, they are for war.

The Lesson: A.R.T. vs Transactional Authority for Leaders

Governing Thesis

Psalm 120 is the voice of a person who wants health, truth, and peace, but is living inside a system that feeds on conflict, deception, and domination.

This is the theology of **leaving abusive authority.**

1. Distress as Systemic Pressure (v.1)

Point: The Hebrew צָרָה (*tsārāh*) denotes compression and oppression. The psalmist is not emotionally irritated, but structurally constrained.

Point: This is not about being offended.
This is about being trapped.

2. Deception as Governance (v.2–4)

Point: Language is used here as a tool of power, not truth. This is institutionalized deceit.
Point: This is spiritual and relational gaslighting.

3. Prolonged Exposure to Violent Culture (v.5–6)

Point: The psalmist "dwells" long-term among those who "hate peace." This is not conflict; it is culture.

Point: Some environments are not hard seasons.
They are unsafe systems.

4. Verse 7 — The Defining Line

"I am for peace: but when I speak, they are for war."

"They want to rule, control, run your life, control the money... at any cost. These same folks want to assert power, avoid respectful relationships with room for negotiation and working things out. Reason? They are in control and silently afraid of losing face, personal power, the or finances or emotional, physical, positional (usually about finances) perceived "power"

It's mainly blind dysfunction, due to prior pain in a family /authority long term family household, prior "relationship"

Cutting off communication, not responding, using avoidance, given the spouse, parent, ministry associate the big silent treatment is just one sign of a area, life, Transactional Person ,

one‘ the narrative and defeat any dialogue.

Another means is aggression ,loud bullying use mighty skill and dominance, even word curse vile accusations, big betrayal to overcome ‘you” and get their own way.

“win” best you, devalue you, to only want the sound of their voice, Reason: they’re hard headed and ambitious Transitional CORE . WHY ? They want THEIR way not Holy God’s A.R.T. And they are vocal, accusing ,hiding, only texting, never relations for they are determined to “win.” Even Christian believers, ministers, staff, family “relationship” (I am writing a small series on this **Psalm 120:7 “Relationship Wars “** Keep checking out my sites and new bookstore, Kindle, Amazon, Barnes and Noble and a lot more

Scholarly Layer

This verse names th**e irreconcilable difference between A.R.T. and Transactional authority**. One seeks reconciliation; the other requires conflict to maintain control.

Accessible Layer

You can want peace and they won’t want it. Or even allow it, as they are like a child who wants to keep the control, the center of attention and wield the power “big boss” be it a he, she or they.

However that that is how YOU know that YOU are not the problem!

Leaving the House of Deception

Know Your Accuser

A.R.T. vs Transactional Authority for Leaders

Governing Thesis

Psalm 120 is not personal irritation.

It is the cry of someone living inside a **lying, manipulative, violent relational system.**

Section II .The Theology After Leaving Abusive Authority.

1. "In my distress I cried unto the LORD…" (v.1)

Point: The Hebrew for "distress" (צָרָה, *tsārāh*) denotes pressure, confinement, and oppression. The psalmist is not offended; he is constrained.

Point: This is not about hurt feelings.

This is about being trapped in a harmful system.

2. "Deliver my soul… from lying lips" (v.2)

Point: Deceit here is systemic, not incidental. Language is being used to control, not to communicate.

Point: This is spiritual gaslighting.

3. "Sharp arrows… coals of juniper" (v.4)

Point: These metaphors describe sustained verbal and psychological violence.

Point: **The use of weaponized terms**, targeted preaching, videos, and private coded language must be recognized for what it is.

Words carry(as in inflict) real spiritual emotional abuse also dominating moral power.

Verbal abuse, repeated bullying, and shaming speech are Transactional tools — they are used to force the other person into compliance, to dominate, and to "win."

They are being employed as weapons.

This is the anti–A.R.T. posture.

It is the unloving opposite of God's relational authority in the Garden, where He held Adam accountable without crushing him.

The Relationship Spirit:

Isaiah 1:18 (KJV)

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

(Notice: God invites relationship, dialogue, and restoration — not domination.)

James 3:17 (KJV)

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

These two verses form a perfect A.R.T. foundation:

God governs by invitation and wisdom, not by force.

Instead, it reveals a mistaken, false religion —

Transactional CORE personified.

4. "My soul hath long dwelt with him that hateth peace" (v.6)

Point: This is prolonged exposure to conflict-oriented authority.

Point: This is not a moment.

This is a culture.

5. A.R.T. vs Transactional Fruit

A.R.T.	Transactional
Truthful speech	Manipulative

	speech
Peace-seeking	Conflict-producing
Safety in relationship	Control through fear
Trust grows	Anxiety grows

6. Leadership Application

Point: Leaders who tolerate deceit and aggression institutionalize harm.

Point: When leaders protect the system instead of the people, Psalm 120 is being lived.

A.R.T. Canon Conclusion

Psalm 120 teaches:

Leaving abusive authority begins by telling the truth to God.

A.R.T. leads out even in if it's a Narrow Way.

Transactional ministry or persons traps.

Section II. The Loud Man and the Loss of A.R.T.

Psalm 120 — Living Among Those Who Demean to Win

Governing Thesis

Psalm 120 is not a poem about hurt feelings.

It is a theological diagnosis of abusive authority.

It describes a person who wants peace, truth, and health, but lives inside a system that survives by conflict and control.

This Psalm names what A.R.T. calls **Transactional Authority.**

And it names the person who carries it:

The Loud Man.

The Loud Man is not only loud with his voice.

He is loud with dominance.

Loud with pressure.

Loud with fear.

Loud with control.

A.R.T. governs by relationship.

Transactional authority governs by force.

1. Distress Is Structural, Not Emotional (Psalm 120:1)

"In my distress I cried unto the LORD…"

The Hebrew word for "distress" is **tsārāh** — pressure, squeezing, confinement.

This is not about being sensitive.

This is about being trapped.

A.R.T. recognizes this as **relational oppression.**

Transactional systems call it "being difficult."

2. Speech as Power (Psalm 120:2–4)

"Deliver my soul… from lying lips."

In Transactional systems, words are not used to heal.

They are used to rule.

The Loud Man controls by:

• twisting facts

• accusations

• silence

• intimidation

• public shaming

This is not communication.

It is **verbal governance.**

3. Culture, Not a Season (Psalm 120:5–6)

“My soul hath long dwelt with him that hateth peace.”

This is not a hard moment.

It is a way of life.

Some environments are not challenging.

They are unsafe.

A.R.T. produces safety.

Transactional authority produces fear.

4. The Loud Man Revealed (Psalm 120:7)

“I am for peace: but when I speak, they are for war.”

The Loud Man must win.

He fears:

• losing power

• losing money

• losing position

• losing face

So he uses conflict to stay in control.

Silence becomes punishment.

Anger becomes leverage.

Volume becomes authority.

This is not strength.

It is insecurity in leadership clothing.

5. A.R.T. vs Transactional Fruit

A.R.T.	Transactional
Peace builds	Conflict rules
Truth heals	Lies control
Safety grows	Fear spreads
Dialogue allowed	Dialogue punished
People valued	People used
Restoration	Domination

6. A.R.T. Canon Conclusion

Psalm 120 teaches the Church:

Leaving abusive authority begins by telling the truth to God.

A.R.T. always leads toward healing.

Transactional authority always traps.

The Loud Man is the fruit of Transaction.

The loss of A.R.T. is his power source.

Chapter 14

Psalm 124 Escaping the Snare of Abusive Power

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King David's Psalm 124 KJV

1. If it had not been the LORD who was on our side,
   now may Israel say;
2. If it had not been the LORD who was on our side,
   when men rose up against us:
3. Then they had swallowed us up quick,
   when their wrath was kindled against us:
4. Then the waters had overwhelmed us,
   the stream had gone over our soul:
5. Then the proud waters had gone over our soul.
6. Blessed be the LORD,
   who hath not given us as a prey to their teeth.
7. Our soul is escaped as a bird out of the snare of the fowlers:
   the snare is broken, and we are escaped.
8. Our help is in the name of the LORD,
   who made heaven and earth.

I. A.R.T. vs Transactional Authority for Leaders

Governing Thesis

Psalm 124 is not a celebration of victory in war.

It is thanksgiving for survival under domination.

This is the theology of being rescued from overpowering authority.

1. "If it had not been the LORD…" (v.1–2)

Point: The repetition stresses total dependence. The psalmist acknowledges that no human structure could withstand this assault.

Point: This is not strength.

This is rescue.

2. "They had swallowed us up…" (v.3)

Point:The language describes predatory power — systems that consume people.

Point: This is what abusive leadership(authority, parent, child, mate, person) does: it devours.

3. "The proud waters…" (v.4–5)

Point: Waters symbolize overwhelming, uncontrollable force — not fair opposition.

Point: This is not disagreement.

This is domination.

4. "The snare is broken…" (v.7)

Point: A snare is a hidden trap. The psalm reveals escape from deceptive systems.

Point: Some systems look safe until you are caught.

5. A.R.T. vs Transactional Authority

A.R.T.	Transactional
God delivers	Systems consume
Relationship saves	Power traps
People preserved	People used
Freedom increases	Control increases

A.R.T. Canon Conclusion

Psalm 124 teaches leaders to recognize

Deliverance, escaping in many types of dangerous, demonic situations is not rebellion.

It is survival.

A.R.T. breaks the many snares.

Transaction authority, persons, family situations ,business, real life builds them.

Chapter 15

Psalm 137 Rivers of Babylon: Relational Trauma, Covenant Memory

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Psalm 137 (KJV)

1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
2. We hanged our harps upon the willows in the midst thereof.
3. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.
4. How shall we sing the LORD'S song in a strange land?
5. If I forget thee, O Jerusalem, let my right hand forget her cunning.
6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.
7. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.
8. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.
9. Happy shall he be, that taketh and dasheth thy little ones against the stones.

Governing Thesis

Psalm 137 is not a celebration of violence.

It is Scripture's most honest record of **covenant trauma, also visceral aftermath.**

This psalm teaches how wounded people remain in relationship with God when everything in them wants retaliation.

1. "We sat down… we wept…" (v.1)

Point: The posture is not militant. It is collapsed. Exile is relational dislocation — loss of land, worship, identity, and dignity.

Point: This is what trauma looks like:

You are no longer fighting.

You were left having to recuperate trauma flashbacks, PTSD, deep emotional imprints to having to live under suffering and trying to be brave and strong to protect your country, your family and young children, yourself..while doing nothing more than attempting to survive.

2. "They required of us a song…" (v.3–4)

Point:Babylon self important all wise subculture demanded performance without mercy or cultural compromise. It had a prior existing universes, a giant subculture build on ambition, achievement and TRANSACTIONAL CORE business, life, religious, institutionalized unseen but mighty and ever present "sordid" covenant.

This is business made up of word curse, threats in transactional power. Extracting chief payoffs when a person wont' comply. It subliminally and overtly extract demeaning toil, fierce obedience and undue conformity (aka output) from deeply aggressed, previously traumatized, abused, and worn out true human mostly non Transaction Culture ordinary multicultural people.

Note: I submit that this applies to formerly abused, imprisoned, violated, falsy imprisoned and prior dominated, enslaved, even cult and foreign nations captive by oppressors.

I have lived this a several challenging ministry points in my life and had not known this exact 'trauma and flash backs' lingering pain, until after I left the transactional ministry life long

relationship. Note: I am brave under big pressure also strong in the Lord (with His help , prayer and Bible awareness plus Holy Spirit “weapons of our warfare” but still nobody in my family had ever abused me or given me the silent treatment /denying me contact, emotional connection or having say so in basic matters, such as finances. It was after I was removed from the bad relation (NO ART CORE for all that (but it came and went depending on the mood of the above relationship... it was foreign to me for I had always been given a voice with my parents and family. So this was new I was clueless about how to navigate,and remain in such an abusive but leader Dr Jeckell and Mr Hyde (night and day mood swing behavior)

And in hindsight view I had what I really did want, but it was at my own life paying the steep price of being ruled, “no say ‘and if, as finances were in need, I was the one who got cut off with no voice ,or raged at and bully reamed out, plus Silent Treatement emotionally cut off and repeatedly in such (anti Christ) fashion abused but as I am trying to be A.R.T. personified (forgive, turn the other cheek) I finally felt aware that my health was at risk

Plenty said.. but that is how I found out how many people live. Teens children, older persons,

And that is why I want to help with problem solving in relationships

Summary (how I developed this Psalm 143 ..I collapsed in Christian DFW and was given Psalm 143 by the Lord and it was living it..for a many years after.

Hence I call attention to it to the reader.

Point: You've just been through mighty hell, but all your fellow friends, minsiters, people, even clueless patriarchal and more Transaction Core (this may include) family and are are less than big understanding or a tad bit compassionate ..so it's like speedy, hurried, time conscious Me Myself and I strict Babylon (see the Psalm 137 above)

"Sing for us."

"Be positive."

"Serve anyway."

Bible quotes “The Bible says to “Leave yesterday behind” meaning(accusing the person) “It’s YOUR FAULT doing what the Bible commands. And evidently YOU“You have unforgiveness “ big baggage” etc

This is well intentioned, yet time consumed, not fully ART relationship but bias Elite Transactional also Demas (pursuant of temporal) Christ following, even some prey up ‘seem as weaker persons” and use, exploit. I liken this ‘baggage ridden deemed Dr Phil Pop Psychologist ministers, persons as ‘attempting “Fast Fixers” rather than Jesus empathy “weep with those who weep” r

3. Covenant Memory (v.5–6)

Point: To remember Zion is to preserve identity under domination. Memory is relational resistance.

Point: it is not always (fast cure) ‘unforgiveness’ as it is emotional imprint even demonic psychological deep trauma

Frankly on God truly knows as it is subjective and no one ways is ALWAYS RIGHT.

II. Escaping the Snare of Abusive Power

They refuse to forget who they are — even when everything has been taken.

4. The Imprecatory Cry (v.8–9)

Point: These verses are **descriptive, not prescriptive.**

They expose the raw language of violated souls. Scripture records the cry without endorsing the act.

Point; This is rage speaking — not instruction.

God allows the pain to be spoken so it does not become lived out.

A.R.T. vs Transactional Response

A.R.T.	Transactional

Brings pain to God	Acts pain out on others
Preserves relationship	Seeks retaliation
Names trauma honestly	Justifies violence
Holds grief	Weaponizes theology

Christological Fulfillment

Jesus fulfills Psalm 137 not by denying injustice, but by absorbing it:

"Father, forgive them…" (Luke 23:34)

He carries exile, humiliation, and violence — and returns mercy.

A.R.T. Canon Conclusion

Psalm 137 teaches leaders:

- Trauma must be voiced.
- Worship cannot be coerced.
- Memory guards identity.
- Rage belongs before God, not upon people.
- A.R.T. holds grief without becoming violent

III. When the Wounded Become Wounders

Compassion Fatigue and Transactional Ministry

Point: Extended exposure to suffering, conflict, and crisis produces what pastoral theology recognizes as *compassion fatigue* and *secondary trauma*. When unaddressed, these conditions narrow empathy and reduce relational capacity.

Leaders who are depleted often shift unconsciously from relational care to managerial control.

This is not malice.
It is exhaustion expressed as transaction.

In such states, ministers may:

– minimize pain
– rush healing
– demand compliance
– favor strength over vulnerability
– become impatient with the weak

Thus, Babylon is reproduced not only by oppressors, but by tired shepherds.

Point:Many pastors do not mean to be harsh.

They are simply worn down.

But when a leader is exhausted, kindness becomes shorter.
Patience becomes thinner.
And wounded people begin to feel like problems instead of persons.

This is how good leaders can hurt people again — without intending to.

A.R.T. as Protection for the Caregiver

Point:A.R.T. is not only theology for the oppressed.
It is a safeguard for the shepherd.

Relational governance requires limits, rest, accountability, and shared burden, lest ministry become mechanical and unsafe.

Point: Pastors need care too.

Because tired love becomes sharp love.

And sharp love cuts.

Point: Only Jesus Christ's loving A.R.T. keeps a relationship authority from becoming cruel.

Chapter 16

Christ's Victory: Authority Restored, Accusation Defeated

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1. Authority Lost in Genesis: The First Juridical Fracture

Genesis 3 is not merely moral failure; it is a transfer of governing principle.

Humanity moves from **relational governance** to **self-governance.**

The serpent's strategy is not only deception, but displacement:

- trust in God is fractured
- communion is replaced with concealment
- obedience is replaced with management
- accountability is replaced with accusation

This is the birth of transactional power.

The Hebrew narrative introduces not merely sin, but **jurisdictional disorder.**

2. Accusation as Dominion: Revelation 12 Revisited

"And there was war in heaven…" (Revelation 12:7, KJV)

The conflict described is judicial in nature.

"The accuser of our brethren is cast down…" (Rev. 12:10)

The Greek **κατήγορος (katēgoros)** names a legal prosecutor.

Satan's authority in the fallen order is sustained through accusation.

Where accusation governs, fear governs.

3. The Cross as Legal and Relational Reversal

“Blotting out the handwriting of ordinances…” (Colossians 2:14–15, KJV)

Christ does not merely forgive; He disarms.

The law’s condemning power and the accuser’s jurisdiction collapse together.

4. Resurrection and Enthronement

“Set him at his own right hand…” (Ephesians 1:20–21)

Christ’s **ἐξουσία (exousia)** is restored authority rooted in union, not force.

He is seated, not striving.

5. The Church’s Shared Authority

“And hath raised us up together…” (Ephesians 2:6)

Authority is corporate, relational, and participatory.

6. Power Without Mammon

Christ’s kingdom rejects transactional leverage.

Paul confronts Corinthian ego-power (1 Cor. 1–3).

True authority is exercised through faith, prayer, and relationship — not material dominance.

7. Overcoming Defined

“They overcame him by the blood of the Lamb…” (Rev. 12:11)

Victory is relational, not positional.

8. Canon Conclusion

Christ restores what Adam lost.

Where accusation ruled, communion reigns.

Where transaction governed, abiding governs.

This is the theological heart of A.R.T.

Chapter 17

Jesus Christ: The Divine Reversal of Transactional Authority

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1. Christ as the Restoration of Edenic Governance

Jesus Christ did not enter history to improve religion.

He entered history to restore **relationship as the foundation of authority.**

"The Son can do nothing of himself, but what he seeth the Father do…"
(John 5:19, KJV)

The Greek term **δύναμαι (dynamai)** refers to capacity that flows from union, not independence. Christ's power is not self-generated. It is relational.

In Eden, authority operated through trust and communion with God.

In Genesis 3, that relationship fractured, and fear, control, shame, and domination entered human governance.

Jesus comes to reverse that fracture.

For the reader:

Jesus did not come to make people more religious.

He came to bring people back to God.

2. The Defeat of Accusation

Revelation 12:10 identifies Satan as "the accuser of our brethren."

Accusation is not merely speech. It is a governing power.

At the Cross, Christ absorbs accusation without reproducing it:

"When he was reviled, reviled not again…"
(1 Peter 2:23, KJV)

This is not weakness.
It is juridical victory.

The legal standing of accusation is broken. The voice that governed by blame loses authority.

For the reader:
Jesus stopped the devil's right to keep pointing at you and saying, "You are guilty."

3. Captivity Reversed

Genesis 3 introduced captivity: fear, death, shame, sickness, and separation.

Jesus announces His mission clearly:

"He hath sent me to heal the brokenhearted, to preach deliverance to the captives…"
(Luke 4:18, KJV)

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."
(1 John 3:8, KJV)

The "works of the devil" are not only sin, but everything that grows from it:

- Disease
- Death
- Bondage
- Fear
- Poverty of life and hope
- The gates of hell that imprison the human soul

Christ does not merely forgive.

He restores dominion.

For the reader:

Jesus came to take back what people lost when they disobeyed God.

4. Enthronement and Shared Authority

"Far above all principality and power…"

(Ephesians 1:21, KJV)

Jesus is not enthroned to dominate the world, but to share His life with His people.

The Church is not called to control.

The Church is called to **abide.**

Authority in Christ is participation, not pressure.

For the reader:

Jesus lets us rule with Him by living close to Him.

5. Power Reframed

"My kingdom is not of this world."

(John 18:36, KJV)

Jesus refuses material, political, and ego-driven power.

Paul warns that spiritual gifts without maturity become destructive (1 Cor. 1–3).

True power is revealed in transformed character.

The Spirit produces:

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

(Galatians 5:22–23, KJV)

These are not emotions.

They are the restored government of the human soul.

Spiritual gifts exist to serve this life, not replace it.

For the reader:

God's power is meant to make you strong inside, not just impressive outside.

6. Canon Conclusion

Jesus Christ is the divine reversal of every false authority.

He breaks accusation.

He restores self-governance.

He frees the captive.

He heals the broken.

He returns humanity to relational dominion with God.

This is the heart of **A.R.T. Canon IV.**

7. Babylon: The Architecture of Transactional Power

From Genesis to Revelation, Babylon is not merely a city.

It is a **system.**

Historically, Babylon emerged as one of the first imperial economies built upon centralized control, enforced labor, economic extraction, and religious-political fusion. Its power rested not in covenant, but in transaction.

Babylon governs by:

- Commodifying human life
- Centralizing authority
- Monetizing allegiance

- Enforcing compliance through fear and dependency

In Scripture, Babylon consistently represents a counterfeit kingdom—an ordered society without righteousness, a peace without justice, and a joy without freedom.

"By thy sorceries were all nations deceived."
(Revelation 18:23, KJV)

This "sorcery" (φαρμακεία, *pharmakeia*) signifies systemic deception, not merely occult practice. It is the manipulation of desire, fear, and dependency to govern populations.

8. Babylon Versus the Kingdom of Christ

Jesus proclaims a Kingdom defined not by exchange, but by gift:

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."
(Romans 14:17, KJV)

Babylon offers provision without righteousness.
Babylon offers security without peace.
Babylon offers pleasure without joy.

Christ offers covenant.

Babylon functions through **Transactional Core authority.**
Christ governs through **A.R.T. Core authority.**

9. The Cross as the Collapse of Babylon's Economy

The Cross does not merely forgive sin.
It dismantles Babylon's operating system.

Where Babylon trades in accusation, Christ grants justification.
Where Babylon demands payment, Christ grants grace.
Where Babylon enslaves, Christ liberates.

"Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."
(Colossians 2:15, KJV)

10. For the Reader

Babylon is what happens when people try to run life without God.

Jesus' Kingdom is what happens when people live with God.

Babylon says, "Earn your place."
Jesus says, "Come and abide."

This is why Christ came.
This is why the Gospel is not a transaction.
This is why A.R.T. stands.

Grace, Faith, and Works: The Order of the Kingdom

The theological crisis within much contemporary Christian ministry is not a denial of grace, but a distortion of order.

Transactional systems invert the Gospel:

Works are required to obtain acceptance.
Performance is exchanged for favor.
Obedience is demanded before belonging.

This is not New Covenant theology.
It is religious economy.

Scripture establishes a different foundation:

“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.”
(Ephesians 2:8–9, KJV)

“Not by works of righteousness which we have done, but according to his mercy he saved us…”
(Titus 3:5, KJV)

“Therefore we conclude that a man is justified by faith without the deeds of the law.”
(Romans 3:28, KJV)

Salvation is gift, not wage.
Justification is grace, not compensation.

Yet Scripture also commands reverent participation:

“Work out your own salvation with fear and trembling.”
(Philippians 2:12, KJV)

This command is not transactional. It is relational. The apostolic logic is completed immediately:

“For it is God which worketh in you both to will and to do of his good pleasure.”
(Philippians 2:13, KJV)

The “work” of the believer is not purchase, but cooperation.

Paul therefore restores the proper sequence:

“For we are his workmanship, created in Christ Jesus unto good works…”
(Ephesians 2:10, KJV)

Addendum: “Not of Works” — and Yet “Work Out”

Paul’s teaching is not contradictory. It is ordered.

Salvation is not earned.

But salvation is **lived out**.

"Not by works of righteousness which we have done, but according to his mercy he saved us…"
(Titus 3:5, KJV)

"Therefore we conclude that a man is justified by faith without the deeds of the law."
(Romans 3:28, KJV)

These passages define the Gospel's foundation: **justification is gift, not wage.**

But Scripture also commands growth, discipline, and reverent perseverance:

"Work out your own salvation with fear and trembling."
(Philippians 2:12, KJV)

This is not a command to earn salvation. The next verse clarifies the source of power:

"For it is God which worketh in you both to will and to do of his good pleasure."
(Philippians 2:13, KJV)

So the "work" is not purchase. It is participation.

A.R.T. Layer (Order of Salvation):

Grace → Faith → Union → Fruit (works)

Transactional Layer (False Order):

Works → Approval → Status → Control

Paul even includes the correct placement of works immediately after grace:

"For we are his workmanship, created in Christ Jesus unto good works…"
(Ephesians 2:10, KJV)

Good works are not the price of entry.

They are the evidence of new creation.

Grace: God's undeserved giving of life, pardon, and belonging in Christ. *(Eph. 2:8–9)*

Faith: Trusting union with Christ—receiving what He has done. *(Rom. 5:1–2)*

Works: The fruit of abiding—what emerges after union, not before it. *(John 15:5; Eph. 2:10)*

Mercy: God's covenant compassion that rescues and restores. *(Titus 3:5)*

Transaction: Any system that treats obedience as currency to obtain identity, covering, favor, or belonging.

"Now to him that worketh is the reward not reckoned of grace, but of debt."

(Romans 4:4, KJV)

Transactional religion turns God into an employer who owes wages.

The Gospel reveals God as Father who gives adoption.

"Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption…"

(Romans 8:15, KJV)

A.R.T. Order of Authority:

Grace → Faith → Union → Fruit (Works)

Transactional Order of Authority:

Works → Approval → Status → Control

The former produces sons and daughters.

The latter produces servants under fear.

“Now to him that worketh is the reward not reckoned of grace, but of debt.”

(Romans 4:4, KJV)

Transactional theology turns God into an employer.

The Gospel reveals Him as Father.

“Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption…”

(Romans 8:15, KJV)

Thus mercy is not leniency.

Mercy is covenant restoration.

Thus faith is not mental assent.

Faith is abiding trust.

Thus works are not currency.

Works are the visible fruit of life in Christ.

Canon Seal

The Kingdom of God is not built on exchange.

It is built on grace.

Where grace governs, obedience becomes joyful.

Where transaction governs, obedience becomes fearful.

This is the dividing line between Babylon and Christ.

This is the dividing line between control and covenant.

This is the heart of **A.R.T. Canon IV**

Chapter 18

Europe: Law Replaces Relationship

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1. The First Church: A.R.T. Core Authority

The apostolic Church was not structured as a legal institution.

It functioned as a **relational body.**

Acts 2–6 reveals governance through:

- Teaching of the apostles
- Fellowship (κοινωνία, *koinōnia*)
- Prayer and shared life
- Mutual submission and accountability
- Servant leadership rather than positional domination

Authority flowed from spiritual maturity and relational trust, not from office alone.

The First Church prioritized:

- Christ over institution
- Relationship over regulation
- Conscience over coercion
- Formation over performance

This is A.R.T. Core ecclesiology.

2. Constantine and the Rise of Transactional Authority

With Constantine, Christianity became fused with imperial administration.

What had been pastoral became juridical.

Roman legal logic entered ecclesial life:

- Law replaced discernment.
- Hierarchy replaced mutual submission.
- Enforcement replaced shepherding.
- Uniformity replaced relational diversity.

This marked the birth of **Transaction Core Christianity.**

3. Canon Law and Hierarchical Control

Medieval Europe developed extensive canon law.

Spiritual oversight became legal oversight.

The Church increasingly governed by:

- Courts rather than conscience
- Penalties rather than repentance
- Compliance rather than conversion

Authority moved from relational care to institutional surveillance.

Top-Down Authority Defined:

A model in which power flows primarily from office, not from relationship, and is enforced through position rather than trust.

4. Effects on Women and Ministry Calling

Under A.R.T. Core, women functioned as:

- Witnesses of resurrection
- Prophetic voices
- Patrons and leaders of house churches
- Co-laborers in apostolic mission

Under Transaction Core systems, women were increasingly:

- Restricted by office rather than giftedness
- Silenced by hierarchy rather than affirmed by fruit
- Defined by law rather than by calling

Theological interpretation narrowed as institutional preservation replaced relational discernment.

5. Scripture, Tradition, and Hearing God

In the First Church:

- Scripture was lived and taught.
- Tradition served revelation.
- The Spirit guided communal discernment.

In Transaction Core systems:

- Tradition becomes regulation.
- Scripture becomes instrument.
- Hearing God is replaced by policy.

Abiding relationship is displaced by procedural obedience.

6. Money and Authority

A.R.T. Core funding was relational and missional:

- Voluntary giving
- Shared resources
- Support of the poor and the work

Transactional systems introduced:

- Financial obligation as control

- Institutional preservation as priority
- Revenue as measure of success

Economic power became entwined with spiritual authority.

7. Effects on the Modern Church

Many contemporary church conflicts arise from this inherited structure:

- Hierarchical dominance
- Fear-based submission
- Rule-driven spirituality
- Leadership insulated from accountability

Where law replaces relationship, Christ's governance is obscured.

8. Canon Conclusion

Europe's legacy is not merely historical.
It is theological and structural.

Whenever institutional law supersedes relational authority, the Transaction Core is reborn.

And wherever A.R.T. is restored, the Church begins again to look like Christ.

Life History :Very First Church Apostolic Community to Imperial Structure

The earliest Church governed itself through relational apostolic authority (Acts 2–6). Doctrine was transmitted by teaching, correction, and communal discernment, not by juridical systems.

After Constantine, Christianity became embedded within Roman imperial administration. The Church increasingly adopted Roman legal categories to preserve orthodoxy and social order.

This marked a theological shift:

Relationship-centered governance yielded to codified authority.

2. Canon Law and the Institutionalization of Control

Medieval Christendom developed elaborate systems of canon law. Spiritual oversight became legal oversight.

Where Scripture once formed conscience, courts now enforced conformity.

Authority moved from shepherding to surveillance.

3. Theological Consequences

When law becomes primary:

• fear of displeasing the high authority replaces trust

• accusation (new laws and rules, then customs, tradtions) replaces relationship and authority, persons restoration (ignorance, sins, healing of differences)

• obedience becomes strictly enforced duty and compliance

• holiness becomes 'rules and outward" regulation, not all governed by the Bible

The Gospel is overseer managed and watched rather than embodied.

4. Christological Displacement

Christ's relational (community Ephesians 5:21 "mutual submissions (no big leader I's or little yous) also community Eph 4) governance is replaced by institutional security.

The Church retains the "name of Christ" but governs with basterdized human imperial logic.

5. Canon Conclusion

Europe's legacy is not merely historical.

It is structural. It is formal and autocratic and what many expect to be "the Church"""The Pastor"or the Worthy Saints.

Point: Whenever these religious rules, laws, decrees (which are above what God has stated in His Holy Bible scripture, then man's humans law replace relationship and that is THE Transaction Core at work

Chapter 19

The Hammer of the Witch: Law, Fear, and the Theology of Suspicion

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1. From Pastoral Care to Self Justified Juridical Religion

The medieval Church gradually replaced relational discernment with investigative spirituality. Holiness became something to be policed rather than cultivated.

This environment produced one of the most destructive theological instruments in Christian history: *Malleus Maleficarum* ("The Hammer of Witches," 1487).

This text did not arise from apostolic theology.
It arose from juridical fear.

2. Suspicion as Evidence

The governing assumption of witch-trial theology was:

Accusation equals proof.

Internal thoughts, dreams, social deviation, and gendered stereotypes became admissible spiritual evidence.

This is Transaction Core logic codified.

3. Theological Inversion

The Gospel requires witnesses, process, and restoration (Matthew 18).
The witch courts required confession, extraction, and elimination.

Christ's shepherding was replaced by prosecution.

4. Gender, Power, and Fear

Women were disproportionately targeted because relational, intuitive, and socially marginal roles were easily reframed as spiritual threat.

This was not discernment.

It was domination baptized as holiness.

5. Christological Contrast

Jesus never conducts investigations.

He never authorizes public shaming.

He never legitimizes suspicion as wisdom.

The witch trials represent the antithesis of A.R.T.

6. Canon Conclusion

The Hammer of the Witch stands as historical proof of what happens when law replaces relationship and fear replaces faith.

The Church must never forget this lesson.

Chapter 20

Colonial Christianity and the Return of the Hammer

How Medieval "Witch-Hunt" Logic Reappears in Modern Prophetic Movements)

Why this chapter exists

"Prophetic seers gone wild"

Some modern "prophetic" cultures feel cold, harsh, suspicious, joyless, and "all-knowing." They claim they are protecting holiness, but the fruit looks like:

- fear and intimidation
- constant suspicion and accusation
- mind-reading / vibe-reading
- rumor-prophecy ("people have been saying…")
- leaders who "scan" people
- women labeled as witches/Jezebels
- "elite" inner circles that cannot be questioned

That is not the Spirit of Christ.

This chapter explains where that *pattern* comes from historically, what the Bible says, and how to train leaders out of it.

1) The European root: the Church shifting from shepherding to hunting

Explained like to a thoughtful 12-year-old

Imagine a shepherd who is supposed to protect sheep from wolves.
Now imagine the shepherd starts suspecting the sheep are the wolves.

So instead of feeding, healing, and guarding them, he starts *watching* them, interrogating them, and punishing them for "what he senses."

That is what happened in parts of Europe over time: leadership drifted from **pastoral care** into **spiritual policing**.

Academic training point

By late medieval and early modern Europe, a fear-based spiritual imagination grew: the idea that hidden enemies were inside the community and could be uncovered by special methods and special authorities. One famous "witch-hunter manual" often named in this discussion is the *Malleus Maleficarum* ("Hammer of Witches," 1487), associated with inquisitorial witch-hunting logic.

Key idea: once leaders accept "invisible guilt" as a normal category, they start accepting "invisible evidence."

That is the DNA of *spiritual surveillance*.

2) What Salem did: importing a theology of fear into early America

Who Cotton Mather was

Cotton Mather was a major Puritan minister and public intellectual in colonial New England. He came from an elite ministerial family: his father was **Increase Mather**, a prominent Boston minister who also served as **President of Harvard College** (with earlier acting/rector roles).

Salem was not run by "uneducated nobodies." It emerged inside a serious religious culture where leading clergy mattered.

Spectral evidence (plain definition)

Spectral evidence means: *"I saw your spirit"* or *"your specter attacked me"*—claims that cannot be tested like normal evidence, but were treated as proof.

In Salem, spectral evidence became a major, destructive form of "proof," and it became controversial then and later.

Why this matters for today

Salem normalized a religious logic that sounds hauntingly modern:

- "We can see what others cannot."
- "We know what is hidden."
- "The invisible realm proves your guilt."
- "Our spiritual impressions are enough."

That is the same *logic shape* as modern vibe-reading, mind-reading, and divining people "in the spirit."

3) Increase Mather, Harvard power, and the "elite clergy" atmosphere

Who Increase Mather was

Increase Mather was a powerful colonial Puritan leader: minister, political influencer, and Harvard's president (in stages, with the presidency spanning 1692–1701).

Harvard in that era was deeply tied to religious leadership and public authority—so debates about "true faith," threats, and who should lead were not just academic; they shaped society.

4) Cotton Mather's Harvard ambition and why it matters to the "seer" story

Gifted, Bright Cotton Mather wanted the Harvard presidency

Cotton Mather **unsuccessfully sought the presidency of Harvard** and was bypassed.

Harvard's own presidential history records the transition into the Leverett era (installed 1708), marking a shift away from earlier instability.

Why he wasn't chosen (how to teach it responsibly)

Different reputable accounts emphasize different factors, but these are commonly cited:

- The Salem controversy damaged reputations and created long-term backlash (including public criticism).
- Colonial politics mattered; John Leverett had strong political support.
- Some historical commentary portrays Mather as campaigning hard and being passed over more than once.

Training point: When a religious culture becomes elite, competitive, and status-conscious, leaders are tempted to treat "spiritual authority" like a ladder. That is exactly where counterfeit "all-knowing" performance thrives.

And here is the pastoral warning:

When leaders crave *status*, they often crave *control*.

When they crave control, they crave "insider knowledge."

And that is where divination-like practices enter the room wearing church language.

5) Define the modern sins clearly: mind-reading, vibe-reading, and divining

Like to a 12-year-old

- **Mind-reading** is when someone says they know what you are thinking or why you did something—without you telling them.
- **Vibe-reading** is when someone says, "Your spirit feels off," then treats that feeling like proof you are guilty.
- **Divining people** is when leaders try to get secret knowledge about a person to control them, shame them, or rank them—rather than walking in truth and relationship.

Academic definition (biblical-ethical)

Divination (in this context) is any attempt to access hidden knowledge for power—bypassing God's moral safeguards: truthfulness, humility, relational accountability, and righteous process. It becomes "Christianized" when it uses phrases like "the Lord showed me," while producing fruit opposite to Christ.

6) Bible correction: what Jesus and the Spirit do NOT permit

A) Jesus shuts down independent "seer power" (John 5)

Jesus explicitly refuses self-authorized revelation and self-willed judging:

- He does nothing "of himself" apart from the Father (John 5:19).
- He refuses self-driven judgment and insists on alignment with God's will (John 5:30).

Training point:

A "seer" who acts like an independent scanner—unaccountable, intrusive, punitive—does not resemble Jesus.

B) The Spirit guides into truth, not paranoia (John 16:13)

The Spirit of truth **guides**—He does not create a culture of rumor, suspicion, and surveillance.

C) The fruit must match Christ

- **2 Timothy 1:7**: God does not govern by fear—He produces love and a sound mind.
- **Hebrews 1:2; 1:9**: Christ is central, loving righteousness and hating iniquity—without becoming a cruel investigator.
- **James 3:17**: wisdom from above is peaceable, gentle, merciful, impartial, sincere.

If a movement's "discernment" produces fear, intimidation, partiality, and harsh suspicion, it is not operating in James 3:17.

7) 2 Kings 6:12 — why modern "spiritual spying" misuses it

In 2 Kings 6:12, Elisha's insight protects God's people in a national crisis.

This was not:

- a license to "scan" church members
- a method for accusations without relationship
- a tool for elite control

This was:

- a grace-gift to warn and protect, not to police and humiliate.

Training point:

A true word of knowledge/wisdom (by grace) protects and restores; counterfeit "seer surveillance" intimidates and controls.

8) Why women become targets in these systems

Historically, witch-hunt logic often treated women as "more suspicious," "more unstable," or "more dangerous." That pattern easily merges with patriarchal authoritarian movements.

So in modern settings, the old labels reappear:

- “Jezebel” becomes a tool to silence dissent
- “witch” becomes a weapon to punish difference
- “rebellion” becomes a charge against conscience

This is not New Testament shepherding. It is a **colonial control reflex**.

9) The A.R.T. standard: walking in the light (1 John 1:7)

A.R.T. refuses hidden accusation cultures.

Walking in the light means:

- honest conversation
- relational accountability
- truth without theatre
- correction without humiliation
- evidence that can be tested
- humility that can be questioned

In a light-walking church, you do not need “spiritual police.”
You have truth, repentance, and mercy.

10) Leader training: a simple diagnostic you can use immediately

When someone says, “The Lord showed me…,” ask in your own mind. And if it’s a vision, dream, nightmare, a piece of warning advise, or even a sermon or video or ‘prophetic word”

1. **Does it produce 2 Tim 1:7 fruit—love and sound mind—or fear?**
2. **Does it match James 3:17—gentle, peaceable, merciful—or harsh and suspicious?**
3. **Does it move toward the light (1 John 1:7)—truthful process—or toward secrecy and insinuation?**
4. **Is it protective/restorative, or is it reputation-destroying?**

5. **Can it be tested, or is it "unquestionable"?**

Unquestionable revelation is how spiritual abuse gains immunity.

Chapter 21

Revival as Abiding Relationship, Not Transactional Religion

Recovering the First-Church Meaning of Revival

Point: A.R.T. — Abiding Relationship Theology

A.R.T. understands God not as a system to be managed, but as a Person to be known.

Authority, holiness, obedience, and power all flow from **abiding relationship** with God (John 15), not from fear, performance, or control.

In A.R.T., we do not "use" God.
We walk with Him.

Point: Transactional Religion

Transactional religion treats God as an exchange:

"I perform — God must respond."

It produces:

- fear instead of faith
- image instead of integrity
- power instead of purity
- compliance instead of conscience
- control instead of care

It can look successful and still be spiritually barren.

Revival (Biblical Meaning)

Revival is **God restoring His people to living, obedient, loving relationship with Himself.**

Revival is not first emotional excitement.

It is covenantal return.

God's Own Definition of Revival (KJV)

2 Chronicles 7:14 (it's conditional)

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; **then will I hear from heaven,** and will forgive their sin, and will heal their land."

Notice the order:

Humility → Prayer → Seeking God's face → Turning from sin → Forgiveness → Healing.

Power is not mentioned.

Relationship is.

Psalm 85:6

"**Wilt thou not revive us again**: that thy people may rejoice in thee?"

Revival brings joy in God, not fear of leaders.

Isaiah 57:15

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, w**ith him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."**

God **revives humility**, not religious causes, bless me, famous elite ministry or "I am right" pride.

Hosea 6:1–2

"Come, and let us return unto the LORD: **for he hath torn, and he will heal us… After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."**

Revival is return, healing, and restored living before God.

Habakkuk 3:2

"O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years…"

Revival is God's work renewed, not man's performance magnified.

Ministry Point: "Return to the LORD"

What God Means by Turning Back, Repentance, and Revival

I. Isaiah's Vision and the Holy God

(Isaiah 6:1–2, KJV)

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
Above it stood the seraphims…"

Isaiah sees God not as convenient, but as **holy, sovereign, and weighty.**

This vision comes in a time of national and spiritual decline.
Before God speaks of mission, He reveals **who He is.**

Training point:

People cannot return to God if they no longer know who God is.

Revival always begins with a restored vision of God's holiness.

II. Hosea and the Cost of Restoration

(Hosea 3:2, KJV)

"So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:"

Hosea's life is God's living parable.

Israel had "left" the Lord through unfaithfulness.

God's answer is not abandonment — it is **redemptive pursuit.**

God "buys back" what has wandered.

Training point:

To "return to the Lord" is not merely to stop sinning.

It is to **come back into covenant love.**

III. What "Turn Back to the LORD" Means in the Old Testament

The Hebrew idea behind "turn" (שׁוּב, *shuv*) means:

- to return
- to turn around
- to come back home
- to restore relationship

It is relational before it is behavioral.

God's repeated call to Israel:

"Return unto me."

"Turn ye, turn ye."

"Come back."

Why?

Because the people had not only broken rules.

They had broken **relationship.**

IV. Here is Why God Kept Saying It

God called Israel to return because:

1. They had replaced trust with ritual.
2. They had replaced obedience with performance.
3. They had replaced love with convenience.
4. They had replaced covenant with control.
5. They had replaced God with religion.

This is transactional faith.

God wanted A.R.T. before the term existed:

Abiding relationship, loyal love, faithful walking.

V. Repentance in Scripture

Repentance is not shame.

It is direction change.

It is not self-hatred.

It is **return to God.**

“Rend your heart, and not your garments, and turn unto the LORD your God.” (Joel 2:13, KJV)

God wants the heart, not the show.

VI. Revival Defined Biblically

Revival is what happens when:

• people see God again

• hearts turn back

• conscience awakens

• obedience is restored

• love is renewed

• relationship is healed

Revival is **relational restoration.**

First Church New Testament and Revival

John the Baptist preached:

"Repent ye: for the kingdom of heaven is at hand." (Matthew 3:2, KJV)

And Luke explains:

"To turn the hearts… and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17, KJV)

Same message.

Same God.

Same A.R.T.

Define Very First Church "Return to the Lord"

"Return to the LORD" means:

Come back to trust.

Come back to obedience.

Come back to love.

Come back to humility.

Come back to holiness.

Come back to relationship.

Not to religion.

God never wanted performance.

He always wanted people.

And that is the meaning of repentance, revival, and restoration — from Genesis to the First Church.

Luke 1:16–17 (Note the A.R.T. Relationship Valuing Teaching Perspective) (not bodies, a head count, drawing big numbers, bells and whistles, falling out under the power, making the headlines but intergenerational healing and power.

"**And many of the children of Israel shall he turn to the Lord their God.**

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Revival is heart-turning, relational healing, and moral re-ordering.

1 Peter 4:17 (very first church the Rock...Apostle Peter)

"For the time is come that judgment must begin at t**he house of God**…"

Revival begins **with God's people, not the world.**

Presence of Absence of The Fear of the Lord

Proverbs 2:2–5

"So that thou incline thine ear unto wisdom… T**hen shalt thou understand the fear of the LORD, and find the knowledge of God."**

Fear of the Lord is reverent obedience, not intimidation.

Transactional systems replace the fear of God with lack of First Love Bible knowing or time apart with with Him, Many use up all of their time and energy to get contracts serve people, meet family needs and more. They love this present world (it's money, energy , stuff) and it's mixture. For it uses TRANSACTIONS to meet its needs not abiding seeking relationship with the Maker of All Things: the Lord God Himself

When Transactional Religion Blocks A.R.T. Pure Revival

Isaiah 1:11–17 (selected, KJV)

"To what purpose is the multitude of your sacrifices unto me? saith the LORD…
Bring no more vain oblations…
Wash you, make you clean; put away the evil of your doings…
Learn to do well; seek judgment, relieve the oppressed…"

God rejects religious activity that lacks relational righteousness.

Elijah and the False Idea of Revival

1 Kings 18:21

"How long halt ye between two opinions? if the LORD be God, follow him…"

Fire came later.
Repentance came first.

Power confronts false worship, but revival restores right relationship.

Luke 1:17 — The Revival Mandate Explained

John's mission was not spectacle.
It was preparation.

He turned hearts.

He healed relationships. Also big generational splits.

A.R.T. with Christ re-aligned hearts then following that his/her consciences as well families and ministers and giant churches and small one and through that it transformed many persons lives and areas then society.

Right now we need Jesus restored wisdom.

Also, He prepared people to meet His Father in Eternity at the end of this Life's Journey.

This is main example of A.R.T. revival.

VIII. Summary for the Future Church

True revival is:

- relational before it is powerful
- repentant before it is emotional
- humble before it is impressive
- Christ-centered before it is charismatic
- holy before it is popular

Transactional religion may gather crowds.

A.R.T. forms disciples.

And only A.R.T. revival saves souls.

Chapter 22

Discernment or Divination

Prophetic Authority, the Holy Spirit, and the Abuse of "Seeing"

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1. The Biblical Nature of Discernment

In biblical theology, discernment is never autonomous perception nor private cognitive intuition. The Greek term διάκρισις (*diakrisis*) denotes the Spirit-governed capacity to distinguish, evaluate, and judge within covenantal and communal order.

"He that is spiritual judgeth all things…"
(1 Corinthians 2:15, KJV)

Paul authorizes not intrusion or surveillance, but relational evaluation under the Holy Spirit.

A.R.T. Layer: Discernment preserves relationship and restores order.
Transactional Layer: Discernment acquires leverage and exercises control.

2. Divination Defined

Divination is the pursuit of knowledge severed from covenantal relationship and ethical accountability (Deut. 18:10–12). It substitutes power for trust and information for communion.

A.R.T. Principle:
When knowledge serves persons, it remains discernment.
When knowledge governs persons, it becomes divination.

3. The Christological Standard (Hebrews 1:1–2)

“God… hath in these last days spoken unto us by his Son.”

(Hebrews 1:2)

The prophets mediate revelation.

Christ embodies revelation.

Prophetic authority is therefore always subordinate to the Son-pattern.

A.R.T.: Revelation is participatory and redemptive.

Transactional: Revelation is performative and coercive.

4. Discernment Without Rumor (Isaiah 11:2–3)

“He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”

Messianic discernment is Spirit-governed, not impression-driven or gossip-based.

5. Authority as Servanthood (Isaiah 53)

Messianic authority is cross-shaped, not dominance-shaped.

Transactional prophecy seeks power without suffering; A.R.T. prophecy bears responsibility for others.

6. The Pattern of Anointed Ministry (Acts 10:38)

“Jesus… went about doing good.”

Anointing expresses itself in accessibility, mercy, and healing—not elite mystique.

7. Power With Compassion (John 11:35)

“Jesus wept.”

True discernment never bypasses empathy.

8. Accusation Masquerading as Insight

When suspicion replaces evidence, intuition replaces testing, and exposure replaces restoration, "seeing" becomes Transactional Core control.

9. Pauline Governance

"Prove all things." (1 Thess. 5:21)

"**Let the prophets speak… and let the other judge.**" (1 Cor. 14:29)

Discernment is communal, accountable, and weighty, for it has measure.

10. When "Prophecy Seeing" Becomes Status

Section: The Badge of Honor Problem

When movements prize:

- "I can read your inner most thirst love life.. from afar."
- "My discernment is sharper than hers, his"
- "I am highest rank in this prophetic mantled office field."
- "I am an eagle."

Gifts become power-capital. To this author, this implies "a works" mentality, which makes it Transactional Core Achieved"working it." What is the payoff? I get praised, lauded as high elite gifted mammon centric office...an impure motivated Demas! (see Paul Ephesians 4)

False authority mirrors divination (Acts 8:20; 1 Sam. 15:23).

11. Why This Is Functionally Occult

Not by rituals—but by authority logic:

Occult Logic	Transactional Prophetic Logic
Hidden knowledge =	"Deep revelation" = authority

power

Technique = access	Method = “word”
Elite initiates	Prophetic hierarchy
Fear compliance	“Submit or be exposed”
Surveillance	Discernment scanning

This is Christianized divination.

12. The Christ Pattern

Jesus never:

- Ranked any prophet or saint by their gift, title, calling or skill
- He never instituted elite seer castes.
- He was not one to self promote His many gifts or ministry.
- Neither did Jesus institute accusing watchdog, tale bearing and targeting gate keeping ministry. Hebrew 1:9 says that He was fueled by abiding faith, love and JOY in His ongoing relationship with the Creator Father.
- He not schooled and ruled by fear. Not fear of lack, not fear of death, not fear of losing all He had in the world, He did not fear the temple ministry accusation or his reputation being smeared.

  Jesus not fear His mother’s or families disapproved, but He enduring loved and utmost respected and honored.
- Yet Christ did not fear being left out, being passed over or being regarded scapegoat, the area curiosity and out of order maverick, which surely accused him in the local temple system.
- Monetized access.or position, power and even renown perks never enticed Jesus to become vain and to to compromise his gifting, prophetic voice, use his talents to get what He wanted or to make money. Jesus did not ‘use” persons for he was A.R.T.CORE in Real Life Personified

- (I wish we could be. However we can, I can at least improve!)
- Jesus did not divine, avoid relationship and sit there in safe secluded comfort “deep scanning folk” He would defile the ones that His Father created and loved.
- Minister Christ was not immature, nor the least bit unhealthy, Neither was he a prophet/psychic voyeur, like many of these are just now.
- For Christ valued A.R.T. not Transaction which is ‘Go for the Turf, Get all the Gain”
- Again, Jesus valued his A.R.T. time (abiding relationship alone with the Father and Holy Spirit) In the Bible, Apostle John reveals that Christ (inner perceiver) “heard and saw” what God was telling Him due to that relationship . See John 5 “his relationship apart with the Father.
- And neither Christ nor first church apostles Paul, Peter did not set up prophetic gatekeeping, score keeping, or suspicious fear about atypical persons or demons. Also, there is no record of First Church surveillance(we respecfully note that that is mostly the sign of Transactional CORE Levitical patriarchism)

Jesus Christ never inner perceived, discerned and prophetic saw for momentary fleeting gain. To win over persons. But He did overcome a lot in order to to save, to redeem, to heal, to include, to magnify His Father

13. Canon Conclusion

True discernment is relational and restorative.

False discernment is instrumental and controlling.

Chapter 23

Is This the Church's Last Stand?

Last-Days Evil, A.R.T., and the Spirit of Adoption vs. Perverted Transaction

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I. Two Governing Spirits

Paul's language in Romans 8 is not metaphorical rhetoric. It is governmental theology.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."
(Romans 8:15, KJV)

Scripture presents two fundamentally different governing realities:

Bondage governs by fear, pressure, and performance.
Adoption governs by belonging, relationship, and covenant security.

These are not moods.
They are operating systems of authority.

Where fear becomes the organizing principle of leadership, the Spirit of adoption has been displaced, even if Christian language remains.

II. Adoption as Relational Authority (A.R.T.)

Adoption establishes identity before obedience.

In Christ, one does not obey in order to belong.

One belongs, therefore one obeys.

This is the theological essence of **A.R.T. — Abiding Relationship Theology.**

Jesus does not build His Church through coercion.

He forms it through sonship and daughterhood.

Relational authority flows from covenant, not from control.

III. Transaction as Spiritual Bondage

Transactional religion inevitably reconstructs bondage.

Its fruit is consistent and historically observable:

- fear of failure
- performance anxiety
- accusation cultures
- spiritual surveillance
- hierarchical insecurity
- image protection rather than truth formation

This is not discipline.

It is spiritual economy — power exchanged for compliance.

And it cannot produce free sons and daughters.

IV. Pauline Governance of the Church

Paul's ecclesiology is incompatible with domination models:

"Submitting yourselves one to another in the fear of God."

(Ephesians 5:21, KJV)

Authority in Christ is:

- mutual
- accountable
- relational
- ordered by holy fear, not by positional terror

Where submission is demanded but not reciprocated, the Pauline model has been violated.

V. The Body as the Instrument of Christ

Christ governs not by centralized coercion, but by **corporate abiding.**

Prayer, intercession, suffering, service, love, and truth are not secondary activities; they are the very instruments through which Christ rules His Body.

Control never advances the Kingdom.
Abiding always does.

VI. Canon IV Thesis: Authority Under Pressure

Canon IV examines what happens to leadership when fear enters the system.

Authority will move in one of two directions:

- Toward **A.R.T. (Abiding – Relational – Truth)**
- Or toward **Transactional control**

There is no neutral ground.

VII. The Idol-System Effect

(Psalm 115:4–9, KJV)

“They that make them are like unto them; so is every one that trusteth in them.”
(Psalm 115:8)

Psalm 115 does not only describe carved idols.

It reveals **dead authority systems.**

Transactional structures become:

- unseeing
- unhearing
- unfeeling
- unresponsive to repentance
- resistant to correction

And they reproduce leaders in their own image.

Living, relational A.R.T. authority exposes this lifelessness.

Therefore, such systems seek to silence it.

VIII. Why A.R.T. Is Intolerable to Transactional Power

A.R.T. requires:

- light (1 John 1:7)
- humility (Isaiah 66:2)
- accountability (1 Corinthians 14:29)
- restoration (Galatians 6:1)
- holy fear (Proverbs 2:2–5)

Transactional authority survives by:

- narrative control
- rank enforcement
- fear-based compliance
- image management
- protection of power

Thus, A.R.T. becomes a threat rather than a gift.

(Proverbs 2:2–5, KJV)

"Then shalt thou understand the fear of the LORD, and find the knowledge of God."

Where holy fear is absent, leaders fear loss of position more than loss of righteousness.

Discernment becomes defensive.

Correction becomes persecution.

Repentance becomes humiliation.

X. Isaiah's Diagnosis

(Isaiah 1–10, Summary Theology)

Isaiah addresses leadership that remains religiously active yet morally blind.

Sacrifice continues.

Worship persists.

But justice disappears.

This is why "seeing" movements often become blind:

activity remains, but relationship has died.

XI. Canon IV Pattern

A.R.T. Authority	Transactional Authority
Servant leadership	Domination hierarchy
Repentant	Self-justifying
Correctable	Defensive
Fruit-producing	Image-protecting
Light-walking	Surveillance-based

XII. Closing Word to the Church

When leaders stop fearing God, they begin fearing people.

When leaders fear people, they use power to protect themselves.

Living authority always threatens dead systems.

So dead systems attack living authority.

Isaiah saw it.

The prophets suffered it.

Jesus endured it.

The apostles warned against it.

Canon IV teaches the Church to recognize it —

and to return to **A.R.T.**

Final Canon IV Insight

Before law, before empire, before hierarchy, there was relationship.

And after the Cross, there must be relationship again.

This is not the Church's last stand.

It is her return.

Epilogue

A.R.T. and the Future Church

Returning to Abiding Relationship Before We Rebuild Power

A.R.T. Canon IV has not been written to win arguments.
It has been written to save the Church from repeating her own wounds.

Across history, the people of God have rarely lost their faith first.
They have lost their **relational posture.**

Power slowly replaced presence.
Structure slowly replaced shepherding.
Fear slowly replaced holy reverence.
Performance slowly replaced abiding.

And each time, the same outcome followed:
religion remained, but life departed.

Canon IV has traced this pattern — from pre-law foundations, through prophetic correction, into modern charismatic and apostolic movements — to show that authority without relationship always becomes domination, and zeal without love always becomes injury.

The Future Church will not be built by louder voices, sharper structures, or stronger control systems.

It will be built by:

• leaders who walk in the light

• shepherds who fear God more than they fear losing position

• communities that choose repentance over performance

• ministries that value fruit over fame

• authority that serves instead of rules

• power that heals instead of impresses

A.R.T. is not a new doctrine.

It is the recovery of the First Church's way.

Before law, before empire, before hierarchy — there was relationship.

And after the Cross, there must be relationship again.

This is the work of the Holy Spirit in our time.

Not to make the Church bigger —

but to make her true.

Author's Theological & Methodological Statement

A.R.T. CANON IV — PRE-LAW FOUNDATIONS

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Hermeneutical & Theological Framework

Canon IV operates from a relational-priority hermeneutic:

1. **Relationship precedes regulation.**
   (Gen. 1–2 before Exod. 19–20)
2. **Authority is entrusted, not imposed.**
   (Gen. 1:26–28; John 13:3–17)
3. **Law is remedial, not foundational.**
   (Gal. 3:19; Rom. 5:20)
4. **Domination is a symptom of fracture, not of design.**
   (Gen. 3:16; Matt. 20:25–28)
5. **Discernment is restorative, not accusatory.**
   (Gal. 6:1; Matt. 18:15–17)

This Canon therefore interprets Scripture not through institutional power structures, but through Edenic relational order restored in Christ.

Canon Roadmap (I–IV)

- **Canon I:** Original relational design — Abiding with God.
- **Canon II:** Fracture — The rise of transactional faith.
- **Canon III:** Distortion — Authority failure and spiritual abuse.
- **Canon IV:** Recovery — Pre-Law relational foundations restored in Christ.

Together, the Canon moves from creation, through fall, through distortion, and into redemptive governance.

Theological Reference Notes

1. Genesis 1–2: Authority as stewardship, not domination.
2. Exodus 19–20: Law introduced after relational rupture.
3. 1 Samuel 8: Institutional authority requested in fear.
4. Matthew 20:25–28: Christ's reversal of imperial power models.
5. John 15:1–7: Abiding as the foundation of fruit-bearing authority.
6. Galatians 3:19–25: Law as tutor, not governor.
7. Hebrews 3–4: Relational rest vs. performance religion.

Final Reader Note

This volume is not an argument against leadership.

It is a restoration of leadership.

It is not a rejection of structure.

It is a reordering of structure under relationship.

Where relationship is primary, authority heals.

Where control replaces relationship, authority wounds.

Closing A.R.T. IV Canon Statement

When leadership departs from relational trust and moves into fear-based control, authority becomes distortion.

And in such distortion, this Canon names the spiritual pathology plainly:

Fear of woman brings a snare.

Final Reader Note

This volume has argued one central theological truth:

Before God gave law, He gave relationship.

Authority in Scripture was never designed to operate through domination, fear, or coercion. It was entrusted within covenant, exercised through intimacy, and sustained by responsibility.

When relationship fractures, systems arise. When systems dominate, abuse follows. When abuse is normalized, the witness of Christ is wounded.

Canon IV therefore calls the Church back—not to lawlessness, but to order rightly rooted in abiding union with God.

May this work strengthen leaders who choose courage over control, discernment over accusation, and restoration over fear.

— Taveau D'Arcy

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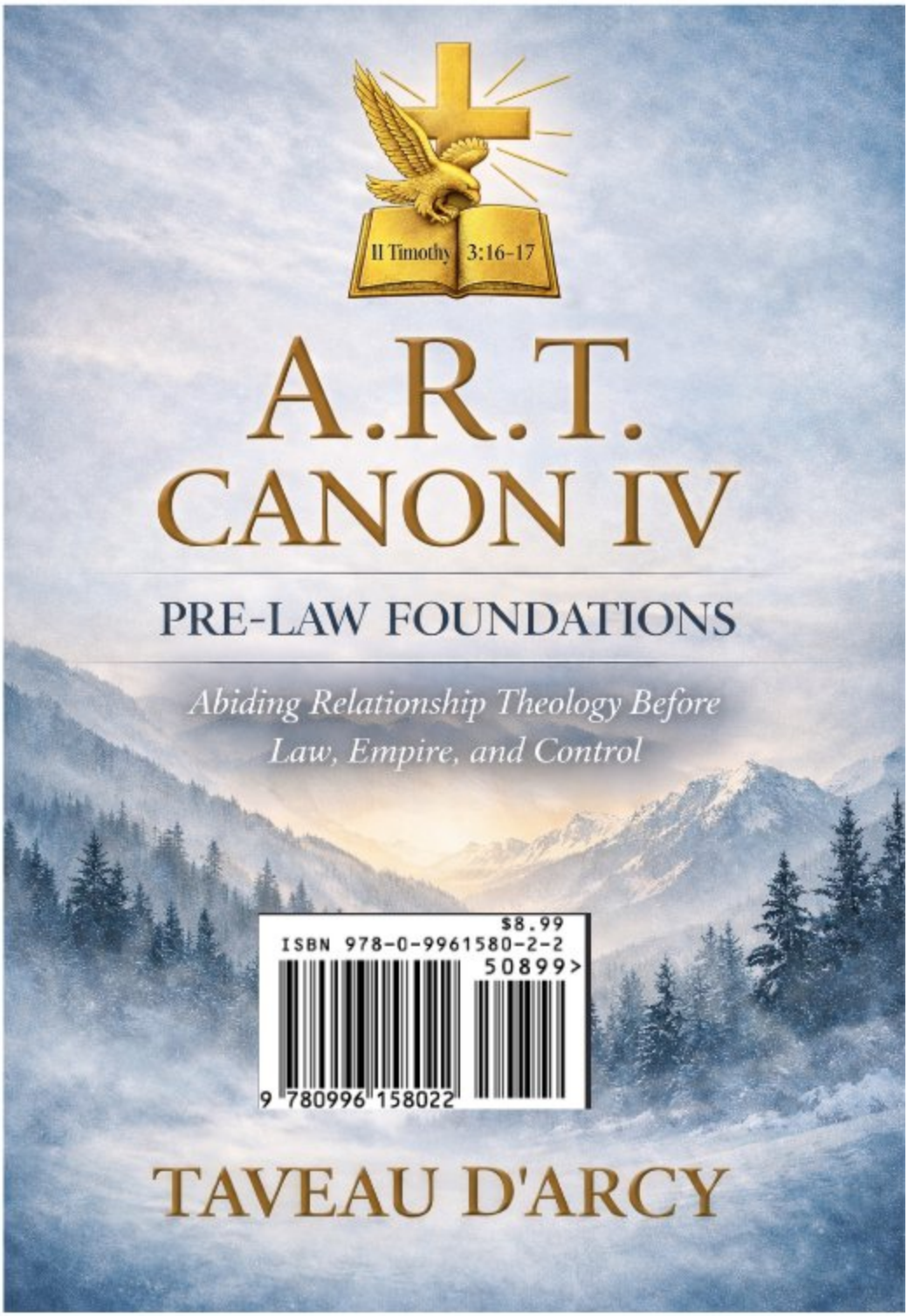
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Key Scriptural Anchors

Genesis 1–3; Exodus 19–20; 1 Samuel 8; Judges 4–5; Psalm 137; Matthew 20:25–28; John 13–17; Galatians 3; Hebrews 3–4.



A.R.T. CANON IV

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Abiding Relationship Theology Before Law, Empire, and Control

$8.99
ISBN 978-0-9961580-2-2
50899>
9 780996 158022

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