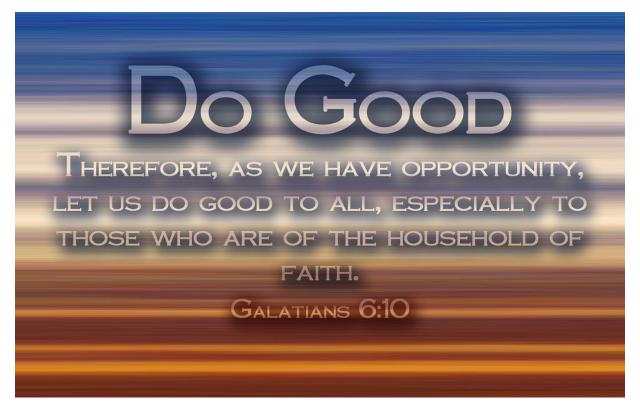
Doing Good



... INCLUDING TO THOSE IN DEVELOPING NATIONS

At Christ's Table - ACT publications

"Explaining spiritual realities with Spirit-taught words."
1 Corinthians 2:13

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Preface

Poverty

I've been hard pressed at times, but I've never been poor. I have, however, had first-hand exposure to poverty. I lived and ministered in South Africa for 13 years, which included much time spent at gatherings in townships, and in some villages, and squatter camps (today called "informal settlements"). Since then, for 28 years I have been involved in teaching and mentoring relationships with African brethren, most of whom living in poverty. For many years, I have suffered social media requests from leaders of church ministries in Africa to "partner" with them, which almost 100% of the time leads to a request for financial support. I have also intentionally inquired and learned the realities of the everyday life of these brethren and their families – including those in various refugee camps and settlements.

Refugee Settlements

In fact, what has motivated me to research further and write this particular article is my involvement with a Congolese brother whose parents were murdered by Rwandan terrorists (M23). Taking his wife and 5 young children, he fled over the border into Uganda and settled in a refugee camp. Via many online conversations, I've learned about the everyday realities he and his family experience in a refugee camp. I've also learned he had previously attended a university and a Bible college. He is now an exemplary student in my At Christ's Table School of Biblical Studies. He and his wife initiated and are dedicated to a vibrant, growing ministry in the refugee camp which focuses mainly on widows, single mothers and children, but is also attracting others as well, including certain brothers with whom he has formed a ministry team.

The Ugandan government cannot afford to give financial aid to refugees. At this time, the United Nations High Commissioner for Refugees' (UNHCR) financial aid is \$5 per month, per person, for 2 months. When invited to preach at nearby Christian gatherings, the brother may be given some food to take home to his family. School fees must be paid in order to educate their 5 children. The camp is located in a very remote area. The Ugandan government has fields available for cultivation and food production, but these fields cost money to lease. Employment is not a viable option, as Ugandans hire Ugandans – not refugees. How can this family and ministry be self-sustaining?

Self-Sustaining

I have been and still am fully committed to the idea of every local gathering of the Body of Christ¹ being both

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¹ In this article, I will be using the words "church", "churches", "local church", "local churches". Please note when I use the word "church", I mean the full and accurate biblical meaning of the Greek word, "ekklesia", which we find throughout the New Testament. Some thoughts on using the word "Ekklesia": Not everyone identifying with the word "church" is part of the Ecclesia of God. There is only one true Church made up of those who have received the Spirit of **Christ**

"self-governing" – that is, under the headship of Christ, and "self-sustaining" – that is, able to sustain themselves materially and financially. In the case of gatherings in developing nations, this means not being dependent upon aid and financial support from Westerners. Both of these biblically based ideals are rarely achieved. A "spirit of colonialism" still prevails for

(Romans 8:9-10) - those who "possess the Son". (1 John 5:11-12) However, contrary to what is in vogue today for some, I make no distinction between the Greek word, ekklesia, and its English translation, "church". I use the two words interchangeably. If I use the word "church", I mean the full and accurate biblical meaning of "ekklesia". Simply using the Greek word, ekklesia, in and of itself, helps no one understand the biblical meaning. The biblical meaning will always require explanation for the unlearned. Therefore, I think the English words, "church", or "assembly", or "community" are adequate translations. When writing, I sometimes find myself leaning towards using terms like "the people of God", or "the disciples of the kingdom", or "the followers of Christ" - depending on the context. Furthermore, not identifying as "Church" does not "automatically" make us the "Ekklesia". If we are going to identify as the "Ekklesia", there must be the reality of being and living as "called out" AND "GATHERED TOGETHER" AND ENGAGED IN THE MATTERS OF THE KINGDOM (it's the latter that is demonstratively lacking today.) Donning the Greek word is duplicitous and inconsistent. If that were the thing to do, why aren't we using Greek words to communicate 100s of other New Covenant truths? Moreover, don't the words "congregation" and "assembly" ALSO conjure up images of people sitting in a BUILDING? Doesn't the term "ekklesia" conjure up the connotation "ecclesiastical" (man-made church systems)? We also have to reckon with Paul's injunction: "Solemnly charge them in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers." (2 Timothy 2:14) What do we do with that? I think we are still "missing the mark" and "falling short" with all of this.

both Africans and Westerners. Dependency on Western aid is the mindset and model.

The Law of Christ

I have always been somewhat aware of the biblical injunctions given to the Church, which is Christ's Body, as well as to individual Christians who are the members of Chrit's Body. To begin with, just two examples are found in one chapter of Paul's Letter to the Galatians:

- "Bear one another's burdens and thereby fulfill the law of Christ." (Galatians 6:2)
- "While we have opportunity, let's do good to all people, and especially to those who are of the household of the faith." (Galatians 6:10)

Secular Aid Programs

But how are we to obey that? I have learned that secular humanitarian programs attempting to relieve poverty through aid have done more harm than good.

This approach to the issue of poverty has made the poor lifetime economic slaves to charity. It has also caused indigenous businesses to go bankrupt. ("Why buy something if you can get it for free?")

Indigenous Entrepreneurship

Enabling local entrepreneurship and supporting indigenous local businesses is the more wise approach. I've also learned that global free markets have done much to uplift the poor. But that scenario is totally dependent upon opportunity for those in developing nations to, in fact, have access to those markets in order to participate.²

In addition to these negative outcomes mentioned above, as Christians we must consider the biblical injunction that we are not to be yoked as supporters and participants with these secular socio-political economic programs:

"Doing Good"

² For excellent background information on these issues, I recommend video presentations by Poverty Cure.

"14Do not be mismatched with unbelievers; for what do righteousness and lawlessness share together, or what does light have in common with darkness? 15Or what harmony does Christ have with Belial, or what does a believer share with an unbeliever? 16Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said, 'I will dwell among them and walk among them; and I will be their God, and they shall be My people.' 17'Therefore, come out from their midst and be separate,' says the Lord. 'And do not touch what is unclean; and I will welcome you.' 18' And I will be a father to you, and you shall be sons and daughters to Me', says the Lord Almighty." 2 Corinthians 6:14-18

Abdication

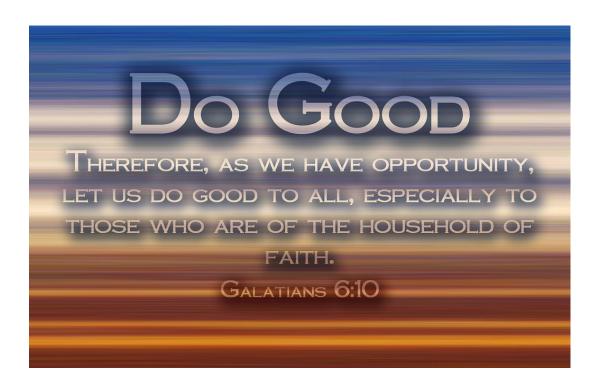


We can conclude from a survey of the New Testament that Christians – individually and collectively, have been called to "do good" for the poor. But it is evident that for the most part we have abdicated this responsibility to the government and secular charitable organizations.

How are we to carry out these responsibilities in the way God intended? In ways which glorify the Name of the Lord? Hopefully, this article will at least convince that this is, in fact, our responsibility. Possibly it may also initiate a conversation concerning how Christians - individually and collectively, can engage in ministry to the poor – "especially to those who are of the household of the faith" – including to those in developing nations.

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³ Galatians 6:10



A Foundational Spiritual Issue

In the eyes of the Lord, "doing good" for the poor is not just another spiritual issue. It is a foundational spiritual issue. There are plenty of New Testament scripture passages to convince us of this:

Money

¹⁰"The one who is faithful in a very little thing is also faithful in much; and the one who is unrighteous in a very little thing is also unrighteous in much. ¹¹Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true wealth to you?" Luke 16:10-11

Jesus stated the above after telling a parable about manager's use of his Master's money. In the parable, the Lord refers to money is the "little thing". The Lord's teaching is that unfaithfulness in money is symptomatic of unfaithfulness in all spiritual things. Therefore, He asks, if one is unfaithful in his use of money, can truly he expect God to give Him "true wealth" – that is, the spiritual wealth of the Kingdom of Heaven? Generally speaking, I am going to say we tend to not take that passage seriously enough. We expect spiritual blessings, while ignoring the fact that we may be unfaithful in the Lord's eyes with our stewardship of money.

"A New Commandment"

³⁴'I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. ³⁵By this all people will know that you are My disciples: if you have love for one another." John 13:34-35

The Lord gave Moses commandments as terms in the Old Covenant. Jesus gave one commandment as a term in the New Covenant: "Love one another." He added: The people in the world – outside of the Covenant – will know we are disciples of Christ and His Kingdom because our "love for one another" will be the testimony. Obviously, there is so much that could be said about the New Covenant, but here, Jesus laid out the "bottom line", so to speak: "Love one another". That's the "Law of Christ" which is "fulfilled" by "bearing one another's burdens". If we are not doing that, we are violating the covenant. If we are not doing that, we are probably not truly His

⁴ Galatians 6:2

disciples. If we are not doing that, we are failing in our testimony of the Lord.

There are many verses just in John's first epistle which echo Jesus New Covenant commandment.⁵ Our infamous "in fighting" obviously falls short of a good witness. But I think it is just as obvious that we fall short of loving the brethren by failing to "bear one another's burdens" – including the poor, even within the Household of God.

The Judgment of Sheep & Goats

³¹"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. ³²And all the nations will be gathered before Him; and He will separate them from one another, just as the shepherd separates the sheep from the goats; ³³and He will put the sheep on His right, but the goats on the left. ³⁴"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵For I was hungry, and you

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⁵ 1 John 2:10; 3:10-11, 14, 18, 23; 4:7-8, 11-12, 16, 20-21

gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; ³⁶naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? ³⁸And when did we see You as a stranger, and invite You in, or naked, and clothe You?³⁹And when did we see You sick, or in prison, and come to You?' ⁴⁰And the King will answer and say to them, 'Truly I say to you, to the extent that you did it for one of the least of these brothers or sisters of Mine, you did it for Me.' 41"Then He will also say to those on His left, 'Depart from Me, you accursed people, into the eternal fire which has been prepared for the devil and his angels;⁴² for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; ⁴³I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and did not take care of You?' 45Then He will answer them, 'Truly I say to you, to the extent that you did not do it for one of the least of these, you did not do it for

Me, either.'46These will go away into eternal punishment, but the righteous into eternal life."

Matthew 25:31-46

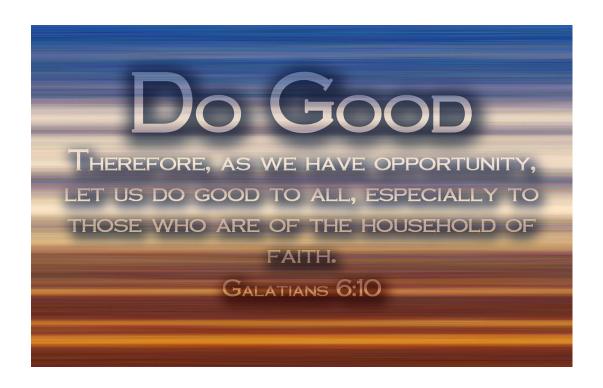
Are we demonstrating our covenant relationship with Christ by loving His brethren and "doing good" for them? This is the issue in Christ's Parable of the Sheep and the Goats. Christ's teaching in the parable is clear: This is Judgment Day. Jesus is separating Sheep and Goats. The Sheep are the ones "doing good" for the needy brethren and Jesus will receive them into His eternal Kingdom. The Goats are those not "doing good" for the needy brethren and Jesus separates them to eternal damnation. Please note: This parable is *not* communicating salvation by works. But Jesus is communicating that if, in fact, we have authentic saving faith in Christ, that faith will result in "doing good"6:

"I will show you my faith by my works." James 2:18

⁶ Cf. Matthew 5:16, 7:16-20; Romans 2:13; 1 Corinthians 13:2; Ephesians 2:8-10; 1 Thessalonians 1:3; Titus 3:8; 2 Peter 1:5-8

"What matters is faith working through love." Galatians 5:6 Christian Standard Bible

¹⁷"But whoever has worldly goods and sees his brother or sister in need, and closes his heart against him, how does the love of God remain in him? ¹⁸Little children, let's not love with word or with tongue, but in deed and truth." 1 John 3:17-18



"The Household of the Faith"

One's Own Household

Let's consider some things the apostle Paul wrote about "household":

⁷Give these instructions as well, so that they may be above reproach. ⁸But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

1 Timothy 5:7-8

Here Paul puts a priority on providing firstly for one's household. If we have a situation where one is showing concern and making provision for those outside one's household, yet those within his household remain unprovided for, we have a situation which is highly questionable. "How sincere is that ministry to those outside when one is ignoring the needs in his household?" "Are there some ulterior motives?" "Are there unresolved issues in the relationships within his household?" Whatever the case, Paul labels it as "denying the faith and is worse than an unbeliever".

Paul and the early Church placed a priority on one's "household" for the sake of the testimony of the Lord to the onlooking world.

Admittedly, often it seems easier to minister to those outside of your own household. The relational issues in one's household can be some of the biggest "giants" one has to face in life. And even the strongest of Christians may be living with "an unbelieving spouse" or "wayward children" in their own household. I can understand that. God understands that. And those who understand – maybe through personal experience, know that victory in these situations may be a long time in coming, and is always by the grace of God. Nevertheless, our households must be our first priority for material provision, lest we give the onlooking world an opportunity for "reproach".

"The Household of the Faith"

Scripture shows that what goes for one's domestic household also goes for one's spiritual household – "the household of the faith". In the Book of Acts we see the same priority being given to God's Household with regards to "doing good" for those in need:

^{32"}And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own, but all things were common property to them. ³³And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. ³⁴For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales ³⁵and lay them at the apostles' feet, and they would be distributed to each to the extent that any had need." Acts 4:32-35

This was the witness of the apostolic church: "There was not a needy person among them." Certainly, this

should also be the testimony of any local gathering of believers today as well.

But, what about our brethren overseas in developing nations? Their needs are genuine. Granted, their colonial mindset which all too often prompts them to "ask for money" is very unfortunate and can be very irritating. Nevertheless, their needs are genuine. Determining the response of the Church in the West is indeed not simple, but from Scripture we can see that the end goal is clearly to "bear one another's burdens and thereby fulfill the law of Christ."

An Apostolic Example

²⁷"Now at this time some prophets came down from Jerusalem to Antioch. ²⁸One of them, named Agabus, stood up and indicated by the Spirit that there would definitely be a severe famine all over the world. And this took place in the reign of Claudius. ²⁹And to the extent that any of the disciples had means, each of them determined to send a contribution for the relief of the brothers and sisters living in Judea. ³⁰And they

did this, sending it with Barnabas and Saul to the elders." Acts 11:27-30

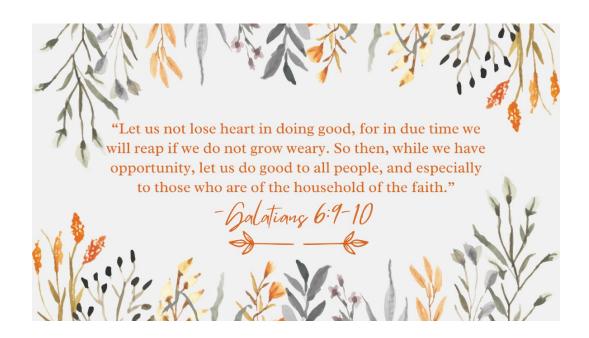
As with Judea in the above passage, what about the needs of our brethren overseas in developing nations? Their needs are genuine.

"And to the extent that any of the disciples had means, each of them determined to send a contribution for the relief of the brothers and sisters living in Judea." (v. 29) We can see from this verse that the burden was felt *individually*. This wasn't an "annual donation" made by the Missions Department of a local church. A passage in one of Paul's epistles bears this out:

1"Now concerning the collection for the saints, as I directed the churches of Galatia, so you are to do as well. 2On the first day of every week, **each of you** is to put aside and save as he may prosper, so that no collections need to be made when I come. 3When I arrive, whomever you approve, I will send them with letters to take your gift to Jerusalem; 4and if it is appropriate for me to go also, they will go with me."

1 Corinthians 16:1-4

So, we see that in the apostolic church, *individual Christians* felt the burden for the needs of "those in the household of the faith". And there was also a *collective effort* to meet the needs of "those in the household of the faith".



Responsibilities

At this point, I will repeat what I wrote in the Preface as to the purpose of this article concerning ministry to the poor ...

"How are we to carry out these responsibilities in the way God intended? In ways which glorify the Name of the Lord? Hopefully, this article will at least convince that this is, in fact, our responsibility. Possibly it may also initiate a conversation concerning how Christians - individually and collectively, can engage in ministry to the poor – "especially to those who are of the household of the faith" – including to those in developing nations."

I think a good place to start would be to survey the New Testament on support was given in the apostolic Church in the first century. What is recorded in Scripture can be understood as being either descriptive or prescriptive. But both the acts of support and the accounts of support were inspired by the Holy Spirit. I have written a book entitled, "Supporting the Work of

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⁷ Galatians 6:10

<u>Ministry"</u> which addresses the larger subject of giving in support of *all aspects of the work of God*.⁸ However, here I will just discuss scripture references relating to the more specific aspects of this article.

The Responsibilities of the Indigenous Local Churches

Self-Sustaining

"10For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12Now we command and exhort such persons in the Lord Jesus Christ to work peacefully and eat their own bread. 13But as for you, brothers and sisters, do not grow weary of doing good." 2 Thessalonians 3:10-13

Here we see the apostle Paul exhorting Christians: "Do not grow weary of **doing good**." However, in the same

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⁸ Including issues regarding support for local elders and traveling equipping ministries, which are not being addressed here.

⁹ Literally, "with quietness".

context, he is also ordering every Christian to "work" so that they may sustain themselves. As I have explained in <u>"Supporting the Work of Ministry"</u>, while the traveling equipping ministries need the financial support of the churches, I believe local elders shepherding the flock can do secular work to support themselves and their families. I may stand corrected, but in my fifty years of experience. I have the definite impression that most – not all, but most – local shepherds in developing nations seem to be trying to "make a living" from the work of the ministry. I do not see that in the New testament scriptures, nor was it my personal experience in ministry. Indigenous local elders shepherding flocks in developing nations (and also in Western nations) need to lead by example by "working" to "earn a living". Granted, finding employment can be a challenge in developing nations for both the shepherds and the people. But our purpose here is to seek God and learn how we can help these brethren to accomplish that probably mainly through entrepreneurship.

The Needy

"44And all the believers were together and had all things in common; and they would sell their property and possessions and **share them with all, to the extent that anyone had need**." Acts 2:44-45

"³⁴For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales ³⁵and lay them at the apostles' feet, and they would be **distributed to each to the extent that any had need**." Acts 4:34-35

Indigenous Christians and churches in developing nations are responsible for meeting the material needs of their people. There should "not be a needy person among them". (The same is true for Christians and churches in Western nations. However, this is another area which Christians in Western nations have abdicated to secular human governments.)

Widows

"Now at this time, as the disciples were increasing in number, a complaint developed on the part of the Hellenistic Jews against the native Hebrews, because **their widows were being overlooked in the daily serving of food**." Acts 6:1

"³Honor widows who are actually widows¹⁰; ⁴but if any widow has **children or grandchildren**, they must first learn to **show proper respect for their own family and to give back compensation to their parents**; for this is acceptable in the sight of God."

"8But if anyone does not **provide for his own**, and **especially for those of his household**, he has denied the faith and is worse than an unbeliever."

1 Timothy 5:3-4 and 8

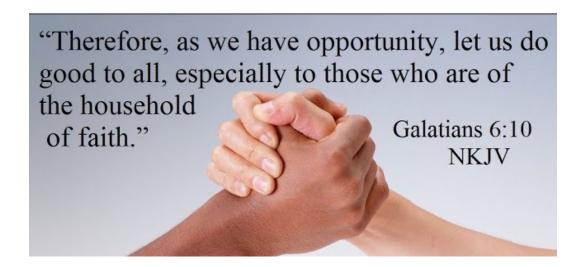
From Luke's writing, we see that in the apostolic Church widows were "honored" – that is, their daily needs were provided for. It is significant and important to note in Paul's writing that children were to "honor" their parents and families by providing for their needs.

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 $^{^{10}}$ The description of widows "indeed" is given in verses 5-7 and 9-10 of 1 Timothy 5.

So, we see this very clear emphasis of "honoring" by "providing" in *both* "their own household" and in "the household of the faith".

The responsibilities of indigenous local churches is to be self-sustaining so that they can provide for the needs of their own people. This is a goal set before us for the churches in developing nations.



... including to those in developing nations.

The Responsibilities of the Greater Body of Christ

Special Collections for Special Projects

"25But now, I am going to Jerusalem, serving the saints.
26For Macedonia and Achaia have been pleased **to make a contribution for the poor** among the saints in
Jerusalem." Romans 15:25-26

"Now concerning the collection for the saints, as I directed the churches of Galatia, so you are to do as well. ²On the first day of every week, each of you is to put aside and save as he may prosper, so that no collections need to be made when I come. ³When I arrive, whomever you approve, I will send them with letters to take your gift to Jerusalem."

1 Corinthians 16:1-3

In these passages, we that that Paul suggested – and the local churches (in Antioch¹¹, Corinth¹², Macedonia, and Achaia¹³) were compliant – to make special collections to be specially delivered to another church

¹¹ Acts 11:27-30

^{12 1} Corinthians 16:1-4

¹³ 2 Corinthians 8-9

(Jerusalem) in order to meet its special needs at the time.

The following extended quote lends us much insight into this subject matter:

"Now, brothers and sisters, we make known to you the grace of God which has been given in the churches of Macedonia, ²that in a great ordeal of affliction their abundance of joy and **their deep poverty overflowed in the wealth of their liberality**. ³For I testify that according to their ability, and beyond their ability, they gave voluntarily, ⁴begging us with much urging for the favor of **participation in the support of the saints**, ⁵and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God." ² Corinthians 8:1-5

Even though the churches in Macedonia were impoverished themselves, they were eager to give – and give generously - to meet the needs of another church (in Jerusalem). Paul said this spoke of their commitment to the Lord.

⁶So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well. ⁷But just as you excel in everything, in faith, speaking, knowledge, and in all earnestness and in the love, we inspired in you, see that you also excel in this gracious work. ⁸I am not saying this as a command, but as proving, through the earnestness of others, the sincerity of your love as well." 2 Corinthians 8:6-8

Paul equated the gift of giving with other spiritual gifts. And he said that such giving "proved" (demonstrated) they had the love of Christ.

^{9"}For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich."

2 Corinthians 8:9

¹⁴ "Cognate: 1381 dokimázō (from 1384 /dókimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). See 1384 (dokimos). 1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test." Gary Hill and Archer L. Gleason, Emphatic Language Pointer System (Synonym Glossary, Discovery Bible, NASB New Testament) Moody Press (1987)

Paul cites Jesus as the preeminent example of sacrificial giving.

^{10"}I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. 11But now finish doing it also, so that just as there was the willingness to desire it, so there may be also the completion of it by your ability. ¹²For if the willingness is present, it is acceptable according to what a person has, not according to what he does not have. ¹³For this is not for the relief of others and for your hardship, but by way of equality - ¹⁴at this present time your abundance will serve as assistance for their need, so that their abundance also may serve as assistance for your need, so that there may be equality; ¹⁵as it is written: 'The one who had gathered much did not have too much, and the one who had gathered little did not have too little.""

2 Corinthians 8:10-15

In this passage, the translation with the English word "equality" is probably not the best word choice. Paul used the same Greek word, *isotes*, 15 when writing to

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¹⁵ Strong's # G2471

another church: "Masters, show to your slaves what is right and fair, knowing that you too have a Master in heaven."

Colossians 4:1 Legacy Standard Bible

The *Legacy Standard Bible* uses the English word "fair", which I believe is a better word choice. Paul preceded that word with the Greek word, *dikaios*, ¹⁶ which translates as "just", or "righteous", or "right". So, Paul describes the giving to the needy as being "right and fair". The following commentary supports this translation:

"A Spirit-wrought fairness that protects each believer's dignity and stewardships resources so that no member of Christ's body is neglected.... The anticipated result is mutual dependence that will one day reverse as circumstances change ("their surplus will meet your need"). Such reciprocity reflects Israel's wilderness manna principle (Exodus 16:18) where 'the one who gathered much had no excess, and the one who gathered little had no shortage."

¹⁷ <u>Topical Lexicon</u>, BibleHub.com

¹⁶ Strong's # G1342

¹⁶But thanks be to God who puts the same earnestness in your behalf in the heart of Titus. ¹⁷For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. ¹⁸We have sent along with him the brother whose fame in the things of the gospel has spread through all the churches; 19 and not only that, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord **Himself**, and to show our readiness, ²⁰taking precaution so that no one will discredit us in our administration of this generous gift; ²¹for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of other people. ²²We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of his great confidence in you. ²³As for Titus, he is my partner and fellow worker among you; as for our brothers, they are messengers of the churches, a glory to Christ. ²⁴Therefore, openly before the churches, show them the proof of your love and of our reason for boasting about you." 2 Corinthians 8:16-24

So, we see that this special project of meeting the needs of the poor was done with diligence and integrity

for the sake of the Name of the Lord, and for the reputation of all the churches involved.

"Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God on the day of visitation."

1 Peter 2:12

Paul said that this whole special project of meeting the material needs of "those in the household of the faith" was "being administered by us **for the glory of the Lord Himself**". The motivation is to glorify God – as Jesus exhorted His disciples to do.

"Your light must shine before people in such a way that they may see your **good works** and **glorify your Father who is in heaven**." Matthew 5:16

"My Father is glorified by this, that you bear much fruit, and so prove to be My disciples." John 15:8

"By this all people will know that you are My disciples: if you have love for one another." John 13:35

If "doing good" to "those in the household of the faith" proves we are Jesus' disciples and glorifies our Father in heaven, we need to ask ourselves: "If we are not doing these things, then what are we doing?"



... including to those in developing nations.

Cross-Cultural Partnerships

At this point, I would like to touch on some foundational aspects concerning how we can start to fulfill these God-given responsibilities of "doing good" in ways that glorify the Name of the Lord.

Spiritual Discernment

"Therefore, from now on we recognize (perceive, know, understand)¹⁸ no one by the flesh." 2 Corinthians 5:16

"But the one who is spiritual **discerns** all things."

1 Corinthians 2:15

We must be honest with ourselves: If we don't do so already, we must begin to look at Christians in developing nations as truly and unreservedly our brothers in Christ. God forbid that we look upon them as sort of "half-saved". They may be culturally very different, but culture is flesh – we must discern

¹⁸ Greek: *eido*, Strong's # 1492

(perceive, know, understand) them spiritually. They may be somewhat syncretic in mixing "worship in Spirit and truth" with cultural traditions and rituals. Firstly, we are most likely doing the same thing ourselves – that is mixing our own cultural traditions with "worship in Spirit and truth". Secondly, we need to discern the presence of the Holy Spirit in them – beneath the cultural traditions, as it were. Because of lack of resources, they may be quite "untaught" in doctrine. But again, we need to discern if they have "received the Spirit of Christ" and therefore "belong" to Christ", 19 for they are "in Christ" not by doctrine but by spiritual relationship with the Lord.²⁰ In my personal experience. I am finding these brethren very eager to learn and are very appreciative of being taught sound doctrine. So, how can we discern (perceive, know, understand) them spiritually? By establishing transparent and authentic relationships. This involves prayer, regular communication, and if possible, physical

¹⁹ Cf. Romans 8:9

²⁰ This is the theme of the wonderful book, <u>"One Body in Christ",</u> by Kokichi Kurosaki.

overseas visits. Spiritual leaders in developing nations are always inviting Westerners to come to visit and minister, as they are very eager to establish relationship and "partnering" in ministry.

Having said all of the above, I will also add this: "But the one who is spiritual discerns all things." I have been relating to brethren from developing nations for more than 40 years. I have by no means reached perfection, but I have been learning to "discern all things". I have established relationships. I have asked guestions. I have carried on conversations. I have noted what people are *doing* – that is, going beyond just what people are saying.²¹ I have learned to recognize "red flags" when people are just after money rather than the things of God. (Actually, because of need, it is more often than not, a combination of the two.) Again, I am not perfect in my spiritual discernment, but "because of practice (we can have our) senses trained to distinguish between good and evil." (Hebrews 5:14) Particularly

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²¹ Cf. James 2:18

because of the distance separating Christians in the West from Christians in developing nations, we absolutely need and are dependent upon the discernment and guidance of the Holy Spirit. Therefore, spiritual relationship is essential in discerning in whom we should "invest" time and effort in the work of ministry and in whom we should "invest" materially and financially.

Indigenous Entrepreneurship

For a certainty, much of what is shared in this article needs to be further developed. But I think it true to say that when we speak of helping Christians and churches in developing nations become "self-sustaining", we are basically speaking of **enabling Entrepreneurship**. After becoming acquainted with particular situations and existing opportunities, we can make an analysis and seek the guidance of the Holy Spirit as to how to help enable entrepreneurship. There can be many different

situations and opportunities, but here is just one example I can share from personal experience:

In a refugee camp in Uganda, there are fields which are available for cultivation and harvesting. These fields are owned by the government of Uganda but are "leased" indefinitely for a price. An individual who "owned" such a field had obtained sponsorship enabling immigration to a European country and wanted to "sell" the lease to the field. With a gift of just \$150 a church leader in the refugee camp was able to "purchase" this field. With it, he is growing food to feed his family - a wife and five children, as well as a number of widows and children, and, when possible, others in need.

Projecting this model further: Other fields could be obtained. People could earn income by being employed to cultivate and harvest these fields. Harvested food could be sold and also given to needy people in the refugee camp. With these sources of income, other types of business models could be pursued. Possibly

products could be produced for domestic and export markets. With a spirit of generosity and the wisdom of the Spirit, Western Christians can help initiate and develop entrepreneurial strategies and start-ups such as these. By creating sources of income, indigenous people will be enabled to give in support of the work of ministry.

Kingdom Witness

Beyond the immediate material needs of local assemblies, the vision could extend to establishing Christian schools, orphanages, training centers in life skills and employment skills, and centers for health education and health care. As it is, the costs of education and health care are both major concerns for the brethren in developing nations as the governments do not have the tax money to provide such programs for the people.

But the reality is that in God's economy (household, kingdom) He never intended human governments to provide for these needs.²² This was the calling of His Church. Besides what we have discussed about the apostolic Church meeting the needs of the poor, from the history of 19th century Western Missions we learn that churches were planted, schools were started, and hospitals were built. These projects were largely established from 1850 to 1915. Then from 1915-1950, there was a decolonization and nationalization of these institutions which were originated by Western Missions.²³ Can we believe for a restoration of this kind of witness to accompany the preaching of the gospel of the Kingdom before the end?²⁴

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²² In Romans 13:1-7, we see that God has assigned roles for human government to protect, and punish, but not provide.

²³ "The Church in Africa", by Adrian Hastings, Oxford University Press, 1994.

²⁴ Matthew 24:14

Relational vs Organizational

Unfortunately, the things accomplished by Western Missions in the 19th century were done through mainly denominational efforts. This is unfortunate because "doing good" in the name of a denomination gives glory to the name of the denomination rather than giving glory to God when "doing good" is done simply in the Name of the Lord. Also, the eventual outcomes of denominationalism on the mission field were the same as it has been in the rest of the world – namely, division in the Body of Christ and a poor witness to the Kingdom of God to the on-looking world. While denominationalism accomplished things, those things did not require denominationalism to be accomplished. We don't see denominationalism in the apostolic Church of the first century which "turned the world upside down"25. In fact, any hint of that spirit it was rebuked by the apostle Paul for one.²⁶

²⁵ Acts 17:6

²⁶ Cf. 1 Corinthians 3. Please note: When I use the term "denomination" here, I am not only referring to "mainline" denominations. I believe supposed "non-

While it may be true that the organizational cooperation existing in denominationalism can raise more funds for more and bigger projects, still if what is being established is not the Kingdom of God, then what is the point? Fortunately, in the Western nations denominational systems are in serious decline. The Lord has shaken what Man has built.²⁷ Hopefully we will see emerging more of the Church Jesus is building.

While denominations can sometimes reflect diversity of thought and culture, denominationalism (as an *ism*) often represents division, rivalry, and disunity within the body of Christ. However, I don't wish to major on the evils of denominationalism, but rather to put forth the vision of partnership in the Body of Christ being built on relationship rather than organization.

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denominational" networks of churches have essentially the same spirit and modus operandi.

²⁷ Cf. Hebrews 12:26-29

Small is Good

There are parachurch organizations which aspire to, in various ways, communicate the vision and help facilitate partnering globally. These organizations may be "doing good" through their cooperative efforts. But I prefer a model which looks more like the apostolic Church. In the New Testament passages we reviewed earlier, we saw individual involvement, and church-to-church involvement, rather than organizational methodologies and strategies. If we can use the word "small", there are reasons why I prefer "small" projects by individuals and individual local churches:

Firstly, many years ago – around 1980, God spoke to my heart: "Quality with a few." This was to be a description of my ministry. About five years later – around 1985, I was a guest speaker at a conference in South Africa. One of the leaders came up to me and shared with me the following - which he saw prophetically regarding my ministry: He described what

is known as a "Champagne Glass Tower Cascade" where glasses are stacked in a pyramid-like structure²⁸ and liquid is poured at the top, so it overflows into those glasses which are stacked below. It is a picture of "pouring" oneself into a few, and those few "pour" into a few more, and those "pour" into more, etc.

I believe this is the way of the Kingdom of God. Jesus poured Himself into three disciples closest to Him,²⁹ and then the 12.³⁰ Then there was a multiplication to 70,³¹ and then an addition of 3,000 on the Day of Pentecost,³² and a little later, 5,000.³³ The fruit borne by that initial small group of apostles has been multiplying for centuries.

"³¹He presented another parable to them, saying, "**The kingdom of heaven is like a mustard seed**, which a person took and sowed in his field; ³²and **this is**

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²⁸ Although the word "pyramid" is used, this image is not the same as and therefore is not to be confused with the "multi-level marketing" structure.

²⁹ Peter, James, and John (two sons of Zebedee)

³⁰ Mathew 10:1-4

³¹ Luke 10:1-17

³² Acts 2:41

³³ Acts 4:4. Also Cf. Acts 6:7 & 9:31, as well as Romans 15:19-20 & 1 Corinthians 1:14-16.

smaller than all the other seeds, but when it is fully grown, it is larger than the garden plants and becomes a tree, so that the birds of the sky come and nest in its branches." Matthew 13:31-32

The "Smallness" of Humility

"6Then he said to me, 'This is the word of the Lord to Zerubbabel, saying, 'Not by might nor by power, but by My Spirit,' says the Lord of armies. ⁷'What are you, you great mountain? Before Zerubbabel you will become a plain; and he will bring out the top stone with shouts of 'Grace, grace to it!' ⁸Also the word of the Lord came to me, saying, ⁹'The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the Lord of armies has sent me to you. ¹⁰For who has shown contempt for the day of small things?" Zechariah 4:6-10

Here is a prophecy about the restoration of the House of God with God promising Zerubbabel, governor of Judah, that although this would be a monumental task, it would be completed – not by the strength of Zerubbabel, but by God's Spirit and Grace. Therefore,

Zerubbabel should not despise his "smallness", but with humility, recognize and give glory to God for His grace.

"26For consider your calling, brothers and sisters, that there were not many wise according to the flesh, not many mighty, not many noble; ²⁷but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, ²⁸and the insignificant things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, ²⁹so that no human may boast before God. ³⁰But it is due to Him that you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, ³¹so that, just as it is written: "Let the one who boasts, boast in the Lord." 1 Corinthians 1:26-31

"Small" is "Weak", but Weak is Good

"And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me."

2 Corinthians 12:9

In God's Name & for God's Glory

As I've mentioned, the Church has abdicated Godgiven responsibilities to human governments. The kingdoms of this world are "under the trance of the Evil One"³⁴ – "the god of this world"³⁵. "Doing good" in the name of a human government gives glory to a Man (governments, political parties, politicians). "Doing good" in the Name of the Lord gives glory to God. Again, in "doing good", Christians are not to be yoked with secular humanitarian organizations. (2 Corinthians 6:14-18)

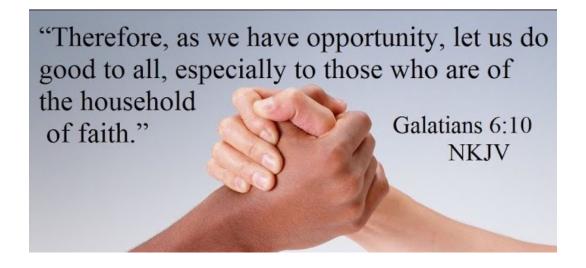
Can you see the opportunity for churches in developing nations to give witness to the Kingdom of God?³⁶ Of course, Christians and churches in Western nations should be doing the same – namely, stop looking to human government to "do good" giving glory to Man.

³⁴ 1 John 5:19

^{35 2} Corinthians 4:4

³⁶ I have written at length about these things in "Concerning Gathering"(Part II: The Commission of the Church) — available in <u>eBook</u>, <u>Audio Message</u>, and paperback.

The Body of Christ should excel in "doing good" in the Name of the Lord giving glory to God.



... including to those in developing nations.

Addendum-I

My Personal "Modus Operandi"

Relating to Brethren in Developing Nations

The following is an example of how I am relating to brethren in developing nations — **as an individual** (that is, not church-to-church, per se).

Currently, I minister / mentor online with brethren in 20 different countries. Initial contact usually comes through their finding my website https://www.AtChristsTable.org or connecting with me on some social media platform. I begin by gathering all their contact information and some initial information about themselves, their families, and their ministries. (See the **Questionnaire** below) I communicate via WhatsApp and Email, sending teachings, mentoring communications, and online links to other ministry resources, etc.

I have been led to minister one-on-one with the individual church leader. I do not do group online video or audio sessions, as my impression is that is too often wanting to be used in an effort to attract a crowd and increase credibility. I mentor the church leader (2 Timothy 2:2), and he then shares directly with "those whom the Lord has given". (Isaiah 8:18)

Currently, my primary vehicle for ministry is what I call **At Christ's Table School** - a free online (WhatsApp) guided course of biblical studies.

https://www.AtChristsTable.org/at-christs-table-school/

I send a teaching in a DOCX (for Google Translate) or PDF format. After studying it, the student sends me a written summary. We exchange some comments, questions and answers. I then send the next teaching. The course consists of some 100 teachings. The students work at their own pace. Many start the course just hoping to make contact with an American for financial support but end up dropping out of the course. But through discernment, experience, and simply observing what people do — going beyond just what people say, I have been able to establish a good number of transparent and authentic relationships.

I have met a few financial needs and sent money for the purchase of a few Bibles. I have donated the funds for the purchase of a field in a refugee camp which is now being used for cultivation and harvesting of food. I have also made known the needs of certain brethren to those on my Contact List and on social media platforms - in case someone would be led and motivated to give. But generally, that has not produced much fruit. **Support is relationship-based – and rightly so.** And there are no short-cuts to establishing transparent and authentic relationships. The not-so-easy solution to the very real needs of brethren in developing nations is to help them establish self-supporting situations.

However, with the **At Christ's Table School (ACTS)** I am being greatly blessed by a good number of serious students whose English comprehension, study skills, and spiritual understanding utterly amaze me. It is a fruitful and fulfilling ministry - inputting into those who are so hungry and grateful for ministry resources and personal one-on-one mentoring. I also feel I am co-laboring with the Lord in the fields where He is currently bringing increase. The ACTS course of study, besides equipping leaders for the work of ministry, has also served to establish transparent and authentic relationships based on the foundation of Christ.

Below is a sample "Questionnaire" for missional / crosscultural ministry. I currently use this Questionnaire in initial contact with brethren overseas who are requesting ministry input. It is just the very beginning of establishing relationship:

Addendum-11

A Questionnaire

Grace and peace in Jesus,

Brother, I am asking these questions of you so that I can determine the various and best ways to give you ministry resources. Please type in brief answers and <a href="mailto:emailto

Thank you,

Bill Furioso
At Christ's Table Ministries
https://www.AtChristsTable.org

- A. **NAME**: Please give me the first name and family name which you would like me to use when communicating with you.
- B. **LOCATION**: Please give me the village / town / city and country where you live.

C. EMAIL : Please give me your Email address
D. WEBSITE : If your ministry has a website, please give me the link
E. FACEBOOK : If you are on Facebook, please give me your Facebook address
F. OTHER SOCIAL MEDIA : Please give me the addresses of any other social media you use
 G. PERSONAL INFORMATION: Are you married? Children? How do you earn a living / support your family?
 Please briefly describe what you do in the work of ministry: Do you belong to a particular denomination / ministry organization?
H. TECHNOLOGY QUESTIONS: 1. COMPUTER 1.1 Do you own a computer? 1.2 Do you have inputs for USB drives on your computer?
2. PRINTER 2.1. Do you have a printer?
2 MORII F DHONE

	3.1 Do you have a mobile phone?
	3.2 Is the mobile phone your PRIMARY connection to
	the Internet?
	3.3 What is the cost you pay for time/data for Internet
	access on your cell phone?
4.	INTERNET
	4.1 Do you have Internet connection in your home using a "dongle"?
	4.2 Do you get Internet access at an "Internet Café" (a
	place where you pay to spend time on the Internet)?
	4.3 In the Internet Café, do you use a computer?
	4.4 How much does it cost to have Internet access at
	an Internet Café?
	4.5 Would it be too expensive to listen to a 30-45-60-
	minute audio message on the Internet?
5. WHATSAPP	
	5.1 What is your WhatsApp phone number?
6.	LANGUAGE
	6.1 Please tell me about your education in the English
	language
	6.2 Do your ministry leaders read English?
	6.3 Do the people in your church group read English

Addendum-III



At Christ's Table School

"A wide and effective door of the word to speak of the mystery of Christ"

(Acts 19:9-10, 1 Corinthians 16:9, Colossians 4:3)

"The things which you have heard from me ... entrust these to faithful men who will be able to teach others also."

(2 Timothy 2:2)

A FREE ONLINE COURSE OF BIBLICAL STUDIES

Teacher, Bill Furioso, offers a guided course of study free of charge to faithful disciples of Christ who desire to pursue Revelation of Christ, Relationship with Christ, and Reflection of Christ.

- Digital teaching articles
- Study at your own pace
- One-on-one mentoring

The Scope and Sequence of this course of study is based upon a 50-year Bible-teaching ministry in churches, seminars, and conferences on four continents; and is designed to establish Christ followers on the Firm Foundation of God, consisting of Revelation of Christ, Relationship with Christ, and Reflection of Christ.

THE GOAL

The goal of this course of study is to equip those who desire to be "diligent to show themselves approved to God, accurately handling the word of truth".

(2 Timothy 2:15) and, in turn, to "entrust these truths to faithful people who will be able to teach others also." (2 Timothy 2:2

HOW IT WORKS

- A teaching in the form of a .DOCX or .PDF file will be sent to you via WhatsApp. This will not be in sections, but rather the entire teaching in one file.
- You can read and study the teaching article at your own pace. You can ask me questions, and/or discuss the teaching with me via WhatsApp or Email.

- The goal is for you to "digest" the teaching and share it with those in your communities in your own way, as you are led by the Spirit.
- When you finish studying the teaching, send me a short paragraph on WhatsApp summarizing the teaching and what you received from it.
- When I receive that, I will then send you the next teaching.
- I will be keeping a record of which teachings you have completed.

PLEASE NOTE:

- You can work at your own pace. (There is no hurry.)
- You can stop any time you wish.
- Your goal may be to complete all 100+ teachings.
- Or you may choose to focus on particular series dealing with subjects of interest.
- New teachings will be added continually.

INTERESTED IN ENROLLING?

Email Bill Furioso: AtChristsTable@gmail.com

- Please include your WhatsApp phone number, your full name, and your city/town & country, and your Email address.
- After I receive your contact information, I will then ask YOU to connect with me on WhatsApp (+15857473906 / At Christ's Table Ministries) - and we will begin the course of study!

At Christ's Table School (ACTS)

SCOPE & SEQUENCE

(2025)

This Scope and Sequence has been intentionally put in a particular order with a view to presenting "line upon line, precept upon precept", so to speak. It begins by defining Biblical Christianity and then proceeds in a recommended order of a guided study of more than 100 teachings. However, individuals and study groups may choose not to do all of the teachings and focus in on particular series dealing with subjects of interest. (New teachings will be added continually.)

000-Orientation

001-The Bible-The Written Words of God 002-Foundation Stones

<u> 100-The Repentance – Regeneration Process</u>

101-The Drawing of the Holy Spirit

102-Supernatural

103-The Meaning of Repentance

104-Coming to Faith in God

105-The Meaning of Baptism

106-Receiving the Gift of the Holy Spirit

107-You Must Be Born Again

200-Discipleship

201-Called & Changed by Christ

202-Quo Vadis

203-Forsaking All to Follow Jesus

300-Conversion

301-Do Not Love the World

302-Spiritual Life & Growth

303-Transformation of Self

<u>400-Laying the Foundation – Revelation of Christ</u>

401-From Children to a Mature Man

402-Christ-Centered Discipleship & Equipping Ministries

403-The Foundation of the Church

404-The Foundation of the Apostles & Prophets

405-The Apostles' Teaching

406-Laying the Foundation

407-Seeing Christ

500-Devotional Life – Relationship with Christ

501-To Know & Understand Him

502-Eating & Drinking of Jesus

503-The Woman & The Well

504-Holy Spirit Fellowship

505-Seeking the Lord

506-On Prescribing Relationship with God

<u>600-Spiritual Formation – Reflection of Christ</u>

601-Abide in the Vine

602-Purity of Heart

603-Brokenness

604-Wrestling for the Blessing

605-Walking with Sorrow

606-The Treasures of Darkness

607-A Terrifying Thing

608-The Father's Heart

609-The God-Centered Life

700-The New Covenant

701-Reading the New Testament

702-The Eternal Gospel & The Eternal Covenant

703-What is the New Covenant All About?

704-Logos, Life, & Light

705-Christ Our Life & Pattern

706-Christ is All

707-"The Law of the Spirit of Life in Christ Jesus"

708-The Realm of Christ

709-A New & Living Way

800-Issues of Life

801-"And His Name Will Be Called ..."

802-"Good?"

803-Mercy?

803-Joy? 804-"Hope?

900-The Cross & The Kingdom of Christ

901-Who Is This King of Glory?

902-Seeing the Kingdom Through the Cross

903-The Way of the Cross (Reprise)

904-The Weakness of God

905-The Cross & The Powers of Darkness

906-His Kingdom & His Righteousness

907-Proclamation

1000-The Church (Ekklesia) Jesus is Building

1001-Christ is Prerequisite to Church

1002-Headship, Leadership & The Body

1003-The Vineyard of the Lord

1004-The Husbandman

1005-Kingdom Households

1006-The Church: A Community for Transformation

1007-Breaking of Bread

1008-Concerning Gathering

1009-The Bride of Christ

1010-Seeking God for Guidance in the Work of God

1011-Hearing What the Spirit Says to the Church

1012-Spiritual Gifts (An Overview)

1013-Concerning Tongues

66

2000-Doctrinal Studies

2001-"The Power of His Resurrection"

2002-"Your Kingdom Come"

2003-The Mysteries of God

2004-The Gospel of the Lion & The Lamb

2005-The Israel of God

2006-Some Thoughts on Evil

2007-Deconstruction, Deconversion, & Blasphemy of the Holy Spirit

3000-Prophetic Messages

3001-Facing the Future

3002-"Yet Once More"

3003-Heroic

3004-A Solitary Man

3005-Church (Ecclesia) in the Wilderness

3006-A Remnant Will Return

3007-The Manifested Presence of God

3008-Tearing Down & Building Up?

3009-Out of the Fire

4000-The World System

4001-Worldview

4002-A Stranger in a Strange Land

4003-Binary

4004-Politicized Christendom

4005-The Way of God & The Way of Humanity

4006-"Do Not Be Entangled"
4007-IN the World, But Not OF the World
4008-How Does God Govern Fallen Humanity?
4009-Globalism & God

5000-Additional Ministry Resources

5001-C H A N G E D A Closer Look at Things Relating to Conversion

5002-The Character of the King & His Kingdom *A Study Guide of the Beatitudes*

5003- An Overview of New Covenant Finances A-"Supporting the Work of Ministry" B-"The Faith-Faithfulness Connection"

5004-A Foundation for a Biblical Aesthetic God-centered Art as an Essential Form of Worship

TESTIMONIES

"Truly sir, you are an apostle by calling. I thank the Lord God who connected me to At Christ's Table. The teachings I'm getting from your lessons are of great importance and I normally use them to build Christ's body. Thank you, man of God! Blessings and long live!"

_ Charles Eturu_ Kinkizi, Uganda

"God bless you Brother William, I really thank God, that I came across your teachings through brother Paul Rapoza. I believe God wants me to study under your feet. I don't believe it is a coincidence."

_ Emmanuel Tsegay_ Frankfort, Germany

"Sir, I am very fascinated with reading your teaching books. You write in clear terms and concisely with biblical insights. Thank you so much for putting your wealth of the knowledge and experience of God together in teachings. All these books are masterpieces of life changing experience for generations now and future generations."

_ Oladapo Ladeji_ Lagos, Nigeria

"I am very humbled by all the subjects you have continually sent me. I am very encouraged to learn from you. You uplift my spirit and make me grow in a strong biblical foundation which you plant me on. Very good indeed. I thank God for putting you in my life, so that I can be molded accordingly in this spiritual growth. I have nothing more to add on to this except to say that where I have reached with my studies for sure tells a lot in my life. Continue feeding me with the word of God as you build me in a strong foundation of the Lord. Thank you and feel welcome always as you continue equipping me. Blessings."

_Zephaniah Owino_Kisumu, Kenya

"Now, I'm seeing a big change in my life because of reading your lessons. And when the people I teach see me explaining more and referring them to many scriptures, they feel happy

and pray blessings on you who is mentoring me. I'm happy to have a partner / mentor who cares for me through nurturing me in the word of God. I and the group I have been with are more than happy because of your commitment shown to us.!" _ Joshua Mugabe_ Kijoyera, Uganda

"Thank you for the lesson you gave me, are studying as a group in my church. That's why I decided to print the learning materials. Today I introduced my group to the 'Foundation Stones' teaching, and we shall continue learning more from the notes you gave me."

Gabriel Wandabwe _Webuye Town, Kenya

"I want to say that it was planned from eternity to come across your platform. Thank you immensely. You sure have a disciple here learning from you. Awaiting the next teaching. God bless you, sir." _ James Patrick _ Delta State, Nigeria

"Greetings sir, thank you so much for the study materials. I must reiterate again that it appears this is exactly what we need as a family. Every study has become a major discussion in our home as we receive the light we are getting. We are committed to this course and also thank you for allowing us engage you sir....this is something for which we truly are thankful. We are hungry to learn and learn correctly and we know this opportunity is a gift from God. With much gratitude and even reverence. It seems like layers of veils are being torn off my heart with your counsel sir. Every time we study the books you send, it's always another moment of

openness for us. We are grateful for this sir. We might not say it enough, but truly, we are grateful..."

_ Stephen and Elizabeth Nyaligu_Mombasa, Kenya

Addendum-IV

Indigenous Missions

After two centuries, the goals of missions remain the same: establishing indigenous local churches whose purpose is to develop mature disciples of Christ all over the world. While, Western nations were the leaders in a great era of world evangelization in the 19th and 20th centuries, the paradigm has changed, and God is now using indigenous workers to reach their own people groups; and is sending out missionaries from countries which were recently considered "the mission field".

Because of abuses of natural and spiritual "colonialism", in the recent past there have been "moratoriums" on foreign missionaries. But now there is a "pendulum swing" back to recognizing what Westerners have to offer the mission fields – primarily Bible teaching, leadership training, material and financial support, as well as "hands on" assistance in various types of work projects.

Evangelism

A paradigm shift has taken place in evangelism. During the 19th and 20th centuries, the norm was to send Western missionaries to reach Latin Americans, Africans, and Asians for Christ. Now, God is raising up missionaries from countries that Westerners have always considered "the

mission field". The reality is that the most effective workers to reach people are those from the indigenous people group and culture. For example: Greece was evangelized in the first century by Greeks, not by foreign missionaries. (1 Thessalonians 1)

Bible Teaching & Leadership Training

Many of the missionaries needed to evangelize large parts of the world are already working in the fields. They already understand the culture. They already speak the language(s). But one of their greatest needs is Bible teaching and leadership training. Missionaries from the West are still needed to teach and equip indigenous workers.

Church Planting

The paradigm shift in missions has resulted in more missionaries and more effective church planting. The new missionaries from Latin America, Africa, and Asia will plant many times the number of churches we Westerners planted in the past, they will do it more effectively, and they will do it often in places where Westerners cannot go.

Addendum-V

INTERNATIONAL PARTNERSHIP

MISSION STATEMENT

TO PARTNER with a view to serving indigenous ministers, ministries and churches for the purpose of training in biblical discipleship, church leadership, evangelism, church planting, as well as support with related indigenous projects.

MINISTRY STATEMENT

- **★ TO ADVANCE** the concept of international "partnership" as an important aspect of the Church that Jesus is building.
- **★ To communicate** to local churches the work of indigenous churches abroad.
- ❖ To Share with local churches knowledge and wisdom regarding the work of cross-cultural ministry based upon many years of experience in foreign fields.
- ❖ To serve indigenous churches in their work of evangelism, discipleship, church planting, as well as,

- the establishment of discipleship and leadership training centers, and related indigenous projects.
- TO FACILITATE local church workers traveling to foreign fields to see the needs of the indigenous churches, assist the indigenous church leaders in their work of ministry, evaluate accountability, and report back to the local churches.
- ❖ TO FUNCTION as a training and sending ministry for select, prepared and equipped workers to serve indigenous churches in their ministries through Bible teaching seminars and conferences, nurturing the establishment of indigenous discipleship and leadership training centers, and supporting the work of related indigenous projects.

Bill & Frances Furioso

At Christ's Table - ACT publications



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, discipled 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

ACTpublications

"Explaining spiritual realities with Spirit-taught words." 1 Corinthians 2:13

A teaching ministry from Bill and Frances Furioso

At Christ's Table

Disciples of the King and His Kingdom eating and drinking of Jesus

THE HEAD

THE CENTER

THE FOUNDATION

of Biblical Christianity

with a view to

REVELATION of Christ

RELATIONSHIP with Christ

REFLECTION of Christ

READ-LISTEN-DOWNLOAD-SHARE (FREE)

ALL OF OUR MINISTRY RESOURCES ARE ON OUR WEBSITE:

https://www.AtChristsTable.org

Other places you will find our written & recorded resources ...

WRITTEN MESSAGES

The Restoration Library: https://www.therestorationlibrary.com Academia.edu: https://independent.academia.edu/WDFurioso

RECORDED MESSAGES

YouTube: www.YouTube.com/user/BillFurioso

Academia.edu: https://independent.academia.edu/WDFurioso
SoundCloud: https://soundcloud.com/user-648428572
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"Doing Good"

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