

The A-Bomb Today
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Where there is no vision, the people perish...
Proverbs 29:18

Writing in 1948 in the aftermath of World War II with its carnage of 60 - 80 million dead¹ and countless others wounded, with its wide scale material destruction and two atomic bombs dropped, Elton Trueblood, in his book *Alternative to Futility*, quotes himself from three years earlier saying:

It is the conviction of the author that the trouble we face is more profound than we normally suppose and that the solution of our difficulties will likewise lie along deeper lines than we normally suppose...The end of [WWII] did not bring an end to our difficulties, because the war was more of symptom than a cause of our sickness.²

Trueblood goes on to diagnosis the futility in his book title as a decay of civilization prompted by the loss of human morality and spirit evidenced by our sense of the lack of human significance in everyday life.³ He asserts an alternative: that mankind needs “a religious faith or something like it”⁴ to give them “some purpose...a reason for striving”⁵ resulting in a life “more radiant than we can now imagine.”⁶ In other words, our collective imagination has failed and we need to learn to re-imagine a radiant life and our significance in the world.

It may be asked, “What is the A-bomb of our day?” I think “decay,” then as now, is still the problem. Human sin is corrosive to civilization. Perhaps root cause analysis--asking “why?” five times--will help us examine more closely Trueblood's proposed alternative to the futility that has led to the decay evident then and now.

The First Why--The Failed imagination

Why the decay? Trueblood, as we have noted, attributes it to the loss of our ability to imagine a radiant life.

¹ http://en.wikipedia.org/wiki/World_War_II_casualties#Total_deaths. Estimates reach as high as 4% of the 1939 population.

² Trueblood, Elton. (1948). *Alternative to Futility*. Word Books. 9.

³ Ibid. 16-19.

⁴ Ibid. 27.

⁵ Ibid. 22.

⁶ Ibid.

In his article “Why No One Hears Arguments for Marriage,” John Stonestreet makes an interesting observation:

[P]art of the reason [no one hears the arguments for marriage] has to do with an under-appreciated aspect of culture and the forces that shape it: the imagination. What you believe is true not only shapes how you see the world, it shapes what you think the world can be, that is, it limits what you’re able to imagine.

When Christians make arguments for the traditional family, they’re invoking a world and a way of living that many people literally can’t imagine.⁷

Worldwide evidence suggests the traditional belief in marriage as only between a man and woman is losing ground. If Stonestreet is right in assuming that the decline of traditional marriage is because of the world’s lack of being able to imagine healthy, traditional marriage, then perhaps, as Trueblood asserted decades earlier, it is also the loss of our imagination that the world could be different from the one seen now that is now responsible for the decline of other constituent parts of Christian beliefs that are rapidly succumbing to the postmodern worldview of tolerance.

Why has the imagination of an entire culture failed?

The Second Why?--A Limited Plausibility Structure

In the critical arena of how one actually lives, certainly the contemporary loss of imagination is accelerated by the lack of concrete examples. To continue with one aspect of the marriage example, it seems to be increasingly hard to find healthy, long-lasting marriages and all too easy to find examples of failed and failing marriages. Consequently, when one now imagines marriage one easily imagines pain, heartache, and ultimately failure. Why, then, should one get married with all its hopes and dreams of fulfilling that which is innate within us? Rather, since our beliefs tell us the relationship will fail anyway, it is better to simply “hook up” to fulfill each partner’s temporary needs, then split apart without the emotional investment and legal encumbrances of marriage.

Stonestreet, above, says, “What you believe is true not only shapes how you see the world, it shapes what you think the world can be, that is, it limits what you’re able to imagine.” To change imagination requires changing one’s beliefs. However, JP Moreland argues that we cannot change our own belief by direct effort.⁸ We are powerless, he claims, to simply will ourselves to believe otherwise. To change beliefs we must work indirectly by engaging in an intentional effort to study, find evidence for, and contemplate alternative beliefs.

⁷ Breakpoint. <http://links.mkt3980.com/servlet/MailView?ms=NTg5OTQ1NAS2&r=OTQ0MjM2MDQ2S0&j=NzAzOTU5OTMS1&mt=1&rt=0>

⁸ Moreland, JP. (1997). *Love Your God With All Your Mind*. NavPress. 73ff.

Yet to even begin to undertake a course of study to change one's belief requires that an alternative belief first be plausible in the seeker's mind. Philosophers refer to the sociological contexts for systems of meanings as "plausibility structures." In other words, "a person's plausibility structure is the set of ideas the person either is or is not willing to entertain as possibly true."⁹

A person cannot be forced to consider new ideas. Opening one's mind to entertain other plausible ideas is a matter of "seeing." Philosophers refer to three types of seeing:¹⁰

- Simple seeing--a person sees what is in front of them. This is the merely the soul's faculty of sight through eye, brain, and soul interaction.
- Seeing as--this seeing is the seeing of something for what it is. I see a dog *as* a dog. In poor lighting it is possible to mistake a dog for a cat; however, upon closer examination I see the dog *as* a dog. To *see as* I must have some concept in my mind to which my simple sight will attach. In other words, I need the concept of a dog in my mind in order for me to see a dog *as* a dog. If I do not have the concept of a dog, then I could not see a dog *as* a dog until I gained the concept of a dog.
- Seeing that--with this type of seeing one judges the truth of a belief about the observed object. By observing your behavior I *see that* you love your dog; therefore, I judge as true my belief that your dog is loved.

Returning to the marriage example, imagine you have only been exposed to broken marriages and never to a healthy, Christian marriage. One day you meet a couple, and by their wedding rings and behavior you *simply see* that they are married. As you get to know them you observe behavior with which you are not familiar. Instead of seeing them *as* married because of your concept of marriage: fighting, disrespect, performance-based love, using the other, etc., you see something you are unfamiliar with: sacrifice for other, respect, genuine love and acceptance of the other, etc. You have no concept of this kind of marriage, up to this moment such a marriage has not even been plausible to you and, unless your mind is closed, you should want to know more...your plausibility structure has been enlarged to consider a new possibility.¹¹

Following Moreland, then, to open our minds to new possibilities requires being open to new knowledge that allows us to *see as* and *see that* in new ways.

This explains why the field of apologetics is so important to Christianity: it can alter one's plausibility structure through logical argument and the concrete example of a life lived out in the name of Christ. As Lesslie Newbigin observes, "The only hermeneutic of the gospel is the life of

⁹ Ibid. 75-76.

¹⁰ Ibid. 77-78. The examples are Moreland's.

¹¹ In this case, perhaps the healthily married couple are themselves a "redemptive society" (Trueblood's "alternative," as we will see below) open for all to see and attractive to the world.

the congregation which believes it.”¹² Christ said, “By this all men will know you are my disciples, if you have love for one another.”¹³ A society living incarnationally would live differently from the worldly ways and not fit any of the extant worldly conceptual categories. These societies would confront the world with unfamiliar concepts thereby exposing their limited plausibility structures.

Why are there so few example-giving, incarnational societies today?

The Third Why?--A Lack of Concrete Examples

Speaking from his historical context, Trueblood briefly examines two “remarkable attempts to provide for the rank and file of men a sense of meaning in life. ... They are, as everyone knows, nazism and communism.”¹⁴ After dispatching with these options because of their failings, he turns his attention to two other possibilities: British socialism and American “free enterprise.” His conclusion:

*Important as these...may be, they will not suffice. They will not suffice because they are too purely economic, and because man cannot live by economics alone. ... Mere economic theory does not touch [the average man], but it is he who must be touched if we are to overcome the sense of futility from which Western man is suffering.*¹⁵

What, then, is Trueblood’s alternative to futility: “religious faith or something like it”¹⁶ that will “dignify the average little life by grounding it in essential bigness, but without the divisiveness of class, race or nation.”¹⁷ Trueblood finds such a faith in the pages of history:

Once, long ago, there was such a faith and it swept the ancient world with remarkable speed. It began in such a modest manner, in such an out-of-the-way place, that the unbiased observer, at the beginning, would have considered any suggestion of its success a fantastic proposition. Once there were a few unlettered men in an obscure providence, and their movement was obviously a failure: for their Leader had been executed! Yet something so remarkable happened that, within a generation, these men and others like them were beginning to make a difference in the entire Hellenic-Roman world. They brought to a civilization suffering from a sense of futility a genuine lift and, finally, when the Roman power

¹² Newbigin, Lesslie. *The Gospel in a Pluralistic Society*. Quoted in Guder, Darrell L. Ed. (1998). *Missional Church: A Vision for Sending of the Church in North America*. Eerdmans. 219.

¹³ John 13:35.

¹⁴ *Alternative to Futility*. 23.

¹⁵ *Ibid.* 27.

¹⁶ *Ibid.*

¹⁷ *Ibid.* 28.

fell into decay, they provided the main structure of faith upon which civilization could be rebuilt.¹⁸

So powerful is the example of a band of believers living life together in the kingdom-at-hand that it is observed by Reverend Plummer to be a sign and wonder greater than a physical miracle:

The eternal unity of believers with one another will produce such external results, that the world will be induced to believe. Christian unity and love (Matthew 7:12; Luke 6:31; 1Corinthians 13) is a moral miracle, a conquest of the resisting will of man, and therefore more convincing than a physical miracle, which is a conquest of unresisting nature.¹⁹

We are told we by Jesus that we, His Church, are salt and light and if the salt loses its saltiness...well, the world's imagination of a Christ-like life atrophies. A saltless Church is no longer the light on the hill²⁰ to which we can point faltering imaginations so that they might re-imagine a different life.

So, where is the Church today?

The modern-day translator of Jeanne Guyon's classic work, *Experiencing the Depths of Christ*, notes "the present status of spiritual experience in the church" as one characterized in these ways:²¹

- "This era--the one you and I live in--has proven to be, unquestionably, the most Bible-centered age since the days of the Pharisees; it also rivals their age being one of the least in emphasizing spiritual depth!" ... And yet, there are "more men walking the earth with doctorates in theology than any other time";
- The church is more financially corrupt than the previously worst time of the 1500s. "Many ministers of the gospel have become some of the best promoters and fund raisers around";
- In the period from 1100-1400, the church was particularly politically corrupt, yet today "churches are like storybook castles...Those of us who serve the Lord 'full time' in this age should prepare ourselves for being remembered, as a whole, as being the wealthiest, most commercial, sophisticated, worldly-minded, materialistic and comfortable men in the whole history of the religion...quite unlike their fathers, the early Christians, who were natural enemies of their community, who fought their whole lives for the privilege of living their whole lives owning nothing but the clothes on their backs, and who glorified in dying as a pauper"; and

¹⁸ Ibid. 28, 29.

¹⁹ Plummer, A. (1902). *The Gospel according to St John, with Maps, Notes and Introduction*. The Cambridge Bible for Schools and Colleges. Cambridge: Cambridge University Press. 314.

²⁰ Matthew 5:13-16.

²¹ Guyon, Jeanne. Trans. (1981). *Experiencing the Depths of Christ*. SeedSowers Publishing. 147ff.

- “We *must* be categorized as the most universally shallow believers ever to cross the pages of church history...our age has produced the most commercial, materialistic, fad-oriented people ever to claim His name...We seem to be more totally blind to the deprivation of our spiritual depth than all other centuries lumped together.”

Whether one believes this harsh criticism it seems apparent that in parts of the world the modern Church has lost its voice in today’s culture. It has failed to be salt and light, to offer an alternative to the futility of the limited imagination of the natural man.²²

If the Church has indeed lost its voice and is failing the world, why is this so?

The Fourth Why?--A Faulty Vision of Church

Perhaps the Church is increasingly low in sodium chloride because we have misconstrued how the organism of Church began with Jesus and functions in reality since the time of Jesus. The Church is said by Jesus to be salt and light to the world. Do we have reason to believe that practically this means the whole Church? After all, God’s words along with the biblical and historical evidence that suggests those committed to making the relationship with Jesus the center point of their lives will, even in their aggregate, be small in number, a remnant.²³

This in itself is not news leading to hopelessness. Observing the ability of various small, dedicated, disciplined groups to effect change in history, Trueblood’s proposes that changing the culture’s imagination--bringing about concrete examples to broaden one’s plausibility structure--occurs by the formation of small, “redemptive societies” made up of men and women committed to follow Christ.

The world needed a saving faith and the formula was that such a faith comes by a particular kind of fellowship. Jesus was deeply concerned for the continuation of his redemptive work after the close of his earthly existence, and his chosen method was the formation of a redemptive society.²⁴

Trueblood is not alone in his thinking. Guyon’s translator also offers hope in a “*little bands* of Christians.”²⁵ Guder calls for “covenant communities.”²⁶ Kelly refers to “holy fellowships” or

²² Romans 1:28-32.

²³ 1Kings 19:18. Paul also refers to a remnant in Romans 11:1-5. See also Luke 8:4-21.

²⁴ Ibid. 29. Emphasis in original.

²⁵ *Experiencing The Depths of Jesus Christ*. 151. Emphasis in original.

²⁶ *Missional Church: A Vision for Sending of the Church in North America*. 208.

²⁷ Kelly, Thomas R. (1941). “The Blessed Community.” *A Testament of Devotion*. Harper & Brothers. 49.

²⁸ Thornton, Martin. (1964). *Pastoral Theology: A Reorientation*. SPCK. 21. And Chan, Simon. (1998). *Spiritual theology: A systematic Study of the Christian Life*. InterVarsity Press. 106.

“blessed communities.”²⁷ Thornton (and Chan) refer to “The Remnant.”²⁸ Even the 16th century political commentator Edmund Burke called for social change through “little platoons.”²⁹

Why are these transformative groups necessarily small? Of the Christian remnant, Martin Thornton observes:

*Most ascetical writers are careful to avoid, or try to avoid, the charge that they are writing for an exclusive spiritual clique--"the Faith in all its fullness is for all people"--yet in the light of pastoral facts this becomes little more than a saving phrase. The rank and file of our parishes do not queue up at the Rectory door for spiritual counsel; and the attitude of the ascetical Saints does not suggest that they should.*³⁰

*Yet, if there is a grain of meaning in the Cross and Passion, if victory means suffering and sacrifice, there seems to be need for Rule, discipline, struggle, and penitence; which as every parish priest knows in fact, applies only to a few. Rigour is not popular.*³¹

According to Trueblood, the essential characteristic of these small, redemptive societies that would offer the alternative to futility would be their individual, disciplined commitment to live out their faith incarnationally within a community of other like-minded souls. These small, redemptive societies, he believes, would provide concrete life examples necessary to “catch the imagination of puzzled men and women by an exhibition of a Christian fellowship so intensely alive that every thoughtful person would be forced to respect it.”³² These societies would be so attractive that a “wise person would travel any distance to join it.”³³

Smaller groups seems to be in accord with the methods of the early church. Theologian Michael Green writes:

Evangelism today is often associated with the great public meeting. It is a remarkable fact that the early Church seems to have made very little use of this method of commending the gospel. The reason lay, partly at any rate, in the historical situation in which Christianity was born. Large-scale public associations were banned by imperial edict during most of the period [of the early

²⁹ Burke, Edmund. *Reflections on the French Revolution*.

³⁰ *Pastoral Theology*. 13. Emphasis in original.

³¹ *Ibid.* 17.

³² *Alternative to Futility*. 34.

³³ *Ibid.*

Church]. ... Naturally, therefore, the emphasis lay on home and personal evangelism...

But there may have been a further reason which led the early Christians to eschew mass evangelism for the most part. Did they, perhaps, realize the dangers which a shallow, widespread scattering of seed could bring in its wake? No sooner do we hear of mass movements than we hear of baptism of heathen ideas and customs into Christianity. Tertullian complained of it in Africa...Indeed, it happened all over the Empire as soon as Christianity was adopted as the official religion under Constantine.³⁴

It would seem, then, that our view of Church is faulty regarding how many people will follow Christ closely enough to live Trueblood's radiant lives (Jesus' abundant life, John 10:10) and thereby providing concrete examples as an alternative to the futile ways of life today.

If these small groups have been so transformative throughout history, then why aren't leaders working to found and foster these redemptive societies, these little platoons?

The Fifth Why--Not Fostering Remnant Societies

Today's models for responsible pastoral care focuses on one of two ways: 1) the pastor is the one "directly responsible to God for the spiritual well-being of each and every individual soul within his [community]"; or, 2) at the opposite extreme, "he is responsible only for the flock of Christ, for the [attenders] of his...church at any given time."³⁵ Perhaps neither of these holds. The first way can lead to the so-called "seeker" church model and, as Thornton notes, such an approach would lead to lowering of standards; the second way limits Christ's concern to only those attending church, which is not the biblical model.³⁶ And yet, these are generally the two common ways of modern pastoral care and, consequently, the way the local church usually imagines itself.

Perhaps there is a third way that may be found by observing Jesus. Citing a study, Thornton offers that "something like seven-tenths of the Lord's sayings, as recorded in the gospels, was given privately to the Twelve."³⁷ Thornton, then, goes on to suggest that "Jesus the teacher, healer, preacher, wonder worker, ethicist, and so on would be better described by that composite name for all these things: director of souls--and largely of twelve souls."³⁸ We know that God engaged us *both* of the ways described above: He "so loved the world"³⁹ (the first way) *and* He came specifically for the Jews⁴⁰ (the second way). Why, then, would the Father direct His Son to

³⁴ Green, Michael. (2004). *Evangelism in the Early Church*. Eerdmans. 387.

³⁵ *Pastoral Theology*. 14.

³⁶ *Ibid.* 15.

³⁷ *Ibid.* 38. Thornton is quoting a Professor Manson.

³⁸ *Ibid.* Emphasis added.

³⁹ John 3:16.

⁴⁰ Matthew 15:21-28. Esp. v24.

focus so much of His time with the twelve apostles--"the first parochial Christian Remnant"⁴¹? Is Jesus showing us a third way to be a Church?

Yes, it would seem so. Thornton's analysis:

*Jesus Christ's pastoral plan is the most rigid of all parochial theologies; he is sent to the lost sheep of Israel, that is his "Cure of Souls," and He only concerns himself with the Remnant of Israel: Twelve in all. He cannot be bothered with Canaanites because His work is to save the whole world. He restricts nine-tenths of His ministry to twelve Hebrews because it is the only way to redeem all the Americans.*⁴²

That is counterintuitive ministry. According to Thornton, Jesus is concerned primarily with the Twelve not to spite the Pharisees or Canaanites or any other peoples; rather He concerns Himself with the Twelve precisely for the sake of the rest of us. The First Remnant became the leaven in the bread of the world, they were those who lived differently and provided yeast to the minds of those who could not image other than their futile way of life. They did this by living a kingdom life as Jesus had done.

Through the Twelve, God introduced a recursive system⁴³. Out of the Original Redemptive Society of the Trinity, Jesus formed a redemptive society with the Twelve. After Jesus' ascension they spread outward and through the power of the Spirit formed redemptive societies as they went.⁴⁴ In the Spirit, these individual societies continued to replicate themselves throughout the centuries. This, however, is not a pyramid scheme with each subsequent society dependent its "parent" (e.g., Paul or Apollos or Cephas⁴⁵). Jesus left His original Remnant, leaving them the Holy Spirit to unite them with Him in spirit,⁴⁶ and thereby giving us a model for recursive evangelism (John 16:7).

As I understand the outworking of the Jesus Way, when gathering a new redemptive society, an Apostle invited others, saying, "I have found the Christ, come and see,"⁴⁷ and to those who respond, the Apostle said, "Imitate me as I imitate Christ."⁴⁸ Yet, at some point in the development of the new redemptive society, and following Jesus' example, it seemed good that the Apostle stepped aside, thereby leaving the new society in the hands of the Holy Spirit Who

⁴¹ *Pastoral Theology*. 37.

⁴² *Ibid.* 49. Emphasis added.

⁴³ In Jesus' time, leavened bread dough was made recursively: a new batch of dough was leavened with a small piece of previously existing leavened dough.

⁴⁴ Acts 1:8.

⁴⁵ 1Corinthians 1:12.

⁴⁶ John 16:7; 1Corinthians 6:16-17.

⁴⁷ John 1:35-46.

⁴⁸ 1Corinthians 11:1.

united them directly with Jesus, the Head of their group.⁴⁹ This new group then became another generation in God's recursive plan of spreading the gospel by being salt and light, an inviting alternative to that generation's futility. Apostles (small "a") from these new redemptive societies are called out by God to gather and form new redemptive societies, and the process continues through history.⁵⁰

This thinking seems to inform Guder's ideas on the Missional Church.⁵¹ In his model, he envisages a remnant "covenant community" (Trueblood's redemptive society) made up of those who themselves have responded to an invitation to "come and see."⁵² Guder's covenant community is a secular order in its practices, but not a clique; rather, it is a missional community to the larger church as it continually lives as a redemptive society for all to *see* and as it invites others within the church to join in the deeper, alternative ways of Christian life leading to greater intimacy with Jesus. This covenant community offers an alternative way to live, an alternative to the futility that abounds. Such a society will spark imaginations.

Guder's model does not replace traditional evangelism. The church-at-large continues to invite nonbelievers; it remains open to all who want to enter the journey toward Jesus and, ultimately, toward Jesus-led alternative ways of the covenant community.

Forming and Fostering Redemptive Societies

How are such little bands formed and fostered? It would seem by way of the pastoral and apostolic leadership of men and women who are pursuing the depths of experiencing Christ, those who are compelled to proclaim, "I have found the Christ, come and see" and who dare to say, "Imitate me as I imitate Christ."⁵³ Guder again:

The leader's primary skills are directed toward intentionally forming such [covenant communities] within the [church] community. This can only happen as leaders themselves participate in such [covenant communities]⁵⁴... These leadership gifts will not be found in a single individual. God never intended the church to function that way. The roles of pastor-teacher and apostle function in a plural leadership. Pastoral gifts are important, but in the current setting of the North American church, the apostolic gifts need to be called forth and equipped.⁵⁵

⁴⁹ John 16:7; 1Corinthians 6:16-17; Ephesians 5:23.

⁵⁰ It is critical to note that these called apostles must remain in communion with the Trinity and in community with a redemptive society for their own spiritual and emotional health. A discussion of maintaining such health is beyond the scope of this paper.

⁵¹ *Missional Church*. Esp. Ch 7.

⁵² John 1:39.

⁵³ John 1:35-46; 1Corinthians 11:1

⁵⁴ *Missional Church*. 211.

⁵⁵ *Ibid*. 214.

Perhaps in the modern church it is our imagination that has failed, we can no longer imagine Church and Her leadership under Christ in this way.

Role of Leaders

It seems clear that leaders must first and foremost themselves be devoted to relationship with God in their own lives and be living out that relationship in a covenant community from which they continue Christ's mission to His world. Henri Nouwen describes Jesus' ministry in this way:

I want you to see [Luke 6:12-19] as sort of concentric circles. Jesus went onto the mountain and spent the whole night in communion with God. That's the center of the circle. He spent the whole night in communion with God. And when day came, he came down from the mountain and he gathered around him twelve disciples/apostles and you hear the names and the last name you hear is Judas Iscariot who would become his traitor. It's important that you see that the second circle is the circle that forms community. And with the twelve he came down and went to level ground and there people from all over gathered; his disciples and people from the different regions and he started to minister to them with his words and with his healing ministry. ... So you have this image of Jesus alone with his Father, with God, Jesus with his apostles and together with his apostles you see him ministering to the people all around.⁵⁶

This is itself an alternative to the futility of the leadership that claims so many pastors these days:⁵⁷ Christian leaders seeking to lead out of their growing intimacy with Christ. The Church needs leaders who want to be in such a close relationship with Christ that in Him they are able to say confidence, "Whatever the Father does, these things I do in like manner,"⁵⁸ and "the words You have given Me to say I have given to them,"⁵⁹ leaders who truly believe that apart from abiding in Christ they can do nothing.⁶⁰ Thornton offers that the "pastoral priesthood reciting the Office of the Body on Monday morning is doing infinitely more for its neighbors than the Good Samaritan ever did by works."⁶¹

⁵⁶ Video taped sermon on Luke 6:12-19.

⁵⁷ Two recent studies reveal the struggle of Christian leadership: 1) From the Lausanne Leadership Development Working Group, (2010), "We Have A Problem! - But There Is Hope! - Results of a Survey of 1,000 Christian Leaders from Across the Globe." http://conversation.lausanne.org/en/conversations/detail/10411#article_page_1; and 2) from the Francis A. Schaeffer Institute of Church Leadership Development, (2007), "Statistics on Pastors: What's Going On With Pastors in America?" <http://www.intothyword.org/apps/articles/default.asp?articleid=36562>.

⁵⁸ John 5:19-20

⁵⁹ John 17:7-8.

⁶⁰ John 15:5.

⁶¹ *Pastoral theology*. 57.

Perhaps, then, the call to spiritual formation is God's call to His leaders, a call for "those who have a heart to launch out on the great but terribly perilous adventure of the restoration of church life."⁶² Perhaps it is a call to leaders who desire to lead out of relationship with Christ and within a community of like-souls and into His style of remnant-centric leadership. Can we imagine that?

⁶² *Experiencing the Depths of Jesus Christ*. 153.