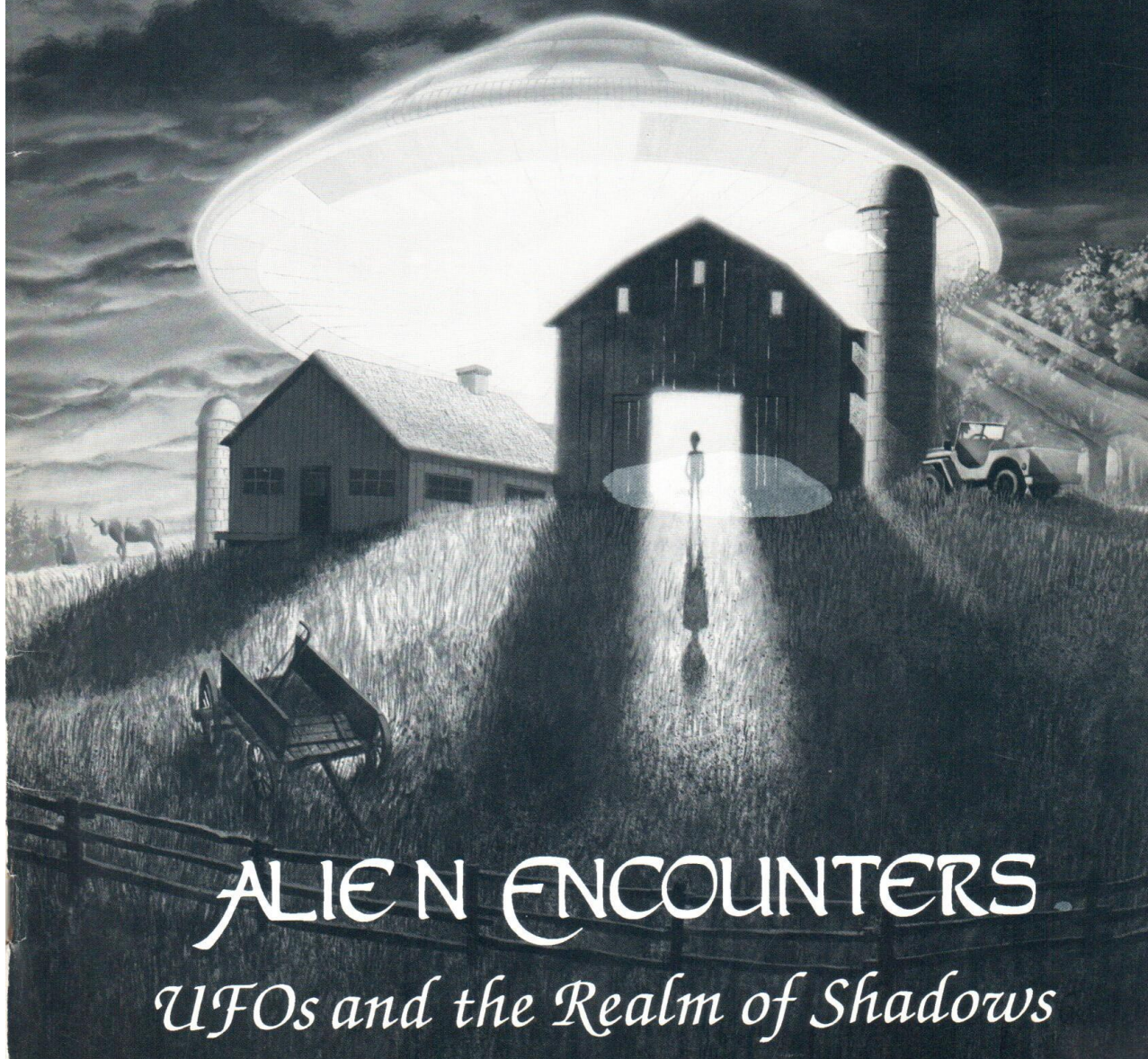


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Double Issue



ALIEN ENCOUNTERS
UFOs and the Realm of Shadows

Pauli Hattunen
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DOUBLE ISSUE

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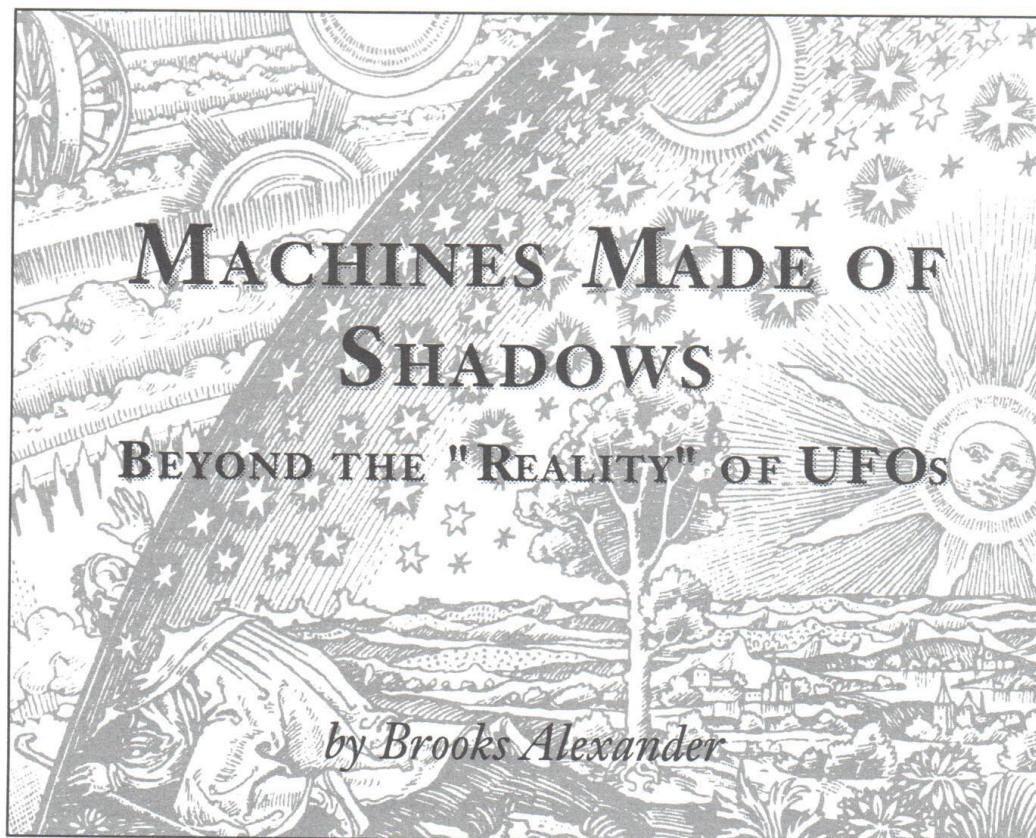
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The *idea* of UFOs has become part of our common awareness during the last 50 years, thanks to the pervasiveness of modern media. But even without publicity, something like UFO encounters have been part of human experience for a long time.

Ancient documents from many lands contain reports of strange objects seen in the skies. Interestingly, they often appear in ways that observers can interpret within their own culture and level of technology. For example, North American Indian mythology describes "baskets that come down from the sky," and Sioux myth says that the "sky people" returned to their home by turning themselves into arrows and ascending in that form. (Hynek and Vallee, 1975,

p. 247) Both Greeks and Romans described "phantom chariots" that appeared in the night sky. (Emenegger, 1974, p. 4)

In the late 19th century, there were several waves of reports which described sightings of a bizarre "lighter-than-air ship." In the spirit of Jules Verne's contemporaneous science fiction, the "ship" sported propellers, porthole windows, antennae, and brilliant "searchlights," which it directed at the ground.

The Modern UFO Debate

Occurrences were relatively infrequent until modern times, when UFO's were seen by World War II pilots of all nations. The sightings were frequent enough among



Allied pilots to earn the nickname "foo-fighters" (from the French *feu*, "fire," fiery," i.e., "bright," or "shining"), a term that became standard usage in post-flight reports.

There was a lull after the war until June, 1947, when the report of a spectacular high-altitude sighting set off a wave of excitement, controversy, and investigation that has been gathering strength ever since. Idaho businessman Ken Arnold was piloting his own plane near Mount Ranier, Washington, when he spotted nine gleaming, apparently metallic discs racing along in formation at incredible speeds, which he estimated to be in excess of 1000 miles per hour. In describing their peculiar flight, Arnold said they moved "like saucers skipping across water," and with that casually homespun remark, the term "flying saucers" was born. Since 1947, there have occurred numerous waves of sightings and accompanying public fascination, known as "flaps."

Whatever lies behind UFO encounters, our human nature has programmed us to regard with them with awe and anxiety. The mere fact that they occur overhead — as "signs in the skies" — is enough to trig-

ger a complicated response in us based on the universal experience that a high location equals superior knowledge, power, and authority (See Bevan, 1938; pp. 28-81).

It is no surprise, then, to find that descriptions of UFO encounters throughout history have leaned toward the religious, the mystical, the occult, and the merely bizarre. As we sift our way through the varying detail, what remains constant is a kind of terrified fascination with the sheer *otherness* of the phenomenon. It is a

classic case of our sense of the "numinous" — a compound feeling made up of awe, reverence, magnetism, and — unfailingly — of fear and trembling.

Today, those elements of the "numinous" are still the most striking features of the UFO experience. But we have ceased to interpret them in "spiritual" or "supernatural" terms. Today, the way we think about UFOs is dominated by the assumptions of our secular society — namely naturalism, materialism, and evolutionism. UFO encounters are routinely depicted as real-time events. UFOs themselves are usually un-

Jung deliberately bypassed questions about the material existence of UFOs, and concentrated on the popular belief in UFOs — what he called their undisputed "psychic reality," as opposed to their much disputed "physical reality."

derstood as actual physical objects (perhaps "machines") that may have traveled from distant planets to visit us. The occupants, if any, are assumed to be creatures who are ahead of us on the evolutionary scale; and naturally, they possess a technology that is far in advance of our own.

In that context, most interpretations of UFO reports fall into one of two opposing camps, namely those who assert the literal reality of the described encounter, versus those who deny the same and propose an alternate real-time explanation, such as meteors, weather-balloons, swamp-gas, hallucinations, and even outright hoaxes

Jung's "Modern Myth"

Carl Jung pioneered modern UFO interpre-

Traditional beliefs everywhere are being crushed into irrelevance by the weight of secularism's success at organizing power. The gods no longer get things done, the bureaucrats do, and it is increasingly to them we tithe and do obeisance. — at the State's command. Gods and religions get left in the lurch.

tation by leaving that debate behind. In 1958, Jung wrote *Flying Saucers: A Modern Myth of Things Seen in the Skies*. He deliberately bypassed questions about the material existence of UFOs, and concentrated on the popular belief in UFOs — what Jung called their undisputed "psychic reality," as opposed to their much disputed "physical reality."

Concerning the latter, Jung remained uncommitted. After eight years of study, he gave the following statement to a Swiss magazine that sought to interview him: "In

spite of the interest I have taken in the subject since about 1946, I have still not been able to establish an empirical basis sufficient to permit any conclusions to be drawn." (Letter to *Weltwoche* [Zurich] July 9, 1954). He never publically deviated from that non-committal position.

His agnosticism about the physics of UFO's, however, did not deter his dogmatism about their metaphysical significance. Jung was a true believer in the astrological/occult interpretation of history, in which the transition from one age to another is accompanied by signs, portents, and "psychic events." Jung saw himself very much as an apocalyptic "prophet," bearing warnings and exhortations to the awakening few who had "ears to hear."

In his Introduction to *Flying Saucers: A Modern Myth of Things Seen in the Skies*, Jung offered a candid confession of his real and guiding beliefs:

It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfill my duty and prepare those few who will hear me for coming events which are in accord with the end of an era. As we know from ancient Egyptian history, they are manifestations of psychic changes which always appear at the end of one Platonic month and at the beginning of another. Apparently they are changes in the constellation of psychic dominants, of the archetypes, or "gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the aeon of Taurus into that of Aries and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius. (Jung, 1958); p. 5)

Jung began his psychological analysis of UFOs from an occult foundation, so it is no surprise that his conclusions turned out to be occult concepts translated into psychological terms.

Jung can be seen as the culminating point of the 19th-century occult revival. He put into a terminology to which those brought up on the new and exciting language of Freud could respond, the insights into the psyche which the occultists and mystics of all ages had once expressed intelligibly. (Cavendish, 1974; p. 126)

UFOs and the Collapse of Christianity

One of Jung's attitudes that overlapped occult thinking was a profound rejection of orthodox Christianity. Jung thought that the passing away of Christianity would be a good thing, and he shared the occult hope that it was about to happen. In fact, Jung's "psychological" interpretation of UFOs is really based on the occult assumption that Christianity is dying, or already dead, and is soon to be replaced by a renaissance of gnostic-occult mysticism

Ultimately, Jung saw the widespread belief in UFOs as a projection of our collective psychic crisis. In the West, that crisis has arisen because Christianity has been debunked as a basis of common belief. Genuine Christian faith has nearly disappeared from our culture and from our collective consciousness.

But, while Jung thought that such debunking was both necessary and justified, he also understood that it created a great spiritual void. Christianity, though now defunct, had satisfied a deep inner need — a need that has definitely *not* gone away.

The dominating idea of a mediator and god who became man, after having thrust the old polytheistic beliefs into the background, is now in its turn on the point of evaporating . . . No Christian will contest the importance of a belief like that of the mediator, nor will he deny the consequences which the loss of it entails. So powerful an idea reflects a profound psychic need which does not simply disappear when the expression of it ceases to be valid. What happens to the energy that once kept the idea alive and dominant over the psyche? . . . we may expect with certainty that the need for a

In Jung's view, belief in flying saucers arose and took root because it offered a concrete, available substitute for the supernatural consolations of a faith that had failed us. Jung saw belief in UFOs as a quasi-religious "vehicle" to carry us over the psychic chasm between the age that is passing away and the age that is yet to come.

savior will make itself felt. (Jung, 1958; p. 108)

Jung spoke in the context of European culture, but the crisis he spoke of is global by virtue of European influence, for it is the crisis of secularism. Traditional beliefs everywhere are being crushed into irrelevance by the weight of secularism's success at organizing power. The gods no longer get things done, the bureaucrats do, and it is increasingly to them we tithe and do obeisance — at the State's command. Gods and religions get left in the lurch.

In Jung's view, then, belief in flying saucers arose and took root because it offered a concrete, available substitute for the supernatural consolations of a faith that had failed us. Jung saw belief in UFOs as a quasi-religious "vehicle" to carry us over the psychic chasm between the age that is passing away and the age that is yet to come. We attach to UFOs the kind of existential assent ("belief" that we once attached to "religion," or faith in "god.")

UFOs and Government Manipulation

Jung was not the only one to notice that the very *idea* of UFOs, completely apart from their physical "reality," had the power to captivate people's minds — and also, per-

haps, to influence their behavior.

In the early 1960's, a high-powered government think-tank toyed with the idea of manipulating the public by manipulating its belief in UFOs. They thought that if a credible *illusion* of an extra-terrestrial threat could be created, our otherwise quarrelsome race might be pushed or persuaded into unity. Their final report duly noted those discussions:

It has been hotly argued that such a menace would offer the "last, best hope of peace," etc., by uniting mankind against the danger of destruction by "creatures" from other planets or from outer space. Experiments have been proposed to test the credibility of an out-of-our-world invasion threat; it is possible that a few of the more difficult-to-explain "flying saucer" incidents of recent years were in fact early experiments of this kind. ("Doe"/Galbraith, 1967, p. 66)

Such hopes might seem far-fetched (the report admits as much), but they were given substance by a single dramatic experiment in mass manipulation — Orson Welles' 1938 radio broadcast of *The War of the Worlds*. Welles' radio drama convinced millions of people that the Earth was in fact under hostile invasion from Mars; thousands actually fled major cities in terror, seeking refuge from the unthinkable. How did mere entertainment achieve that remarkable

Vallee noted that the pattern of UFO events (and the pattern of public attention paid to them) was periodic but unpredictable. By co-incidence, that is exactly the schedule of reinforcement that B. F. Skinner had discovered in 1957 to be the most effective means of creating new behavior.

effect? *Welles created instant public panic simply by presenting his fictional threat in the format of media news.*

That lesson was not lost on aspiring social engineers. The think-tank-thinkers may have blended Orson Welles with Carl Jung to cook up their schemes of collective control. After all, if our primal urges, hopes, and fears were given tangible shape by modern media, who knows how we might respond?

It is hard to say just how seriously our government pursued the extra-terrestrial-threat scenario. The think-tank's position-paper (titled *Report From Iron Mountain on the Possibility and Desirability of Peace*) treated the UFO-threat as one of several ways of accomplishing their basic objective, which was to provide a substitute-enemy that would require (1 social structure and (2 political authority during (3 a coming condition of "peace."

UFOs were treated as one pellet in a scatter-gun approach. The *Report* described a variety of possible scenarios to advance its agenda, including the threat of eco-destruction. It may be that several of those scenarios were given serious trial runs to see which (if any) of them might "take hold."

In that context, it is conceivable that the government's so-called "cover-up" of UFOs was really a paradoxical move designed to stimulate public curiosity, rather than deflect it — simply to see how far the issue could be pressed. It is not out of the question (as the *Report* also hints) that rumors of crashed UFOs and recovered bodies were planted precisely to be clumsily denied, thereby creating a vortex of public attention and concern.

In its final analysis, *Report From Iron Mountain* did not give the UFO scenario a high probability of success:

Development of an acceptable threat from "outer space," presumably in conjunction with a space-research surrogate for economic control, appears unpromising in

To Vallee, our inability to understand UFOs is the broadest clue to their real meaning. He believes that UFOs challenge our "normal" concept of reality because that's what they are designed to do. Vallee believes that UFOs are "the means through which man's concepts are being rearranged."

terms of credibility . . . New, less regressive, approaches to the creation of fictitious global "enemies" invite further investigation. ("Doe"/Galbraith, 1967; p. 86)

Jacques Vallee's "Control-System"

French astrophysicist and computer-genius Jacques Vallee has been studying UFOs for almost thirty years. He early became convinced that UFOs could not be "spacecraft," or even "objects," in the normal sense of that word. UFOs travel at impossible speeds without producing sonic booms, they appear from nowhere, they split, they merge, they vanish without a trace, they rise from the sea and they sink into the ground! In short, the pattern of information about UFOs makes no sense to us at all. It is literally impossible to understand them within the space-time framework we use to interpret ordinary events.

But to Vallee, our inability to understand UFOs is the broadest clue to their real meaning. He believes that UFOs challenge our "normal" concept of reality because that's what they are *designed* to do. Vallee believes (with Jung) that we first need to notice the personal and social *impact* of UFOs.

The experience of a close encounter with a UFO is a shattering physical and mental

ordeal. The trauma has effects that go far beyond what the witnesses recall consciously. New types of behavior are conditioned, and new types of beliefs are promoted. The social, political, and religious consequences of the experience are enormous if they are considered, not in the days or weeks following the sighting, but over the timespan of a generation. (Vallee, 1979; p. 9)

According to Vallee, if we study the effect that UFOs are actually having on the ways that people think and behave, we can better understand their real function. And if we can understand their function, we can better understand their nature.

Or at least, that's the theory.* As early as 1969, Vallee noticed that UFOs — simply by being objects of attention — were beginning to alter the world-views of believers and skeptics alike:

How the UFO phenomena will affect, in the long run, our views about science, about religion, about the exploration of space, it is impossible to measure. But to those who follow the situation closely, the UFO phenomenon does appear to have a real effect. And a peculiar feature of this mechanism is that it affects equally those who "believe" and those who oppose the reality of the phenomenon in a physical sense. (Vallee, 1969; p. 150)

By 1975, Vallee had become more focused in his thinking. His emerging concept, as expressed in *The Invisible College*, combined equal parts of Carl Jung and *Report From Iron Mountain* in a vision of far-reaching manipulation. He noted that the pattern of UFO events (and the pattern of public attention paid to them) was *periodic but unpredictable*. By co-incidence, that is exactly the schedule of reinforcement that B. F. Skinner had discovered in 1957 to be the most effective means of creating new behavior. Vallee concludes that UFOs are part of a "higher control system" that is re-educating us and re-orienting our world-views:

UFOs can never be analyzed or conceived,

because they are the means through which man's concepts are being rearranged . . . I suggest that it is human belief that is being controlled and conditioned. (Vallee, 1975; pp. 200-201; emphasis in the original)

From the beginning, Vallee danced a delicate ballet of ambiguity around the question of where that control comes from, and who or what is exercising it. In *Passport to Magonia* (1969), Vallee parallels "religious apparitions, the fairy-faith, the reports of dwarf-like beings with supernatural powers, the airship tales in the United States in the last century, and the present stories of UFO landings." (Vallee, 1969; p. 148-9)

Though Vallee never quite comes out and says it, he does seem to believe that there is a physical reality behind both fairy-lore and UFO sightings. He tentatively concludes that mankind has long been in contact with a secretive superior race; the beings may come from another universe or another dimension, and the physical reality in which they live is surely not the same as ours." (Cohen, 1978; p. 136)

Ten years later (1979), Vallee wrote *Messengers of Deception*, in which he leans toward the idea that UFOs are an elaborate hoax that might be perpetrated by human beings. As to who those perpetrators are, and why they are putting so much energy into fooling the rest of us, Vallee considers two possibilities.

The first possibility is that sophisticated,

Imagination cannot conjure what our senses won't support. We can't conceive of something we can't experience (or extrapolate from experience). For that reason, it is hard to form an idea of "higher dimensions." For us they exist mathematically, but not experientially.

trans-national spy and intelligence networks are manipulating the issue by staging UFO "events" to be witnessed by others, and even by planting UFO reports that are sheer fabrications, then influencing their media "spin." Their presumed motive is to advance a long-range political agenda. One item on that agenda is to frighten mankind into relinquishing national sovereignties in favor of "larger alignments."

A second possibility is that certain occult adepts and/or groups are fiddling with "reality" by esoteric means. Their presumed motive is to exercise esoteric power for personal ends, whether those be greedy, ambitious, or merely whimsical. The foundation of occult knowledge is that ordinary reality is an "illusion," and the techniques of occultism simply aim to manipulate that illusion.

But in the end, Vallee comes down firmly on the side of uncertainty. He acknowledges that both of the above theories have serious shortcomings, and he admits that no such theory explains more than half the reported facts about UFOs.

UFOs and the "Demonic"

Let us assemble some of the reported facts about UFOs, and try to understand them within a biblical framework. Some of the conclusions we encounter may be startling.

Consider the following features of the UFO experience: **1)** we are said to be dealing with a vastly superior form of intelligence; **2)** this superior intelligence has no physical mass; **3)** it often presents a bright and shining appearance; **4)** it can appear, disappear, and change shape at will; **5)** in addition to being superior, it is highly secretive; **6)** it is also deceitful, using lies, rigged appearances, and psychic implants as parts of **7)** an elaborate plan to change human beliefs and world-views; **8)** one part of that plan is to promote collectivism and global unification; **9)** another part is for UFOs to function as a substitute and replacement for Christ and Christianity.

The pattern of UFO behavior fits the biblical concept of the "demonic" as it fits no other interpretation. If those characteristics were circulated as a description of wanted criminals, any magistrate in the land would be justified in issuing a warrant for the arrest of Lucifer and his gang of rebel angels.

Are we seeing a pattern yet?

There is more data along similar lines. In particular, the reports of so-called UFO "abductions" are consistently sinister and alarming. Many of the reported cases show some kind of occult involvement prior to initial UFO contact. Nearly all of them involve memory loss or some other mental or physical derangement as lingering, long-term symptoms of the experience.

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Understandably, the "demonic option" has not been popular outside of the fundamentalist ghetto. There are several reasons for that. The most obvious reason is that among today's intellectuals, the biblical faith and world-view are not just marginalized, they are actively mocked and ridiculed. No writer with a reputation to protect will invite snickers and sneers by relying on spiritually incorrect ideas. Intellectual intimidation prevents most people from even exploring those avenues of thought.

But there are other motives for dismissing the demonic option. One of them is the fact that the implications of such ideas are larger than most of us really want to deal with. A case in point is Dr. J. Allen Hynek, one of Vallee's colleagues in UFOlogy. He briefly discusses a "spiritual" theory of UFOs, but tiptoes away from it, almost fearfully, *because it explains too much*. According to Hynek, it opens up

... another can of worms. Then the problem is essentially solved; that explains why UFOs can make right-angle turns, that explains why they can be dematerialized, why sometimes they are picked up on radar and sometimes not, and why they are not detected by our infrared equipment. All that. But that's dangerous territory to tread. (Hynek and Vallee, 1975; p. 258)

Dimensions Beyond Our Own

Vallee himself has considered similar theories. He wrote in a letter to Otto Bender that "everything seems to work as if these observers (of UFOs) had seen successive projections into our three-dimensional space of objects of a higher dimensionality." (Quoted in Jeffrey, 1977; p. 37)

What does the idea of "higher dimensionality" really mean? What is a "higher dimension?" Whatever it is, how does it relate to the "spiritual realm?"

Human experience occurs in a universe of four dimensions (though only three-and-a-half of them are accessible to us). The three dimensions of space are familiar enough, and easy to understand. Length, width, and height (or depth) frame the structure of our sensory world. With those three co-ordinates, we can locate the position of any object in space.

But to locate an event of limited duration (say, a snap of the fingers), a fourth co-ordinate is needed — that of "time." For this reason, time is sometimes referred to as the "fourth dimension." However, we cannot move freely through the co-ordinate of time the way we move through the co-ordinates of space. We do not control our

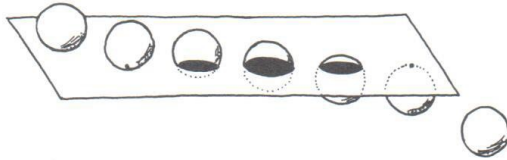


Fig. 1 A three-dimensional sphere passes through the two dimensional world of "Flatland," causing consternation among its inhabitants.

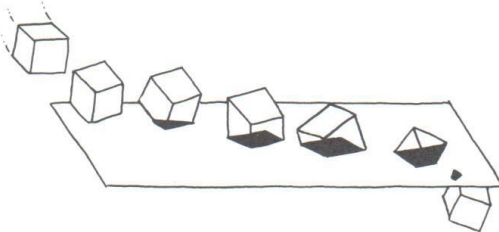


Fig. 2 A cube passes through "Flatland." Note the changes in shape experienced by Flatlanders, while the cube itself remains stable in form.

passage through the fourth dimension. In human terms, "time's arrow" moves only forward; it is not reversible. Thus, the so-called fourth dimension yields only half-a-dimension of actual experience.

Imagination cannot conjure what our senses won't support. We can't conceive of something we can't experience (or extrapolate *from* experience). For that reason, it is hard to form an idea of "higher dimensions." For us they exist mathematically, but not experientially.

Nevertheless, we can use a unique mental tool to understand how those "higher dimensions" might relate to the "lower dimensions" that we live in. That mental tool is *analogy*. Analogy attempts to understand the unfamiliar by comparing it with the familiar. By using analogy, we can imagine how higher dimensions would interact with our world (and how that interaction would look to us) by understanding how *we* would interact with a world of *fewer* dimensions than our own.

The Analogy of "Flatland"

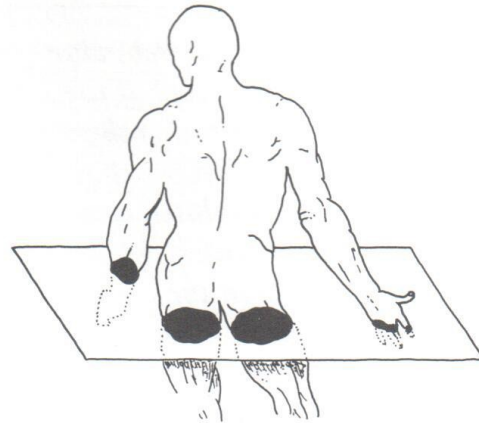


Fig. 3 A human being as perceivable in two-dimensional terms. Note that every movement by the human will alter his two-dimensional configuration.

Imagine a world of two dimensions only. It would be a world of pure "surface," having length and width, but no thickness whatsoever. Call that imaginary world "Flatland." (See Abbott, 1884) The two-dimensional world of Flatland would be populated with creatures of various two-dimensional shapes: squares, triangles, circles, etc. What would the Flatlanders experience if they encountered a three-dimensional object from our universe?

The simplest three-dimensional shape is a sphere. What would happen if a sphere passed through Flatland (Figure 1)? First of all, we can see that Flatlanders would experience the sphere as a "happening," not as an "object." The three-dimensional form would occur in their world as a "process," not as a "thing".

It would appear suddenly, "as if from nowhere," manifesting first as a point, which would then turn into a circle. The circle would expand gradually to the maximum circumference of the sphere, then begin to shrink as the sphere continued its transit. Finally it would become a point again and then "vanish," as the sphere passed out of Flatland altogether.

The parallels between that analogy and reported UFO encounters are numerous.

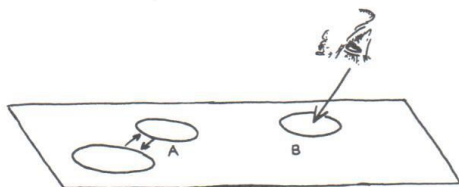


Fig. 4a Two-dimensional beings mutually perceive one another's boundaries.
 Fig. 4b Three-dimensional vision perceives the interior of a two-dimensional being.

What stands out (aside from the obvious elements of sudden appearance, changes in form, and sudden disappearance) is the fact that the manifestation is a totally real, measurable, two-dimensional event. *It is completely and authentically tangible within the realm of the observers . . . but it is also inexplicable in that realm.*

And the sphere, after all, is an uncomplicated object. The changes that take place between its appearance and disappearance in Flatland are simple and predictable. No matter how the sphere may spin or tumble, only its vertical movement will affect its two-dimensional shape. But if we replace the sphere with a slightly more complex object — a cube, for example — the potential for two-dimensional shape-shifting increases (Figure 2). The more complex the object, the more dazzling and baffling will be the "event" we create by rotating it through Flatland.

A three-dimensional object that is alive, that moves purposefully, and is truly complex in shape — such as a human being — would challenge a two-dimensional mind beyond all possibility of understanding (Figure 3).

The Power of Higher Dimensions

It is immediately obvious in our analogy that the denizens of Flatland are at a disadvantage

God entered our world from dimensions uniquely His own. He revealed Himself painfully in Christ's crucifixion, powerfully in His resurrection, and hopefully in His promise of return. The "Good News" (gospel) is the record of those events. The point of the gospel is that all of them actually happened. In other words, God really did "come down" to us in Christ, and appeared among us, as one of us, sharing our lower dimensions.

in relation to higher-dimensional beings. Flatlanders can't perceive us as we "really" are, they can only perceive our transient and partial interaction with their world. If they tried to guess or theorize about our nature on the basis of such encounters, they would be completely at a loss.

On the other side of that relationship, we three-dimensional beings could "reveal" ourselves to Flatlanders almost at will, and in a variety of ways. We could easily give Flatlanders a deceiving experience of two-dimensional "beings" that were familiar to them just by intruding a three-dimensional object of the proper shape into their world. If we wanted to appear to them as a circle, for example, we might thrust a ball-bearing or a drinking straw into Flatland. Depending on the object used, we could appear to them as a square, a triangle, a hexagon, an asterisk, or any other shape that we might choose.

Our analogy also shows that we could violate Flatland's two-dimensional laws of

cause and effect almost at will. For example, if we used a drinking straw to create a "circle" in Flatland, no mere two-dimensional barrier would limit its movement, or bar it from any location. We could simply withdraw the straw into "hyper-space" (i.e., the third dimension) and then re-enter Flatland on the other side of the "wall" — no problem for us, but sensational and mind-boggling for Flatlanders.

We could also know the *inner* life of Flatlanders in a way that Flatlanders could never know one another. Flatlanders mutually perceive their outer boundaries (much as we see only the skin of other humans beings). But a three-dimensional observer could not only *see* a Flatlander's inner reality (Figure 4), he could *intervene* in it as well.

Possession, obsession, automatic writing and allied phenomena are susceptible of explanation by the higher-space hypothesis. It is only necessary to realize that from the higher region of space the interior of a solid is as exposed as the inside of a plane figure is exposed from the region of the third dimension — the heart could be plucked from the body without breaking the skin. An alien invading will . . . might thus possess itself of the hand or brain. (Bragdon, 1972; Plate 18)

The higher-space hypothesis gives us new ways to think about the invisible realms of creation; it also suggests that there are many levels to the mystery of God. In the long run, we have no idea how many "dimensions" comprise the farther reaches of Reality.

Of course, there have been scientific speculations. It has been suggested, for example, that the process of creation requires at least ten dimensions — which in turn would require that the Creator include some number of dimensions between eleven and infinity (For a discussion of those and related issues, see Ross, 1991; Chapter 11).

Our minds truly "boggle" at visions of infinite dimensions. God's ultimate reality is a

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"mystery" to us and always will be. We cannot ascend to His consciousness. But He — by definition — can descend to ours. God can intrude His multi-dimensional presence into our four-dimensional universe if He so desires. In that context, the concept of God's self-revelation in the person and passion of Jesus Christ begins to make more sense. Only God the Creator can show us Himself by projecting His higher dimensions purposefully into ours. And only God can fully expose *false* revelation — that is, demonic intrusions from dimensions that are lower than His, but still higher than ours.

God entered our world from dimensions uniquely His own. He revealed Himself painfully in Christ's crucifixion, powerfully in His resurrection, and hopefully in His promise of return. The "Good News" (gospel) is the record of those events. The point of the gospel is that all of them actually *happened*. In other words, God really did "come down" to us in Christ, and appeared among us, as one of us, sharing our lower dimensions.

Revelation, True and False

In the long run, there is a sense in which it doesn't matter whether UFO encounters are physically "real" or not. True or false, *belief*

in UFOs has subjective results. Jung and Vallee suggest that we should pay attention to those results; spiritual prudence suggests that we should pay attention to them in biblical terms. Like demonic displays in general, UFO events put people through a series of subjective changes; the *effect* of those changes is to direct us into playing the role of God by passing judgment on God.

The function of UFO revelations is to create confusion and uncertainty by copying the extra-dimensional *form* of God's revelation while contradicting its *content*. Once we give those revelations credibility, we enter a world of beguiling delusion. False revelation conjures the illusion of a choice between realities -- one created by God, and the other revealed by UFOs. Therefore the illusion itself implicitly tempts the chooser to play the role of judge over God.

We may not have started out to usurp God, but we can't control the results of our decisions (only the decisions themselves). When we accept the claims of false revelation, we make ourselves arbiters of Reality. We preside in glib review over God's works; in all seriousness we weigh His present grace against promises of gnostic "wisdom." Once we accept such speculations, we treat God as just another religious option, and sit in judgment on Him.

Thus we show unconsciously that we still crave the serpent's benediction — "to be like God" (Genesis 3:4). Since the fall, illegitimate ambition is built into our nature. We distort and abuse every form of power within our reach, and spiritual power is no exception.

UFOs have shown that they stand ready to urge us on in our spiritual pride, and encourage our spiritual ambition. They also provide timely displays of extra-dimensional power in support of their "revelations."

Providentially, the authentic gospel survives. God answered our fall by entering

our condition. The Good News is God's higher-dimensional penetration of our world. It is indelible history — an account of events that were witnessed and recorded. We don't need to wonder what would happen if our multi-dimensional Creator entered space and time to face His fallen creatures. We already know. Jesus Christ happens.

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