

ENCOUNTERING GOD

ANATOMY OF BELIEF

At Christ's Table ~ ACTpublications

"Explaining spiritual realities with Spirit-taught words."

1 Corinthians 2:13

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W.D. Furioso, Writer ~ Frances Furioso, Editor

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Preface

Close Encounters of a Third Kind

This Preface serves no other purpose than to get your attention with the hope that you will read the article which follows.



I don't remember if I viewed Steven Spielberg's groundbreaking science fiction film of 1977 entitled "*Close Encounters of a Third Kind*". But as I began to write this article on "Encountering God", Spielberg's title came to mind. I did some research as I wondered, "*Why was*

Encountering God

there a specification as to a third kind?" "What are the other two kinds?" This is what I found:

*"Dr. J. Allen Hynek, a respected astronomer and ufologist, developed his UFO classification system to bring scientific rigor to the study of UFO sightings. His book *The UFO Experience: A Scientific Inquiry* (1972) established the framework, which Steven Spielberg used for his 1977 film title. The "third kind" is the most direct of the categories, moving from a simple visual sighting of a UFO at a close range (CE1), to a closer range sighting involving physical effects (CE2), to a direct observation of alien beings. (CE3)"¹*

In my research, I also found this statement about this "ground-breaking" early science-fiction film:

*"The film explores humanity's search for something greater, transcending an ordinary existence."*²

***"Humanity's search for something greater, transcending an ordinary existence."* That's what this article is about.**

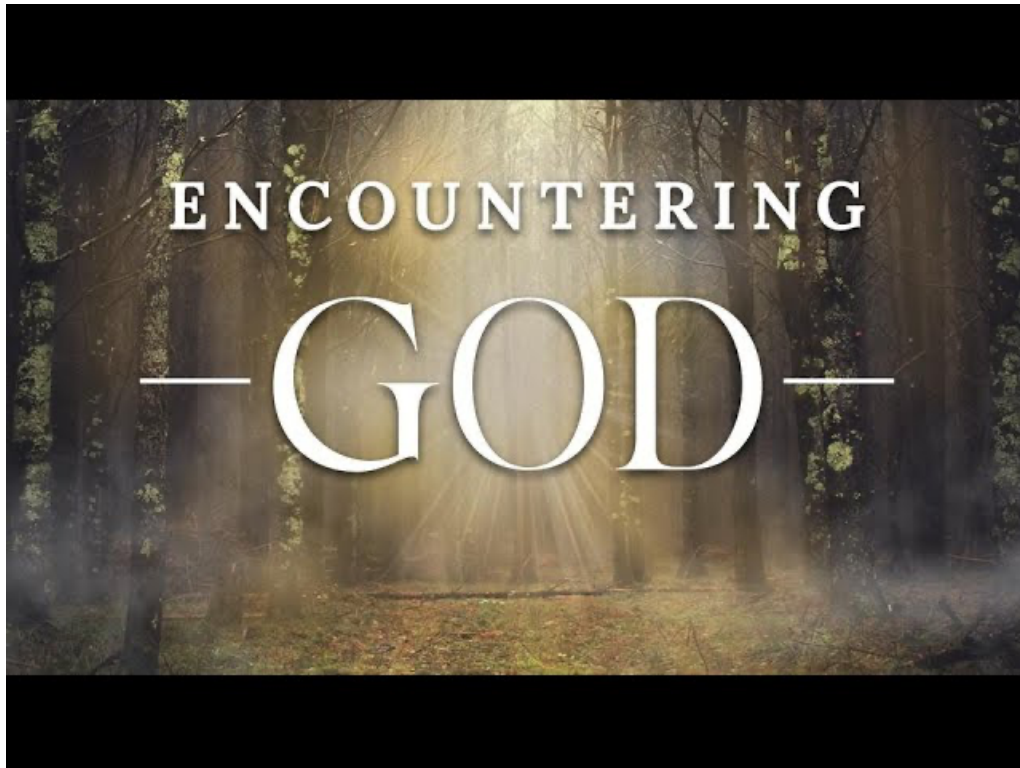
¹ Google, Search Generative Experience (2025) The information on J. Allen Hynek's classification system was sourced from the following: *The UFO Experience: A Scientific Inquiry* (1972), authored by J. Allen Hynek, is the original source for the close encounter classification system.

² Ibid

More specifically, this article is about Experiencing Encounters with God and investigates the question: “*Is Experience Prerequisite to Belief?*” There is more than one answer to that question. The article will discuss these things in three different contexts of experience:

- Part 1: The not-yet Believer
- Part 2: The Believer
- Part 3: How God Chooses to Reveal Himself

PART 1



ENCOUNTERING GOD AS A NOT-YET BELIEVER

Introduction

In my book, “C H A N G E D”³, I have written on the subject of “Conversion” which has to do with the spiritual process of moving from “Repentance” to “Regeneration”. The chapter titles of my book are:

- *“The Drawing of the Holy Spirit”*
- *“The Meaning of Repentance”*
- *“Coming to Faith in God”*
- *“The Meaning of Baptism”*
- *“Receiving the Gift of the Holy Spirit”*
- *“You Must Be Born Again”*

Although we cannot put the working of the Spirit of God into a formula, the order of the chapters represent a chronology of experience which is generally found throughout the New Testament scriptures. I explicated this in *“Receiving the Gift of the Holy Spirit”*. In *“The Drawing of the Holy Spirit”*, as well as *“Coming to Faith in God”*, I dealt more specifically with the spiritual experience of “Encountering God”. And I wrote of my personal experiences in my book *“Searching for Truth”*. Since then, I have continued to reflect on and learn

³ I would be happy to send you a complimentary .PDF copy. Just email me at: AtChristsTable@gmail.com. The book is also available in [paperback format](#).

more about this aspect of “experiencing encounters with God”, its significance. In fact, it seems that experiences of encountering God are prerequisite in the process of coming to faith in God.

Coming to Faith in God

To begin, we need to understand the spiritual state of those who have not yet come to faith in God – and that is this reality: **“No one can understand the things of God except by the Spirit of God.”** (1 Corinthians 2:10-13) Until someone is **“born of the Spirit”** (John 3:3-8), they will have very little understanding of scriptural truths. I am a Bible teacher, have dedicated more than 50 years to the study of the Scriptures to **“understand and know God”** (Jeremiah 9:24), and people tell me my teachings help them understand the things of God. But when I came to faith in Christ, it was not through understanding scriptural truths. *In fact, while I was intrigued by some scripture passages which the Holy Spirit powerfully used to draw me to Christ, I can clearly remember that I did not understand those scriptures. The words hooked my heart, but my mind could not comprehend the spiritual realities. It was more of a supernatural experience than an intellectual experience.*

Drawing

The Lord draws the not-yet believer **“with cords of a man, with ropes of love”**. (Hosea 11:4) I have investigated this idea in detail in another article entitled, [*“The Drawing of the Holy Spirit”*](#). But suffice to say here that this phrase, **“with cords of a man, with ropes of love”**, is referring to *spiritual encounters and experiences with God* that not-yet believers can understand. I think it would be true to say that *these encounters and experiences speak more to the heart than to the mind*. We do need to experience sound doctrine, but that is not our initial experience of the Lord. The initial experiences leading to repentance and faith are more like: Becoming convinced and believing **“that God exists, and that He proves to be One who rewards those who seek Him.”**. (Hebrews 11:6)⁴ Jesus said His Spirit would confirm His message to the not-yet-believer **“with signs following”**. (Mark 16:20)⁵ In His drawing, God gives experiences to convince the not-yet believer of such.

⁴ I have dealt with the topic of this believing in detail in an article entitled, [*“Coming to Faith in God”*](#).

⁵ Also: Hebrews 2:3-4; Acts 5:12-16; 8:5-7, 9, 13; 1 Corinthians 2:4-5

Biblical Faith Defined

“Now faith is the certainty of things hoped for, a proof of things not seen.” (Hebrews 11:1) A more amplified English translation of the Greek words would be: **“Faith is the *assurance, or substance, or support* placed under⁶ the things hoped for, the *evidence, or proof*⁷ not being seen.”**

Hope is a prerequisite to faith. If there is nothing “hoped for”, there is no need for faith. However, if there are things “hoped for”, faith is that spiritual *assurance* placed under and supporting that unseen hope. Faith, like hope, is also spiritual, and therefore “not seen”, but it is never-the-less a spiritual substance which acts as evidence or proof.

Faith is Grounded in the Person of God

Faith presupposes some measure of experience with the Person of God, “for he who comes to God must believe that He is and that He rewards those who seek Him.” (Hebrews 11:6) Greek scholar,

⁶ Greek: hypostasis, Strong’s # 5287

⁷ Greek: elegchos, Strong’s # 1650

M.R. Vincent, explains that verse this way: *“He who approaches God has, through faith, the assurance that his seeking God will result in good to himself.”*⁸ In other words, **the person has some measure of experience wherein God has proven His existence and reality to the person.** For example, He will allow events or circumstances in our lives which get our attention and cause us to begin to think: *“Maybe God is trying to tell me something!”* The individual becomes convinced that this is a God-experience.⁹

It is written of Abraham, “the father of faith”: “Abraham believed God. God accepted Abraham’s faith, and so his faith made him right with God.” (Romans 4:3)¹⁰ It is also written that Abraham was “fully persuaded that God had power to do what he had promised”. (Romans 4:21)¹¹ So we see that faith in the Person of God carries over to having faith in the words of God. In other words, if God truly exists, then what He has revealed in His written words are also true.

⁸ *Vincent’s Word Studies*

⁹ Interestingly, we may communicate such personal experiences to other people, but they cannot fully know or appreciate what the Father has between Himself and each of His individual children.

¹⁰ Also, Galatians 3:6 and Genesis 15:6, New International Readers’ Version

¹¹ *New International Version*

Encountering God as a not-yet Believer

Supernatural

It has been my experience in ministering to not-yet-believers that **they expect God to be supernatural.** This is ironically insightful. Jesus said, “God is Spirit.” (John 4:24) Even not-yet believers are very aware of that. They intrinsically know that, if there is a God, He is going to be **supernatural** – that’s just the nature of the case. After all, *if there is a God, He must be supernatural* in order to carry the title of “God”. Those who do not yet know God are expecting encounters and experiences with God to be supernatural. “God is Spirit” – He is supernatural – He does supernatural things. Jesus said His Spirit would confirm His message to the not-yet-believer “with signs following”. (Mark 16:20)¹² God will reveal this “*supernaturalness*” through human experience which has been discussed above.

¹² Also: Hebrews 2:3-4; Acts 5:12-16; 8:5-7, 9, 13; 1 Corinthians 2:4-5

Conclusion

The theological term, “*theophany*”, meaning an appearance or manifestation of God, is probably too strong of a word here. The phrase, “*mystical experience*”, is probably better. But I prefer to just use the phrase, “*experiencing an encounter with God*”, which leaves much room for a variety of descriptions. In any case, it seems that **experiences of encountering God are prerequisite in the process of coming to faith in God.** “Is Experience Prerequisite to Belief?” In the case of the not-yet believer, my answer would be, “Yes”.

PART 2



ENCOUNTERING GOD AS A BELIEVER

Introduction

Spiritual experiences of encountering God most definitely continue on after Christian Initiation, that is after “coming to faith in God”. In this section, we’ll consider Encountering God as a Believer – namely, someone who has already come to faith in God. They believe the truth of the written words of God (the Canon of Scripture). But here we are discussing the expansion of their belief. By that, I do not mean that their belief goes “beyond” the Canon of Scripture in the sense of new and different revelation. What is meant is that there is an enlarged experience and deepened understanding of the God revealed in Scripture. In this way, we will discuss the experiences of three notable believers: Job, the apostle Paul, and the theologian Thomas Aquinas. Our focus will be not only the record of their encounters, but also what we can learn from their experiences.

Mystical Experiences

Job

¹Then Job answered the LORD and said, ²“I know that You can do all things, and that no plan is impossible for You. ³*‘Who is this who conceals advice without knowledge?’* **Therefore, I have declared that which I did not understand, things too wonderful for me, which I do not know.** ⁴*‘Please listen, and I will speak; I will ask You, and You instruct me.’* ⁵**“I have heard of You by the hearing of the ear; but now my eye sees You;** ⁶therefore I retract, and I repent, sitting on dust and ashes.” Job 42:1-6

In verses 3 and 4, Job repeats the Lord’s words (which I have put in *italics*), and then he responds to those words (which I have put in **bold**).

Just prior to these words, the Lord had been speaking to Job – basically challenging Job’s ability to understand God, His works, and His ways. A verse which could aptly serve as a summary is found elsewhere – in Ecclesiastes 3:11. Because of the rich meaning of the words, I think using the *Amplified Bible* version would best serve our purpose here:

“He has made everything beautiful *and* appropriate in its time. He has also planted **eternity** [a sense of divine purpose] in the human heart [a mysterious longing which nothing under the sun can satisfy, except God]-- **yet man cannot find out (comprehend, grasp) what God has done** (His overall plan) from the beginning to the end.”

The word we want to focus on is “**eternity**”. The Hebrew word is *haolam*.¹³ As the Amplified Bible points out, the word means “[a sense of divine purpose] - [a mysterious longing which nothing under the sun can satisfy, except God]”. That is what God set in human hearts. It is something of Himself, in that He Himself is “eternal”. (Deuteronomy 33:27) However, although “man has eternity set in his heart”, the verse states that man is incapable of fully understanding that particular aspect of God Himself, His works, and His ways. Indeed, one of Job’s responses to the Lord was:

“Therefore, I have declared that which I did not understand, **things too wonderful for me, which I do not know.**”

¹³ Strong’s # H5769

Furthermore, we learn that when Job “heard of God by the hearing of the ear”, he (and his three friends) thought they knew all about God Himself, His works, and His ways. But when Job’s “eye saw God”, he came to the realization that God Himself, His works, and His ways were “**things too wonderful for me**” – “**things which I do not know**” – “**things I do not understand**”. Allow me to add to this: Job doesn’t try to explain what it is he saw. He had a “face to face” encounter with God, and “saw” God in some sense, but he could not communicate what he saw.

Paul

“¹... I will go on to visions and revelations of the Lord. ²I know a man in Christ, who fourteen years ago—whether in the body **I do not know**, or out of the body **I do not know**, God knows—such a man was caught up to the third heaven. ³And I know how such a man—whether in the body or apart from the body **I do not know**, God knows— ⁴was caught up into Paradise and **heard inexpressible words, which a man is not permitted to speak.**” 2 Corinthians 12:1-4

Here, Paul is relating an encounter he had with God “in the third heaven” – “Paradise” – the place where God dwells.¹⁴ In relating the experience, he repeats three times **“I do not know.”** He did not understand exactly what he was experiencing. And he concludes by saying he **“heard inexpressible words, which a man is not permitted to speak”**. He could not know and understand, nor communicate what he saw and heard in this encounter with God.

Thomas Aquinas

The following is contained in *Anatomy of Transcendence: Mental Excess and Rapture in the Thought and Life of Thomas Aquinas*, chapter entitled: *“Iconographic Incompleteness and Golden Straw”*, written by Peter A. Kwasniewski¹⁵:

¹⁴ “The word *heavens* can be used to refer to different realms. *Heavens* can refer to the sky and the earth’s atmosphere, making it the “first heaven” (Deuteronomy 11:11; Psalm 104:12; Isaiah 55:10). It can also refer to outer space, where the stars and planets are—the “second heaven” (Psalm 8:3; Isaiah 13:10). And it can refer to God’s dwelling place, which is beyond the other “heavens,” a place known as the “third heaven” (Psalm 33:13–14; Isaiah 66:1; Matthew 6:9; Hebrews 7:26; Revelation 11:19). When Paul says that he went to the third heaven, he means that he went to the place where God dwells.” Got Questions.

<https://www.gotquestions.org/Paul-third-heaven.html>

¹⁵ Emmaus Academic (2025)

According to a letter sent to his friend, Brother Reginald of Piperno¹⁶, a few months before his death in 1273, Thomas Aquinas made the decision to give up writing his *Summa Theologica*. He also intimated in the letter that he had discarded all of his writing tools, as he would no longer be writing. When Piperno twice asked Aquinas why, twice his response was, *“I cannot do any more. Everything I have written seems to me as straw in comparison with what I have seen”*. Aquinas was referring to a mystical experience he had in the chapel of Saint Nicholas at the Dominican convent in Naples.¹⁷ Albeit, Thomas Aquinas is not a biblical character like Job, nor an apostle like Paul writing canonized scripture, he nevertheless had the same inability to communicate his experience of this encounter with God.

¹⁶ c.1230–c.1290

¹⁷ All the details of this “resignation” by Thomas Aquinas can be found here: Jean-Pierre Torrell, O.P., *Saint Thomas Aquinas*, Volume 1: The Person and His Work, Translated by Dr. Robert Royal, Washington: The Catholic University of America Press, 1996, p. 289.

Encountering God As a Believer

The Inadequacy of Human Language

It is significant that an aspect common to the experiences of these three men was that **they were not able to communicate in human language what they saw in the spirit**. Job is the oldest book in the Bible. In it, Job and his three friends do much talking about God. And near the end of the book God Himself reveals much about Himself. But when Job saw God in the spirit, he offered no explanation of what he saw. The apostle Paul wrote most of the epistles contained in the New Testament. But when he “returned from the third heaven” (“Paradise”), he could not communicate what he saw there. The *Summa Theologica* written by Thomas Aquinas is a massive work of systematic theology. But Thomas Aquinas also had a mystical experience which caused him to abandon writing about God altogether. All three of these men had much to say about God. Yet, **they could say nothing by way of explanation in human language about their mystical**

encounters with God. It seems that human thoughts and words are inadequate to describe what they saw in the spiritual realm.

Seeing God “in a Mirror Dimly”

“For now, we see in a mirror dimly,
but then face to face;
now I know in part,
but then I will know fully,
just as I also have been fully known.”
1 Corinthians 13:12

The above verse refers to eternity. But these three men had a temporary glimpse into eternity. They had a “face to face” encounter with God. Through the “hearing of the ear”, and through the study of Scripture, they knew God “in part” – “seeing dimly in a mirror”.

Conclusion

It is important to note however, that Jesus said, “If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.”

(Luke 16:31) – meaning Scripture is sufficient for belief.

Therefore, we dare not belittle the *reflection* of God in the “*mirror*” of His written words, Scripture, or His creation, or even more so, His Living Word, Jesus.

But here, these three men were given a temporary “face to face” encounter with the Eternal God, which they could not describe in human language. Even if they were to pen the words of their experience, their work would still fail to produce in their readers the same experience they had in their encounter. Our teachings of sound doctrine and our skillful arguments of biblical apologetics, in and of themselves, cannot create an encounter with the Living God. It is God Himself who sovereignly grants these “face to face” experiences.

As with these three men, it does seem that “Experience is Prerequisite to Belief” in this sense: In the sense of

an expansion of belief - an enlargement of experience and deepening of understanding of the God. However, the experience of such encounters do not contradict nor add new and different knowledge to Scripture, but rather further illuminate and elucidate Scripture for the believer.

PART 3



Introduction

It must be noted that – by God’s design – there are exceptions to what has been cited as to how God chose to reveal Himself to Job, Paul, and Thomas Aquinas - the apostle John’s Book of Revelation, along with the writings of the Old Testament prophets, and a multitude of the various spiritual encounters which we have been discussing are such examples. The reality is this: God has chosen to, and is therefore free to, reveal Himself however, whenever, wherever, and to whoever He wants. So, let’s back up a bit and briefly define the two broad categories by which God has chosen to reveal Himself:

How God Chooses to Reveal Himself

General Revelation

“General Revelation” is God’s revelation of Himself through creation, history, and the human conscience. It is referred to as “general” revelation in that it is available to all people, at all times, and in all places.

The example of God revealed in His Creation:

¹“The heavens tell of the glory of God; and their expanse declares the work of His hands.

²Day to day pours forth speech, and night to night reveals knowledge. ³There is no speech, nor are there words; their voice is not heard.” Psalm 19:1-3

²⁰“For since the creation of the world His invisible attributes, that is, His eternal power and divine nature, have been clearly perceived, being understood by what has been made, so that they are without excuse.” Romans 1:20

Special Revelation

There are a number of different modes which God has chosen to reveal Himself in a “special” way. It is referred to as “special” revelation in that it is revelation which God gives to particular people, at particular times, and in particular ways. There are many good presentations of the various modes of Special Revelation,¹⁸ but suffice for the scope of this article, here is a simple list of the various modes:

- **Direct Verbal Communication** - God speaking audibly to individuals (e.g., Adam, Abraham, Moses).
- **Theophanies** — Visible manifestations of God’s presence (e.g., burning bush, “angel of the LORD”).

¹⁸ *Christian Theology* by Millard J. Erickson (Part II, “The Doctrine of Revelation”), *Systematic Theology* by Wayne Grudem, *The Doctrine of the Knowledge of God* (“Revelation as Lordship” and “Forms of the Word”) by John M. Frame, *Revelation and the Bible: Contemporary Evangelical Thought* edited by Carl F. H. Henry and *God, Revelation, and Authority* by Carl F.H. Henry, *Basic Theology* “Revelation,” “Inspiration,” “Illumination”) by Charles C. Ryrie.

- **Dreams and Visions** — symbolic or prophetic messages revealed to chosen individuals (e.g., Joseph, Daniel).
- **Prophecy** — Inspired human speech communicating God's message.
- **Historical Redemptive Acts** — God revealing Himself through specific events in history (e.g., Exodus, miracles).
- **Miracles** — Divine actions that confirm or accompany revelation.
- **The Incarnation of Christ** — The supreme revelation of God in the person of Jesus Christ.
- **Scripture** — The written and inspired record of God's self-revelation, preserved as the final and authoritative form.

An Example of Prophecy

“The Revelation of Jesus Christ, which God gave Him to show to His bondservants, the things which must soon take place; and He sent and communicated it by

His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, everything that he saw.” Revelation 1:1-2

So, we see that in the case of *The Revelation of Jesus Christ* by the apostle John, as in other instances with Old Testament prophets, God chose to enable these men to communicate in human language that which He inspired (in-beathed) into their hearts and minds. It must also be noted that God chose to have these things recorded in highly symbolic language which would need the instruction of the Holy Spirit to decipher, as it were.

As the apostle Paul wrote:

“All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness.” 2 Timothy 3:16 Legacy Standard Bible

Yet, as we’ve seen earlier, Paul also wrote:

“For now, we see in a mirror dimly but then face to face; now I know in part, but then I will know fully, just as I also have been fully known.” 1 Corinthians 13:12

Conclusion

God has chosen to reveal Himself through His physical creation - “General Revelation”. However, He has chosen to ultimately reveal Himself through the incarnation of Himself in Jesus of Nazareth, as well as through various other forms of “Special Revelation” including inspiring His words to be written and preserved as the Canon of Scripture. Except for Scripture, the other seven forms of Special Revelation (some rare and some not as rare in our times) are *experiential* – that is, types of encounters with God which are to be **experienced**, and not just “accepted on faith”, so to speak. Therefore, I believe it accurate to say in that case, “Experience is Prerequisite to Belief”. Again, this is in the sense of an expansion of belief - an enlargement of experience and deepening of understanding of the God. However, the experience of such encounters do not contradict nor add new and different knowledge to Scripture, but rather further illuminate and elucidate Scripture for the believer.

There are also “secret things” of God (Deuteronomy 29:29¹⁹). It is commonly interpreted that these are things concerning His will and ways in His plans and purposes in human history, which He has chosen to keep “secret”.

But I believe the term may also be applied to the splendors of the Uncreated Being Himself who is essentially beyond human comprehension. As we have discussed, He occasionally chooses to reveal Himself more “fully”, as in the case of Job, Paul, and Thomas Aquinas.

Most of us have not had the mystical experiences of these men. However, if we try to contemplate the creation brought into being and maintained by the Creator – just two of many examples would be that astronomers estimate there may be around 200 sextillion²⁰ solar systems in the observable universe,

¹⁹ Cf. Isaiah 55:8-9; Romans 11:33

²⁰ 1 sextillion = 1,000,000,000,000,000,000,000. That’s a 1 with 21 zeros (10²¹). It comes after: Million (10⁶) Billion (10⁹) Trillion (10¹²) Quadrillion (10¹⁵) Quintillion

and biologists estimate there are 1.7 quadrillion chromosomes a human body²¹ - this Uncreated Being we call God is most certainly incomprehensible to the human mind. If we were to see Him “face to face” – or simply see His dwelling place - how could we possibly communicate what we experienced in the encounter?

(10¹⁸) Sextillion (10²¹). U.S. National Institute of Standards and Technology (NIST), *Guide for the Use of the International System of Units*

²¹ 1 quadrillion = 1,000,000,000,000,000 - That's 10¹⁵ (a 1 with 15 zeros). It comes after: million (10⁶), billion (10⁹), trillion (10¹²). U.S. National Institute of Standards and Technology (NIST), *Guide for the Use of the International System of Units*

Addendum

I am left with some questions. I have addressed related issues in my book, [*"The Manifested Presence of God"*](#). But at the end of writing this present article, I find I am asking some particular questions. Attempting to answer these questions would require the writing of more articles. So, for now, I present them as ...

“Questions for Discussion”:

In Light of the New Covenant ...

Being in the New Covenant, we need to investigate the questions that follow in the context of some essential aspects of the New Covenant:

- “⁶That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. ⁷Do not be amazed that I said to you, ‘You must be born again.’ ⁸The wind blows where it wishes, and you hear the sound of it, but you do not know where it is coming from and where it is

going; so is everyone who has been born of the Spirit.” John 3:6-8 (Jesus)

- “The law of the Spirit of life in Christ Jesus”
Romans 8:2 (Paul)
- “As servants of a new covenant, not of the letter but of the Spirit”. 2 Corinthians 3:6 (Paul)

Question: We may experience encounters with God when His presence becomes “manifested”. Does God’s manifest presence actually “come”? Or do we become more aware of His omnipresence?

Question: Concerning “being in the Spirit”... Is the Spirit of God entering into our sphere? Or are we entering into His sphere?

Question: When gathering collectively or praying in solitude, should we *expect and seek* to experience an encounter with God?

Question: Through praise and prayer (possibly incorporating music or other art forms) can we “create” the context for experiencing encounters with God? In

other words, can we “create” contexts in which God’s Spirit “comes” in response to our seeking?

Question: Is all such thinking and activity mentioned above merely “elementary principles of the world”²² and Old Covenant ritualism?

Question: Is it more in accord with the New Covenant to simply sit in silence and wait for the Spirit’s initiation, as did the Quakers and Shakers?²³

²² Galatians 4:3; Colossians 2:8 & 20

²³ Quakers: *Journal* by George Fox, *An Apology for the True Christian Divinity* by Robert Barclay, *An Introduction to Quakerism* by Pink Dandelion, *The Faith and Practice of the Quakers* by Rufus M. Jones and Shakers: *Testimonies of the Life, Character, Revelations and Doctrines of Mother Ann Lee*, *Millennial Praises: A Collection of Gospel Hymns*, *The Shaker Experience in America: A History of the United Society of Believers* by Stephen J. Stein, *The People Called Shakers* by Edward Deming Andrews.

Bill & Frances Furioso

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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

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