



Reading the New Testament

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"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

For more than 40 years, I believe there was a “New Testament Pattern” – specifically having to do with things pertaining to church ministry. I still believe that, but “the Pattern” is essentially different to what I previously understood. I hope to explain that “essential difference” in this article.

To many of my friends who would say: “There is no New Testament Pattern in the scriptures”, my response was: “You obviously need to study the scriptures more.” I saw the goal of church ministry as being the restoration of “the New Testament Pattern.” For I believed that the New Testament scriptures instruct us on worship in Spirit and Truth in fulfillment of what Jesus taught in John 4. I still believe this. But I have come to the realization that “the Pattern” is Christ Himself – not the letter of the scripture. However, the Spirit of Christ never contradicts the New Testament scriptures which the Holy Spirit inspired to testify of Christ.¹ And, therefore, neither do the New Testament scriptures ever contradict the Christ whom the Holy Spirit has revealed through those inspired scriptures. “The testimony of Jesus is the Spirit of prophecy”.(Revelation 19:10) The New Testament scriptures are Truth. But Jesus spoke of worship in *Spirit* and

¹ John 15:26; Cf. 14:26; Acts 5:32; 1 John 5:6-8

Truth. *The Spirit of Christ* – “the law of *the Spirit of life* in Christ Jesus” (Romans 8:2) is the “Spirit” dimension, if you will. Paul the apostle instructed us that the New Covenant Jesus has provided for us is “according to the *Spirit*, not according to the letter” (2 Corinthians 3:6). And John the apostle explained, “It is *the Spirit* who testifies, because *the Spirit* is the truth.”⁷ For there are three that testify: ⁸ *the Spirit* and the water and the blood; and the three are in agreement.” (1 John 5:6-8)

However, along with *sending the Spirit to testify of Christ*, the Lord gives *the gift of the Spirit to indwell the believer* in fulfillment of His promise of the New Covenant – namely, “²⁶ Moreover, I will give you a new heart and *put a new spirit within you*; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ And **I will put My Spirit within you and bring it about that you walk in My statutes, and are careful and follow My ordinances.**” (Ezekiel 36:26-27) Christ must be the Pattern through “the law of *the Spirit of life* in Christ Jesus” – the letter is insufficient. Being inspired by the Holy Spirit, the letter of scripture is never wrong² – it’s just insufficient – not complete. The “law of Christ” (1 Corinthians 9:21; Galatians 6:2) had to be *written on human hearts*³ in order to truly live the Christian life. The law of letters written on tablets was “weak”⁴ – insufficient, incomplete.

² Romans 7:12

³ 2 Corinthians 3:3

⁴ Romans 8:3

Worship is not a *prescribed* set of religious activities which are to be carried out “to the letter”. New Covenant worship in *Spirit* and Truth is “a living sacrifice” – a life lived in surrender and service to God (Romans 12:1) – not just in church meetings in church buildings, but in everyday life, 24/7. The Pattern is a Person, not a code of letters.⁵

⁵ I have written on these things in much more detail in other articles.

Perception

About a decade ago, the Holy Spirit asked me this question:
“What is it that you think you see in the New Testament scriptures?” Does your perception of what you are reading contain any filters, preconceptions, presuppositions, or assumptions?

An Example of a “Filter”

Scripturally speaking, the “worship” taking place in churches is based on what we read in one of the core passages usually given for “restoring the New Testament Pattern” - Acts 2:41-47:

⁴¹ “So then, those who had received his word were baptized; and that day there were added about three thousand souls. ⁴² They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.

⁴³ Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. ⁴⁴ And all the believers were together and had all things in common; ⁴⁵ and they would sell their property and possessions and share them with all, to the extent that anyone had need. ⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.”

The following practices are derived from this passage:

- Praise
- Teaching
- Prayer
- Fellowship
- Baptism
- Breaking of Bread

Indeed, these activities are not only common in churches, but many also prescribe that these activities be present for a gathering to be considered “a church”.

But absent from this list are certain other activities which were part of the life⁶ of the first century church, at least at that given time – namely, *“were together and had all things in common”, “sold their property and possessions and were sharing them with all, as anyone might have need”, were “day by day continuing with one mind in the temple”, and “were taking their meals together”*. Why aren’t these activities also prescribed as part of our conventional worship practices? Are they part of the New Covenant? Do they belong in the Old Covenant? These activities are in the New Testament scriptures – how are we to interpret them? Is it incongruous to interpret them differently than the other activities?

⁶ And therefore, part of the worship, since “worship” is a life lived in surrender and service to God.

If so, why so? Various biblical scholars have various theological or doctrinal reasons for their various interpretations.

It seems to me that, if we are going to prescribe a list of New Covenant worship practices based on a particular passage, we should not pick and choose certain activities in the passage. We should include **all** the activities in the passage. If we pick and choose, we are forced to base our choices and omissions on some theological theory – for example, “Cessationism” (or “Dispensationalism”),⁷ which is scripturally indefensible.

So, what do I think? I think **all** the activities in that passage are on “equal ground”, so to speak. I think **all** the activities in that passage can be examples – *descriptions, not prescriptions* - of New Covenant worship practices, **if led by the Spirit in the life of the Christians**. But I also think that none of those activities are examples of New Covenant worship if *humanly separated, set apart, specified, humanly organized, and programmed* only into “church meetings”.

⁷The theory that God intended that certain spiritual gifts and practices were to exist only in the first century and then pass away. This theory is most often based on a poor exegesis of one verse of scripture, 1 Corinthians 13:10. I have addressed this theory in [*Christ-centered Ministries for Discipling & Equipping*](#), “Until the ‘Perfect’ Comes, p.20.

An Example of Reading the New Testament Scriptures with Preconceptions, Presuppositions, or Assumptions

“The Collection”

“On the first day of the week, when we were gathered together to break bread, Paul *began* talking to them” Acts 20:7 This sentence tells us that “*breaking bread*” on the first day of the week was being practiced specifically by Christians in Troas which Paul visited on his 3rd missionary journey, probably about 54 A.D.⁸ Were Christians in other places also gathering together on the first day of the week to break bread? Possibly. Please note that Luke does not say that the Christians in Troas also “*took a collection*” on the first day of the week.

“¹Now 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.”

1 Corinthians 16:1-2

Approximately one year before Paul visited Troas where they were breaking bread on the first day of the week, Paul wrote the

⁸ Approximately one year before Paul wrote his first Letter to the Corinthians, and 2 years before he wrote his Letter to the Galatians.

passage above to the Corinthians about *“the collection for the saints”*. He specifically told them to *“put aside and save⁹, as he may prosper”*. (We will look more closely at this phrase shortly.) He told them to do this *“on the first day of the week”*. Please note he did not mention whether or not the Corinthians gathered together on the first day of the week to break bread. Paul did say that he had previously also given the same direction about *“the collection”* to *“the churches in Galatia”*. What had he directed to churches in Galatia to do? *“Put aside and save¹⁰, as he may prosper.”* Did he tell the churches in Galatia to do it on *“the first day of the week”*? Seems plausible; but we really don’t know.

When was it that he had told *“the churches in Galatia”* to do this? On his first missionary journey between 47 and 48 A.D. This was 8 or 9 years before he had written the Letter to the Galatians warning against *“the elementary principles of the world”*.¹¹ Paul encouraged the churches in Corinth and Galatia to help the church in Jerusalem materially because of the famine they were experiencing *at the time*. Paul was addressing this special and particular need. He was NOT establishing a “weekly collection” in the churches, as we know it today.

⁹ Literally, “put by himself” (NASB reference).

¹⁰ Literally, “put by himself” (NASB reference).

¹¹ Admittedly, there are two theories regarding the destination and dating of the Letter to the Galatians: To Southern Galatia in 49 A.D. or to Northern Galatia in 56/57 A.D.

Paul made clear that he didn't want to take a "collection" when he came. Please note he DID NOT tell the Corinthians to "take a collection" on the first day of the week. He told them to "*put aside and save*¹², *as he may prosper*". This is what two major Greek scholars have to say about this phrase:

M.R. Vincent:

"Lay by him in store (παρ' ἑαυτῷ τιθέτω θησαυρίζων)
Lit., put by himself treasuring. **Put by at home.**"¹³

A.T. Robertson:

"Lay by him in store (par' heautōi tithetō thēsaūrizōn). **By himself, in his home.** Treasuring it (cf. Matthew 6:19 for thēsaūrizō). Have the habit of doing it, tithetō (present imperative)." ¹⁴

Paul was NOT establishing a weekly collection at a weekly church service. To say that he was is merely an assumption.

¹² Literally, "put by himself" (NASB reference).

¹³ *Vincent's Word Studies*

¹⁴ *Robertson's New Testament Word Pictures*

Another Example of Reading the New Testament Scriptures with Preconceptions, Presuppositions, or Assumptions:

“Body Ministry”¹⁵(1 Corinthians 14:26)

Concerning the “Body Ministry” pictured in 1 Corinthians 14:26: How long did the Corinthians practice such activities in that way? Paul didn’t mention these activities or this particular type of meeting in his second letter to the Corinthians. We can, and many do, *assume* that this was an established worship practice, but we actually do not know how long the Corinthians continued in the worship practices pictured in that verse. It is certainly a valid understanding that in this passage Paul is **not commanding or even suggesting that they should do** these activities – he simply wrote that when they came together *they were doing these activities. A description, rather than a prescription.* Did the churches in Rome, Galatia, Ephesus, Philippi, Colossae, and Thessalonica also practice these activities and have this particular type of meetings? We don’t know – Paul doesn’t mention that in his epistles to these churches. We “Organic” and “House” church people would like to think that all of the Christian churches during

¹⁵ I use the term, “Body Ministry” to describe the ministry when each member of the Body may bring forth something from the Holy Spirit of the life of Christ to share with and edify His Body. Others may prefer to use different terms to refer to this type of ministry.

the apostolic period conducted these activities and meetings. But this idea emerges from a *preconception* or *presupposition*. Making such an assertion can only be based on an assumption. Of more significance, making such an assertion is in accordance with “*the elementary principles of the world*”. How so? To hold the *perspective* that all the Christian churches gathered at *separated, set apart, special times and places* and practiced “Body Ministry” *according to the letter* of 1 Corinthians 14:26, and that Paul had somehow established this as a worship practice in all the first century churches, and that it is the “New Testament Pattern” for us to follow today, all reveals a proclivity for “**technique**” – a predilection for *human systematizing, ordering and programming activities* for the church, **usurping the place of the life flow of the Holy Spirit and the Headship of Christ.**

So, what do I think of 1 Corinthians 14:26? I think the “Body Ministry” pictured in that passage can be an example of New Covenant worship, **if led by the Spirit in the life of the Christians.** But I also think that such a meeting is not an example of New Covenant worship if *humanly separated, set apart, specified, humanly organized, and programmed* only into “church meetings”.

Descriptive or Prescriptive?

Both are “the Letter”. Neither is the whole story. Both fall short of the glory.

So, if reading the New Testament scriptures with *filters*, *preconceptions*, *presuppositions*, and *assumptions* is insufficient, then what is needed? In asking this question, we are simply asking to know what we, as contemporary Christians, *need to do* as the first century Christians *did* in the New Testament, and what we *do not need to do* even though the first century Christians *did*. This is, indeed, a reasonable question. Theologically, this question is put forward as: “In the New Testament scriptures,¹⁶ what is ‘prescriptive’ (we *need to do it*) and what is merely ‘descriptive’ (we *don’t have to do it*¹⁷)?” The answer to that question is not as simple as: “If it’s in the New Testament, you need to do it – that’s the ‘New Testament Pattern’.”

Some believe that everything we read in the Acts of the Apostles is what the Holy Spirit told the apostolic church to do. *The assumption here is that the apostolic church did everything the*

¹⁶ Another theological question is: “What is the relevance of the Old Testament Law in the life of Christians?” There are various views. Some of the main views are presented in the Zondervan Counterpoints book, “Five Views on Law and Gospel”, previously titled, “The Law, the Gospel, and the Modern Christian”.

¹⁷ In the case of the “descriptive”, often there is nothing wrong in doing it; but sometimes there is – if it intrinsically contradicts the New Covenant principle “according to the Spirit”. Whereas, with the “prescriptive”, the principle “according to the letter” is not in accord with the essence of the New Covenant.

Holy Spirit told them to do. The reality is: What we read in the Acts of the Apostles is simply *what the apostolic church did*. It remains to be discerned “**Why** they did what they did?” In each instance, were they responding to a Holy Spirit **command** or cultural **custom**?

A survey and study of the New Testament will reveal that some passages contradict other passages with regards to what the first century Christians were doing and what the apostles were writing. For example, some of what Paul wrote in his epistles contradicts what Christians – Jewish and Gentile – are found doing in the Acts of the Apostles. In fact, as I’ve pointed out in [*A New and Living Way*](#)¹⁸, some of what we see Paul himself doing in Acts is contradicted by what he wrote in his epistles. This obviously indicates that Christians were sometimes doing something other than what the Holy Spirit wanted. Consequently, we usually can find passages in the epistles where an apostle is writing to rectify those situations. Again, “**prescriptive**” is “*what we need to do*”, and “**descriptive**” is “*what they did, but we don’t necessarily have to do it*”.

When theologians interpret the New Testament scriptures through this “**prescriptive – descriptive**” lens, they must employ some

¹⁸ “Old Covert Undertow in the Early Church”, p. 44

doctrinal rules by which decisions can be made to determine “which is which”. I find it amazing how the resulting categorizations vary! But here are some rules which make sense to me. They are ultimately imperfect and insufficient, for the inspiration of the Holy Spirit is pre-requisite:

- Firstly, we are utterly dependent upon the Holy Spirit to give us the understanding of the scriptures He Himself inspired.¹⁹ For this to happen, we must have a teachable spirit characterized by humility, and a desire for the “the mind of Christ” which chooses **objectivity** *over our filters, our preconceptions, our presuppositions, and our assumptions*.
- Our approach to the scriptures has two goals: The **interpretation**²⁰ of their meaning and their **application** for our lives. What we are primarily concerned with in this article is the question of **application** – *what in the New Testament scriptures is “normative” for the church age?* Even within the classic Evangelical-Pentecostal perspective, there can be agreement on interpretation yet variance on application. Again, this article is dealing essentially with **application**.
- The gospels were written with the intention of being

¹⁹ 1 Corinthians 2:10-16

²⁰ It is not in the scope of this article to discuss principles of interpretation. There are many good articles available about principles of sound biblical hermeneutics. Here are two: “Principles of Biblical Interpretation” by James Davis - <https://bible.org/seriespage/lesson-6-principles-biblical-interpretation> and “Hermeneutical Principles” by R.C. Sproul - <https://www.monergism.com/hermeneutical-principles>

historical records – that is, records which are **descriptive** of the life, ministry, death, burial, and resurrection of Jesus of Nazareth. However, these records also contain the teachings of Christ, which, of course, would be considered **prescriptive**. But it must be remembered that Jesus' audience was the Jewish people; and he spoke to them as people under the Old Covenant.²¹ But He spoke to them as having “more authority” than the Old Testament Law²², as One who was “raising the bar”, as it were, by introducing new *inward* requirements that bear on previously established commandments when He says: “*You have heard that it was said, but I say to you*”

- **The Acts of the Apostles** records a mixture of what pertained to the Jews under the Old Covenant and what pertained to the Gentiles included in the New Covenant. During the first century, there was, in fact, a time of transition, where aspects of both covenants were practiced.²³
- **The Epistles**, which were obviously written after the New Covenant was established, are “*normative*” for Christians throughout the church age.
- **The original intention of the writer is key for accurate**

²¹ Matthew 15:24; 10:5-6

²² Matthew 7:28-29

²³ See [A New & Living Way](#), “Old Covent Undertow in the Early Church” and “Led by the Spirit”.

interpretation and application of scripture.

- **Jesus' Intention**: Considering whether or not something Jesus said in the gospels is “**normative**” or “**prescriptive**” for Christians in the church age would require discerning Jesus' intention in the given passage, as to whether or not it “belongs” to the New Covenant. Of course, if we see that what Jesus said is also clearly “**prescribed**” by an apostolic writer in an epistle, then that also indicates it to be “**normative**” or “**prescriptive**” for Christians throughout the church age. Paul the apostle specifies that we Christians are not under the Old Covenant Law, but “*under the law of Christ*”²⁴, which is the teaching of Christ found in the gospels, where Jesus is revealed as the Living Word, the *teleios*²⁵ of the scriptures, the goal of the law and fulfillment of the law.²⁶
- **Luke's Intention**: I am of the opinion that *Luke made it clear in the opening lines of his gospel and The Acts of the Apostles that it was his intention to record history – not to prescribe doctrine.*²⁷ So I think Acts should be taken as primarily “**descriptive**” rather than “**prescriptive**”. In stating this perspective, I am NOT implying that the supernatural displays of the Holy Spirit in The Acts of the Apostles are not

²⁴ 1 Corinthians 9:21; Galatians 6:2, Romans 8:2

²⁵ Greek, *teleios*, Strong's # 5046: that which is perfect, complete, consummate

²⁶ Romans 10:4; Matthew 5:17.

²⁷ Luke 1:1-4 & Acts 1:1-2

“normative” for the church age. In my mind that is a separate issue from the “descriptive” / “prescriptive” paradigm. I am not a “Cessationist” - I don’t believe anything about God has “ceased” – including His supernatural power. Being eternal, the Holy Spirit cannot be limited to Old Covenant and New Covenant theologies. It is His nature to be supernatural – He always was and always will be supernatural. And this supernatural power was displayed ON and THROUGH human beings in the Old Testament and IN and THROUGH human beings in the New Covenant. The “descriptive” / “prescriptive” paradigm falls short of the glory – which is Christ.

- The Apostles’ Intention: Lastly, we must correctly discern the intention of the apostles in their epistles in order to accurately interpret whether or not particular things they wrote were intended by the Holy Spirit to be “normative” or “prescribed” for Christians throughout the church age. Once again, I must add I am NOT implying that any of the gifts of the Spirit mentioned in the epistles are merely “descriptive” of the first century church but later “ceased”. It is impossible to defend the “Cessationist” theory with sound exegesis. The gifts of the Spirit are a separate issue from the “descriptive” / “prescriptive” paradigm. The Holy Spirit – “the Eternal

Spirit”²⁸ - was poured out on the Day of Pentecost and the resurrected Christ “*gave gifts to men*” – to each “*a measure of Christ’s gift*”.²⁹ This is not only an aspect of the New Covenant; this is an aspect of “*the riches of His grace and glory*”³⁰ . The “descriptive” / “prescriptive” paradigm falls short of **the glory – which is Christ**. Yet, the glory of Christ is obviously not limited to the gifts of the Spirit and far exceeds supernatural power displays.

²⁸ Hebrews 9:14

²⁹ Ephesians 4:7-16; 1 Peter 4:10-11

³⁰ Ephesians 1:7, 3:8 & 16

The Glory of Christ

The "Letter" Falls Short of the Glory of Christ

⁴"Such confidence we have through Christ toward God. ⁵Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, ⁶who also made us adequate as **servants of a new covenant**, not of the letter but of the Spirit; for **the letter kills**, but **the Spirit gives life**. ⁷But if the ministry of death, in letters engraved on stones, came with **glory**, so that the sons of Israel could not look intently at the face of Moses because of the **glory** of his face, fading as it was, ⁸how will the ministry of the Spirit fail to be even more with **glory**? ⁹For if the ministry of condemnation has **glory**, much more does the ministry of righteousness abound in **glory**. ¹⁰For indeed what had glory, in this case has no glory because of the glory that surpasses it. ¹¹For if that which fades away was with **glory**, much more that which remains is in **glory**. ¹²Therefore having such a hope, we use great boldness in our speech, ¹³and are not like Moses, who used to put a **veil** over his face so that the sons of Israel would not look intently at the end of what was fading away. ¹⁴But their minds were hardened; for until this very day at the reading of the old covenant the same **veil** remains unlifted, because it is removed in Christ. ¹⁵But to this day whenever Moses is read, a **veil** lies over their heart; ¹⁶but whenever a person turns to the Lord, the veil is taken away. ¹⁷Now the Lord is **the Spirit**, and where **the Spirit** of the Lord is, there is **liberty**. ¹⁸But we all, with **unveiled** face, beholding as in a mirror **the glory of the Lord**, are being **transformed into the same image** from glory to glory, just as from the Lord, **the Spirit**." 2 Corinthians 3:4-18

This passage clearly contrasts the Old and the New Covenants. I'd like to say a few things here about the phrase "*of the Letter*" which is in contrast to the phrase "*of the Spirit*".

But to begin, we must specify what Paul means by **"the glory"**. A few verses after this passage, Paul uses the phrases, **"the glory of Christ who is the image of God"** and **"the Light of the knowledge of the glory of the Lord in the face of Jesus Christ"**.³¹ Clearly, **"the glory of the Lord" – the "out-shining" of God – is Jesus Christ.** The manifestation of this **glory** is the purpose of the New Covenant, and therefore **Christ must be the Pattern of the New Testament.**³²

Paul used the phrase, "From glory to glory". Indicating that both covenants had "glory", he refers to going **"from glory"** (of the Old Covenant) **"to glory"** (of the New Covenant)". But indeed, what *had* glory (the Old Covenant), in this case has no glory because of the glory (the New Covenant) that surpasses it. The revelation of Christ and the transformation into His image by the working of the Holy Spirit surpasses "the Letter of the Law", making the glory

³¹ 2 Corinthians 4:4 & 6; Cf. Colossians 1:15 and Hebrews 1:3

³² [*A New & Living Way*](#), "I Have Given You as a Covenant", deals in more detail about Christ as the "Pattern" for the New Testament.

of the Old Covenant pale and dead in comparison to the glory of the New Covenant.

To insist on operating according to “the Letter of the Law”, in effect, puts a veil over the glory of Christ. With the revelation of Christ, God has taken away the veil, but to insist on “the Letter of the Law” throws the veil over the glory of Christ.

The “Pattern” to be manifested in the New Covenant is “the glory of the Lord”, which is the image of Christ. The practice of “*the elementary principles of the world*” places a “veil” over the revelation of Christ, who is the New Testament Pattern.

Moses maintaining a veil over his face, is a picture of our self-effort to keep the glory of God. Self-effort was the vehicle in the Old Covenant. But in the New Covenant, the agent of transformation (into that glory) is not through our self-effort in keeping of “the letter” given by Moses in the Old Covenant, but *through the Spirit given by Jesus in the New Covenant* - that is, by beholding (through revelation) the image of Christ revealed by the Spirit and surrendering to the Spirit to be transformed into His image. The “Pattern” to be manifested in the New Covenant is “the glory of the Lord”, which is *the image of Christ*. **Again, the practice of “the elementary principles of the world”**

places a “veil” over the revelation of Christ, who is the New Testament Pattern.

The “Descriptive”/“Prescriptive” Paradigm Falls Short of the Glory of Christ

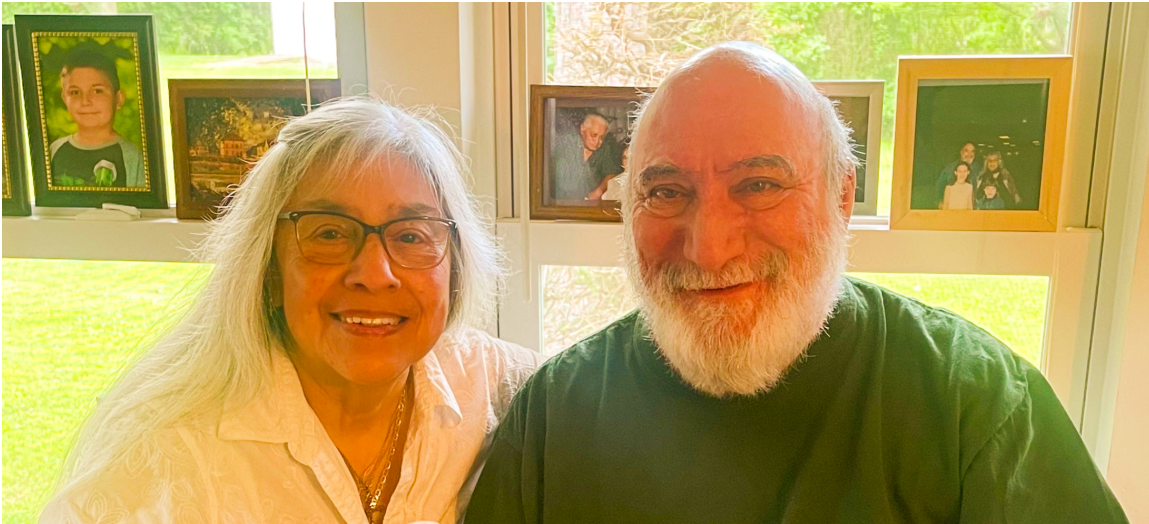
In this article, I have been attempting to give a few examples of how we accurately and inaccurately discern the intentions of the New Testament writers – that is, what was actually “**normative**” or “**prescriptive**” and what was not. But I must admit that the “descriptive” / “prescriptive” paradigm is not satisfying to me, as I see the whole idea of **prescriptions of certain activities as being at the very core of “the elementary principles of the world”**. Again, it is not the activities themselves which are problematic, **it is the prescribing of those activities** which I perceive as “of the Letter” and therefore **violates the essence of the New Covenant** by promoting a ministry “of the letter” rather than “of the Spirit” – “the law of the Spirit of life in Christ Jesus”. I am more of the persuasion to say that **whatever is descriptive of Christ is prescriptive**. I believe the ministry of the Holy Spirit in the inspiration of scripture, in His ministry in the Church, as well as His ministry in the World, is to testify of the glory of Christ.³³

³³ John 15:26; Cf. 14:26; Acts 5:32; 1 John 5:6-8, Revelation 19:10

I have written in more detail on this concept of Christ Himself being the New Covenant Pattern in [other articles](#):

- [*A New & Living Way*](#)
- [*Christ is Prerequisite for Church*](#)
- [*Christ is All*](#)
- [*Christ Our Life & Pattern*](#)
- [*The Eternal Gospel & Eternal Covenant*](#)
- [*The Law of the Spirit of Life in Christ Jesus*](#)
- [*The Logos, Life & Light*](#)
- [*The Realm of Christ*](#)
- [*What is the New Covenant All About?*](#)

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, 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

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

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