

PLAIN TRUTH[®]

CHRISTIANITY WITHOUT THE RELIGION[®]

The Circle Cannot Be Broken



Greg Albrecht

God is a circle that cannot be broken, and because love is the essence of God, defining and identifying who and what God is, therefore God's love is also a circle that cannot be broken.

Dear Heavenly Father, Like a circle, you have no beginning nor do you have an end. Like a circle, you enclose and surround all creation, seen and unseen. Like a circle, you move and revolve around, in and through all creation, seen and unseen, and at all points and times you are accessible and available to all humanity, whom you love. You are the very definition of love—love is at the center, the heart and core of who you are. You are endless and so is your love—enlarge our hearts and our minds, help us to see and look beyond the here and now, beyond our fragile, mortal, limited life—seeing a glimpse of your eternity, your endless love and grace.

In the name of the Father, and of the Son and of the Holy Spirit.

Some pastors and priests routinely begin and/or end their sermons and homilies with and in the one name of the Triune God. The Triune God is one God who is plural and united in the three distinct, divine Persons—Father, Son and Holy Spirit. Father, Son and Holy Spirit are *co-essential, co-substantial and co-equal*, eternally *co-existing* in harmonious, perfect love.

The Triune God is specifically defined by the Apostle Paul in the benediction to his second epistle to the Corinthians—“May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Corinthians 13:14).

In the final directives Jesus gave to his disciples, as recorded by Matthew, he told them to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). Jesus

says the one God is three divine Persons, yet their name (their essence, their identity, their unity) is one.

Thus God is plurality, yet he is also perfect unity.

There is only one God, yet he reveals himself to us in three distinct divine Persons. In the Father we find that God is FOR us, in the Son we discover that God is WITH us and in the Holy Spirit we experience God IN us.

Many complain that the formulation of God as Triune is mysterious—and it is. But there is nothing we see in the natural revelation of God in all of creation, or nothing revealed in the written revelation of the Bible that suggests the totality of who God is and how he is can be fully comprehended by the finite mind—in fact many biblical references say God is above and beyond our human understanding.

The fact that it is impossible for humanity to comprehend the fullness of God speaks to the truth that we are the created and he is the uncreated—he is beyond and apart from all that we can know and experience on this tiny speck in the universe we call planet earth.

The Trinity is a mystery and a conundrum—it attempts to get at the very nature and essence of God, and that nature and essence are beyond our limited capacities, being captives of time and space on earth.

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Why Forgive?

Years ago, as a pastor, I visited prisoners in jails and prisons. In those days prison officials would often remind people like me, whom they considered naive “do-gooders,” that we were visiting convicts, and that convicts will say anything and pretend to be something they are not in order to expedite their release from prison. Pastors like me were warned not to be fooled by someone who pretends to “come to Jesus”—who fakes a conversion hoping to deceive a pastor or social worker into supporting and vouching for the convict to receive early parole.

Statistical evidence was given to pastors who visited prisoners demonstrating that many convicts who professed to repent and be converted reverted to the life they had once lived once they were released into society. Prison officials were concerned that people like me might become just another soft touch for hardened criminals.

But **it’s not only convicts who repeat their actions once they are forgiven**—that happens with all humans, does it not? Here’s an amazing truth about the gospel—God promises to always and forever forgive you, me and everyone who sincerely seeks his forgiveness.

The flip side is that God’s forgiveness is freely given but must also be received. God will not force anyone to accept his forgiveness. But when anyone desires to “come to Jesus” God has forgiven them without being worried that he will get “conned.”

When forgiveness is requested, God does not launch deep investigations into the level of sincerity of those asking and

requesting his forgiveness. He doesn’t need to—he knows full well that once his forgiveness is given we will offend again—if not in the specific way that we did before, in some other way.

God is not surprised with repeat offenders. He made us—he knows how we operate. We are all repeat offenders. It really doesn’t matter, in terms of whether God will forgive you and me or not, how many times we have offended in a particular dysfunction, sin, addiction or bad behavior before—his forgiveness is always waiting for those who sincerely desire it.

This forever and ever forgiveness is illogical and even stupid to the human mind. It makes perfect sense to us as human beings that people who make mistakes need to get what’s coming to them so that they can learn their lesson.

It makes perfect sense to human beings that if society does not have some way of penalizing people—if we do not discipline and discourage bad behavior—then what kind of society will we have?

It makes perfect sense to you and me that unless we have threats and deterrents and penalties paid when laws are broken we will have a bloodthirsty and lawless anarchy—we will have a jungle where only the fast, strong and most cunning survive—while all others are abused, beaten and destroyed.

That’s an apt description of humans governing humans, but as I follow Jesus, my job description doesn’t include being a judge or a disciplinarian. I’m not a military expert as to how nations must keep aggressor nations in check by ensuring their military is stronger

than that of their adversaries.

I am talking as a Christ-follower, as one who has been forgiven by God and one who then is enabled to pass on that same forgiveness to others. I do not have answers for the violence, hatred and racism in our world. But I believe that *the Jesus Way*—the life of our risen Lord—is the way of life that is superior to all other paths, and that turning the other cheek—forgiving and even praying for one’s enemies is the foundation of the peace of God.

I am not offering myself as a perfect example—or indeed, any kind of example of forgiveness on any level. I am offering Jesus—I am offering the gospel of Jesus Christ—I am proclaiming the forgiveness of God which flows to us and through us by his grace, mercy and love.

I do know this: forgiveness is unnatural. Revenge is natural. Having a grudge is natural. Payback is natural. Getting even is natural. Retribution is like swimming downstream. Retaliation is easy—it’s the normal response to those who harm and hurt us. Responding to hatred, aggression and violence with even greater doses of hatred, aggression and violence is going with the flow of human history.

Forgiveness is swimming upstream, and there is no greater example of “swimming upstream” than the cross of Christ. Forgiveness is one of the ultimate and most beautiful fruits of the Holy Spirit—an absolute sign of the love and grace of God. ◻

Join us for the complete message “Forgiveness—Why?” at the audio teaching ministry of Christianity Without the Religion, the week of September 17, 2017.

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How Does 1 + 1 + 1 = 1?

The name and essence of God is irrational and illogical—it does not make sense to our human minds.

When we count one plus one plus one we arrive at three. So Father, Son and Holy Spirit are three distinct divine Persons with names—so far so good. But the Bible insists that God is one—that these three divine Persons are distinct, yet they are co-equal, co-essential, co-substantial and co-eternal—and that they are harmoniously one, perfectly united in a way that our human minds cannot fathom.

God is a circle that cannot be broken. Father, Son and Holy Spirit exist in perfect harmony and unity and love. Father, Son and Holy Spirit are three distinct divine Persons and *they have three names, yet they also have one name*—they are all God. Father, Son and Holy Spirit are the Triune God, existing in perfect harmony and love, in perfect relationship to one another, existing in an eternal circle where ALL THREE ARE ONE.

The love of God and the essence of God are perfectly harmonious—as circles they do not overlap but they are perfectly concentric. After all, **the love of God has little significance unless there is an object of that love.** Divine love is directed away from the giver, toward another divine or human person. If the Triune God did not exist before the creation, does that mean that God was not love until the creation of humanity?

God said, “Let **us** make mankind in **our** image, in **our** likeness... (Genesis 1:26). Jews and others who do not accept the Son and Holy Spirit as God argue that the plurality of “us” and “our” is not a reference to the Godhead as plural, for God might have been speaking of the angels or he might have been using the first person “royal” plural—as a monarch might speak of himself or herself as one and the same as all their subjects. However, the next verse speaks of male and

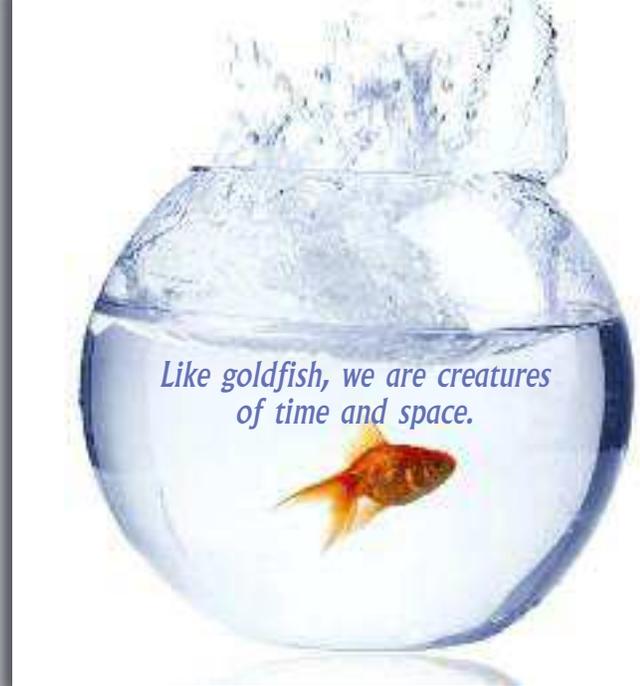
female humans being created in God’s image—so that it seems clear that the plurality of the divine Godhead is *for* and *by* and *through* love, and ultimately for the plurality of love in marriage.

The Godhead of Father, Son and Holy Spirit is a unity in plurality that has no perfect comparison in our physical world. God is an eternal, transcendent community of his own, dwelling together in perfect love and unity within an unbroken circle.

The plurality of Father, Son and Holy Spirit—three distinct divine Persons—the sum total of one plus one plus one equals three—makes sense to us. The unity of the Godhead who is Father, Son and Holy Spirit—one God who is co-essential, co-eternal and co-substantial, even while being three distinct divine Persons, also one God—that doesn’t make any logical sense at all, does it?

Therefore, we can either whittle down and devalue the very nature and essence of God to a definition that fits our minds (wouldn’t that be something like making God in our own image?) or we can admit that the very nature and essence of God is outside of our abilities to fully comprehend. We cannot fully understand or grasp God in a way that is fully satisfactory to our limited minds because we cannot fathom all of his dimensions.

God exists in a way and place where our mortality and our limited thinking and logic cannot go. And that’s a good thing—*any time God can be “found” and discovered by human effort and cognition alone, then what has been found and discovered is not fully God.* God by his very nature must be revealed, and that full revelation was behind the incarnation of Jesus—God in the flesh—the God-man—who came to reveal the Father. “No one knows the Son except the Father, and no one knows the Father except the



Son and those to whom the Son chooses to reveal him” (Matthew 11:27).

Goldfish in a Bowl

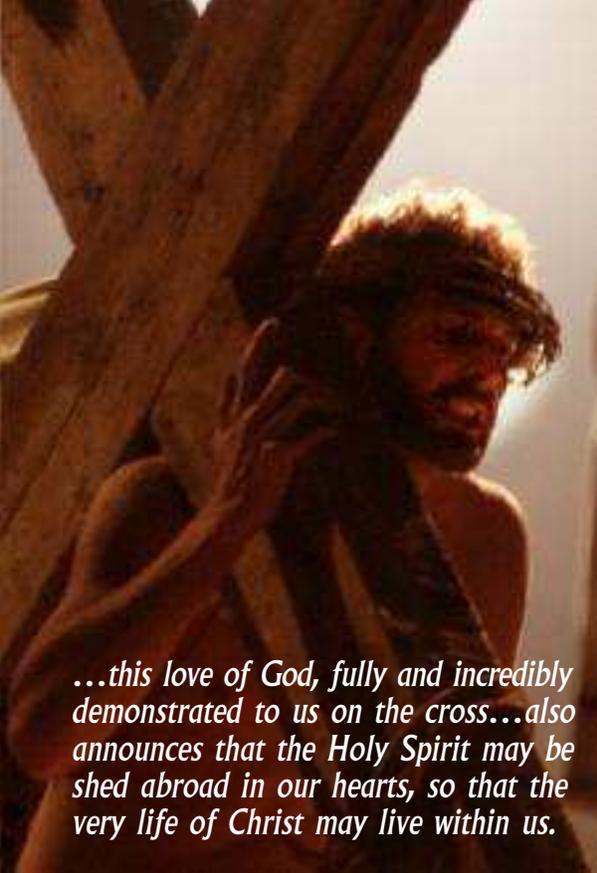
Think of a goldfish, living inside the limitations of a goldfish bowl. The goldfish can of course only swim to the edge of the bowl, and no farther. But how far can a goldfish see? What does a goldfish know?

Some experts believe that goldfish may be able to recognize different humans who are close to the goldfish bowl, but, assuming the bowl within which the goldfish exists is transparent and clear, like glass, still I have never read or heard that goldfish can see all the way across the room.

Let’s assume that the goldfish we’re talking about lives in a glass bowl, and while he of course can only swim to the edge of the bowl, let’s assume he can see ten feet beyond where his bowl has been placed.

Assuming a goldfish can see across the room, most of us believe that goldfish can’t see around the corner into the next room, nor can the goldfish see or even imagine the world that lies beyond the front door of the apartment or house where he exists.

The goldfish can’t see or imagine what lies down the sidewalk or driveway, on the other side of the street or road, or all of the places to which that street or road will lead.



...this love of God, fully and incredibly demonstrated to us on the cross...also announces that the Holy Spirit may be shed abroad in our hearts, so that the very life of Christ may live within us.

doesn't exist. Because Father, Son and Holy Spirit are both three and one seems illogical to us, but that does not invalidate the Triune nature of God, which is revealed to us in the Bible.

How Can God Love Us No Matter What—and Why Should He?

God's love seems irrational, absurd and silly to us.

Our mortal limitations and dimensions are frail and fragile. We make promises and commitments that we intend to honor and keep. But as hard as we try, sometimes we fail to keep and honor those promises and commitments—because we are flawed, broken and imperfect, we will inevitably fail in many ways.

God, on the other hand, not only makes promises and commitments that he intends to honor and keep, he also has all the power in heaven and on earth to honor and keep them. God will never fail us, because he does not live in a broken and flawed environment.

Once again: **God is a circle that cannot be broken**, and because love is what God is, because love is his very nature, **God's love is also a circle that cannot be broken**.

We live in a limited world, a world that can be broken—but *God's circle of eternity can never be broken*. Our lives are fragile—they can end at any time, by accident or disease or an act of violence. We love, but we know that we are incapable of perfectly loving another—and we know by sad experiences that another person is incapable of perfectly loving us. We know that. Limited love makes sense to us.

But God's love as a circle that cannot be broken seems too-good-to-be-true—it seems silly and even preposterous. After all, no one we know loves like that. God's love is perfect—he loves us no matter what we do, he loves us without condition. He loves us as much right now as he ever has or ever

will. We can't do anything to cause, encourage or make God love us more. God will always forgive us—always. That makes no sense because it seems to us that it makes God into someone who willingly allows himself to be taken advantage of. **God's love is a circle that cannot be broken**. No matter how bad and how messed up and screwed up your life is or has been, you are incapable of breaking the circle of God's love.

In yet another dimension we cannot fully grasp how God, in the Person of the Son whom we know as Jesus, came into our world, and while not ceasing to be God, added humanity to his divinity.

The circle remained unbroken, even while Jesus became incarnate. Jesus actually became one of us—for the sole purpose of revealing the love and grace of God to us, the love and grace that flows within and from the unbroken circle that defines the Triune God.

And this love of God, fully and incredibly demonstrated to us on the cross, as Jesus poured out the love of God, also announces that the Holy Spirit may be shed abroad in our hearts, so that the very life of Christ may live within us.

By the unbroken love of God, which eternally exists within the unbroken Triune Godhead of Father, Son and Holy Spirit, we are invited to embrace the grace of God and come into a reconciled fellowship with God, in which we become his adopted sons and daughters, heirs of his kingdom.

“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Corinthians 13:5).

Our Loving Heavenly Father, we fall on our knees, astonished and amazed to know that you are a circle that cannot be broken and that your love is part of that same unbroken, eternal circle. We are truly grateful for all that we know about you and all that we do not—you are God and we are not. In the name of the Father, and of the Son and of the Holy Spirit. □

Goldfish have boundaries like we do. Goldfish are confined and restricted, like you and me. Of course we humans inhabit a far bigger world than a goldfish—we can walk out of the room where the goldfish lives in his goldfish bowl and we can walk out the front door. We can get in our car and go shopping or go on a longer trip. We can get on an airplane and travel thousands of miles away.

But, like goldfish, we still are creatures of time and space. And try as we might, we cannot gaze too far into the eternity of God without our fuses blowing. But just because the dimensions God eternally inhabits don't make sense to us—simply because we cannot fathom God's eternity, his harmony, his unity, his love and his grace—*our inability to comprehend does not mean that we are authorized to redefine or rename God, does it?*

Take your Smart Phone over to the goldfish bowl and ask him if he understands it (for that matter, show it to me and ask me if I understand it!). The fact that the goldfish doesn't and won't understand your Smart Phone doesn't mean the Smart Phone

Does the Trinity Really Matter?

Greg Albrecht

You believe in the Trinity but I don't," said my friend. "But I still believe in God. Are you saying that I don't really believe in God unless and until I accept your definition of God?"

Is God only known by those who accept a particular definition of him? Does God love Trinitarians more than non-Trinitarians? Here are some thoughts I shared with my friend:

- I believe that the Trinity is the best human attempt, based on the biblical revelation, to comprehend the nature of God.

- I also believe that it's possible to academically embrace the belief system that surrounds a Trinitarian God, knowing facts about God without fully knowing him as a loving, personal God. Memorizing and reciting a creed does not equate to authentic relationship.

- I also believe that God's limitless love does not stop at the boundaries of Trinitarian faith. *I do not believe that all those who fail to believe in the Trinity are outside of his grace, and are, by definition, unable to know him and are thus unloved by him.*

Why then do I believe that God is a Trinity as defined by traditional Trinitarian beliefs? In my experience it seems that **those**

whose understanding of God falls short of the biblical revelation of God are more vulnerable to cultic, abusive and toxic faith.

While endorsing the humanly derived definition of God as Triune certainly does not guarantee healthy, grace-based Christianity, the historical record confirms that the Trinity is foundational in those who fully experience God as revealed in the life and teachings of Jesus. *I believe that the Triune God is the very fountainhead of Christ-centered faith.*

The historical record confirms that those who, for whatever reason, do not embrace the profound love and unity of the Triune Godhead, and its implications for humanity, will be far more likely to be deceived and thus accept some lesser god. Believing in the nature of a lesser god leaves humans far more exposed to twisted faith and religious abuse.

Proud Trinitarians?

On one hand, it is true that a rejection of the Triune God of the Bible is one of the common denominators of Christ-less religion. *On the other hand*, if we understand the gracious invitation of the gospel, passing a doctrinal litmus test is not the sign of Christianity.

The doctrine of the Trinity is not the gospel—but the gospel assumes a Triune God. Jesus reminded the religious authorities of his day, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life" (John 38-40). I believe that Jesus makes virtually the same observation about doctrines and creeds, in essence saying (my paraphrase), "Diligent study and affirmation of all the orthodox and accepted creeds and traditions does not amount to eternal life."

Signing on the bottom line of a humanly formulated doctrinal statement, however accurate and beneficial that doctrinal statement might be, is not the sign of being a Christian. The sign of being an authentic Christ-follower is, of course, the love of God produced by him in their lives (John 13:35).

Since the sign of authentic Christianity is love, Christ-followers must reject any and all calls to condemn or relegate all non-Trinitarians to some lesser status than Trinitarians. While correct belief and teaching is absolutely important, it is also vital for us to understand that human pride has no boundaries. We must realize the grave temptation of

exalting ourselves because of what we believe to be superior doctrinal creeds and doctrines. Many proudly proclaim their membership in or identify with a long history or tradition that generally goes back to the historic creeds of Christianity. But our identity as Christ-followers is *love*, not a doctrinal statement.

What is a creed? *A creed is a biblically based, historically and traditionally affirmed statement of Christian faith.* A basic Christian creed (like the Trinity) has been historically accepted and historically tested—“Jesus Christ is the same yesterday today and forever” (Hebrews 13:8). While the history of the universal body of Christ is filled with flaws and foibles (what else would we expect from imperfect humans?) Christ-followers accept, as an article of faith, that God the Holy Spirit, our Comforter and Advocate is the “Spirit of truth” (John 15:26) and that the Spirit of truth has historically guided the body of Christ in its core, central teachings, as Jesus promised (John 16:13).

By the same token, Jesus is the risen Lord, alive and dynamic, the head of the universal body of his followers and believers. *Christ-followers do not view humanly produced creeds and beliefs as eternally closed, but always subject to fresh and inspiring insights directed by God the Holy Spirit.*

Deeds or Creeds?

Some view the study of doctrine and theology as boring and unnecessary and attempt to rally others to their position through the cry, “deeds not creeds.” Those who favor “deeds not creeds” often say that they prefer to follow what Jesus said and did—without realizing that their statement is itself a creed. But that creed is, of course, not enough—it must be and is followed by interpretations as to what he said and did, and how we should then live our lives.



The sign of being an authentic Christ-follower is the love of God produced by him in their lives (John 13:35)... Since the sign of authentic Christianity is love, Christ-followers must reject any and all calls to condemn or relegate all non-Trinitarians to some lesser status than Trinitarians.

Doing deeds based on the foundation of what Jesus said and did is a *de facto* creed.

Most human beings, including those outside of Christendom at large, follow and give allegiance to some sort of creed (stated or unstated). Our actions flow out of a central belief or philosophy we embrace and by which we live our lives. So it is somewhat silly to suggest that Christ-followers depart from a creed and simply pay attention to their deeds.

Further, *there is a huge danger in proclaiming the centrality of deeds.* The idea that what we do is more important than what we believe invites legalism, which is a way of life that purports that God favors those who please and appease him more than he would have otherwise.

There is no doubt deeds matter, but *the deeds that matter most, and are eternally significant, are those of Jesus Christ which are given to us and which he lives in and through us by God's grace.* Deeds that we produce through human effort and performance are meaningless. We must therefore conclude that neither getting our doctrinal ducks and creeds lined up, nor working hard to ensure that our personal deeds and works please God are the basis of true Christianity.

Pitting one belief against a differing or seemingly

contradictory belief or practice is called a dichotomy. Whether the cry is “deeds, not creeds” or “creeds, not deeds”—we are dealing with a *false* dichotomy. Two things: 1) deeds and creeds are not mutually exclusive, but they feed off each other, and 2) neither deeds nor creeds are the basis or foundation of true Christianity.

Jesus is the center and core of our faith. So does the Trinity really matter? As Christ-followers:

- We do not worship our deeds, as if they gain us merits with God. We worship Jesus alone.
- We are not ashamed of our guilt, as if our shortcomings and sins are demerits that God will eternally hold against us. “...There is no condemnation for those who are in Christ Jesus...” (Romans 8:1).
- We do not worship the creeds that define our faith, as if our acceptance of something humanly devised, however good it may be, will ensure God's love of us. We worship God, whom creeds fall short of perfectly defining. Creeds do not confine or limit the one, true God.
- We do not dismiss those who do not accept the creeds we embrace, gifts we feel God has given us, by his grace—as if they are less worthy in God's sight.

Faith alone, grace alone and Christ alone. □



In the Dark Times

There are times when everything looks bleak and it's sort of like looking through dark glasses. It passes, but while I'm there, the "dark clouds" in my sky seem to be a very present reality. Sometimes there is a reason and sometimes not. It's just dark and I don't know what to do about it. Frankly, prayer, reading the Bible and doing religious stuff don't help much. It's just dark.

I'm in good company. The prophet Isaiah said that the coming Messiah would be "a man of sorrows and acquainted with grief" (Isaiah 53:3). I've been thinking about Jesus' tears over Jerusalem (Luke 19) and at Lazarus' death (John 11), and his anger and grief in Mark 3.

There is great human pathos in the question Jesus asked his disciples when so many were leaving: "Are you leaving, too?" And the cross is, of course, the greatest example of dark places.

This morning I was reading Luke 22:39-46 and the parallel passage in Mark 14:32-41 referring to Jesus' agony in the Garden of Gethsemane. You'll remember that Jesus went off by himself to pray.

He told his disciples, "My soul is very sorrowful, even to death. Remain here and watch." The disciples didn't watch. They just went to sleep.

Luke wrote, "And being in agony he prayed more earnestly; and his sweat became like great drops of blood to the ground" (Luke 22:44). As I read that, a question came to mind. When Jesus was in agony and his sweat became like drops of blood, how did the disciples know it? They were asleep. Where did Luke and Mark get that part of the story? Who told them?

Jesus told them. I suspect there were a number of reasons he told them. One of those reasons was to remind them that being human isn't fun sometimes. Jesus was saying that dark times are a "normal" experience for believers...not a sign of unbelief, sin or apostasy. As I read that, I felt better about my own periods of darkness.

There are a lot of things unique about the Christian faith, but maybe at the top of that list is Christ's identification with everything human. "For we do not have a high priest who

is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are..." (Hebrews 4:15).

Several summers ago we went with our grandchildren and their parents to Boston. Anna and I served in New England for years and we wanted to share something of the American heritage with them.

We walked the Freedom Trail. We visited Old Church and the homes of the famous (and dead) who have made America what it is.

We went to the birthplaces of two American presidents—John Adams and John Quincy Adams—just a block from the church we served. We visited Plymouth, Gloucester and Salem.

Everyone had a wonderful time...except for me. I don't do tourist stuff well. There are just so many dead people's houses I can take. When we were at the Granary Burying Ground it was a humid 97 degrees and we had already walked a thousand miles.

Anna told our granddaughters she would give five dollars to the first one to find five graves—those of Samuel Adams, Paul Revere, Mother Goose (yes she's buried there too) and two others. They promptly scattered into the burial ground and found all five.

Do you know what I did? That entire time I sat on the ground and sulked. I didn't say anything, but I found myself envious of the dead folks in the cemetery. When we left, I was not a "happy, joyous Christian" and, having a pity party, I walked behind everyone else.

Do you know what happened? Courtney, my youngest granddaughter fell back and slipped her hand into mine. "Hi, Pops!" she said grinning. "If it's alright with you, I'm going to walk with you awhile."

That's when everything changed! I wasn't so fed up anymore with dead, white males and historic monuments. In fact, a little later, when we all got ice cream, I sat there and thought, *It doesn't get any better than this.*

Sometimes when I go through dark times and complain to Jesus, I think I hear him say, "It does get dark, doesn't it? If it's alright with you, I'm going to walk with you awhile." □



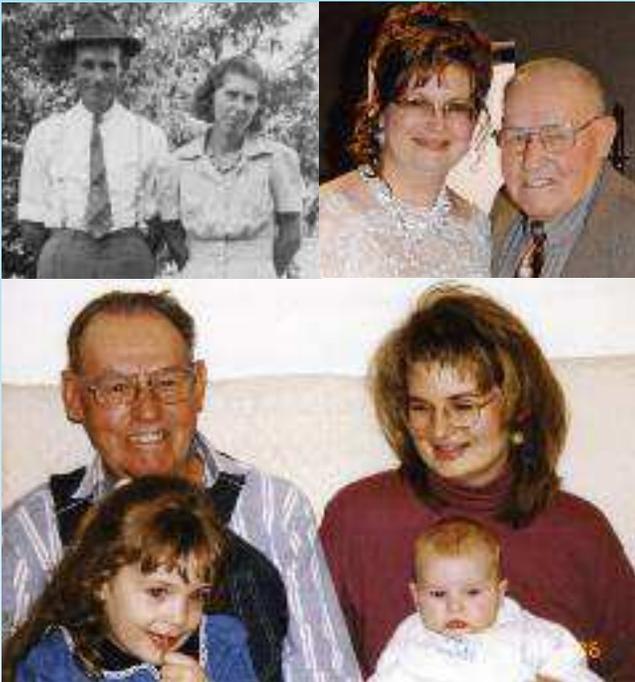
Quotes & Connections



“Ultimately, every human circle is doomed to dissolution if it is not caught up in the life of the only genuinely self-sufficient circle of sufficiency, that of the Father, Son and Holy Spirit. For that circle is the only one that is truly and totally self-sufficient. And all the broken circles must ultimately find their healing there.”—Dallas Willard

“Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of divine existence.” —John Wesley

“In God’s dimension, so to speak, you find a Being who is three Persons while remaining one Being, just as a cube is six squares while remaining one cube.”—C.S. Lewis



Happy 100th Birthday!

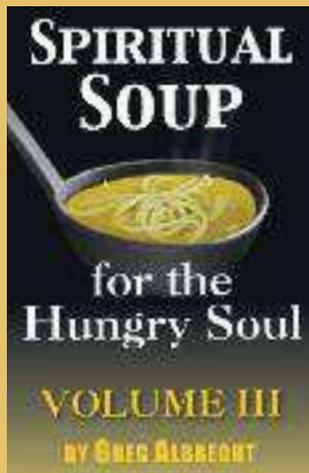
CWR/PTM Partner Clarence Zimmerman of Nebraska turned 100 in August, and we sent our congratulations.

The top left photo was taken in 1942 on his 25th birthday, with his wife Helena. The top right photo is with his granddaughter Kris on her wedding day. The bottom photo is with his daughter Maxine and granddaughter Kris (shown above) at age 3 and her baby brother Derek.

If you have a milestone birthday coming up please let us know!

SOUP’S ON!

As we go to press with this issue of *Plain Truth*, Volume 3 of *Spiritual Soup for the Hungry Soul* is scheduled to be printed soon. Look for it this fall!



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