

The ecclesiology *in* the New Testament

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We are not called to
be NT toxicologist



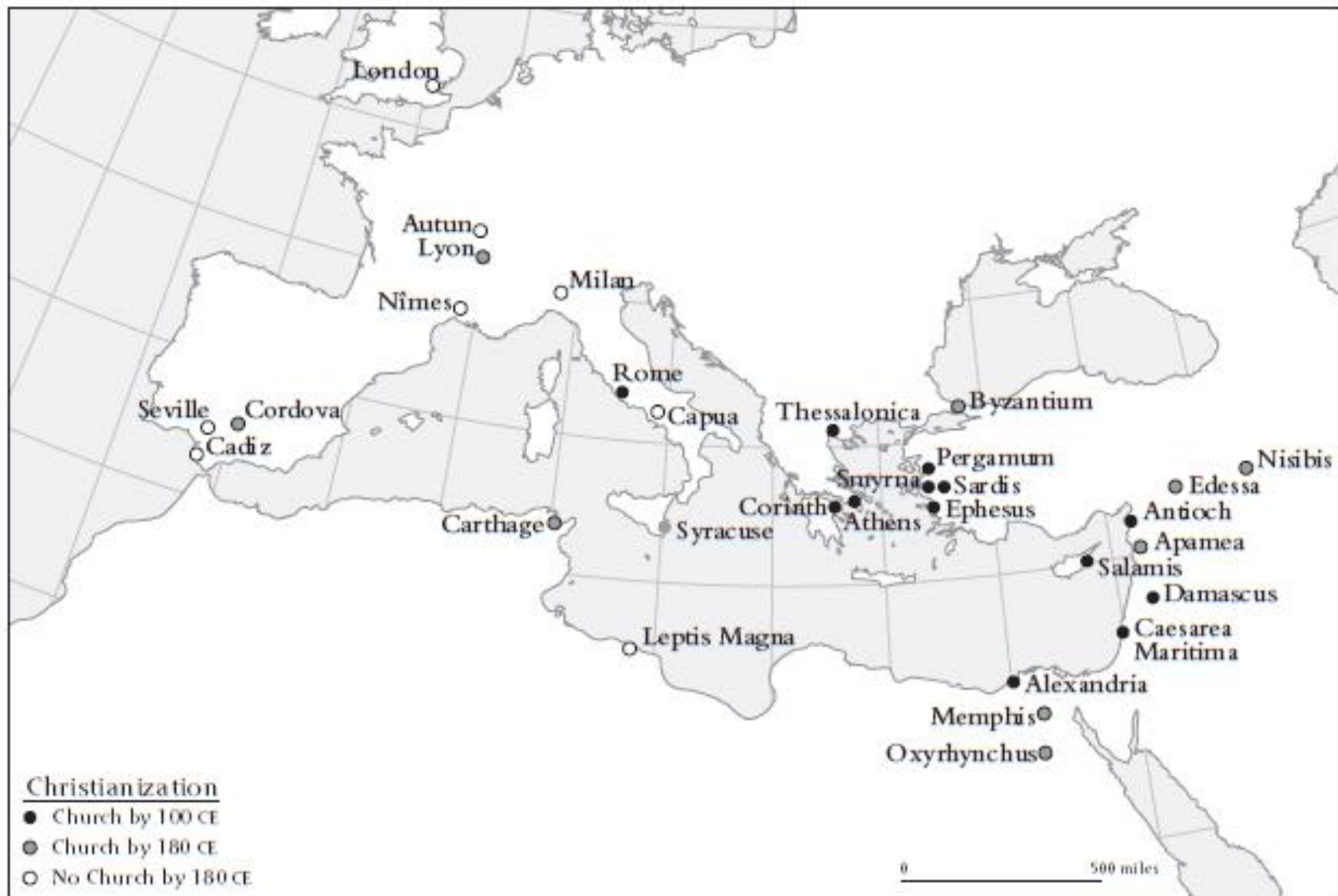
We are not
deckhands on the
Theseus



Christian Growth Projected at an Annual Rate of 3.4 Percent

<i>Year</i>	<i>Number of Christians</i>	<i>Percent of Population*</i>
40	1,000	—
50	1,397	—
100	7,434	—
150	39,560	0.07
180	107,863	0.18
200	210,516	0.35
250	1,120,246	1.9
300	5,961,290	9.9
312	8,904,032	14.8
350	31,722,489	52.9

*Based on an estimated imperial population of 60 million.¹⁴



The **birth** of Christianity – the resurrection of Jesus



The NT contains
numerous
prototypes of God's
kingdom
manifesting in a
broken world



A **prototype** is an early sample, model, or release of a product built to test a concept or process or to act as a thing to be replicated or learned from (Wikipedia).

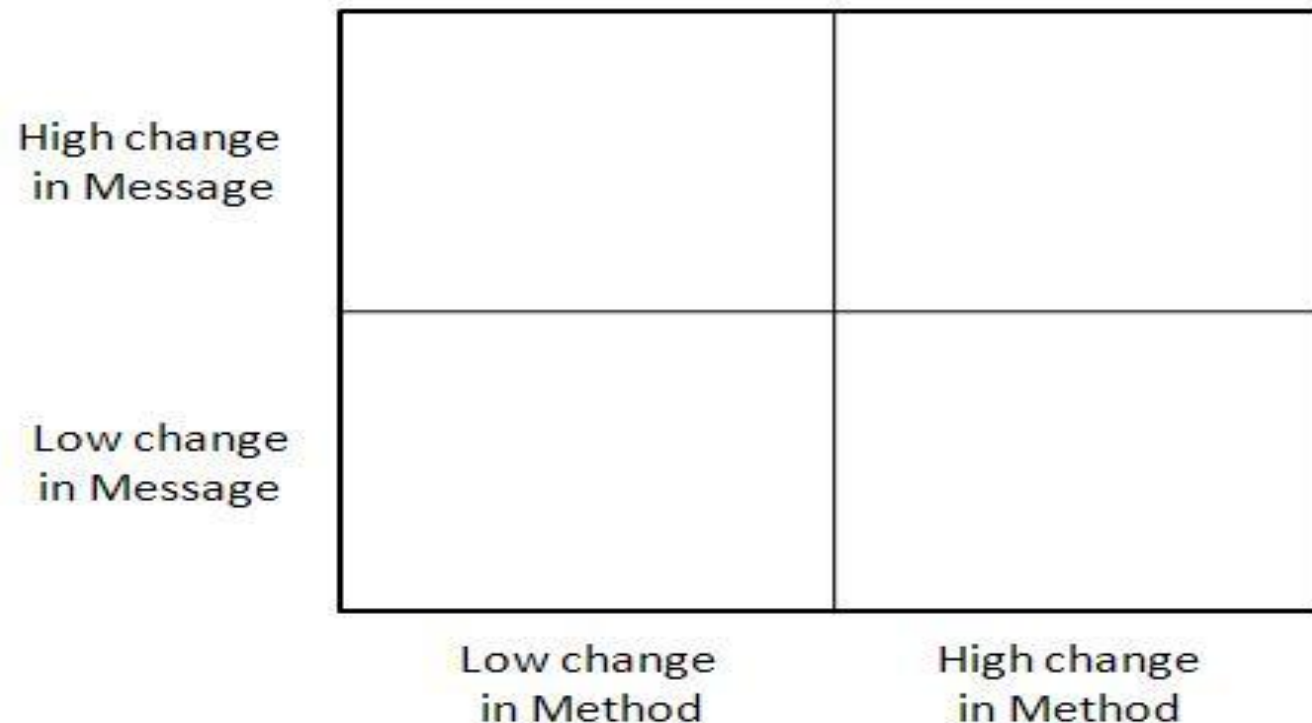
- Radical inclusivity *and* holiness
- Mutual submission *and* human dignity
- The care of weeds *and* wheat
- The already *and* the not yet of the kingdom
- The mundane *and* the miraculous
- Righteousness *and* grace
- Unity *and* diversity



Ecclesiology
cannot be
separated
from
Christology



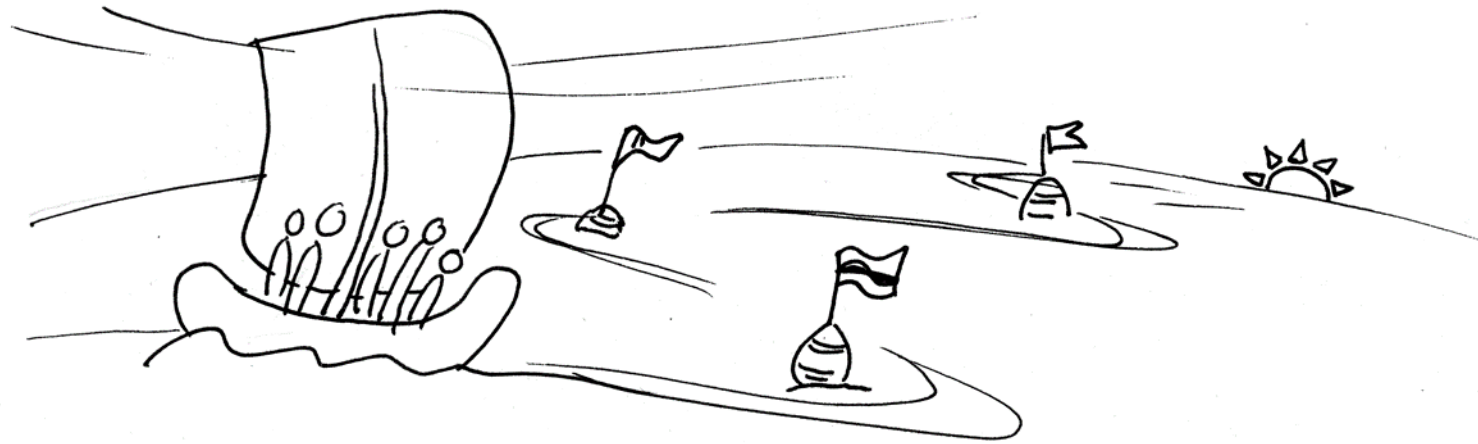
We must distinguish between **method** and **message**



We need to create **thick** communities



We need to **tack** against the wind



- We are not called to be NT toxicologist.
- We are not deckhands on the *Theseus*.
- The NT is not an ecclesiological blueprint.
- The NT contains numerous prototypes of God's kingdom manifesting in a broken world.
- The resurrection of Jesus challenged the early Christians to reshape their broken world in line with and anticipation of the restored world they had found embodied in resurrected Christ.
- Prototyping the kingdom of God came at great personal cost, destabilised the established order and yet proved unstoppable.
- It remains an extremely challenging process in that it needs to balance the relationship between inclusion and exclusion, the yet and the not yet, the mundane and the miraculous.
- We cannot separate Christology from ecclesiology.
- Practically we must distinguish between message and method, learn how to tack against the wind and to create thick institutions.
- We need as many prototypes of the kingdom that we can muster.