

“Did Christ’s Sinlessness Begin Only After His Baptism?”

I recently heard someone state that Jesus did what all children do: lie, steal, etc. When I confronted him on this, he stated that the sinless life of Christ didn’t begin until after His baptism. Is there a particular individual (i.e., Aquinas, etc) or a particular group that espoused this belief? I want to bring this up with the person again.


Thanks for your question. It’s difficult to know where this person got this information. They obviously didn’t get it from any of our canonical gospels (or any other canonical text). It could be that this person imbibed such ideas from reading something like the (fictional) Infancy Gospel of Thomas—which does portray the young Jesus as quite mischievous, temperamental, and even deadly! But no scholar of any persuasion regards this gospel as giving us historically reliable information about the young Jesus.

Bottom line: the person who made this statement needs to give some account of how they know this. Where did they get this information? How reliable is their source of information? Why do they believe their view is correct? If they don’t have good grounds for saying or believing such things (and they most certainly don’t), then they need to be shown the error of their ways. The Bible affirms that Jesus was without sin (2 Cor. 5:21; 1 Pet. 2:22; 1 John 3:5; Heb. 4:15; etc.). It does not say that He was sinless from His baptism on.

Shalom,

Michael Gleghorn
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Prior to coming on staff with Probe he taught the following courses: U.S History I and II, World Geography, World History, Old Testament Theology, and Christian Philosophy and Competing Worldviews.

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PROBE PUBLICATIONS

Ancient Evidence for Jesus from Non-Christian Sources

Astrology: Do the Heavens Declare the Destiny of Man?

Evaluating Miracle Claims

Philosophical Taoism: A Christian Appraisal

Putting the Brakes on Human Genetic Engineering

Probing the Shroud of Turin

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Taoism and Christianity

The Worldview of Edgar Cayce

UFOs and Alien Beings

Yoga and Christianity: Are They Compatible?

Was Jesus Really Born of a Virgin?

Wicca: A Biblical Critique

Evaluating Miracle Claims

Communicating with the Dead

The Urantia Book

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History and the Christian Faith

The Law of Rewards

Why We Shouldn't Hate Philosophy

C.S. Lewis and the Riddle of Joy

The Lion, the Witch and the Wardrobe

Crime and Punishment

Did Christianity Borrow from Pagan Religions?

Problems and Promises of Petitionary Prayer

Did Jesus Really Perform Miracles?

“Did Egypt Once Worship the One True God?”

Recently I heard somewhere, that there was an early period of time when Egypt worshipped our one true God. The person who said this, said it may have occurred immediately after the Exodus. Can you give me any support or documentation for this idea?

Thanks for your question. Most likely, the person who made this comment was referring to Amenhotep IV (Akhenaton), the “heretic” pharaoh of the Eighteenth Dynasty, who began to rule about 1380 B.C. He moved his capital from Thebes to a city he called Akhetaten (i.e. Tell el-Amarna). G. Herbert Livingston writes, “The new pharaoh replaced the high god Amun of Thebes with Aten (Aton), the sun disk, and replaced his throne name with Akhnaton (Ikhnaton)” (*The Pentateuch in its Cultural Environment*; 40).

Although some scholars refer to Akhenaton as Egypt’s first monotheistic pharaoh, it’s important to understand that his “monotheism” was definitely NOT the same as that of the Hebrews. The god Aton was essentially identified with the physical disk of the sun; the God of the Bible is not to be identified with anything in His creation (see Exodus 20:1-6). Livingston writes, “Aton was purely a nature entity and, curiously, the pharaoh continued to regard himself as a god, too” (119). Thus, Akhenaton did NOT worship the one true God. He was not a biblical monotheist.

However, your source is correct about the time period in which these events occurred. As previously noted, Akhenaton began to reign about 1380 B.C. Although there is some room for scholarly disagreement, the Exodus likely took place around 1446-1436 B.C. Thus, Akhenaton would have become pharaoh shortly after this time.

Almost any book on ancient Egyptian history will mention Akhenaton. I took some of the information above from the following source: G. Herbert Livingston, *The Pentateuch in its Cultural Environment* (Grand Rapids, Michigan: Baker Book House, 1987).

Hope this helps.

Shalom,

Michael Gleghorn
Probe Ministries

“Can a True Believer Commit the Unforgiveable Sin?”

Can a true believer turn away from God at some point and eventually commit blasphemy against the Holy Spirit? I don't believe a true Christian would be capable of that no matter how far they strayed because one saved, always saved, but I need verses to support my opinion to share with someone else.

Thank you for your question. The “unpardonable sin” of blasphemy against the Holy Spirit is mentioned in the three synoptic Gospels: Matthew 12:31-32, Mark 3:28-29, and Luke 12:10. Historically, these verses have aroused a great deal of anxiety and fear, especially in those with a sensitive

conscience. But what do these sayings mean?

In my opinion, the two best positions are the following:

1. This sin is committed when someone willfully attributes the work of God the Holy Spirit to Satan.
2. This sin is simply willful and persistent rejection of, and lack of faith in, the person and work of Christ.

If the first option is correct, some would hold that it is not even possible to commit this sin today. In this view, this sin could only have been committed while Christ was physically present on earth and performing miraculous feats through the power of the Holy Spirit. Others would hold that the sin can be committed today; nevertheless, there is a pretty large consensus among evangelical Christians that a true believer could never commit this sin. After all, Peter says that all true believers “are protected by the power of God through faith for a salvation ready to be revealed in the last time” (1 Pet. 1:5). And Paul tells the Philippian believers that he is “confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus” (Phil. 1:6).

Although I may certainly be wrong, I honestly prefer the second view. Please notice that if this view is correct, a true believer could not possibly commit this sin by definition. While I could list many reasons why I prefer this view, let me mention just a few.

First, it is by far the easiest way to make Scriptural revelation self-consistent. For instance, we know that persistent unbelief is an unpardonable sin. But Jesus says that all sins and blasphemies will be forgiven except blasphemy against the Holy Spirit (Mark 3:28-29). Logic, then, seems to require that blasphemy against the Holy Spirit is persistent unbelief.

Second, notice the progression of ideas in Matthew 12:30-33.

Jesus begins by stating the importance of being rightly related to Him (v. 30). He then describes the unpardonable sin (vv. 31-32). He then seems to present His listeners with a choice: "Either make the tree good...or make the tree bad; for the tree is known by its fruit" (v. 33). Could Jesus be offering those who had spoken against Him in v. 24 (they are the ones He is speaking to – v. 25), an opportunity to repent (i.e. change their minds about His identity) and become rightly related to Him in v. 33? If so, it would seem to indicate that blasphemy against the Holy Spirit is persistent unbelief. And the cure is faith, leading to forgiveness.

Third, although Mark's parenthetical explanation in 3:30 could be taken as evidence of the first view; nevertheless, I see in it evidence for the second view as well. After all, if they were saying that Jesus "has an unclean spirit" (v. 30), it certainly indicates that they did not believe Him to be who He actually was (and is). Thus, this statement is consistent with simple unbelief in the person of Christ.

Finally, why doesn't John mention this sin? It certainly seems like it would have been important. But what if he did mention it, but simply described it differently? Look at John 16:8-9. Jesus is speaking of sending the Holy Spirit after His ascension. Notice what He says of the Holy Spirit: "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me..." The Holy Spirit convicts the world concerning the sin of unbelief, or lack of personal faith, in Jesus! Could the persistent rejection of the Holy Spirit's conviction, and the willful refusal to believe in Jesus, thus be blasphemy against the Holy Spirit? That, at any rate, is my opinion. Thus, by definition, it is absolutely impossible for a true believer to commit this terrible sin. It can only be committed by someone who persistently rejects the convicting ministry of the Holy Spirit, choosing to remain in their unbelief.

Additionally, this ties in very well with what is said in other parts of the New Testament concerning the ministry of the Holy Spirit in the life of the believer. All true believers receive the Holy Spirit (Rom.8:9, 14). The Holy Spirit testifies that believers are God's adopted children (Rom. 8:16). The indwelling ministry of the Holy Spirit in the believer's life is said to be permanent (John 14:16-17), a pledge or "down-payment" of an eternal inheritance (Eph. 1:13-14). Indeed, the Holy Spirit is said to "seal" believers "for the day of redemption" (Eph. 4:30)!

Just a very few of the many good passages on the security of the believer can be found in Rom. 8:28-39; John 10:27-30; and 1 John 5:9-13. But my own favorite is John 6:35-40. Read this passage carefully. Notice v. 37, that the one who comes to Jesus will certainly not be cast out. Notice that Jesus came to do the will of His Father (v. 38). But what was His Father's will? That the Son lose none of those who come to Him (v. 39)! But think about this. If Jesus loses even a single one who truly comes to Him for salvation, then He has not fulfilled the Father's will! But this is impossible for Jesus always does what is pleasing to His Father (John 8:29). Thus, it is impossible that Jesus will lose any who come to Him for salvation. Thus, Christians cannot commit the unpardonable sin.

Hope this helps. God bless you!

Michael Gleghorn
Probe Ministries

“I Have Some Basic God Questions”

Question #1: In John 1:3 it says, “All things were made by him; and without him was not any thing made that was made.” Did God make Satan?

Question #2: Where was God when heaven and earth were not yet created?

Question #3: In John 10:30 Jesus said, “I and my Father are one.” Does this mean that Jesus is the Father also?

Question #4: Does this mean that Jesus knew all the events as the same as the Father also?

Question #5: In Ephesians 2:9 it states, “Not of works, lest any man should boast.” Does this mean “good works” is not necessary?

Question #1: Did God make Satan?

“Satan” means adversary. God created the angel who became Satan (i.e. the Adversary), but God created this angel (and everything else) good (Genesis 1:31). The fall of Satan may be described in Ezekiel 28:11-19. If so, note that before his fall he was created perfect and blameless (vv. 12, 15).

Question #2: Where was God when heaven and earth were not yet created?

Where was God before the creation of heaven and earth? Since God is omnipresent (i.e. present everywhere – See Psalm 139:7-12), He was present “everywhere.” Of course, prior to the creation of the universe, it’s difficult to know precisely what this might mean. However, since God is eternal, He has always existed; since He is omnipresent, He has always existed “everywhere” (whatever this might mean).

Question #3: Does this mean that Jesus is the Father also?

No; Jesus is the incarnate Son of God. The Father and Son are both God, but they are distinct Persons within the Godhead. John 1:1 helps us to see this. Notice that the Word (God the Son) was WITH God (i.e. the Father). This implies a distinction between the Father and the Son. But we also read that the Word WAS God. This implies that the Son, like the Father, is fully God. This obviously leads us into the mystery of the Trinitarian nature of God. God is one in essence, but subsists as three distinct Persons – the Father, the Son, and the Holy Spirit. Christians do NOT believe in three Gods. They believe in ONE God who subsists as THREE distinct Persons.

Question #4: Does this mean that Jesus knew all the events as the same as the Father also?

While incarnate on the earth, there were some things that were known by the Father, but not the Son (see Mark 13:32). I see this as a temporary and voluntary limitation of the Son's exercise of His Divine attributes while incarnate upon earth. Philippians 2:5-11 indicates that Jesus "emptied Himself" by becoming a Man. He did not give up His Divine attributes (for then He would no longer be God), but He freely consented to a temporary limitation of the exercise of these attributes while incarnate upon earth. As God the Son, He knows everything that the Father knows. Both the Son and the Father are omniscient (i.e. all-knowing).

Question #5: Does this mean "good works" is not necessary?

Good works are not necessary for salvation, for salvation is a *gift* of God (Ephesians 2:8). Nevertheless, good works are important, for as Paul says in Ephesians 2:10, believers are "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (see also Titus 3:8). In other words, we are saved by God's grace through faith in Christ, completely apart from our works. But we are also saved

“for good works” (Ephesians 2:10). Genuine salvation (which comes first) produces the fruit of good works (which come after salvation).

The Lord bless you,

Michael Gleghorn
Probe Ministries

“You are Intolerant, Arrogant, Loud-Mouthed Bullies”

Re: Your article on [Wicca](#). I’m using the same measure that so called “Christians” use to condemn others: the Bible. I do not see better people here. I see a bewildering growth of intolerance, and what is worse, of arrogance. My recent contacts with “Christians” have exposed me to a movement of arrogant, loud mouth bullies. I’m am not judging your heart Sir, but your aggression towards other groups. Christians are not to judge others, that is God’s job. Christians are to love their neighbor as they do themselves. They are to hate what is “bad”, not who is “Bad”.

I think that Mr Grimassi’s letter shows that he is a better “Christian” than you are Sir. I’m not a Wiccan, but from what I have seen from your narrow side, I would rather involve myself with the type of gentleness displayed by this Wiccan man, than with the spiteful arrogant status-worshiping bullies who call themselves “Christian.”

Please take an honest look at what you have done. You begin

your letter by complaining about the behavior of so-called Christians (who may, of course, not really be Christians at all). But why should you consider yourself justified in writing such hateful things about Christians? After all, even if some so-called Christians have behaved badly, why should you have the right to behave the same way?

Just look at some of the hateful things you've said about Christians in your letter: You refer to Christians as intolerant, arrogant, loud-mouthed bullies (but I personally know many Christians who are not like this at all). You conclude by lumping all Christians together and denouncing them as "spiteful arrogant status-worshipping bullies".

Then you say that you're not judging my heart, but my aggression toward other groups. But what is it that you're doing? Aren't you demonstrating the same aggression toward Christians which you say I'm demonstrating toward Wiccans? Indeed, isn't your unprovoked aggression against me even WORSE than my alleged aggression against Wiccans?

Actually, I sincerely bear no ill will toward Wiccans at all. Not the slightest bit. Raven Grimassi and I had a very cordial e-mail exchange about my article. Like you, I had a very high opinion of the way he expressed himself in his letter to me. He was very kind and courteous in every respect. And I did my uttermost to be just as kind and courteous to him.

Now about judging, it's important to understand that Jesus does not condemn all human judgments. If you carefully read Matt. 7:1-5, you will see that what Jesus warns against is hypocrisy. As Jesus says in v. 5: "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye." The assumption, of course, is that once the plank is removed, the brother will see clearly enough to judge his brother rightly and without hypocrisy. Indeed, if Jesus forbid all human judgment, it would be impossible to administer church discipline against

sinning Christians within the church (something which the Bible clearly commands us to do).

But that's not all. The Bible also urges Christians "to contend for the faith that was once for all entrusted to the saints" (Jude 3). Paul tells Titus that church leaders "must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" (Titus 1:9). These passages tell us that truth in doctrine is important and that we need to stand up for it, even refuting those who oppose it. Does this make Christians arrogant? Does this make Christians spiteful bullies? What is my defense against such accusations? Simply this.

What if Christianity is true? What if, as Jesus Himself claimed, there is no other way to God but through Him (John 14:6)? What if people who reject Christ, or who attempt to find salvation through some other religion, really will spend eternity in Hell? Would it be truly loving not to warn people of this potential tragedy? Would it really be loving not to attempt to persuade them to embrace Christ while they still have opportunity? Would it really be loving to say nothing at all? For my part, I honestly don't think so.

Our ministry exists to share with others the arguments, evidence and reasonableness of biblical Christianity and to try to convince them that no other religion will ultimately save their souls. If Jesus really was who He claimed to be, then (in my opinion) it would be very unloving indeed to simply let people perish and not try to convince them to give their lives to Christ before the day of final judgment. The Bible warns us that we will all stand before the judgment seat of Christ and that those who have rejected Him will perish eternally. Frankly, I don't want this to happen to anyone.

I will pray for you.

Shalom,

Michael Gleghorn
Probe Ministries

The Urantia Book – A Biblical Worldview Perspective

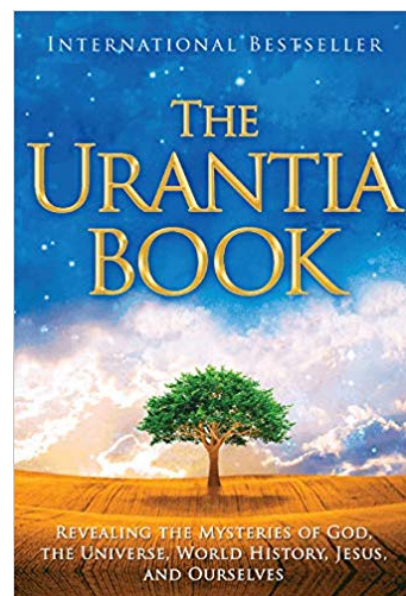
Dr. Michael Gleghorn takes a hard look at the claims of The Urantia Book and finds it lacking in substance and evidence.



This article is also available in [Spanish](#).

Introduction to *The Urantia Book*

Not long ago a woman wrote to me about a very painful episode in her life. About fifteen years ago her husband embarked on a spiritual quest that ultimately destroyed their marriage and family. He began reading *The Urantia Book*, a massive tome of 2,097 pages that was allegedly revealed by celestial beings from higher universes. He also became involved in various occult practices such as channeling and astral projection. Eventually, she and her husband divorced, leaving both her and her children hurt and confused.



Of course, it would probably not be fair to blame all of this family's difficulties on *The Urantia Book*. Although my correspondent's experience was quite negative, others describe their own encounter with *The Urantia Book* in very positive

terms. If you visit the official Urantia Foundation Web site you can read many of these testimonials for yourself.[\[1\]](#) One woman wrote, "I have found *The Urantia Book* to be the most enlightened source of wisdom I have ever come across." And another person declares *The Urantia Book* to be "the most conclusive and inspiring book on our existence."

So what is *The Urantia Book*? Where did it come from and what does it teach? And how do its doctrines compare with those of biblical Christianity? These are just a few of the questions that we want to consider in this article.

The Urantia Book claims to have been revealed by superhuman personalities from higher universes. The word "Urantia" is simply the book's name for Earth. The book consists of 196 papers and is divided into four major parts entitled: 1. "The Central and Superuniverses," 2. "The Local Universe," 3. "The History of Urantia," and 4. "The Life and Teachings of Jesus." The alleged "authors" of these papers refer to themselves by their order of being with such glorious titles as Divine Counselor, Perfector of Wisdom, Brilliant Evening Star and Chief of Seraphim. Although originally written in English, the book has since been translated into Dutch, Finnish, French, Korean, Portuguese, Russian, and Spanish. In addition, translations into a number of other languages are currently underway. These include Arabic, Chinese, German, Greek, Italian, Japanese, Polish, Romanian, and Swedish--just to name a few.

Although devoted Urantians are absolutely convinced that every part of *The Urantia Book* was revealed by celestial intelligences, there are a number of problematic issues that need to be addressed. We'll consider a few of these later in this article. Before we do so, however, it is first necessary to give some account of the origin of *The Urantia Book*.

The Origin of the Urantia Papers

The Urantia Book was first published in 1955. But the alleged “revelations” from extra-planetary personalities apparently began early in the twentieth century.^{2} Who received these “revelations”? And who wrote them down in the massive volume that has come to be known as *The Urantia Book*?

While there is not space to specifically mention everyone who played a role in this process, two individuals were key in the reception and recording of this “revelation.” The first, Dr. William Sadler, lived from 1875 to 1969. He was a psychiatrist, teacher, and prolific writer. The other individual’s identity cannot be known with certainty. Dr. Sadler referred to this person as the “contact personality” and the “sleeping subject.”^{3} In a manner similar to that of Edgar Cayce, the so-called “sleeping prophet,” the “sleeping subject” of our story was the vehicle through whom the celestial visitors supposedly communicated their revelations to Dr. Sadler and others. This small group of people, known as the Contact Commission, “was the focal point for the production of . . . the final text of *The Urantia Book*.”^{4}

Although members of the Contact Commission were sworn to secrecy regarding the identity of the “contact personality,” Martin Gardner has made a strong case that the evidence points to Wilfred Custer Kellogg, Sadler’s brother-in-law and a relative of the famous Kellogg family.^{5} Of course, not everyone agrees with Gardner’s conclusions. Ernest Moyer, a Urantian researcher, while acknowledging his inability to determine the identity of the “sleeping subject,” is nonetheless convinced that it was not Wilfred.^{6}

Although the identity of the “sleeping subject” may never be known with certainty, we have a fairly good record of how the Urantia papers came into being. Although there is some debate about the precise date in which Dr. Sadler first became aware of the “sleeping subject,” it was probably in the summer of

1912.[{7}](#) “In 1923 the Sadlers began to invite twenty or thirty friends over for Sunday afternoon teas to discuss religious topics. At about the fourth meeting Sadler began telling the group, which came to be called the Forum, about the sleeping subject and his startling revelations.”[{8}](#) He invited Forum members to help prepare questions for the celestials. The following Sunday members returned with hundreds of questions. “Shortly thereafter,” Sadler wrote, “the first Urantia paper appeared in answer to these questions . . . This was the procedure followed throughout the many years of the reception of the Urantia papers.”[{9}](#) By the time this process was over there were 196 papers, consisting of 2,097 pages of material, that had allegedly been channeled through the “sleeping subject.”

Problems with *The Urantia Book*

In his article, “A History of the Urantia Movement,” Dr. Sadler stated, “The [Urantia] Papers were published just as we received them. The Contact Commissioners had no editorial authority. Our job was limited to ‘spelling, capitalization, and punctuation.’”[{10}](#) But is this really so? There is actually ample evidence for questioning this statement.

Urantian researcher Ernest Moyer has carefully documented that Dr. Sadler made changes to the text of *The Urantia Book*.[{11}](#) The unsettling thing about these changes, at least for loyal Urantians, is that they were made after 1935, the date that Dr. Sadler claimed *The Urantia Book* was “completed and certified” in its entirety.[{12}](#) The evidence for such changes is compelling. Matthew Block, another Urantian researcher, discovered that human sources published after 1935 were later incorporated into *The Urantia Book*. For example, a book by Charles Hartshorne, published in 1941, lists seven possible meanings of “absolute perfection.” Block discovered that these same seven meanings were reprinted in *The Urantia Book* almost word for word. This is merely one of several examples that

could be offered of human sources published after 1935 that were later plagiarized in *The Urantia Book*.[{13}](#)

But not only were changes made after the book had been “completed and certified,” they were also made after *The Urantia Book* was first published in 1955. Many examples could be offered, but let me simply mention two. First, both Martin Gardner and Ernest Moyer point out that in the first printing of *The Urantia Book*, toward the end of the account of the Last Supper, Jesus is said to have addressed the twelve apostles. However, as the context makes clear, only eleven of the apostles were currently present. Judas had already left the group. According to Gardner, “in later printings ‘the twelve’ was replaced by ‘the apostles,’” thus eliminating the error.[{14}](#) Second, both Gardner and Moyer also note that in the first printing of *The Urantia Book* the wise men are said to have visited the newborn Jesus “in the manger.” However, according to a later passage in *The Urantia Book*, this visit must have occurred when Jesus and his parents were in a room at the inn. Gardner notes, “When this contradiction was noticed, the words ‘in the manger’ were removed from the next printing.”[{15}](#)

What are we to conclude from such known and acknowledged errors, contradictions and plagiarisms in *The Urantia Book*? Such problems clearly raise doubts about the integrity of this “revelation.” Wherever the information in *The Urantia Book* has come from—whether extra-planetary personalities, human beings, demonic spirits, or some combination of these—the source of this information is not entirely trustworthy. Moreover, it is not entirely biblical either.

The Bible and *The Urantia Book*

In his appendix to *The Mind at Mischief*, Dr. Sadler stated that the information imparted through the “sleeping subject” was “essentially Christian.”[{16}](#) Since this information is

allegedly contained in *The Urantia Book*, we would expect the contents of this book to likewise be “essentially Christian.” But are they?

If we compare the teachings of *The Urantia Book* with those of the Bible, we quickly discover that *The Urantia Book*, far from being consistent with biblical Christianity, actually denies or distorts almost every fundamental doctrine of the Christian faith. For example, contrary to the testimony of Jesus in the New Testament—that the Scriptures are the word of God (Matt. 15:3-6), inspired by the Holy Spirit (Matt. 22:43), and completely true and accurate in all details (Matt. 5:17-18; Luke 24:44; John 17:17)—*The Urantia Book* has Jesus declaring to Nathaniel, “the Scriptures are faulty and altogether human in origin” (*UB*, 1767).

The rejection of the Bible as a fallible human document sets the stage for the rejection of many other biblical doctrines as well. For example, *The Urantia Book* rejects the Bible’s views about God, Christ, man, sin, and salvation. Contrary to the biblical position that there is only one God (Deut. 6:4; Isa. 45:21), *The Urantia Book* espouses polytheism, the belief in many “Gods.” Martin Gardner points out that the term “Gods” (a capitalized plural) “appears more than a hundred times” in *The Urantia Book*.^{17} For instance, on page 364 we read, “We are all a part of an eternal project which the Gods are supervising and outworking.” Although *The Urantia Book* does acknowledge the existence of one supreme God, it rejects biblical Trinitarianism in favor of its own view that there is actually a “Trinity of Trinities” (*UB*, 1170-73). But this is only the beginning. According to Gardner, there are so many “gods” in *The Urantia Book* that its polytheism “puts Greek and Hindu mythology to shame.”^{18}

The view of Jesus presented in *The Urantia Book* is equally disturbing and unbiblical. To begin, the virgin birth is rejected. Jesus was simply born of Joseph and Mary (*UB*, 1344-45). Nevertheless, although he had human parents, he is

also presented as the incarnation of Michael of Nebadon, the creator of our universe and one of “more than 700,000 Creator Sons of the Eternal Son.”[\[19\]](#) This clearly conflicts with the New Testament’s view of Jesus, which reveals that He was conceived by the Holy Spirit in the womb of the virgin Mary (Matt. 1:18-25; Luke 1:26-38). Furthermore, John tells us that Jesus is the one and only eternal Son of God in an absolutely unique sense (John 1:1-2, 14; 3:16). He is *not* merely one of more than 700,000 other Creator Sons; He is truly unique.

These doctrinal differences are only the tip of the iceberg. There are many other differences between *The Urantia Book* and the Bible. However, due to space considerations, I can only mention the following.

The Urantia Book declares, “There has been no ‘fall of man.’” (UB, 846). This explains, at least in part, why there is also no need for any blood atonement for sin (UB, 60). *The Urantia Book* tells us, “The whole idea of ransom and atonement is incompatible with the concept of God as it was taught and exemplified by Jesus of Nazareth” (UB, 2017). The notion of “substituting an innocent sufferer for a guilty offender” is dismissed as a “childish scheme” (UB, 2017). What, then, was the meaning of Jesus’ death on the cross? According to *The Urantia Book*, “We know that the death on the cross was not to effect man’s reconciliation to God but to stimulate man’s *realization* of the Father’s eternal love and his Son’s unending mercy” (UB, 2019). Obviously, these teachings strike at the very heart of the Christian message.

Genesis 3-5 and Romans 5 make it quite clear that there has indeed been a “fall of man” into sin and rebellion against his Creator. The entire race was ruined and condemned because of Adam’s disobedience. Paul tells us plainly that “the result of one trespass was condemnation for all men” (Rom. 5:18). The ideas of ransom and substitutionary atonement are not incompatible with Jesus’ view of God. Indeed, Jesus Himself stated that He came “to give His life as a ransom for many”

(Matt. 20:28). The Bible tells us that “all have sinned” (Rom. 3:23), but it also tells us that “Christ died for our sins” (1 Cor. 15:3). Contrary to *The Urantia Book*, Jesus did not die merely to stimulate man’s *realization* of the Father’s love; He died to reconcile us to God (Rom. 5:10; Col. 1:22). It is because Christ died for our sins that God can now offer us salvation as a free gift (Rom. 6:23). We cannot earn this gift; we can only gratefully receive it through faith in Christ (Rom. 3:22-28; Eph. 2:8-9).

The Urantia Book proclaims a different God, a different Jesus, and a different Gospel than the Bible. Its message, allegedly revealed by higher spiritual beings, is fundamentally at odds with biblical Christianity. In light of this, it’s sobering to think of all the biblical warnings about lying and deceptive spirits (e.g. 1 Kings 22:22-23; John 8:44; 1 Tim. 4:1; Rev. 20:7-10). Dr. Sadler once wrote that if there was anything supernatural about mediumistic phenomena, it was probably demonic.{20} But when he actually encountered someone whose channeling he thought genuine, he did not resort to this hypothesis. He embraced the revelations and eventually helped publish *The Urantia Book*. It’s a pity he didn’t stick with his original hypothesis. Who knows? It may have even been true.{21}

Notes

- See “What People Are Saying About *The Urantia Book* . . .” at <http://www.urantia.org/about.html#What> (Dec. 2, 2003).
- Martin Gardner, *Urantia: The Great Cult Mystery* (New York: Prometheus Books, 1995), 114.
- William S. Sadler, “A History of the Urantia Movement,” at <http://www.urantia.org/pub/ahotum.html>.
- “Where Did *The Urantia Book* Come From?” at <http://www.urantia.org/about.html#Where> (Dec. 2, 2003).
- Gardner, *Urantia*, 97-134.
- See Ernest Moyer, *The Birth of a Divine Revelation*,

chapters 16-17, at <http://www.world-destiny.org/tocp.htm>.

- Gardner, *Urantia*, 114-122.
- Ibid, 116.
- Sadler, "A History of the Urantia Movement," at <http://www.urantia.org/pub/ahotum.html>.
- Ibid.
- See Moyer, *The Birth of a Divine Revelation*, chapters 34, 37, and 43 at <http://www.world-destiny.org/tocp.htm>.
- Sadler, "A History of the Urantia Movement," at <http://www.urantia.org/pub/ahotum.html>.
- For more information, see Gardner, *Urantia*, 321-57.
- Gardner, *Urantia*, 126. See also Moyer, *The Birth of a Divine Revelation*, chapter 43, at <http://www.world-destiny.org/tocp.htm>.
- Ibid.
- Gardner, *Urantia*, 125.
- Ibid., 25.
- For example, see Sadler, *The Truth About Spiritualism* (Chicago: McClurg, 1923), 207-08 and *The Physiology of Faith and Fear* (Chicago: McClurg, 1912), 467.
- Sadler made a distinction between mediums and seers. He viewed the former as those who claim to communicate with the dead; the latter, as those who might genuinely be in touch with some sort of divine reality (see Gardner, *Urantia*, 109). Although Sadler thought it possible that demonic spirits might be behind some mediumistic phenomena, he believed the "sleeping subject" was a seer—not a medium. Nevertheless, if demonic spirits actually exist, and if they can impersonate the spirits of the dead, then why couldn't such spirits also impersonate celestial beings from higher universes?

“Where Was God Between Cain and Abel, and Noah?”

I am conversing with a Wiccan. One of her reasons for turning away from Christianity is that God was silent after dealing with Cain and Abel up to the time of Noah and the flood. For nearly two thousand years pagan civilizations thrived, say in Sumeria and Mesopotamia. Where was this monotheistic God at this time in history? In her mind this God is uninvolved and therefore heartless for bringing a flood. Where in the Bible does it say God was involved with man during this time? I must say this got me thinking. Can you please help me out here?

God was indeed involved in the affairs of His creation between the time of Cain and Abel and the Flood. The clearest example of His involvement (in a clearly miraculous sense) can be found in Genesis 5:24 – “And Enoch walked with God; and he was not, for God took him” (see also Heb. 11:5). Clearly, such an event requires Divine intervention.

Obviously, this one example is enough to prove God’s involvement in the affairs of men and the world between the time of Cain and Abel and the Flood. But God is actually constantly involved in the affairs of the world. In the first place, the world only exists because God created it (Gen. 1:1; John 1:1-3; Col. 1:16; etc.). And the universe is continuously upheld in existence by the word and power of God (Heb. 1:3). Thus, God’s involvement with His creation is continuous. And God has revealed Himself to man not only in the Bible and Christ (special revelation), but also in creation (Psalm 19:1-4; Rom. 1:18-23), providential acts of kindness (Acts 14:17), and conscience (Rom. 2:14-15) – all examples of what is called general revelation. Such revelation is also

continuous and ongoing to all men, at all times, in all places.

Shalom,

Michael Gleghorn

Probe Ministries

“Did the Jesus Stories Arise from Pagan Myths?”

In his book *The Jesus Mysteries* Tim Freke speculates that the New Testament stories originated as pagan myth. Clearly there are very close resemblances to stories of Greek Dionusis and Egyptian Osiris, and others such as nativity stories, 12 disciples, ministry, miracles and message, last supper, crucifixion, resurrection, and return to judge man.

Bishops in the 4th century selected and revised the books of the New Testament to be consistent with their agreed-upon orthodox doctrine. Some openly acknowledged the more than coincidental “Jesus” stories in pagan mythology. They explained this as the work of the devil trying to deceive the faithful by creating these myths years before the supposed birth of Jesus. This is far too much of a stretch for me to accept.

If Biblical stories originated from pre-existent myth, how can we Christians reconcile this with our faith?

Thanks for writing Probe Ministries. You raise some interesting issues that are still debated among scholars today. Although I am far from an expert in this area, the little bit of reading which I have done leads me to a

conclusion roughly as follows.

First, it is true that some of the Mystery Religions and pagan stories arose prior to Christianity. What's not always as clear, however, is the precise doctrinal content of these religions prior to Christianity. In other words, some of the doctrines which are very similar to Christianity did not arise until AFTER the origin and spread of the Christian church. Thus, while a particular Mystery Religion, etc., may have existed prior to Christianity, it may still have borrowed Christian themes, symbols and doctrines after the origin of the Christian church. In those cases, the doctrinal borrowing was done by the Mystery Religions – not by Christianity.

Second, we have to ask, "Are these pagan stories history, or are they myths?" Although we may not always have all the evidence we would like, most scholars would readily acknowledge that there is no good reason for believing these stories to be anything other than myths. The Gospel stories, on the other hand, are firmly rooted in history. Additionally, when one looks very carefully at the alleged parallels between Christianity and pagan religions, what one typically finds is that the "parallels" are actually quite superficial. For instance, one might find myths related to the cycle of seedtime and harvest, in which a god dies and rises ANNUALLY in conjunction with the pattern of "death" and apparent "rebirth" in nature. This is, in a sense, a mythological expression of what happens in nature each year. But the Gospel writers don't speak of Christ's death in these terms. His death is not an annual event associated with seasonal changes, it was a once-for-all-time event in which God reconciled the world to Himself through the death of His Son as a substitutionary sacrifice for the world's sins! For reasons such as these (i.e., the non-historical qualities of the pagan stories and their superficial similarities to Christianity), I think it's somewhat of an unwarranted leap to conclude that early Christians stole their ideas from these pagan beliefs

and practices.

Third, Christianity arose out of Judaism, which was thoroughly monotheistic at the time of Christ. But these theories have early Jewish Christians borrowing from pagan, polytheistic beliefs, rather than from Jewish, monotheistic ones. Frankly, I find this thesis extremely difficult to swallow if, as the critics say, Christianity arose by purely naturalistic processes (as opposed to a unique set of supernatural events).

Finally, suppose that there are some pagan accounts which seem to resemble Christianity and which are earlier in time. Since most scholars agree that these accounts are mythological, not historical, what might we conclude from this evidence? Personally, I like what C.S. Lewis had to say. He said that these ancient myths, largely the products of poetic imagination, were essentially good dreams sent to the pagans by God foreshadowing the good things to come. What they had seen in these dreams ("through a glass darkly," as it were), God later did clearly and in history when He sent His Son to be our Savior. According to Lewis, the Gospel story about Jesus is "myth become fact." That is, the ancient myth has now become true history in the incarnation, death, and resurrection of Jesus. This idea, in my opinion, has genuine merit.

As for the idea that bishops in the 4th century selected and revised the books of the New Testament to be consistent with their agreed-upon orthodox doctrine, this is simply false. We have manuscript evidence for the New Testament as far back as the early second century. No such revision occurred. There were, of course, selection criteria. But these were hardly arbitrary. The doctrinal content of the books did have to conform to the "rule of faith." But this insured the purity of the church's doctrine – not its corruption. Thus, many false and spurious "gospels" of the second century and later were rejected. But this was because they were not written by apostles (or companions of apostles), they did not conform to

the “rule of faith,” they had numerous historical and theological inaccuracies, and the church recognized them as inferior products which lacked any sign of God’s divine authorship and inspiration, etc.

Thus, biblical stories did not originate from pre-existent myths. They are firmly rooted in history, as even extra-biblical historical sources and archaeology repeatedly confirm.

Hope this sets your mind at ease a bit.

Shalom,

Michael Gleghorn
Probe Ministries

“People in Hell DIE, Not Suffer Forever!”

In answer to the e-mail question [“Are People in Hell Isolated and Alone?”](#) The bible clearly states that the wages of sin is DEATH not eternal life, be it in heaven or hell as you think. Malachi 4:3 plainly says they shall be ashes under our feet. In Is.1:28 “...and they that forsake the Lord shall be consumed.” Is.66:17 says “...shall be consumed together, saith the Lord.” Rev 20:9 “...and fire came down from God out of heaven, and devoured them.” Rev 20:14 “And death and hell were cast into the lake of fire. This is the second death.” Doesn’t say second life but second death. You should look up some of the Greek and Hebrew words that have been translated into hell, that would make it more clear to you.

Thank you for your letter. You are correct in noting that the

fate of unbelievers is one of heated debate these days, even among professing evangelicals. My own difficulty with the thesis of conditional immortality stems from passages like Matthew 25:46, Revelation 14:9-11 and Revelation 20:10. It is difficult for me to see how these passages can be consistent with the denial of eternal punishment.

For example, in Matthew 25:46 Jesus states: "And these will depart into eternal punishment, but the righteous into eternal life." The same Greek term, *aionion* (eternal), is used to describe both punishment and life.

Revelation 14:11 reads in part: "And the smoke from their torture will go up forever and ever, and those who worship the beast and his image will have no rest day or night." What troubles me about this verse is the concluding phrase, "those who worship the beast and his image will have no rest day or night." Again, these unfortunate people appear to be enduring eternal, conscious torment.

Finally, in Revelation 20:10 we read: "And the devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are too, and they will be tormented there day and night forever and ever." The beast and false prophet are both human beings. And yet, along with the devil, they will endure eternal punishment. Furthermore, Revelation 19:20 states, "Now the beast was seized, and along with him the false prophet who had performed the signs on his behalf—signs by which he deceived those who had received the mark of the beast and those who worshiped his image. Both of them were thrown alive into the lake of fire burning with sulfur." Please note that this takes place prior to the thousand year reign of Christ (Revelation 20:1-7). And yet, when the thousand years are over, the beast and false prophet are still being tormented in the lake of fire (Revelation 20:10). This lake of fire is the same place where all unbelievers are thrown in Revelation 20:15.

It's true that this is called the "second death," but does the Bible equate "death" with "annihilation"? How do you read Ephesians 2:1-2? The Ephesians were formerly "dead." But does this mean that they didn't have personal, conscious existence? Wouldn't you agree that the Ephesians were spiritually dead (i.e. separated from the spiritual life of God)? And might this not also be what the Bible means by the "second death" (i.e. unremedied spiritual death results in eternal separation from God)? When the Bible speaks of death it does not mean "annihilation." Rather, it means "separation."

Physical death is the "separation" of the spirit from the body (James 2:26). Spiritual death is the "separation" of a conscious, living person from God (Ephesians 2:1-2). And the second death is the "eternal separation" of an unredeemed person from God (Revelation 20:11-15).

This, at any rate, is why it's so difficult for me to embrace the doctrines of conditional immortality and annihilationism.

Hope this helps.

The Lord bless you,

Michael Gleghorn
Probe Ministries

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