

Christian Engineers and Scientists in Technology Newsletter

Spring 2013 Issue 26

American Scientific Affiliation/Canadian Scientific & Christian Affiliation

IN THIS ISSUE

	page
From the Editor	1
Astrophysics Challenge: Is the Moon Coming or Going?	1
Last Winter's Engineering Challenge #1: Voltage Tripler	1
Last Winter's Engineering Challenge #2: Distinguish Engine Types by their Sounds	1
Desalination with "Perforene"	1
Devotions for Engineers: Honesty In Our Profession A short article by Robert E. Thoelen III	1
The Fear of the LORD by Bill Yoder	2
NEWS: IPWE 2014	2
Resurgence of interest in science by Islamic countries	3
Old Testament Parables, Miracles, and the Trinity by Robert R. Boyd	3
Undisclosed Technology: ET and German Technology In the Aftermath of WW II: Part 1 An article by Dennis Feucht	11
CEST Contacts	16

From the Editor

This newsletter is intended to facilitate camaraderie and exchange of information among CEST members. Reader responses and other inputs are welcomed. Please send me **your** input for this newsletter.

- Send an account of a project you worked on.
- Send a note about something you've seen in the news that you think others would be interested in.
- Send a response to one of our math, physics, engineering, etc. challenges.
- Send a challenge question of your own.
- Send an article about something you've been thinking about.
- Send a photo you took.
- Send a comment on something you read here.

My thanks to those who contributed to this issue, i. e., Robert Boyd, Dennis Feucht,

Bruce Rydbeck, and Bob Thoelen. You will find some controversial ideas in the Boyd and Feucht articles. We'd be glad to get your comments. BY ■

Astrophysics Challenge Is the Moon Going or Coming?

Things never stay the same. So, is the moon getting closer to the Earth or farther away? Explain the physics behind the answer. Send your answer to LWYoder@ieee.org. I will post an answer in the next issue. BY ■

Last Winter's Engineering Challenge #1 Voltage Tripler

No answers to this challenge were received, so it will remain an open challenge. Can you solve it?

Here is a challenge for all you EEs. Send me a sketch of a circuit that will provide at least 350 VDC from a 120 VAC input. You may use only diodes and capacitors (no transformers). Send a jpg of your sketch to LWYoder@ieee.org. I will post an answer in the next issue (if I receive at least one!). BY ■

Last Winter's Engineering Challenge #2 Distinguish Engine Types by their Sounds

This challenge drew no responses. I have read some on the subject, and I find that many V-6 engines do, indeed, use an equally spaced firing sequence. So they sound similar to an inline engine. However, some V-6s do have staggered sequences. In some cases this is because they were derived hurriedly from V-8 designs.

I have also read that some V-8 engines have an equally spaced firing sequence. I do not understand how that can be since so far as I have observed, all V-8s have a special sound that seems to indicate a non-uniform sequence. If you can explain this, please let me know.

This is especially for MEs. Someone with a trained ear can easily distinguish the exhaust sound of an inline 4 or 6 cylinder engine from that of a V8 (if it is not too

strongly muffled). But can you distinguish the sound of a V6 from an inline 4 or 6, or a V8? Here's what I want. Provide descriptions, with drawings if you like, of the time sequences of the 6 or 8 exhaust pops from a V6 engine and a V8 engine respectively, over the time period it takes for the crankshaft to rotate two turns. For an inline engine, the pops will be equally spaced, but for a V8, and I'm almost certain for a V6, the pops will be staggered. Your job is to quantitatively describe the stagger sequences. Send your answer to LWYoder@ieee.org. I will post an answer in the next issue (if I receive one!). BY ■

Desalination with "Perforene"

In an online article at:

<http://www.reuters.com/article/2013/03/13/us-usa-desalination-idUSBRE92C05720130313>

a new filter for reverse osmosis desalination is discussed. It is made of a one atom thick carbon sheet called Perforene. The Lockheed Martin engineer working on the project says it would look like chicken wire under an electron microscope, and that "The energy that's required and the pressure that's required to filter salt is approximately 100 times less."

This appears to hold the potential to significantly reduce the cost of desalinated water. For more information, check out the online article.

BY ■

Devotions for Engineers: Honesty In Our Profession

by Robert Thoelen

Recently I taught a Sunday School lesson to adults on Philippians 4:8. It got me thinking about last fall, when doing a tune-up on my car, I decided to check my oxygen sensor. I looked into the service manuals, which stated that proper operation is determined by looking at the zero-crossings on an oscilloscope with the engine running at a specified range of speeds. The voltage was supposed to swing between 0 and 0.8 volts, which indicates to the control if the air/fuel mixture is lean or rich. The sensor tested

fine. I was concerned that as the oxygen sensor gets older, the time delay between the actual fuel/air ratio and the electrical signal becomes greater. In other words, the sensor starts to send feedback that is not representative of what is happening in the exhaust, and the control is not able to provide the best fuel economy. Without testing, I had no idea if the sensor was telling the engine control the truth or not. This devotion is about some practical ways we can think about applying honesty in our lives.

Part of Philippians 4:8 (ESV) says "Whatsoever things are honest... think on these things". The Bible has much to tell us about our thought life. Honesty is a trait that is part of our lives as believers in Christ. When I was in college and graduate school, we had to sign pledges on our homework and tests, and/or affirm that we would abide by the school's zero plagiarism policies. As a student, I was held to a standard of academic honesty and integrity. In these settings, Christians should remember our duty in this area, not only to follow organizational rules, but to be obedient to what God has revealed to us in Scripture.

Another area in honesty and integrity is our work. There are so many opportunities in the working world to cut corners. Honesty and ethics are so important that world-class companies go to great lengths to set up systems where things can be reported truthfully without fear of retaliation. They recognize that failures in the areas of ethics can lead to a loss of business, criminal charges, or fatalities. Honesty can mean speaking up when you have a concern about product safety or decisions made that impact the company or its customers. Truthful, constructive criticism at work from colleagues can be difficult, and is not always pleasant to hear. In all cases when people have told me difficult observations, I've noticed that I become a better person for listening to them and trying to overcome my weaknesses. Of course, for those of us who have to give this kind of feedback, the concepts of wisdom and grace found in the Bible are crucial for delivering the truth in a way that does not crush a person's spirit.

Honesty is not only needed in our working profession; our profession of faith is shown to be genuine when we are known to be truthful. We live in this world with other eyes watching us.

Verses in Acts 24:16, and Hebrews 13:18, for example, speak of those in the early church who held the faith with a "clear conscience". As the Apostles spoke to common people and rulers as they spread the faith, the defense or "apologia" of the faith was explicitly pointed out as their true belief. In fact, a requirement for deacons in the church as found in I Timothy 3:9 (ESV) is "holding the mystery of the faith with a clear conscience". We should strive to know the Scriptures as well as possible, so when those who have questions about our faith inquire of us, we can give answers that honestly reflect what we believe. Of course, our lifestyle should reflect what we proclaim is the truth. Ultimately, as we think through matters of honesty in our work and life, Jesus' example in John 17:17b (ESV) should be our standard and thought: "Your Word is truth".

Robert E. Thoelen III, April 2013 ■

The Fear of the LORD

by Bill Yoder

Beginning with the December 1966 issue, *The Journal of the American Scientific Affiliation*, now *Perspectives on Science and Christian Faith*, has carried on its cover, "*The fear of the LORD is the beginning of Wisdom. Psalms 111:10.*" What does the *fear of the LORD* mean to you?

Recently in two separate conversations friends told me they don't fear the LORD; rather, they respect Him. In both cases I replied that I think the fear of the LORD should contain an element of terror! Yes, by His grace we can come to Him in trust and affection, but just think where we would be without His grace and mercy? We would be thinking about the position Jonathan Edwards was preaching about when he spoke of the *ineffable extremity of your [the sinner's] case*, and the *ineffable strength of your torments [in hell]*. I think we would see God with terror.

When God spoke to the Israelites from Mt Sinai, they were terrified. They said to Moses, "You speak to us, and we will hear; but let not God speak to us, lest we die." Moses told them that God had come to them so "that the fear of him may be before your eyes, that you may not sin." [Ex. 20:20, RSV]

What do you think the onlookers thought about God when they saw what happened

to Korath and his friends when they rebelled against Moses. The earth opened up and swallowed up 250 men and their families and all that appertained to them! "They and all that they had went down alive into the pit, and the earth closed over them." [Nu 16:NET Bible]. Would you say this inspired respect for God, or maybe terror? Whether or not that story is to be taken as literally true, it is certainly intended to teach us that God demands more than mere respect.

What about the men of Jericho described by Rahab. She said "their hearts melted with fear" [Joshua 2:9, KJV] when they saw what the LORD was doing through the Israelites. The term is translated "absolutely terrified" in the NET Bible.

When onlookers saw what happened to Annanias and Sapphira when they lied about their gift and were struck dead by God, do you suppose they were thinking they should respect the LORD. Or were they terrified?

We may think our righteousness warrants God's favor and blessing on our lives, but that is not the case. His awesome power and holiness are demonstrated to us as a reminder that He hates sin! It is of the LORD'S mercies that we are not consumed, because his compassions fail not. Lam. 3:22 [KJV]

BY ■

NEWS: IPWE 2014

Bruce Rydbeck sent in this note about his involvement in planning for IPWE 2014, (International Perspectives on Water Resources & the Environment 2014). He is a civil engineer working with HCJB Global. He directs an international team of engineers and professionals, that helps rural communities build sustaining water supplies and sanitation, and trains Christian water professionals to serve in other countries. Please note his request for your prayer.

"I am serving on a steering committee for the IPWE 2014 conference to be held in Quito January 2014. The conference is sponsored jointly between the American Society of Civil Engineers and the Colegio de Ingenieros Civiles del Ecuador. I am the only one on the steering committee who is a member of both organizations. So this is an interesting challenge as well as an interesting opportunity to give testimony in a unique place. I'd appreciate prayer

that the LORD would be honored in this event. Here is the web page for this years' conference in Turkey at which I presented a couple of papers on the work in Ecuador:

<http://content.asce.org/conferences/ipwe2013/index.html> " ■

Resurgence of interest in science by Islamic countries

Bruce Rydbeck also sent a link to an article in *The Economist* about the resurgence of interest in science by Islamic countries. Here are excerpts from several paragraphs:

THE sleep has been long and deep. In 2005 Harvard University produced more scientific papers than 17 Arabic-speaking countries combined. The world's 1.6 billion Muslims have produced only two Nobel laureates in chemistry and physics. Both moved to the West: the only living one, the chemist Ahmed Hassan Zewail, is at the California Institute of Technology. ... The 57 countries in the Organisation of the Islamic Conference spend a puny 0.81% of GDP on research and development, about a third of the world average. America, which has the world's biggest science budget, spends 2.9%; Israel lavishes 4.4%.

... however, rulers are realising the economic value of scientific research and have started to splurge accordingly. Saudi Arabia's King Abdullah University of Science and Technology, which opened in 2009, has a \$20 billion endowment that even rich American universities would envy.

Foreigners are already on their way there. Jean Fréchet, who heads research, is a French chemist tipped to win a Nobel prize. The Saudi newcomer boasts research collaborations with the universities of Oxford and Cambridge, and with Imperial College, London. The rulers of neighbouring Qatar are bumping up research spending from 0.8% to a planned 2.8% of GDP: depending on growth, that could reach \$5 billion a year. Research spending in Turkey increased by over 10% each year between 2005 and 2010, by which year its cash outlays were twice Norway's.

Read the full article at

<http://www.economist.com/news/international/21570677-after-centuries-stagnation->

science-making-comeback-islamic-world-road?spc=scode&spv=xm&ah=9d7f7ab945510a56fa6d37c30b6f1709 . ■

Old Testament Parables, Miracles, and the Trinity by Robert R. Boyd

Introduction

A major problem in theology is reconciling the Holy Trinity with the atrocity stories in the Old Testament. The God of the OT and the God of the New Testament (Jesus), seem to have very different personalities, temperament, and character.

According to the OT, God in His anger killed thousands upon thousands of Israelite men, women, and children with plagues, poisonous snakes, floods, and famine. (Num 21:6; 25:8-9; Ezek 5:11-12; 2 Sam 24:15; Deut 28:20-26; 1 Chron 21:14; Lev 14-17; 36-39)

Concerning the siege of Jericho (Josh 6:21), some level of assent comes from [1]:

"Then they devoted to destruction by the edge of the sword all in the city, both men and women, young and old, oxen, sheep and donkeys.' These terrible words are certainly ones that a modern reader would find hard to follow with the proclamation 'This is the word of the Lord.' Yet honesty requires us to acknowledge that tales of massacre and genocide, presented as if these acts were fulfillments of God's will, are not uncommon in the Hebrew Bible."

A depressing view of OT violence comes from a Jewish author [2]: "The Holocaust was clearly prophesied in the Torah. God never promised that He would not bring any destruction upon the Jews; He promised that He will never wipe us out entirely."

In the NT, Jesus was not violent. Neglecting Revelation as a special case of bizarre imagery and visions that defy consistent interpretation, Jesus was gentle as a Lamb. Along with many other gems of wisdom, He preached forgiveness and to love our neighbor as ourselves. Jesus said we should love our enemies and turn the other cheek, not kill them. The Trinity does not mean that Jesus has a Jekyll and Hyde personality.

To the best of the author's knowledge, groups such as those sponsoring the Chicago Statement of Biblical Inerrancy (CSBI) have not addressed this problem. [3]

So either the Trinity holds for both the OT and the NT, or it does not hold at all. One solution to this problem might be that the atrocity stories in Genesis, Exodus, Numbers, etc., are parables or "myths with a message."

To declare the opposite view that God in fact slaughtered tens of thousands means that we worship a God who is ultimately good but, unlike Jesus, evil in His methods.

Job 2:10b ESV *"Shall we receive good from God, and shall we not receive evil?"*.

The problem is exemplified by the contrast in the following verses:

In Ex 32:27 Moses says:

... *"This is what the LORD, the God of Israel, says, 'Every man fasten his sword to his side; go back and forth through the camp from entrance to entrance, and each of you kill his brother, his friend, and his neighbor.'*

In Matt 22:39 Jesus says:

... *Love your neighbor as yourself.*

Hence the doctrine of the Holy Trinity virtually forces the conclusion that the mass killings in the OT, including Job's ten children, are parables.

Bible scholars agree that there are at least 23 parables in the OT. [4,5]. One example is Jotham's Parable of the Trees. (Judg 9:7-15). See also Hos 12:10 and Ezek 17:2. Ref [6] asserts there are 70 parables in the OT, including the entire chapters 4, 5, 7, and 8 of Daniel.

Theological definition [7]: "Parable" is a fluid term. Conventionally, it refers to a small number of moral tales or allegories in the OT (e.g., Judg 9:7-15; 2 Sam 12:1-7; Ezek 17:1-10), and to between thirty and forty utterances of Jesus in the Synoptic Gospels, couched in imagistic and/or narrative form. However, Hebrew, Greek, and English terminology does not allow neat demarcation of the genre. The Hebrew *mashal*, which lies behind the NT *parabolē*, is much wider than modern English "parable," including riddles, proverbs, and taunts. (The term does, however, alert us to the family resemblance of parables with wisdom sayings.) Conversely, many of Jesus' sayings generally called "parables" are not given any designation in the NT.

(John 16:25 HCSB: *I have spoken these things to you in figures of speech. A time is coming when I will no longer speak to you in figures, but I will tell you plainly about the Father.*)

Rather than attempting to define the "ideal" parable genre, we do better trying to catch the force of the texts case by case."

The Quest Study Bible classifies Zech 5:1-4, the Flying Scroll, as a parable; while the Holman Christian Standard Bible (HCSB) paragraph heading lists this as the "Sixth Vision". It appears as if "visions" are also parables. By this criterion, much of Daniel and Revelation is parabolic. Hence, the theological definition of "parable" is by no means precise.

The following analyses of seven selected OT passages is presented to show that, when given a modern-day reality check, these stories can be easily interpreted as parables and not historical fact:

Knee Deep in Quail

Num 11:31-34 HCSB ³¹ *A wind sent by the LORD came up and blew quail in from the sea; it dropped [them] at the camp all around, three feet [a] off [b] the ground, about a day's journey in every direction. ³² The people were up all that day and night and all the next day gathering the quail—the one who took the least gathered 33 bushels [c] —and they spread them out all around the camp. [d]*

³³ *While the meat was still between their teeth, before it was chewed, the LORD's anger burned against the people, and the LORD struck them with a very severe plague. ³⁴ So they named that place Kibroth-hattaavah, [e] because there they buried the people who had craved [the meat].*

Notes:

a. Numbers 11:31 Lit *two cubits*

b. Numbers 11:31 Or *on*, or *above*

c. Numbers 11:32 Lit *10 homers*

d. Numbers 11:32 To dry or cure the meat; [2 Sm 17:19]; [Ezk 26:5], [14]

e. Numbers 11:34 = Graves of Craving

From [8]: **In a manner similar to the wind that blew back waters of the Red Sea in the exodus event, a divinely driven wind brought a large quantity of quail across the camp. Arabs in the early twentieth century are known to have captured between one and two million quail during the autumn bird migration. The extraordinary quantity of quail was swept in from the sea, probably from the Gulf of Aqaba (Elath) if the wind were from the east, and then downward toward the encampment of Israel.**

The severe plague sent upon the people might have been food poisoning due to the time the quail meat remained in the sun without proper processing and drying. Even if there are natural explanations, the ultimate cause was the Lord's anger.

The blessing turned to craving, and the craving to disease and death, leading to the naming of the location Kibroth-hattaavah ("Graves of craving").

Desiring meat is a capital offense?

From [9]: Why would God grant the people's desire for meat and then punish them for wanting it? [11:33] God disciplined his whining children for their greed by giving them all they wanted, but allowing it to make them miserable.

The answer to their prayers became the source of their punishment.

One could say that death by food poisoning is more than "miserable"; and since when is "whining" a capital offense?

(See the following website for information about migration habits of European quail, and that some can be toxic: <http://nationalzoo.si.edu/publications/zoo-goer/2001/2/quail.cfm>)

How many quail?

The biblical text says that the quail were three feet deep and spread about a day's journey in all directions. Taking this literally we can do some math:

- Assume that in 1 cu ft can contain 10 quail. (1 bushel = 1.244 ft³)
- A "days journey in every direction" = walking at 3 mi/hr X 8 hr = a radius of 24 mi.
- The area of a circle with a radius of 24 mi = 5.045 X 10¹⁰ ft²
- This circle is 3 ft deep, hence the volume of this huge disc is 3 ft X 5.045 X 10¹⁰ ft² = 1.513 X 10¹¹ ft³
- Using 10 quail/ft³, this is 1.513 X 10¹² dead quails.

Now there were about 600,000 males in the nation of Israel. (Gen 12:37; Num 3:32; Num 26:51). Assuming half these were married with an average of 2 children per family, this is 600,000 + 300,000 + 600,000 = 1.5 million people.

Then, incredibly, each person had available to them 1.513 X 10¹² quail divided by 1.5 X 10⁶ people = about 1.008 X 10⁶ = approximately 1 million quail. To understate the case, that is a lot of quail!

What then are we to make of this story? It is certainly hyperbole as to the number of quail, which strongly suggests it is non-historical and thus parabolic.

If this is not a parable, then it is a story of God's people being hungry and He poisons them to death! This is pointless, cruel and sadistic and is not even a good example of retribution theology. Yes, Israel is described as a large group of complainers and gripers, but so what? Why the severe and excessive punishment that does not fit the crime? This is not the God we know in the New Testament.

Elisha and the Two Bears

2 Kings 2:23-25 HCSB ²³ *From there Elisha went up to Bethel. As he was walking up the path, some small boys came out of the city and harassed him, chanting, "Go up, baldy! Go up, baldy!" ²⁴ He turned around, looked at them, and cursed them in the name of the LORD. Then two female bears came out of the woods and mauled 42 of the youths. ²⁵ From there Elisha went to Mount Carmel, and then he returned to Samaria.*

In his work, "On the Reliability of the Old Testament", [10], Dr. Kenneth A. Kitchen writes that the OT comes out quite good with respect to accuracy and historical fact; not perfect by any means, but quite well:

"Namely, the Old Testament books and their contents did not exclusively originate as late as 400-200 BC; and they are by no means fiction – in fact, there is very little proven fiction in them overall."

Hence the implication is that the OT cannot be shown to be 100% accurate and error-free with regard to historical fact. Partly on this basis, one line of reasoning is that 2 Kings 2:23-24, describing the two bears mauling 42 youths, is a parable to illustrate the high regard that God had for Elisha, and the potential consequences of treating him with disrespect.

Secondly, two bears cannot maul 42 people unless they all stand around and watch the bears attack two people at a time. One cannot imagine 40 boys standing around jumping up and down shouting, "I'm next; I'm next!", as they wait their turn to be "mauled".

Common sense says they would be taking off at a dead run on all points of the compass to get away from the bears. And two bears could not catch all of them. Further, the text does not say what Elisha did; one wonders if he also ran or stayed to watch the bears.

Finally, the doctrine of the Holy Trinity says that God and Jesus are One. Hence, if this story is true, it is Jesus who sends the bears after the young boys. Even in my wildest thoughts, I cannot imagine our Lord and Savior Jesus Christ doing such a horrendous thing. Hence, as stated in the Introduction, either the doctrine of the Holy Trinity stands here, or it does not stand at all.

Balaam's Talking Donkey

The TV show "Francis the Talking Mule", starring Donald O'Connor, was aired in the 1950's. No adult with normal IQ and sound mental health believed Francis was a mule who actually had the power of speech.

How then are we to take Numbers 22, where Balaam's donkey verbally berates him for mistreatment?

Num 22:22-30 HCSB

²² *But God was incensed that Balaam was going, and the Angel of the LORD took His stand on the path to oppose him. Balaam was riding his donkey, and his two servants were with him. ²³ When the donkey saw the Angel of the LORD standing on the path with a drawn sword in His hand, she turned off the path and went into the field. So Balaam hit her to return her to the path. ²⁴ Then the Angel of the LORD stood in a narrow passage*

between the vineyards, with a stone wall on either side. ²⁵ The donkey saw the Angel of the LORD and pressed herself against the wall, squeezing Balaam's foot against it. So he hit her once again. ²⁶ The Angel of the LORD went ahead and stood in a narrow place where there was no room to turn to the right or the left. ²⁷ When the donkey saw the Angel of the LORD, she crouched down under Balaam. So he became furious and beat the donkey with his stick.

²⁸ Then the LORD opened the donkey's mouth, and she asked Balaam, "What have I done to you that you have beaten me three times?"

²⁹ Balaam answered the donkey, "You made me look like a fool. If I had a sword in my hand, I'd kill you now!"

³⁰ But the donkey said, "Am I not the donkey you've ridden all your life until today? Have I ever treated you this way before?"

"No," he replied.

From these verses some may believe that Balaam's donkey was miraculously given the power of speech for a few moments. However, what gives the story away is when Balaam starts a dialogue with the donkey, as if talking animals were a common everyday occurrence. He exhibits no surprise whatever and berates the donkey for making him "look like a fool." And when the donkey admonishes him for his mistreatment, he meekly replies, "No".

If my collie dog started "talking" to me, I would keel over in a dead faint or become catatonic! I most certainly would not reply to her and say "How has your day been so far?"

Righteous Lot

Some may see a rebuttal by referring to 2nd Peter in which Peter corroborates the story of the talking donkey, though certainly not as an eye-witness:

2 Pet 2:15-16 HCSB ¹⁵ By abandoning the straight path, they have gone astray and have followed the path of Balaam, the son of Bosor, (Beor) who loved the wages of unrighteousness, ¹⁶ but received a rebuke for his transgression: a speechless donkey spoke with a human voice and restrained the prophet's madness.

To counter this we back up a few verses:

2 Pet 2:7-8 HCSB ⁷ and if He rescued **righteous Lot**, distressed by the unrestrained behavior of the immoral ⁸ (for as he lived among them, **that righteous man** tormented himself day by day with the lawless deeds he saw and heard) — (Bold added)

Definition of **righteousness**: A term broadly used in the Bible of a state of moral purity in ethical matters or right living, especially a lifestyle in accordance with God's law.

The following verses show how "righteous" Lot was:

Gen 19:1-8 HCSB ¹ The two angels entered Sodom in the evening as Lot was sitting at Sodom's gate. When Lot saw [them], he got up to meet them. He bowed [with his] face to the ground ² and said, "My lords, turn aside to your servant's house, wash your feet, and spend the night. Then you can get up early and go on your way."

"No," they said. "We would rather spend the night in the square." ³ But he urged them so strongly that they followed him and went into his house. He prepared a feast and baked unleavened bread for them, and they ate.

⁴ Before they went to bed, the men of the city of Sodom, both young and old, the whole population, surrounded the house.

⁵ They called out to Lot and said, "Where are the men who came to you tonight? Send them out to us so we can have sex with them!"

⁶ Lot went out to them at the entrance and shut the door behind him. ⁷ He said, "Don't do [this] evil, my brothers. ⁸ Look, I've got two daughters who haven't had sexual relations with a man. I'll bring them out to you, and you can do whatever you want to them. However, don't do anything to these men, because they have come under the protection of my roof."

A man who would have his daughters gang-raped and possibly murdered by a mob is righteous?!!

Furthermore, Gen 19:30-38 describe how Lot had sexual relations with his daughters and got them both pregnant. Two nights in a row, he had sexual intercourse with them while passed out drunk from wine.

To put this in perspective, assume that Lot is being tried in a modern-day court of law on two charges of child-endangerment and incest, two counts each. To the first charge, what defense could Lot or his lawyer mount in explaining away his offer of his daughters to the pagan mob? Certainly none that would stand up in court. Hence Lot would have to plead guilty to child-endangerment.

As to the second charge, if Lot's defense was that his daughters got him drunk, and he was passed out and didn't know what he was doing, it is difficult to imagine that any jury, even of his peers, would buy that argument.

How then can Peter, after making what appears to be such an inaccurate and misinformed assessment of Lot's character, now attempt to convince us that Balaam's donkey was given the power of speech? Since he has no firsthand knowledge, he could be quoting a parable. Nothing in the wording of 2 Pet 2:16 contradicts this. Repeating a parable

does not change it from a parable to historical fact.

One fervently hopes and prays that this story of Lot's despicable performance as a father is a parable, and he was indeed truly righteous as Peter describes him.

Parables are parables and cannot be tried in court. Case closed.

Hence, the story of a talking donkey does not ring true, and I believe that the author was inspired by God to make a point about the dubious character of Balaam by depicting him as gullible, cruel to his donkey, and possibly mentally unbalanced as well. He was not a man of God and was killed in the Israelites' war upon the Midianites. From [11], "No Bible character is more severely excoriated". Thus these verses allegorically hold Balaam up to scorn and ridicule, which, I believe, is the intent.

It should be stated at this point that viewing this story as a parable should have no adverse affect on the doctrine of biblical inspiration. For an excellent treatment of inerrancy versus inspiration, see [12].

Command Decision

A huge well-equipped army is pursuing a rag-tag group of poorly armed escapees. The fugitives become trapped against a wide and deep river that is more than the length of five football fields in width. There are no boats or other vessels available to get them across.

The pursuing army is within sight of their quarry, jubilant they have them in the jaws of a vise. All of a sudden, before their very eyes, a wide and dry path is formed in the river by a tempest windstorm. The escapees immediately proceed down into the now-dry river bottom and run as fast as they can to the opposite shore.

The army commander is flabbergasted by what he sees. He perceives this as some sort of supernatural secret weapon possessed by the fugitives that he does not understand or comprehend. Instead of halting at the river's edge to evaluate the situation, and sending a small reconnaissance-in-force into the dry river bottom to investigate and to maintain pursuit, he foolishly sends his entire army into the river bottom to close the narrowing gap to the soon-to-be slaughter.

The fugitives make it to the opposite river bank and climb out of the large arroyo, or narrow valley formed by the dry part of the river. By this time army is almost upon them, climbing out of the arroyo when the tempest ceases, and the river waters fall in on the entire army, drowning them all except for the commander, who is watching in horror from the opposite bank. He knows he will be court-martialed for this debacle, and curses himself for being so intent on

mass murder that he did not properly evaluate the battlefield situation. One wonders how a man with this impulsive nature, unthinking temperament, and utter lack of wisdom made it up through the ranks to command an army.

Prior to closing in on the escapees, a mysterious column of cloud by day and of fire by night came between the army and the fleeing group, preventing them from closing the gap. This apparently made no impression upon the army commander and gave him no clue that something bigger than he may be at work here. Hence his charging en masse into the river bottom was foolhardy to say the least.

Hence, regardless of whether the story of the parting of the Red Sea is to be taken as literal or figurative, it indicates an unbelievable disregard of common sense, situational awareness, and good battle tactics by Pharaoh or his Egyptian army commander. This fact lends credence to the view that the story is figurative.

Ex 14:23 NIV *The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea.*

- not once pausing to think how there can now be dry ground beneath their horses hooves, that was just yesterday beneath many fathoms of water!

The account of the beginning phase of the exodus is given in Exodus 13:18, 14:1,9.

Ex 13:18a HCSB *So He led the people around toward the *Red Sea along the road of the wilderness.*

* Literally Sea of Reeds.

Ex 14:1, 2 HCSB *Then the LORD spoke to Moses: 2 "Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea; you must camp in front of Baal-zephon, facing it by the sea.*

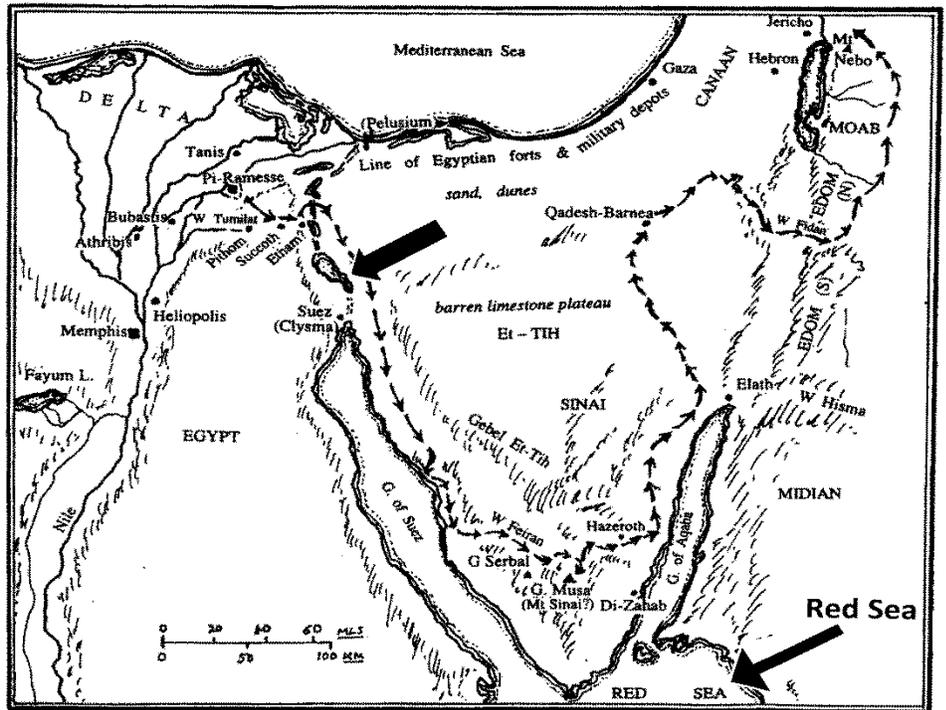
Ex 14:9 HCSB *The Egyptians—all Pharaoh's horses and chariots, his horsemen, and his army—chased after them and caught up with them as they camped by the sea beside Pi-hahiroth, in front of Baal-zephon.*

See also Num 33:7 below.

There are numerous references to the "Red Sea" in Exodus, Numbers, and Deuteronomy. However, maps [13] of the Exodus routes, and Ex 14:1, 9, Num 33:7, indicate the "sea" they were camped at was over 400 miles from the geographical Red Sea.

It is suggested in [14] that ancient canals ("anc. canal" in map) may have existed from The Gulf of Suez to Bitter Lake, to Lake Timsah, Lake Ballah, thence to the Mediterranean Sea. If they did exist at the time of the exodus, the Israelites would have crossed a canal of unknown width and depth, not a "sea".

From [15] **"In recent decades modern investigation has revealed traces of such**



A zoom-in of the area indicated by the bold arrow is given in the next map.

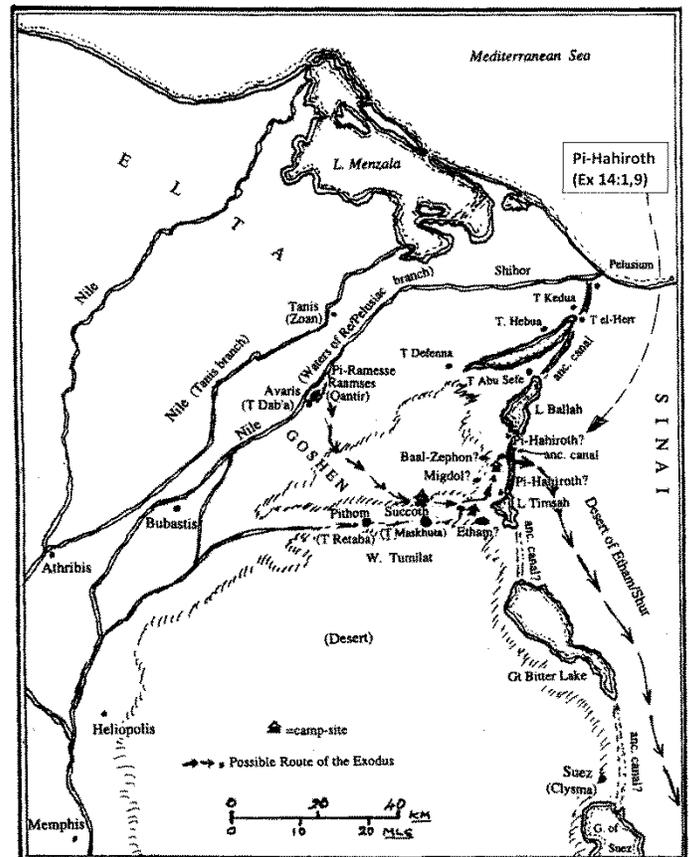
ancient canals. ... Then the famed crossing of the parted waters of the "sea" would be placed somewhere in the north of Lake Timsah or south part of southernmost Lake(s) Ballah."

safely reached the eastern shore. Hence a narrow canal is most likely what was traversed.

A complete exodus itinerary is given in Numbers 33. From Num 33:7-11 NIV

"... there has been much discussion over both the locations of *yam suph* and its nature. For the traditional translation "Red Sea" - based upon the Latin Vulgate, which merely follows the Greek translation (Septuagint, LXX) - there is no warrant whatever in the Hebrew text. "Suph never meant "red." There are clear passages in Hebrew that do give its meaning: reeds/rushes, marsh (plants) ."

The northern part of the Red Sea is about 200 miles in width. At an approximate speed differential of 20 mile per hour between the running/walking Jews and the pursuing Egyptian chariots, they would have been overtaken before they



It is suggested in [14] that ancient canals ("anc. canal" in map) may have existed from the Gulf of Suez to Bitter Lake, to lake Timsah, Lake Ballah, thence to the Mediterranean Sea. If they did exist at the time of the exodus, the Israelites would have crossed a canal of unknown width and depth, not a "sea".

⁷ They left Etham, turned back to Pi Hahiroth, to the east of Baal Zephon, and camped near Migdol. ⁸ They left Pi Hahiroth[a] and passed through the sea into the desert, and when they had traveled for three days in the Desert of Etham, they camped at Marah.

From the previous two maps, "Pi-Hahiroth" is 400 miles plus from the Red Sea. Whatever "sea" this was, it was not "Red". See 33:10, 11 below.

⁹ They left Marah and went to Elim, where there were twelve springs and seventy palm trees, and they camped there.

¹⁰ They left Elim and camped by the Red Sea.[b]

¹¹ They left the Red Sea and camped in the Desert of Sin.[c]

Notes:

a. Numbers 33:8 Many manuscripts of the Masoretic Text, Samaritan Pentateuch and Vulgate; most manuscripts of the Masoretic Text left from before Hahiroth

b. Numbers 33:10 Or the Sea of Reeds; also in verse 11

c. Numbers 33:11 The geographical name Sin is related to Sinai and should not be confused with the English word sin.

Was Moses a Vigilante?

Ex 32:7-13 HCSB ⁷ The LORD spoke to Moses: "Go down at once! For your people you brought up from the land of Egypt have acted corruptly. ⁸ They have quickly turned from the way I commanded them; they have made for themselves an image of a calf. They have bowed down to it, sacrificed to it, and said, 'Israel, this is your God, who brought you up from the land of Egypt.' "

⁹ The LORD also said to Moses: "I have seen this people, and they are indeed a stiff-necked people. ¹⁰ Now leave Me alone, so that My anger can burn against them and I can destroy them. Then I will make you into a great nation."

¹¹ But Moses interceded with the LORD his God: "LORD, why does Your anger burn against Your people You brought out of the land of Egypt with great power and a strong hand? ¹² Why should the Egyptians say, 'He brought them out with an evil intent to kill them in the mountains and wipe them off the face of the earth'? Turn from Your great anger and change Your mind about this disaster [planned] for Your people. ¹³ Remember that You swore to Your servants Abraham, Isaac, and Israel by Yourself and declared to them, 'I will make your offspring as numerous as the stars of the sky and will give your offspring all this land that I have promised, and they will inherit [it] forever.' " ¹⁴ So **the LORD changed His mind** about the disaster He said He would bring on His people. (Bold added)

These verses seem to say that the Lord can have second thoughts. But there is

an unreal and dreamlike quality here, as if we are reading a fable revealing our omniscient God as needing to be cajoled, wheedled, manipulated, as well as vengeful and angry. Why would God have the author of Exodus describe Him in this way?

The LXX translators are apparently uncomfortable with the HCSB translation "the LORD changed His mind":

Ex 32:14 LXX *And the Lord was propitiated concerning the harm that he said he would do to his people.*

Ex 32:25-29 NIV ²⁵ *Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies.*

²⁶ *So he stood at the entrance to the camp and said, "Whoever is for the LORD, come to me." And all the Levites rallied to him. ²⁷ Then he said to them, "This is what the LORD, the God of Israel, says: 'Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.'" ²⁸ The Levites did as Moses commanded, and that day about three thousand of the people died. ²⁹ Then Moses said, "You have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day."*

The Lord had changed His mind at Moses' behest about destroying the Israelites (32:14). **Further, a word-search in biblegateway.com shows that nowhere in the Pentateuch, much less in Exodus, does the Lord say that the Levites must slay their brothers, friends, and neighbors.** Then either the author of Exodus is incorrect or there is some missing Scripture. Neither choice supports biblical inerrancy.

If we view these passages as parabolic, the task then becomes one of interpretation in figurative terms, not literal.

The Book of Job as a Parable

Imagine that the parents of a child recently lost in a tragic accident seek solace by going to an evangelical church. The sermon is on Job, and the pastor relates how God allowed Satan to kill not just one or two of Job's children, but all ten of them. (Job 2:19) Then the pastor states that Job is historically true. One could readily understand if they never attended that church, or any other church, again.

The following seven commentaries on Job [16, 17, 18, 19, 20, 21, 22], all maintain that the book is historical. Disappointingly, none of them address the questions raised in Job 1 and 2 of why God acted as He did. Apparently they too were at a loss to explain away a seemingly capricious God who would allow Satan to kill Job's ten children.

There is one school of thought holding that the Book of Job in the Old Testament is largely historical, and another maintaining that it was written as a poetic exploration of faith. [23] The following gives more than a few reasons to support the latter view that Job is a parable on unmerited suffering:

- A theologian may feel that by advocating the parable view, support for inerrancy of the Bible would then be lessened.

A response to this is that Jesus spoke in many parables. Does the fact that "The Prodigal Son" in Luke 15 is a parable imply that the Bible is untrustworthy? Of course not. The parable illustrates a greater truth, which is why any teacher, including Jesus, uses this method.

- God was "incited" or provoked, not once, but twice by Satan. (Job 2:3, and Job 2:6). Our God, who is Sovereign, Omniscient, Omnipotent, and Omnipresent is not fooled, or "tricked" by anyone or anything. Can anyone look at the starry skies on a clear night and really believe that the majestic God who designed the awesome heavens above can be hoodwinked?
- God allows Satan to kill all of Job's children, an irreversible act, whereas the loss of his cattle and health are eventually restored. He is given another set of seven sons and three daughters in the end (Job 42:13). No hint is given that Job grieved for his dead children when receiving the new children. In this book Job emphatically voiced his complaints, and this would certainly seem to indicate he would give vent to his grief over the loss of his original children.
- The four tragedies of the loss of Job's oxen, sheep, servants, and children, described in Job 1:13-19, all happened in one day.
- When Jesus encountered Satan in the New Testament (Luke 4 and Matt. 4), he was not "incited" to do anything. He scolded Satan and told him to leave. One can easily believe that Jesus would not have allowed Satan to kill anyone, much less children.
- The fact that Job is mentioned in James 5:11 does not necessarily support Job's actual historical existence, but only supports the fact that the Book of Job was indeed written. This does not refute the claim that Job could be a parable. The verse says "You have heard of the endurance of Job..." (emphasis mine). Nothing here states or implies that Job was a historical person. James 5:11 is the only place in the New Testament where Job is mentioned. None of the four gospels

mention him, and Jesus did not speak of him.

- One of the justifications for excluding the Apocrypha from the Protestant Bible is that Jesus mentions no book of that category such as Maccabees, Sirach, etc. Hence the exclusion of a subject from the sayings of Jesus should carry some hermeneutical weight.
- The numbers of Job's cattle were very nicely rounded off and precisely doubled (but not his children!). Nothing says they were estimates. I believe the writer of Job is thus giving us a hint, that due to the mathematical odds of creating these precise numbers, that the story is not to be taken literally.

Cattle	Job 1:3	Job 42:12
Sheep	7,000	14,000
Camels	3,000	6,000
Oxen	500	1,000
Donkeys	500	1,000

- Quoted from [16], p.36: **"What is Satan doing in heaven? Does God take bets on his people? Is He a party to human suffering? The questions are valid but any one of them can be as complex as the one that consumed theologians in the Middle Ages: How many angels can dance on the head of a pin? The best approach is to get on with the purpose of the story."**

The author thereby paints himself into a theological corner and avoids even attempting to answer the question. One answer postulated here is that Job is a parable of steadfast faith in God.

- The Book of Job was written by a human being, not by God, Satan, or an angel. How can a human record the exact conversations between God and Satan as if a heavenly court reporter? This is not inspired writing, this is taking dictation.

From [24], **"The Book of Job reads like a play, the main characters of which are introduced in the prose prologue (chapters 1-2). The author of this prologue assumes an omniscient point of view, that is, he seems to know everything. He can evaluate Job's inner thoughts, and he relates the dialogue between God and Satan."**

- Note the exact repetition of text in the RSV and NIV of Job 1:7-8 and Job 2:2-3. (These verses are not precisely the same in the KJV and NAS.) This seems rather peculiar that God and Satan would repeat

themselves with the time separation of only "On another day" (2:1)

- From [25] (which generally supports the historicity of Job) **"The other puzzling feature about this confrontation (Job 2:1-2) is that God seems to treat the Prince of Evil in such a casual and relaxed manner, asking him what he has been doing recently, and whether he has observed the consistent godliness of Job..."**
- Job 41 speaks of a fire-breathing dragon: 18: *"His snorting throws out flashes of light; his eyes are like the rays of dawn. 19 Firebrands stream from his mouth; sparks of fire shoot out. 20 Smoke pours from his nostrils as from a boiling pot over a fire of reeds. 21 His breath sets coals ablaze and flames dart from his mouth."* (NIV)

A side bar of [26] says: "Was this fire-breathing dragon real? No. This describes the leviathan or crocodile symbolically to represent evil political empires. It was also used to picture an evil power that raises itself up against God in the end time (Isa 27:1). In Job, the leviathan appears in God's discourse about his sovereignty. What Job could not tame, God could hold at bay."

The definition of "leviathan" appears on page 1745 of this same reference. "(1) A great marine mammal – possibly a crocodile or a sea serpent. (2) Thought by some to be an ancient mythological dragon that caused eclipses by twisting itself around the sun (Job 3:8). (3) A creature said by ancient mythology to represent the chaotic waters overcome by God at creation."

The sidebar gives an emphatic "No", but fails to give a reference or basis for this conclusion. The confidence shown in this answer is admirable, but this exegesis must be supported to avoid the suspicion that this flat declaration is nothing more than the author's opinion. The definition in the same reference defines the leviathan as a *mythological* creature, as fire-breathing dragons certainly are.

Authors of commentaries are so determined to show that mythology is not involved here that they will stretch logic to its breaking point: From [27] "The reference to firebrands streaming from his mouth (v. 19) may designate the expulsion of air and water as the crocodile emerges from the water." !!

Reference 28 fails to even mention the terminology of "fire", "smoke", "firebrands", etc, in Job 41, as if avoiding the subject will make it go away.

In his highly regarded and frequently cited work, "On The Reliability of the Old Testament" [10], the eminent historian Dr. Kenneth A. Kitchen makes no mention of Job in the 662 pages of his book. The

scripture index and the subject index contain zero entries referring to the Book of Job.

Dr. Kitchen appears to be a historian with no theological axe to grind, as he states in the book (p.3), and thus offers compelling evidence that Job is not historical and can therefore be considered a parable.

The authors of the seven commentaries on Job previously mentioned, asserting that Job is a historical person, are theologians, not historians. Hence comments about the historicity of Job are outside their area of expertise.

To repeat, an unreasonable fear seems to exist in some theological circles that if the Book of Job is a parable, then biblical inerrancy is suspect. Given the many parables in the Old and New Testament, this is difficult to understand.

It is left to the reader to choose which fork in the road to take. The first choice creates almost insurmountable theological problems in our view of a loving God, while the second does not. The second one allows us to concentrate on the providential point of the story, and I believe this is what God is trying to get us to do.

Some believe the point is that God wanted to find out if Job was into religion for what he could get out of it, and for us to reflect on our personal motives in being a Christian. Another view [22] is that Job emphasizes that we are saved by grace and not by works, or by being "blameless and upright". Some see a hint at a future Savior suffering on the cross.

If clerics continue to support the historical view, then they are morally obligated to clarify and answer the questions posed by their interpretation. They must also realize, that by not providing at least some plausible answers, they give ammunition to atheists who will weaken or destroy the faith of many.

Some Comments on Biblical Inerrancy

Probably the most adamant and unbending document on the subject of inerrancy, is the Chicago Statement on Biblical Inerrancy (CSBI) [3]. A sampling:

Article X. We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this

absence renders the assertion of biblical inerrancy invalid or irrelevant.

Article XIV. We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

If the errors are "alleged", then they do not need to be resolved.

Article XVII. We affirm the unity, harmony, and consistency of Scripture and declare that it is its own best interpreter.

We deny that Scripture may be interpreted in such a way as to suggest that one passage corrects or militates against another.

Several of many verses that do militate against each other and this claim:

1 Sam 15:29 HCSB *Furthermore, the Eternal One of Israel does not lie or change His mind, for He is not man who changes his mind."*

Ex 32:14 HCSB *So the LORD changed His mind about the disaster He said He would bring on His people.*

Jon 3:10 NLT *When God saw what they had done and how they had put a stop to their evil ways, he changed his mind and did not carry out the destruction he had threatened.*

Ex 20:5 HCSB *You must not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the fathers' sin, to the third and fourth [generations] of those who hate Me,*

Ezek 18:20a NLT *The person who sins is the one who will die. The child will not be punished for the parent's sins, and the parent will not be punished for the child's sins.*

Article XXII. We affirm that Genesis 1-11 is factual, as is the rest of the book.

We deny that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

As young-earth creationists are reluctant to concede, scientific evidence concerning creation is more than "hypotheses":

from [29] : "Linguistic scholars and theologians who are evangelical Christians, after careful studies of Genesis and the Bible as a whole, have not reached agreement about the meaning of Genesis 1. For example, in 1982 the International Council on Biblical Inerrancy decided (by agreement of all members

except one, Henry Morris) to not include a 144-hour creation as an essential component of a fundamentalist belief in inerrancy."

Hence there is no consensus even among the inerrantists. Either creation occurred in 144-hours or it did not. One gets the impression that the ICBI does not have the courage of their convictions and is equivocating to garner more votes in the public square.

From [30] : "Inerrancy as a postulate derives not so much from the idea that the Bible is inerrant - indeed the evidence against it is all but overwhelming, driving its adherents to posit an unavailable proof, the autographs - as apparently from the idea that is *must* be inerrant. One can only ask why that *must* be so, if Scripture itself does not teach it, salvation does not depend on it, and the truth of Christianity can stand without it."

And from [31] : "Many contemporary theologians avoid the term inerrancy on the grounds that, on the one hand, too much is claimed by it (a focus on the total exclusion of mistakes rather than on the complete absence of deception, as the early church fathers emphasized), and, on the other hand, too little (typically, only the now nonexistent autographs, or original manuscripts, are deemed inerrant; all admit that the later copies contain errors)."

Believing Old Testament Miracles.

Interpreting Old Testament atrocity stories as parables may encourage some to also view OT miracles as parables. The definition of parable 7 does not include miracles. The resurrection of Jesus is a miracle of the highest order, and only the faithless see it as a parable.

However, it can be fairly stated that we will never be able to effectively present Christianity to the secular world unless we can provide some rational basis for the incredible miracle stories in the Old Testament. Some church-goers ask "How can one believe in eternal life in heaven where streets are paved with gold, if one cannot believe in a shepherds staff turning into a snake, a pillar of fire, and the parting of the Red Sea?" Atheist authors such as Richard Dawkins and Christopher Hitchens revel in the fact that we are remiss in this area.

For example, the book of Jonah is considered by some to be a parable "to convey a theological point about God's attitude towards Gentiles." [32] A plausible view is that Jonah was dead during his three days in the whale, and his life was restored after "the Lord commanded the fish and it vomited Jonah onto dry land." (2:10). But in chap. 2 he

prays while inside the great fish. Acceptance of this as historical fact incurs a severe case of heartburn.

The well-known apologist C.S. Lewis was inclined to view OT miracles as myths. [33]

In a small group study guide on miracles [34], there are twelve lessons on NT miracles, and zero lessons on OT miracles, as if OT miracles are not important enough to study.

Hence the opinions regarding OT miracles are varied, and it seems highly unlikely that a Christian will be barred from heaven by not believing in talking donkeys, today or 2500 years ago. Then this would also appear to take out chariots of fire, Jonah surviving without air or water in the belly of a whale for three days, talking snakes, the parting of the Red Sea, not to mention Shadrach, Meshach, and Abednego surviving inside a fiery furnace without so much as a third degree burn.

Before addressing this issue further, we must consider New Testament miracles, which require a different approach. The miracles in the NT are primarily of healing, exorcisms, and restoring life to the dead. Nowhere does Jesus speak of talking animals or singing trees.

It would have been a surprise and disappointment if Jesus, having been born of a virgin and claiming to be the Son of God, had been just an ordinary carpenter with no supernatural powers. If He had no control over His Father's creation, then His lineage would be in doubt. The Incarnation commits Jesus to being a miracle-worker.

if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. (Rom 10:9)

This verse could not be more explicit. One must believe in Christ's resurrection, since Christianity is fundamentally a resurrection faith. If it is not true and did not actually happen as described in the NT, then as Paul says

If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. (1 Cor 15:13-14, NIV)

If we have put our hope in Christ for this life only, we should be pitied more than anyone. (1 Cor 15:19, HCSB)

Further, we can't even begin to believe in the Resurrection if we don't believe in the Incarnation and the Virgin Birth. Hence it is imperative that we believe ALL the other miracles performed by Jesus, including restoring the life of a malodorous 4 day-old cadaver by the name of Lazarus. (John 11)

From [35] "The same Power that created life in the first place can give it to a dead body again - the latter feat

is no greater than the former."

But in the final analysis, we cannot just blithely dismiss OT miracles while embracing those in the NT. Our finite minds are thinking about an infinite God, and we must at least think outside of the box. Many secular astronomers now believe in the "Big Bang", that the universe was created from nothing. Most Christians believe that God created the universe, whether in six days or six million years is beside the point here.

From [36]: "... it is surely an impoverished conception of God to suppose that He is bound by His own laws. God is the supreme lord of nature, and can make and unmake its laws, and bring it into being, modify or extinguish it at will. The God who designed the universe and brought it into existence and caused it to follow definite laws can also cause it to act in different ways should He choose to do so."

When one looks at photos from the Hubble Space Telescope [37] displaying the symphony of stars, nebulae, quasars, pulsars, and galaxies bigger than our own Milky Way, it is difficult, if not irrational, to say that the Being who designed and created all that has limited powers here on earth.

From [38]: Show unbelievers that they have no reasons for rejecting the possibility of miracles and challenge them with the thought that the universe may be a much more wonderful place than they believe. In my own case, the virgin birth was a stumbling block to my coming to faith - I simply could not believe such a thing. But when I reflected on the fact that God had created the entire universe, it occurred to me that it wouldn't be too difficult for him to create the genetic material necessary for a virgin birth!

In physics we learn that energy can neither be created nor destroyed, but only transformed from one kind to another. Then the virtually infinite amount of energy in the universe is available to God, ready to be used at any time and in any way He chooses.

Hence God has the power to temporarily alter the laws of thermodynamics so that flame is rendered harmless to human flesh, and He can use whatever energy required to separate the waters of a large body of water. Whether these supernatural acts in the OT actually took place is beyond human knowledge, and endless debate is pointless. Given the universe created by God, faith and logic demand that we believe that He has that capability.

Conclusion

Interpreting Old Testament atrocities as parables can relieve the tension of the Trinity and God's harsh and punitive actions in the OT. Jesus preached forgiveness, urged repentance, and warned of the consequences of not doing so. He did not kill anyone. He brought several back to life, including those who made no prior commitment to follow Him. How else then, can Jesus and the OT God be one and the same?

For additional reading on OT atrocities, reference [39], in the author's opinion, offers the best set of answers. References [40] and [41] were worthwhile but somewhat less helpful.

Jesus looked at them and said, "With man this is impossible, but with God all things are possible." Matt 19:26

Abbreviations:

AMP: Amplified Bible
 CSBI: Chicago Statement on Biblical Inerrancy
 ESV: English Standard Version
 GW: God's Word
 HCSB: Holman Christian Standard Bible
 KJV: King James Version
 LXX: Greek Old Testament (Septuagint)
 NASB: New American Standard Bible
 NCV: New Century Version
 NIV: New International Version
 NLT: New Living Translation
 NKJV: New King James Version
 QSB: Quest Study Bible

Endnotes

- 1 *Testing Scripture*, John Polkinghorne, BrazosPress, 2010, p.11
- 2 *Making Sense of Suffering - A Jewish Approach*, Rabbi Yitzchok Kirzner, Mesorah Publications LTD, 2002, p.178, www.aish.com/sp/ph/48948536.html
- 3 www.reformed.org/documents/icbi.html
- 4 *Quest Study Bible*, NIV, Zondervan, 2003, p.1813
- 5 *Nelson's Complete Book of Bible Maps and Charts*, Thomas Nelson, 1996, p.231
- 6 *All the Parables of the Bible - A Study and Analysis of the More Than 250 Parables in Scripture*, Herbert Lockyear, Zondervan, 1963
- 7 *Dictionary for Theological Interpretation of the Bible*, VanHoozer, ed., Baker Academic, 2005, p.559
- 8 *HCSB Study Bible*, Holman Bible Publishers, 2010, p.240
- 9 *Quest Study Bible*, NIV, Zondervan, 2003, p.207
- 10 *On the Reliability of the Old Testament*, K.A. Kitchen, Eerdmans, 2003
- 11 *The Zondervan Pictorial Bible Dictionary*, Merrill C. Tenney, ed., Zondervan, 18th printing, 1975, p.94
- 12 *The Inspiration of Scripture*, Paul J. Achtemeier, Westminster Press, 1980
- 13 *On the Reliability of the Old Testament*, p.627-628
- 14 *On the Reliability of the Old Testament*, p.260
- 15 *On the Reliability of the Old Testament*, p.261
- 16 *Mastering the Old Testament - Job*, David McKenna, Word Publishing, 1986
- 17 *The New American Commentary - Job*, Vol 11, Robert L. Alden, Broadman & Holman, 1993
- 18 *The Daily Study Bible Series - Job*, John L. Gibson, Westminster Press, 1985
- 19 *Job*, J. Vernon McGee, Thomas Nelson, 1991
- 20 *Job, A Man of Heroic Endurance*, Charles R. Swindoll, W Publishing Gp, 2004
- 21 *The Book of Job*, John E. Hartley, Eerdmans, 1988
- 22 *The Trial of Job*, Patrick Henry Reardon, Conciliar Press, 2005
- 23 *An Outline of the Bible Book by Book*, Benson Y. Landis, Barnes & Noble, 1963, p.45
- 24 *Encountering the Old Testament*, Arnold & Byers, Baker Books, 1999, p.293
- 25 *Encyclopedia of Bible Difficulties*, Gleason L. Archer, Zondervan, 1982, p.239
- 26 *The Quest Study Bible*, p.725
- 27 *Baker Commentary on the Bible*, Walter A. Elwell, ed., Baker Books, 1989, p.365
- 28 *Believers Bible Commentary*, William MacDonald, Nelson, 1995, p.539
- 29 <http://www.asa3.org/ASA/education/origins/genesis.htm>
- 30 *The Inspiration of Scripture*, Achtemeier, p.74
- 31 *The Oxford Companion to the Bible*, Metzger & Coogan, ed, OUP, 1993, p.303
- 32 *HCSB Study Bible*, p.1514
- 33 *Miracles*, C.S. Lewis, HarperOne, 1996, p.218
- 34 *Miracles - Signs of God's Glory*, Douglas Connelly, InterVarsity Press, 1998
- 35 *Reasonable Faith*, William Lane Craig, Crossway Books, 1994, p.135
- 36 *Theology and Modern Physics*, Peter E. Hodgson, Corpus Christi College, Oxford, UK, p.170
- 37 *The Heavens Proclaim His Glory - A Spectacular View of Creation Through the Lens of the Hubble Telescope*, Lisa Stillwell, Thomas Nelson, 2010
- 38 *Reasonable Faith*, p.155

39 *Disturbing Divine Behavior – Troubling Old Testament Images of God*, Eric A. Seibert, Fortress Press, 2009
 40 *The God I Don't Understand*, Christopher J.H. Wright, Zondervan, 2008
 41 *Is God a Moral Monster?*, Paul Copan, Baker Books, 2011 ■

Undisclosed Technology: ET and German Technology In the Aftermath of WW II
Part 1

Part 1 of an article by Dennis Feucht

Many years after the land-for-trinkets deal, the Manhattan Indians were brought back to New York. One would expect that they would have been highly impressed, even awed, by the advanced technology of the skyscrapers, but they were not. What got their attention was a telephone repairman expeditiously climbing a tree without limbs. Why had the larger features of the city not left a deep impression on them? For the same reason that the South Seas islanders were fascinated by the rowboats used by British explorer Cook's expedition to come to shore, though they paid no attention to the large ships parked in the harbor. In both cases, the advanced technology was simply beyond their conception of reality. It did not integrate into their conceptual framework and meant nothing to them.

Those of us who have a scientific and technological view of the world would not be likely to fall into that same trap - or would we? This multi-part article might test your conceptual framework and what can be integrated into it. I would like to begin a discussion of something conceptually new for ASA that involves engineering and can be reached beginning with the central historic issue within ASA. The flagship controversy that gave rise to the ASA was that of relating biblical creation and biological evolution. One of the major areas of argument about it is essentially one of defining categories. In the 19th century there was an expansion from the concept of physical science to include study of a most interesting aspect of the creation, human beings as intelligent agents. From it grew the *social sciences*. Biology spans the gap between these categories because it not only studies simple forms of life, like fungi or bacteria, where the science of Newton and Boyle are more applicable (as biochemistry) but it also includes human beings as biological entities. There is not

a clear conceptual distinction between the study of humans from the standpoint that "we are but dust" and that which places us "a little lower than the angels". The never-ending debate causes us to rethink and clarify what the boundaries of science, as a definition, are. More significantly, the debate is but a prelude to an emerging expansion of our conceptual frameworks about the universe.

I would like to introduce a new and heretofore completely missing aspect of that discussion that leads into a whole new set of considerations about life and reality generally, one that involves the most closely guarded secret within the U.S. government and that is also the biggest yet largely undisclosed news of the 20th century. There is more to the creation than lifeless matter or human beings and is found repeatedly in scripture and throughout human history, beginning with the time of Adam and continuing into the future, with a prominent role at the end of this age. This missing element of reality has already been mentioned above: angels.

The biblical record shows that intelligent non-human (or non-Adamic) beings have been involved with the human race all along. At the inception of Adamites in the Garden of Eden story in *Genesis* is more than one race or species or *form* of intelligent life. The first that appears is reptilian in appearance and is evil. After Adam and Eve are expelled from the Garden, it is guarded by another form referred to as *cherubim*, with "a flaming sword that turned every way". (These beings are obviously not the "cherubim" depicted as stubby-winged infants in medieval art!) In the last book of the Bible, the *Revelation* account prominently features beings who carry out the purposes of God on earth against other higher life-forms in rebellion against God. It is a clash of the Titans and we are caught in the middle of it.

Who are these angels? As beings created by God and hence part of the creation, they are either intelligent non-humans who have been co-existing with man on earth or they are from elsewhere in the universe. They might even include human and non-human hybrids. Evidence for these possibilities exists, though the ones that have been here on earth from before Adam also came from another star system. In this case, angels are *extraterrestrial* (ET) forms of life.

Since the end of WW II and the beginning of the nuclear age, a new pattern of phenomena have been observed, that of "unidentified flying objects" or UFOs. It is not as though these disks or "saucers" have not been seen before. Yet the role of ETs in human affairs since the end of WW II appears to be increasing significantly, and along with this, the scrutability of angels by humanity is also increasing.

From their humble origins at the beginning of the industrial age, modern science and technology have proven to be trustworthy enterprises, rooted in truth and driven by a truth-based faith in the rational and scrutable nature of the universe as given by a reliable or *faithful* Creator. From its roots among believers in a biblical worldview, the effort has grown well beyond the spirit and scope of what the original pioneers could imagine, and has taken on a life of its own. In the 20th century it has exploded exponentially in its accelerated expansion of the powers of humanity over nature. Thomas A. Edison institutionalized industrial research with his laboratories in Menlo Park and West Orange, New Jersey at the beginning of the 20th century. They were the first of their kind solely devoted to R&D. (See *Edison and the Business of Innovation*, Andre Millard, Johns Hopkins U. Press, 1990.) In the last century, it has become evident that technological development not only empowers humanity in our struggle to control our natural circumstances but has also become the key to the geopolitical will to power.

At the turn of the 20th century, Frederick Nietzsche articulated this coming of age of the dark side of human nature and its eagerness to take a gift of God, capable of liberating humanity in our creaturely liabilities, and divert it for the purpose of subjugation, control, and destruction. It was around the World War II era that the fuller realization of this potential of technology to offer godhood was awakened among the inner circle of those wielding global power. From the 1930s in Germany and onward, the character of science and engineering began to take on a more insidious form, reminiscent of the babylonian mystery religion. In ancient paganism there were two categories of participants: the initiates who were given exoteric knowledge, truth in a shrouded form that, when taken as given, was absurd and misleading; and the priests, who had the esoteric knowledge

of what the mysteries meant and the power that this knowledge gave them. It consisted in large part of an undisclosed technology that originated in Babylon, the technology of deception, or *magic*, which made it possible to influence mystery-religion initiates into believing that the gods were speaking and appearing to them in the temples. In our time, the same general bifurcation is occurring in that major hidden (or *occult*) developments are fast and possibly far exceeding what is publicly disclosed.

Science and technology have historically developed in the same spirit of openness as that of Jesus, of making public what is done so that all who want can share in and benefit from discovered truth and innovations. Making truth known is an essential feature of both the biblical and sci-tech enterprises and has influenced euroamerican life in various ways. The legal concept of the patent, though an essentially flawed human legal innovation that goes beyond the law of God, nevertheless encourages disclosure of what one has discovered technologically. This spirit of openness is not shared by an increasingly growing and now huge covert science and technology effort that stands to benefit by keeping the discoveries of technological power hidden. This article is about this hidden technology and its sources.

Disclosure-Based History

The inclusion of undisclosed technology in recent history produces what is essentially a paradigm shift in how the technological development of the twentieth century is viewed. The ordinary, widespread view of 20th century technology - that of the "mainstream model" - is promulgated by the "gatekeepers" of society, those who control what the public is led to believe through its information institutions. The ability to influence people, or *mind control*, is itself a kind of obscured technology that grew up with Edward Bernays, nephew of Sigmund Freud, and Saul Alinsky to become the advertising industry. Their methods of influence have become increasingly refined and effective for political purposes. With it, opinion-shaping and policy-forming NGOs funded by the Money Power have successfully shaped outlooks and viewpoints in the minds of most Americans. The alternative presented here is a disclosed interpretation of recent history that includes critical

facts omitted from the mainstream view of technical reality. With certain additional pieces added to the puzzle, a different picture is perceived. The missing facts involve disclosure of the most closely guarded secrets within the U.S. government. More precisely, a group within the government and among the powerful has kept the most significant events of the 20th century to themselves for over 60 years.

The strength of the disclosed view is that it explains many oddities, discontinuities, and unanswered questions in 20th-century history, in scripture, and indeed in all of human history, including the origin of humanity. It begins to make significant strides forward in clarifying what the symbolism in *Revelation*, *Daniel*, and some of Jesus's eschatological comments refer to and begins to remove from them an aura of fantasy and give them concrete meaning. In scripture, the truth is often hidden in plain sight, but who can believe it? If undisclosed technology is more advanced than one might suppose, the consequences of it will also be hard to believe. Ben Rich, former head of the Lockheed Skunkworks (Lockheed's advanced R&D aerospace group that developed the SR-71 Blackbird), gave a talk to engineers shortly before he died. In a discussion with some engineers after the talk, he stated that "anything you can imagine, we can already do". Engineers have good imaginations. What did he mean? The statement can be taken as hyperbole, yet in view of credible leaks from the world of secret R&D, he meant what he said.

The Biggest Secret of the 20th Century

A major premise of the disclosed view of technological history is that in the 20th century, humanity has turned the steep knee of the curve of interaction with advanced intelligent beings who are extraterrestrial (ET), including those who have been here longer than we Adamites. This change is a result of technological advance precipitated by the appearance of nuclear technology on earth during WW II. The biggest event of the 20th century is its biggest secret, that of *exopolitics*: the political interaction of humanity with extraterrestrials.

The notion of the existence of ETs - especially here on earth - is on the lunatic fringe to many Americans, like skyscrapers to the Manhattan Indians. The notion of ETs is hardly obscure in the

developed world, having been a common theme in sci-fi since the early 1950s, when sightings of UFOs began in earnest. From a biblical standpoint, anyone who reads scripture with an intellectual filter that does not strain too selectively can see that nonhuman intelligences have been involved with humanity since its inception in Adam. Take angels and the gods out of scripture and you have a different history. What scripture calls *angels* are created beings who are somewhat more advanced than ourselves (Psalm 8:5; Hebrews 2:7). They must at the least have the capability of interstellar travel to be here on earth, though it might no longer be unique to them.

ETs in Scripture

The angels who appear in scriptural accounts sometimes look like human beings and are *humanoid*. They are usually agents of God, sent from the heavens to carry out his purposes. We do not find ourselves in mundane interaction with them because they largely observe. As watchers, their occasional interactions with humans are primarily as *messengers*, according to the NT Greek meaning of *angels*. They also carry out God's answers to prayers though they usually remain outside our cognizance.

The human race is caught in a conflict between differing groups of these ETs. We are caught in the clash of the Titans, as it were. The ETs headed by Lucifer have been on this planet since at least the inception of the Adamites. The Devil, Lucifer, appears in the Garden of Eden story as a reptile. This depiction of the Devil as reptilian - as a serpent or dragon - is consistent with disclosures regarding about a half-dozen or more different forms of ETs in recent times. According to these leaks, a prominent form with an ongoing residence on this planet well before the Adamites are called the "reptilians". The ancient legend that the Devil came from the Alpha Draconis star system also fits the image. These ETs in conflict with Yahweh and ETs allied with him (sons of God, the *elohim*) are referred to in both scripture and pagan literature as "gods". All the ancient legends and pagan mythology about the gods begin to "realify" in view of the ongoing presence of ETs and their half-human descendents.

The *Genesis* account also tells of human-ET hybrids, the Nephilim or "giants", whom scripture says were great

men in their day. What has been leaked in the last decade about the interests of ETs, advanced a millennium or more beyond us, is not in gold or any other material, but in the content of life. Their interest is in genetics. Genetic mixing (which the law of God tells us to avoid), whether by the usual means or through advanced bioengineering, resulted in human-ET hybrids forbidden by God. (The book of Enoch, for whatever one might make of it, gives greater detail than the scriptural accounts of this.) Eventually the giants were destroyed, though some suppose that a bloodline of them reaches down to the present day. At least some if not most of the ETs here on earth (or more precisely, under it) are under the Devil's rule and, according to the leaks, are involved in joint human-ET projects involving human-animal and human-ET hybrids. Unverified (and as yet unverifiable) accounts of such creatures have come from people associated with the ET secret.

Other ETs who are God's executors of his interests are the other part of what is referred to by the Hebrew word *elohim* in Genesis 1, a word usually translated as *God* or *the Lord*. Its plural ending (-*im*) is often explained as an exception in Hebrew grammar or as an oblique reference to the Trinity. However, exception-making and invoking the Trinity where convenient is an *ad hoc* business; I strongly suspect, as does ancient Near-East scholar Michael S. Heiser (www.michaelsheiser.com), that it refers to the "gods" (or what I, but not Heiser, call ETs) carrying out God's later creative activities on earth. When God speaks, these *elohim* make it so within creation.

Two exceptional Adamites both have unusual origins: Adam and Jesus. The accounts of both are suggestive of what we now think of as bioengineering. Is it possible that Adam and Jesus were bioengineered by ETs working for the Creator? Jesus, the second Adam, could have been the result of implantation into Mary of a bioengineered modification of Joseph's genetics. This would account more realistically than the "legal parent" theory for why the genetic descent of Joseph is included in Matthew's account. (Joseph did not believe a legal-parent theory, for he was ready to break off the engagement when Mary was found pregnant.) It would also account for why a woman who was still a virgin would become pregnant. The scriptural story

says that God's spirit came over her. This certainly does not conflict with an ET encounter that Mary was conditioned not to remember. In some of the more credible modern-day testimonies of ET encounters, those involved did not remember much of what had happened, and details were only brought out through repeated hypnotic sessions. In view of what has been achieved in CIA mind control projects (another hidden technology covered in previous articles), this is a credible possibility. Or Mary could have known and kept what she remembered to herself. In either case, something unusual and transcendent happened to Mary and it certainly involved genetics. Adam and Eve also had unusual beginnings that do not rule out the possibility that both were bioengineered (most likely from existing hominids or even *homo sapiens*). The brief Genesis account of Eve has hints of a bioengineering event.

Genetic engineering is quickly emerging as the premier human technology, pushing electronics off center stage. Theoretical possibilities in genetics begin to make sense of what is often considered ancient mythological lore, such as human-animal hybrids like satyrs and mermaids. The extensive lists of obscure biblical genealogies - hardly good sermon material - seem utterly superfluous nowadays. Yet scripture places so much importance on genetic descent that not only are these genealogies given in detail, the importance of the physical descent of God's people, Israel, is also continually emphasized, even into the New Testament.

Common Christian thinking nowadays is otherwise - that genetic descent is not important but is *racism*, and is an example of outlook-shaping. Despite what the masses are conditioned to think, both God and the Power Elite have a genetic interest in common, in eugenics. God's intended purge of humanity of certain bloodlines in Canaan (reluctantly using Israel as the purging agent) was eugenic, to preserve the intended bloodline of humanity from genetic degeneration or *devolution*. The NAZIs had a strong interest in eugenics as have the Power Elite (or NWO), who have shown interest in eugenics for most of the 20th century and have carried out various hidden eugenics experiments. A few have come to light, such as the Tuskegee

syphilis experiments, the origin of AIDS in Africa, and aerial disbursement of microphages or toxic substances over large cities such as Montreal, or disbursed in vaccines.

Another example might be an obscure verse in Daniel that begins to make sense in view of genetically-modified organisms of bioengineering (Daniel 2:43, ESV): "As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay." That is the ESV interpretation; it makes little sense. In the KJV it is closer to a transliteration: "... they shall mingle themselves with the seed of men: but they shall not cleave [join] one to another, even as iron is not mixed with clay." This might refer to bioengineered "test-tube babies", one of the long-range goals of the *Übermensch*, to control the population genetics by controlling the production of new members of society apart from natural sex and families. It might even suggest that genes crossing the species barrier might be introduced into the human genome. The U.S. military is even now exploring this possibility for producing DARPA super-soldiers.

The Credibility Factor

In the study of hidden technology, it is not sufficient to do an academic literature search and leave it at that. One must investigate alternative sources of information, which by now are substantial, to access the evidence. Study of what is hidden is itself an enterprise loaded with questions and uncertainties. It brings to mind some of the epistemological issues so eloquently articulated by Michael Polanyi. One cannot take the various strands of evidence of varying certitudes and deductively conclude a reliable picture of reality. Gestalt thinking is required to see the picture in the jigsaw-puzzle pieces of the evidence, to connect the points of fact as dots with reasonable conjecture. A creative imagination is required of the kind useful among lawyers, constrained by rational skepticism or discernment. The interplay of these two mental activities varies among persons and expectedly would result in a range of views about what is presented here. The value of this article, as I see it, is in making the subject-matter known, though I tend to take a more risky position in

believing - or having as my working hypotheses - what is presented here. The assessment of leaked evidence from the covert world is one of the skills not taught in engineering (though it is to some extent in law school) that must be developed. It is a risky though rewarding quest, to see, albeit murkily, the outlines of a hidden reality and the emergence of the larger picture. It is common in science to apply this kind of creative mental groping to nature; here we must apply it in the context of the social order.

The fuller story, as I have been piecing it together in my investigation, is only made possible by an adequate communications medium, the Internet. This article is based almost (but not) entirely on information accessible via the Internet. Much of the base of support is in declassified U.S. government (USG) Freedom of Information Act (FOIA) document releases, especially those during the disclosure-rich Carter presidency. Much more is in the many accounts of interactions with ETs or, what is less known (though made almost explicit in the Bible), another form of non-human intelligent beings, the reptilians, who have been here before the descendents of Adam and who might think they have prior claim to the planet, if not to humanity. What is needed is a course, or more likely a curriculum, or even a *quest*, to adequately address the subject-matter. Consequently, no attempt at adequate rigor is intended in this introductory article. Its purpose is to bring awareness and exposure with pointers, not proof or disproof. Those who have it in their minds that truth is only found in the approved academic journals will discount the veracity of these disclosures. FOIA releases and covert leaks from sources who have established credibility take time to receive the required scrutiny. Open academia is not any freer than private investigators to pursue subject-matter sensitive to U.S. and U.K. intelligence interests. Those who have an objective interest in truth, however strange it might be, will hopefully find this article a place to begin (or continue) in pursuit of the state of the world nowadays - and to uncover the final and highest level in the explanation of the social hierarchy.

To belabor this point at the outset, a weakness of the disclosed view is that the evidence for it is not distributed through the ordinary channels of authoritative and approved information institutions within

the social order. We live in a time when the information institutions of society are now firmly under the control of tax-free NGOs who do the bidding of what a century ago was called the Money Power, who James in scripture called "the rich" and President FDR called the *banksters*. Their influence includes organizations that exist to shape public opinion through public relations press releases, control of the major publishing houses and textbooks they distribute to both state-controlled and Christian schools, Hollywood, and ownership and control of the major news-views media. You will not find many articles on disclosed evidence in the transactions of the IEEE, AIAA, *Nature*, or physics review letters. It does occasionally appear as speculative material (usually as counterintelligence) in such publications as *Popular Mechanics* and *Aviation Week & Space Technology*. Its themes are familiar fare in science fiction and have been promoted by the CIA and U.S. military in Hollywood as early as the association of the USG with Disney in making propaganda films during WW II, and continuing in Hollywood in the early 1950s and beyond with flying-saucer movies. If extraterrestrials are portrayed as obviously fictional, then the general public is familiarized with actual ET characteristics while maintaining a belief that they do not really exist. The cognitive mind is not engaged or alarmed while the afferent mind is conditioned.

The first documented encounter of the U.S. military with advanced aerial craft occurred during the FDR administration by the navy, though the definitive event in UFOlogy occurred in early July, 1947 near Roswell and Corona New Mexico, where two craft - one at each location - were recovered. One live occupant of the crash at Corona was also recovered, though the Corona crash was discovered later than the Roswell crash which occurred on Mac Brazel's ranch. He reported it to the local sheriff who called the air base at Roswell. This particular air base was one of the most advanced in the U.S. Army Air Force. From it flew the bombers that dropped the atomic bombs on Japan. Not only was New Mexico the site of the U.S. atomic bomb development and testing (in Los Alamos), it also was the state in which the German rocket engineers, headed by von Braun, were initially located. Von Braun was one of the people who personally

investigated the Roswell crash site. He would have been one of the most qualified persons in the world to assess what had crashed there.

The base commander dispatched intelligence officer Jesse Marcel to investigate. He drove out to the ranch and recovered some of the debris of the crashed craft. His house was on the way back to the base, and in the early morning he stopped there, dumped the contents on the kitchen floor, and called his family to take a look, including eleven-year-old Jesse Jr., who vividly recalls that night. The base public relations officer, Walter Haut, initially released a statement that was covered by the local news media, that something of unknown origin had crashed. Meanwhile the report made its way up the chain of command to the Pentagon, where a decision came down to base commander, Col. Blanchard, that a cover story was needed. Haut then released a story about weather balloons. In the long history of official explanations, to date, four incompatible explanations have been given for the event. No serious investigator who has alternative explanations (involving ETs or otherwise) finds the official Air Force pronouncements credible.

The Roswell incident has been investigated most thoroughly by former nuclear engineer Stanton Friedman (www.stantonfriedman.com), who spent most of his career developing nuclear rocket propulsion for the USG in the Nevada desert. Friedman is the only person (according to him) who has been at the residences of both Jesse Marcel senior and junior and has gone over their stories in detail. Walter Haut also left a confession in his will about the cover-up. Friedman emphasizes the importance of *investigation over proclamation*, especially when tangling with proclaimers like Michael Shermer of MIT, who opines yet has not done any field work. Friedman's field work has been extensive and rigorous. His command of details is impressive and some of his investigative efforts are as exciting as an *Indiana Jones* adventure. He has made discoveries of significant UFO documents in government archives, which in themselves are immense. He has dug through the papers in the presidential libraries. Nobody has yet equaled the extent of investigation of Friedman. His conclusion? The Roswell bodies were not crash dummies (a much later explanation

for the children's coffins requested from the local funeral parlor). Friedman believes that the crash (at both sites) was that of an ET vehicle. The testimonies of local townspeople who were witness to the events corroborates this, despite pressure applied to them (and to the local radio station and newspaper) to go along with the cover story.

Since the late 1940s, much else has happened. The most important evidence for something extraordinary in the skies is found in earlier Air Force and other government documents reporting sightings by pilots and other highly unusual events involving the sighting of UFOs, such as happened at the nuclear missile silos in Minot, North Dakota. Photocopies of these documents can be found, with an explanation of the rather thorough investigation of their authenticity, at www.majesticdocuments.com This is the website of Robert Wood, who also spent his career in secretive aerospace work, and his son. Theologian (ancient Near-East scholar) and UFOlogist Michael S. Heiser has on his site his own contribution to the analysis of the documents for authenticity.

One of the key documents is the "Twining memo" of General Nathan Twining, Chairman of the Joint Chiefs of Staff, 1955-58. In it (September 23, 1947, AF200-20) he wrote concerning UFOs: "The phenomenon reported is something real and not visionary or fictitious." Even General Douglas MacArthur said (*NYT*, 8OCT55): "Because of the developments of science, all countries on earth will have to unite to survive and to make a common front against attack by people of other planets. The politics of the future will be cosmic, or interplanetary." Such political subject-matter is now called *exopolitics*. Army generals are not characteristically given to wild public speculation, and one must, at the least, wonder what MacArthur had in mind by this quote.

In Britain, the former Ministry of Defense chief of staff, Lord Hill-Norton, said: "The evidence that there are objects which have been seen in our atmosphere, and even on terra firma, that cannot be accounted for either as man-made objects or as any physical force or effect known to our scientists seems to me to be overwhelming." Commander in Chief of the Royal Air Force, Marshall Lord Dowding, (*London Sunday Dispatch*, July

11, 1954) said: "More than 10,000 sightings have been reported, the majority of which cannot be accounted for by any 'scientific' explanation ... I am convinced that these objects do exist and that they are not manufactured by any nation on earth." In Canada, in a top-secret government memorandum of 21 NOV 1950, Wilbert Smith wrote: "The matter is the most highly classified subject in the United States government, rating higher even than the H-bomb. Flying saucers exist. Their *modus operandi* is unknown but concentrated effort is being made by a small group headed by Doctor Vannevar Bush."

The seriousness with which the U.S. military and CIA took UFOs in the 1950s before the subject went deep under cover after the Air Force was taken out of UFO investigation at the close of Project Blue Book, the official USAF investigation, should not be underestimated. CIA director Admiral Roscoe Hillenkoetter is quoted in the *New York Times* (Feb. 28, 1960) as saying: "It is time for the truth to be brought out ... Behind the scenes high-ranking Air Force officers are soberly concerned about the UFOs. But through official secrecy and ridicule, many citizens are led to believe the unknown flying objects are nonsense."

Under President Truman, an inner circle (whose names are given on Wood's website, including Hillenkoetter and Vannevar Bush of MIT), was formed to address the UFO issue. The group was called MJ-12 where "MJ" is variously found to stand for "majestic" or "majority" or "majic". These twelve people controlled knowledge about UFOs from government sources, including the Roswell vehicle and bodies, which had been shipped through Ft. Sill and on to the Foreign Technology Division of what now is Wright-Patterson AFB in Dayton, Ohio. Brigadier General Thomas J. Dubose, Commanding Officer of Wright-Patterson AFB from 1964-66, in an affidavit of Sept. 16, 2001 stated: "After the plane from Roswell arrived with the material, I asked the base commander to personally transport it in a B-26 to Major General McMullen in Washington, D.C. The entire operation was conducted under the strictest secrecy. The weather balloon explanation for the material was a cover story to divert the attention of the press." Less formally yet close to the sources, Wright-Patterson secretary June Crain, in

an interview with police Sergeant Clarkson (June 27, 1997), said: "They frequently saw them [UFOs] and then told me; I'm positive that there were three crashes by 1952." One of the earliest American investigators involved in the UFO issue was J. Allan Hynek, a scientific consultant to Project Blue Book. In the Hynek UFO Report he states: "Blue Book was now under direct orders to debunk ... I remember the conversations around the conference table in which it was suggested that Walt Disney or some educational cartoon producer be enlisted in [the] debunking process."

Additionally, hundreds of people who have been involved in covert government activity related to advanced vehicle technology and-or ETs have in recent years come forward as a group (in numbers there is safety) and have formally disclosed some of what they know. Their combined testimonies are substantial, and have occurred because of the effort of Steven M. Greer, whose background is that of a medical doctor from North Carolina. Greer explains his Disclosure Project (www.disclosureproject.org) as follows:

Beginning in 1993, I started an effort that was designed to identify firsthand military and government witnesses to UFO events and projects, as well as other evidence to be used in a public disclosure. From 1993, we spent considerable time and resources briefing the Clinton Administration, including CIA Director James Woolsey, senior military officials at the Pentagon, and select members of Congress, among others. In April of 1997, more than a dozen such government and military witnesses were assembled in Washington DC for briefings with Congressmen, Pentagon officials and others.

In his first three briefing points about the Disclosure Project, Greer notes that

The Disclosure Project is a non-profit research effort that has, since 1993, been identifying top-secret military, government and other witnesses to UFO and Extraterrestrial events. To date, several hundred such witnesses have been identified throughout the world and spanning every branch of the armed services, the NRO, DIA, CIA, NASA, the

former USSR, and other agencies and countries. Over 100 have been videotaped, thus far; 70 have been transcribed into edited testimony. ... The weight of this testimony, along with supporting government documents and other evidence, establishes beyond any doubt the reality of extraterrestrial life forms, UFOs, or extraterrestrial vehicles, and advanced energy and propulsion technologies resulting from the study of these vehicles.

Greer, with a congressional witness in an interview with CSETI (not Carl Sagan's SETI, though Sagan also knew about ETs), has this quote from Brigadier General Steven Lovekin: "While working under President Eisenhower, I discovered that Eisenhower had a keen interest in UFOs, but that he came to realize that he had lost control of the subject." Whatever MJ-12 has become, it controls knowledge of the UFO-ET secrets, and what is disclosed to U.S. presidents varies. More recently, Senator Daniel K. Inouye said: "[There] exists a shadowy Government with its own Air Force, its own Navy, its own fundraising mechanism, and the ability to pursue its own ideas of the national interest, free from all checks and balances, and free from the law itself."

Physicist Harold Puthoff of the Institute for Advanced Studies in Austin, Texas has also been deeply involved in the UFO subject-matter. In *Physics*

Essays (Vol. 1, No. 9, 1996), he wrote: "The possibility of reduced-time interstellar travel, either by advanced extraterrestrial civilizations at present or ourselves in the future, is not fundamentally constrained by physical principles."

There are two major alternative theories to explain Roswell. One is that the vehicles were of ET origin. The other is that they were of NAZI origin. Another undisclosed aspect of 20th century history is that German technology was more advanced than is generally supposed and that what crashed might have been vehicles from the planned redoubt of high-level NAZIs in the event of defeat in WW II. Hans Kammler was the head of all German advanced R&D. There are four incompatible accounts of his death. Eight of his nine underground laboratories disappeared, along with the freighter-sized U-boats and one of the two giant Junkers airplanes. In the next part, we consider where the NAZIs might have regrouped.

Two theologians with special interest in UFOlogy are Joseph P. Farrell, a patristic theologian who appears to have an understanding of physics, and Michael S. Heiser, an ancient Near East (ANE) scholar. Farrell wrote a book arguing that the Roswell crash was NAZI technology. Heiser agrees. We will return to this subject in the next part of this article.

Dennis Feucht,

07APR12 ■

ASA/CEST Newsletter Distribution

The primary distribution of this newsletter is via email to ASA/CEST members as indicated in the ASA's online directory. Members are expected to keep their email address up to date there. No paper copies are mailed. Recent past issues are located at <http://www.asa3.org/ASA/cest>. All issues are archived at the YahooGroup asa_cest@yahoo.com web site, where they are accessible to group members. To join the group, go to groups.yahoo.com/group/asa_cest/join and follow the instructions.

Bill Yoder, ed. ■

CEST CONTACTS

Newsletter correspondence: Send to Bill Yoder, CEST president, at LWYoder@ieee.org

CEST secretary: Jack Swearingen at jcsweat@sbcglobal.net

CEST founding president, Ruth Douglas Miller at RDMiller at rdmiller@ksu.edu

American Scientific Affiliation
55 Market St., Suite 202 – PO Box 668
Ipswich, MA 01938

Opinions expressed in news items quoted and articles are those of the sources or authors, not the ASA or CEST.