



Globalism & God

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"Explaining spiritual realities with Spirit-taught words."

1 Corinthians 2:13

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Preface

It seems obvious to me that as time goes on, accurate discernment of world events reveals a state of affairs which we could label as “Globalism¹ vs. Nationalism²”. While the phenomenon has been with us throughout human history, since WW2, Globalism has been the prevailing zeitgeist. Globalism’s co-operative co-existence amongst nations is being credited with political and economic benefits, and even a purported morality. Globalism is popular. Of course, in response or reaction, temporary resistance movements of Nationalism arise.³ This is a natural reaction to the threat of losing national identity, culture, political and economic autonomy, and the like. We could “*point the finger*” and name certain nations as perpetrators of

¹ “Globalism emphasizes the importance of viewing the world as a single, interconnected whole, often advocating for economic and political integration among countries and economies.” *Encyclopedia Britannica*

² “Nationalism emphasizes loyalty, devotion, or allegiance to a nation or nation-state, holding that such obligations outweigh other considerations.” *Encyclopedia Britannica*

³ Current (2025) examples: India - under Prime Minister Narendra Modi, Hungary - Prime Minister Viktor Orbán, Russia - under President Vladimir Putin, Turkey – under President Recep Tayyip Erdoğan, China – under President Xi Jinping, and the United Kingdom - The Brexit referendum in 2016.

Globalism, and credit certain political ideologies, and certain political parties as architects of Globalism. But human nature being what it is, I'm inclined to believe that *any* nation having the resources, prospects, and clout could, in some measure, turn "globalist" in pursuit of power and control.

Among those who identify as "Christian", there are some who lean toward Globalism and some who lean toward Nationalism. On the basis of Scripture,⁴ my perspective is that, in spite of sporadic Nationalist movements and temporary political victories, Globalism will continue to increase until the return of Christ. However, at the time of this writing (2025), there are "pockets" of Nationalism around the world, and specifically what has been dubbed as "Christian Nationalism" in the United States.

In this article, I am not advocating Globalism – far from it, as it is an anti-Christ Babylonian system.⁵ Nor am I

⁴ Daniel 2:41-42, 7:7-8, 23-24; Revelation 13:7, 16-17; 17:12-13.

⁵ Revelation 17:1-18

advocating “Christian Nationalism”⁶, to which I am also adverse, because it is a misunderstanding and misrepresentation of the Kingdom of God.⁷ (I have discussed things relating to these issues in other articles.⁸) Nor is it within the scope of this article to detail the evils of Globalism and Nationalism. **The purpose of this article is to simply point out what Scripture has to say about Globalism. And to infer that what the inspired written words of God have to say represent God’s view of Globalism.**

⁶ In *The Cross of War: Christian Nationalism and U.S. Expansion in the Spanish-American War*, Matthew McCullough defines American Christian nationalism as “an understanding of American identity and significance held by Christians wherein the nation is a central actor in the world-historical purposes of the Christian God.”

⁷ There are certain aspects of Christian Nationalism – such as believing a nation has been specially chosen by God, and defining national identity in Christian terms - which make for an interesting correlation between Christian Nationalism and Baalism, the Old Testament pagan religion: The title "Baal" means "lord" or "owner" and was used to refer to different **local manifestations of a deity associated with a specific region serving as the patron deity of a particular place.** This localization of Baal worship fostered **a sense of religious nationalism and collective identity**, as each community saw its own Baal as **a protector and benefactor**, often in direct competition or contrast with neighboring communities and their deities.

⁸ [*“The Spirit of the World”*](#), [*“Facing the Future”*](#), [*“Defining the ‘Elementary Principles of the World’”*](#), [*“Church, Culture, & the Ekklesia”*](#), [*“How Does God Govern Fallen Humanity?”*](#), [*“IN the World, But Not OF the World”*](#), [*“The Mysteries of the Kingdom of God”*](#), [*“Seeing the Kingdom Through the Cross”*](#), [*“The Way of God, & the Way of Humanity”*](#), [*“Who Is This King of Glory?”*](#), [*“Your Kingdom Come”*](#).

Scripture indicates God repeatedly “nationalized” global movements, in a manner of speaking. This is to say that God is clearly against Globalism. But that is not to say that God is for Nationalism, per se. For this Constantinian civil religion is the “*Achilles Heel*”⁹ – the “*fly in the ointment*”¹⁰ – of American Christianity, as well as other European nations in recent history. No, **God is neither for Globalism nor Nationalism:**

“Now it came about when Joshua was by Jericho, he raised his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our enemies?” He said, “**No, neither;** rather I have come now *as* captain of the army of the LORD.” And Joshua fell on his face to the ground, and bowed down, and said to him, “What has my lord to say to his servant?” Joshua 5:13-14

God is “for” His Kingdom which includes people redeemed from all nations:

⁹ Merriam-Webster Dictionary: “Achilles' heel: a vulnerable point. ‘When the hero Achilles was an infant, his sea-nymph mother dipped him into the river Styx to make him immortal. But since she held him by one heel, this spot did not touch the water and so remained mortal and vulnerable, and it was here that Achilles was eventually mortally wounded.’”

¹⁰ Ecclesiastes 10:1 “Dead flies turn a perfumer’s oil rancid.”

“⁹And they sang a new song, saying, ‘Worthy are You to take the scroll and to break its seals; for You were slaughtered, and You purchased people for God with Your blood **from every tribe, language, people, and nation.** ¹⁰You have made them into a **(one) kingdom** and priests to our God, and they will reign upon the earth.’” Revelation 5:9-10

Choosing a title for this article migrated from “Globalism & the Christian” to “Globalism & the Bible” to, finally, “Globalism & God”. Again, the purpose of this article is to simply point out what Scripture has to say about Globalism. And to infer that what the inspired words of God have to say represent God’s view of Globalism. **And thus, we can align our perspective with God’s on the subject:**

“We are asking God that you may **see things, as it were, from his point of view** by being given spiritual insight and understanding.” Colossians 1:9 J.B. Phillips

Genesis 10 & 11

¹Now these are the records of the generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood.

³²These are the families of the sons of Noah, according to their descendants, **by their nations**; and out of these, **the nations were separated** on the earth after the flood.” Genesis 10:1 & 32

The genealogies of Noah’s three sons - Shem, Ham, and Japheth - are given in Genesis 10. There are 70 nations listed in Genesis 10, and “**the nations were separated** on the earth after the flood.”

¹Now all the earth **used the same language** and the same words. ²And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there. ³Then they said to one another, ‘Come, let’s make bricks and fire them thoroughly.’ And they used brick for stone, and they used tar for mortar. ⁴And they said, ‘Come, **let’s build ourselves a city**, and a tower whose top will reach into heaven, and **let’s make a (one) name for ourselves**; otherwise, we will be *scattered* abroad over the face of all the earth.’ ⁵Now the Lord came down to see the city and the tower which the men had built. ⁶And the Lord said, ‘Behold, they are **one people**, and they all have **the**

same language. And this is what they have started to do, and now nothing which they plan to do will be impossible for them. ⁷Come, let Us go down and there **confuse their language**, so that they will not understand one another's speech.' ⁸**So the Lord scattered them abroad from there over the face of all the earth; and they stopped building the city.** ⁹Therefore it was named Babel, because there the Lord **confused the language** of all the earth; and from there **the Lord scattered them abroad over the face of all the earth.**" Genesis 11:1-9

So, here we see the nations which existed after the Flood attempting to unify – join together as one nation. God's response was to **scatter them back into separate nations.**

Deuteronomy 32

“⁷Remember the ancient days; bear in mind the years of past generations. Ask your father and he will inform you, your elders, and they will tell you. ⁸When the Most High **gave the nations their inheritance**,¹¹when **he divided up humankind**,¹² **he set the boundaries of the peoples**, according to the number of the heavenly assembly.¹³ ⁹For the Lord’s allotment is his people, Jacob is his special possession.”

Deuteronomy 32:7-9 NET

This is an excerpt from the “Song of Moses” which was sung when God transferred leadership of Israel from Moses to Joshua who would lead the people into the promised land, where they would need to contend with

¹¹“The Lord delegated jurisdiction over the nations to his angelic host (cf. [Dan. 10:13-21](#)), while reserving for himself Israel, over whom he rules directly. For a defense of the view taken here, see M. S. Heiser, “[Deuteronomy 32:8](#) and the Sons of God,” *BSac* 158 (2001): 52-74.” *New English Translation (NET) Notes*.

¹² “Sons of Man”, NASB, or “sons of Adam”, KJV.

¹³ “‘Sons of God’ is undoubtedly the original reading; the MT and LXX have each interpreted it differently. MT assumes that the expression “sons of God” refers to Israel (cf. [Hos. 1:10](#)), while LXX has assumed that the phrase refers to the angelic heavenly assembly ([Ps 29:1](#); [89:6](#); cf. as well [Ps 82](#)). The phrase is also attested in Ugaritic, where it refers to the high god El’s divine assembly. According to the latter view, which is reflected in the translation, the Lord delegated jurisdiction over the nations to his angelic host (cf. [Dan. 10:13-21](#)), while reserving for himself Israel, over whom he rules directly. For a defense of the view taken here, see M. S. Heiser, “[Deuteronomy 32:8](#) and the Sons of God,” *BSac* 158 (2001): 52-74.” *New English Translation (NET) Notes*.

all the various nations which were inhabiting it.¹⁴ This song was basically a history of God's faithfulness to Israel. According to Moses, **God had divided up Humanity into separate nations, with separate geographical boundaries.**

¹⁴ There were 7 nations collectively known as the Canaanites, the decedents of Canaan, son of Ham and grandson of Noah: Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. Deuteronomy 7:1.

Psalm 82¹⁵

¹God stands in **the assembly of El**;¹⁶ in the midst of **the gods** he renders judgment. ²He says, ‘How long will you make unjust legal decisions and show favoritism to the wicked? (Selah) ³Defend the cause of the poor and the fatherless. Vindicate the oppressed and suffering. ⁴Rescue the poor and needy. Deliver them from the power of the wicked. ⁵They neither know nor understand. They stumble around in the dark, while all the foundations of the earth crumble. ⁶He said, ‘**You are gods; all of you are sons of the Most High.**’ ⁷Yet you will die like mortals; you will fall like all the other rulers.” ⁸Rise up, O God, and execute judgment on the earth! For you own all the nations.”

In this Psalm, Asaph confirms what Moses said in the “Song of Moses”¹⁷ – namely that **God had separated**

¹⁵ *New English Translation (NET)*

¹⁶ “The present translation assumes this is a reference to the Canaanite high god El, who presided over the Canaanite divine assembly. (See [Isa 14:13](#), where El’s assembly is called “the stars of El.”) In the Ugaritic myths the phrase ‘dt ’ilm refers to the “assembly of the gods,” who congregate in King Kirtu’s house, where Baal asks El to bless Kirtu’s house (see G. R. Driver, *Canaanite Myths and Legends*, 91). If the Canaanite divine assembly is referred to here in [Ps 82:1](#), then the psalm must be understood as a bold polemic against Canaanite religion. Israel’s God invades El’s assembly, denounces its gods as failing to uphold justice, and announces their coming demise. For an interpretation of the psalm along these lines, see W. VanGemeren, “Psalms,” *EBC* 5:533-36.” *New English Translation (NET) Notes*.

¹⁷ Deuteronomy 32:7-9

the nations. But it also informs that the various nations were spiritually governed by pagan gods¹⁸ upon whom God was here passing judgment for their “unjust legal decisions and favoritism to the wicked”.

This is what God wanted to see on the earth:

“³Defend the cause of the poor and the fatherless. Vindicate the oppressed and suffering. ⁴Rescue the poor and needy. Deliver them from the power of the wicked.”

But it is significant to note that He gave this command to elohim, the “assembly of El”, “sons of God”, “divine assembly”, “divine council” – *not* to any human government. From this I deduce: God’s intention is that any human government “having authority from God”¹⁹ is to follow the influence of *spiritual* government – be it Yahweh or the “assembly of El”, “sons of God”, “divine assembly”, “divine council”. Of course, in this case, the spiritual governments are “the rulers, the powers, the

¹⁸ (Hebrew) *Elohim*, the “assembly of El”, “sons of God”, “divine assembly”, “divine council”. See: Michael S. Heiser, “Deuteronomy 32:8-9 and the Old Testament Worldview,” Faithlife Study Bible, John D. Barry, Michael R. Grigoni, et al. (Bellingham, WA: Logos Bible Software, 2012).

¹⁹ Romans 13:1

world forces of this darkness, the spiritual forces of wickedness in the heavenly places”²⁰ – namely the *fallen* “assembly of El”, “sons of God”, “divine assembly”, “divine council”.

In Genesis, God commanded Humanity to rule over plants and animals – not other human beings.²¹ And according to Romans 13:1-5, the role of human government, “having authority from God”, is to **protect** people from evil doers, and to **punish** evil doers. God intends nothing more from human government. But what we have - until the return of Christ - is “the god of this world”²² and his fallen spiritual forces governing human governments in ways which are not in accord with “having authority from God”.

Asaph ends his psalm with this plea: “⁸Rise up, O God, and execute judgment on the earth! For you own all the nations.” What is God’s response to the corruption of the nations through the influence of the elohim, the “assembly of El”, “sons of God”, “divine assembly”,

²⁰ Ephesians 6:12

²¹ Genesis 1:28-29

²² 2 Corinthians 4:4

“divine council”? We could frame the question differently: *“How does God govern all those on the earth who are outside His Kingdom?”* I have written extensively in answer to that question in an article entitled [“How Does God Govern Fallen Humanity?”](#). But for here, let’s look at another psalm which speaks of **God’s response to the governments and peoples of the nations:**

Psalm 2²³

“¹Why do the nations rebel?²⁴ Why are the countries devising plots that will fail?²⁵ ²The kings of the earth form a united front; the rulers collaborate against the Lord and his anointed king.” (vv. 1-2)

David²⁶ describes the nations of the earth as being in rebellion against God, rejecting His appointed King and Kingdom, and as having some sort of global agenda.

³They say, “Let’s tear off the shackles they’ve put on us. Let’s free ourselves from their ropes.” (v. 3)

Rejecting the sovereignty and law of God, the governments and peoples of these nations choose self-governance. This is Fallen Humanity carrying on with the same choice that was made in the Garden – that is, the decision to live independently of their Creator God.

²³ *New English Translation (NET)*

²⁴ *“The question is rhetorical. Rather than seeking information, the psalmist expresses his outrage that the nations would have the audacity to rebel against God and his chosen king.” New English Translation (NET)*

²⁵ *“Heb “devising emptiness.” The noun רִיק (riq, “emptiness”) may characterize their behavior as “worthless, morally bankrupt” but more likely refers to the outcome of their plots (i.e., failure). As the rest of the psalm emphasizes, their rebellion will fail.” New English Translation (NET)*

²⁶ Acts 4:24-26 attributes David to be the author of Psalm 2.

⁴The one enthroned in heaven laughs in disgust; the Lord taunts them. ⁵Then he angrily speaks to them and terrifies them in his rage, saying, ⁶**‘I myself have installed my king on Zion, my holy hill.’**²⁷ ⁷The king says, ‘I will announce the Lord’s decree. He said to me: ‘You are my son.’²⁸ This very day I have become your father.²⁹ ⁸Ask me, and **I will give you the nations as your inheritance**, the ends of the earth as your personal property.’” (vv. 4-8)

We see this decree prophesied throughout the Old Testament and fulfilled throughout the New Testament.³⁰

⁹“You will break them with an iron scepter; you will smash them like a potter’s jar.”³¹ (v. 9)

²⁷ Cf. Psalm 110:1-2; 2 Samuel 7:12-16; Isaiah 9:6-7; Daniel 7:13-14; Matthew 28:18; Luke 1:32-33; 1 Corinthians 15:25; Revelation 11:15, 19:16

²⁸ “The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as “sonship.” Like a son, the faithful subject received an “inheritance,” viewed as an unconditional, eternal gift. Such gifts usually took the form of land and/or an enduring dynasty. See M. Weinfeld, “The Covenant of Grant in the Old Testament and in the Ancient Near East,” JAOS 90 (1970): 184-203.” New English Translation (NET)

²⁹ Cf. Psalm 89:26-27; Matthew 3:17, 17:5; Acts 13:33; Hebrews 1:5, 5:5.

³⁰ Isaiah 9:6-7, 49:6; Daniel 7:13-14; Zechariah 9:10; Matthew 28:18; Acts 13:33; Ephesians 1:20-22; Revelation 11:15.

³¹ “The LXX reads “you will shepherd them.” This reading, quoted in the Greek text of the NT in [Rev 2:27](#); [12:5](#); [19:15](#), assumes a different vocalization of the consonantal Hebrew text and understands the verb as רָעָה (ra‘ah, “to shepherd”) rather than נָפַץ (naḥats, “to smash”). But the presence of נָפַץ (nafats, “to smash”) in

It is written that this too will be fulfilled among the nations of the earth at Christ's return.³² And the following is God's response to the nations of the earth regarding their global agenda:

¹⁰ "So now, you kings, do what is wise; you rulers of the earth, submit to correction. ¹¹ Serve the Lord in fear. Repent in terror. ¹² Give sincere homage. Otherwise, he will be angry, and you will die because of your behavior, when his anger quickly ignites. How blessed are all who take shelter in him!" (vv. 10-12)

Again, in Psalm 2, verse 2, we have a clear picture of Globalism, as well as the spiritual goal of the spiritual powers behind Globalism:

² "The kings of the earth form a united front; the rulers collaborate against the Lord and his anointed king."

the next line strongly favors the MT vocalization. The Hebrew term שֵׁבֶט (shevet) can refer to a "staff" or "rod," but here it probably refers to the Davidic king's royal scepter, symbolizing his sovereignty." New English Translation (NET)

³² Psalm 110:1-2; Isaiah 11:14, 30:14; Micah 5:15; 1 Corinthians 15:25; Revelation 2:27, 12:15, 19:15.

Globalism uses economic and political motivations for uniting the nations of the earth, but the ultimate goal is control in order to harness the nations to the chariot of “the god of this world”³³ – the archenemy of Christ.

³³ 2 Corinthians 4:4

Acts 17

“²⁶**He made** from one man **every nation** of mankind to live on all the face of the earth, having determined their appointed times and **the boundaries of their habitation**,²⁷ that they would seek God, if perhaps they might feel around for Him and find Him,³⁴ though He is not far from each one of us; ²⁸for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His descendants.’” Acts 17:26-28

Here we see that the apostle Paul puts forth the New Covenant worldview – namely, that **God makes nations and appoints their geographical boundaries**. Do “predator” nations respect the national boundaries God has appointed? Of course, not. As the apostle John reminds us, the nations are fallen and “under the control of the Evil One”.³⁵

But what is God’s intention in this context of separate nation-states?

³⁴ Cf. Psalm 82:5

³⁵ 1 John 5:19

“That they would seek God, if perhaps they might feel around for Him and find Him.”

Is this referring to *whole* nations finding God and the *whole* populace becoming regenerated by the Holy Spirit? No. God’s plan is:

“A purchased people **from** every tribe, language, people, and nation”³⁶ – “**A chosen people**, a royal priesthood, a holy (*set apart*) nation, a people for God’s own possession, so that they may proclaim the excellencies of Him whom He has called out of darkness into His marvelous light; for they once were not a people, but now they are the people of God.”³⁷

³⁶ Revelation 5:9

³⁷ 1 Peter 2:9-10

Globalism & God

It is plain to see from Scripture that **God has created separate nations and has separated them when they have joined together.** And drawing from the scripture passages we have quoted above, we also have some indication as to God's plan and ultimate purpose on the earth during this age:

The Ecclesia of God

According to Scripture, God has no intention of redeeming the nations of the earth but rather judging the nations,³⁸ and that they would ultimately be utterly destroyed.³⁹

“¹⁰But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.⁴⁰ ¹¹Since all

³⁸ Psalm 110:6; Isaiah 66:16; Jeremiah 25:31-33; Joel 3:1-2, 12; Matthew 25:31-32; Acts 17:31; Revelation 20:11-15.

³⁹ Isaiah 24:1, 3, 34:1-2; Zephaniah 3:8; Revelation 19:15.

⁴⁰ Greek: *katakaio*, Strong's # G2618, “to burn down to the ground”, “to consume wholly”, “burn up utterly”. I am aware of the controversy regarding the alternate translation of the end of v. 10: “... and its works will be discovered” instead of “...

these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹²looking for and hastening the coming of the day of God, because of which **the heavens will be destroyed by burning, and the elements will melt with intense heat!** ¹³But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.” 2 Peter 3:10-13

God’s plan and purpose is that prior to “the day of the Lord”, Jesus would build His Church – specifically by redeeming “a (*one*) holy⁴¹ (*set apart*) nation”⁴² which will consist of people “purchased from every nation”⁴³.

In the Old Covenant, God preserved the righteous line - Abraham, Isaac, Jacob, the nation of Israel - to bring forth the Christ. In the New Covenant, God preserves

and its works will be burned up." Since only two out of many manuscripts suggest this reading, and since this reading is quite inconsistent and therefore very problematic to the meaning of the passage, like the majority of Greek scholars, I do not see the necessity for over-spiritualizing the passage to mean that there will be a "renewed" earth instead of a literal "new" earth.

⁴¹ Strong’s # G40, *hagios*, “set apart for God”

⁴² 1 Peter 2:9

⁴³ Revelation 5:9. In the Old Covenant, God preserved the righteous line of Abraham, Isaac, Jacob, the nation of Israel, to bring forth the Christ. In the New Covenant, God preserves the righteous line of all those who are in Christ to bring forth the Ecclesia, the Body of Christ.

the righteous line of all those who are in Christ⁴⁴ to bring forth the Ecclesia, the Body of Christ.

The Greek word, *ekklesia*,⁴⁵ meaning “called out” and “gathered together”, is what Jesus said He was building.⁴⁶ The Ecclesia is a people who are called out of the nations of the world⁴⁷ and gathered together. Jesus didn’t say He would be redeeming the nations of the world, but rather He would redeem a Remnant from the nations. *That* is God’s plan and purpose.

“You shall be My own possession **from among all the peoples**, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.”

Exodus 19:5-6

“For you are a **holy** (*set apart*) **people** to the Lord your God; the Lord your God has **chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth.**” Deuteronomy 7:6

“The **holy** (*set apart*) **seed** in the stump.” Isaiah 6:13

⁴⁴ “The Righteousness of God in Christ”: 2 Corinthians 5:21. Cf. Jeremiah 23:5-6; Romans 3:21-22; 1 Corinthians 1:30; Philippians 3:9, and Isaiah 53:11; Romans 5:17-19.

⁴⁵ Strong’s # G1577

⁴⁶ Matthew 16:18

⁴⁷ John 17:6, 14, 16; Cf. v. 9

“A purchased people from every tribe, language, people, and nation” Revelation 5:9

“A chosen people, a royal priesthood, a holy nation, a people for God’s own possession, so that they may proclaim the excellencies of Him whom He has called out of darkness into His marvelous light; for they once were not a people, but now they are the people of God.” 1 Peter 2:9-10⁴⁸

“The people whom I formed for Myself will declare My praise.” Isaiah 43:21

⁴⁸ Cf. 2 Kings 14:30-31; Jeremiah 23:3; Ezekiel 6:8-10; Joel 2:32; Micah 5:7-8; Zechariah 13:8-9; Malachi 3:16-18.

Bill & Frances Furioso
~ At Christ's Table ~



Bill Furioso and his wife, Frances, have been married for more than 40 years, and have two children, four grandchildren, and two great-grandchildren.

Bill and Frances served as missionaries in South Africa for thirteen years making disciples, establishing churches, and training church leaders. Over a span of 40 years, they also traveled extensively in an itinerant Bible teaching ministry which took them to hundreds of gatherings on four continents ministering in churches, conferences, spiritual formation seminars, and home gatherings. They have shepherded several churches, disciplined many to Christ, and mentored church leaders in the USA and abroad.

Being an avid student by nature, Bill has done both formal and informal study in various fields including Education, Music, Philosophy and Theology. As a writer, he has authored many publications which are distributed worldwide. Because of Bill's disabilities resulting from a spinal cord injury, he can no longer travel, so their ministries of writing, recording, distributing, mentoring, and correspondence are now shared primarily via the Internet... www.AtChristsTable.org

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