



# To Know & Understand Him

Some Thoughts on Relating to the Triune God

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W.D. Furiioso ~ ACTpublications (2015) ~ <https://www.AtChristsTable.org>

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At Christ's Table ~ ACTpublications

*"Explaining spiritual realities with Spirit-taught words."*

1 Corinthians 2:13

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# Introduction

## Knowing God

Both the Old and New Testaments instruct us to know and understand God: **“Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me....”** Jeremiah 9:23-24a **“And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.”** John 17:3

In the end, our relationship with God is all that one is left with – that is, the only thing you will take over into eternity. I have dedicated my life to teaching the Scriptures through speaking and writing; but I’ve found that our relationship with God and our life of knowing and serving Him is what has had the most lasting influence on others; and is therefore the best I have to give.

## Relationship with God

The topic of how we know, understand, and relate to God is inseparable from the topic of how we worship God. The biblical (rather than the conventional) definition of “worship” is found in Paul’s Letter to the Romans: **“to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.”** (Romans 12:b AMP) This is to say that relating to God and worshipping God have to do with how we dedicate ourselves to knowing, understanding, and serving Him.

# Relating to the Triune God

This teaching is a composite of many teachings – or better, it shares selections from teachings in the three categories of The Father, The Son, and The Spirit, as well as from the three categories of Revelation, Relationship, and Reflection of Christ.

## The “Trinity”

While this is not about the doctrine of the Trinity per se, it is about the realization that the triune God is at the heart of all biblical doctrines. It’s about the Person and the Nature of the triune God. Both the Old and the New testament testify to a Triune God: In Genesis 1:1 we find the phrase, **“In the beginning God ....”** The Hebrew word translated “God” is *Elohim*, a plural noun. In Deuteronomy 6:4 it reads: **“The Lord our God, the Lord is one.”** Again, there is the plural noun for “God”. And in John 1:1 the Holy Spirit (through John) makes this statement: **“In the beginning was the Word, and the Word was with God, and the Word was God.”** In other words, the Father God and the Word or the Son are the one God. The “life” and “light” in John 1, verses 4-5, refer to the Spirit. And 1 John 5:7 states: **“For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.”** So, we have a triune God.

People and groups wrestle with the question: “Is God three, or is He two, or is He one?” The Scripture says He is one. But He has revealed Himself in a triunity so that we can “understand and know Him”. It is true the word “trinity” is not in the Bible, but the concept and reality of this triunity runs throughout the Bible. The idea of one God in three Persons is humanly difficult to grasp. But the New Testament scriptures clearly present this one

God as the Father, the Son, and the Holy Spirit – three distinguishable entities, or beings or persons.<sup>1</sup>

The Trinity is admittedly a mystery. A mystery is something that needs to be revealed in order to be understood. As we will see, God - the triune God, has intentionally revealed Himself to those who sincerely desire to know and relate to Him. The spiritual reality of the mystery of the Trinity is this: The invisible God – the heavenly Father has been revealed in God Incarnate - the Son and can be experienced in the Person of the Holy Spirit.

## The Scriptures

Again, while this teaching is not about the doctrine of the Trinity per se, I would like to suggest that in our relating to God, it would be unauthentic to make a distinction between doctrine & experience: Neither needs to be excluded; and they need not be “at odds” with each other. Our goal should be to EXPERIENCE SOUND DOCTRINE. If we experience sound doctrine, we will be experiencing the God of the Bible. As we all know, there are many labels for describing our faith; and it is true that all these labels are insufficient. But the adjective I am finding to be the most useful for communicating what I believe and to distinguish that from the many other perspectives and practices – the adjective that I believe has become increasingly important - is the adjective “biblical”. I relate to the God who has revealed Himself in the Bible. I’m a disciple of the Jesus recorded in the Bible. Christianity is defined by Scripture. That which is “biblical” is Christian, and that which is not is not. Our personal relationships with God, I believe, are highly experiential. But Scripture has always been, not only the “canon”, that is, “the rule of measure” – but much more than that,

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<sup>1</sup> Matthew 28:19, Luke 3:22, John 15:26; 16:13-15, and 2 Corinthians 13:14.

Scripture, along with the Author of the Scripture (the Holy Spirit), has always been the very source of the spiritual life and growth for my wife, Frances, and myself. We **“live by every word that proceeds from the mouth of God.”** (Deuteronomy 8:3; Matthew 4:4) Jesus said, **“The words that I have spoken are spirit and they are life.”** (John 6:63; Cf. John 6:68; Acts 5:20; 2 Corinthians 3:6) The writer to the Hebrews said, **“For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]; it is sharper than any two-edged sword, penetrating to the dividing line of the breath of life (soul) and [the immortal] spirit, and of joints and marrow [of the deepest parts of our nature], exposing and sifting and analyzing and judging the very thoughts and purposes of the heart.”** (Hebrews 4:12 AMP) Without a doubt, by far, the primary conduit in our personal relationships with God has been His word – not Nature, not “the worship service”, not in the ministry of spiritual gifts, not fellowship with the Body, not reaching the lost, etc.

I do realize that God has created people with different personality types and therefore different predispositions for experiencing God.<sup>2</sup> And I do realize that as with different learning styles, some people are more word-oriented and some are more kinetic or visually oriented. What I’m saying is that if one doesn’t learn through the word, there is much that is being missed which is just not available to those kinetically and visually oriented. God gave us a book – not a painting or a sculpture. And He saw fit for His word to be recorded, not just an oral tradition. Word is more abstract perception, which I believe, gives the Holy Spirit much more opportunity to work in our hearts and minds. While God can be seen in His creation, there are many mysteries of God which cannot be seen in His creation, but are

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<sup>2</sup> Cf. In “Sacred Pathways”, Gary Thomas discusses the different ways Naturalists, Sensates, Traditionalists, Ascetics, Activists, Caregivers, Enthusiasts, Contemplatives, and Intellectuals prefer to experience God.

fully revealed in His Word. For example, His Incarnation, His Atonement, His Righteousness, His Kingdom, His Body the Church, etc.

The reason our relationships with God have focused on the Word and the Spirit, I believe, is because in all things our perspective and practice has always been firstly “vertical” rather than “horizontal”. That is to say, our perspective and practice in all things – teaching, prayer, fellowship, message, ministry, and mission - has always been God-centered rather than Man-centered. For lack of a better way of putting it, I’ll describe it as focusing on what God “needs” for His plans and purposes, rather than focusing on the “needs” of people. I realize the two are not mutually exclusive; but in the first, Christ has the preeminence. Because of His very nature, when we minister to the Lord, He invariably ministers to people. There is a flow of worship: starting with the Most Holy Place, out to the Holy Place, and then out to the Courts and “the uttermost parts of the earth”.

The connection between doctrine & experience is essentially the same as the connection between Revelation of God & Relationship with God: You cannot relate to what you do not know. God has chosen to make Himself known through the Scripture. It is true that Psalm 19 speaks of seeing God revealed in Nature, but, because He is Spirit (John 4:24), most of God cannot be known through Nature. God has fully revealed Himself through Christ, but that Christ is also revealed in the Scriptures. So, we must know the Father and the Son through the Word; and the Spirit brings that knowledge from the mind to the heart, and from the heart into the life.

God has chosen to reveal Himself - make Himself understood and known - through His Word. The Word and the Spirit is the way God has chosen to relate to us. “Doctrine”, which as I say, is to be experienced, is all about Scripture; and the Holy Spirit is the Author of that Scripture.

Scripture is the Spirit's tool for transformation: In the gospels, Jesus prays to the Father for the sanctification of His disciples saying: **"Sanctify them by Your truth. Your word is truth."** (John 17:17) And the apostle Paul writes of the Bride of Christ being sanctified and cleansed **"by the washing of water by the word"**. (Ephesians 5:26) Paul uses the word "transformed" twice in his epistles: Romans 12:2 **"...be transformed by the renewing of your mind...."** The renewal of the mind changes the heart. 1 Corinthians 3:18 **"... beholding as in a mirror the glory of the Lord, (we) are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit."** We are changed into the image of God through revelation of God. 2 Corinthians 4:6 **"For it is the God who commanded light (revelation) to shine out of darkness, who has shone in our hearts to give the light of the knowledge (experience) of the glory of God in the face of Jesus Christ."**

# The Father

## The Invisible God

**“Our Father, who is in heaven...”** (Matthew 6:9) Our Heavenly Father is invisible. **“God is Spirit...”** (John 4:24a) This describes God’s nature.

**“... those who worship Him must worship (must relate to him) in spirit and truth.”** (John 4:24b) Some commentary on this statement made by Jesus of Nazareth: “We cannot worship until we live in the spirit-realm and are willing to conform ourselves absolutely to truth.” (F.B. Meyer) “‘In truth’ means, according to that divine revelation which He has given men of Himself ... (i.e.) guided and regulated by the word of God.” (Adam Clarke)

**“No one has ever seen God; the only God, who is at the Father's side, he has made him known.”** (John 1:18 ESV) The invisible Father has been made known by the incarnated Son. Trinitarianly speaking, there are three comings or parousia of God. The third one is yet to come with the parousia of Christ at the end of the age. But two parousia have already taken place: The first was the coming of Christ in the Incarnation: This was A SEEING of the invisible God in “the man, Jesus of Nazareth”. The second parousia of God was when the Holy Spirit was poured out on the Day of Pentecost: This was A RECEIVING of the invisible God into “the church, which is His body”.

## The Inner Witness

<sup>14</sup> **“For as many as are led by the Spirit of God, these are sons of God.**

<sup>15</sup> **For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’** <sup>16</sup> **The**

## **Spirit Himself bears witness with our spirit that we are children of God...."** (Romans 8:14-16)

This inner witness between the Spirit of God and the human spirit that one is truly born of God the Father is absolutely essential for Biblical Christianity. I associate this inner witness with a passage in another of Paul's epistles: **"<sup>16</sup> that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, <sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, <sup>18</sup> may be able to comprehend with all the saints what is the width and length and depth and height - <sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God."** (Ephesians 3:16-19) This inner witness is the ultimate proof that you are born of God.

Much in the Christian life consists of external behavior, which people can see and examine. But, as we know, the external behavior may or may not be authentically arising from the Holy Spirit. **"You will know them by their fruits...."** (Matthew 7:15-20) Here, Jesus is actually referring to true and false prophets rather than referring to people who are or are not born of God. You cannot tell if a person is born of God by "examining his fruit". Repentance is a gift of God: **"God gave repentance"** (Acts 11:18). **"God may grant them repentance"**. (2 Timothy 2:25) **"The goodness of God is leading to repentance"** (Romans 2:4). Only God knows if someone has been given that gift, received that gift, and if the fruits of repentance are authentic.<sup>3</sup>

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<sup>3</sup> In Ephesians 2:5 & 8 one might be tempted to say that faith is a gift of God. But according to the Greek, that is inaccurate. The word "grace" in verse 8 has a definite article in the Greek, which refers back to the "grace" in v. 5. It is the salvation, not the faith, that is a grace gift of God. That grace of salvation comes from God, and comes through faith on our part. So, it seems to imply a combination of the Calvinistic and the Armenian views – just like Philippians 2:12-13 "(You) work out your own salvation, knowing that it is God at work within you...."

This inner witness belongs totally to the individual and God alone. He is a jealous God who reserves the realities of His redemption for an intimate relationship between Himself and the individual creature. We communicate our experience to people, but others cannot fully know what the Father has between Himself and each of His individual children.

## The Fatherhood of God

In Matthew 16:16-18, Peter has the revelation of Jesus given to him by the Father: **“You are the Christ, THE SON OF THE LIVING GOD”**.

Jesus replies: **“... upon this rock I will build My church.”** The fact that Jesus is **“the Son of the living God”** implies a heavenly Father.

In 1 Corinthians 3:10, Paul clearly tells us that Jesus is the Foundation – that is, relationship with Jesus is the foundation of the Christian life and Church. And in Luke 6:48, Jesus said that **“the (builder) laid the foundation upon the rock (Greek: *petra*, “bedrock)”**. The foundation – namely, relationship with Jesus - rests upon the bedrock of the Fatherhood of God. Knowing and experiencing this is being **“rooted and grounded”** in the Father’s love.<sup>4</sup>

The Son, Himself, contains the essence of the fatherhood of God: One of the names given for the Christ is **“Eternal Father”**.<sup>5</sup> Jesus told us: **“I and the Father are one .... If you have seen Me, you have seen the Father.”**<sup>6</sup> The apostle John said that those who believed and received Jesus are **“given the right to become children of God”**. (John 1:12) Only a Father can make you a child. Jesus gives us the adoption.<sup>7</sup> We are sons in the Son. To truly believe in and receive Christ is to believe in and receive a heavenly Father.

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<sup>4</sup> Ephesians 3:17

<sup>5</sup> Isaiah 9:6

<sup>6</sup> John 14:9

<sup>7</sup> Ephesians 1:5 & 11

# The Son

## The Suffering of God

**“The Word became flesh ...”** (John 1:14) God had never experienced temptation until the Word became flesh. But when **“the Word became flesh”**, the Son of God experienced what it meant for human flesh to be tempted by sin. He was tempted by Satan in the wilderness<sup>8</sup>, and the Scripture says that He can **“sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”** (Hebrews 4:15)

However, God, the Son, HAD experienced suffering since eternity past. The Scriptures refer to the Son of God suffering as **“the Lamb slain from before the foundation of the world”**. (Revelation 13:8; 1 Peter 1:19-20; Cf. Romans 8:29-30; Ephesians 1:3-7; 2 Timothy 1:9) In fact, suffering is a definitive characteristic of God’s love. What that means is this: The Scripture says, **“God is love.”** (1 John 4:8) God invented love, if you will. God’s definition and His expression of love includes the suffering of self-denial: **“God so loved ... that He gave His only begotten Son ....”** (John 3:16) **“In this is love ... that He loved us and sent His Son to be the propitiation for our sins.”** (1 John 4:10) To say that you have experienced God’s love is to say that you have experienced His suffering. God does not separate the two, and neither should we. To relate to the Son of God authentically is **“to know Him in the fellowship of His sufferings, being conformed to His death”** as well as, **“the power of His resurrection”**. (Philippians 3:10)

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<sup>8</sup> Cf. Luke 4

The Scripture speaks of God the Father, the Son, and the Spirit as being “grieved” at times.<sup>9</sup> The various Hebrew and Greek words mean to be saddened, sorrowful, distressed, pained and suffering. God’s spiritual and emotional pain and suffering is because of His creatures “**falling short of the glory**” He intends for them. (Romans 3:23) – much the way parents suffer when observing the adversities in the lives of their children.

Although God knew spiritual suffering since eternity past, when “the Word became flesh”, God experienced *physical* suffering for the first time - in the body of the Man, Jesus of Nazareth. Isn’t it an amazing to consider that the Creator of the universe<sup>10</sup> is willing to experience bodily suffering so that He could fully identify with us and fully understand and sympathize with all the suffering we may experience in our bodies.

## Knowing Christ

*Knowing* the Son of God in a personal relationship is the very foundation of the Christian life – and the foundation of Church life. Above all things, the apostle Paul desired this for his life. He wrote: “**But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ.**” (Philippians 3:7-8) And above all things, he desired the same for every Christian and for every church: “**For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Jesus Christ and Him crucified.**” (1 Corinthians 2:2 AMP)

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<sup>9</sup> Genesis 6:6-7; 1 Samuel 15:11; Isaiah 63:10; Ephesians 4:30

<sup>10</sup> Colossians 1:16-17

Paul was a brilliant man who wrote 2/3 of the New Testament – in other words, he knew a lot. Why did he “limit” his ministry to the foundational message of Christ? Because Christ is the seed of the gospel and the foundation of the Church, and Paul was absolutely convinced that Revelation of Christ, Relationship with Christ, and Reflection of Christ is what every Christian and every church utterly leans and depends upon. THAT is faith in Christ – “counting all things loss” and utterly leaning and depending upon Christ.

## The Foundation

Paul wrote: **“6 I planted, Apollos watered, but God gave the increase. ....<sup>9</sup> For we are God’s fellow workers; you are God’s field; you are God’s building. <sup>10</sup>According to the grace of God, which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. <sup>11</sup> For no other foundation can anyone lay than that which is laid, which is Jesus Christ.”** (1 Corinthians 3:6, 9-11) What does it mean that Christ is the Foundation? I have written very extensively on this,<sup>11</sup> but suffice to say here, the Foundation is Relationship with Christ. The parameters of this Foundation are determined by Revelation – you cannot relate to what you do not know, so the Foundation of Relationship is laid upon the bedrock of Revelation.

God’s eternal purpose in Revealing Christ and bringing us into Relationship with Christ is that we might Reflect Christ: **“Beholding the glory of the Lord (in the face of Jesus Christ), we are transformed into that same image....”** (2 Corinthians 3:18, Cf. 4:6) **“For whom He foreknew, He also**

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<sup>11</sup> Cf. <https://www.atchriststable.org/> and <https://usr.helps7.com/AtChriststable/index.html>

**predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.” (Romans 8:29)**

How is the foundation of Christ laid? Firstly, by the teaching of the “doctrines of Christ”, for example, the “Foundation Stones” in Hebrews 6:1-2; and secondly by nurturing the “practice of the presence” through various forms of prayer. To put it simply, Revelation of Christ comes through teaching, and Relationship with Christ comes through prayer. But “Not all teaching is created equal”, so to speak. The specific approach and goal needed in the teaching of the “doctrines of Christ” is to reveal Christ with a view to also experience Christ and be conformed to His image.<sup>12</sup> I understand this genre and quality of teaching to be “apostolic” and “prophetic”, in that this is what is meant by the phrase **“the foundation of the apostles and prophets”**, that is the Foundation of Christ laid by the special grace ministry of apostles and prophets.<sup>13</sup>

An outline of my personal approach:

### Teaching **ABOUT** Christ:

- Teaching, with a view to experiencing, the “doctrines of Christ” which are commonly called the “Foundation Stones” found in Hebrews 6:1-2.
- Teaching which reveals Christ in the Old Testament types (symbols) throughout the Pentateuch many of which are explained in the Letter to the Hebrews.
- Teaching, with the goal of embracing, the finished work of Christ, which established the New Covenant, and Identification with Christ in His death, burial, and resurrection, giving us a new identity in the

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<sup>12</sup> 2 Corinthians 3:18

<sup>13</sup> Ephesians 2:20, 3:1-7; Cf. 1 Corinthians 3:10-11

New Creation. These things are commonly called “In Christ” truths found primarily in the Paul’s epistles, particularly Romans 1-8.

Teaching **OF** Christ:

- The Sermon on the Mount (Matthew 5-7; Luke 6)
- The Parables (In the Synoptic Gospels)

# The Spirit

## Relating to the Invisible God

**“God is Spirit...”** (John 4:24) Relationship with the God who is Spirit takes place in the spiritual realm. Philip Yancey, in his book, *“Reaching for the Invisible God”*,<sup>14</sup> offers a valuable insight regarding relating to a God who is Spirit: “The Spirit is what we perceive with rather than what we perceive....”<sup>15</sup> “The Spirit does not act on us so much as with us – as part of us....”<sup>16</sup>

## The Fellowship of the Spirit

Relationship with the God who is Spirit is biblically referred to **“the Fellowship of the Spirit”**. In 2 Corinthians 13:14, Paul used the phrase, **“the fellowship of the Holy Spirit”**; whereas in Philippians 2:1, he wrote, **“the fellowship of the Spirit”**. **“The fellowship of the Spirit”** has to do with our personal relationship with the Holy Spirit and our personal devotional life, consisting of various forms of prayer. In prayer, listening is much more important than speaking. What God has to say to us is more important than what we have to say to God. So too, in **“the fellowship of the Spirit”**, it is not only that we are relating to the Holy Spirit, but more importantly, He is relating to us. The English word “fellowship” is what is most often used to translate the Greek word *koinonia*.<sup>17</sup> This Greek word can also be translated “partnership” or “participation”. In fact, The English Standard Version translates Philippians 2:1 as **“participation in the Spirit”**. Greek scholar,

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<sup>14</sup> Chapter 12, “The Go-Between”

<sup>15</sup> Ibid, p.243

<sup>16</sup> Ibid, p. 249

<sup>17</sup> Strong’s # 2942

Kenneth Wuest, says the phrase “**fellowship of the Holy Spirit**” in 2 Corinthians 13:14 refers “the joint-participation of the believer and the Holy Spirit in a common interest and activity in the things of God”.<sup>18</sup> And regarding Philippians 2:1, he says: “The Greek word translated ‘fellowship’, speaks of a common interest and a mutual and active participation in the things of God in which the believer and the Holy Spirit are joint-participants.”<sup>19</sup> In other words, participation in what the Spirit is saying and doing.

I believe the apostle Paul described “the fellowship of the Spirit” when he wrote: “<sup>10</sup> **Yet to us God has unveiled and revealed them by and through His Spirit, for the [Holy] Spirit searches diligently, exploring and examining everything, even sounding the profound and bottomless things of God [the divine counsels and things hidden and beyond man’s scrutiny].** <sup>11</sup> **For what person perceives (knows and understands) what passes through a man’s thoughts except the man’s own spirit within him? Just so no one discerns (comes to know and comprehend) the thoughts of God except the Spirit of God.** <sup>12</sup> **Now we have not received the spirit [that belongs to] the world, but the [Holy] Spirit Who is from God, [given to us] that we might realize and comprehend and appreciate the gifts [of divine favor and blessing so freely and lavishly] bestowed on us by God.** <sup>13</sup> **And we are setting these truths forth in words not taught by human wisdom but taught by the [Holy] Spirit, combining and interpreting spiritual truths with spiritual language [to those who possess the Holy Spirit].”** 1 Corinthians 2:10-13 (AMP) Simply put, in our human spirit, spiritual impulses from the Spirit of God get transformed into thoughts, words, emotions, and sometimes, mental images in our souls.

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<sup>18</sup> *Studies in the Vocabulary of the Greek New Testament*, p. 33

<sup>19</sup> Kenneth Wuest, *Word Studies in the Greek New Testament*.

# The Secret Place of the Most High

**“He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.”** Psalm 91:1

Our relationship with the God who is Spirit is highly intimate and also highly personal and individualized: **“The spirit of man is the lamp of the Lord, searching all his innermost parts.”** Proverbs 20:27 (AMP) Our spirit is God lamp. He uses it to search our hearts; and He enables us to see and understand our own hearts.<sup>20</sup>

**“Now I know in part (imperfectly), but then I shall know and understand fully and clearly, even in the same manner as I have been fully and clearly known and understood [by God].”** 1 Corinthians 13:12b (AMP)

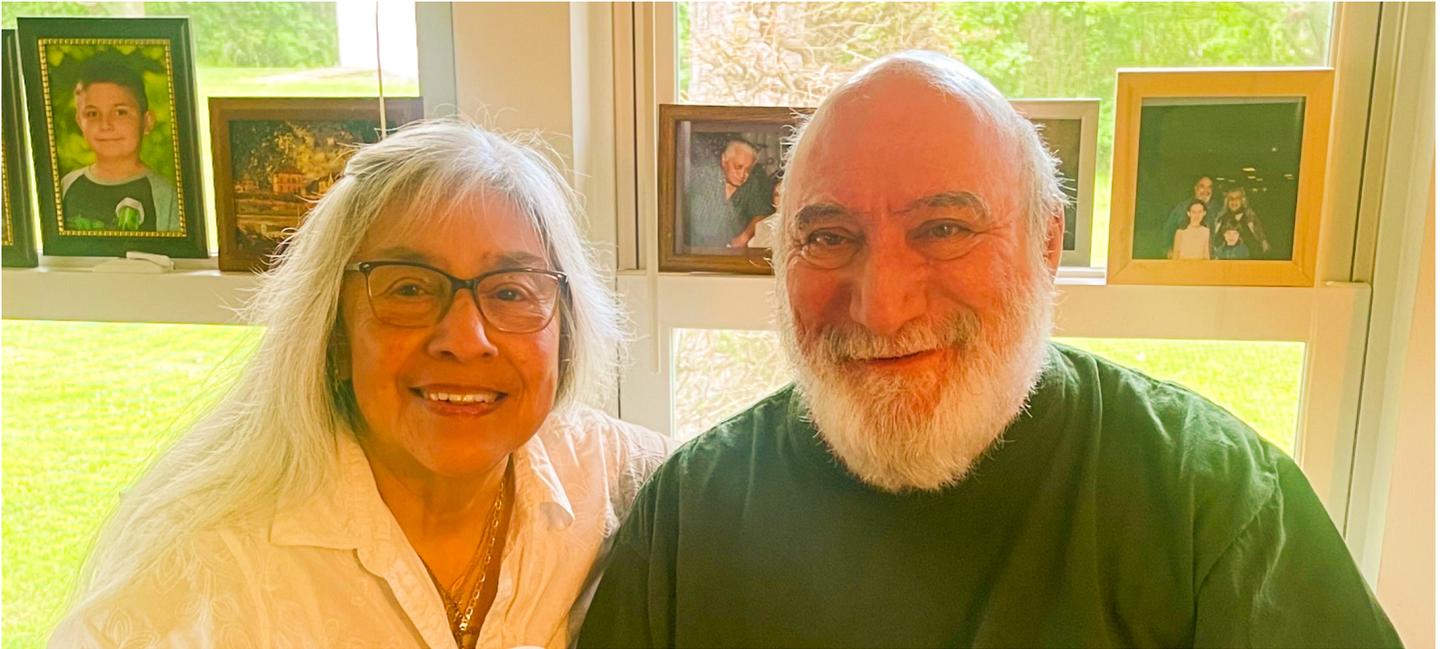
**“For what person perceives (knows and understands) what passes through a man’s thoughts except the man’s own spirit within him?”** (1 Corinthians 2:11) Only God really knows you. A mother may know much about her child, a wife may know much about her husband; but only God knows ALL of the innermost thoughts and feelings of your heart. This is a “secret” life reserved for you and God – not “secret” in the sense that you intentionally hide it from others – we should be free to share our hearts – but “secret” in the sense of a unique intimacy that only exists in the spiritual realm – **“the secret place<sup>21</sup> of the Most High”**.

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<sup>20</sup> The heart is the subconscious part of the soul – will, mind and emotions.

<sup>21</sup> Hebrew: *sithrah*, Strong’s # 5643, covering, hiding place, secret place

Bill & Frances Furioso  
~ At Christ's Table ~



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

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

Being an avid student by nature, Bill has done both formal and informal study in various fields including Education, Music, Philosophy and Theology. As a writer, he has authored many publications which are distributed worldwide. Because of Bill's disabilities resulting from a spinal cord injury, 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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