



The Hub  Beeding

God's great design

the **RELATIONAL** life

following **Jesus**

loving **His people**

MISSIONAL  RELATIONAL  INCARNATIONAL



1 Corinthians 1:10-17 (NLT)

¹⁰ I appeal to you, dear brothers and sisters, by the authority of our Lord Jesus Christ, to live in harmony with each other. Let there be no divisions in the church. Rather, be of one mind, united in thought and purpose. For some members of Chloe's household have told me about your quarrels, my dear brothers and sisters. Some of you are saying, "I am a follower of Paul." Others are saying, "I follow Apollos," or "I follow Peter," or "I follow only Christ." Has Christ been divided into factions?



1 Corinthians 1:10-17 (NLT)

Was I, Paul, crucified for you? Were any of you baptized in the name of Paul? Of course not! I thank God that I did not baptize any of you except Crispus and Gaius, for now no one can say they were baptized in my name. (Oh yes, I also baptized the household of Stephanas, but I don't remember baptizing anyone else.) For Christ didn't send me to baptize, but to preach the Good News—and not with clever speech, for fear that the cross of Christ would lose its power.

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Frank Viola
Reimagining Church

The first-century churches were locatable, identifiable, visitable communities that met regularly in a particular locale. For this reason, Paul could write a letter to these identifiable communities (local churches) with some definite idea of who would be present to hear it. He would also have a good idea of when they gathered and the struggles they experienced in their life together.



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If I had never joined a church till I had found one that was perfect, I should never have joined one at all; and the moment I did join it, if I had found one, I should have spoiled it, for it would not have been a perfect church after I had become a member of it. Still, imperfect as it is, it is the dearest place on earth to us.



C S Spurgeon

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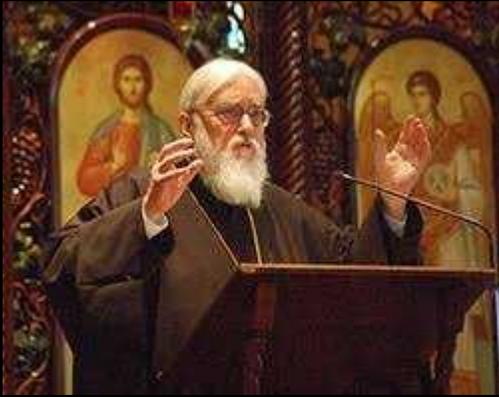
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⁴ C H R I S T



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**Bishop Kallistos
of Diokleia**

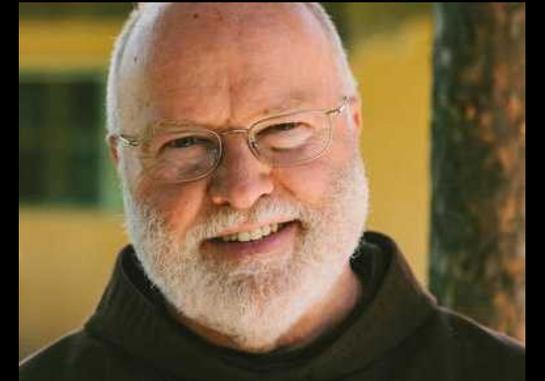
Each social grouping—family, parish, diocese, church council, school, office, factory, nation—has as its vocation to be transformed by **grace into a living icon of [the Trinity]**, to effect a reconciling harmony between diversity and unity, human freedom and mutual solidarity, **after the**

pattern of the Trinity. Our belief in a Trinitarian God, in a God of social inter-relationship and shared love, commits us to opposing all forms of exploitation, injustice and discrimination.

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On the whole, we live in a society that's built not on community and cooperation but on **individuality**, **greed**, and **competition**—often resulting in oppressive economic systems, unnecessary suffering, and environmental devastation.



Richard Rohr

CHURCH /tʃə:tʃ/

the counter culture movement of holy
people coalescing around Jesus to
bring heaven to earth