

I personally feel that there are at least a dozen excellent arguments to this problem. While I use the word argument it should be remembered that you don't want to argue but if someone insists on attacking this can be used to "parry the thrust".

The first thing I try to point out is that to be fundamental means to believe the most fundamental things in the Bible. Next I ask them whose words do they feel are more fundamental Paul's or Jesus's. The answer must always be, the Son of God best knows God.

Once I have established this I point out John 17:4 where John quotes Jesus as saying "I have finished the work which Thou gavest Me to do", well since this took place before his execution, his execution couldn't have been his work.

Also I quote John the Baptist, the greatest prophet of the Old Testament, in John 1:29 as saying, "Behold the lamb of God who takes away the sin of the world". Now as you will notice sin is singular not plural so the sin he must be talking about is the sin of the rebellion and default. Now I know some of you are thinking that Jesus never died for any sin, but in portraying his atoning in this manner we have eliminated the personal sins aspect of the atonement argument.

When involved in a discussion on this matter ask the individual you are talking to "Where in the bible is the bulk of the atonement verses?" They usually try to tell you that it is in all of the New Testament, but will acknowledge that most of christian theology uses Romans. Then ask them "What is the nature of almost all of Paul's writings?" Anyone who has studied the bible will tell you that all his works were geared towards a person or church who had a problem. In Paul's day two problems were killed with one atonement. One problem was why don't we as Christians sacrifice just like the Jews and heathens. In Paul's atonement theology Jesus is the Final Sacrifice. The second problem has to do with the fact that if Jesus is the Son of God how could some men have killed Him. Since Paul's God of atonement demanded this sacrifice of his only begotten Son, Jesus allowed these men to kill him. Theologically this line of reasoning was probably very effective in Paul's day.

Again in the epistle of Paul to the Romans there is a very good quote that

clearly states that "you shall be save by his (Jesus) life" (Rom 5:10).

There are many more quotes which can be used and anyone who would like more information on this or any other bible problem please contact Don Guimond.

Another problem area in the Bible is the attitude "The Bible and the Bible only". This problem is very easy to deal with. Just ask them where in the Bible it states this, if they know their Bible they will say Revelations 22:18-19. When you read this quote it becomes clear that John was referring to the Book of Revelations only. If they refuse to accept this answer then ask them where else in the Bible is this "The Bible and the Bible only," stated. Most will not know so you can tell them that it is in Proverbs 30:6, which basically says the same thing that Revelations states. Now if you are to take this statement in the same sense as before, then since Proverbs was written about 1000 B.C. this statement must invalidate not only the Prophets, but also the entire New Testament. Well no one yet has been willing to admit this, usually they respond that if the work is consistent with the theme of the Bible then it can be added. Which leaves us only one step from gaining their support of The URANTIA Book. •

PAMPHLETS

The pamphlets "Origin of The URANTIA Book", "Spiritual Perspectives for a New Age", "The Church and The URANTIA Book", "The URANTIA Book and our Christian Heritage" are available from Meredith Sprunger at The Christian Fellowship of Students of The URANTIA Book, 4109 Plaza Drive, Fort Wayne, Ind. 45806.

The pamphlets "Introduction to The URANTIA Book", "Why I Believe The URANTIA Book", and "Jesus and The URANTIA Book" are available through the Asoka Foundation, Inc., P.O. Box 82009, Oklahoma City, Okla. 73148.