



**“Speak Truth to Power”**

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**TITLE & AUTHOR**

*“Speaking Truth to Power” ?*  
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## PART 1

### “Speak Truth to Power” ?

That sounds right – even righteous.

A Christian virtue – or Progressive “virtue signaling”?

Did the Lord commission the Church (the Ekklesia)<sup>1</sup>

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<sup>1</sup> For the sake of clarity, 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 (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,

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### “Speak Truth to Power” ?

to “speak truth to power”? Where in Scripture did God tell us to do that?

Just before we get into the Scriptures concerning this, let’s define what is meant by the phrase “Speak Truth to Power”. The concept has its origins with the Quakers (the Religious Society of Friends). In 1955, the American Friends Service Committee (AFSC) published a pamphlet titled *“Speak Truth to Power: A Quaker Search for an Alternative to Violence”* which opposed militarism and argued for non-violent approaches to international conflict. The phrase has since been adopted broadly within social justice movements, civil rights struggles, and various forms of activism where people involved in these movements address governments and politicians which are seen to be guilty of practicing various societal injustices. Specifically in the Christian

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“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 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.

context, “speaking truth to power” appeals primarily to the teachings of Christ in the gospels as well as references to Old Testament scriptures as being over and against the practices of various societal injustices by governments and politicians. Current examples would be Progressive Christians<sup>2</sup> speaking out publicly against the political movements of Christian Nationalism and Zionism, or the military endeavors of the nations of Israel and the United States. So again, did the Lord commission the Church (the Ekklesia) to “speak truth to power”? Where in Scripture did God tell us to do that?

## The Old Testament

In the Old Testament, we have Hebrew prophets speaking **to the people of God** about their violation of the Old Covenant – things concerning the Mosaic Law. These prophets spoke almost entirely to Hebrew kings – not kings of pagan nations.<sup>3</sup>

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<sup>2</sup> I use the term “Progressive” to mean a movement which identifies as “christian” characterized by a re-evaluation of traditional Christianity in light of contemporary cultural understanding and experience, having a hermeneutical lens which places an emphasis on love and justice over literal interpretations, and having a more political leaning that emphasizes inclusivity and social justice as being the core of the teachings of Christ.

<sup>3</sup> Daniel spoke to the nations of Babylon and Persia – specifically, to their kings Nebuchadnezzar, Belshazzar, Darius, and Cyrus. E.G. In Daniel 2:8, Daniel interprets Nebuchadnezzar’s dreams. And in Daniel 5:25-28, he is describing God’s judgment on the nation. He is not addressing Babylon’s societal injustices.

## The Gospels

In the gospels – which represent a time of transition between the Old Covenant for the Jewish nation and the New Covenant for all nations – we see that John the Baptist spoke once to Herod Antipas – a Jew. Although Herod was a client king – a hireling serving the interests of Rome, John was addressing Herod’s hypocrisy and his violation of the commandments of his Jewish religion concerning marriage by having Herodias – the wife of his brother, Philip. He was not addressing any societal injustices of the Roman Empire.<sup>4</sup>

One time – at the time when Herod felt politically insecure and desired to kill Jesus - Jesus, called Herod “a fox”, meaning he was a sly politician.<sup>5</sup> Concerning Jesus’ conversation with Pilate; Pilate asked about the “king of the Jews” and Jesus spoke about the nature of His kingdom. There was certainly nothing spoken about societal injustices in the Roman Empire.<sup>6</sup>

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<sup>4</sup> Matthew 14:3-4; Mark 6:17-18

<sup>5</sup> Luke 13:31-32.

<sup>6</sup> John 18:28-19:16; Cf. Matthew 27:11-26; Mark 15:1-15; Luke 23:1-25

## The Epistles

Paul appeared before Roman rulers three times.<sup>7</sup> Each time, he was being arrested for his faith – not for speaking out against the Roman Empire or its politicians. Each time, he spoke of his faith in Christ – not the politics or morality of the Roman Empire.

The apostle John doesn't mention the State in his epistles, but rather in the Book of Revelation. He explained that he was imprisoned on Patmos "because of the word of God and the testimony of Jesus" – not for "speaking truth to power".<sup>8</sup> The whole of the Revelation – including the judgments spoken against Babylon (Rome)<sup>9</sup> – were given by an angel to John for him to write and send to the churches<sup>10</sup> – not for him to speak out against the Roman Empire. The angel gave the revelations to John to pass on to the "bondservants" of Jesus Christ<sup>11</sup> to share with the churches – not to those in political power in the Roman Empire. In fact, these judgments were written in symbolic language to communicate to those

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<sup>7</sup> 1) Acts 18:12-17, Gallio, Proconsul of Achaia, Paul said nothing to Gallio. 2) Acts 24:1-27, Felix, Governor of Judea – "Paul spoke about his faith in Christ Jesus" and was "discussing righteousness, self-control and the judgment to come", but Scripture does not say that Paul was specifically criticizing Felix or Rome. 3) Acts 25:1-26:32, Festus, Governor of Judea and King Agrippa, Paul spoke of his conversion to faith in Christ Jesus.

<sup>8</sup> Revelation 1:9

<sup>9</sup> Revelation 17:1-2, 9, 18:2

<sup>10</sup> Revelation 1:11

<sup>11</sup> Revelation 1:1

familiar with the typology contained in the Old Testament scriptures for the express purpose of veiling them from those governing the Roman Empire.

So, contrary to what we see on social media, what we actually see in Scripture is that God's prophets, Jesus, and His apostles all "spoke truth" to those who were presumably "in power" **in the Church - "the Household of God"**<sup>12</sup>. But they did not feel called and sent by God to address societal injustices with those in positions of political power. The apostle Paul wrote: **"For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside."** 1 Corinthians 5:12-13 *ESV*



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<sup>12</sup> 1 Timothy 3:15; Cf. 1 Peter 4:17

## *What's My Point?*

What is “wrong” about “speaking truth to power”? Well, the motivation of the heart may be wrong. However, we all stand before the Lord, so we should not judge the heart motivations of others.<sup>13</sup> Rather, what I see as “wrong” is this: Speaking truth to power is *not* what God has commissioned His saints to do. It is, in fact, a distraction and a diversion<sup>14</sup> away from our God-given calling to **“make known the manifold wisdom of God through the church to the rulers and the authorities in the heavenly places.”** (Ephesians 3:10)

Now, to discuss *how* we are to “make known the manifold wisdom of God through the church to the rulers and the authorities in the heavenly places”, is largely the stuff of other articles.<sup>15</sup> Suffice to say here, speaking about “the manifold wisdom of God” is obviously not the same as speaking about the unrighteousness of the nations,

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<sup>13</sup> Romans 14:4

<sup>14</sup> See: “Do Not Be Entangled”, [eBook](#).

<sup>15</sup> See (Free eBooks, as well as paperbacks available on Amazon.com): Firstly, “The Cross & The Eternal Purpose of God”: [paperback](#), [eBook](#). Also: “Christ, Culture & The Church”: [paperback](#), [eBook](#); “The Cross & The Powers of Darkness”, [paperback](#), [eBook](#); “Governing Humanity”: [paperback](#), [eBook](#); “His Kingdom, His Law & His Righteousness”: [paperback](#), [eBook](#); “How God Governs Fallen Humanity”: [eBook](#); “IN the World, But Not OF the World”: [paperback](#), [eBook](#); “The Mysteries of God”: [paperback](#), [eBook](#); “The Root Problem with ‘Progressive Christianity’”: [eBook](#); “Seeing the Kingdom Through the Cross”: [paperback](#), [eBook](#); “The Way of God & The Way of Humanity”: [eBook](#); “The Way of the Cross”: [eBook](#); “The Weakness of God”: [paperback](#), [eBook](#); “Who Is This King of Glory?”: [eBook](#); “Your Kingdom Come”: [paperback](#), [eBook](#).

governments, and rulers of the world. The first is dedicated to fulfilling the Church's commission: "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations." (Matthew 24:14) The second ignores the apostolic exhortation: "No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier." (2 Timothy 2:4)<sup>16</sup> Along with refocusing our attention and activities on "the manifold wisdom of God" – which is **the word and the way of the Cross**<sup>17</sup> – maybe we should also question our motivation to "speak truth to power": Is it possible that one's love for humanity may be mixed with a self-centered motivation like a rebellious spirit, an emotional need to voice our perspectives and opinions, or just a human desire to have a "nicer", "Christian" culture in the societies in which God has seen fit for each of us to live? Consider this: Whether it was the Hebrews in Egypt, Babylon, or the Jews in Rome, or Christians in various nations around world - throughout history and also today, God did not and does not make those secular environments more "nice" and "comfortable" for His people. He, in fact, uses those adverse environments to grow and mature His people spiritually.<sup>18</sup>

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<sup>16</sup> See: "Do Not Be Entangled", [eBook](#).

<sup>17</sup> 1 Corinthians 1:18 & 24; Colossians 2:15

<sup>18</sup> Romans 8:28-29. See: "Tribulation", [eBook](#).

## PART 2

# Speak Truth to Spiritual Powers

*(Namely, rulers, powers,  
world forces of darkness, and spiritual forces of wickedness)*

PART 1 presented the argument that the phrase “Speak Truth to Power” - as meaning public criticism of governments and politicians concerning their political, economic, and military policies and practices - is *not* a God-ordained calling for the Church. Alternatively, as the apostle Paul indicated in Ephesians 3:10, “making known the manifold wisdom of God to the rulers and authorities in the heavenly places” *is* a God-ordained calling for the Church (the Ekklesia). In PART 2, I would like to comment briefly on this calling. In other articles, I have written at length about various aspects regarding this calling.<sup>19</sup> Hopefully here, I can succinctly

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<sup>19</sup> Again, see (Free eBooks, as well as paperbacks available on Amazon.com): Firstly, “*The Cross & The Eternal Purpose of God*”: [paperback](#), [eBook](#). Also: “*Christ, Culture & The Church*”: [paperback](#), [eBook](#); “*The Cross & The Powers of Darkness*”, [paperback](#), [eBook](#); “*Governing Humanity*”: [paperback](#), [eBook](#); “*His Kingdom, His Law & His Righteousness*”: [paperback](#), [eBook](#); “*How God Governs Fallen Humanity*”: [eBook](#); “*IN the World, But Not OF the World*”: [paperback](#), [eBook](#); “*The Mysteries of God*”: [paperback](#), [eBook](#); “*The Root Problem with ‘Progressive Christianity’*”: [eBook](#); “*Seeing the Kingdom Through the Cross*”: [paperback](#), [eBook](#); “*The Way of God & The Way of Humanity*”: [eBook](#); “*The Way of the Cross*”: [eBook](#); “*The Weakness of God*”: [paperback](#), [eBook](#); “*Who Is This King of Glory?*”: [eBook](#); “*Your Kingdom Come*”: [paperback](#), [eBook](#).

put forth the crux of the matter – **the word and the way of the Cross.**

I believe that the apostolic church of the first century was keenly aware of the realities of the spiritual “powers” of darkness and spiritual “forces” of evil. **If the Church (the Ekklesia) today is to regain its apostolicity, it will need to recover this spiritual awareness in her true God-given calling. Suffice to say that those who desire to participate in the Lord’s eternal purpose of “the manifold wisdom of God now being made known through the church to the rulers and the authorities in the heavenly places” (Ephesians 3:10-11), will need to cease from the distraction and dissipation of “speaking truth” to earthly governments and politicians; and refocus themselves and their energies to “speaking truth” to spiritual “powers” of darkness and “forces” of evil “in the heavenly places”.**

## *Spiritual Warfare*

To begin, we must first address the question: *Does the phrase “the rulers and authorities in the heavenly places” refer to governmental and political officials in “the high places” of nations around the world?* I don’t believe so, because just a little later in the same epistle to the Ephesian Church Paul also wrote the following: **“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness,**

against the **spiritual** forces of wickedness in the heavenly places.” (Ephesians 6:12) Here, Paul has made a clear distinction between human beings and spirit beings, specifying that **our struggle is against spirit beings** – not human governments and politicians.

I have researched many theological works which attempt to identify exactly what the apostle Paul was referring to in this passage in Ephesians. The various views run the gamut of interpreting these “powers” and “forces” to be solely spiritual, to “demythologizing” them to be solely human. I have chosen to limit myself to only that which is clearly revealed in Scripture. My personal perspective is a median view: That is, I understand these “powers” and “forces” to be **spiritual entities which influence and work through human entities – specifically the cultural ideologies of the world influencing the governments and politics of the nations of the world.**<sup>20</sup>

However, the question remains: *How to we, as followers of Christ, address evil in the world?* I do not believe that Scripture advocates for Christians to occupy themselves with public criticism of earthly “powers” and “forces” as God’s solution to the evil in the world. The expectation that the politicians and general populations of the world can even understand – nonetheless obey - the

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<sup>20</sup> For more detail, please see the books, “*The Cross & The Powers of Darkness*”, [paperback](#), [eBook](#).

“law of Christ”<sup>21</sup> is naive’ and displays an ignorance of Scripture and a lack of spiritual understanding. To be completely honest, regarding the perspective that spiritually fallen human societies can be transformed by political means raises the question of which expressions of christianity are biblically authentic: According to Scripture, a “Christian” is one who has “received the Spirit of Christ”.<sup>22</sup> Paul also taught that “no one can understand the things of God without having the Spirit of God”.<sup>23</sup> And Jesus Himself taught that “one cannot see or enter the Kingdom of God without being ‘born of the Spirit’”.<sup>24</sup>

## *Our Struggle*

Let’s look further into Ephesians 6:12: “For **our struggle** is *not against flesh and blood*, but against the rulers, against the powers, against the world forces of this darkness, against the **spiritual** forces of wickedness in the heavenly places.” Regarding the nature of the spiritual warfare, Paul used the phrase, “**our struggle**”. As some commentators have pointed out,<sup>25</sup> Paul is referring to the **spiritual** warfare which he and his apostolic co-workers encountered.<sup>26</sup>

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<sup>21</sup> Romans 8:2; 2 Corinthians 3:6. Cf. Matthew 5-7, Luke 6; Galatians 6:2; 1 Corinthians 9:21

<sup>22</sup> Romans 8:5-9

<sup>23</sup> 1 Corinthians 2:11-14

<sup>24</sup> John 3:3-6

<sup>25</sup> For example, John Gill, *Exposition of the New Testament*, 2 Corinthians 10

<sup>26</sup> Revelation 18:19-21 indicates that the apostolic ministers in particular encountered spiritual warfare with the Powers of Darkness.

Paul gets more specific in 2 Corinthians 10:4-5: “<sup>4</sup>for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses (or strongholds). <sup>5</sup>We are destroying **speculations** and **every pretention**<sup>27</sup> raised up against the knowledge of God, and we are taking every **thought** captive to the obedience of Christ.” He spoke of “thoughts”, “speculations” and “pretentions” - in other epistles, Paul referred to them as “the elementary principles of the world”.<sup>28</sup> By the use of this phrase, he was referring to the human philosophical and religious systems influenced by “deceitful spirits and doctrines of demons”<sup>29</sup> which serve to bring people under bondage.<sup>30</sup>

## *The Weapons of Our Warfare*

Although we are dealing with “the elementary principles of the world”, it is rather the spiritual “powers” and “forces” behind them that we must address. Therefore, it is crucial that “the weapons of our warfare are **not** of the flesh”. What would be “fleshly” (or “carnal”) weapons? They would be humanly devised weapons used against other humans. They would be various types of political, economic, and military maneuvers, as well as powerfully influential mass media commentary.

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<sup>27</sup> NIV, “every lofty opinion” (ESV)

<sup>28</sup> Galatians 4:3, 8-9; Colossians 2:8, 14-15, 20

<sup>29</sup> 1 Timothy 4:1-3

<sup>30</sup> For further definition, see [Defining the Elementary Principles of the World](#).

In contrast to that, Paul speaks of **spiritual** weapons: “<sup>13</sup> Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having girded your loins with **truth**, and having put on the breastplate of **righteousness**, <sup>15</sup> and having shod your feet with the preparation of **the gospel of peace**; <sup>16</sup> in addition to all, taking up the shield of **faith** with which you will be able to extinguish all the flaming arrows of the evil *one*. <sup>17</sup> And take the helmet of **salvation**, and **the sword of the Spirit, which is the word of God**. <sup>18</sup> With all **prayer and petition pray at all times in the Spirit**, and with this in view, be on the alert with all perseverance and petition for all the saints, <sup>19</sup> and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness **the mystery of the gospel**, <sup>20</sup> for which I am an ambassador in chains; that in **proclaiming it I may speak boldly, as I ought to speak.**”

Ephesians 6:13-20

So, we see that Paul “speaks truth to power”, but he is “**proclaiming**” truth to spiritual “**powers**” and “**forces**”. I have written specifically on “*Proclamation*” in another article.<sup>31</sup> What exactly is Paul “proclaiming”? Here in Ephesians 6, he uses the phrases “the word of God” and “the mystery of the gospel”. In Ephesians 3, he uses the phrase “**the manifold wisdom of God**”. (Ephesians 3:10) What does Paul mean by the phrase, “**the manifold wisdom of God**”? I believe he specifies what he means in

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<sup>31</sup> “*Proclamation*”, [paperback](#), [eBook](#).

his first epistle to the church in Corinth: **“the word of the cross is both the power of God and the wisdom of God”**.

(1 Corinthians 1:18, 23-24)

## *God’s Weapon of Choice*

Scripture reveals that God’s “weapon of choice” in dealing with evil is **the Cross**. This weapon to be used against all that is opposed to God was ordained by the Father and the Son “before the foundation of the world”. (Revelation 13:8; 1 Peter 1:18-20; Ephesians 1:4-5) **The Cross** - the pre-ordained sacrifice of Christ - was **God’s eternal purpose**: <sup>9</sup> The administration of the mystery which for ages has been hidden in God who created all things; <sup>10</sup> so that *the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places*. <sup>11</sup> **This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.”**

Ephesians 3:9-11

What Paul wrote to the church in Colossae brings it all together: **“And having disarmed the powers and authorities, he made a public spectacle of them, **triumphing over them by the cross.**”** Colossians 2:15 *NIV*<sup>32</sup>

Again, the Cross is God’s “eternal purpose which He carried out in Christ Jesus our Lord” – His “weapon of

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<sup>32</sup> Cf. *NLT, KJV, NKJV*. At the end of v. 15, the Greek word, *auto*, Strong’s # G846, when translated “it” or “him” refers back to Christ’s work on the cross in v.14. Cf. F.F. Bruce, *The New International Commentary on the New Testament*; N.T. Wright, *Tyndale New Testament Commentaries*; Douglas J. Moo, *The Pillar New Testament Commentary*.

choice”, His “power and wisdom” – the “manifold wisdom” which we are called to “make known to the rulers and authorities in the heavenly places”.<sup>33</sup>

In a word, **as the Church (the Ekklesia), we are called to preach “a crucified Christ” and to model our Example by demonstrating “the Way of the Cross”.** I believe the apostle Peter gave us the authentic Christian (Christlike) stance as to how we are to conduct ourselves in a fallen world: **“For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.”** 1 Peter 2:21

I believe this whole matter is wonderfully summarized by what Paul wrote to the Corinthian Church:

<sup>18</sup> **“For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.** <sup>19</sup> For it is written, ‘I will destroy the wisdom of the wise, and the cleverness of the clever I will set aside.’

<sup>20</sup> Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe. <sup>22</sup> For indeed Jews ask for signs and

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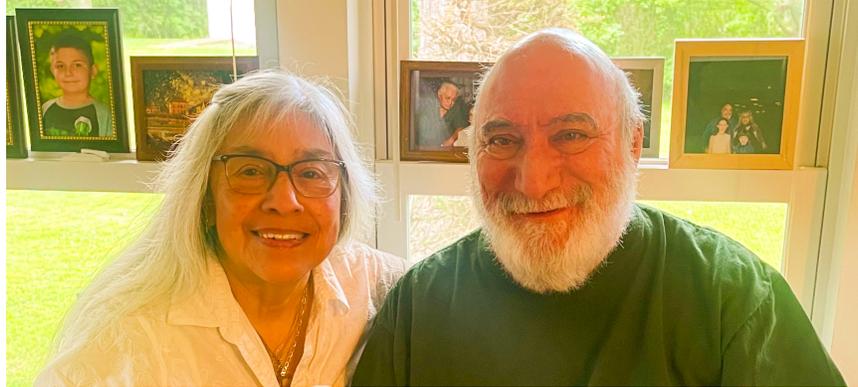
<sup>33</sup> Recommended Reading on “The Cross”: See (Free eBooks, as well as paperbacks available on Amazon.com): *“The Cross & The Eternal Purpose of God”*: [paperback](#), [eBook](#); *“The Cross & The Powers of Darkness”*, [paperback](#), [eBook](#); *“Seeing the Kingdom Through the Cross”*: [paperback](#), [eBook](#); *“The Way of the Cross”*: [eBook](#); *“The Weakness of God”*: [paperback](#), [eBook](#); *“Who Is This King of Glory?”*: [eBook](#).

Greeks search for wisdom; <sup>23</sup> but **we preach Christ crucified**, to Jews a stumbling block and to Gentiles foolishness, <sup>24</sup> but to those who are the called, both Jews and Greeks, **Christ (crucified) the power of God and the wisdom of God.** <sup>25</sup> Because the foolishness of God is wiser than men, and **the weakness of God** is stronger than men.”

1 Corinthians 1:18-25

“And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. <sup>2</sup> **For I determined to know nothing among you except Jesus Christ, and Him crucified.** <sup>3</sup> I was with you in **weakness and in fear and in much trembling,** <sup>4</sup> and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> so that your faith would not rest on the wisdom of men, but on the power of God. <sup>6</sup> Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; <sup>7</sup> but **we speak God’s wisdom in a mystery**, the hidden wisdom which God predestined before the ages to our glory; <sup>8</sup> *the wisdom* which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.” 1 Corinthians 2:1-8

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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](http://www.AtChristsTable.org)

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