

# Christian UFOlogy by John Milor

Contributed by Administrator  
Monday, 03 September 2018  
Last Updated Sunday, 09 September 2018

## Christian UFOlogy

John W Milor

While the field of UFOlogy became more defined with the Roswell incident in 1947 and the creation of Project Bluebook which immediately followed, the more specialized field of Christian UFOlogy did not begin to take shape until the late 1990's. While theologians such as Finis Jennings Dake touched upon the subject of extraterrestrial life spanning the cosmos as early as the late 1940's,<sup>1</sup> the degree of published material by Christians into the field of UFOlogy was minimal. Searches in Internet search engines for "Aliens" and "Bible" or similar queries gave very few results until books were published by authors such as John W. Milor, author of *Aliens in the Bible* and *Aliens and the Antichrist*, and author Dr. Chuck Missler, who produced several audio sermons such as *Return of the Nephilim*.

Christian UFOlogists fall into four general categories:

Christians who attribute the existence of extraterrestrials and their intergalactic spacecraft to natural or manmade phenomenon.

Christians who categorize extraterrestrials and their intergalactic spacecraft as an elaborate satanic deception.

Christians who categorize extraterrestrials and their spacecraft (which they define as intergalactic and inter-dimensional) as

being divine manifestations of God's holy angels from the heavens, (the heavens being outer space as one of its definitions).

Christians who agree with the third category of Christian UFOlogists in their belief that extraterrestrials are divine manifestations of God's holy angels, however, they do not neglect to mention the fact that the bible documents both good and evil angels, so they disagree that all extraterrestrials and their spacecraft are divine manifestations of God's holy angels. They contend that some of them are fallen angels, which leads to their agreement with Christian UFOlogists in the second category, namely that there is a satanic deception at work with these beings.

According to

Tariq Malik, staff writer for Space.com, a telephone poll, which questioned one thousand Americans, revealed that regular churchgoers were less likely to believe in extraterrestrial life (about 46 percent) than non-churchgoers (about 70 percent)“2 Combine this statistic with the fact that roughly 77 percent of U.S. adult citizens identify themselves as Christians,3 the conclusion must be drawn that Christian UFOlogists in the first category appeal to the largest number of active Christians.

Explanations for

UFO/extraterrestrial related phenomenon derived from Christian UFOlogists in this category vary widely, ranging from ball lightning, swamp gas, hallucinations, or hoaxes, to meteorites, weather balloons, or experimental military aircraft. An example of a Christian UFOlogist who doubts the existence of extraterrestrial life and dismisses the bulk of UFO/extraterrestrial phenomenon as being misidentified natural or manmade phenomenon, is Kenneth Samples, co-author of *Lights in the Sky* and *Little Green Men: A Rational Christian Look at UFOs and Extraterrestrials*.4

While most active Christians dismiss the majority of UFO/extraterrestrial related phenomenon as author Kenneth Samples does, the largest number of Christian UFOlogists are more willing to accept that there is definitely a paranormal phenomenon taking place, but attribute this phenomenon to a satanic deception rather than actual extraterrestrial beings from other planets. There are four primary reasons for this conclusion. Firstly, most propulsion experts agree that the science of propulsion makes the idea of intergalactic space travel seem to be impossible.5 Secondly,

UFO/extraterrestrial related phenomenon is frequently linked with the realm of the occult.<sup>6</sup> Thirdly, the alien abduction phenomenon as reported by abductees is not only described as a torturous and horrific experience by most abductees, it is also noted that abductions of Christians who call on the name of the Lord Jesus Christ for help during an abduction immediately terminate their abduction.<sup>7</sup> And finally, Christian authors in this category also frequently quote scriptures from the Bible referring to Genesis chapter 6 during the days of Noah, when fallen angels interbred with humanity and produced a race of evil giants known as the Nephilim. It was for this reason that God brought the flood of Noah. In the end times, it is stated in Matthew 24:37 and Luke 17:26 that there will be a return to the days of Noah, which authors in this category indicate could be a return to the intermingling of fallen angels with humanity.

Dr. Chuck Missler, author of The Return of the Nephilim, Michael S. Heiser, author of The Façade, Dr. Lynn Marzulli, author of The Nephilim Trilogy, Dr. I.D.E. Thomas, author of The Omega Conspiracy, Cal Thomas, LA Times Syndicate, Barbara Simpson, author of The Babe in the Bunker, Jack Vallee, author of Messengers of Deception, Dr. Stephen Yulish, retired professor and researcher, and David Flynn, author of Cydonia: The Secret Chronicles of Mars, are all among Christian UFOlogists in this particular category.

The third category of Christian UFOlogists, those who believe that most UFO/extraterrestrial related phenomenon should be considered as divine manifestations of God and/or His holy angels, is the most controversial category with respect to those of the Christian faith. The reason for this comes from the fact that some of the most famous UFOlogists who proposed the ancient astronauts theories are those that quote the bible to support their theories, yet, these authors are not Christians. Their research frequently redefines the God of the bible as an alien, or race of aliens, (which are created beings if they exist), and this contradicts the immutable attribute of God as the one and only Creator of all things as defined in the bible (Acts 17:24–26, and many others).

For example, author Zacharia Sitchen quotes from the bible, (but more from ancient Sumerian texts documenting the same events of the bible from a pagan perspective), however, he claims humanity was created by a race of angelic beings rather than God the Creator.<sup>8</sup> He derives this theory based on his interpretation of the Hebrew word for God which is “Elohim.” Elohim is a plural

word, which most Christians attribute to the fact that God has a triune nature, (Father, Son, and Holy Spirit), defined throughout the bible and referred to by Christians as the trinity, (a topic which spans beyond the scope of this article), yet Sitchen and other authors agreeing with him, such as his predecessor Erick Von Däniken, author of *Chariots of the Gods*,<sup>9</sup> contend otherwise.

While there are many UFOlogists that quote the bible as supporting evidence for UFO/extraterrestrial activity, very few are actually Christians, holding to the biblical worldview that God the Creator of all things is the Creator of humanity. Despite this fact, there is at least one prominent Christian UFOlogist in this category. Dr. Donald P. Coverdell, TH.D., author of *The Mystery Clouds*, does not agree that humanity was created by a race of aliens/angels, but does believe that UFO/extraterrestrial manifestations are primarily divine manifestations of God and His faithful angels.<sup>10</sup> He quotes numerous scriptures referring to the events of the Exodus of Israel from Egypt which included miracles and events surrounding a mysterious pillar of fire in the night sky, (Exodus 13:21-22, 14:24; Numbers 14:14; Nehemiah 9:12, 14), and pillar of cloud in the day which rained down a strange bread-like food in the mornings for the Israelites to eat. Other mysterious clouds associated with God and His faithful angels are mentioned throughout scripture, such as the clouds of heaven, (Daniel 7:13; Matthew 24:29-31; 1 Thessalonians 4:13-18; Revelation 11:12), the clouds of glory present during Moses's meetings with God on mount Sinai, the tent of meeting, and with Jesus at the mount of transfiguration, (Exodus 16:10, 24:16, 40:34-35; Numbers 16:42; 1 Kings 8:11; 2 Chronicles 5:14; Isaiah 4:5; Ezekiel 1:28, 10:4; Matthew 17:5; Mark 9:7; Luke 21:27), and the cloud to which Jesus entered when departing the Earth, (Acts 1:9).

Dr. Coverdell writes about the angelic visitations of Ezekiel, where the angels were associated with what appear to be some type of advanced technological mode of transportation referred to as wheels within wheels, (Ezekiel 1, 2), and of the angelic flying Chariots of Fire in God's angelic army, (2 Kings 6:17), also named the Chariot of Israel in a specific encounter with the prophet Elijah, (2 Kings 2:11-12). Dr. Coverdell argues that this Chariot of Israel was an airborne vehicle piloted by angels; it was used to physically abduct Elijah up from the ground in a whirlwind and carry him away to heaven. Furthermore, before Elijah was taken away to heaven never to return, Dr. Coverdell points out that Elijah may have been routinely abducted by angelic beings as indicated in 1 Kings 18:12; 2 Kings 2:16.

1 Kings 18:12

(bracketed comment and bold emphasis added)

And as soon as I [Elijah is speaking] have gone from you, the Spirit of the LORD will carry you I know not where. And so, when I come and tell Ahab and he cannot find you, he will kill me, although I your servant have feared the LORD from my youth.

2 Kings 2:16

(bracketed comments and bold emphasis added)

And they said to him [Elisha],  
&ldquo;Behold now, there are with your servants fifty strong men. Please let them go and seek your master [Elijah]. It may be that the Spirit of the LORD has caught him up and cast him upon some mountain or into some valley.&rdquo; And he said, &ldquo;You shall not send.&rdquo;

Finally, of the four categories of Christian UFOlogists, those who believe in the existence of extraterrestrial life forms yet define them as both good and evil beings, are among the fewest of all Christian UFOlogists.

Christian UFOlogists in this category draw their research primarily from the bible the same as the researchers from both the second and third categories of Christian UFOlogists mentioned above do, yet they also reconcile the differences between both these seemingly opposing views, all the while remaining true to the Christian faith. Authors among this group include John W. Milor, author of *Aliens and the Antichrist* and *Aliens in the Bible*,<sup>11</sup> Finis Jennings Dake, prominent theologian and author of *God's Plan for Man*,<sup>12</sup> among many other works, and Christian UFO researcher Jim Cunningham, author of the book *The Strong Delusion* and video explanation of ufos from a biblical perspective 1991<sup>13</sup>

Like Christian UFOlogists in the second category, these authors/researchers do agree that there is a satanic deception at work within the UFO/extraterrestrial phenomenon, yet at the same time, they believe the deception contains more truth to it than most Christian UFOlogists surmise, which makes the deception even more cunning than it would otherwise be if there were no truth to the deception at all. The truth they refer to concerns their belief that the universe actually is populated with life, which is in agreement with Christian UFOlogists in the third category. However, unlike Christians in the third category, they point out the fact that the bible speaks of faithful and fallen angels, both of which mingled in the affairs of humanity since the dawn of history, and both of which will continue to be involved in the affairs of humanity until the return of God's kingdom of heaven on Earth in the future. They believe that during the end times, the days of Noah will return, which included public interaction between humans and fallen angels, but they also believe that God's faithful angels will be at work in the Earth in those days as well, as mentioned in Revelation 14:6.

## Revelation 14:6

Then I saw another angel flying  
directly overhead, with an eternal gospel to proclaim to those who dwell on  
earth, to every nation and tribe and language and people.

In essence, their argument is that  
the terms "angels" and "host of heaven," are synonymous with extraterrestrial  
life forms of varying alignments, living on other planets, (in the  
heavens)—spanning multiple dimensions.

Christian UFOlogists in the fourth  
category believe that Christian UFOlogists in the first and second categories  
will be forced to abandon their premise that there is no such thing as  
extraterrestrial life in the cosmos, when in the near future it will become  
common knowledge as predicted in scripture with the return to the days of Noah.  
One means of proof for the existence of extraterrestrial life may be derived  
when intergalactic travel actually becomes possible and available to the public,  
either by means of intergalactic visitors providing that transportation and/or  
technology to humanity, or with the advent of our own invention of said  
technology, (which is already in the works with the new hyperspace drive project  
being worked on by NASA at this time).<sup>14</sup>

category also believe that Christian UFOlogists in the second and third categories will be more vulnerable to the satanic deception they believe is coming, because those in the second category will be facing a paradigm shift they will not be expecting, and those in the third category will have a tendency to view all UFO/extraterrestrial related activity as divine manifestations of God and his faithful angels, thereby misidentifying fallen angels as being God's faithful angels.

The fourth category of Christian UFOlogy is the most complex of the four categories, because it combines and reconciles information from both the second and third categories of Christian UFOlogy, and in some cases, depending on the author, also expounds upon topics of the Christian faith as well as the UFO/extraterrestrial phenomenon through the cross-referencing of terminology. For example, author John W. Milor speaks of the butterfly theory of the origin of angels, which suggests that they were initially created as reproductive species, reproducing after their own kind, rather than each being an individual creation.<sup>15</sup> The humanoids that we know of as Cro-Magnon and Neanderthal were among some of the beings that God translated into angels. Evidence for this is found in the fossil record, (bones of Cro-Magnon and Neanderthal which predate Adam and Eve), indications in scriptures that speak of a pre-Adamite angelic civilization on Earth once ruled by Lucifer (Ezekiel 28; Isaiah 14), and also because the translation process from reproductive mortal humans to non-reproductive immortals is predicted to occur with humanoid Christians in the future, (Matthew 22:30; Mark 12:25; Luke 20:35; Revelation 21:16–17; 22:8–9).

Author John

Milor also points out that God's faithful angels are specifically mentioned in scripture as observing, helping, and learning about salvation from humanity because salvation is something the angels must learn about from observation rather than personal experiences. Because of this, many UFOs/extraterrestrials come to Earth for these reasons, and in some cases, even infiltrate human society on occasion, (Hebrews 13:2).<sup>16</sup>

The topic of cosmic salvation is also discussed in Milor's book, *Aliens and the Antichrist*.<sup>17</sup> Hebrews 2:16–18 indicates that salvation is not for angels, (which are defined in the bible as non-reproductive immortal beings of the highest order), but for the descendants of Abraham. However, Galatians 3:26-29 states that the descendants of Abraham are those who



belong to Christ, which does not limit them to any particular genetic disposition, or species. Therefore if there are beings in the heavens (i.e. outer space), that are not angels then certain scriptures that speak of salvation may actually pertain to them. These scriptures include Acts 2:39; Colossians 1:20; Ephesians 3:10, and Milor believes that the universe may very well be a mission field that Jesus was referring to when He spoke of reaching sheep from another fold, (John 10:16).

Acts  
2:39 (bold emphasis added)

For the  
promise is unto you, and to your children, and to all that are afar off,  
even as many as the LORD our God shall call.

Colossians  
1:20 (bold emphasis added)

And, having  
made peace through the blood of his cross, by him to reconcile all things  
unto himself; by him, I say, whether they be things in earth, or things  
in heaven.

\*Note  
that this scripture refers to reconciling things in heaven, or the

heavens, with God. This must mean that there are beings dealing with sin and death that dwell in the heavens.

Ephesians

3:10&ndash;11 (bold emphasis added)

To the intent

that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord&hellip;

John

10:16 (bold emphasis added)

And other

sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Notes

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16. Ibid, 74-75, 232.

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