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THE ELI BOYS' CLUB

Who Raised These People—
and Who Pastored Them?

*Religious Privilege, the Christian Double Standard,
Perilous-Times Character and the Responsibility
to Raise Mature Men and Women*

1 Samuel 2:12

1 Samuel 2:17

1 Samuel 2:22

TAVEAU D'ARCY

EORR — EQUAL OPPORTUNITY REAL RESPECT
A.R.T. — ABIDING RELATIONSHIP THEOLOGY
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THE ELI BOYS' CLUB: WHO RAISED THESE PEOPLE—AND WHO PASTORED THEM?

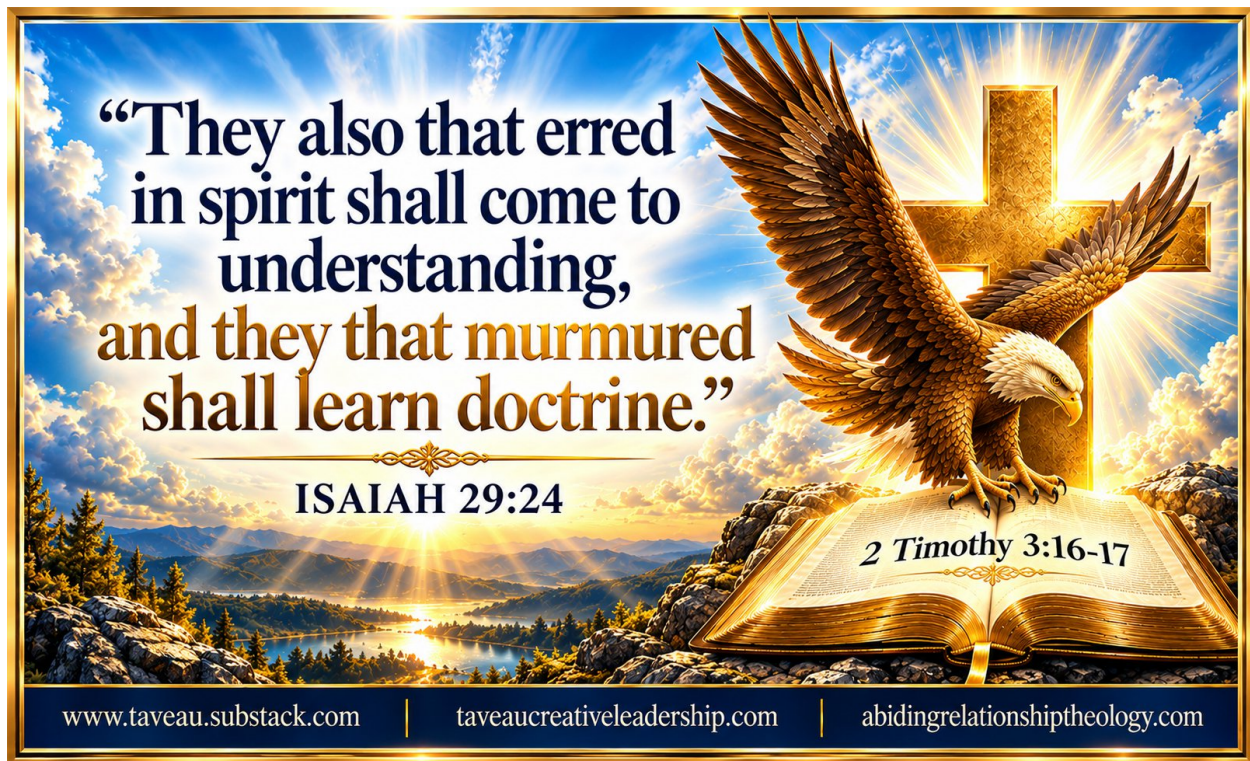
**Religious Privilege, the Christian Double Standard, Perilous-
Times Character and the Responsibility to Raise Mature Men and
Women**

By Taveau D'Arcy

EORR — Equal Opportunity Real Respect

A.R.T. — Abiding Relationship Theology

Cross Body Unity



OPENING SCRIPTURES

1 Samuel 2:12 KJV

“Now the sons of Eli were sons of Belial; they knew not the LORD.”**

***“**Sons of Belial**” literally conveys sons/men of worthlessness, wickedness or lawlessness. In later biblical usage, Belial becomes a designation for the spiritual power opposed to Christ (2 Corinthians 6:15), making the phrase strongly suggestive of people whose conduct reflects the character of evil.*

1 Samuel 2:17 KJV

“Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.”

1 Samuel 2:22 KJV

“Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.”

Taveau Says

I have been around the Christian community long enough to meet wonderful men and women—people of character, humility, kindness, strength and genuine love for God. My own father was such a man, and I have known pastors, ministers and ordinary believers in charismatic, Pentecostal, Baptist and other Christian settings who would never dream of using another person simply because they possessed position, gifting or influence.

Therefore, this is not an attack on men. It is an appeal to Christian men and women to stop reproducing religious double standards that Christ never authorized.

As I have encountered certain forms of Christian character through the years, I have found myself asking some basic questions: **Who raised these people? Who mentored them? Who pastored them?**

Where did they learn to relate to people this way? Somewhere along the way somebody should have taught them how to treat another human being. Adults remain responsible for their own choices, and excellent parents and pastors can certainly raise or teach people who later choose wrongly.

Still, formation matters. Children learn relationships long before they can explain theology, and churches also form people by what they teach, tolerate, excuse, reward and model.

THE ELI BOYS' CLUB AND THE EVIL DOUBLE STANDARD

The household of Eli contains one of the Bible's most disturbing pictures of religious privilege gone wrong. Eli's sons, Hophni and Phinehas, were not outsiders attacking religion. They occupied priestly position and operated inside the religious structure. Yet Scripture says they were "sons of Belial" who "knew not the LORD." It then says their sin was "very great before the LORD," and that their conduct contributed to men abhorring the offering of the Lord.

That last point should sober anyone involved in ministry. Bad ministry character does not affect only the person behaving badly. It can affect how other people experience the things of God. Religious misconduct can make something holy appear contemptible because people begin associating the holy thing with the people who have misrepresented it.

Then Scripture tells us that Hophni and Phinehas lay with the women who assembled at the door of the tabernacle. I regard this as a biblical picture of the worst-case Boys' Club. I am not saying Eli himself sexually exploited these women; Scripture does not say that. I am examining the conduct of his sons. The women were not the priests' perks, objects, easy prey or a lower grade of human being because the men possessed religious office. Yet position had become mixed with entitlement, and that mixture remains dangerous wherever it appears.

Women are not pastors' perks.

(Sad to make this statement: But in the modern days, neither men, teens, singles, children, babies)

They are not apostles', prophets', musicians' or successful Christian men's perks. Religious office creates responsibility; it does not create sexual entitlement. The more influence a person possesses, the more carefully that influence should be handled. A pastor, prophet, worship leader, famous minister or personally charismatic leader may be deeply admired, and people can trust an office before they actually know the person occupying it. The moral question is whether that influence will be used to serve people or whether people will be used to serve the influential person.

Jesus gives the governing leadership principle:

Mark 10:42–45 KJV

“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

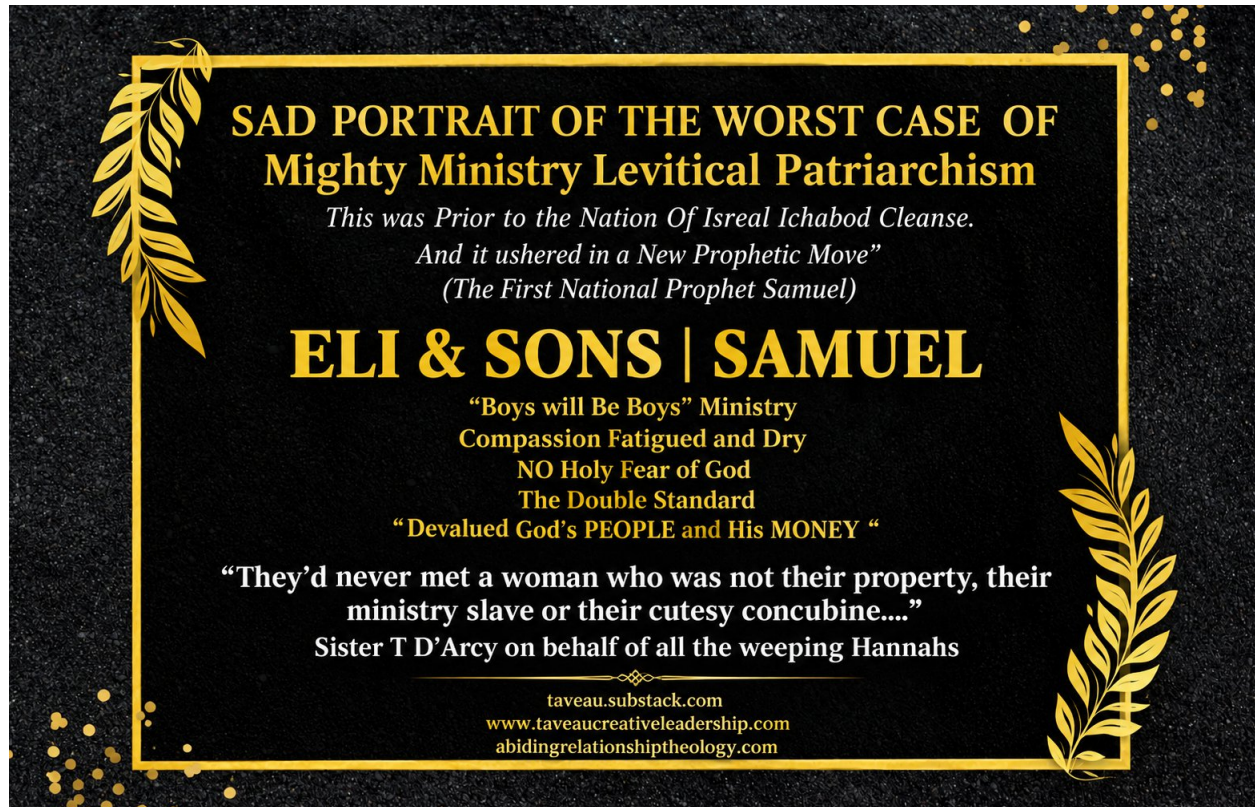
“But so shall it not be among you” is a sentence the Church needs to remember whenever authority becomes entitlement.

The Christian double standard becomes especially destructive when girls receive most of the teaching about sexual responsibility while boys quietly receive an exemption. There is legitimate wisdom in teaching modesty, sexual integrity and appropriate boundaries, but Christian boys also need character, self-control and accountability. Pastors need

boundaries. Prophets need accountability. Husbands need faithfulness. Single Christian men need sexual integrity.

The Holy Spirit did not make women responsible for managing male character.

If we teach purity, we should teach it to everybody. If we teach faithfulness, self-control and appropriate boundaries, we should teach them to everybody. If misconduct occurs, we must not create one standard for the important person and another for the person regarded as disposable. That is partiality.



PAUL’S PERILOUS-TIMES WARNING

Someone could reasonably point out that Hophni and Phinehas belonged to the Old Testament priesthood. Paul, however, gives the New Testament Church its own sobering warning.

2 Timothy 3:1–8 KJV

“This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, **lovers of pleasures more than lovers of God**;

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which **creep into houses** (males), and lead captive **silly women laden with sins**, (low esteem, guilt tripped, poorly mentored, untaught) led away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: **men of corrupt minds**, reprobate concerning the faith.”

Paul’s warning is substantially about character and relationships. He describes men who are lovers of themselves, covetous, proud, false accusers, fierce, traitors, heady and highminded. Then he makes the matter particularly sobering by saying that there can be a “**form of godliness**” while its power is denied.

Religious appearance does not guarantee transformed character. There can be Christian vocabulary, meetings, teaching, learning and religious activity while the relational nature underneath remains deeply unhealthy. This is one of the things I mean by **mixture**.

Verses 6–8 deserve particularly careful attention because Paul describes **men who exploit and women who can be led captive**.

Verse 8 explicitly refers to “**men of corrupt minds**.”

” The KJV phrase “**silly women**” can sound insulting to modern ears if it is separated from the larger warning. Paul is not declaring that women as a class are naturally weak-minded. He describes particular women who are vulnerable—“laden with sins, led away with divers lusts”—and men of corrupt character who take advantage of that condition.

We need to deal honestly with both sides without confusing responsibility. The man who deliberately exploits vulnerability bears responsibility for exploiting it. The vulnerable woman also needs truth, healing, discernment, identity and maturity so that she becomes increasingly difficult to manipulate. Helping strengthen a vulnerable person is not the same thing as blaming her for another person's wrongdoing.

We should be capable of saying, “What somebody did to you was wrong,” while also saying, “Now let us help you recognize these patterns, understand your value and develop the boundaries and discernment that make captivity much more difficult.”

And we should speak directly to the men. Do not creep into another person's emotional, spiritual, relational or private vulnerability in order to gain an advantage. Do not use Christian authority, charisma, spiritual gifting, sympathy, romance or somebody's admiration of you to lead her captive. If you recognize that another person is vulnerable, **vulnerability is not opportunity**. Christian character requires you to protect another person's dignity rather than exploit the opening.

This creates a sobering comparison with Eli's sons. Hophni and Phinehas were men operating from religious position while engaging sexually with women associated with the tabernacle. Paul later warns Timothy about men possessing a form of godliness who creep into houses and lead vulnerable women captive. These are not identical historical situations, and I do not claim that they are. They expose, however, a similar relational danger: **religious appearance does not sanctify male character, and ministry position never gives a man permission to use a woman.**

This also applies to husbands and single men. Marriage does not automatically produce character, and neither does singleness. A Christian husband cannot use religious language about headship to justify being fierce, controlling, sexually entitled or impossible to reason with. A single Christian man cannot treat gifting, attractiveness, success or anointing as permission to use women. Ministry office does not produce automatic character either. The same moral standard applies to women who manipulate or exploit other people. The particular behavior Paul describes in verses 6–8 involves men leading women captive, but manipulation, control and partiality are human possibilities. Nobody receives an exemption.

WHO RAISED THESE MEN, AND WHO PASTORED THEM?

This is where I find myself asking, **Who raised these men?** I do not mean that every unhealthy adult necessarily had unhealthy parents. People can reject excellent training, and they can acquire destructive patterns later from friends, relationships, churches, ministries, media and movements. Nevertheless, children learn relational culture by observation.

They watch how Dad speaks to Mom and how Mom speaks to Dad. They discover whether disagreement is safe, whether an apology is honorable, whether manipulation works, whether yelling wins, whether money establishes rank, whether attractive people receive preferential treatment and whether the important person is allowed to get away with something for which an ordinary person would be disciplined.

Then I ask, **Who pastored them? Who mentored them?**

A pastor cannot be responsible for every decision made by everyone who ever attended a congregation, but shepherds help establish culture. What did we teach? What did we tolerate?

Did we teach young men that authority means responsibility or privilege? Did we teach young women that submission means becoming voiceless? Did we teach people that questions constitute rebellion? Did we teach direct, private communication, or did we permit whispering, gossip and spiritualized speculation to substitute for relationship?

Jesus gives us a remarkably practical procedure:

Matthew 18:15–16 KJV (brotherly love =s REAL RESPECT)

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”

Paul adds the relational manner in which restoration should occur:

Galatians 6:1 KJV (maturely, calm, in private, humble)

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

That is mature Christian relationship training: deal with the person rather than constructing a case about the person from a distance.

TRAIN THE CHILDREN FOR MATURE RELATIONSHIP

Parents, pastors, grandparents, teachers and youth leaders need to train girls to understand that their human value does not depend upon male approval.

Being desired is not necessarily being loved, attention is not necessarily honor, and spiritual gifting does not automatically make another person safe.

A girl should be taught that she may think, ask questions, recognize manipulation, establish boundaries and say no.

Meekness does not require becoming easy prey, and respect for legitimate authority does not require surrendering conscience. She can learn forgiveness without being taught that forgiveness automatically requires restored access. Above all, she needs to know the Lord for herself rather than becoming spiritually dependent upon another human being for her identity.

Boys need equally serious formation.

A boy should learn that strength is not permission to dominate, vulnerability is not an opportunity to exploit, sexual desire does not create entitlement, and charm is not character. Leadership is service. A girlfriend or wife is not property, and women do not exist to manage male self-control.

A strong woman is not automatically rebellious, and disagreement is not automatically dishonor. Boys need to learn to listen before diagnosing, apologize when wrong and receive correction without interpreting correction as an attack upon their masculinity or authority. If a young man eventually becomes a pastor, prophet, teacher, businessman, husband or father, increased influence should mean increased responsibility, not increased exemption.

Or, borrowing the humor of an old country-song title and turning it toward Christian formation:

TD ADVISES

Mamas—and dads—don't let your boys grow up to be chauvinists.

Do not raise them to become users, misogynists, entitled leaders or disrespecters of persons. And do not raise girls to believe that being a good Christian woman means accepting devaluation. Train both sexes for character.

Both boys and girls should be taught not to devalue themselves and not to devalue other people. Healthy self-worth is not narcissism. Jesus commanded us to love God wholeheartedly and to love our neighbor as ourselves. The self is neither erased nor enthroned. I do not have to despise myself in order to honor somebody else, nor do I have to diminish somebody else in order to possess dignity myself.

The old Staple Singers title says something wonderfully simple:

“Respect Yourself.”

But people have to be raised in that, surrounded by that, mentored in that by family and mature authorities, like pastors, teachers, Christian leaders.

I would add: **Respect yourself enough first, Then check YOUR own heart to see if YOU give that SAME respect for the other person** be it a random meeting with a “he, she” they which includes the often “atypical” and “seeking identity” not to volunteer for devaluation, and respect somebody else enough not **to devalue them.**

That is EORR beginning at home. Then outside of those doors, with Real Life Human and God sent people.

THE PETRI

DISH OF RESPECT

When I ask, “Who raised these people?” I am not asking merely to criticize somebody else's upbringing. I ask because I know from my own life how profoundly a child can be formed by the people surrounding him or her. Children certainly arrive with different personalities, temperaments and strengths, but they are also teachable. The people around them begin shaping how they understand love, anger, authority, compassion, crudeness, kindness, race, gender, disagreement, dignity and the value of another human being. Long before a child can explain a doctrine of relationships, that child is watching relationships.

By God's grace, I grew up in what I sometimes call a **petri dish of respect**. I do not mean that the people surrounding me were perfect.

It was not shallow politeness. It was something deeper. I was surrounded by caring, loving and compassionate people who happened to be Christians involved in ministry and Bible teaching.

Looking back, I realize that I was not raised in an atmosphere where everybody seemed exhausted by everybody else. By God's mercy, there was not constant relational warfare surrounding me. I remember happy grandparents, family relationships, laughter and ordinary human interaction in which people demonstrated that another person's dignity mattered.

There was a kind of holy ground surrounding the treatment of another human being. I learned very early to be careful about accusation, backbiting and gossip. I was not raised hearing an entire race accused. Black, white or brown, the person was still a person. I saw adults who were careful with me and careful with one another, and without realizing it, I was being trained.

That is one reason I believe so strongly that **we train people by our behavior**. Children do not learn only from the lessons we deliberately sit them down to hear. They learn from what happens when we are not teaching. They watch what Dad says about somebody after that person leaves the room.

They notice how Mom treats the grocery clerk, the neighbor, the person who has less money, the person who looks different or the person with whom she disagrees.

They watch how their parents speak to one another when nobody from church is present.

They notice how adults handle frustration, whether somebody apologizes after being wrong, whether disagreement becomes warfare and whether respect disappears when there is nothing to gain from giving it. The private life is teaching all the time.

Much of what eventually qualified me to teach about real people and real respect did not come from watching my father behind a pulpit.

Main Point: It came from watching him at home.

I watched how he treated my mother, his mother, her mother and the other people around him. I watched him with people of different races and backgrounds. I saw him interact with ordinary people at the grocery store, the barber shop and wherever everyday life took us.

He did not need an audience in order to demonstrate respect. **His Christianity followed him home.**

That matters greatly to me now because public ministry can cause us to concentrate on the person when the microphone is on. I am interested in the person when nobody is looking. What kind of husband is the pastor at home? What kind of wife is the teacher at home?

What kind of person is the prophet in the grocery store? How does the Christian leader treat somebody who cannot advance the ministry, increase the offering, open an important door or provide useful connections? Character is not merely what appears on the platform.

Character follows us into ordinary life.

I am deeply grateful for the vast host of people whose lives helped form this understanding in me.

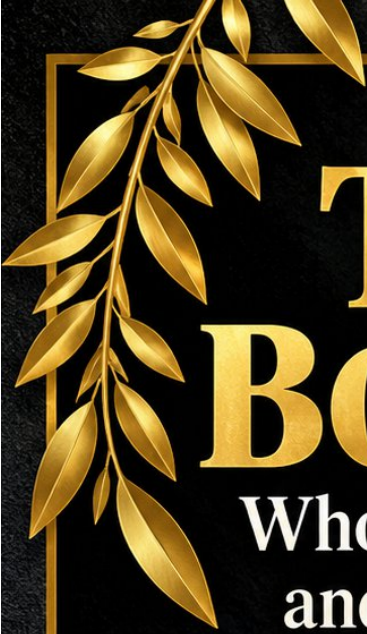
I do not claim that my childhood world was perfect, nor do I romanticize every person or every Christian environment I knew.

But I was given enough genuine love, compassion and ordinary human respect to recognize that such a way of living is possible. I was given a measuring stick before I knew I had one.

Later, when I encountered religious environments where suspicion, rank, partiality, gossip, control or disrespect had become normalized, something in me already knew: **This is not how human beings have to treat one another.**

Raised Respected, Not Raw:

“Inside our hearts we know it’s right”



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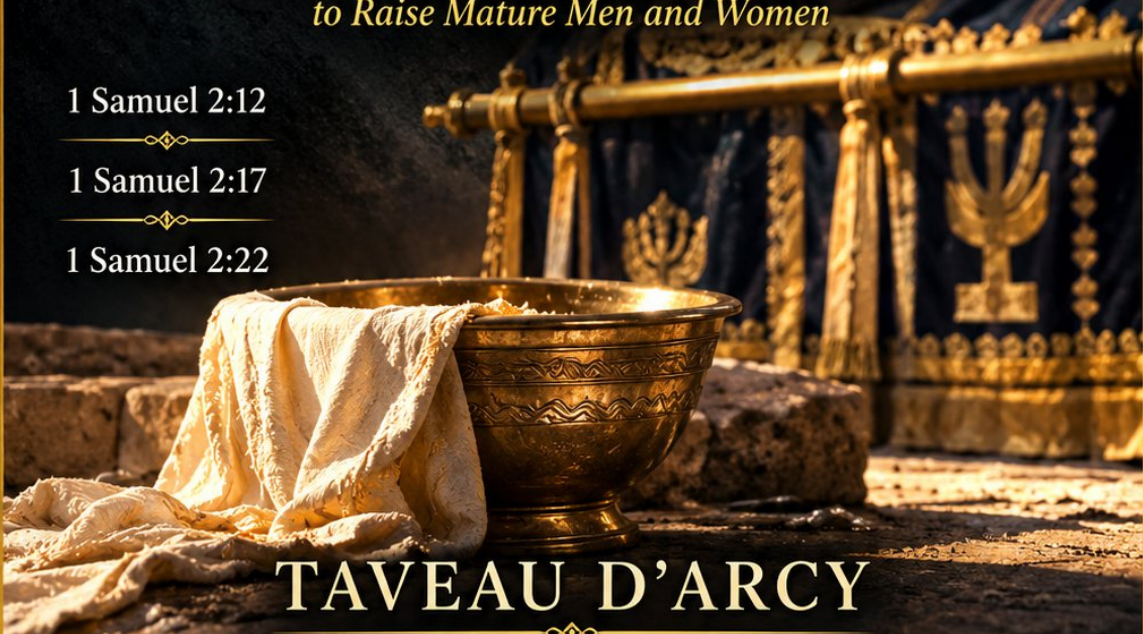
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THE BOYS' CLUB CONNECTION

This is where my concern about the Boys' Club connects directly with childhood formation.

Nobody wakes up one morning at forty-five years old and suddenly invents an entire philosophy about women, authority, entitlement, rank and human worth. Adults remain responsible for their choices, but relational patterns can also be learned, observed, practiced, rewarded and sometimes religiously reinforced until they begin to feel normal.

A little boy watches how men speak about women when women are not in the room.

He notices whether his father respects his mother or merely expects compliance. He notices whether an important man receives privileges everybody else is denied.

If crude talk receives laughter, arrogance is mistaken for strength, or a powerful man behaves badly and everybody protects him because he is important, the boy is learning something.

Nobody has to sit him down and formally teach a course called *How to Become a Chauvinist*. The culture can teach the course for us.

The little girl is watching too.

She notices whether women are treated as full human beings or supporting characters in somebody else's story.

She watches whether her mother has a voice, whether disagreement is permitted, whether the man's anger determines what everybody else is allowed to say, and whether women are expected to absorb behavior that would never be tolerated in the opposite direction.

If she repeatedly sees women accommodating disrespect merely to keep the peace, she may begin to confuse accommodation with Christian virtue.

Then bring those two children into a religious system that reinforces what they have already learned.

Tell the boy that being male automatically places him above the woman. Tell the girl that being spiritual means never questioning him. Give the boy a title, platform or microphone before his character has matured.

Teach the girl that honoring authority requires ignoring legitimate discernment. Surround both with people who protect the important person, punish the questioner and call the arrangement biblical submission.

We should not be surprised when the pattern reproduces itself.

This is part of what concerns me about what I call the Boys' Club.

I am not referring to healthy male friendship, legitimate male leadership or men gathering with other men.

Boys need good fathers and mature male examples, and churches need honorable men willing to lead, serve, protect, teach and accept responsibility.

Masculinity itself is not the problem.

The problem begins when male solidarity becomes a mechanism for protecting wrongdoing, preserving entitlement, silencing women, rewarding insiders or treating an important man's reputation as more valuable than another human being.

Women can help perpetuate the same system.

A Boys' Club does not necessarily consist only of boys.

Sometimes women become strong defenders of it because they have learned the same relational theology.

A woman can excuse an important man, shame another woman, enforce an unhealthy submission system, participate in gossip or help protect a religious hierarchy. That is why I do not reduce this teaching to men against women.

My Observation. For the most part “**partiality**” (**Bible respecter of persons**) appears to be learned trait, for it is enviromental in a subculture at home, race, experiences, gender, more

And it is experienced by the developing,forming child and youth. And it is fed by peers, family and subculture.

Also it is silent but innately perceived but then mentored by osmosis in the nurturing (ones emotional hard drive, biased soul) environment...by almost anybody.

WHEN TO TEACH CHILDREN DOCTRINE

ISAIAH 28:9 KJV

9 Whom shall he teach knowledge?
and whom shall he make to
understand doctrine? them that are
weaned from the milk, and drawn
from the breasts.

*As children grow and are weaned from the milk,
it is time to teach them deeper doctrine—
step by step, line upon line, a little here, a little there.*

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TD SAYS: TRAIN UP A CHILD

Proverbs 22:6 KJV

“Train up a child in the way he should go: and when he is old, he will not depart from it.”

Training is more than talking. **We are training the next generation by the way we live in front of them.**

The home is already teaching. The church is teaching. Children's ministry, youth ministry, grandparents, mentors and ordinary adult Christians are participating in formation. Pastors therefore have something much greater to do than teach boys how to become “strong Christian men” and girls how to become “good Christian women.” We need to help form mature Christian human beings.

I want Christian homes and churches to produce people who are **difficult to manipulate but easy to reason with**. That is different from producing rebellious and/or dysfunctional, even toxic and showbiz shallow many people.

Today we want “God dependent” pure and authentic (natural) which is supremely effective now.

“JUST SAY NO” IN PERSONALITY BLIND OBEDIENCE AND PEOPLE PLEASING

.I want them strong enough to say no and humble enough to admit when they are wrong, discerning enough to recognize danger and merciful enough not to invent danger, able to establish boundaries without hatred, exercise authority without domination, submit without disappearing, lead without needing worship and follow without becoming dependent.

Paul gives us the opposite of perilous-times character:

Note this huge modern people group

2 Timothy 2:24–26 KJV

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

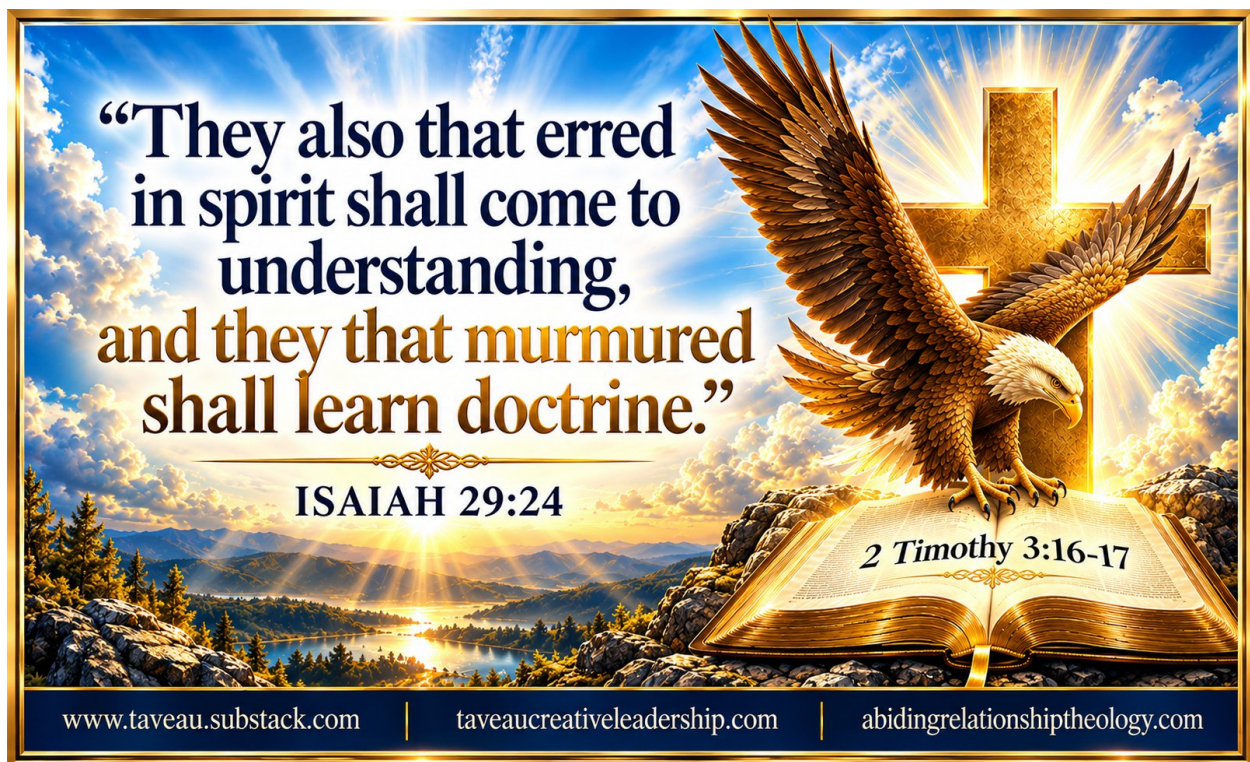
And James gives us the governing relationship respecting big standard:

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.”

Put those Scriptures beside 2 Timothy 3.

One describes self-loving, proud, false-accusing, fierce and high minded men who can still possess a form of godliness. The others describe the servant of the Lord as gentle, patient and meek, and heavenly wisdom as pure, peaceable, approachable, merciful, fruitful, impartial and without hypocrisy. That gives us something more useful than another Christian label. It gives us a standard of character.



WHAT KIND OF PEOPLE ARE WE RAISING NOW?

Before somebody is a pastor, prophet, apostle, husband, wife, boyfriend, girlfriend, celebrity, donor, worship leader or church visitor, there is another office.

The first office is human.

That is where **A.R.T .(Taveau's Abiding in James 3:17 Relationship Theology) and it's multicultural diverse (all faiths, looks, mindset) Jesus Christ like EORR—Equal Opportunity Real Respect—begins.**

I note: **Our REAL Respect does not require equal trust, endorsing and condoning a person or believing exactly the same.**

Nor does it require tolerating disrespect, being used and/or abuse.

It means that I refuse to devalue another human being in order to elevate myself, and I refuse to allow somebody's ministry title, gender, money, fame, attractiveness or charisma to convince me that God created a higher species of Christian.

So when I encounter some of the perilous-times character Paul described, I still wonder who raised these people, who mentored them and who pastored them.

But eventually the question must turn toward us: **What kind of people are we raising now?**

Perhaps one of the most prophetic things a Christian parent can do is wonderfully ordinary: live respectfully at home.

Let the children see Christianity when there is no microphone, congregation or applause.

Let them see men who respect women and women who respect men. Let them see adults who refuse racial contempt, gossip, backbiting and the devaluation of people who are different.

Let them see adults who can be corrected, apologize, forgive, establish healthy boundaries and still know how to be kind.

Then perhaps years from now, when somebody asks of those grown children,

“Who raised these people?” the answer will be evident in their character. Somebody taught them that people matter. Somebody showed them that respect is holy ground.

Somebody lived it in front of them, and then they carried it into the next generation.

The answer to the Eli Boys' Club is not another club. It is not a competing Women's Club. It is Christ, servant leadership, mature character, Equal Opportunity Real Respect and the wisdom from above.

REFINING A CHRISTIAN FUTURE AND ADMONISHING A LOST CHURCH

A Biblical Fruit Checklist for Parents, Pastors, Ministry Leaders, and God's People

This is not written first to diagnose the world, other faiths, other cultures, other political groups, or people outside the Church. We need to begin with **God's own people**: Christian parents, pastors, ministry leaders, office holders, men, women, boys, girls, singles, families, and the Bible-carrying Christian subcultures we have inherited, tolerated, defended, or unknowingly passed along.

The purpose is twofold: **to admonish a Church culture wherever it has lost the way of Christ, and to refine a Christian future so that the next generation does not have to inherit our religious dysfunction along with our faith.**

This is not permission to hunt for demons in everybody else, diagnose strangers from afar, or appoint ourselves God's private investigators. These Scriptures should first become a mirror.

Do I do this? Does my ministry do this? Does my family culture do this? Does my denomination or Christian subculture normalize this? Have I called something "Bible" simply because my group has practiced it for years?

If we discover ourselves in any of it, we confess and repent. **Repent means turn.** We do not merely feel badly about wrong fruit. We turn away from it.

Then we teach another generation another way.

FIRST: GOD'S HOUSE

1 Peter 4:17 KJV

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Notice the order: **"first begin at us."**

Before we diagnose America, another religion, another race, another political group, another generation, another denomination, or “the world,” the Church should permit the Word of God to examine the Church.

WHEN MONEY, RELIGION, AND STRIFE BECOME ENTANGLED

1 Timothy 6:3–5 KJV

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

Look carefully at that list:

Pride. Strife. Railings. Evil surmisings. Perverse disputings. Gain confused with godliness.

“Evil surmisings” deserves particular attention in an accusing Christian subculture. Suspicion is not automatically discernment. A strong feeling about another person is not automatically revelation from God. Repeating an unproven suspicion does not turn it into truth.

And Paul gives permission for a boundary:

“From such withdraw thyself.”

GOD’S SERVANT IS NOT CALLED TO BECOME A RELIGIOUS FIGHTER

2 Timothy 2:24–26 KJV

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

Biblical correction exists. Biblical confrontation exists. Biblical authority exists.

But the servant of the Lord “**must not strive.**”

The goal is not humiliation. It is not domination. It is not proving who has the greatest spiritual authority. It is **recovery**.

A FORM OF GODLINESS CAN STILL PRODUCE TERRIBLE FRUIT

2 Timothy 3:1–8 KJV

“This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, **false accusers**, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: **men of corrupt minds**, reprobate concerning the faith.”

This is one of the strongest warnings for a Bible-carrying culture because Paul does not merely describe obvious unbelief.

He says:

“Having a form of godliness.”

A Christian vocabulary does not prove Christian fruit. A Bible does not prove Christian fruit. A ministry office does not prove Christian fruit. A title does not prove Christian fruit. A following does not prove Christian fruit. A prophetic reputation does not prove Christian fruit.

Fruit still matters.

And among the explicitly named fruit is “**false accusers.**”

HERE IS GOD’S TEST FOR HEAVENLY WISDOM

James 3:17–18 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.

And the fruit of righteousness is sown in peace of them that make peace.”

This ought to be posted inside every ministry office.

Is our wisdom **pure**?

Is it **peaceable**?

Is it **gentle**?

Are we **easy to be intreated**—approachable and capable of being reasoned with?

Are we **full of mercy**?

Are there **good fruits**?

Are we **without partiality**?

Are we **without hypocrisy**?

This directly challenges Christian subcultures that have quietly baptized American biases as though they were Bible doctrine. Race, gender, politics, social class, marital status, clothing, appearance, age, body size, education, accent, denomination, personality and ministry style can all become occasions for respecting certain persons above others.

But heavenly wisdom is “**without partiality.**”

THE WARNING OF THE “STRANGE CHILDREN”

Psalms 144:7–8 KJV

“Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.”

And again:

Psalm 144:11 KJV

“Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.”

We should be careful here. “Strange children” should never become our religious excuse for labeling people who look, vote, dress, worship, speak, or live differently from our familiar Christian subculture.

The passage itself identifies the dangerous fruit:

Their mouth speaks vanity. Their right hand is a right hand of falsehood.

The issue is **falsehood**, not human difference.

DO NOT CAST WHAT IS PRECIOUS INTO AN ENVIRONMENT THAT WILL TRAMPLE IT

Matthew 7:6 KJV

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

Jesus’ language is severe, and it should not become permission for casually calling people dogs or swine.

But the principle of guarding what is precious is important.

Parents: your children are precious.

Pastors: God’s people are precious.

Men are precious. Women are precious. Boys are precious. Girls are precious. Singles are precious. Married people are precious. The elderly are precious. The outsider walking nervously into a church for the first time is precious.

Do not knowingly hand precious people over to religious environments that repeatedly shame, falsely accuse, dominate, manipulate, intimidate, stereotype, discriminate, or spiritually trample them and then tell them that enduring it proves their submission to God.

AND DO NOT SHOW RESPECT OF PERSONS

James 2:1 KJV

“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”

And:

James 2:8–9 KJV

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”

That is extraordinarily plain.

Christian partiality is not transformed into righteousness because our particular Christian subculture has practiced it for generations.

THEREFORE: TRAIN UP A DIFFERENT CHRISTIAN FUTURE

We should teach our children and our future leaders how to recognize these things **without teaching them to become suspicious, condemning, self-righteous people themselves.**

Teach boys that leadership is not domination.

Teach girls that submission to God does not mean accepting abuse or false accusation.

Teach men that authority does not make them infallible.

Teach women that discernment does not give anyone permission to gossip or falsely accuse.

Teach pastors that the sheep do not belong to them.

Teach congregations that a ministry title does not place anyone above biblical examination.

Teach singles that marriage is not the measure of Christian worth.

Teach the wealthy that gain is not godliness.

Teach the poor that poverty is not proof of superior spirituality.

Teach every race not to stereotype another.

Teach every political persuasion that political agreement is not the test of whether somebody belongs to Christ.

Teach the prophetic person that perception must still submit to truth.

Teach the Bible scholar that knowledge without love can puff up.

Teach every Christian that **suspicion is not proof, accusation is not discernment, control is not authority, popularity is not anointing, money is not godliness, cultural familiarity is not Bible truth, and religious appearance is not necessarily Christian fruit.**

And teach all of us to return repeatedly to this measuring rod:

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.”

That is how we admonish a Church that has lost its way without becoming another accusing religious culture ourselves.

That is how we repent rather than merely blame.

That is how we protect the precious without teaching fear.

That is how we distinguish the Bible from an American Christian subculture.

And that is how we begin **refining a Christian future**.

We do not train the next generation to accuse better. We train them to discern better, love truth, recognize fruit, respect persons equally, establish healthy boundaries—and bear the fruit of Christ themselves.

Isaiah 28:9–10 KJV

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

Isaiah 29:24 KJV

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

That is why I teach Real People, Real Respect.

— Taveau D'Arcy

EORR — Equal Opportunity Real Respect

A.R.T. — Abiding Relationship Theology

Cross Body Unity

USE OF AI DECLARATION

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

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

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

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

Taveau D'Arcy

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Isaiah 29:24

“They also who erred in spirit shall come to understanding,
and they that murmured shall learn doctrine.”

All Taveau words are submitted as Selah rather than hardcore dogma, for each priceless person
(all genders, politics, races, styles, sizes) to read, pray and seek God about it
(Pauline freedom Philippians 2:12).