

"UFO REVELATION 1" : by Dr. Barry Downing

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One of the most respected current writers in the area of UFO research is Richard M. Dolan. Jacques Vallee produced some excellent books beginning in the 1960s, one of his best, Dimensions, was published in 1988, but his productivity has since declined. In 1972 J. Allen Hynek, who had been a U.S. Air Force scientific consultant on UFOs, published The UFO Experience. A chapter in his book was made famous in the Steven Spielberg film "Close Encounters of the Third Kind." Hynek's change from being negative about the UFO reality to positive was important in encouraging a new generation of UFO researchers. British author Timothy Good has also done some excellent work, especially in Above Top Secret: The Worldwide UFO Cover-up (1988).

These and other researchers helped pave the way for Richard Dolan, who in 2000 published Volume I of a series UFOs and the National Security State: An Unclassified History covering the period 1941-1973, and followed it with Volume II in 2009, covering the period 1973-1991. He is working on Volume III, covering from 1991 to the present. He presents hundreds of documented military and civilian UFO cases, and places the UFO mystery in the context of national security issues. He has become such an established authority that no modern UFO conference wants to be without Dolan on its lecture list. (I have met Hynek, Good and Dolan at various MUFON conferences, but have never met Vallee.)

Dolan is not a scientist, but rather a trained historian, with specialized training in "U.S. cold war strategy." This has made it easy for him to think of UFOs from the point of military and scientific strategy, which in our modern age go hand in glove, like "the military-industrial complex," a danger Dwight Eisenhower warned us about.

In 2010 Dolan teamed up with Bryce Zabel to write a book called A.D. After Disclosure: The People's Guide to Life After Contact. Zabel is a media professional, having created NBC's Dark Skies series, and worked with the Spielberg-produced miniseries Taken.

The opening chapter develops a fictionalized scene in which the President of the United States, through a series of circumstances, is forced to announce that UFOs exist, and are piloted by aliens. (The announcement takes place on Friday, after the stock market has closed. Other countries around the world follow the American lead and confirm some kind of truth about UFOs.) But what kind of truth? Will it be full disclosure, partial, or false? (In a false disclosure, the government might admit that UFOs exist, but claim they are made from human technology.)

Most of the book is devoted to exploring what the consequences will be for economics, science, the media, world politics, world defense, and religion. In a sense, the whole book is "fiction," meaning there has been no "Disclosure," and therefore talking about "After Disclosure" is fictional.

At the same time, we have seen in recent years a tremendous explosion of Christian fiction about the Second Coming of Jesus and the Rapture, most notably from those like Tim LaHaye and Jerry Jenkins who wrote the Left Behind series. Stephen Yulish has written a novel dealing with the end times in light of the UFO mystery.

I find it interesting that both UFO writers and Christian writers are creating fictionalized accounts of a "disclosure" or "revelation" event. We usually talk about Divine Revelation in theology, but anyone who reads theology knows that theologians use the word "disclosure" and "revelation" interchangeably. Dr. Steven Greer, who began the "Disclosure Project," has attempted to force the government of the United States to tell the truth about UFO reality by gathering UFO testimony from military leaders and other reliable sources. He was one of the first to claim the term "disclosure" as part of UFO vocabulary. Dolan and Zabel were glad to use the word as the defining term for their book.

Revelation/Disclosure is a theological term because the ultimate reality studied by theology is God, and God is invisible. God exists behind some kind of curtain or wall. The early Genesis story says that when Adam and Eve were created, there was no wall. But they sinned, and were kicked out of the garden, and the gate to the garden was slammed shut. The biblical view is that human life now seems godless, except that God has the freedom to look over the wall, or peak out from behind the curtain, and reveal himself— not to everyone, but to select people, chosen people. Abraham, Isaac, Jacob, Joseph, Moses, Isaiah, and Ezekiel in the Old Testament experience revelation. Then in the New Testament God comes to earth disguised as a human being. The Word became Flesh. In Jesus the invisible God became visible, but in human form very few recognized him. It seemed impossible for many to believe “He who has seen me has seen the

Father.” (Jn. 14:9)

From my point of view, we are caught up in what I call God's Game, which is a faith game.

I see the game idea in texts such as Deuteronomy 8:16, which says the purpose of God in the Exodus was "to humble you and test you, to do you good in the end." We have to enter into this game by faith, as Hebrews chapter 11 makes clear. Human life is some kind of test, contest, game.

Our opponent is evil, the devil.

Jesus, as part of his humanity, had to be tested in the wilderness. (Matt. 4:1-11) Jesus passed the test that Adam and Eve failed. I will come back to the issue of testing several times in this UFO Revelation series.

How do we recognize, identify, the work of the invisible God on earth? It is not easy. Adam and Eve ate the fruit of knowledge of good and evil, as if it were easy to tell the difference. But it is not. The most religious people in Jerusalem did not recognize Jesus for who he was. The New Testament is a warning, especially if any of us think we would do any better at recognizing God walking among us now! False prophets come in the name of Jesus. The whole world, and perhaps the church, might be caught up in a "strong delusion"; if we are not on guard (2 Thess. 2:14), and even if we are on guard, if the church is in a state of spiritual corruption, it may not have the purity of faith to recognize divine signs when they are given. Jesus gave plenty of signs of his authority, but spiritual corruption often blinded those who witnessed his power.

How does Richard Dolan see the UFO world? He has talked to enough reliable UFO witnesses, including astronauts and military leaders, to be absolutely sure UFOs are real and extraterrestrial in some sense. Are they from another planet, another dimension, time travelers? He is not sure about that, but explores the possibilities in A.D. (See chapter 5, "Threat Analysis: Who Goes There and What do They Want?" p. 134 ff.)

The title A.D. was chosen deliberately to acknowledge that the coming of Jesus (A.D.--Anno Domini, in the year of the Lord) was a historical turning point. Dolan and Zabel see the announcement of UFO presence as changing history as radically as did the coming of Jesus for Western culture.

But there is another dimension to Dolan's work. Because UFO research has "top secret" status in the United States, and has had for more than 60 years, Dolan believes that a whole secret community has grown up, funded by American black budget money. This money, which goes to secret projects unknown to congress, ends up in the hands of private scientific

corporations who are milking UFO technology for their own purposes, whatever these purposes may be. Dolan calls the group controlling UFO secrets a "Breakaway Civilization," which is explored in chapter 3 in A.D., "Breakaway: How Secrets Created a World Within a World." (p. 59 ff.) It is Dolan's belief that not even the current President of the United States knows the truth about UFOs, because according to rules of classified information, he does not have a "need to know" UFO truth.

Thus we find Dolan believes in two invisible kingdoms: one that is human, whose main purpose is to gain UFO secrets from the aliens, and use these secrets in a way that gives them more power to do whatever the Breakaway Group wants to do. But he also believes in the kingdom of the aliens, who come from somewhere other than earth. Notice that these two kingdoms are invisible to Dolan, but he infers their existence on the basis of eye witnesses he has come to trust, witnesses who can either explain to him how the Breakaway Civilization works, or who have seen the alien craft, and perhaps the aliens themselves.

We Christians believe in the kingdom of heaven, which is invisible to us. We do not know where heaven is, but we believe heaven is where Christ and his angels now live, although they are free to come to earth if they want to. Christians have traditionally believed that heaven is in some sense extraterrestrial.

The Bible is our primary witness.

On the basis of the divine Revelation/Disclosure we find in the Bible, we have come to believe in two kingdoms, earthly, and heavenly. We pray, "thy kingdom come, thy will be done, on earth, as it is in heaven." Is what Dolan sees as the UFO kingdom, and what Christians see as the heavenly kingdom, the same kingdom? If so, how would we prove it?

If not, how would we falsify it? How would we prove the UFO kingdom and heavenly kingdom are not the same? This is the issue that has troubled me for more than 40 years. I do not want to be taken in by a "strong delusion." But the parallels between the "world's quest for UFO truth," and our Christian quest for the final coming of Jesus and his kingdom, seem to me to demand our thoughtful attention.

If Dolan and Zabel had their way, a day of Disclosure would come soon. But what shape might it take? If the Day of the Lord were to come soon, how would we tell the difference between the Lord's

landing, and an ET landing? Would a UFO landing be the devil disguised as an angel of light?

One possibility is that UFO sightings might become so obvious the governments of the world would not be able to lie any more. The President of the United States might hold a news conference and say something like this: "We have not told you the truth about the UFO reality because we do not know where the aliens come from, or why they are here. But so far, they do not seem to want to conquer planet earth." How would Christians react to this kind of Disclosure?

Or suppose that the President said, "We are now ready to explain the UFO situation to the American people. To help with this explanation, let me now introduce you to our new alien friend Zorg, who will tell us what he hopes will be the future of planet earth." How would Christians react to this kind of Disclosure?

Or again, suppose that a UFO landed, not on the White House lawn, but in a poor community in Mexico, and a human got out of the UFO and said, "I am Jesus. I have come to the least of you on earth. I want all who believe in me to repent, and turn to God and your neighbor for forgiveness. Very soon I will be returning with my angels in judgment. The earth, my bride, is not ready for me, but I yearn to come. Please tell the world I long to come, 'Surely I am coming soon.'" (Rev. 22:20) How would Christians react to this kind of Disclosure?

Obviously, none of the above three scenarios may happen, but I find it interesting to think about the biblical faith, which is my heritage, in light of both current UFO thinking, and current Christian eschatological thinking. In the weeks ahead, I hope to explore these and other issues, in a field I am calling UFO Revelation.

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