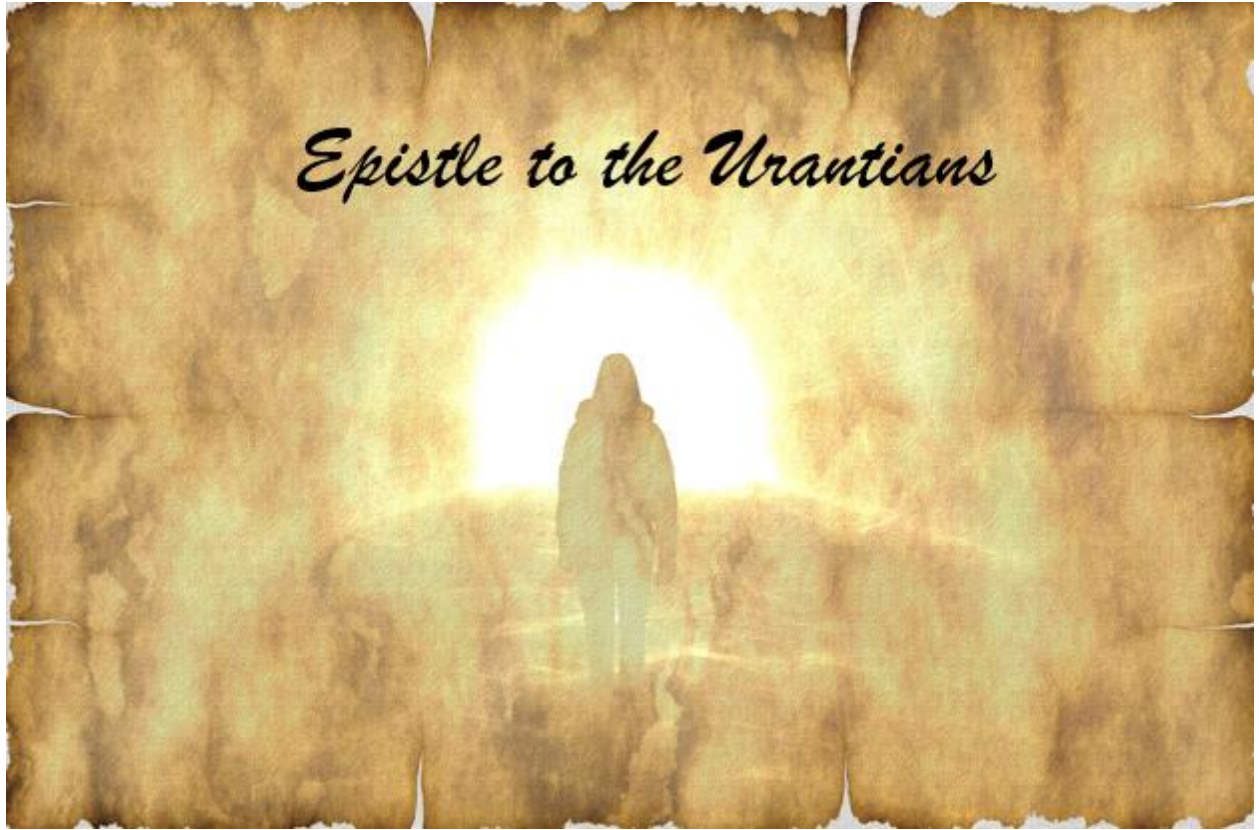


# *Epistle to the Urantians*



Robert Brittain

Vancouver Washington

[Cosmicdeception.org](http://Cosmicdeception.org)



Greetings fellow sojourners.

As I was reading some articles online recently that were very critical of the state of the Christian church today, this thought came across my mind. If the Apostle Paul was alive today, would we be getting a letter (or maybe two) from him? Possibly outlining the awful state of the church today. Yeah, I think he would. So, I thought the same idea could be brought to the Urantia vs the Bible debate. So, let us reason together for just a bit.

Isa 1:18-20

“Come now, let us reason together, says the Lord:

though your sins are like scarlet,

they shall be as white as snow;

though they are red like crimson,

they shall become like wool.

If you are willing and obedient,

you shall eat the good of the land;

but if you refuse and rebel,

you shall be eaten by the sword;

for the mouth of the Lord has spoken.”

This idea is also in your Urantia Papers in 131 on World Religions

131:2.10 (1445.4)“Come now, let us reason together,’ says the Lord,

‘Though your sins be as scarlet, they shall be as white as snow. Though

they be red like crimson, they shall be as wool.’ But there is no peace for

the wicked; it is your own sins which have withheld the good things

from you. God is the health of my countenance and the joy of my soul. The eternal God is my strength; he is our dwelling place, and underneath are the everlasting arms. The Lord is near to those who are brokenhearted; he saves all who have a childlike spirit. Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord—trust him—and he will bring it to pass. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

Also, the writer of the majority of the New Testament, Paul, when speaking to the audience at Mars hill in Athens used reason also as a guide to truth.

### Paul in Athens

Acts 17:16

Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. So, he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babbler wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting? For you bring some strange things to our ears. We wish to know therefore what these things mean.” Now all the Athenians and

the foreigners who lived there would spend their time in nothing except telling or hearing something new.

It is in this spirit of reason I wish to discuss the Urantia Revelation in light of the earlier scriptures i.e. the Bible. Before we go down this road, I would like to tell you a little about me and why I think this topic is important.

First, I have not always held a Christian worldview or even believed in God. I once was a card-carrying atheist. I grew up in the 60's when there wasn't the plethora of options on what to do, TV was limited, cable had yet to be invented. Thus, I read a lot.

One day wandering through a Safeway grocery store, perusing the reading section I picked up Erich Von Daniken's Chariots of the Gods. That event pretty much sealed my beliefs. I thought that Von Daniken's theory or the Ancient Astronaut theory that we have been visited in our ancient past by aliens or extraterrestrials who fiddled with early mankind's DNA and thus they are our creators was the absolute truth.

Zechariah Sitchin was today's ancient astronaut prophet until he passed away recently. The torch was passed to Giorgio Tsuloklos and has been popularized on the History channels Ancient Alien series. They support this theory with the many ancient artifacts that still confound archeologists to this day, as in the great pyramid, Stonehenge, the giant blocks at Baalbek.

Later in life I came to believe thru a variety of personal experiences and personal study (not to mention a smack upside the

head from God thank you) that there was indeed more to this life than just mere existence. I began a study of all major religions and beliefs in the world searching for the Truth. God revealed Himself to me thru the Bible in the person of Jesus of Nazareth.

There was just way too much historical evidence for His existence, and the stories of the early Christian's proved to be extremely plausible.

I believe that the phenomenon of these new revelations as in the Urantia Book, A Course in Miracles, Oahspe, etc. are real and important to Christians today. We should at least understand their messages and how they compare to the Biblical record. I had a family member who introduced me to a book she was reading that told her the truth and filled in all the blanks that she believed was missing from the Bible.

This book had mysterious origins, or a book that was dictated by advanced beings or as the proponents of this book say, mysteriously came to some people early in the 20<sup>th</sup> century, this was the Urantia book.

Frankly, what we believe is important. I have been studying the Bible for 30+ years and the Urantia Book for 25. And yes, before you ask, I have read the UB in its entirety.

I also believe we may be entering a time that are known as the last days before the Savior returns, a time of great upheaval. Some of which many Urantia followers would agree. It is also a time that Jesus warned strongly not to be deceived. So, whether it's the secular Ancient Astronaut view or the New Age or UFO/Alien religious view or the

revelation as found in the Urantia Book, it is a topic that we must address.

Why is this important? We have 2 revelations given roughly 1900 years apart. Do the 2 accounts agree? Is the new revelation an addendum to the old? Are there areas where they disagree? Is the Urantia account Christian? Dr Sadler in his book “Mind of Mischief” says this of the information coming from the sleeping subject...

“Much as I would like to report details of this case, I am not in a position to do so at present. I can only say that I have found in these years of observation that all the information imparted through this source has proved to be consistent within itself. While there is considerable difference in the quality of the communications, this seems to be reasonably explained by a difference in state of development and order of the personalities making the communications. Its philosophy is consistent. **It is essentially Christian** and is, on the whole, entirely harmonious with the known scientific facts and truths of this age.” [1] (Emphasis mine)

Also, do the two accounts contradict each other? Urantian Meredith Sprunger says in his article “May I introduce you to a most unusual book?” By Reverend Meredith Sprunger

“One would expect that any authentic revelation would be continuous with and not contrary to previous authentic revelations. Although the New Testament presents a loftier view than the Old Testament, it is continuous

with it. You will discover this same parallel between the New Testament and the Urantia Book. Many of the things Bible student have wondered about and yearned to know are clarified in the Urantia Book.” [2]

But is this a true statement? I agree with Dr. Sprunger that the New Testament is a continuation of the OT. But is the UB a continuation of the New Testament? Let’s take a look. But first a little diversion on origins. Since I am writing specifically to Urantians I will be brief on the origins of those 196 papers, as you should know the origin stories of your own papers.

One argument I get from Urantians is that the papers were not channeled. I would agree in part, as the final papers that were mysteriously appearing were not what we would call automatic writing. But the years of dialog from the sleeping subject and Sadler’s recording of these and the questions from the Forum folks for years constitute “an occultic” process. So early on I would say the term “channeling” does apply to that period.

Urantian Byron Belitsos in his article on June 9<sup>th</sup>, 2024 “Claims of Revelation: The origin story of the Urantia Book” agrees with me on this point.

“The contact personality (sometimes also known as “the sleeping subject”) was described by one reliable source as “a hard-boiled businessman and a member of the Chicago Board of Trade and Stock Exchange.” Over the entire time of contact, the celestials did engage in informal verbal communications through him in the manner conventionally known as channeling, usually by speaking through the contact personality while he was deeply unconscious.

At times there were dictations to members of the Contact Commission that appeared as short written messages of practical import. (There were also cases of “direct voice” contact—actual audio communications from unseen beings that were heard, as it were, “in the air” during meetings of the Contact Commissioners.)”

He goes on to clarify.

“According to the lore, the contact person was not personally engaged with the process other than to allow his body to be used in *informal* celestial communications having to do with logistics, not in the promulgation of the written content. But the formal transmission of the papers was another matter. Preliminary “channeled” contacts existed as far back as 1911, but the formal papers began to appear in succession on February 11, 1924, and continued to appear for about 18 years. The testimony of all those concerned states that no instances of channeling or automatic writing of any sort occurred during these years to produce the papers.” According to these sources, each new paper came into existence in the proximity of the contact personality, always in hand-written form. It would purportedly appear—either on a table in his bedroom or miraculously in a nearby safe. Historical records indicate that papers were either “materialized” as hand-written text (and then dematerialized once they were typed)—or more likely, were very quickly hand-written by an unseen being while the contact person and his wife slept at night.” [3]



So basically, the papers appeared mysteriously for about 18 years. And we may never know just how, as all those who were present then have passed on. And so, we have no avenue to critique the revelations' origin other than what the various origin stories tell us.

The biblical process of revelation is much more complicated but something I believe we can critique. I like what the researcher Chuck Missler said about the Bible. It is....

“66 books by 40 authors, and we now find that it (the Bible) is an integrated message system from outside our time domain.”

In the documentary film *God Speaks*, Michael Kruger an expert on the biblical canon said this about how the bible we have today came about.

Of course, the Christian claim from the start is that this is a supernatural event, we don't believe that that it just happened to work out that human beings wrote down perfect words or that they just tried a lot and eventually got it right or something like this. Now we believe that God superintended the whole process by his Holy Spirit, and this is why a common complaint by non-Christians and by critics of Christianity often misses the point. The people would say well you can't believe the Bible is the word of God because it was written by men but of course that presumes the non-Christian view of the way it happened that's not the Christian claim. The Christian claim is, it wasn't not just that it was written by man our claim that it was written by men, who

were carried along by the Holy Spirit and it's that second step that's so key. [4]

Alistair Begg – Senior Pastor and Author from the same documentary clarifies this thought below.

” When we think in terms of authorship of the Bible, we have essentially a dual authorship. So, it's true to say that Paul wrote Romans is equally true to say that God wrote Romans. And the great wonder of it is that without any violation of Paul's personality or his intellect God through the instrumentation of the Holy Spirit both provided Paul and enabled Paul to write as he wrote and that would be true for all the Bible authors.” [4]

So, if God did have His Spirit involved directly, then we have a better revelation than one given by so called subordinates in the Urantia celestial authors being created beings. The question then should be does the Holy Spirit guide the UB authors?

The celestial revelators have stated, the scriptures have much truth, but they are wrought with errors and cannot be trusted. Of course, they just state that and give no proof of the claim.

In the UB, Jesus tells Nathaniel, “The Scriptures are faulty and altogether human in origin. Many of these books were not written by the persons whose names they bear” (UB, p. 17677.) Nathaniel, never permit yourself for one moment to believe the Scripture records which tell you that the God of love

directed Your forefathers to go forth in battle to slay all their enemies' men, women, and children. Such records are the words of men, not very holy men, and they are not the word of God" (Ibid., p. 1768).

Now space does not permit me to answer the accusation the Revelator speaks of, specifically the destruction it recounts. It can be successfully answered once you know the whole story of the supernatural worldview and why God had the Israelites to go to that solution. But what we need to do is now answer the claim that the scriptures are altogether faulty and only of human origin. Can we trust we have the books that God wanted us to have and are there errors in the Bible?

It is a valid question. So how do we know whether the documents we that have today is in the Bible the original WORD of God delivered once to the saints.

You may say but haven't I heard that the books in the New Testament were written and compiled late in the 3<sup>rd</sup> century AD? I like to call this the DaVinci code myth.

In the book, *The Da Vinci Code*, Sir Leigh Teabing tells Sophie Neveu this young French government cryptographer about the history of the deity of Christ. According to Teabing, this all happened as late as the Council of Nicaea in A.D. 325,

"Jesus' establishment as 'the Son of God' was officially proposed and voted on by the Council of Nicaea.... By officially endorsing Jesus as the Son of

God, Constantine turned Jesus into a deity who existed beyond the scope of the human world, an entity whose power was unchallengeable (Brown, 2003, p. 233, italics in orig., emp. added).

Constantine upgraded Jesus' status almost four centuries after Jesus' death.... Constantine commissioned and financed a new Bible, which omitted those gospels that spoke of Christ's *human* traits and embellished those gospels that made Him godlike (p. 234, italics in orig., emp. added). [5]

Thus, it is way too late for them to be written by eyewitnesses. And let's not forget that there are over 400,000 variants in the NT manuscripts, more than words in the whole New Testament!

Let's dig into these 2 extremely important claims and see if they hold water.

First, on the canon of the New Testament, what evidence do we have that the books we have were written by eyewitnesses the Apostles themselves?

First, we know Paul's letters were the first to be written. All written between 48 and 64 AD. 30 years from the date of Jesus death and resurrection. Here are a few.

- Galatians (c. 48 AD)
- First Thessalonians (c. 49–51)

- First Corinthians (c. 53–54)
- Second Corinthians (c. 55–56)
- Romans (c. 55–57)
- Philippians (c. 57–59)
- Philemon (c. 57–59)

The Gospels were written likely after Paul's letters between 60 and 90 AD. However, there are some NT scholars who think it may be earlier than that. Apologist Frank Turek in the documentary *When God Speaks* had this to say.

“Even the atheists admit that that Paul is writing First Corinthians in about 55 A.D and we can date that from an archaeological discovery of this in Delphi in Greece. And we can date all of Paul's missionary Journeys from that archaeological inscription and we're almost certain that Paul is writing First Corinthians in either 55 or 56 A.D. I think Colin Hammer's work who is a Roman historian I don't even think he was a Christian; he wrote a book called back in the late 80s called *Acts in the setting of Hellenistic history*, in which he makes in my view a very persuasive case that acts the book of Acts had to be written by 62 A.D in fact he gives a number of reasons in the book. If Acts is 62 A.D that means Luke has to be prior to Acts because Acts is Luke's second work and then if Luke is written say sometime in the 50s it appears

that Luke maybe one of his sources is Mark which means Mark is prior to Luke so you're very early now you're in the early 50s maybe 40s." [4]

This is an important point.

But that is not the argument proposed by the revelators. They claim the texts were faulty.

I think Canon expert Michael Kruger sums this up well in an interview he had with the ministry Apologetics 315.

“I would say that our trust in the reliability of the canon is predicated on our trust in God. In other words, if God were to give his books to his people, do we think that God would have given the means by which his people would reliably recognize those books? I think it’s a very fair question to ask. So once again, the question is this: if God were to give books to his people, would he provide a means that would reliably allow his people to recognize those books? I think the Bible itself provides some of the answers to those questions. I think it shows that God indeed is not only the kind of God that does give revelation, does give books, but that he would also make sure that when he gave those books that they would be recognized by his church. And he wouldn’t leave that to chance. And so one of the indications I think of the fact that the church got it right, or another way to say it, is that we can get an indication of which books should be regarded as canonical is to simply ask the question: which books does the church achieve a consensus about? Which books has the church achieved a consensus about in terms of what books God

has given? Well one must at least believe as a Christian if God gave books to his church and that he's put the spirit in his church and put the spirit in his books, that the books that the church received might just be the books he intended. And I would argue in fact that that's exactly what we see. We see a remarkable amount of unity around these 27 books. In fact, since the fourth century when sort of all the dust had settled on the original giving of the canon, there really hasn't been much to talk about. Basically, Christians across the world all agree these are the 27 books. You have a couple minor exceptions here and there, but the consensus is wide and the consensus is deep. And so my answer to someone just on the surface would be, look, if you believe that God can give books and can make sure the church receives them, then the books that the church has received, you have good reason to think it might just be the books that God intended. I think that's at least a good place to start."

When you look at the state of the canon in the early church there's two important facts to get right about it. One is to recognize that very early there is a core collection of books that the church recognized almost out of the gate. What that means is by the second century we've got 22 maybe 23 out of the 27 books already there. That's one thing to recognize but there's a second thing to recognize and that is that there were some books that were disputed we have some books that you know we can call the books around the edges or the peripheral books the smaller books that there was some more controversy about and these would be books like II Peter and James and Jude and second and third John and there was some controversy about some of these books. There was discussion about them the kind of books that typically were

disputed were little books and this is noteworthy small books for obvious reasons were not as impactful in the literature of the day they weren't read as often, they weren't as widely known they were cited less so that they weren't familiar across different geographical regions so it would take more time to recognize these books. You can understand why they might be disputed more than others but here's what's interesting despite occasional challenges here and there once the church had reached a consensus on these 27 books that consensus has been wide, and long-standing and I think that's an encouraging truth for us as Christians we can look at the church through the ages with a great deal of unanimity around these books. Not absolute unanimity where there's never an objection from any quarter but a predominant unity which I think is evidence of the spirit's work and the church to receive these 27 books in just these 27 books.” [6]

So, if God was to give us a new revelation to bring us into the 20<sup>th</sup> Century as the UB states, then it would be consistent in its message both then and now. The thought that God would provide a message to mankind that was different and incomplete and then 1900 years later revise His message about topics that have eternal consequences is something I cannot agree on. Now to be fair the Urantian followers would say just that. That the writings in the Urantia Papers resonate with us as truth.

I think we can say the writings we have passed down to us in the biblical record is the same as we have in our Bibles today. You might be saying. How do you know that? First by the chain of custody. By this I mean the early church fathers. It has been said that if you lost all the New Testament



documents, you could recreate the New Testament gospel stories by recounting the writings of the early church fathers. And we have all their writings saved for us.

Author Jim Wallace in his book on Cold Case Christianity and on his website recounts the following.

‘How do we know that the gospel we possess today is the same gospel John allegedly wrote in the 1<sup>st</sup> century? We can follow the “chain of custody.” John handed the evidence over to two additional “officers” in the chain, the Church Fathers we know as Ignatius and Polycarp. These two men took their own “Polaroids” of Jesus (Ignatius wrote 7 letters to local churches describing Jesus and Polycarp wrote one letter to the church at Philippi). They then handed the evidence related to Jesus over to another “officer” in the chain of custody, their student, the well-known second century church apologist, Irenaeus. He also wrote extensively about Jesus and passed on the information to another “officer” in the chain, Hippolytus. See the pattern here? We can trace the evidence related to Jesus down the chain of custody from one “officer” to another, verifying the content of John’s original message to make sure the story of Jesus wasn’t corrupted over time. In my book, Cold-Case Christianity, I made the effort to reconstruct the New Testament chain of custody. More importantly, I provided a detailed description of Jesus as described by three of the second tier “officers” in the chain: Ignatius, Polycarp and Clement. When these three men described Jesus (based on what they learned from John and Paul), they described Him in the following way:

Jesus was conceived by the Holy Spirit, and born of the Virgin Mary.

A star announced His birth.

He was baptized by John the Baptist, taught and had a “ministry” on earth.

He was humble, unassuming and sinless.

He spoke the words of God and taught the Sermon on the Mount.

Ointment was poured on Jesus’ head.

He was unjustly treated and condemned by men.

He was whipped, suffered and was crucified.

This all took place under the government of Pontius Pilate and Herod the Tetrarch was king.

Jesus died on the cross and was resurrected.

He had a physical resurrection body.

He appeared to Peter and the others after the resurrection.

He encouraged the disciples to touch and He ate with the disciples.

The disciples were convinced by the resurrection appearances and were fearless after seeing the risen Christ.

Jesus returned to God the Father.

He is our only Master and the Son of God.

All things are subject to Jesus and all creation belongs to Him.

He is the “Door,” the “Bread of Life,” and the “Eternal Word”

Jesus is our “Savior”, “Lord” and “God”

Faith in Christ’s work on the cross saves us.

This salvation and forgiveness are gifts of grace from God.

Jesus will judge the living and the dead.

Even without the original descriptions from John and Paul, we can reconstruct the nature of Jesus from the second tier “officers”. It’s clear that Jesus was a miracle worker who claimed to be God, died on the cross for our sins and demonstrated his Deity by rising from the dead. The New Testament “chain of custody” provides us with certainty that the gospel eyewitness accounts have not been altered over time.” [7]

We have no chain of custody in regard to the 196 Urantia Papers. Only secrecy on origins, leaving us to speculate on just how the papers were created.

But what about all the various discrepancies and changes in the biblical text? 400,000+ textual variants in the New Testament manuscripts alone. Well first 99% of all the differences are spelling and word order issues.

Biblical experts Norm Geisler and Ronald Brooks observe: “With all those manuscripts, there are a lot of little differences. It is easy for someone to leave the wrong impression by saying that there are 200,000 ‘errors’ that have crept into the Bible when the word should be ‘variants.’ A variant is counted any time one copy is different from any other copy and it is counted again in every copy where it appears. So when a single word is spelled differently in 3,000 copies, that is counted as 3,000 variants. In fact, there are only 10,000 places where variants occur and most of those are matters of spelling and word order. There are less than 40 places in the New Testament where we are really not certain which reading is original, but not one of these has any effect on a central doctrine of the faith. Note: the problem is not that we don’t know what the text is, but that we are not certain which text has the right reading. We have 100 percent of the New Testament, and we are sure about 99.5 percent of it.” [8]

William Mounce a NT Greek expert and teacher said “A lot of people out there talk about these things, and I’ll give the impression that every word is questioned. And that’s just simply not true at any level, it’s not true 99% of the text is sure there are yes there are some places in the Greek text where we scratch our heads and go I don’t hmm I’m not sure which one it is they’re called C ratings in our Bibles. So, things like spellings is it Gadarenes or Gergesines is it Bethsaida or Bethzatha vs Bethesda is the form of the verb

esti or estin is there an n sound on the end does it affect the meaning at all but you know we can't really tell a lot of that is that's what makes up that one percent. 99% of the texts were very comfortable with it this is what was originally said and just as importantly that one percent that we're not sure doesn't bring any major Christian doctrine into question there is simply is no major and I don't even think any minor here doctrine that's raised in the question. I mean not many of us are going to go to heaven or hell based on whether it's Gadarenes or Gergesines." [4]

The remaining issues are the longer ending in Mark 16 verses 9-20 and the woman caught in adultery in John 8. Most scholars believe these should not be included since they are not in the oldest manuscripts. In fact, the majority of Bibles highlight these issues in the margin or notes. What I am trying to convey to you is that what the Revelators of the Urantia Papers said that Jesus said it not true. The scriptures are not faulty, we have good confidence in what the New Testament authors said 2000 years ago. We cant have ultimate certainty of every word in the Bible, what we have are translations but we have the meaning of what God intended of that I am sure.

Let's switch gears here and look at 3 areas of teaching where the UB and the Scriptures conflict.

Let's look at the basic teachings of the Urantia book and the claims of its proponent Dr. Sadler, that it is basically Christian in belief. First let's look at one of the teachings of the UB and see if it supports this statement.

In the UB Jesus is said to be the creator son. At first this sounds good; however, he is actually only one of 700,000 Michael sons who preside over a different local universe. Our local universe is according to the UB is Nebadon – thus Jesus is Michael of Nebadon. Now understanding that the UB has another Son called the Eternal son or original son, helps us understand the nature of Jesus in the UB – here are a couple of passages from the UB

[33:1.2] **Our Creator Son is not the Eternal Son**, the existential Paradise associate of the Universal Father and the Infinite Spirit. Michael of Nebadon is not a member of Paradise Trinity. The Urantia Book Uversa Press.

[20:1.4] The Paradise Sons of God are of threefold origin: **The primary or Creator Sons are brought into being by the Universal Father and the Eternal Son**; the secondary or Magisterial Sons are children of the Eternal Son and the Infinite Spirit; the Trinity Teacher Sons are the offspring of the Father, Son, and Spirit.

One of the basic tenets of Christianity is the Doctrine of Christ's divinity. The UB view is heretical in this aspect as it denies His Deity making Jesus a created being who came into existence at a certain time.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was

made. 4 In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it. John 1:1-5

It also makes Him only 1 of 700,000 creator sons and the Ancient Scriptures point out that Yashua in Hebrew or Jesus in Greek was God's only begotten Son – Begotten is used in the sense of preeminence not brought forth in time.

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. Col 1: 16-18

So, we have a contradiction here. Both of these statements cannot be true per the Law of Non-Contradiction. Here is an explanation from Wikipedia....

In classical logic, the law of non-contradiction (LNC) (or the law of contradiction or the principle of non-contradiction, or the principle of contradiction is the second of the three classic laws of thought. It states that contradictory statements cannot both be true in the same sense at the same time, e.g. the two propositions "*A is B*" and "*A is not B*" are mutually exclusive.

So, it comes down to which one do we believe? – Do we believe a person who was in the presence of the God man Jesus as in John the Apostle or

a document that was given by higher intelligence's (angelic personage speaking thru a human contact in Chicago in the early 1900's)

We will continue with the Urantia Book's assertion that the ancient Scriptures aka the Bible are suspect and flawed thus that is why we should not trust them.

The sermon on the mount is one of the most well-known discourses in the Scriptures. In Matt 7:13-14 towards the end of the sermon Jesus states

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.”

A few verses later 21-23 He reiterates.

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

The Urantia book contradicts this clearly in its doctrine of an almost Universal salvation.



[188:4.9] *All this concept of atonement and sacrificial salvation is rooted and grounded in selfishness. Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men.*

The Urantia Book (Kindle Locations 46689-46692).

Looks like broad is the way to salvation in the UB. It is dangerous to believe salvation is so cheap that only believing that I am a son of God I am accepted in heaven. Clearly Jesus taught repentance time and time again. This is the paradox of the Urantia Book – throughout the papers there are mentions of repentance – yet it claims salvation is believing in the Fatherhood of God and the Brotherhood of man.

A large portion of the Urantia book (Part 4) is the Life and Teachings of Jesus but is this the same account as the Biblical story?

Is the Gospel in the Urantia book the same Gospel given to us in the Biblical documents? First let us look at what the gospel is and what it means. The term gospel comes from the Greek word “evangelion” it is used 30+ times in the NASB This term was well known in the time the biblical documents were written; it is where we get the idea of evangelism. The term means basically bringing the good news.

So, what is the good news according to both the Bible and the Urantia book? Are they the same? Looking at the info on the cover of the 1978 revision of the UB it tries to sum it up.

“All Urantia (earth) is waiting for the proclamation of the ennobling message of Michael (Jesus), unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to people of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus.” Pg 1041 of UB

It goes on to say.....

The hope of modern Christianity is that it should ...humbly bow itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear – the living gospel of the fatherhood of God and the brotherhood of man.

To quote the actual passage in the UB it is listed below.

[195:10.21] The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear—the living gospel of the fatherhood of God and the brotherhood of man.

Multiple Authors. The Urantia Book . Uversa Press. Kindle Edition.

So, the gospel of the Urantia papers is summed up in the concept of the Fatherhood of God and the Brotherhood of man. During the time the UB papers were being compiled, there was a liberal social gospel view of the scriptures that proposed this idea of the Fatherhood of God and the Brotherhood of Man – FOGBOM. It is also a huge concept in Freemasonry.

Let us review what the biblical documents have to say on the Gospel. The central theme in the NT is that God provided a way of salvation through the sacrifice of Jesus as an atonement for sin and separation from God. The good news is that it is not something we can achieve but what Jesus did for us, and we need to accept that free gift and follow Him.

**John 3:16** For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.

In 1Corinthians 15 Paul who wrote the majority of the New Testament spells out the basics of what the “Gospel” is.

15:1 Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, 15:2 and by which you are being saved, if you hold firmly to the message I preached to you—unless you believed in vain. 15:3 For I passed on to you as of first importance what I also received—that Christ

died for our sins according to the scriptures, 15:4 and that he was buried, and that he was raised on the third day according to the scriptures, 15:5 and that he appeared to Cephas, then to the twelve...4

Pretty clear that the New Testament version of the good news is different than the Urantia book. Now, is there a theme of the brotherhood of man and the fatherhood of God in the Bible? Yes of course, but that is NOT the good news but a good idea and concept for us to live by. The Urantia book proposes that almost all mankind is “saved” and will go to heaven as long as you believe in the FOGBOM concept. It also stands in opposition to the words of Jesus in that the path to salvation is narrow but the path to Hell is wide. The UB does not deny the fact that Jesus died on the Cross, but that He did not die to atone for sin. They want you to believe that Jesus came to teach us that we are already God’s children.

I can hear the followers of this quite incredible book say but that is not what Jesus taught us but what Peter and Paul taught and that is suspect.

“The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth”  
Paper 188 (*UB*, 2017).

What did Jesus say regarding His death?

*Matt 20;28 Even as the Son of Man came not to be served but to serve, and to give his life as a **ransom** for many.”*

*John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

*John 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.*

*John 17:3 And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.*

So even Jesus Himself spoke about eternal life and the need for a ransom.

I have spoken with Urantia followers and many of the concerns they have is they cannot reconcile the thought that God would demand payment from His only Son for the sins of mankind. That is a faulty view of the atonement and the scriptures. God took the punishment on Himself incarnate in Jesus for the sins of the world. He (the Father) was in Jesus taking the punishment we deserve. If indeed the Father and Jesus are one.

*John 8:24 I told you that you would die in your sins, for unless you believe that I am he you will die in your sins."*

*John 6:40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."*

Clearly two different gospels even from Jesus's own words.

I also can see why they would steer clear of Paul. He was adamant about the deception to come.

*Gal 1:8 But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.*

I believe the gospel of Urantia to be a counterfeit gospel. And I think the Apostle was making sure we are prepared to refute these teachings that sound “Christian” but are not. I do not say these things to be argumentative or to ridicule your beliefs. I believe what we believe has eternal consequences. But I say these in love and hope that if you are a follower of this movement, you would take another look at the ancient scriptures and place your hope in what He did on the cross for you. We are not automatically ushered into heaven because we believe in the Fatherhood of God and the Brotherhood of man.

Ultimately it is your choice to which “gospel version” you believe. I want to make sure you realize that the two accounts cannot be reconciled. They cannot both be TRUE, regardless of what you have been told.

Even the famous atheist Christopher Hitchens understood what the basic message of the New Testament was. In an interview with Unitarian minister Marilyn Sewell published in the Portland Monthly magazine. She says,

The religion you cite in your book is generally the fundamentalist faith of various kinds. I’m a liberal Christian, and I don’t take the stories from the scripture literally. I don’t believe in the doctrine of atonement

(that Jesus died for our sins, for example). Do you make a distinction between fundamentalist faith and liberal religion?

Hichen responds,

I would say that if you don't believe that Jesus of Nazareth was the Christ and Messiah, and that he rose again from the dead and by his sacrifice our sins are forgiven, you're really not in any meaningful sense a Christian. [9]

She didn't even respond and changed the subject.....

It is sad that an atheist like Hitchens understands Christianity better than a Unitarian minister and the so-called Revelators

The next area we are going to look is in the account of miracles.

One of the first miracles of Jesus that is disputed in the Urantia book is the miraculous capture of fish. Let's look at the fishing miracle, at the calling of the first disciples.

Each of the gospels has an entry in the calling of the disciples. Each with their individual perspectives. The Matthew and Mark accounts are brief and do not include the fishing story, other than they were fishing. Luke has the most detail from all the accounts. And the Urantia Book rendition is closest to the info in Luke as you will see. Remember the book of Luke was after both Mark and Matthew, and he states that he was compiling a more detailed and orderly account.

Luke 1-1:4

Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught.

First the biblical account in Luke

Jesus Calls the First Disciples Luke 5:1-11

On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart



from me, for I am a sinful man, O Lord.” For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” And when they had brought their boats to land, they left everything and followed him.

Here is the Urantia Book version.

### **1. The Draught of Fishes**

145:1.1 (1628.4) On Friday morning of this same week, when Jesus was teaching by the seaside, the people crowded him so near the water’s edge that he signaled to some fishermen occupying a near-by boat to come to his rescue. Entering the boat, he continued to teach the assembled multitude for more than two hours. This boat was named “Simon”; it was the former fishing vessel of Simon Peter and had been built by Jesus’ own hands. On this particular morning the boat was being used by David Zebedee and two associates, who had just come in near shore from a fruitless night of fishing on the lake. They were cleaning and mending their nets when Jesus requested them to come to his assistance.

145:1.2 (1628.5) After Jesus had finished teaching the people, he said to David: “As you were delayed by coming to my help, now let me work with you. Let us go fishing; put out into yonder deep and let down your nets for a draught.” But Simon, one of David’s assistants, answered:

“Master, it is useless. We toiled all night and took nothing; however, at your bidding we will put out and let down the nets.” And Simon consented to follow Jesus’ directions because of a gesture made by his master, David. When they had proceeded to the place designated by Jesus, they let down their nets and enclosed such a multitude of fish that they feared the nets would break, so much so that they signaled to their associates on the shore to come to their assistance. When they had filled all three boats with fish, almost to sinking, this Simon fell down at Jesus’ knees, saying, “Depart from me, Master, for I am a sinful man.” Simon and all who were concerned in this episode were amazed at the draught of fishes. From that day David Zebedee, this Simon, and their associates forsook their nets and followed Jesus.

145:1.3 (1629.1) But this was in no sense a miraculous draught of fishes. Jesus was a close student of nature; he was an experienced fisherman and knew the habits of the fish in the Sea of Galilee. On this occasion he merely directed these men to the place where the fish were usually to be found at this time of day. But Jesus’ followers always regarded this as a miracle.

At first glance you can see the act of locating the fish in the Galilee is discounted in the UB as “this was in no sense a miraculous draught of fishes”. Other than that, they are fairly similar. We will discuss that a bit. Let’s look at the 2 accounts and some of the differences between the biblical and Urantia versions first.

UB – Has the name of the boat as Simon, and that Jesus built it.

Bible - has Simon in charge and the Zebedee brothers in a 2<sup>nd</sup> boat

UB- Zebedee brothers are in charge and Simon an assistant.

Bible – Matthew account has the Zebedee brothers with his father.

We can look at these differences as human perspective issue.

Eyewitnesses' recounts can be different, that is why the police when gathering data in a situation will separate the people involved to minimize any collusion and get a better idea of the truth. None of them really change the meaning of the passage. There are other differences but nothing that would point to it not being a miracle.

In fact, the one aspect of the story that is in both the UB and Biblical accounts is the response from Simon. "Go away from me Lord for I am a sinful man"

Simon and likely the others thought that what Jesus did by directing them to the fish (or creating them outright) in the Galilee was something otherworldly. Let's look at the UB disclaimer again.

145:1.3 (1629.1) But this was in no sense a miraculous draught of fishes. Jesus was a close student of nature; he was an experienced fisherman and knew the habits of the fish in the Sea of Galilee. On this occasion he merely directed these men to the place where the fish were usually to be found at this time of day. But Jesus' followers always regarded this as a miracle.

But what would make them decide to give up their only source of income, drop everything and follow Jesus if it was just a good fishing decision and Jesus just “knew the habits of the fish” in the Galilee. Basically, Jesus got lucky. But that’s not the real kicker.

When Simon drops to his knees, as he sees the sovereignty and holiness of the Rabbi from Nazareth and by His actions in controlling things that mortal man cannot, that is the key to the story. Remember he and the Zebedee brothers, who were professional fisherman and knew that lake well and were out all night with no luck at all. No, this was a miracle, and they knew it.

Let’s for the benefit of the doubt say it wasn’t a miracle. Jesus just knew how to fish. (Something we have no proof of) When Jesus sees the response from Simon and did not say “Simon I just knew where the fish were” but accepts his worship and tricks him into following him without telling him the truth. That makes Jesus out to be a deceiver and clearly not in the nature of the Son of God.

I believe the statement on the event by the revelators of the Urantia book is flat out wrong. And why the commentary? Are we to just take their word as the truth? The revelators don’t say who authored the Jesus papers, just the ones who “sponsored “the work. 12 Urantian midwayers, but the basis of the Jesus narrative was given by a secondary midwayers who was assigned to the Apostle Andrew. Secondary midwayers according to the UB as we have said before are something between mortal man and angel.

But the reason why to deny the account as supernatural is a question. Some would say, well to tell us the truth of the event. But does the data from the event support the denial? Not in my estimation. So, the revelators in my humble opinion have only done one thing with their report. Draw question to the Biblical account in Luke. But that is a basic theme in the Urantia Book, cast doubt on the Scriptures.

In the UB, Jesus tells Nathaniel in Paper 159 - “These writings are the work of men, some of them holy men, others not so holy. The teachings of these books represent the views and extent of enlightenment of the times in which they had their origin. As a revelation of truth, the last are more dependable than the first. **The Scriptures are faulty and altogether human in origin**, but mistake not, they do constitute the best collection of religious wisdom and spiritual truth to be found in all the world at this time.

The Jesus in the Biblical account does not have the same view of the scriptures. The scriptures He speaks of is of course the Hebrew scriptures. Jesus never discredited the Hebrew scriptures.

John 10:34 - Jesus answered them, “Is it not written in your Law, I said, you are gods? If he called them gods to whom the word of God came—**and Scripture cannot be broken** -

John 5:39 - You search the Scriptures because you think that in them you have eternal life; **and it is they that bear witness about me**,

There are many more examples of how Jesus saw the Old Testament. But I have an important question. One of these accounts is

wrong, and I implore you dear reader to do your research and come to your own conclusions. Both accounts cannot be right.

I came across the Urantian account of the event in question through a Facebook posting of the Symmetry of Soul group. One of the followers asked the question of why the # of fish were 153. (The post resurrection fishing account in John has an exact number of fish retrieved.) The response of the group's moderator was, and I quote "That's an interesting question. I'm sorry I cannot speak to it because my familiarity of the Bible is quite limited." There is the problem in a nutshell. Most Urantian believers are so engrossed in the UB that they don't have the time to research the matter fully. I would again ask you to do the same thing that the Bereans did when Paul came to town.

The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the Jewish synagogue. Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. Acts 17:10

Now on to the 3<sup>rd</sup> area and in my estimation is the most important of the 3 we have covered. The doctrine of atonement. As this is the one biblical doctrine most denied and hated by the Urantian community.

## Atonement and the Urantia book

One of the central truths of Christianity is the idea that when Jesus died on the Cross, He did so to pay for our sins. It is also one of the doctrines most denied by Urantians and, in my estimation, the most misunderstood.

It is misunderstood and there is a reason. As we go, I will attempt to give you both sides of thought on the topic, and I will also outline why I believe this idea of a vicarious atonement to some, seems like utter foolishness and ridiculous in their eyes. Some take the idea even further by saying the doctrine of the idea that God would demand an innocent person (insert Jesus) to pay for man's sin is a barbarous idea. Here is an excerpt from the Urantia book Paper 60.

*“The barbarous idea of appeasing an angry God, of propitiating an offended Lord, of winning the favor of Deity through sacrifices and penance and even by the shedding of blood, represents a religion wholly puerile and primitive, a philosophy unworthy of an enlightened age of science and truth. Such beliefs are utterly repulsive to the celestial beings and the divine rulers who serve and reign in the universes. It is an affront to God to believe, hold, or teach that innocent blood must be shed in order to win his favor or to divert the fictitious divine wrath.” (60.3)*  
[4:5.4](#)

Also, in the Jesus papers the following was recorded in Paper 188  
Titled the time of the Tomb

## *MEANING OF THE DEATH ON THE CROSS [188:4.1]*

*Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man nor to provide some sort of effective approach to an otherwise offended and unforgiving God; even though the Son of Man did not offer himself as a sacrifice to appease the wrath of God and to open the way for sinful man to obtain salvation; notwithstanding that these ideas of atonement and propitiation are erroneous, nonetheless, there are significances attached to this death of Jesus on the cross which should not be overlooked. It is a fact that Urantia has become known among other neighboring inhabited planets as the "World of the Cross."*

2

As you can see the "Revelators", or those who transmitted the UB text to mortal man were adamant that Jesus did NOT die for the sins of mankind. But this denial is nothing new. This issue has been around for a long time since well, the crucifixion I would guess. Many early church fathers wrote on this topic. It progressed into medieval times. The 12<sup>th</sup> century theologian Peter Abelard was famous for the Moral influence theory.

*Christ's death achieved our reconciliation with God not by offering some compensation to God or ransoming us from the devil but by moving our hearts to contrition and love as we contemplate Christ's voluntarily embracing horrible suffering and death. Nothing actually transpired between God and man at Jesus' crucifixion. No debt was paid, no sins were punished. The entire power of the cross to achieve reconciliation lies in its exemplary force to produce a subjective impact on us. [10]*



Here is the Urantia books take on the “ransom” idea.

194:2.8 (2061.6) Jesus lived a life which is a revelation of man submitted to the Father’s will, not an example for any man literally to attempt to follow. This life in the flesh, together with his death on the cross and subsequent resurrection, presently became a new gospel of the ransom which had thus been paid in order to purchase man back from the clutch of the evil one—from the condemnation of an offended God. Nevertheless, even though the gospel did become greatly distorted, it remains a fact that this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom. And, sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind.

First of all, the ransom idea of some kind of payment to Satan is not a biblical one. And as far as the gospel becoming distorted is only true as far as the Urantian gospel is concerned.

Also, Abelard’s take on the atonement is the same idea here from the Theology Workbook by William Sadler.

*A Creator Son did not bestow himself upon mankind to reconcile an angry God. He came to reveal the love of God and exalt sonship with God.*

*“A Creator Son did not incarnate in the likeness of mortal flesh and bestow himself upon the humanity of Urantia to reconcile an angry God but rather to win all mankind to the recognition of the Father’s love and*

*to the realization of their sonship with God. After all, even the great advocate of the atonement doctrine realized something of this truth, for he declared that “God was in Christ reconciling the world to himself.”* [\(1083.6\) 98:7.1 {4}](#)

These ideas progressed and really took off around the turn of the 20<sup>th</sup> century. Mostly out of liberal seminaries.

You could say the Urantian thought on the death of Christ would be that His dying on the cross, was an accident and not a planned occurrence and could be summed up as “Lying down one’s life for His friends”. Thus, the Urantia book affirms the idea of a moral influence for Jesus’s death but not an atonement for the sins of man. You can see the moral influence theory within the biblical scriptures but that is not the main point. In fact, there are a few of these theories which are biblical, and you can hold many of these doctrines or ideas at once. They are all true elements in the reasons for Jesus’s death.

1. Moral Influence – In this theory, it denies the any idea of divine justice, but that His death was a way to impress mankind of God’s love for him.
2. Christus Victor – This theory is just as it sounds. That Christ was victor over sin, death and Satan.
3. Ransom – This theory which likely originates from the early church fathers and references Mark 10:45. Basically that Christ offered Himself as a ransom. To whom the ransom is paid was the argument of the early fathers. Some believed

erroneously that the ransom was paid to the devil, which is not biblical.

4. Satisfaction – this theory was that God’s offended honor could be satisfied by the death of His Son.
5. Penal Substitution – this theory that is the most debated of them all states the Jesus died on the cross as a substitute for us as sinners. He took the punishment we deserve and satisfied both wrath and righteousness of God.

There are a few other minor ones, but we will not review them here.

The Ancient scriptures have a larger view of the atonement. As early as 55 AD [11] and likely earlier as Paul is recounting a creed that was present in the early church, the idea of atonement was around. So as early as 25 years since the Cross the idea that Jesus dies for our sins was present in the church. Even if you go with a later date, it still must be before the Gospels were written. As Paul says here, he received this idea himself, so the idea that the apostle Paul was the originator is false.

1 Cor 15:1-8 ESV

*Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.*

*For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.*

I can hear the Urantian rebuttal already, but that is Paul and not Jesus making this statement. Paul was the “theologian” of the early church. Many Urantian followers have issues with Paul; however, I believe God chose him for this task.

You can also hear it in the writings of liberal biblical scholar Stephan Finlan in his book - *The Apostle Paul and the Pauline tradition*.

“The importance of the Pauline letter tradition in Christian theology is exceeded only by that of the gospels through the lens of the Pauline tradition. Certain concepts derived from the letters (Jesus died for my sins) have become dominant in popular theology, even among people who know very little about Paul’s teaching as a whole. The church’s image of Paul is largely derived from the Act of the Apostles, where the wonder working Paul is the main character. There are many doubts however about the historical accuracy of Acts.” [12]

Once again, Did God really say?

He also said in his book on atonement he lists a few of the “problems” with the doctrine of the atonement.

“God demanded a bloody victim- innocent or guilty – to pay for human sin”

“The death of the Son thus functioned as a payoff; salvation was purchased. [13]

Progressive Christian pastors of today has been spouting these same claims. Brian Zhand, the author of Sinners in the hands of a loving God, says in his Good Friday blog post

*The cross is many things:*

*It's the pinnacle of God's self-disclosure.*

*It's divine solidarity with all human suffering.*

*It's the shaming of the principalities and powers.*

*It's the point from which the Satan is driven out of the world.*

*It's the death by which Christ conquers Death.*

*It's the abolition of war and violence.*

*It's the supreme demonstration of the love of God.*

*It's the re-founding of the world around an axis of love.*

*It's the enduring model of co-suffering love we are to follow.*

*It's the eternal moment in which the sin of the world is forgiven.*

Brian has a famous quote he uses often (below)

*The cross is not the appeasement of an angry and retributive god. The cross is not where Jesus saves us from God, but where Jesus reveals God as savior. The cross is not what God inflicts upon Jesus in order to forgive, but what God in Christ endures as he forgives. [14]*

Yes, there is truth in Brian's statement above. Jesus did those things. But the Cross was more than just that. And it's not just my opinion.

Jesus' atoning sacrifice doctrine was evident since the 1<sup>st</sup> century, it's not just recent theology of the reformation to today. It is central to Paul in all his epistles. But did Jesus have the same view?

Yes, He did. That was the "good news" Jesus and what He did is the good news, the Gospel.

What did Jesus and the Gospel writers say about His death?

But before we look at that we need to remember what Jesus said to Nicodemus - "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Jesus is saying that to be born again is to be saved. Being born again is the plan of salvation that Jesus authored at Calvary and what Paul broke down for us in 1 Corinthians. Let's look at the gospels and see what Jesus and the gospel writers said about "His death".

Mark 10:45

For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Some biblical scholars say that this “ransom” statement is an insertion of Pauline doctrine, or not even authentic or that the context is about servanthood not atonement. The problem is they give no manuscript issues or reasons why. Just say they “think” that its not something Mark would say.

You can hear that also in “Salvation not purchased, Overcoming the Ransom Idea to Rediscover the Original Gospel teaching.” by Stephan Finlan.

*There is a ransom saying that was attributed to Jesus, a startling and “rather isolated” 17 saying found in Mark and copied in Matthew: “to give his life a ransom for many” (Mark 10: 45; Matt 20: 28), but it is of doubtful authenticity.*

*He goes on to say “They may have gotten the ransom idea from the Apostle Paul. The letters of Paul are fifteen and twenty- five years earlier than the writing of Mark and Matthew, respectively.” The idea of Jesus’ death as a sacrifice does not originate with him but with some apostles’ usage of common cultural images (particularly by Paul). Let us look at the development of Christian sacrificial theology. [15]*

Once again (did God really say?) when he throws doubt on the scriptures in “doubtful authenticity?” Frankly I believe it was about both servanthood and atonement. And in my opinion Mr. Finlan is

specifically ignoring the context of the passage. He claims it was speaking only of servanthood. I disagree with Mr. Finlan, he is a smart man and he is biblically literate and a good writer, but I beg to differ as Jesus was just saying to both James and John who were asking for special treatment in heaven and Jesus rebukes them by asking them if they want to take on the same fate that He came to do. And which all the apostles ended up drinking “the cup” eventually.

Starting with Mark 10:35....

Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John.

And of course, the gospel writer knew about the atonement.

It was in their own scriptures. In Isa 53 – this is clearly a messianic passage. In fact this is not read in today’s synagogues because it sounds way too much like Jesus and what He did.

Who has believed what he has heard from us?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant,  
and like a root out of dry ground;



he had no form or majesty that we should look at him,  
and no beauty that we should desire him.

He was despised and rejected by men,  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.

Surely he has borne our griefs  
and carried our sorrows;  
yet we esteemed him stricken,  
smitten by God, and afflicted.

But he was pierced for our transgressions;  
he was crushed for our iniquities;  
upon him was the chastisement that brought us peace,  
and with his wounds we are healed.

All we like sheep have gone astray;  
we have turned—every one—to his own way;  
and the Lord has laid on him  
the iniquity of us all.

At first, the apostles did not understand at first, and Jesus scolded them when they were not getting it. In the strongest of terms. Here Jesus says He must be killed and raised.

In Matthew 16:21-23

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter

took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.” But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”

I don't think you can get clearer than that. And I think that should be the response to the Urantia Book and liberal theological scholars because they are looking at it from a human perspective. Take a hike Satan. There are many more passages that speak of the atoning work of Jesus.

I get it, it is a difficult thing to see what (we) did to Him on the Cross and I wouldn't have done it that way. But I am not God, His ways are above mine. And I take it on faith that He did what He did regardless of how I feel.

The Urantia book has a man centered view of what Jesus did and the revelators repeatably casted doubt on the Scriptures and the work of Jesus. And that is what scares me. I want to be very careful here. I am not saying that if you don't understand fully the atoning sacrifice idea you are not saved. That is between you and God. What scares me is those that understand atonement and hate the doctrine still.

This is in my mind dangerous territory. I remember before I was first born again, I thought the idea of Jesus dying for my sins was silly. I didn't “get” it either. But now it is as Paul said, the cross for us believers is “the Power of God.” I don't fully understand it, but I accept it, gladly.

Jesus said in John 3 that a man MUST be born again, or he will not see the Kingdom of God. It is also spoken of in part 4 the Jesus papers.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” Jesus answered him, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.”

If you have a proper view of the Godhead and the Trinity then, God was “in Christ” paying for the sins of mankind by laying down His own life through the Son. Not demanding that Jesus die on the cross to avenge an angry Deity, as this is a wrong view of the cross of Christ and what it did.

It’s all about the perspective – that’s God’s perspective not mans.

But according to the Apostle Paul for those who reject the cross and still don’t accept His gift of salvation that they are “perishing”

1 Cor 1:18

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

For the so-called Revelators of the Urantia Revelation and many Urantians I have spoken to and have seen in their writings, are

adamantly against Jesus's death being any kind of atonement for them personally. And it's more than folly to them, it is barbarous.

The question I ask is do you accept His pardon? Pardons can be rejected as William Lane Craig mentions in his work on the atonement.

“We have noted that pardons can be refused, in which case they are rendered inefficacious, and can be conditional, in which case failure to meet the conditions nullifies the pardon. Similarly, refusal to accept a divine pardon renders Christ's work on one's behalf inefficacious in one's life, and if one fails to meet the conditions of repentance and faith, a divine pardon avails one nothing.” [16]

Do your homework. Your eternal destiny may be in jeopardy. It is worth the time. I write to you not because I want to be right and show the UB is wrong. I do so because I really believe if you reject Jesus's free gift of forgiveness of sins through His death on the cross, your eternal destiny may be in jeopardy.

May I ask you to set down the Urantia Book for a season and pick up the Bible and study its contents. Be a Berean and question the texts and I think you will find they can be trusted.

If you have any questions, concerns or disagreements please don't hesitate to write. If I am wrong, I will “high five” you when we get to the 1<sup>st</sup> mansion world. But if I am right and you have not put your trust in Jesus for your forgiveness of sins, you could be separated from God for all eternity. Choose wisely.

God bless you in your journey.

Bob Brittain

[Cosmicdeception@outlook.com](mailto:Cosmicdeception@outlook.com)

Website is [www.cosmicdeception.org](http://www.cosmicdeception.org)

### **Sources**

[1] The Mind of Mischief – Tricks and Deceptions of the Subconscious and How to Cope with them. William S. Sadler 1929

[2] <https://archive.urantiabook.org/archive/history/doc511.htm>

[3]

<https://www.patheos.com/blogs/spiritualitychannelseries/2016/06/claims-of-revelation-the-origin-story-of-the-urantia-book/>

[4] <https://www.youtube.com/@thegodwhospeaks8307>

[5] <https://apologeticspress.org/the-da-vinci-code-and-the-deity-of-christ-1823/>

[6] <https://apologetics315.com/2012/11/interview-transcript-michael-j-kruger/>

[7] <https://coldcasechristianity.com/writings/why-i-know-the-story-of-jesus-wasnt-changed-over-time/>

[8] [https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1021&context=questions\\_101](https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1021&context=questions_101)

[9] ] December 17, 2009 Published in the January 2010 issue of Portland Monthly <https://www.pdxmonthly.com/news-and-city-life/2009/12/christopher-hitchens>

[10] Craig, William Lane. Atonement and the Death of Christ (pg. 121). Baylor University Press. Kindle Edition.

[11] The Expositors Bible Commentary V10 1 Corinthians Pg 180

[12] The Apostle Paul and the Pauline Tradition. Stephan Finlan. 2008 Liturgical Press. Introduction pg. xi

[13] The Problems with Atonement - Stephan Finlan. 2005 Liturgical Press. Pg1.

[14] <https://www.dailychristianquote.com/brian-zhand/>

[15] Salvation not purchased, Overcoming the Ransom Idea to Rediscover the Original Gospel teaching.” by Stephan Finlan pg. 31

[16] Craig, William Lane. Atonement and the Death of Christ (p. 272). Baylor University Press. Kindle Edition.