

*He thundereth with*

# THE VOICE


OF *His excellency Job 37:4*  
"TO EVERY CREATURE HE IS"

CALVARY TABERNACLE

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NUMBER 3



A song of sunshine through the rain,  
Of spring across the snow;  
A balm to heal the hurt of pain,  
A peace surpassing woe;  
Lift up your heads, ye sorrowing ones  
And be ye glad of heart,  
For Calvary and Easter day  
Were just three days apart.

With shudder of despair and loss  
The Word's deep heart is wrung,  
As, lifted high upon His cross,  
The Lord of Glory hung—  
When rocks were rent and ghostly forms  
Stole forth in street and mart;  
Earth's blackest day and whitest day  
Were just three days apart.

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ON a rough-hewn Roman gibbet  
Died the Son of God, one day;  
Blood poured out in full atonement  
To wash all our sins away.

†

Love and grace in fullest measure,  
There were poured out rich and free;  
That all those who trust in Jesus  
Might be saved eternally.

†

When this age of grace is ended,  
And there stand before the Lord  
Those who would not trust His mercy,  
Then God's *wrath* shall be out-poured!

†

Friend, will it be grace, or judgment,  
Which shall be poured out on thee?  
Haste to Christ this day; He calls thee.  
Trust Him only; thou art free.

Sarah Carter Lewis.



*"And God said,*

*Let us make make man in*

*our image . . ." Genesis 1:26*

Nathaniel A. Urshan

One of the oft-repeated mistakes of Bible scholars is the tendency to read into being ideas and teachings that are not scripturally founded.

People who believe the tritheistic teaching—that there are three distinct and separate persons in the Godhead—will go back time and again to the first chapter of Genesis to prove their argument. They will assume and presume upon the statement of Genesis 1:26. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The statement, "Let us make man," is interpreted by trinitarians to

mean that God the Father called a counsel with God the Son and God the Holy Spirit, and together they agreed to make man. This, they believe, accounts for the use of the plural pronoun "us" in this particular verse.

Such an explanation would probably be considered a good explanation and perfectly logical if it were not for several outstanding facts which cannot be ignored. Firstly, chapter one of Genesis does not teach a meeting of the "Big Three," since there is no intimation, suggestion, hint, or premise upon which to found the thought. Secondly, "trinity" is not a Biblical word or teaching. The word is a coined expression traceable to Constantine. Since it is a figment of imagination, it cannot fit an interpretation of eternal

truth. Thirdly, the twenty-seventh verse tells us who made man and immediately reverts back to a usage of the singular. Notice! "So God created man in his *own* image, in the image of God created he him; male and female created he them." Here we have described the actual fulfillment of the job, and it is well stated. "So God created man in his own image."

If then we can poke holes in the tritheistic explanation of Genesis 1:26, just what is the meaning of the plural thought, "Let us make man in our image"? All Bible teachers know that the only correct way of scriptural interpretation is to compare scripture with scripture. This gives a true picture. In this instance we must discover in the scriptural presentation where the plural declaration is used again. If we can find a similar statement it will help to throw light on the meaning of "Let us make man . . ."

We do not have to look far to find a scriptural clue, for the third chapter of Genesis, verse twenty-two, opens a channel of opportunity for provocative thought. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:" Here again we notice the use of the plural pronoun "us" in this account of God's disposition of Adam and Eve's failure. With the use of the pronoun also comes a tangible and revelatory clue: "Be-

hold, the man is become as one of us, to know good and evil . . ."

This establishes a fact that we must ascertain and understand. The person to whom the Lord God was talking knew the difference between good and evil; therefore, we must discover who was permitted that knowledge. A trinitarian, no doubt, would say, "That's easy; God the Son and God the Holy Spirit knew the difference between good and evil." Let me remind you again, however, that we have no hint, suggestion, or inclination that there was a meeting of the so-called "Three." That is purely assumption of man-made origin. True, we have God speaking to some beings in a plural sense. We are not told if there were three or a hundred.

In Saint Luke, chapter 10, verse 18, we read the words of Jesus: "I beheld Satan as lightning fall from heaven." In Isaiah, chapter 14, there is a corroborating statement. It begins with the twelfth verse: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."

Those familiar with Bible history will recall that these scriptures relate the insurrection and rebellion that was led by the arch-angel Lucifer in the heavens. This magnificent creature held a key



spot in heaven. Ezekiel 28:13-15, explains, "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." By a careful reading we are convinced that, though the angels dwelt in the presence of God and had the privilege of a heavenly fellowship, it was possible for them to be influenced by evil. Notice carefully the phraseology used in describing Lucifer: (1) "Thou hast been in Eden the garden of God;" (2) "Every precious stone was thy covering;" (3) "Thou art the anointed cherub that covereth;" (4) "Thou wast upon the holy mountain of God;" (5) "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." This remarkable personality, though unusually created and dwelling in serenity, was not beyond the reach of sin. The scriptures say, "Iniquity was found in thee." We must assume that angels knew the difference between good and evil since the arch-angel

Lucifer was defiled by pride and apparently drew a third part of the angels with him in rebellion. The Bible definitely teaches that the angels knew the difference between good and evil.

Another scripture worthy of the deepest consideration and meditation is Ezekiel 28:2. ". . . Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Here is the revealing thought that Lucifer was a man. This is also in accord with other scriptural evidences associated with the appearance of angels. In each instance of appearance they were men and had men's names: Lucifer, Gabriel, Michael. The writer to the Hebrews said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"(Hebrews 13:2). The possibility of not knowing angels in a visitation would be for lack of recognition. Instead of looking for men, we'd look for angels, and possibly entertain angels unawares because of their male status. This fact has a vital relation to our explanation of the scripture, "Let us make man in our image."

Notice carefully the Biblical rule: "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4). Since the scriptures do not teach a conference of three separate persons (a Father, a Son, and

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# UNLESS YOU DENY YOURSELF

A. J. Cronin

Thirty years ago, as a young doctor in London, I had among my patients a retired schoolteacher afflicted with an incurable disorder. He lodged with a working-class family in a Paddington tenement. Something about this poor old man impressed me—perhaps the quiet, uncomplaining cheerfulness that seemed to radiate from his small shrunken figure and bright brown eyes; at least I visited him oftener than necessity demanded.

When summer came I obtained £20 for him from a welfare organization so that he might escape from the stifling city and spend a month at the seaside. I knew he loved the sea. Ten days later I met him, looking tired and drawn, in that dingy Paddington street. Astonished, I asked him why he had not gone away.

It was some time before the admission came: rather than take the holiday himself, he had sent his landlady's two children instead. As I reproached him he heard me in silence, gave me finally an odd smile.

"Doctor," he said, "it does one good sometimes . . . to do without."

An obscure German monk, Thomas a Kempis, working in his monastery study in the 15th century, went straight to the heart of the matter when he wrote, "Unless thou deny thyself thou shalt not have perfect liberty."

It is indeed this capacity to discipline ourselves that is the root of all virtues, the fount of all freedom. To be morally free, man must master his instincts; he



must, in the words of Scripture, "rule his own spirit."

If only we could realize that character cannot be built, nor anything of value ever accomplished, without self-discipline. Great achievements and great careers are never won the easy way but only through rigorous self-control. The great pianist Paderewski summed up a life of unremitting effort in this remark: "Before I was a master, I was a slave."

When young Bobby Jones played in his first British Open Championship at St. Andrew's I was among the half dozen spectators who followed him. Bobby played badly and with increasing irritation and chagrin. Finally, at the 14th hole, with a gesture of supreme bad temper he tore up his card and flung it to the winds. But eventually, through discipline and perseverance, he conquered this weakness in himself and became not only the greatest golfer but also one of the finest personalities of his day.

It is self-conquest which demonstrates manhood. The disciplined man has acquired that strength which comes from inner mastery. He has chosen between the two freedoms: the false, where one is free to do what he likes, and the true, where he is free to do what he ought.

How shall we set about the task of achieving this true freedom? Nikola Tesla, the physicist, described how he began as a boy to tackle the problem of self-control. "If I had something I particularly liked, a sweet cake or candy, I gave

it away although I suffered in doing so. Was there some task or exercise I disliked, I did it, no matter how inclination pulled. As the years passed the conflict ceased. My wish and my will became one."

William James once wrote: "There is no more miserable person than one in whom nothing is habitual but indecision, and for whom the drinking of every cup, the time of rising and going to bed and the beginning of every bit of work are subjects of deliberation."

If we habitually overeat, a little healthy abstinence should be the rule. Presently, since we no longer abuse our bodies by over-indulgence, we will experience the first recompense of our self-denial in a sense of improved physical well-being.

Once we are really under way we should deepen and extend our moral purpose. We should resolve, for example, to carry out our duties more conscientiously; never to hurt others however much they may hurt us; to keep our temper no matter how great the provocation. By overcoming things that are small we will eventually overcome greater difficulties. One day we will discover that we have imperceptibly built up strength and sloughed off habits for which we despised ourselves. Epictetus said, "Lead the good life and habit will make it pleasant."

Nothing can describe the sense of power and contentment which is the fruit of this hard-won victory. Only through self-discipline can we know perfect happiness.

Mankind's supreme fallacy is the belief that the more we have the happier we shall be, that the fullest enrichment of our lives can come only from an abundance of possessions.

Today in this push-button age of easy living self-denial has become, for many of us, entirely meaningless. Softened by advantages provided by modern science, we have betrayed the spirit of our forebears, those Spartan pioneers who crossed the continent, not in the cushioned seat of a Super-Constellation, but sweating it out under unbelievable hardships in their covered wagons. We are losing the power to do without. And worse, we

assume as our birthright that we need never do without.

Yet from the earliest times those seeking the greatest good in life have professed a totally opposite philosophy. The poet Horace, observing the luxury and follies of Rome, foreseeing in such selfish dissipations the fall of that great empire, wrote: "Unless a man practice privation he will not find favor with the gods."

Those who are dominated by material desires, who live under the obsession of pleasure, will find at the end of the road only the dust and ashes of satiety. Yet for millions nowadays the prevailing idea is: "How can I enjoy myself?" Work is done under duress, entertainment has become the real business of life.

The younger generation, especially, is possessed by this mania for "a good time." Parental authority has become a joke, discipline is a forgotten word, self-restraint does not exist. We indulge our children in the delusion that we are being good to them.

The salvation of this sorely troubled planet lies not in luxury, entertainment and those creature comforts that devitalize the body and enervate the soul. It lies in the heart and will of every one of us. Man, empowered to spin his own fate, for good or evil, has harnessed the elements, has conquered the ocean and the air and has tamed the beasts of the forest. But he will never know true freedom and happiness until he has tamed himself.

## CALVARY TABERNACLE BROADCAST

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# JESUS CHRIST



**HE  
CHANGES  
LIVES !**

Nathaniel A. Urshan

"He's alive!"

"The stone's been rolled from the grave!"

"The linen burial clothes are lying in a heap in the tomb!"

"I have seen the Lord, and He told me not to touch Him 'for I am not yet ascended to my Father'."

"Thomas saw the nail prints in His hands and His side riven by the sword."

"There are more reports coming in all the time from other people

who are saying the Lord has actually been seen on the road to Emmaus talking with friends, and from Peter who claims another of those miraculous catches of fish. Furthermore, Luke the physician says he's willing to vouch with his whole professional reputation an eyewitness report of Christ's resurrection. In fact, he's writing a book, and the opening paragraph reads like this: 'The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God' (Acts 1:1-3). There seem to be over five hundred men who are willing to publicly testify to the fact of seeing Jesus alive since the day they saw Him publicly crucified."

Such were the headlines, the stories, the conversations, and the general trend of the common gossip circulated in the whole Judean countryside after the resurrection of Jesus Christ.

There is enough proof from sufficient reputable persons to believe this miraculous story, but the reports do not stand alone with their influence. There is another powerful and weighty reason why the resurrection story is an accepted fact; that is because of the

“changed lives” presented as irrefutable evidence of the living Christ.

The transformation in the Apostle Paul’s life is one of the miraculous outcomes of Christ’s resurrection. Peter’s amazing change from a vacillating undependable is directly traceable to the effect the resurrection wrought in his life.

You say, “That happened in the far, dim, distant past.” True, those are stories from yester-year, but they happen today, right in our fair city.

I can walk you down the streets of Indianapolis to knock on doors of some who do not possess material wealth. Some of these lives in times past were threatened with disease, moral decay, absolute wastefulness, total extinction, and in some instances death. Drunkenness reigned; harlotry prevailed; a sinful captivity bound these victims until one day a bright light shone. It was the light that lit the two angelic forms at the mouth of the tomb the day the world heard the news, “He is not here; He is risen!” This light, the light of the resurrected Christ, is not dimmed by the ages, diminished by sceptics, or extinguished by a dark night of sin. When

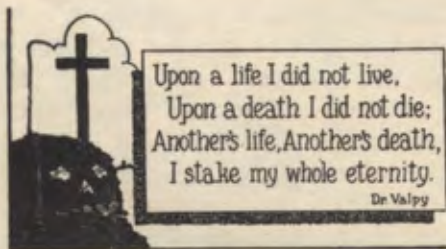
the light of the living Christ shines on the parched, barren earth of the sinful, darkened, unsaved heart, life, energy and fruitfulness spring into being. *He can change the down and out.*

I wish you could accompany me to the fine aristocratic palaces of our city and note that, in spite of wealth and earthly security, the doors are not barred to loneliness and frustration, pain and affliction, and many times degradation and spiritual corruption. The same light of the world, the radiant, living Christ, touches needy hearts in houses of splendor. *He changes the up and out.*

Or climb the stairs with me to the houses of mercy, the hospitals, the rest homes, the institutions of correction. One word changes the atmosphere from morbidity and despair to love and hope. The word is *Jesus! He changes circumstances!*

Jesus chose twelve men to be with Him. They were just ordinary men. By our standards of judgment not a single one of them would have been considered disciple material: tax collectors, fishermen, peasants, simple folk, unlettered—most of them—with no special qualification. In the brief span of a few days this resurrected Christ forged a unit that brought the world its greatest force, Christianity. *He changes character!*

The resurrection is a living, real fact, proven by history, illustrated by human experience, and enjoyed in the twentieth century. That is exactly what this imagina-





tive faith involves. Since this is true, do we realize what a tremendous, breath-taking fact it is? Do you realize how significant it is for you? It means that no single event in your life will have to be faced alone—no sorrow or bereave-

ment, pain or loneliness, joy or laughter, pleasure or fun.

So, friend, doff your Easter hat in a reverent salute; open your needy heart in adoring worship; let the living Christ in today. We all need Him!

## *We Know Whom We Worship*

Where the "two or three" are assembled  
we haste,

Apart from the World and its power.  
To the trysting place where Thy love,  
long ago,

Set then the appointed hour.  
In simple obedience we lay all aside;  
Nor burdens, nor needs, would we  
bring;  
No thought but the promise of seeking  
THYSELF;

Seeing our Saviour and King.

Drawn out from the World, from its  
sin and distress,

To the Spirit's hushed, holy calm,  
Bringing sweet incense of praise to  
THYSELF,

To THEE do Thy loved ones come.  
We wait, that we may of Thy Spirit be  
led,

That our praise may acceptable be,  
From hearts "washed and cleansed" in  
Thy presence, we bring  
The worship due unto Thee.

Once more we essay to lay at Thy feet,  
Our offering-filled "baskets" of  
praise;

As there, in that Holiest place, when  
we meet

'Tis THYSELF that filleth our gaze!  
Once more, by Thy Spirit's invisible  
hands,

Is the veil of Thy love drawn aside;  
And there, in the mystery of suffering  
for SIN,  
We gaze on the Crucified!

Once more that deep, bitter shame of  
Thy CROSS,  
Thy Spirit before us doth bring.  
And wonder unceasing at depths of Thy  
love,

Fill all our hearts as we sing.  
The "nail prints," the "wounds," the  
"forsaking of God,"

In the light of Thy Spirit unfold;  
The heights and the depths of Thy  
glorious love,  
Adoringly, there we behold.

A light, not of earth, illumines the  
scene;

Centers on our REDEEMER alone.  
As HE cancels our sin by the Blood of  
His Cross,

And vindicates God on the Throne!  
Such glimpses revealed as we worship  
THEE thus,

But cause our full hearts to flow  
o'er  
With longing that soon we shall meet  
THEE above;

Unhindered to praise evermore.

—E. M. T.

tive faith involves. Since this is true, do we realize what a tremendous, breath-taking fact it is? Do you realize how significant it is for you? It means that no single event in your life will have to be faced alone—no sorrow or bereave-

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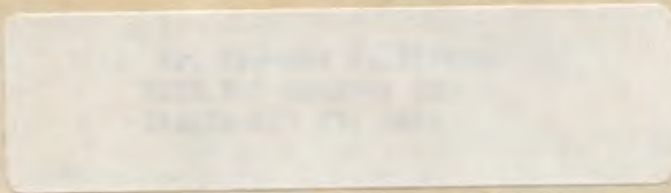
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—E. M. T.



The "VOICE" of Calvary Tabernacle  
902 Fletcher Avenue  
Indianapolis 3, Indiana

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"LET US MAKE MAN . . .

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a Spirit), for it would not be in keeping with the above stated rule, we cannot accept such an assumption. That would be as wrong as accepting any mere supposition.

The plural statement, "Let us make man in our image," had a singular fulfillment in the act of creation: "So God created man in his own image." God alone made man; no one else assisted Him.

The statement, "Behold, the man is become as one of us, to know good and evil," no doubt corroborates the Biblically revealed thought that the Lord God could make a statement to angelic beings since they knew the difference between good and evil.

Added to this is the fact that angels were males and appeared as men. Therefore, the result of God's creation, the making of man, would certainly fit the image in which God made him. "What is man, that

thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalms 8:4,5). The difference between men and angels is the sphere of dwelling. Angels are heavenly beings; men are earthly creatures; both are males.

We can confidently, safely, scripturally, authoritatively say that God was talking to angelic beings when He said, "Let us make man in our image." No, the angels did not participate in the act of creating man for Genesis 1:27 says, "So God created man in his own image, in the image of God created he him; male and female created he them."

We do not have to invent a tri-theistic viewpoint to explain truth. We can safely build our faith and confidence on the rock-like, unshakeable foundation of the Word of God. "Hear, O Israel: The Lord our God is one Lord."