

PLAIN TRUTH®

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inside

CHRISTIANITY WITHOUT THE RELIGION®

What He Did for You and Me

Greg Albrecht

When you were stuck in your old sin-dead life, you were incapable of responding to God. God brought you alive—right along with Christ! Think of it! All sins forgiven, **the slate wiped clean**, that old arrest warrant canceled and nailed to Christ's Cross. He stripped all the spiritual tyrants in the universe of their sham authority at the Cross and marched them naked through the streets (Colossians 2:13-15, The Message Bible, my emphasis).

The traditional shorthand explanation about what Jesus did for you and me is that he saved us. But sadly, "being saved" has become a hackneyed cliché, one of many in-house expressions and slogans, rejected and even lampooned by many.

Jesus did save us from *our old sin-dead life*—but sin itself has also become a cliché, a narrowly defined term and one that distances many people from the gospel, rather than attracting them.

Some believe if we don't "get saved," God will torture and burn our sorry-you-know-whats in hell forever and ever.

Jesus has not saved us from the wrath of Father God who, were it not for Jesus, would have tortured, toasted and roasted us forever in hell. That's the message of self-serving religion, but it has nothing to do with Jesus.

1) Through the work of Jesus, *God brought you alive*—the New International Version (NIV) says he made us *alive with Christ*. The metaphor is about death and life, but in its spiritual reality, it is more than a metaphor—one is either dead to the things of God or alive.

Life with Christ Jesus gives us hope now and beyond this life. Being alive in Christ means that we too have willingly and voluntarily committed our lives to Jesus, so that the life we once followed, filled with lust, vanity, envy and greed... a life devoted to self, to "me, myself and I" has been

crucified with him AND... not only is our former life kaput and dead—because of his resurrection we too are resurrected. He, our risen Lord, now lives his life in us.

2) He canceled the *old arrest warrant*—again, the NIV says he *forgave our sins and canceled our legal indebtedness and nailed it to the cross*.

He saved us from religiously driven shame and guilt and from much of institutionalized religion that keeps its stranglehold on the necks of its captives, threatening them with eternal torture in a hell it has invented and fabricated so that it—Christless religion—can remain in business.

3) Thus, Jesus *stripped all the spiritual tyrants in the universe of their sham authority and marched them naked through the streets*. The Cross is the time when Jesus disarmed the powers and authorities of Christless religion and made a public spectacle of them.

Jesus was crucified because he refused to play the game by the rules big business religion had established. But in one of the grand paradoxes of the gospel, one of the divine ironies and eternal spiritual mysteries, killing Jesus did not get rid of him. In fact, the voluntary death of Jesus on his Cross won a victory that could never have been achieved and accomplished any other way... or by any other person.

It was God on that Cross—God in the flesh—and he deliberately did

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Our Hope in Christ

...while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ... (Titus 2:13, NIV)

Through him we have obtained access through faith into this grace in which we stand, and we rejoice in hope of the glory of God (Romans, 5:2, NIV)

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ (1 Peter 1:3, NIV)

If we peruse various versions of the dictionary, *hope* is commonly defined as a feeling of expectation; a desire for a certain thing to happen. Often, however, *hope* is further defined as more than just a feeling or a desire. There is an element of trust to *hope*. A belief, a trust, and a feeling or desire that something will indeed happen.

In my former work life as an investment professional, I'd often listen to experts in the field at various investment conferences who were brought in to address the topic of retirement planning. How those experts loved to pitch complex investment strategies, as well as creative and convenient ways to get those sitting in the audience to put their retirement monies to work with them.

I remember a favorite catchphrase, used over-and-over again: **Hope is not a strategy.** What they meant by repeating that catchphrase was, *hope is not a strategy—you have to plan—and since you have*

to plan, you might as well do that planning with us.

It is true that in our physical world, in the times and the economies in which we live, planning is the right tool to be ready for all stages of life. Planning, to the best of our abilities, is a good thing. But, in God's economy, in our spiritual lives, the catch-phrase that the investment experts loved

Hope is not a strategy...but in our spiritual lives, the catch-phrase that the investment experts loved to use... is not true. In our spiritual lives, our hope in Christ is the only strategy.

to use, with some sarcasm I might add, is not true. In our spiritual lives, **our hope in Christ is the only strategy.**

Our hope in Christ is the feeling, the desire, the trust, and sure belief that he is our Lord and Savior. **He alone is our hope.** Christ Jesus has taken care of any-and-all spiritual planning we might ever need to do. It is finished, and he has finished it.

Why is it so important to keep our eyes on Christ as our hope?

Our hope in Christ comes from Christ, and helps us while we wait for his appearing. His hope within us gives us vision, comfort, and patience in our walk with him. Our physical lives are often full of challenges, disappointments, and difficulties. Yet, we keep our eyes on Jesus, and our spiritual lives are renewed day by day.

Our hope in Christ helps us to stand firm in his grace. We believe

and trust in him, and in his indwelling work within us. We do not believe in human strategies. Nor, do we fall prey to legalism, moralism, or a belief that our good works earn us anything.

Our hope in Christ helps us to rejoice. We rejoice in his transforming life within us. We rejoice in the belief and trust that we have been raised and resurrected with him. We are seated with him.

This hope is not deferred, and as such, our hearts are healthy and whole (Proverbs 13:12). We live by this gift, this hope, in joy and share that joy with the world.

Our hope in Christ gives us certain access through faith to the Father, with the Son, by and through the Holy Spirit. We share a rich spiritual life together in communication, communion and community with God. We share this life together, this new birth into a living hope, with one another.

We share this life, and the good news of it, with the world. Praise be to the God and Father of our Lord and Savior Jesus Christ!

This column has been the first column in a four-part series on the topic of the **Hope, Comfort, Encouragement and Healing to Be Found in Christ Jesus.**

Along with our mission, belief in and teachings of *All Jesus, All the Time* and *Faith Alone, Grace Alone and Christ Alone*, the four parts of *Hope, Comfort, Encouragement, and Healing in Christ* will be emphasized and expanded upon in our media resources. Next time, we will focus on the **Comfort of Christ.**

—Ed Dunn

Continued from page 1

what he did as the greatest demonstration of love ever. Jesus intentionally accepted all the hatred and violence and antagonism and vengeance of humanity and put it all on his shoulders—he consumed it all—he burned up, absorbed and eradicated all evil in himself. So all who accept, believe and receive his love and his Cross need no longer live under the control or regulation of evil—evil has no power over those who follow Jesus.

The salvation of Jesus Christ, achieved and accomplished by him for us because it is something we could never have done for ourselves, is both a past event, that happened once and for all *and* a present reality in the lives of those who trust, believe and follow Jesus now.

A Summary

In more popular terminology, summarizing Colossians 2:13-15 we can conclude:

1) Jesus *saved and saves* us from ourselves... because we are often our own worst enemies. As that comic strip character Pogo once said, “We have met the enemy and he is us.”

2) Jesus *saved and saves* us from our society that takes advantage of us, through its taxation, fraudulent and corrupt governments, warfare and violence.

3) Jesus *saved and saves* us from other people who use and abuse us—blackmailing and intimidating and threatening us... from those who enslave us in both body and soul, who bankrupt us financially and lead us into the depths of evil and immorality of all kinds.

4) Jesus *saved and saves* us from the demands of religious authorities and the institutions they represent. He releases us from the religious prisons and salt mines where people do time, deceived into thinking that God is pleased and appeased by the pain and hardship they experience.

Jesus did not recognize religious rules about achieving, performing and measuring up. **The kingdom**



The full significance and meaning of Jesus, to and for each of us, is an individually realized belief based on the experience of our relationship with God...

Jesus brought to this world was not a kingdom gained by performance but a kingdom given by grace.

Jesus insisted that unconditional love, grace and forgiveness was lavished on all who would receive it, and it could never be earned. Jesus gave you and me what we can never be worthy of and that gift he gave is centered in and on his life, death and resurrection.

What He Did, Still Does and Always Will Do for You and Me

What He Did, Still Does and Always Will Do for You and Me is not a question fully answered by researching arcane truth and facts—or studying the precise history and chronology of events of Jesus’ birth, life, death and resurrection.

- The full significance and meaning of Jesus, to and for each of us, is an individually realized belief based on the experience of our relationship with God. The full significance and meaning of Jesus for you and me, now and forever, is a dynamic given by the grace of God, so that our life as a Christ-follower is a spiritual journey of grace through faith.

- By the grace of God we identify with Jesus in his vulnerability, humility and transparency. We, by the grace of God, are given the risen life of our Lord, lived within us, so that, as Paul says, *the life we now lead we live by faith in the Son of God who loves us and gave himself for us* (Galatians 2:20).

- Jesus lives his risen life in us, in our trenches, on our battlefields, in

our hospital rooms, in our times of grief and loss. Living in Christ, and he in us, means that his compassion is alive in us, received by us and passed on to others in his name. Jesus is with us always, in suffering, sorrow and pain, as well as glorious deliverance. He always lavishes forgiveness, mercy, grace, and love on us.

- We are made alive in Christ, given new life in our risen Lord so that we might serve others in his name. Jesus came to serve, not to be served. Jesus came to serve, even though he knew that his service would not be accepted or received by those to whom he initially came ... even though he knew his service would be rejected, ultimately in his torture and death on his cross

What He Did for You and Me did not end. Jesus’ life was not over when they crucified him and put his dead body in a tomb.

What He Did for You and Me didn’t end when he won the victory over sin and death in his glorious and victorious resurrection, and then ascended to heaven.

What He Did for You and Me has not ended... the gospel continues in people like you and me, in whom the risen Lord Jesus lives.

What He Did for You and Me means that we pick up our own cross and follow Jesus and serve others, in his name, as he produces his fruit in our lives.

To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!

—Revelation 5:13 □

The Christ-Centered Mission of CWR/PTM

Greg Albrecht

How CWR/PTM fulfills our mission as a media ministry, and the resources and services we offer, often leads to questions and comments about how we in some ways function as/like a church, and to comparisons of our ministry with a more traditional brick-and-mortar church.

We conclude, as many do, that we are a media ministry, **and a bit more**. Being more than just an electronic media ministry means we are a para-church ministry working alongside, outside and across denominations and congregations that worship in a brick-and-mortar building.

Perhaps it would help to understand how CWR/PTM is both a Christ-centered media/para-church ministry by starting with a definition and clarification of what is meant by the word “church.”

Upon hearing the word *church* many people first think of a building. But the New Testament defines “church” (Greek *ecclesia*) as an “assembly” which can describe a small or large number of individuals in a group, a crowd or a meeting, with or without, inside or outside of a building.

Jesus said “*where two or three come together in my name, there I am with them*” (Matthew 18:20). No numerical size is implied by the word *ecclesia* other than the sense that it is a collective word, not restricted to denominational dogma, membership, structure or control.

Neither is *ecclesia* reserved only for assemblies that focus on spiritual matters. In Acts 18, an *ecclesia* describes a crowd engaged in rioting in the city of Ephesus. Indeed, when people today talk about a church building or “going to church” a riot is normally not what they have in mind.

The New Testament often speaks of the collective, spiritual church as the body of Christ—the universal body of Christ—of which he is the head. It does not speak of a particular place or a particular denomination or legally incorporated organization or building as “a” or exclusively “the” church—but rather a gathering or assembly of people who follow Christ.

The ancient Greek language used the word *agora* to characterize a physical meeting place where an *ecclesia* (meeting or assembly) could gather.

The New Testament does speak of the church as “*the temple of the living God*” (1 Corinthians 6:19) but this reference is not of a literal building but of Jesus, our risen Lord, living in the body, soul and spirit of the individual Christ-follower. This word picture often used by Paul illustrates how Christ-followers grow in grace and knowledge so that as we, by God’s grace, mature in Christ, God is actually building us as his very own spiritual building (Ephesians 2:10, 20-22).

The church is not primarily a physical building to which we travel or attend—**the church is who we are, in Christ**. We are first and foremost, by the grace of God, members of the universal body of Christ. If we decide to be a member of an earthly organization that is legally incorporated as a church, such membership is neither one and the same nor conditional upon being a member of the body of Christ. Jesus does not call us “members” of his church but he calls us his *friends* (John 15:15).

Just after the death and resurrection of Jesus one of the major issues confronting first century Christians in Jerusalem was their apparent lack of historic foundation or of perceived religious value as they lacked a building to call their own. When Stephen was on trial for speaking against the established religion, its temple in Jerusalem became a focal point in his response to the religious authorities at that time. After speaking of the old covenant tabernacle, and the temple (the “house” for God Solomon built) Stephen said, “*However, the Most High does not live in houses made by human hands*” (Acts 7:48).

How CWR/PTM Is a Church

As Christ-followers, part of his universal body of spiritual sisters and brothers, we are free in Christ to choose how we can “be” the church we already are, by the grace of God. How do we find and share spiritual nourishment, remaining in the vine (John 15) where

we receive spiritual life in Christ, by Christ, and through Christ? As we choose to “be” the church we follow the lead of Jesus as he lives his risen life within us.

If one chooses to eat at a restaurant, or if one decides to prepare food at home, or have that food delivered—does the place it is prepared, where it is eaten and how it is delivered make a difference as to the quality and reality of the food? If one makes a hamburger at home or if one goes to the Golden Arches, it’s still a hamburger (in this comparison, one grilled at home might be healthier!). No particular entity has a divine mandate or a divine franchise that enables it and it alone to serve Christ-centered nourishment here on earth.

As Christ-followers, we are, collectively, “the” church. We may affiliate with “a” church if we choose to do so, but the gospel of Christ puts us under no obligation to do so. We are individually free in Christ to determine how we befriend, connect with, fellowship and receive spiritual nutrition. The gospel of Jesus Christ does not enjoin Christ-followers to become dues-paying members of any earthly organization, religious or otherwise.

Sitting in a church building and attending its services no more transforms a person into a Christian than sitting in a barn will turn them into a cow.

CWR/PTM, by the grace of God, is seated collectively and individually, by God’s invitation, at the table of the Lord. We are a part of God’s kingdom on earth. Thus we reflect the light of Jesus in our individual lives and we collectively reflect his light by worldwide public proclamation as we together pool our resources. We boldly publish and broadcast the much-needed message of God’s amazing grace into the dark places of this world.

“Disputable” Matters

As Christ-followers, we are free in Christ (Galatians 5:1). We are free for many decisions we may make and in many of these choices we

may differ from other Christ-followers without becoming greater or lesser spiritually as the result of our choices. We may and do differ without dividing or condemning. We stand or fall before our Master, striving not to pass judgment on others on “disputable matters.”

There are also non-disputable matters of faith and belief. There are dysfunctional, toxic teachings and practices that call into question the authenticity of someone who individually identifies as a Christian or an entity that identifies itself as a collective group of Christians.

Disputable matters are optional choices (as defined biblically) a Christ-follower may make, including but not limited to:

- the race or culture of a Christ-follower
- the language they may speak
- whether or not they choose to involve themselves in a legal entity called a church
- the choice one may make of whom (or whether) to marry
- what career someone may pursue, where one might live
- what one might eat, or whether one might favor one political party or another
- how much water might be used for a baptism or how often one can or must partake of Communion, the Lord’s Supper/Eucharist—the list of *disputable matters* is endless.

Based on the gospel of Jesus Christ, and the freedom he gives us by God’s grace, it is the opinion of CWR/PTM that any collective group of individuals organized in a spiritual/religious manner, who audaciously claim that they are the one and only true church may not even be Christians at all. Their judgmental, overbearing, heavy handed authoritarian edicts may well prove they are not Christ-centered.

How CWR/PTM Follows Christ

The teachings of CWR/PTM are grounded in Christ, we are aligned with the historic and traditional teachings of the physical body of Christ on earth, and we are definitely

a part of the universal body of Christ. However, because we do not observe worship services on a piece of real estate in a brick-and-mortar building, we do not claim to be “a” church but prefer to define ourselves as a media and para-church ministry.

We proclaim a Christ-centered message shared via hard copy, with digital content online and via audio and video messages. We communicate with those who seek our help and insights via letters, emails and phone. By the grace of God, we provide Christ-centered nourishment on a regular and consistent basis.

By the grace of God we serve Christ-centered nourishment where we can and for whomever chooses to allow us to do so. If someone chooses to be involved at any level in the worldwide ministry of CWR/PTM as well as being a member of a denomination, we are happy to serve them. If someone chooses to exclusively be involved with CWR/PTM for their spiritual nourishment, we are also happy to be of service, in Jesus’ name. □

Greg Albrecht is the President of CWR/PTM.

Come
for hope, comfort,
healing & encouragement

Stay
for connection, care
& community


PTM/CWR All Jesus, All the time



True Abundance

Barbara Dahlgren

Christ came so we might have life and have it more abundantly (John 10:10). Some preachers want us to believe this refers to wealth and prosperity. They encourage people to go boldly before God and claim this promised abundance. These “health and wealth” or “name it and claim it” preachers measure faith by how much God blesses us materially. That is not what this scripture means. God is not some big “sugar daddy” in the sky anxious to fulfill our every request.

The primary focus of the Christian life should not be on getting things. It would be difficult to find scriptures that focus on Christians getting instead of giving. The Bible leans more towards contentment than wanting more, more, more (1 Timothy 6:8-9, Philippians 4:1-3, Hebrews 13:5).

In fact, Jesus said that a man’s life does not consist of the abundance of the things he might possess (Luke 12:15). If we seek first the kingdom of God, we won’t have to be overly concerned about such matters (Matthew 6:31-33). If we humble ourselves before him, he will exalt us when the time is right (1 Peter 5:6-7).

I’m not saying an abundant life precludes riches or worldly success, but it does not depend on it either. Paul knew this better than anyone. He knew how to be abased or exalted, have a full tummy or an empty one, to abound or suffer—and through it all be content and give thanks (Philippians 4:11-13; Ephesians 5:20). In other words, we can experience the abundant life even if we are going through major trials or poor as church mice.

The first part of John 10:10 tells us thieves come to steal, kill, and destroy. The world’s focus on physical possessions can actually rob us of the abundant life Jesus refers to in this passage. People try to fill up the emptiness in their lives with fame, fortune, and success. It never works. They always feel a void.

Actor and comedian Jim Carrey once said, “I think everybody should get rich and famous and do everything they ever dreamed of so they can see that it’s not the answer.”

What is the answer? Jesus! Only Jesus can fill that void.

If we read the whole passage of John 10, we see it’s about Jesus being our Good Shepherd, about we his sheep hearing his voice, and about his door always being open for us. The context is about Christ-followers having access to Jesus and having a positive relationship with him.

The life referred to in John 10:10 is eternal life, everlasting life, or life now without fear of death. The phrase “more abundantly” is the Greek word “*perissos*” meaning “beyond, more, and above measure.” It refers back to the word “life.”

And that, my friends, is what the more abundant life is all about. Not only do we receive eternal life, but as an added bonus we can have the opportunity to participate in a relationship with Jesus Christ—the One who makes it all possible. Not only did Jesus come to give us eternal life, but even more than that, he lives his life within us right now.

His presence in us adds something immeasurable or abundant to our existence. He is what makes our life worth living in spite of how much money we have or don’t have in the bank.

Humanity views abundance in terms of physical possessions. God has a different perspective. His abundant life is filled with love, joy, peace, patience, kindness, goodness, faith, gentleness, compassion, humility, character, enthusiasm, dignity, optimism, confidence, honesty and a close relationship with him. No matter how much money we have, we cannot buy more patience, wisdom, hope, self-control, or salvation. ***In other words, the more abundant life is full of all the things money can’t buy.***

Money cannot buy us the more abundant life, but God is willing to give it to us if we let him. The more we open our hearts to God, the more abundant our lives will be. Abundance is not always about having more possessions— sometimes it’s about having enough. □

Barbara Dahlgren is an author, speaker and freelance writer whose articles and books are available worldwide. You can follow her at: www.barbdahlgren.com

The photo above is from Monte Wolverton’s blackberry patch, which he refers to in his column on the next page.



Attack of the Wild Blackberries

It could have been a cheap 1950s horror movie directed by Ed Wood. In forested parts of the Pacific Northwest, spring is the season when blackberry vines begin to grow—and grow and grow and grow. The thick, thorny canes of the non-native Himalayan blackberry (*Rubus procerus*) can grow over 25 feet in a season. It will engulf fields and forests and devour your house if not controlled. It is officially regarded as “invasive” and a “noxious weed.”

But I like it. It yields huge, plump, tangy berries and a lot of them. That’s presumably why the great American botanist Luther Burbank introduced it to the area in 1885 for cultivation. Were he still alive today, he might regret his action after seeing how the Himalayan blackberry crowds out native vegetation, takes over stream channels and interferes with wildlife. As I heard a botanist comment, invasive plants are invasive for a simple reason: They are way stronger than others. There are more benign native blackberries, (*Rubus ursinus*), as well as many other varieties suitable for cultivation. But I opt for the Himalayans and maintain two patches on my property. And I control them, cutting them back often and limiting them to parts of my yard.

Come August, I begin harvesting, gradually accumulating several quarts in my freezer and turning them over to my culinarily skilled daughter who transforms them into jam and pie. Berry picking is one of those absorbing activities where you can forget everything else for a while. It’s a discipline. You must discern which fruits are ripe and ready to harvest. Sometimes they’re just out of sight, so you must probe through the thick foliage and thorny stalks to discover them. In the process you will get bloody scratches (thorns can be over a half-inch long), spider bites and yellow jacket stings. You may fall face down in the thicket and sustain lacerations. But it’s a good pain.

Here’s the thing: To harvest these berries, I must focus on the fruit. If I focus on the thorns, stings and bites, I may just decide to buy berries at the store—and where’s the fun in that? Like so many issues in life, thorniness can keep us from reaping fruit. In what ways, you ask? Here are a few:

Human relationships. Thorny, complex, layered issues are nearly impossible to navigate, tempting you to avoid relationships or community. Much easier to stay home in your living room, savoring your personal freedom and watching *Seinfeld* reruns.

The arts. Sure, you would love to do something artistic or musical. But after years of study, expense and mind-numbing practice, expect polite applause with a good deal of dismissiveness.

Travel. Yeah, it can be mind-expanding. But with crowded airports, lost luggage, cancelled flights, language barriers, confusion, food poisoning, jet lag, expense—why bother?

Fitness. Want to feel and look great? Get set for decades of painful training, ascetic diets/regimens (and the end is the same for us all, fit or not).

Business and professions. Eons of education and training, thorny risks, long hours of exhausting work followed by failure.

Children. Years of 24-hour caregiving, sacrifice, angst and grief—ending in flippant ungratefulness.

This is silly, because every one of these categories offers unfathomable rewards/fruit despite the associated struggles. But I’ve saved the best for last.

Issues of faith and doctrine. So—you want to sort out existential matters? Thorny is a gross understatement. You may have to abandon cherished beliefs—or even repent! You might get shunned. Better just to close your mind. Cracking it open even a little means nothing but trouble!

Here’s the key: In all of the above—**Jesus is the fruit.** Although you cannot (and *should* not) avoid grappling with thorny, painful issues, the person of Jesus puts it all in perspective and context.

Jesus gives notice that whoever lives a life of faith in him will bear some kind of cross (Matthew 16:24), and also that in the world we will have trouble (John 16:33).

But he also says he has already conquered the world. It’s not like we have to go through these thorny things to find him. It’s that he’s always there *despite* these things, and, like my wild blackberries, he is the nourishment that sustains us. □

—Monte Wolverton



Quotes & Connections



“Christianity is NOT a religion; it is the proclamation of the end of religion. Religion is a human activity dedicated to the job of reconciling God to humanity and humanity to itself. The gospel however, the Good News of our Lord and Savior, Jesus Christ, is the astonishing announcement that God has done the whole work of reconciliation without a scrap of human assistance. It is the bizarre proclamation that religion is over—period.”
—Robert Farrar Capon

“Hope is the thing with feathers that perches in the soul—and sings the tunes without the words—and never stops at all.”—Emily Dickinson

“To sacrifice something is to make it holy by giving it away for love.”
—Frederick Buechner, *Wishful Thinking*

“The power of God does not reside in buildings, specific geographical locations, special architectural styles, peculiar rituals or ceremonies or special holy days.” —Greg Albrecht

“Religion has accepted the monstrous heresy that noise, size, activity and bluster make a man dear to God. But we may take heart... God says ‘be still, and know that I am God’ (Psalm 46:10). And still he says it as if he means to tell us that our strength and safety lie not in noise but in silence.”—A.W. Tozer, *The Pursuit of God*

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Tender Mercies

52 Weekly Meditations



Ruth A. Tucker
Foreword by Greg Albrecht

CWR Press is pleased to publish this tribute edition of *Tender Mercies!*



The lotus, a flower that rises from the mud without blemish, is a universal symbol of rebirth. It crosses cultures and transcends religions to proclaim the tender mercies of our God.

Ruth Tucker is truly a lotus of divine grace.

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