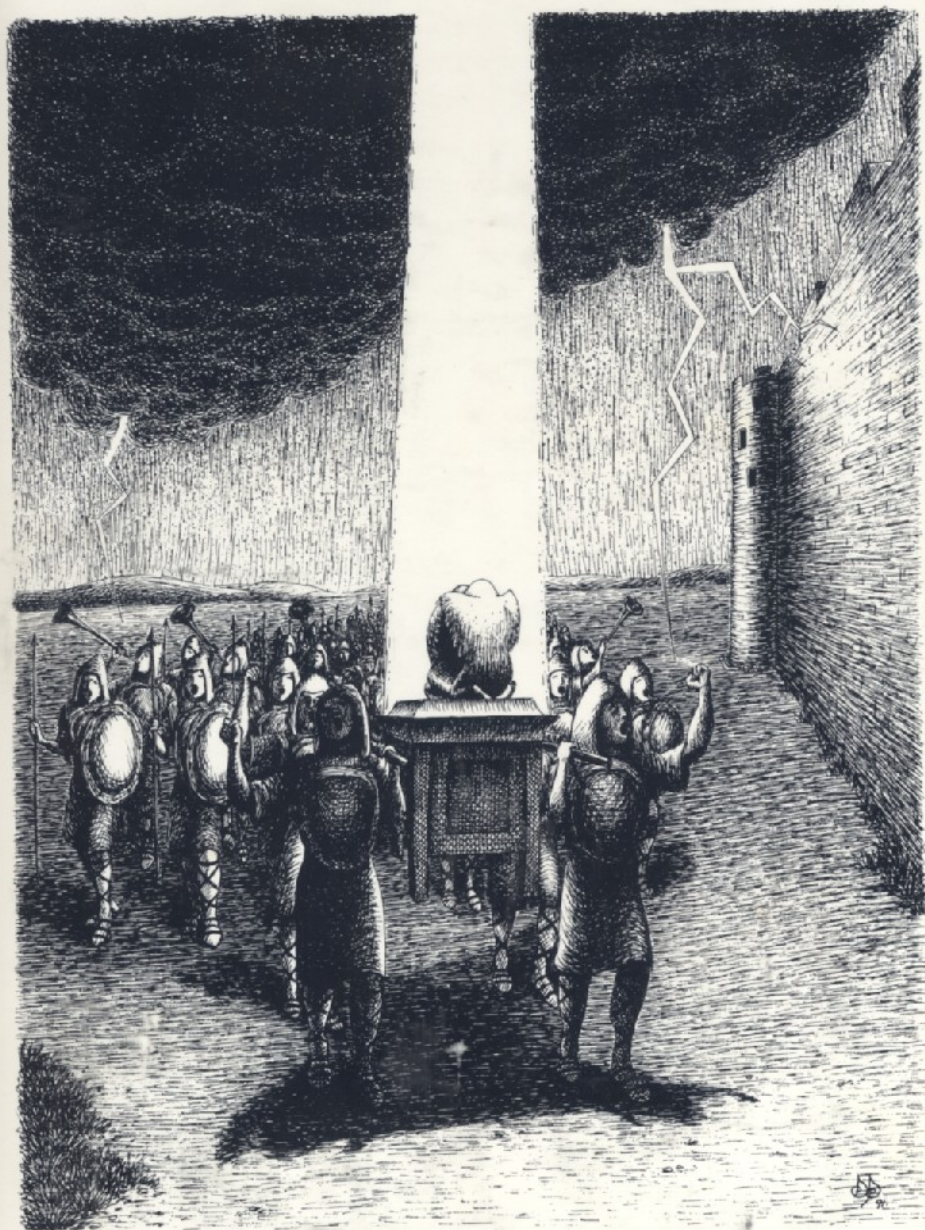
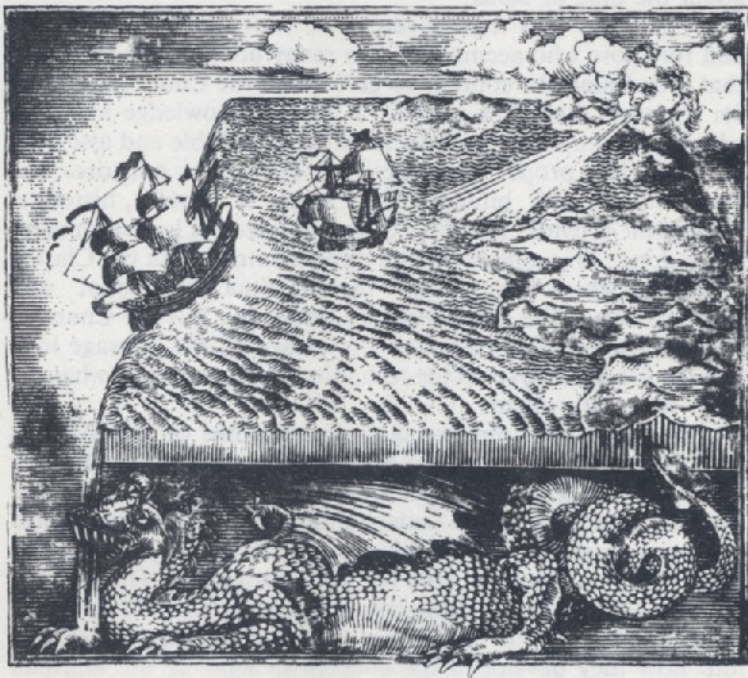


THE ORDER

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Illustrated by Debbie Pagliughi



Chapter III

WHY TRADITIONAL CONCEPTS ARE DEFECTIVE

...We do not know a truth without knowing its cause.
- Aristotle

Birth of Christianity

One of the most interesting things about the strength and far-reaching effects of Christianity is that it was born not from among Rome's renowned noblemen, nor from among members of the Greek aristocracy, nor even from among the most prestigious leaders that the Jews had to offer, but out of the rubble—the weak, humble masses of deprived and poor. It came to life through the insight of a Pharisee Jew named Saul of Tarsis, who at first persecuted Jesus and then saw utility in his teachings and espoused them as his own. He also saw an unfulfilled need in those humble masses and set about to fill it. For his work he was christened Paul and made a saint.

The fact that Paul had the brilliant insight to capitalize on Jesus' teachings and to spread them to *all* men, especially the poor and the poor in spirit, is the reason the former Jewish cult became the dominant religion of some of the world's most powerful nations. Yet the impact of Paul's ideas upon the birth of Christianity is seldom addressed or even acknowledged by the Church. Because the focus is on Jesus, the credit for Paul's contribution to the new theology had to be subordinated to protect Christ's role. But it is clear to many historians that Paul is at least as pivotal to the birth of Christianity as is Jesus, whose teachings only formed the basis upon which the new religion was built.

One reason Paul's ideas were so obviously successful was that they eliminated classes among people in the eyes of God, making Greeks or Romans equal to Jews. Even women had an equal place in the new scheme of things. This radical new theology which Peter and Paul spread around the Middle East on their ministries also provided the masses with something significant, even when their hands were empty—a promise of a glorious new, eternal life after death in paradise, a reward for those who remained faithful to the new teachings.

No longer would the present life be considered of such consequence or burden to a Christian for with death and martyrdom would come the peace and glory of another, more beautiful life in heaven. Toward this end the masses were forged into a powerful political force which all rulers thereafter had to contend with. Constantine the Great recognized this fact when, barely three centuries later in 313 A.D., he made Christianity the official religion of the Roman Empire, the empire that once so ruthlessly oppressed the new religious movement.

Jesus

A second thing to note about the birth of Christianity is that it arose by default when Jesus was rejected by his own people. Jesus came to try to heal the wounds of the Hebrews because of their on-going transgressions against their Lord, and not for all mankind, as is commonly assumed. That he came to minister to his own people is plainly stated: *"I was sent only to the lost sheep of the house of Israel."* (Matt. 15:24) In fact the entire Old Testament was written about this race of Hebrews as God's *only* chosen people. They were a very select group of whom God was extremely jealous and for whom He decimated entire armies that they might establish a place for themselves in Canaan.

Paradoxically, Jesus was crucified because of the catastrophic splits among various sects of his people over just what type of saviour the Messiah was supposed to be. It was at first only a Jewish matter. Some Jews interpreted the scriptures to mean that the coming saviour would be a great warrior in the traditions of Joshua and King David. Others saw him as a gentle lamb who would win enemies over through his heart. When he tried to unite them again, he was rejected as the awaited saviour, labeled an impostor and a trouble-maker, and then killed for fear that he might unite the Jews serving under Caesar and cause too much trouble in an already tumultuous Roman Empire. Then Paul took up Jesus' cause and propagated it to the Gentiles.

The Hebrews

Of ambiguous origins among the Semitic peoples of the fertile crescent, the ancient Hebrews emerged to become the race God chose as his instrument on the earth. But why was this tiny race so special that God concerned himself solely with their welfare, even to the point of destroying other armies so that the Hebrews might establish themselves in a land of their own? The Bible clearly indicates that God's preoccupation with these people was central to his plan for the earth.

He watched over the Israelites like a parent and, indeed, identified Himself as the *direct parent* of this unique people. Because this special relationship is so clearly identified and reaffirmed throughout the Old Testament, it is apparent that the Hebrews were actually "created" separately from the rest of the Earth's peoples, and their mysterious origins become the clear result of this special creation.

Corroborating this idea is the concept of the "Pure Vine" metaphor which runs through the Old Testament and into the Gospels. Stressing the purity of the race, both racially and culturally, it is the Hebrews' repeated corruption of their pure lineage or culture which causes them no end of trouble with their God. The Hebrews were a pure race under the constant scrutiny of a jealous God on a mission. It was *the Hebrews* who were created "in the image of God," and not the whole world, as is taught today.

It is also important to point out that events concerning the Hebrews in the Old Testament occurred exclusively in the region of the Middle East even while other races and cultures were flourishing around the world. The Old Testament deals with the ancient Hebrews and their neighbors in the region, *not* the whole world, as is commonly taught. Archaeological and anthropological histories amply confirm this. To believe this is so is to understand why all the rest of the world doesn't espouse the teachings of Jesus as their own. It was a localized event in time and space that was subsequently made universal. The other half of the equation is the Old Testament personification of God.

God

When we think of the Christian God of the Bible, we typically think of His New Testament characterization: the merciful, kind, all-knowing spirit God taught by mainstream churches to be the God of the universe. But approaching the Bible stories from the perspective of the Starman Intervention Theory reveals the curious evolution of the concept of God in the Bible.

The form we encounter when we open to the first book of Genesis is the ethereal form of God which is said to have created the universe. It is the force, we read, which established and directs the laws of nature, which gave us stars and Earth and life. Beginning with the creation of man by God, a new picture of God emerges which has a distinct evolution all its own, both in character and in manifestation. The difference in temperament, for example, between the God of the Old Testament and the God of the New Testament are like day and night - two different beings. The wrathful, aloof, disciplinarian God of Exodus, Deuteronomy and Numbers cannot be easily equated to the kind, mysterious, almost fatherly image presented in the early Genesis accounts preceding it. These two characterizations contrast still more dramatically with the benevolent, gentle, almost benign God of later Christianity.

But there is a more curious evolution in God's form. He is presented as a flesh and blood being in his first dealings with man. We are told in Genesis 3:8-11 that He *walked* in the Garden of Eden and talked directly to Adam and Eve. Long after Genesis, however, God is said to have covered himself in clouds, as during the Exodus, when He spoke face to face only to appointed representatives such as Moses and separated himself from direct contact with the masses. And then, finally, He makes his total disappearance after the fall of Jerusalem and is not seen again until after the arrival of Christ. After Christ, He is never again reported seen in material form. Why this evolution?

The answer has only recently become comprehensible, and it will be shown that this metamorphosis was a logical sequence in a chain of events which continues to be misunderstood today. One only has to read the book of Exodus to be struck by the feeling that the tribe of Israel and Moses were under the influence of a superior order, but a distinctly *human-like* order with God's manifestation and temperament appearing more like that of an indignant general than the creator of the universe. He

is portrayed as a mighty "man of war," a "terrible" and frightening entity, who worked in a very overt, physical manner and not through some spiritual or metaphysical fashion to influence his people. In fact He is several times brought to the brink of totally annihilating the entire race of Hebrews as He did in the great flood but is moved to mercy by both Abraham and then Moses when God reveals his sentiments to them. These sentiments, however, reflect human attitudes and emotions, displayed in frustration and anger, and not those of some supreme and invisible loving force, which we later devised.

Today we typically envision God as merciful, kind and loving. His Old Testament personification is almost forgotten. In fact the New Testament is often *the only* scripture Christians carry in their witnessing to others. He is a more complex and personal God, too, as evidenced by the concept of the Trinity. God is seen by many branches of Christianity as a triple entity in one being. The three forms, Father, Son and Holy Spirit, are one and the same, all at once pre-existent and eternal. In this way Christian thought conceives the maker, the saviour and the minister as separate parts of the same whole. But this is not how God was understood in ancient biblical times.

The trinity concept became an official Church doctrine in 325 A.D. at the Council of Nicaea, 300 years after the crucifixion of Christ. Jesus himself made it clear that he was a separate and distinct person from the God who sent him and never taught such an idea. Some sources trace the origins of this concept of the equality of the three forms back to the first century A.D., to the Jewish philosopher Philo, whose subsequent followers, drawing on pagan examples of triune gods, imported it into the early Christian theology.

The rationale behind the concept is reasonable. As time passed, it was felt that the image of an all-powerful, often vengeful deity tended to distance God from his people. His Old Testament personification was too frightening and too aloof, so Jesus was made equal to God in every way so that God became both flesh and spirit. The effect was to make God seem more approachable for a more personal relationship.

The "Holy Spirit" is often identified with God's presence. A major factor for justifying its inclusion into the concept of the Trinity is said to be its use by Jesus in his baptismal formula to his disciples at Galilee, where he blessed them "...in the name of the Father, the Son and the Holy Spirit..." (Matt. 28:19) After Christ's crucifixion, it was perceived that the Holy Spirit was the personal guiding force of God which works within the individual

to minister and console him and was therefore perceived to be another dimension of the same tri-part manifestation of God.

In the Old Testament, however, God clearly already existed in a physical form, as when the Lord came to visit Abraham by the Oaks of Mamre just prior to the destruction of Sodom and Gomorrah, (Gen. 18) and at many other times to be explored later. During this time God was understood as "*The Lord*," leader of many lesser ranking aides, sometimes identified as "*angels*," who operated in a quite military fashion to accomplish various missions. Moreover, the complex force we now call the "*Holy Spirit*" once indicated an entirely different phenomenon during the times of Moses, Joshua and David. It was not a personal guiding force, but a deadly phenomenon akin to electricity or radiation! This "*spirit*" was associated with the presence of the Star-men in an operational sense, not in a spiritual sense, and was seen to lift people and objects physically into the air. Improperly handled, it was even known to *kill*.

The power of this "*spirit*" is made quite clear in passages describing how the priest Uzzah was unmercifully struck dead when he improperly touched the Ark of the Covenant or how Ezekiel the priest in exile was lifted and carried through the air by this same "*spirit*." Jesus experienced the spirit of the Lord descending "*like a dove*" from above him before being led by it into the wilderness to commence his preparation for his ministry, and in II Kings 2:16 we read that the "*spirit of the Lord*" caught up Elijah and took him "*into Heaven*."

But these forces were understood, even at the times they were witnessed, to be the powers used by God, and not God himself. As time passed, this unseen force became not a tool of God, but a *ghost* of God, a private, personal counselor and a manifestation completely different from what was recorded in the Old Testament.

Satan

Today seen as the force opposing all that is good, the tempter of man, Satan has evolved to become the chief adversary of God in an existence which God supposedly created as perfect. (Deut. 32:4) Contemporary Christians see Satan as the leader of the one-third of the heavenly angels who turned against God sometime before the creation of man with the aim of becoming God's equal. It is said that this rebellion continues

today with Satan's fallen angels trying to divert man from the path to God.

Often called demons or devils, these satanic aides are credited with every negative occurrence, every ugly aspect of man's imagination and fault. Satan is, today, as complex and terrifying as nearly 3,000 years of evolution in men's minds could make him. Indeed, his status and sophistication are rivaled only by God, his creator. But here again his form today in no way resembles his form in the Old Testament or even in Jesus' time.

The word *satan* means "adversary" in Hebrew. The Old Testament scarcely mentions this being, however, for early Hebrew references to "adversary" denote *human* opponents. While one element opposing God directly is portrayed in Genesis as the serpent who tempts Eve in the Garden of Eden, little mention occurs again in this context until much later. It is generally believed that the elaborate angelologies and demonologies of the Persians and other surrounding cultures gradually influenced Jewish thought to the point that they became widely accepted and were then incorporated into the inter-testamental literature by the first or second centuries B.C. Demons and Satan thus became more than human adversaries; they became spiritual tempters of man. According to *Harper's Bible Dictionary*, it is in I Chronicles 21:1 that the word *Satan* is first employed as a proper name:

It is only in this place, in one of the latest books of the O.T., that the word is used with this particular nuance. From this time on, Satan and other demonic figures begin to appear in Jewish thought; Satan now becomes God's "adversary," not merely men's, and is held responsible for sin and evil. (5)

Satan's demons evolved from various Assyrian, Babylonian and Greek versions, which have roots in the dim history of man's belief about good and evil spirits. Demons or devils were eventually seen to be the cause of every human malady and became the legion which followed Satan in his mutiny. By the time the New Testament was being written, the grand scheme which we know today had been worked out: God created the universe in its perfect beauty, and He created angels to help him manage his creation. But the most powerful of the angels, mistakenly identified as Lucifer, (6) led a rebellion against God in a power struggle, taking with him perhaps a third of the angels of Heaven. For this act of defiance, God banished the rebellious ones to the Earth, where they began to try to corrupt

man and lead him away from God. Thus our time on earth became a test, and this is seen to be continuing today, until the time when God will send these "fallen angels" to their place in Hell and rescue the righteous people who remained faithful to God.

Interestingly, this scenario may have elements which were drawn from a quite different source. One book not included in the Bible, the *Book of Enoch*, argues that there were once angels called "Watchers" who were supposed to monitor man on earth. But a group of Watchers came down to earth against higher authority, mated with the daughters of men, whom they found quite fair, and begat children. For this corruption of the earthmen, the Watchers were banished to *the Earth*, and it was some of the *angels*, not Satan, who precipitated the fall of man. Today only a fragment of this text has survived the editors of our Bibles in Genesis 6:1-4, which describes how the "sons of God" found the daughters of men fair and took wives unto them as they saw fit. From this union were born the "mighty men of old, the men of renown."

What appears to be a difficult scenario to comprehend in the traditional way yields its secrets plainly under the Starman Intervention Theory, as will be demonstrated in subsequent chapters.

Heaven and Hell

A basic Christian tenet today envisions Heaven as the abode of God and his angels, a kind of Utopia or paradise where those who are "saved" from their sins on earth by accepting Jesus as their saviour will be rewarded with an everlasting life after this earthly life. This realm is today largely considered to be a state invisible to our perceptions on Earth. Nevertheless, it is considered a real place, where we will take on new, perfect bodies after our old ones pass away.

Should anyone desire to reject this reward, there awaits a Hell beyond all imagination. This fearful place has been depicted as a constantly burning inferno where souls thirst but are never quenched, where they are tortured and tormented by Satan and his demons and will suffer eternally in damnation. Various artistic renditions have shown people who never shed their decaying bodies and inhabit a subterranean underworld of darkness with lakes of fire in pain and mental anguish. Those

who lead lives of sin and do not repent or accept Jesus before they die are thought to end up in Hell.

It is, in fact, the institutionalization of fear for the purpose of reining-in the congregation! Each church denomination may have its own formula, and so the criteria for sinning and being saved may vary from church to church, but the appearance is that Heaven was designed to be the "carrot" and Hell, the "stick." But here again these images of Heaven and Hell in no way represent the original system.

Hell, for example, in its most primitive form, was borrowed from the Greek notion of a dark and dreary underworld called "Hades," or "Sheol" in Hebrew, where the spirits of the dead were thought to dwell after life on the earth. Jesus several times spoke of "Ghenna" or "Ge-Hinnom" (Valley of Hinnom) in referring to what it would be like in such a place. According to Harper's, this gorge had for centuries borne an evil reputation and eventually became the place where the refuse of the city was thrown.

The perpetual burning and the numerous crawling things were used by Jesus as suggesting the sufferings of the "cast out" souls: Hades, or hell, was like Gehenna, "where the worm dieth not and the fire is not quenched." (Mark 9:48:cf., Luke 16:19-31) (7)

Prior to the first century B.C., however, the Hebrews had no belief in an underworld or Hell, for they believed that when they died, their legacies were carried on by their offspring, hence the historic Jewish emphasis on producing descendants. It was only toward the end of the Old Testament period and into the inter-testamental period (between the writing of the Old and New Testaments), that the concept of Hell developed any degree of sophistication or consequence.

Similarly the concept of Heaven took its wayward turn to spiritualism about the same time. Heaven in the Old Testament was originally translated in the plural as "heavens" and designated a physical, geographical location beyond our solar system. The heavens to the ancient Hebrews were multi-layered. There is some confusion about exactly how many levels their heavens contained, but it is generally agreed that they contained at least three. The third and highest heaven was the abode of the Lord and his angels. The second encompassed the visible stars and planets, and the first heaven was the sky and atmosphere directly above.

This simple scheme corresponds to our universe, stellar neighborhood and sky quite accurately. If the third heaven is considered the universe, then indeed that would be the abode of the Starmen (mistaken for gods). Jesus spoke of Heaven as His Father's house, "*a house with many rooms.*" Interpreted from this point of view, such a statement could very well mean that God's universe has many other planets which are inhabited as is Earth. In other words, what is now largely thought of as another dimension or even a spiritual realm was once plainly understood as a *real physical* place. More on this later. Presently, however, it is important to note that Heaven and Hell no longer signify specific geographical locations as much as they denote a state of mind or an intangible existence in after-life.

The shift in emphasis from the present tense and physical understanding of the concepts of Heaven and angels to a future tense, spiritual orientation also has a logical explanation under the Starman Intervention Theory: A mission of extraterrestrials visiting Earth during Old Testament times graphically demonstrated that a physical god and heaven existed. When the mission departed, it left behind a religion replete with the terms "God" and "Heaven," but no physical evidence. It is thus natural to expect that such terms would be perpetuated by the religion in an abstract form thereafter.

Hell and Satan, on the other hand, did not exist as such during that same period but proved to be logical complements to the notion of a "spiritual" God and Heaven. In keeping with the primitive beliefs of other cultures with which the Hebrews had contact over time, the concepts of good and evil spirits found their way into the early church only after their physical counterparts were long gone.

Armageddon, Judgment, Salvation

Armageddon is a term which probably came from the Hebrew "Har Megiddo," or Mountain of Megiddo. This area of Palestine has historically been the scene of violent conflicts and is used in the book of Revelation to symbolically represent the final battle between the forces of good and evil at the end of these supposed trials. At that time all men, both living and dead, will be *judged* according to their relationship with Jesus. Those who accept Christ as their saviour or their redeemer from earthly sin will be translated to Heaven while all the others

will be sent to everlasting Hell. The key to gaining entry into Heaven is the acceptance of the notion that Jesus died for the sins of man. This acceptance is the *salvation* and is the focus of Christianity. It is every Christian's duty to actively spread "the word" to the ignorant. The Armageddon, or the end of times of suffering for all good Christians and the beginning of eternal punishment for all unrepented sinners, is the time limit for which mankind must be prepared.

But this time limit has no specific date. It is said to be known only to God and could come at any time. This end, which is supposed to be "at hand," has been preached for the last 2,000 years. Each generation has been told the same thing: that events now taking place in the world signal the imminent collapse of our present system and that we must be prepared to face judgment at any time.

The urgency of this calling swelled the ranks of Christians to the point that it quickly became one of the world's greatest religious movements. In view of its various religio-bureaucratic mechanisms, such as the aforementioned "fear factor," the emphasis on proselytizing, and the unspecified time limit, the Church has the machinery to exist indefinitely. But these concepts too have a relatively late entrance into biblical theology and were not present during most of the Old Testament times. What do secular experts say about the notion of a future Armageddon?

The Revelation of John is the most widely quoted source of information about the "end of times"—although the books of Ezekiel and Daniel certainly fit this form of writing which is called apocalyptic writing—and often speaks in mystical, symbolic, even (to the lay reader) incomprehensible language, of future events. James L. Roberts points out the particular style of this writing:

The characteristics of apocalyptic writing are fairly well known at the present time. In addition to the books of Daniel and Revelation which are part of the Bible there is a wealth of apocalyptic writing in the books of the Apocrypha and the Pseudepigrapha of the Old Testament. A careful study of these writings shows that they have a number of common characteristics. They are produced in times of crises, they describe the conflict between the forces of good and evil, future events are made known through dreams and visions, the end of the conflict is to come shortly, and those who remain faithful through persecutions and trials are promised a reward in the messianic kingdom soon to be established. The messages are for

the benefit of the ones being tried and they are usually conveyed by means of symbols which only the faithful would understand.
(8)

As for the message of Armageddon so often brandished by Christians, Roberts says:

It is a mistake to suppose that John was predicting events that would take place in the later centuries of Christian history. He was writing to the people of his own day about events that would happen while they were still living. He states that Christ will return while those who put him to death on the cross are still living. (9)

It appears that this fostered sense of urgency about the end to the present order of things, the Heaven/Hell approach to the after-life, and the heavy reliance on proselytizing are driving a movement which had its roots in a series of events and a culture having little or nothing to do with what is being taught. It will be shown that what was once a physical, historical event has been transformed into a spiritual dogma and a system of psychological manipulation. Such misguided religious fervor is, at best, a waste of good people's time and energy. At its worst, it has proven itself a deadly instrument of destruction both of individuals and armies.

Holy and Profane

The terms "holy" and "profane" refer to physical conditions and were used extensively in the Old Testament to denote things which held a critical significance in the relationship between God and man. While the term "holy" today still roughly equates to something that is "of God," and the term "profane" signifies something that is "unclean," it can be demonstrated that these concepts also evolved from a fundamental misunderstanding of physical phenomenon associated with a Starman operation in Old Testament times.

Holiness has been described as an ethical condition which all Christians seek to attain: *Christian holiness is the quality of life and character which comes from being "in Christ"...*(10). But the term as used in the Old Testament clearly represented a *physical quality* of some object or the forces associated with it.

Holy things had great significance to the Hebrews because *they were often dangerous*. The holiness of a thing implied that some force was present which could maim or kill, and God warned of such consequences several times. One example is God's warning to keep clear of the Ark of the Covenant when the priests carried it among the people of Israel: "...*there shall be a space between you and it, a distance of about two thousand cubits; do not come near it.*" (Josh. 3:2) The Ark held within it strange powers and was used in conjunction with several wonders, including the halting of the flow of the Jordan River and the toppling of the walls of Jericho. It had such power that the priest Uzzah was instantly killed when he unthinkingly reached out his hand to steady the Ark after it nearly fell while being carried on the march. (II Sam. 6:6-10)

This example suggests that holy things not only had great power, but that the Lord *could not directly control* the power they possessed or conducted except by isolating them from the masses. This idea is further supported by the elaborate measures taken to separate the "holy" things from the masses via a highly trained priesthood. One of God's first tasks in the wilderness of Sinai was to designate a specific tribe of Israel to be "priests," who were directed to wear special clothes, tie back their hair, perform a highly structured ritual in a very specific manner, and handle holy objects in clearly defined ways. Failure to strictly observe these conditions resulted in more than one death. For example Nadab and Abihu, sons of the High Priest Aaron, died when they attempted to offer "unholy fire" before the Lord in the Wilderness. (Num. 3:4)

We shall discover other such accounts as we examine the Bible under the Starman Intervention Theory. As we read the accounts of holy and profane things, consider that the term "holy" signified potentially dangerous objects or forces which were deemed critical aspects of the Starman operation while profane things were things not acceptable to the Lord. Further note that the rules for the use of holy things were carefully defined and monitored by specifically designated "priests" and were strictly off limits to the masses.

Miracles

What is a miraculous event? *Merriam-Webster Dictionary* defines it as "*an extraordinary event manifesting a supernatural*

work of God." (11) But the application of the word "miracle" can be a very subjective thing for what is clearly a miracle for one individual at one point in time or space may very well be a common-knowledge occurrence elsewhere. *Harper's Bible Dictionary* defines miracles as "*events in the physical world outside the operation of the known laws.*" (12) This is a more reasonable definition because it accommodates the relativity of knowledge and perception in the recognition of a miraculous event.

For the thesis of this book, we must make a distinction between the traditional Christian view that a miracle is a supernatural overriding of natural laws by God and allow for the possibility that biblical works designated as "miracles" can be explained in terms of the difference in technological sophistication between the Starmen and their primitive hosts, the Hebrews. The main issue is, of course, the perception of God either as a spiritual force or as a living being subject to the laws of nature. While the secular arguments over miracles have centered around terrestrial explanations, such as the freak occurrence of a natural phenomenon, the Starman Intervention Theory introduces new factors into the evaluation of miracles. The miracles of the Bible can be divided into three rough categories. The first includes healings, retrievals from death, and the correction of congenital defects in people. The second includes fictional accounts, legends and after-the-fact embellishments, and the third deals with events perceived as miracles due to the differences in technology between the ancient Hebrews and the visiting Starmen.

The healings and cures of illness or defects in people are especially prevalent in the New Testament and revolve around Jesus and his disciples. These involved a wide variety of sensational reversals of maladies ranging from restoring sight to the blind to raising the dead. It is impossible to defend or deny the legitimacy of these works on the basis of the scant biblical evidence alone. But it must be noted that Jesus, though an acknowledged historical figure, was subsequently glorified and deified by all Christian denominations. Any medical skills or healing abilities may have attained new heights through his deification process and may be one possible explanation for his sensational ability to actually raise the dead or cure such severe congenital defects as a withered hand. (Matt. 12:10)

Another possible source of his healing powers which, though known to western cultures, is not as widely accepted as in the East, is known as "faith healing" or "laying on of hands." The study of the powers of the mind involves a vast

area of unknown secrets which await man's exploration. We have yet to discover the full extent of the brain's capabilities or where its true limitations lie, but we know that we utilize only a fraction of our available brain capacity at any one time. The power of the mind to control the seemingly involuntary functions of the body has implications for understanding the miraculous healings of Jesus.

One intriguing incident occurred when Jesus returned to Galilee to find a crushing crowd waiting to hear what he had done for others on his travels and some to plead their cases to him. One woman who had been subject to "bleeding for twelve years" sought out Jesus, who was preoccupied with the crowd which, though close, had apparently kept a respectable distance. Upon approaching Jesus, she reached out and touched the edge of his cloak, and "immediately her bleeding stopped." Interestingly, without His seeing the woman, Jesus knew someone had touched him and asked who it was. His disciples blamed it on the pressing masses, but Jesus persisted in knowing, saying a curious thing: He said, "*Someone touched me; I know that power has gone out of me.*" (Luke 8:46) Jesus had some power which he could transmit to others, either through conscious act or by the faith of believers in him, that perhaps produced healing.

Some relatively primitive but fascinating experiments are being conducted by groups of serious students in an emerging science called parapsychology. Enough solid evidence has emerged from these experiments to show that the body can be consciously controlled by the mind. One such technique called biofeedback is already becoming a widely used means of reducing high blood pressure, migraine headaches and tension. Another discovery has revealed that the body, and in fact all living things, contain and emit an energy field which can be photographed and interpreted. The process is called *Kirlian Photography* after the Soviet scientist Semyon Kirlian, who discovered it in 1939. Recent research widely published indicates that these photographs of the body's electrical field can be used to detect a person's mood and even the relative state of health! Some proponents believe these energy fields are the forces which the brain directs to produce healing in the body, among other things.

The Soviet Union has long since abandoned its ridicule of such ideas and has spent a great deal of energy officially investigating these and other psychic phenomena for both scientific and military applications. The complexity and scope of this subject prohibit lengthy discussions in this book. However

its significance and implications regarding the miracles of Jesus must not be overlooked.

Much of the thesis of this book is based upon a logical projection of our current scientific knowledge *back* into the past to analyze the events of the Bible in the context of a technologically advanced contingent of extra-terrestrial beings operating in a non-technological earth environment. If we have the ability to control the body by consciously directing the proper internal forces (however crudely), there is a reasonable basis for expecting that we may someday practice such techniques routinely on much more sophisticated levels.

Similarly, if Jesus was the "Son of God," viz., a Starman, such techniques could also have been employed by His advanced culture in the relatively primitive Roman environment. The topic of Jesus will be covered more extensively in a later chapter, but for now it is being suggested that a strong faith in the abilities of Jesus, coupled with the mind's ability to direct the body's energy to heal itself, is a possible explanation for some of the miraculous healings of the Bible.

A second classification into which biblical miracles might be grouped is that of fictional legends, which are rooted in the magic, rituals and lore of other peoples and other times. This is clearly the case, for example, in the account of the ten plagues which eventually forced Egypt's pharaoh to set Israel free before the Exodus. The final version of the plague story has *three* sources which originate in different times and places in Israel's history. Of the three sources (called the J Document, the E Document and the P Document), J is the oldest and records only seven of the ten plagues. According to *Harper's Bible Dictionary* (13), all of the plagues described are consistent with the Egyptian setting. Hebrew tradition is seen to have recorded ten severe events of nature which were particularly punishing to the Egyptians and later attributed them to the hand of God as the reason for Israel's freedom. Other miracles in this category would include Moses' rod turning into a serpent (Ex. 4:2-4) and perhaps the account of the fiery oven into which three men of God were thrown but were not harmed. (Dan. 3:12-20)

The third classification concerns events which were certainly miracles to the Hebrews in the day in which they occurred but which become quite clear, in the light of our present knowledge, as a technologically advanced contingent of alien beings working amongst a less sophisticated indigenous one. Much attention will be given to redefining the nature and purpose of such events as the parting of the Red Sea, the halting of the flow of the Jordan River, ceremonies associated with the

Ark of the Covenant and service to God, the wars of God, the fall of Jericho, and other key occurrences and how they apply to the theory of a Starman intervention into the Hebrew history.

One might ask at this point why extra-terrestrials would choose to come to this planet. Perhaps that can best be answered by simply looking at our own development. Why do we reach for the heavens? We do so to discover, to better understand our universe, to meet the challenge, and for each of these reasons and more! Eventually we will expand the radius of our reach to include other stars and galaxies, for there will be new worlds to explore and new mysteries to discover.

When we come upon a world inhabited by less advanced beings, what will our ethical standard be? Will we intervene intellectually or biologically out of compassion for their pitifully "backward" state? Will we exercise the Manifest Destiny mentality of the early missionaries, who saw it as their duty to bring civilization and God to the savages? As God said to his people in the book of Psalms, *"I will instruct you and teach you the way you should go. I will counsel you with my eye upon you."* (Ps. 32:8) In so doing we may establish an outpost colony, train the savages and even take wives as we see fit. And we would likely be duplicating an ancient process which spans the universe. Jean Semy proposed that *"...we are only a link in a chain of civilization...an organization extending throughout the galaxy."* (14)

And so perhaps the natural order perpetuates itself on a grander scale than yet imagined. But is this not more logical, rational and conservative than some legends of distant miracles worked by ethereal winged angels? As it appears now, the story of the Bible does not quite fit in with what we know and experience in life. There is the allusion to a *significantly different* order whose parts don't quite mesh with what we intuitively know about the laws of nature and how a supernatural God would deal with flesh and blood subjects. For example, why would God choose to part the Red Sea so a chosen people could cross over, away from danger? Why not simply change the *minds* of the Egyptian pursuers or even just "blink" them out of existence? In other words, the whole nature of the Old Testament stories is on a very physical level. The sum of the evidence points not to a supernatural override of natural laws, but a sophisticated physical presence in a relatively primitive environment.

A race of hybrids created by the inter-marriage of Starmen and Earthmen would be of special importance to the Starmen for they would be the *literal* sons of God. Such offspring would

be afforded special attention over all the other races, that they might be established on the earth. As the Bible states, the seeded culture would then become "priests" to teach the rest of mankind to become an ethical society. In the Starmen's own best interest, the people could then eventually move out into space with some semblance of moral authority to join the interstellar confederation of many worlds. This is the story which is recorded in the Bible.

Endnotes

5. Madeleine L. and J. Lane Miller, *Harper's Bible Dictionary*, Harper and Row Pub., New York, 8th Ed., 1973, p.647.

6. According to *Harper's Bible Dictionary*, the name "Lucifer," meaning "light-bringer," "was a name given to the planet Venus when it is the morning star. It is used in Isa. 14:12 A.V. to render the Heb. 'shining one' applied to the King of Babylon, fallen from his high estate. In the 3d century A.D. the saying of Jesus: 'I beheld Satan as lightning fall from heaven' (Luke 10:18) was erroneously supposed to refer to Isaiah 14:12. Hence Lucifer came to be regarded as the name of Satan before his fall." *Ibid.*, p.402.

7. *Ibid.*, p.240.

8. James L. Roberts, Ph.D., *Cliff's Notes on the New Testament*, C.K. Hillegass, Pub., Lincoln, NE, 1965, p.92.

9. *Ibid.*, p.93.

10. Miller, *op. cit.*, p.265.

11. *The Merriam-Webster Dictionary*, Pocket Books, by G.&C. Merriam Co., New York, 1974, 12th Printing, p.447.

12. Miller, *op. cit.*, p.447.

13. *Ibid.*, pp.562-3.

14. Jean Sendy, *Those Gods Who Made Heaven & Earth*, Berkley Medallion Books, New York, 1972, p.75.