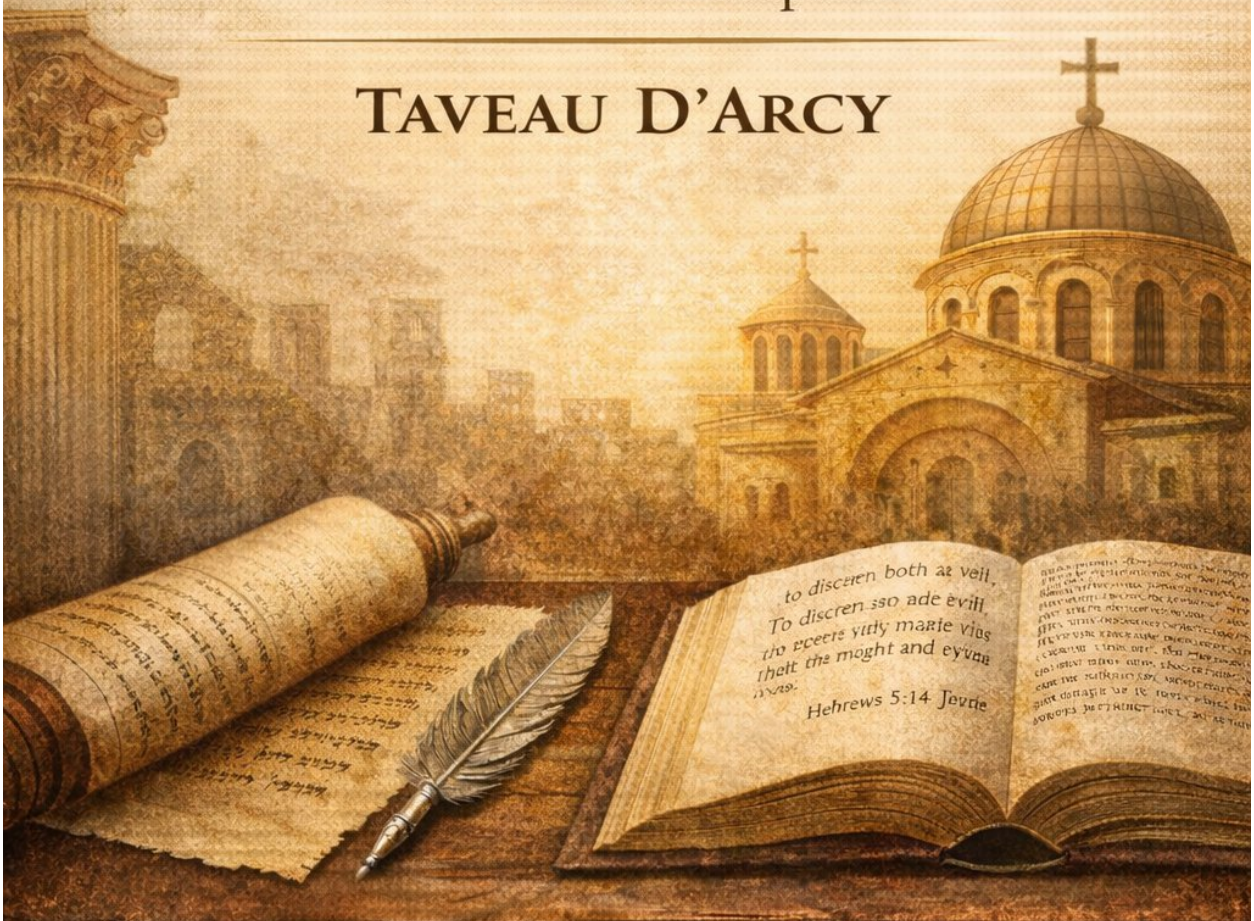
A.R.T. CORE

DISCERNMENT

Hebrews 5:14, Relational Maturity, and the Difference Between Discernment and Suspicion

TAVEAU D'ARCY



ABIDING RELATIONSHIP THEOLOGY

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A.R.T. Core Office Ministry

Hebrews 5 and A.R.T.

Function Before Title in Scripture, the First Church, and Church History

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Foreword

Why This Teaching Exists

Across the Church today, many sincere believers and leaders are asking quiet but important questions about authority, leadership, and discernment. These questions are not born of rebellion, but of a desire to remain faithful to Christ and Scripture amid changing ministry cultures.

This teaching exists to address those questions **biblically and historically**, beginning not with modern debates, but with the **First Church pattern** and the clear testimony of Scripture—particularly **Hebrews 5** and **Ephesians 4**. It examines how Christian office ministry was originally formed through **calling, maturity, obedience, and relationship**, and how, over time, function was often replaced by title.

This resource is not written to dismantle churches, discredit leaders, or promote new movements. It is written to **restore clarity**, to help leaders and believers alike discern whether authority in practice reflects the heart and pattern of Christ.

How to Read This Resource

This teaching is designed to be read **slowly and reflectively**.

- Scripture leads each section
- Historical observations are offered for context, not accusation
- Readers are encouraged to examine the biblical texts directly

You do not need to agree with every conclusion to benefit from this study. You are invited to **test all things by Scripture** and retain what is good.

Each section may be read independently, though together they form a coherent biblical framework.

A Note on Tone and Purpose

This work seeks to speak with **clarity without confrontation**. The goal is understanding, not debate; formation, not persuasion. It is offered in a spirit of humility, recognizing that the Church is diverse, global, and at different stages of growth.

Authority, according to Scripture, is meant to **serve life**, not manage compliance. This teaching invites reflection on how that authority is formed and expressed.

Scripture Translation

All Scripture quotations in this publication are taken from the **King James Version (KJV)**.

Below is a **Bible-rooted case for *Taveau D'Arcy's A.R.T. Core Office Ministry*** (Abiding Relationship Theology) **in light of Hebrews chapter 5**, using the **KJV text**, with **Greek and Hebrew word grounding**, and framed **against transactional, title-driven ministry**.

Hebrews 5 KJV

Admittedly an enigmatic, strong and even puzzling passage

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that **he himself also is compassed with infirmity.**

And by reason hereof he ought, as for the people, so also **for himself, to offer for sins**.And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

So also **Christ glorified not himself** to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Though he were a Son, yet learned **he obedience by the things which he suffere**d;And being made perfect, **he became the author of eternal salvation** unto all **them that obey him**;

Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Simplified Meaning of Hebrews 5

Hebrews 5 teaches that real spiritual authority does not come from titles, charisma, or self-promotion. It comes from maturity formed over time.

Leaders are meant **to be compassionate because they know weakness themselves. No one should ap**point themselves as a spiritual authority; authority is recognized, not seized. **Even Jesus** did not take authority for Himself — He received it through obedience, suffering, and faithfulness.

This **chapter explains that discernment grows through practice and lived experience**, not through hype or position. People who rush authority without maturity remain spiritually immature, no matter how confident they sound.

In A.R.T. Core (Abiding Relationship Theology) terms, Hebrews 5 teaches that authority flows from ongoing, interacting, respecting (enduring, long suffering*) abiding relationship, not transaction. Maturity comes before leadership, and relationship comes before correction.

****Apostolic First Church Ephesians 4 Community, James 3:17, Ephesians 2:14-15, I John 1:7***

Seen as Hebrews 5 Main Teaching Points

1. Hebrews 5 establishes *relationship before office*

Hebrews 5:1 (KJV)

"For every high priest taken from among men is *ordained for men in things pertaining to God*, that he may offer both gifts and sacrifices for sins."

Greek grounding

- **ἀνθρώπων λαμβανόμενος (anthrōpōn lambanomenos)**

  taken from among men → relational proximity, not elevated distance
- **καθίσταται (kathistatai)**

  appointed / set in place → God sets, not self-promotion

ART Core principle:

Office is **drawn out of lived relational life**, not imposed as a status role. Ministry flows *from among*, not *over against* the people.

Transactional ministry, by contrast, **separates office from humanity** and replaces relationship with authority performance.

2. Hebrews 5:2 — compassion is the qualifying evidence

Hebrews 5:2 (KJV)

"Who can have *compassion on the ignorant, and on them that are out of the way*; for that he himself also is compassed with infirmity."

Greek grounding

- **μετριοπαθεῖν (metriopathein)**

  to deal gently, with measured empathy
- Not indulgence, not harshness — **relational maturity**

ART Core marker:

A true office minister:

- understands weakness
- walks with people
- corrects without domination

Transactional ministry:

- weaponizes knowledge
- shames weakness
- substitutes accusation for shepherding

3. Hebrews 5:4 — calling is received, not seized

Hebrews 5:4 (KJV)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

Greek grounding

- **τιμή (timē)** — *honor, weight, value*
- **καλούμενος (kaloumenos)** — *being called*

ART Core distinction:

Calling is **received in obedience**, not claimed by branding, titles, platforms, or self-appointment.

Transactional systems often:

- create titles to secure control
- demand submission to validate authority
- confuse visibility with calling

ART ministry **waits to be recognized by fruit and formation**, not enforced by hierarchy.

4. Hebrews 5:5–6 — Christ models relational authority

Hebrews 5:5 (KJV)

"So also Christ glorified not himself to be made an high priest…"

Greek grounding

- **ἐδόξασεν (edoxasen)** — *did not glorify Himself*
- Authority is **bestowed**, not seized

Christ's priesthood is grounded in:

- Sonship before function
- obedience before power
- relationship before role

This is **the ultimate ART model**:

Abiding Son → obedient life → legitimate office

5. Hebrews 5:7–8 — maturity through *relational obedience*

Hebrews 5:8 (KJV)

"Though he were a Son, yet learned he obedience by the things which he suffered."

Greek grounding

- **ἔμαθεν (emathen)** — *learned experientially*
- **ὑπακοή (hypakoē)** — *listening-obedience*

ART Core insight:

Office ministry is not proven by gifts, revelation, or charisma —

but by **formed obedience over time**.

Transactional ministry often skips formation:

- promotes gifting without cruciform maturity
- rewards performance rather than character
- treats suffering as disqualification instead of formation

6. Hebrews 5:12–14 — ART maturity vs transactional infancy

Hebrews 5:14 (KJV)

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Greek grounding

- **τέλειος (teleios)** — *mature, complete*
- **ἕξιν (hexin)** — *habit, practiced state*
- **διάκρισιν (diakrisin)** — *discernment*

ART Core maturity:

- formed through *abiding practice*
- develops discernment relationally
- recognizes fruit over form

Transactional infancy:

- obsessed with spectacle
- dependent on control structures
- lacks discernment, resorts to labels

7. Hebrew (OT) priesthood parallel — relational bearing, not domination

Hebrew insight (Aaronic model)

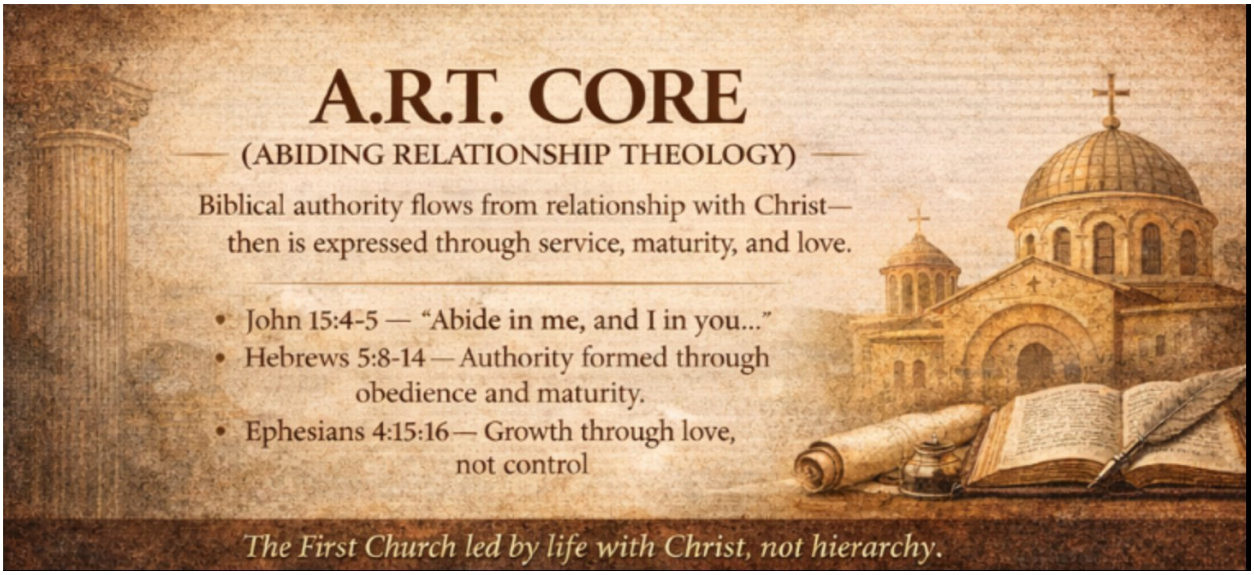
- **כָּבֵד (kavod)** — *weight / glory*

  → authority has *weight* because it carries people, not crushes them

Priests *bore* the names of Israel on their breastplates (Exodus 28), not titles on platforms.

ART Core continuity:

Office ministry carries people **in the heart**, not under control.



8. Summary: Hebrews 5 defines ART Core Office Ministry

Hebrews 5 Theme	ART Core	Transactional Core
Calling	Received from God	Claimed or assigned
Authority	Relational, compassionate	Positional, coercive
Maturity	Formed over time	Assumed by title
Obedience	Learned through suffering	Avoided or spiritualized
Discernment	Practiced, humble	Reactive, accusatory

Final theological conclusion

Hebrews 5 does not support transactional, authoritarian, or performance-based office ministry.

It presents a **relational, compassionate, obedient, and God-called priesthood** — the very essence of **A.R.T. Core Office Ministry**.

ART is not a new idea.

It is **the priesthood pattern God has always required** — fulfilled in Christ and mirrored in those who abide.

A.R.T. Core Office Ministry

Function Before Title in Scripture, the First Church, and Church History

About the Author

Taveau D'Arcy is a Christian teacher, writer, and leadership consultant with decades of experience studying the **Body of Christ**, First Church authority, and relational leadership models. Her work focuses on restoring biblical patterns of leadership grounded in **abiding relationship with Christ**, spiritual maturity, and servant authority.

She is the founder of **EORR Cross Body Unity** and the developer of **Abiding Relationship Theology (A.R.T.)**, a framework that emphasizes Christ-centered formation, relational discernment, and leadership that restores rather than controls.

About A.R.T. (Abiding Relationship Theology)

Abiding Relationship Theology (A.R.T.) affirms that Christian authority flows first from **abiding in Christ**, then from obedience, maturity, and lived faithfulness. Rooted in Scripture and the First Church pattern, A.R.T. resists transactional authority models that substitute control, fear, or compliance for relationship, discernment, and love.

A.R.T. Core teaching draws primarily from:

- Hebrews 5 — maturity before authority
- Ephesians 4 — function before title
- Acts — relational leadership and shared discernment

About EORR Cross Body Unity

EORR Cross Body Unity exists to encourage unity, restoration, and accountability across the Body of Christ without coercion, domination, or fear-based authority. The work emphasizes respect across traditions, cultures, races, and callings while remaining firmly grounded in Scripture and First Church principles.

Further Resources

Additional A.R.T. Core teachings, leadership studies, and free resources may be found at:

www.taveaucreative.com **OR www.thepurchaselink.us**

and on her many different prophetic, apostolic servant leader open ended James 3:17 "respecting submitted as Selah " sight

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Use of AI Disclosure

Portions of research assistance, language refinement, and structural editing for this publication were supported by AI-based tools under the direct supervision and authorship authority of **Taveau D'Arcy**. All theological positions, biblical interpretations, historical conclusions, and final content decisions are solely those of the author (after immersing herself in the USA Christian leadership ministries, since before Jesus People Days. And 2026 celebrates T's 50 years of specific authority, theology and TV media celebrity effects on what has now morphed into a Transactional Standard and Opportunist Opposing and "Pharisee Righteous View " which

overshadows the A.R.T. (Abiding, valuing, interacting also set apart personal relationship) of the Hero Organic Original Prophetic founder, Messiah Jesus Christ.

This disclosure is provided in the interest of transparency and integrity.

A.R.T. Abiding Relationship Theology
"Deep inside each human heart is their A.R.T.

Sometimes it's kind compassionate, caring A.R.T.
In others it may be smug, dark and smiling but harmful sly A.R.T."

Jesus Loves People Before They Leave Their Worlds — And Walks With Them From There

A.R.T. Core · Abiding Relationship Theology

A Human World Reminder

Jesus Loves the "Cores"

(Curious Subcultures)

What the Church Often Misses About the People We Call "Worldly"

A Clarifying Word for Both Sides of the Divide

Jesus does not love people *after* they leave their communities.

He loves them **inside** them.

Across modern culture, millions of people now live, gather, and find belonging within what are often called **"cores"**—subcultures, conventions, music scenes, fandoms, creative communities, comedy, and shared identity spaces. Many Christians look at these cores and see only confusion, excess, or threat.

Jesus sees **people**.

He always has.

Jesus Has Always Gone Where the Religious World Wouldn't

Jesus consistently went toward people who had formed **alternate centers of belonging** because the religious system of their day had become unsafe.

- He ate with those labeled outsiders
- He listened before correcting
- He healed before instructing
- He restored dignity before addressing behavior

The Pharisees saw categories.
Jesus saw **hearts shaped by hunger**.

Modern cores are not fundamentally different. They are places where people gather because they want:

- to be known without interrogation
- to belong without performance
- to express joy, grief, creativity, or pain
- to feel human again

These are not evil desires.
They are **deeply biblical ones**.

What Many in the Cores Believe About Church (Honestly)

Many people in modern cores do not hate Jesus.

They fear **religion without love**.

They associate church with:

- accusation without relationship
- authority without listening
- doctrine without compassion
- correction without care

So they stayed away.

Not from God —

from **systems that felt unsafe**.

And Jesus understands that.

Jesus Does Not Mock the Cores — He Walks Into Them

Jesus does not stand outside modern communities shouting instructions.

He **enters lives**.

He listens.

He eats.

He stays.

He does not require people to:

- clean themselves up first
- explain their identity before being loved
- abandon community before encountering grace

Jesus does not say, *"Leave your world, then I will love you."*

He says, *"I am with you — and from here, we will walk forward."*

Love Comes Before Leaving — Always Has

Every transformation Jesus led followed the same order:

1. **Presence**
2. **Relationship**
3. **Truth**
4. **Change**

Never the reverse.

When the Church demands people abandon their communities before experiencing love, it reverses the order Jesus established.

That is not holiness.

That is fear.

A.R.T. Core Names the Way Jesus Has Always Led

A.R.T. Core (Abiding Relationship Theology) does not ask people in the cores to choose between belonging and Christ.

It restores the truth that:

- relationship comes before authority
- abiding comes before behavior
- maturity comes before judgment
- love governs truth

This is not cultural accommodation.

It is **First Church Christianity recovered**.

To Those in the Cores: A Direct Word

If you have found belonging in a community because church felt unsafe, you are not foolish, rebellious, or lost.

You were human.

Jesus does not despise where you found shelter.

He understands why you needed it.

He is not asking you to abandon joy, creativity, or connection.

He is inviting you to discover a **deeper core**—one that does not disappear when the music stops, the convention ends, or the crowd disperses.

That core is **abiding relationship with Him**.

You do not need to enter a church building to begin.

To the Religious World: A Loving Confrontation

If the Church continues to speak about modern cores with contempt, it will reveal not holiness, but **distance from Christ's heart**.

Jesus never mocked people for where they gathered.

He confronted systems that **blocked love and maturity**.

If we cannot say, *"Jesus loves the people in these cores,"* then we have misunderstood Him.

The Truth That Holds Everything Together

Jesus does not compete with culture.

He **redeems people inside it**.

He does not demand immediate extraction.

He invites abiding.

He does not fear community.

He transforms it.

Final Word (Quiet but Unmistakable)

Jesus loves the people in the cores.

He always has.

And when the Church remembers that, it will stop trying to win arguments —

and start **winning hearts again**.

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Sincerely Taveau D'Arcy aka Once before all of this ART-Christian Materialism discovery she was at once time a simple Jesus Person style minister "T.J"