

UFOs and Spirit Communication: The Challenge of Discernment as Seen in a Comparison of Billy Meier and Johannes Greber

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1. Introduction

The twentieth century was full of claims of communication from sources beyond the earth, e.g., Edgar Cayce, the Urantia book, and the Ramtha material, to name but a few. At times, the communication came from spirits through mediums in various states of trance (or not). At others, the occupants of UFOs were believed to be the herald of wisdom that humanity so desperately needed. Two well-documented cases that attempted to not only divulge to humanity the reality and existence of other beings from beyond the earth but also to correct religious error occurred during the early and latter parts of the twentieth century: (1) Johannes Greber, and (2) “Billy” Eduard Albert Meier. Each composed a book (in the case of Meier, books) that chronicled their experiences and communications from supramundane sources.

This article assumes, at the outset, the existence of spirits and UFOs, and continues from that point to a discussion of the problems involved in the discernment of the veracity of their communications. The Johannes Greber case and the Billy Meier case provide some of the most outstanding experiences in this field. Both describe the need for humanity to return to the truth of extraterrestrial contact (spirits or otherwise) and the need for humanity to reevaluate the religious creeds and dogmas that have been handed down through the centuries, most especially those of Christianity. Beyond this point, Greber and Meier stand in stark contrast on matters relating to the spirit world, God, Christ, Satan, the Creation, and mediums. This article compares and contrasts the communications of the Greber case and of the Meier case. Summaries will then be made that will furnish the reader with a means to discern the veracity of Greber and Meier in religious matters.

2. Johannes Greber: A Brief Sketch

Johannes Greber was born in Wenigerath, Bernkastel county, Germany, on May 2, 1874 and died in northeastern United States on March 31, 1944. He studied for the priesthood in Trier and was ordained a Catholic priest in 1900. Shortly after his ordination, Greber was instrumental in providing help to the poor and to the sick in the Hunsrueck, a rural, mountainous section with poor soil and whose inhabitants were mostly small farmers. Greber became aware of their hardships with disease, primarily tuberculosis, and arranged for the training of young, qualified women to become nurses at the nearest hospitals. Greber possessed a knowledge of natural healing methods and used herbs and natural remedies to cure the diseased. In a period of a few short years, tuberculosis was nearly eradicated among the inhabitants of the Hunsrueck.

During World War 1, Greber felt the need to transport those of the Hunsrueck, who were starving from lack of food, to Holland where there was an abundance of food. Without the help of the church and the State, who felt his plan could not work, Greber transported children in groups of 75–100 to Holland. The farmers in Holland cared for these children for several months after which they were returned to their parents in healthy condition. Greber selected the neediest children first, regardless of their religious background. He was able to transport more than 14,000 starving children from his area, the Hunsrueck, to Holland. At times, when money was short, Greber financed the transport with his entire personal income. Greber founded a self-help organization, Hilfsbund, that continued to provide help to the poor and the sick after the war in 1918.

Late in the summer of 1923, Greber was visited by a parishioner who urged Greber to attend a prayer meeting that the parishioner was in the habit of attending. The parishioner described that a young farm boy would often lapse into a state of trance and deliver messages whose content extended far above and beyond that of the intellectual capacity of the boy and of the knowledge of others who were present for the prayer meeting. It was believed that a spirit was speaking through the young farm boy. Initially, Greber would have nothing of it. He dismissed it as quackery from what he had read of it in the newspapers. Greber was also concerned about his position in the community. A Catholic priest who attends “séances” is, potentially, an excommunicated priest. Nevertheless, the parishioner was successful in persuading Father Greber to attend the meeting only as a spectator in order to ascertain the veracity of the proceedings. What followed was a meeting between Greber and the spirit speaking through the farm boy. Greber left this first meeting in wonder and amazement as his personal testimony shows: “. . . the fires of my thoughts were blazing fiercely and I knew that their flames had already caught the beams on which the whole structure of my faith had heretofore rested” (pp. 23–24). After continued attendance for the next two and a half years, Greber was given permanent leave from the church. He was never officially excommunicated.

In 1929, Greber emigrated to the United States where he started a number of prayer groups in and around New York city. He eventually settled in Teaneck, New Jersey, where he conducted prayer meetings accompanied by many healing episodes that occurred through his agency. He began work on a book that chronicles his initial experience and his decision to proceed with spirit communication, *Der Verkehr mid der Geisterwelt: seine Gesetze und sein Zweck. Selbsterlebnisse eines katholischen Geistlichen* (New York, NY: Macoy, 1932). An English translation was also published in 1932, *Communication with the Spirit World of God: Its Laws and Purpose. Personal Experiences of a Catholic Priest*. The English translation was prepared by George Knoblach. The above quote and the rest of Greber’s personal experiences are recorded in this book, Part One—Personal Experiences in the Field of Spirit Communication: 1) My first step towards Communication with the Spirit World (pp. 15–24); 2) The Decision (pp. 25–30); and The Corroboration of the Truth (pp. 31–65).

Greber also made a translation of the New Testament with aid from the spirit world.¹ The Greek text used for his translation was the bilingual text Codex Bezae, in both Greek and Latin. At the time of Greber’s translation, Bezae was the oldest extant Greek text of the New Testament, however, with major gaps (only the gospels of Matthew, Luke,

¹ See Laurence M. Vance, *A Brief History of English Bible Translations* (Pensacola, FL: Vance, 1993) 72.

Mark, John, and Acts are found in Bezae).² In the Introduction of his New Testament translation, pp. 5–16, Greber chronicles his making of this translation as well as delineating with clear insight the vicissitudes of books and the need for communication with the holy spirit world.

Greber married a woman by the name of Elizabeth who bore him two sons, Emmanuel and Joseph. Both sons witnessed the manifestations of spirits during the prayer meetings of their father and mother. Joseph's personal testimony as recorded on video tape (1993) will serve as an eye-witness account for spirit materializations, independent of Greber, in subsequent parts of this article.

The only known biography of Johannes Greber was written by a Physicist interested in the paranormal, Werner Schiebeler. His work, *Johannes Greber: sein Leben und sein Werk* (Schutterwald: Martin Weber, 1998), a slim, paper-back volume of 182 pages, provides the interested reader with more information about the life and work of Johannes Greber (in German only) as well as photographs of Greber as a Seminarian in Trier, an informal pose of Greber with five other people in 1925 (p. 49), outside of his home in Teaneck, New Jersey (p. 67), his two children as youngsters and as teenagers posing with their mother, Elizabeth, on the steps of their home in Teaneck (p. 60), and other photographs of Greber's church in Germany, the boys used as deep-trance mediums for speaking with Greber (photographed as adults), among other photos.

The Johannes Greber Memorial Foundation was established in Teaneck, New Jersey, and operated out of Greber's house under the management of Fred Haffner during the 1950s, 60s, 70s, and early 80s. The Foundation was responsible for the publication and sale of Greber's book and New Testament translation. Over those decades, the book went through seven printings in English, German, French, and other languages; the seventh edition of which was a gold paper back, printed in 1987. By the late 1980s, the Foundation was defunct by a woman, namely Lafollete Becker, who had assumed operation of the Foundation after Haffner. She shredded 37,000 copies of Greber's book and closed down the Johannes Greber Memorial Foundation because she believed that she was instructed by Greber as a spirit that his book was a total mistake and that it should be destroyed. Long before Becker took over the Foundation and eventually defunct it, Josef Greber related the following incident. A few weeks after Greber's passing in 1943, Johannes Greber allegedly spoke through his wife Elizabeth during a prayer meeting, the only time that Greber would ever speak to that particular group. His message was remembered by his son, Josef, as the following: "This is your friend Johannes Greber. All of the things I taught you over the years was the truth. In everything you do (in your life?) put God first." Today, Greber's book can be found as downloads on the internet³ and is also sold in a reprinted edition by Jalan books, advertised on the web at www.holyspiritanswers.com. His New Testament translation is also available from Jalan.

² See Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (3rd ed.; Oxford: Oxford University Press, 1992) p. 51 n. 2. See further, David C. Parker, *Codex Bezae: An Early Christian Manuscript and its Text* (Oxford: Oxford University Press, 1992).

³ See www.johannesgreber.org, and www.gott-und-christus.de.

3. “Billy” Eduard Albert Meier: A Brief Sketch

“Billy” Eduard Albert Meier was born in Bülach, Switzerland, on February 3, 1937. He lives to this day in Hinterschmidrüti, Switzerland, on a plot of land that he and a small group of devotees farm and maintain. Meier’s life has been one of constant extraterrestrial contact, beginning at the age of five with a human extraterrestrial by the name of Sfath whose silver, pear-shaped spaceship would meet Meier in secluded areas. Many books, both for and against the Meier case, have been written. Principle researchers of the Meier case are Wendelle Stevens,⁴ whose visits and interviews with Meier are documented on video tape, Jun-Ichi Yaoi from Japan, Lee Elders, Brit Elders, and Thomas K. Welch,⁵ Gary Kinder,⁶ and a member of Meier’s personal group, Guido Moosbrugger.⁷ The principle researcher who argues that much of the evidence of the Meier case can be explained as a hoax, or otherwise of non-UFO origin, is Kal K. Korff.⁸ The principle web site devoted to the Meier case in English is operated by Michael Horn.⁹

Meier’s life and travel experiences are chronicled in various books, especially those of Stevens. Years of odd jobs throughout India and the Middle East during the 1960s helped prepare Meier for his principle contacts with human beings from the Pleiadian star cluster which began in 1975. These contacts had been prepared by extraterrestrial contacts that Meier experienced during the 1960s, specifically those with a female named Asket from the DAL universe. Alleged photos of Asket were made by Meier while onboard her craft and are available on the internet. During the 1960s, Meier studied in Mehrauli, India, in the Ashoka Ashram, where he photographed Asket’s craft as it flew over the Ashram.¹⁰ Further evidence of Meier’s stay at this Ashram was confirmed by Stevens during a visit in a New York city coffee shop where he met a woman by the

⁴ Wendelle Stevens, *UFO Contact from the Pleiades: A Preliminary Report* (Tucson, AZ: UFO Photo Archives, 1982); idem, *UFO Contact from the Pleiades: A Supplementary Investigation Report* (Tucson, AZ: UFO Photo Archives, 1983); and idem, *Message from the Pleiades: The Contact Notes of Eduard Billy Meier* (4 vols.; Tucson, AZ: UFO Photo Archives, 1979–1995).

⁵ Lee Elders, Brit Elders, and Thomas K. Welch, *UFO . . . Contact from the Pleiades* (2 vols.; Tucson, AZ: Genesis III, 1980–1982).

⁶ Gary Kinder, *Light Years: An Investigation into the Extraterrestrial Experiences of Eduard Meier* (New York, NY: Atlantic Monthly, 1987).

⁷ Guido Moosbrugger, *And yet . . . they fly!* (Trans. Jurij and Rebecca Walkiw; Tulsa, OK: Steelmark LLC, 2001); and idem, *And still they fly!* (2nd ed.; ibid, 2004).

⁸ Kal K. Korff, *The Billy Meier Story: Spaceships of the Pleiades* (Amherst, NY: Prometheus, 1995). For a staunch proponent of the case, see Randolph Winters, *The Pleiadian Mission: A Time of Awareness* (Atwood, CA: The Pleiades Project, 1994).

⁹ Michael Horn, www.theyfly.com. See also the USA based www.billymeier.com, and the Billy Meier site in Switzerland, www.FIGU.org. FIGU is an acronym for *Freie Interessengemeinschaft für Grenz- und Geisteswissenschaften und Ufologiestudien*, roughly, *Free Community of Fringe Interests in the Spiritual Sciences and UFO Studies*.

¹⁰ See Stevens, *Supplementary*, 58.

name of Phobal C. (Pauline) who had claimed to know Meier personally during that time in India.¹¹

On January 28, 1975, Meier claimed to have felt a compulsion to ride his moped with a camera in tow toward the edge of Hinwil, Switzerland . At 2:12 p.m. Meier reported that he saw a silver disc-shaped craft overhead. He began taking photographs as the craft landed.¹² Meier approached the craft (this would not have been unusual for him) and a female human being emerged from the craft and walked toward him. Thus began a series of over one hundred contacts with a female Pleiadian named Semjase.¹³ These contacts covered such topics as Earth history (both ancient and modern), politics, religious matters, spiritual topics, and included travels into outer space with visits onboard mammoth Pleiadian mother crafts. These contacts and the conversations that transpired between Meier and Semjase were recorded by Meier after each contact through a form of automatic-telepathic writing at his type writer. Wendelle Stevens has collected these contacts in four volumes as *Message from the Pleiades* (see n. 4 above); these volumes are by no means the complete contact notes, and their English translations are quite literal and stilted. Meier took over one thousand photographs of Semjase's space craft that went through several variation forms during their contacts.¹⁴ Stevens's books on the Meier case are full of these photographs. Meier was also allowed to film Semjase's space craft flying and hovering over the Swiss landscape. Each variation craft was filmed by Meier with an 8mm film camera. On several occasions, Meier is seen in the foreground of the film while the craft is hovering in the background. The films are available to the public on the internet. Meier also provided the Wendelle Stevens team (that included Brit and Lee Elders and Thomas K. Welch) with metal samples in various stages of refinement, allegedly given to him by Semjase.

Semjase's father, Ptaah, and another Pleiadian named Quetzal, also participated in the contacts with Meier, as did other Pleiadians/Plejarens.¹⁵ Pencil sketches of Asket, Semjase, Ptaah, Quetzal, and Sfath have been made from Meier's descriptions. These sketches are available in books and on the internet.¹⁶ The Plejarens claim to be from a planet that is roughly like the Earth but smaller, named Erra. They live around 1,000 years, and their planet's population is around 500 million people. They claim to be 3,500 years ahead of Earth humans in both spiritual and technological development.¹⁷ The Pleiades is not identical to the one seen in our night sky; rather the Plejarens are 80 light-years beyond the Pleiades star cluster in another space-time dimension. Earth humans and the Plejarens share the same ancestors that have developed in different directions.

¹¹ See Stevens, *Message*, 4. 23–26.

¹² For this first series of photographs, see Stevens, *Message*, 1. 25, 27, 28, 31, 32.

¹³ For a transcript of the first meeting and dialogue between Meier and Semjase, see *ibid.*, 1. 33–39

¹⁴ See Eduard Meier, *Through Space and Time: A Photo Journal of "Billy" Eduard Albert Meier* (English trans.; Tulsa, OK: Steelmark LLC, 2005) 102.

¹⁵ The name "Pleiadian" has been revoked by them for the more proper name "Plejaren." The name "Pleiadian" was used by them initially to weed out any impostors and frauds who might also claim to be in contact with "Pleiadians." See Moosbrugger, *And still they fly*, 280.

¹⁶ See Moosbrugger, *they fly!*, 15, 17, G-7. For detailed line drawings, see Meier, *Through Space and Time*, 6 (Sfath), 16 (Ptaah, Quetzal), 27 (Semjase), and 58 (Asket).

¹⁷ See Stevens, *Message*, 4. 278.

Part of Meier's mission is to education Earth humanity about this ancestry and to make clear that we are not alone in the Universe. The photos, film footage, eye-witness accounts independent of Meier, tape-recorded sounds of the space craft, and metal samples are meant to provide evidence for the veracity of Meier's contacts with extraterrestrial humans and of his mission.

From 1975 to August 2003, Meier has had 632 personal and 748 telepathic contacts with the Plejarens and others of their Federation, and they continue to this day. Meier and his group run a non-profit center, The Semjase Silver Star Center, that acts as a Foundation for the Meier case in Hinterschmidrüti, Switzerland. The Center is visited by those interested in the Meier case, both skeptics and believers alike. As of 2003 sixteen volumes of contacts have been collected in German. Each volume consists of 200 pages that covers a variety of topics: Creation, science, astronomy, human evolution, reincarnation, genetic engineering, extraterrestrial origins, other more developed and highly evolved extraterrestrial civilizations, extraterrestrial technology and spirituality, overpopulation, destruction of the environment, government and military cover-ups, telepathy, and much more. These volumes are available in German only on the FIGU website.

One can clearly see that information about Billy Meier far outweighs that of Johannes Greber. Part of this is simply due to the fact that Greber lived in an era that was not as media frenzied as is the present. Also, Meier lives to this day, 2007, and continues to have contacts by his own testimony. Greber died in 1944, yet his mission as chronicled in his book, his translation of the New Testament, and described by his son Joseph has as great an impact as that of Meier.

4. Who Are You?

In the field of extraterrestrial contact, two sides have traditionally stood behind the veil of the physical world, just out of tangible reach, throughout human history: good guys and bad guys. In recorded history, these two camps are known as "sons of light" and "sons of darkness," "sons of God" and "sons of Beliar," "angels" and "devils," and "the Holy Spirit" and "demons." In the Meier group, the good guys are his Pleiadian contacts and the bad guys are a Pleiadian splinter group that have been on the earth for millennia known as the Giza Intelligences, so named for the location of their base that is allegedly under the Pyramids of Giza. According to Meier, the Giza Intelligences are responsible for false religious doctrines of old that have thrived to the present day.¹⁸

Johannes Greber also recorded that in the field of extraterrestrial contact there exist both good powers and negative powers, or, holy spirits and evil spirits.

The question, "Who are you?", is asked by one who wants to know with whom he/she is communicating. In the field of extraterrestrial contact, this question is posed to intelligences that have a clear advantage over human beings in knowledge and activity. To some degree, humans are at the mercy of these intelligences, whether they speak truth

¹⁸ On the Giza Intelligences, their history, their attacks on Meier in order to thwart his mission, and their recent deportation from Earth by the Plejarens, see Moosbrugger, *they fly!*, 271–88. For brief explanations by Semjase of the Hebrew god as an evil extraterrestrial, see Stevens, *Message*, 1. 129, 2. 39–43.

or not. How does one ascertain the veracity of an extraterrestrial's identity as fundamentally malevolent or benevolent? At this point, the nature of the communications of Meier and Greber must be distinguished. Even though in both cases we may speak of extraterrestrial contact, the experiences of Meier and Greber differ. On the one hand, Meier's contacts were physical contacts between human beings with the capacity for space flight. Meier often met them in crafts wherein extraterrestrial communication took place, face to face, between a terrestrial human, Meier, and extraterrestrial humans, Semjase, Ptaah, Quetzal, Asket, and others. Sometimes the communication occurred via "thought transmission" that Meier subsequently set down in type script. On the other hand, Greber's contacts occurred through the agency of human mediums that were employed by spirit beings who spoke through these human mediums in a deep-trance state so that everything that Greber heard was from that of the spirit itself. Greber also experienced during prayer services the full materialization of spirits that looked, felt, and behaved like a normal human being. Whereas we might speak of space crafts piloted by extraterrestrial human beings, we might also consider that pure spirit beings, those not in physical bodies, operate crafts as well that materialize in Earth's atmosphere.¹⁹

The question of discernment seems to have been a critical stage in extraterrestrial communication of ages past. In ancient Mesopotamia and in the biblical period the discernment of extraterrestrial sources was referred to as distinguishing true prophecy from false prophecy. Prophecy here is not restricted to the "fore-telling" of events in the future as it is so commonly used by the Plejarens of the Meier case.²⁰ Rather, in biblical times and in the rest of the ancient near east, and the Greek and Greco-Roman worlds prophecy denoted "forth telling," i.e., an utterance, usually of extraterrestrial origin, that might concern the past, present, *or* future. Usually, prophecies in the ancient near east had nothing to do with the fore-telling of future events, but sometimes they did. The problem of true and false prophecy, as seen in ancient Mesopotamian texts, emerged from the nature of prophecy itself: there was usually no way of verifying the existence of the principle figure in the prophetic communication process, the divine sender of the message, i.e., the extraterrestrial.²¹ The famous Delphic oracle is one example of prophetic activity in the Greek world that could bear on the mundane as well as the prediction of future events that sometimes came to pass and at other times did not come to pass. In the Old Testament, the only clear criterion for distinguishing true from false prophecy is found in Deut 18:21–22 and Jer 28:9 and 32:6–8: if the pronouncement of a prophet is fulfilled, then it is trustworthy and given by "the Lord" (Yhwh).²² In the Greco-Roman world, Plutarch, ca. 46 C. E.–ca. 120s C. E., who held a priesthood at the oracular shrine at Delphi from 95 C. E. until his death, claimed that other gods might masquerade as Apollo (the patron god of the Delphic oracle). The third to fourth century Neo-Platonist Iamblichus also claimed that, during a sitting for communicating with the spirit world, inferior spirits could masquerade as higher spirits: "Inferior powers assume

¹⁹ For example, see Giorgio Dibitonto, *Angels in Starships* (Tucson, AZ: UFO Photo Archives, 1990).

²⁰ Note the Henoah Prophecies in Moosbrugger, *And still they fly*, 305–22.

²¹ See Martti Nissinen, *References to Prophecy in Neo-Assyrian Sources* (SAAS 7; Helsinki: University of Helsinki, 1998) 167.

²² See Martin McNamara, "Discernment Criteria in Israel: True and False Prophets," in *Discernment of the Spirit and of Spirits* (ed. C. Floristán and C. Duquoc [New York, NY: Seabury Press, 1979]) 3–13.

the form of the more venerable orders, and pretend to be those whose forms they assume; and hence arrogant words are uttered by them, and such as exceed the authority which they possess.”²³ In the New Testament, the pithy phrases “discernment of spirits” (1 Cor 12:10) and “test the spirits” (1 John 4:1) bespeak of engaging with and determining the veracity of extraterrestrial sources. Even genuine prophets and apostles faced the problem of uncertainty in discernment at times. Despite his prowess in the field of extraterrestrial communication (see Acts 23:9, 1 Cor 13:2, and 1 Cor 14:18), Paul was not always sure if he was led by a spirit of God. In 1 Cor 7:40 he states “. . . and I think also that I have a spirit of God.” The verb *dokeō*, “to think” or “to seem,” carries the sense of uncertainty. Paul was, nevertheless, wary of some extraterrestrial sources and warned the communities that he established to be on guard (Gal 1:8; 2 Cor 11:4, 14; 1 Thess 5:21; and 2 Thess 2:2).

The problem of discernment of extraterrestrial sources is an old one and it seems to have been experienced among the ancient Mesopotamians, Israelites, Jews of early Judaism, Hellenistic Greeks, early Christians, and Neo-Platonists. The very idea for the need of the discernment of extraterrestrial sources suggests, at the very least, that such sources can be deceptive or ambiguous. Hence, their reliability and veracity must meet some sort of standard.

In contemporary society, discernment of extraterrestrial beings usually cedes to the sensationalism of the reality of extraterrestrial beings and their communication with us. The idea that these beings are, in fact, extraterrestrial gives them a position of power and knowing that many do not attempt to question. The experience of extraterrestrials tends, at times, to override criticism of any kind (but not always).

One of the necessary steps in discernment of extraterrestrial sources is to determine if the communication is in fact from an extraterrestrial—in the case of an alleged spirit communication, one must determine whether the communication is from a spirit other than that of the human instrument; and in the case of alleged UFO communication, one must determine whether the communication is from the extraterrestrial human piloting the UFO or is simply a hoax perpetrated by the alleged contactee. Once the reality of the extraterrestrial source has been verified, then one must proceed to determine whether that source is, simply put, good or bad. Fraud, hoax, or other human deceptions must first be ruled out. Thus, as a starting point, we assume that extraterrestrials, both physical (human) and nonphysical (spirit), exist and can communicate in a variety of ways.²⁴ The criteria discussed here do not necessarily provide the reader with mathematical precision in discernment (there does not seem to be any such precision; note Paul, 1 Cor 7:40). Rather, the determination resembles that of a jury trial where the reader is asked to make his/her own judgments. Let us now proceed.

²³ Iamblichus, *On the Mysteries*, 2.10. For Greek text and English translation, see Emma C. Clark, *Iamblichus on the Mysteries: Translated with Introductions and Notes* (SBL Writings from the Greek World 4; Atlanta, GA: Society of Biblical Literature, 2003).

²⁴ For instance, among UFO researchers, see Steven M. Greer, *Extraterrestrial Contact: The Evidence and Implications* (Afton, VA: Crossing Point, 1999); and idem, *Disclosure: Military and Government Witnesses Reveal the Greatest Secrets in Modern History* (Crozet, VA: Crossing Point, 2001).

5. A Procedure for Testing Spirit Communications

In a paper delivered at the Second International Conference on Paranormal Research in Fort Collins, Colorado, 1989, James A. Scarborough presented a procedure for testing spirit communications that includes three steps:²⁵

- 1) Determine if communication is in fact from a spirit, i.e., an extraterrestrial source
- 2) Determine if the spirit is good or bad
- 3) Discernment of transcribed spirit messages

Step 1.

In the first step, Scarborough presents two ways in which *prima facie* evidence for the communication of a spirit might be determined: 1) materialization; and 2) deep-trance mediumship. Firstly, Scarborough states, “The materialization, or partial materialization, of an entity to the degree that an audible voice emanates from the air, or that a mechanical effect is noted (e.g., a pencil writes of its own accord with no human agent touching it), will be taken as *prima facie* evidence that the communication is from a spirit.”

Secondly, Scarborough deals with the phenomenon of deep-trance mediumship wherein the person appears unconscious or sound asleep with no awareness or memory upon awakening of anything that transpired during the deep-trance experience. The voice heard from the medium is not that of the medium’s own spirit, but rather is the voice of another spirit operating the medium’s own voice box much in the way the medium would speak under normal conscious conditions. Since such a phenomenon can be merely an act put on by the medium him or herself and not the communication from a foreign spirit, knowledge and capabilities beyond that of the medium are required for a possible verdict for the real presence of a spirit.

If the voice speaking through the deep-trance medium speaks in a translatable foreign language, a language unknown to the medium and, preferably, also unknown to any of the audience to rule out the possibility of thought transference, then one may posit that the spirit speaking is not that of the medium’s, but rather a foreign spirit. The communication cannot be limited to banal popular phrases possibly buried in the medium’s subconscious via movies, books, etc. Also, if the language is untranslatable, e.g., an alleged dead language or “tongues of angels,” then it does not satisfy the language criterion.²⁶

Scarborough gives examples of both a negative result and a positive result for the demonstration of capabilities beyond that of the medium. A negative result might be seen in some unverifiable message, such as a past life reading where the possibility exists that the medium remembers events from his/her own previous incarnation. Also, part of the transmission might be coming from the medium’s own spirit that is standing nearby in an out-of-body state, or, and even more tricky, the transmission might be a combination of the medium’s thoughts and the foreign spirit’s communication. A

²⁵ See James A. Scarborough, “To Believe or Not to Believe: A Procedure for Testing Spirit Communications,” unpublished paper.

²⁶ *Ibid.*, 2.

positive result is obtained if the medium reads a prescribed page of an unfamiliar book with eyes closed, or without opening the book. Another positive result might be obtained if the medium plays the organ or piano with great skill, assuming the medium is not an organist or pianist. Yet another positive result might be if the medium in trance has perfect hearing and vision, while when not in trance hearing and vision are impaired. At this point, it is clear that we are not far afield from multiple personality disorder and the psychological explanations for such phenomena, as Scarborough admits.²⁷ Nevertheless, if the judgment here is “yes,” then one proceeds to step two. If the judgment is “no,” then it is possible that these requirements might be beyond the skill of the spirit (even if it is in fact a real foreign spirit) and this particular test is inconclusive.

Knowledge beyond that of the medium, such as previously unknown, but verifiable, facts about a person present during the spirit communication or about the spirit itself is especially valuable for discerning the presence of a real spirit. In some cases, the spirit speaking through the medium identifies itself as a well-known historical figure. In this case, it must be expected that the spirit identify itself in some way. If the spirit claims to be Einstein, Faraday, or some other well-known scientist, then each should be able to dictate equations and explain parts of his work, even though the medium lacks skills in mathematics. If Bach or Rachmaninoff comes through then each could dictate a few bars of music even though the medium does not read music. If Shakespeare comes through then he might dictate a few quatrains. This last case might be less conclusive since the medium can speak English as well, whereas in the earlier examples the medium lacks the ability for music and higher mathematics.²⁸

The content of alleged spirit communications is often times vague, general, and sometimes flattering. This may or may not be a warning flag as to the nature of the spirit or if, indeed, a spirit is present. Be that as it may, a more ordinary, recently departed spirit who is not from the higher dimensions should be able to give a street address, social security number used during life, verifiable dates of birth and death, names of friends and personal experiences they have shared which can be compared against the memories of those friends still living for verification. Such verification by spirits has been forthcoming in the electronic voice experiments of George Meek at his MetaScience Foundation in Franklin, North Carolina during from 1979 to the early 1980s.²⁹

If the alleged spirit passes the above tests, then it qualifies as a real spirit. It is possible, however, that a person with normal intelligence while on Earth might have limited memory and mental capabilities after physical death in the beyond, in which case if he communicated through

²⁷ Ibid. On explaining spirit possession as a psychological aberration, such as multiple personality disorder or schizophrenia, rather than a true spirit phenomenon, see Juan B. Cortés and Florence M Gatti, *The Case Against Possessions and Exorcisms: A Historical, Biblical, and Psychological Analysis of Demons, Devils, and Demoniacs* (New York: Vantage Press, 1975); and Adam Crabtree, *Multiple Man: Explorations in Possession and Multiple Personality* (New York: Praeger, 1985).

²⁸ Scarborough, “Testing Spirit Communications,” 3.

²⁹ Ibid. See George Meek, *Spiricom: An Electromagnetic-Etheric Systems Approach to Communications with Other Levels of Human Consciousness* (Franklin, NC: MetaScience Foundations, 1982); and more recently, Mark Macy and Pat Kubis, *Conversations Beyond the Light: Communication with Departed Friends and Colleagues by Electronic Means* (Boulder, CO: Griffin, 1995); and the web site www.worlditc.org.

a medium might not satisfy the above criteria for personal identification, yet still be a real spirit independent of that of the medium.³⁰

Step 2.

If it is possible to determine that a real spirit is the source of the message from the criteria described in step one above, it is necessary to determine whether the spirit is either good or bad, from higher dimensions or the lower ones. In doing so, we postulate that spirits may be either benevolent or malevolent, or of any gradation between.³¹ Such postulating is not without historical precedent.

Our best sources for extraterrestrial origins in times past show the belief in, essentially, two camps: spirits of darkness and spirits of light, both taken figuratively and literally. The name of the head of each camp, or its chief administrator, was sometimes given. In the Old Testament, Baal and Yhwh were antagonists. In the Dead Sea Scrolls, Belial (Beliar in the New Testament) ruled the spirits of darkness and Yahweh (hwhy) or God (~yhwla) ruled the spirits of light. In Zoroastrianism, there existed the good god Oromazde and the evil god Ahriman. In Islam, there exists the good god Allah and both good and evil angels and spirits. The *jinn* were akin to the Greek *demons* that were ambiguous—good, evil, or neutral.

Jewish pseudepigrapha possesses a kaleidoscope of epithets for different spirits. We see that whereas the term *daimon* in the Greek world was ambiguous (it denoted any divinity, good, bad, or neutral), in early Jewish literature the term's semantic range became restricted to indicate an evil spirit only.³² The terms *pneumata*, "spirits" and *daimones*, "demons," were interchangeable in Jewish pseudepigrapha. In this literature, there exist "unclean spirits" (*1 Enoch* 99:7), "evil spirits" (*Jubilees* 10:3,13, 11:4, 12:20) and "spirits of Mastema" (*Jubilees* 19:29—*Matsema* was another name for the devil or Satan). Throughout the *Testaments of the Twelve Patriarchs* it is common to see "a spirit of Beliar," "a deceitful spirit," "an evil spirit," "a spirit of impurity," and "Satan and his spirits."³³ The term "demon," although uncommon in Jewish pseudepigrapha, is used in the *Testament of Judah* 23:1, "demons of deceit" (the expression "spirits of deceit" is more common), *Apocalypse of Abraham* 26B, *1 Enoch* 19:1, 99:7, *Jubilees* 1:11, 22:17, 3 *Baruch* 16:3, and *Jubilees* 10:1, "unclean demons."

Good spirits are also found in Jewish pseudepigrapha. There exist "a spirit of understanding the Lord" (*Testament of Levi* 2:3), "a spirit of holiness" (*Testament of Levi* 18:11), "a spirit of God" (*Testament of Simeon* 4:4), and "the spirit of love" (*Testament of Gad* 4:7). In the Dead Sea Scrolls we find "spirits of eternity" (1QHa 3.18), "spirits of righteousness" (1QHa 2.4), "spirits of knowledge" (1QHa 3.22, 11.13), "host of your [Yhwh's] spirits" (1QHa 13.8), "host of his [Yhwh's] spirits" (1QM 12.9, 19.1), "holy spirits" or "spirits of holiness" (1QHa 8.12, 4QS1 40.24.5), "your [Yhwh's] spirits"

³⁰ Scarborough, "Testing Spirit Communications," 3.

³¹ Ibid.

³² See the use of *daimonion* in the LXX at Deut 32:17; Pss 91:6; 96:5; 105[106]:37; Isa 13:21; 34:14; 65:3,11.

³³ See P. A. Munch, "The Spirits in the Testaments of the Twelve Patriarchs," *Aula Orientalis* 13 (1935) 257–63.

(1QH f 33.2), “all the spirits of truth” (1QM 13.10), and “all the spirits in your [Yhwh’s] presence” (8Q5.2.6).

Sometimes, good and evil spirits are given a generic name in the form of a collective singular noun using the definite article “the” or using the 2nd and 3rd person masculine singular: “the spirit of error” (*Testament of Judah* 20:1) and “the spirit of truth” (*Testament of Judah* 20:1), “his [Yhwh’s] holy spirit” and “your [Yhwh’s] spirit” (1QHa 7.6, 9.32, 12.12, 14.13, 16.2,3,7,12, 17.26; 1QH f 2.9, 1QS 8.16, CD 2.12, 1Q39. 1.6, 4Q287. 4.13, and 4Q504.1–2 v.15). This becomes even more clear in the New Testament, particularly in 1 John 4:2,3,6 where “the spirit of God” and “the spirit of truth” is “every spirit that is from God” and “the spirit of antichrist” and “the spirit of error” is “every spirit that is not from God.”

The noun “spirit” (pneu/ma) was also used of extraterrestrial communication in both negative and positive contexts. For instance, the prepositional phrase *evn pneu,mati*, “with a spirit,” might describe a man “possessed by an unclean spirit” that speaks out of the man in Mark 1:23 and 5:2 or it might describe someone “possessed by a holy spirit who speaks” or “possessed by a spirit of God who speaks” in 1 Corinthians 12:3, 14:2,16, and the *Didache* 11.7,8,9,12 (here, just “with a spirit” that might speak out of a true or false prophet). The Greek term *pneumato,foron*, “moved by a spirit,” might describe either a true prophet or a false prophet in the Shepherd of Hermas, *Mandate* 11.16. Good spirits can “teach” or “instruct” (Luke 12:12, John 14:26, 1 Corinthians 2:13) as might evil spirits (1 Timothy 4:1).

Given this precedent, we might consider that such is possible in the present day. As indeed so, both Greber and Meier admit of extraterrestrial good guys and bad guys. In both cases, we may safely say that the term “extraterrestrial” is suited for both spirits and humans beyond the Earth. **But we can go further than this: “a spirit” may either be incarnate, in a physical body called a human being, or be disincarnate, in a pure spirit body called a spirit being. In short, humans (terrestrial or extraterrestrial) are “spirits” who temporarily bide their time in a physical body that is eventually cast aside at physical death. Matter is simply another state of spirit. At the same time, pure spirit bodies can sometimes materialize in human form and appear, in every respect, as a terrestrial human being.**

Spirits or extraterrestrials might be good or bad, truthful or deceptive. As Scarborough states, “If it can be demonstrated that a spirit does not originate from the higher levels [presumably, ‘levels’ or ‘dimensions’ from which good spirits are derived], then caution dictates that we disregard the message, *even if parts of it seem true.*”³⁴ Statements by the spirit indicating hate, greed, jealousy, and so on disqualify that spirit from being a totally good spirit. Note the epithets for different types of spirits above that identified them according to their inclination.

So, how might one determine whether an extraterrestrial source is good or bad? Even more problematic, how might one unmask a deceptive spirit who masquerades as a good one? The metaphysical literature (including the Bible) is full of occasional statements and descriptions of extraterrestrial communication that turns out to be something other than what the contactee believed it to be. In one case known to this author, a woman had been receiving communications from “Jesus” who radiated a bright golden/white light.

³⁴ Scarborough, “Testing Spirit Communications,” 4 (emphasis mine). We will return to the notion of genuine bad spirits who speak some truth below.

The initial contacts were positive, uplifting, however general in content. The woman was urged to collect “Jesus” teachings in a book; this was to be her life’s mission. As the contacts continued, the messages began to veer off in a direction that became less uplifting. Under hypnosis, the woman had been describing these experiences with “Jesus” of a high order. During one session, she was asked to be more specific and to look at Jesus, closely. What do his hands look like? His arm? His face? The woman began responding differently at this point: “Jesus has . . . three fingers . . . and . . . wait . . . his eyes are golden and pupils are like slits . . . and he has a ridge on his head . . .” Under hypnosis, the woman uncovered an event wherein a Reptilian-looking being manipulated a hologram of “Jesus” during its contacts with the woman. Which ever way the Reptilian moved and spoke, the image of “Jesus” moved and spoke. During the contacts, the woman had been completely unaware of the true nature of this masquerading “Jesus.” She was shattered to realize that her life’s mission had been a deception and subsequently destroyed the book without publishing it.³⁵

Such contemporary deception by extraterrestrials can be reproduced, abundantly, from historical records. The earliest Christians seemed to have been privy to the ambiguity of communication with extraterrestrial beings; an ambiguity that easily served a deceptive spirit’s motives for masquerading as “an angel of light” (2 Cor 11:14). Two tests of the validity and veracity of extraterrestrial communications are found in the Bible: one in the Old, and the other in the New Testament. The Old Testament test is simple: if the predictions /utterances of the extraterrestrial communication come to pass, then it is of God, it is true (see Deut 18:21–22 and Jer 28:9 and 32:6–8). Is it possible, however, that fulfilled predictions might derive from extraterrestrials not “of God”? In the New Testament, the test is Christological: any spirit who will swear that Jesus is the Christ (i.e., the Messiah) and that he has come in the flesh is from God. A spirit who will not make this oath is against Christ and not of God (1 John 4:1–6). Likewise, a spirit who declares “Jesus is Lord” is a holy spirit or a spirit of God, and a spirit who declares “Jesus is accursed” is not a holy spirit or a spirit of God (1 Cor 12:3). But might a deceptive spirit say “Jesus is Lord,” or, at least, preach “another Jesus”? (see 1 Cor 11:5, and the above case of the Reptilian “Jesus”). Also, there are cases where the Scriptures state that prophets who spoke “in the name of the Lord” were actually false and lying prophets (Matthew 7:15–23). In the Old Testament, the four hundred prophets in the court of King Ahab prophesied, “The Lord says . . .”, yet it was revealed by Micaiah that “a lying spirit” had been sent into the mouths of Ahab’s four hundred court prophets whose prediction for Ahab’s victory in battle failed. Instead, the prophecy of Micaiah that Ahab would be killed in battle came true (1 Kings 22:6–40). Thus, biblical tests for a spirit’s identity seem to be inconclusive and furnish a negative, or disqualifying, test.³⁶

During the early Christian centuries, the ambiguity of extraterrestrial communication became quite obvious among Christians. One of the most dangerous forms of deception was a mixture of truth and falsehood (see n. 32 above). Extraterrestrials seem to have been able to invent stories, myths, and legends that might resemble true events of the past, but in reality, these inventions replace the truth as Justin Martyr claims: “The

³⁵ For similar extraterrestrial deceptions, see Karla Turner, *Taken: Inside the Alien-Human Abduction Agenda* (Roland, AR: Kelt Works, 1994); and idem, *Masquerade of Angels* (Roland, AR: Kelt Works, 1994).

³⁶ So Scarborough, “Testing Spirit Communications,” 4.

demons have accomplished this end by inventing myths and mysteries, thus aping God's plan for salvation of humanity" (*1 Apology*, 56). Further evidence shows that false prophets and evil spirits had the capacity for telling the truth, sometimes. This truth, however, was mixed with untruth, thus providing an unsavory spiritual diet that the undiscerning was unware of. The Shepherd of Hermas records, "But he [the false prophet] also speaks some true words for the devil fills him with his spirit" (*Mandate* 11.3). Clement of Alexandria spoke similarly: "But among the lies, the false prophets also told some true things . . . they prophesied 'in an ecstasy' as the servants of the apostate" (*Stromata* 1.17); "It is possible that he [a spirit] be an evil demon or a deceptive spirit pretending in his speeches to be what he is not" (*Homilies* 17.14); and "'the devil is transformed into an angel of light.' When about to do what? Plainly, when about to prophesy" (*Stromata* 6.8). Cyprian records, ". . . these spirits . . . are always mixing up falsehood with truth" (*Treatise* 6.7). Tertullian, the eminent catholic theologian, stated, "Everything opposed to the truth has been got up from the truth itself, the spirits of error carrying on this system of opposition" (*Apology* 47). Tertullian echoes Justin Martyr here; inventions of error are taken from the truth itself, thereby distorting truth for the undiscerning person. The biblical tests for spirits, then, imply two realities: 1) the knowledge of the ambiguity involved in extraterrestrial contact (for both extraterrestrial good guys and bad guys are bound by the same laws that govern such contact)³⁷; and 2) the attempts to circumvent this ambiguity in order to avoid falling into the net of truths and untruths. For Christians, the attempts to circumvent ambiguity is found in the Christological utterances of extraterrestrial sources, but, as we have seen, this is not always a fool proof or reliable method, which brings us to Scarborough's third step in testing spirit communications.

Step 3.

In many cases, a person is not present when a transmission from a spirit or an extraterrestrial source arrives. Therefore, a person cannot apply any test in real time with the alleged spirit source. Discernment of the written message as it is transmitted to us becomes critical in determining if it originated in fact from an extraterrestrial source and, if so, if it is from the good, or the bad, side. This is the position we find ourselves in this article, a comparison of the transcribed messages from extraterrestrial sources in the Greber case and in the Meier case.

Scarborough looks at seven possible areas in discerning and testing the transcribed messages from extraterrestrial contacts: 1) independent corroboration; 2) content of the message; 3) internal contradictions; 4) inner voice; 5) results of the message; 6) character of the medium or contactee; 7) and specific predictions.³⁸

Corroboration of the message from one or more independent sources is a positive indicator that the message is from an extraterrestrial source, but this corroboration does not determine whether that source is good or bad, honest or deceptive. An example of

³⁷ Note that 2 Thess 2:9 use the terms *du,namij*, "power," and *evne,rgeia*, "activity," or "energy," for the workings of Satan whereas 2 Cor 12:12 and Gal 3:5 use the same terms to describe the manifestation of God's power. In short, extraterrestrial activities and manifestations among terrestrial humans were bound by the same power and laws, by *du,namij* and *evne,rgeia*.

³⁸ Scarborough, "Testing Spirit Communications," 5-8.

independent confirmation of an extraterrestrial message is found in Jeremiah 32:6–8. Here, Jeremiah received a message, “the word of the Lord came to him” (the method in which this message “came” is never stated) that instructs him to buy a field belonging to Hanameel. The “word of the Lord” predicted that Hanameel would approach Jeremiah with the same instructions. When that happened, Jeremiah recorded that “then I knew that this was the word of the Lord.”

Discerning a transcribed message from its contents may be one of the least reliable means to test the message. A message that seems good might be viewed as good. A message that seems bad, for whatever reason, may be rejected. Such judgment is limited to the person’s preconceptions of what he or she already believes to be true or false. Thus, if our preconceptions are in error, then we will accept only those messages which reinforce our misconceptions, thereby leading us into further error. Discernment based solely upon the content of the message relies much upon our own experiences, beliefs, and intellectual powers, and very little upon logic and external verification. For instance, a Jew might discard any message proclaiming Jesus to be “the Christ,” i.e., the Messiah, as would a Muslim, because the content of the message would not fit their preconceptions. A devout Christian would discard an extraterrestrial communication if it stated that Jesus was not the Messiah. The content of a message can serve only as an indicator, suggestive of its reliability.

Internal contradictions must not appear in an extraterrestrial message. If a statement in the message contradicts what can be observed external to the message, then such casts doubt upon what was said. Thus, if a claim is made which can be tested and shown to be either true or false, then this serves as an indicator for the rest of the message.

Another means of discerning a message from an extraterrestrial source, once or twice removed, is through the highly subjective means of how we feel about the message, or listening to what our “inner voice” tells us about the message. Feelings are not always a safe and reliable way to determine the veracity of anything, let alone extraterrestrial messages. Sometimes, however, a message or an event can be demonstrated true or false only to discover later that it was opposite to the feeling or sensation that one had about it at the time of the disclosure (through reading it). At times, then, we may have little else to discern by other than a feeling. In such a case, one would do well to suspend judgment about the entire message and await further confirmation.

Results of the message may or may not be a reliable means to test its veracity. If the contents of the message produce the usual list of positive attributes, such as patience, peace, love, and forgiveness, then “by their fruits you shall know them” applies (Gal 5:22,23). However, on the one hand, all of these attributes can be stimulated by Jewish, Christian, Muslim, Hindu, Buddhist, or New Age teachings. Yet these belief systems cannot all be completely true since many aspects of them are either in contradiction or else differ widely on varying religious issues. On the other hand, holy words have been given which provoked persons to anger, hate, envy, and rage, leading, for example, to the crucifixion of one leader and the persecution and death of his apostles. The criterion of the results of the message is only a suggestive indicator of the validity of the extraterrestrial transmission, but not as a *proof* of it.

The character of the medium or the contactee is often examined since it is a widely held belief that, among extraterrestrials, “like attracts like.” Thus, the life and thoughts of the medium or contactee come under close scrutiny as a possible indicator of the source

of the extraterrestrial influence. Generally speaking, if the person lives and acts in accordance with the highest principles, then this behavior suggests that any communication through him as an instrument is from good, reliable, truth-bearing, and benevolent extraterrestrial sources. The converse is also suggested. But, this is only suggestive, and not proof of the nature of the extraterrestrial source, whether benevolent or malevolent, for good people can be influenced by evil forces, as we see in the case of Peter when Jesus told him, “Get behind me, Satan.” In like manner, fallen men can be approached by good spirits as we see in the case of Saul in 1 Sam 19:22–24. Furthermore, if the medium or contactee uses his gift or transmissions from extraterrestrial sources as a means for gaining fame, money, and other worldly possessions, some caution seems advisable. This does not, necessarily, dictate that the medium or contactee is fraudulent or that the extraterrestrial source is either benevolent or malevolent. Abraham was quite affluent in his day. Moses, Solomon, and David were also famous and affluent. On the other hand, the absence of contemporary acclaim and possessions was one of the hallmarks of the prophets and apostles. The character and lifestyle of the medium or contactee, nevertheless, seems to be an indicator worth considering.

On some occasions, extraterrestrial communications contain specific predictions of events along with the time when and the place where they are to occur (see Jer 32:6–8). If the events occur just as predicted, then we may believe that the message came from an extraterrestrial source, but this does not necessarily seem to be an indication that the source is good or bad, from above or from below. Another complication arises when we factor in the possibility that the medium or the contactee might have good precognitive skills, whereby the prediction is not extraterrestrial. If the events do not occur as predicted, then negative possibilities are suggestive. The prediction might have come from the contactee or from an extraterrestrial source that was either purposely deceptive or else was well-intentioned and went beyond the bounds of its capabilities (which makes discernment even more difficult and leaves plenty of room for deceptive extraterrestrials to claim that its unfulfilled predictions were merely “miscalculations”). Sometimes, unfulfilled predictions are explained by extraterrestrial sources as the product of free-will actions of persons themselves that produce results other than those predicted. This sort of response hints of excuses or evasiveness.

Yet, certain biblical predictions did not occur because actions were taken by people, for instance, Moses persuaded God not to destroy the Hebrews. Furthermore, the issue of unfulfilled prophecy that is from God shows that not all prophecies that did not come to pass were thought to be “false.” In the Old Testament, some prophecies from God are conditional. For instance, in Jer 26:3–6 Jeremiah gives a conditional prophecy whereby Jerusalem can avert their misfortune, i.e., the prophecy of the destruction of Jerusalem, if they mend their ways. An even trickier case is found in Mic 3:12 where Micah prophesies the destruction of Jerusalem without condition and qualification. We know that this happened to Jerusalem on more than one occasion, but Micah’s prophecy exceeded a reasonable statute of limitations within which the fulfillment should have occurred but did not. Wherein the case of Jeremiah the prophecy of the destruction of Jerusalem was conditional, in the case of Micah it was unconditional. Yet both were prophets of God. Furthermore, in the case of Micah, the prophecy of the destruction of Jerusalem, despite its unconditional status, did *not* come to pass. Thus, his prophecy does

not happen. If God commanded Micah to speak, then the city ought to have fallen as predicted—instead, we see no fallen city; hence, no word of God. According to Deut 18:20–22, then, Micah ought to die. But rather than see Micah as a false prophet, he is a true prophet of God, for in the Bible God is influenced by the way people respond to prophecies of destruction and has the sovereign right to change the prophecy, to retract the threat. This right validates Micah: Micah prophesied that Jerusalem would be destroyed but it was not, yet, because of this unfulfilled prophecy, Micah is seen as a true prophet because he is the one who relates God’s warning and by it averts danger. Prophecies often change behavior, leading God to suspend punishment. For instance, in 1 Kings 21:28 God spares Ahab (but then see the subsequent event in 1 Kings 22:6–40) and in 2 Kings 22 the prophetess Huldah says that Josiah will be spared the wrath of God because, “Your heart was tender, and you humbled yourself before the Lord when you heard what I spoke against this place and its inhabitants . . . you shall go to your grave in peace.” This prophecy was false—Josiah died in battle—but the pattern of “repent and be spared” is common enough to be appealed to when, as in the case of Micah, a prophecy has gone unfulfilled. Thus, prophecies in the Old Testament are often warnings and are not necessarily set in stone for they can be changed according to the changed behavior of the people.

A final indicator (that Scarborough does not mention) might be one of consistency in the message from an extraterrestrial source. If statements contradict or go against earlier statements in the same message, then there may be reason to suspect that the message is either not extraterrestrial or that the message is extraterrestrial, in which case it might be a deceptive source.

To sum up: there does not seem to exist a foolproof method for concluding that an extraterrestrial communication is valid, whether the communication is in fact from an extraterrestrial source, and, if so, then whether that source is good or bad. Instead, a set of criteria may establish, by the preponderance of the evidence, the likelihood that a communication is valid or invalid. The application of the criteria discussed in steps one, two, and three above may result in better data concerning psychic powers, UFOs, and mediumship.

6. Billy Meier and Johannes Greber: Communications from Extraterrestrial Sources and the Scriptures

As noted earlier, one is immediately struck by the different ways in which Johannes Greber and Billy Meier experienced their communications. With Billy Meier, there was face-to-face contact with human extraterrestrials on the ground, in Meier’s home, and on board space craft that flew Meier to different parts of the Universe. *Meier also, according to his claim, visited the home planet of his Pleiadian contacts, the planet Erra.* With Johannes Greber, the contact came by means of deep-trance mediums through whom spirits communicated directly with him. In later years spirits materialized in full form during prayer meetings conducted by him in Teaneck, New Jersey.³⁹

³⁹ The report given by Josef Greber, the son of Johannes Greber, provides a first-hand account of a full materialization of a spirit that, to Josef, looked, felt, and acted to all outward appearances as a real human being who had just entered the room. This particular spirit was a young Indian girl, in her mid-to-late

Greber is never told directly about UFOs or aliens visiting Earth in space craft from other inhabited planets, etc., by his spirit contacts (at least, this is not recorded in his book). One must remember, however, that Greber wrote his book during an era (1932) when UFOs were not prominent in popular culture or reported that often.⁴⁰ Despite this state of affairs, Greber records a communication from the spirit speaking through the boy that sounds much like a present-day description of a UFO:

Pharaoh and his people were seized with fear, and at the insistence of his subjects, he allowed the Hebrews to depart. *Traveling in a pillar of cloud, Christ led the fugitives, and out of that cloud He spoke to Moses, protecting the people from the pursuing hosts of Egypt.*⁴¹

The pillar of cloud that led the Hebrews in the desert is often times compared to contemporary photographs and reports of so-called cigar-shaped UFOs.⁴² In a sense, both Greber and Meier share the belief that extraterrestrial craft were present in the biblical period, even though UFOs are much more apparent in the Meier case than in the Greber case.⁴³

Notwithstanding those who argue that the Meier case is a hoax, Meier's evidence for extraterrestrial contact, both in photos and in transcription of messages, holds up well in the light of the above criteria for testing spirit communications, at least, the criteria mentioned in step one and some of the criteria in step three: the presence of space craft photographed and filmed, Meier's possession of knowledge in the realm of science and metaphysics that go well beyond his own capabilities, and the fulfillment of specific predictions. The Greber book, however, is the only case known to this writer that meets *all* of the criteria listed and already discussed in this article.

The data collected and recorded by Meier goes beyond the bounds of manageability in this paper.⁴⁴ We will deal primarily with the fulfilled predictions, that fact of extraterrestrial contact, and messages dealing with spiritual or religious issues. Meier has often urged people to get beyond the fascination of his contacts with UFOs and, instead,

teens, who called herself "Silver Leaf." Josef noticed, then only a boy of 9 years, that Silver Leaf was cool to the touch, as if she had just come in from 45 to 50 degree weather. Silver Leaf asked both Josef and his brother Emmanuel, who was also present and just a few years older than Josef, to touch her. Josef Greber's experience is known to this author via a video-taped interview with Josef in September, 1993, conducted by Dr. James A. Scarborough.

⁴⁰ Recall Kenneth Arnold's coined phrase "flying saucers" in the late 1940s. From that point on, UFOs emerged prominently into the popular culture and remains so to this day. See John Ankerberg and John Weldon, *The Facts on UFO's and other Supernatural Phenomena* (The Anker Series; Eugene, OR: Harvest House, 1992) who state, "Whether myth or reality, UFO phenomena and even the mere idea of UFOs have in the last 40 years had sizeable influence on mankind" (p. 6; emphasis mine). Writing in 1992, the "last 40 years" goes back to 1952, twenty years after the publication of the 1st edition of Greber's book.

⁴¹ See Greber, *Communication*, 306–07 (emphasis mine).

⁴² See Barry H. Downing, *The Bible and Flying Saucers* (New York, NY: Marlowe, 1997; repr. Of 1968 ed.) 74–124

⁴³ See further G. Cope Schellhorn, *Extraterrestrials in Biblical Prophecy* (Madison, WI: Horus House, 1989).

⁴⁴ See the website www.theyfly.com and www.steelmarkonline.com for much of the relevant Meier material in books and on DVDs.

focus on what the Plejarens have to tell us, especially messages dealing with the spiritual welfare and development of humankind.⁴⁵ This requires that humans understand that the traditional religions of the Earth, most especially Christianity, are nothing but a corruption of the truth.

The material collected by Johannes Greber from his extraterrestrial sources also challenges traditional Christianity and claims that over the centuries many errors have crept into that religion, especially into the records or scripts of early Christianity. Both Meier and Greber share this position. In the 32nd contact, conveyed during a thought transmission on Monday, September 8, 1975, Meier recorded Semjase's father, Ptaah,

*Your religions still contain real worth, but this becomes so indiscernable that only a few people are able to see the effective truth there. These few people who are able to see the real truths from the scripts [the Scriptures?], are banned and confounded by those dependent on these wrong beliefs, and thus cannot spread the truth.*⁴⁶

During Meier's first meeting with Semjase, it was revealed to Meier that he be responsible for delivering the true testament of "Jesus," the *Talmud of Jmmanuel*, an alleged first-century document in Aramaic that chronicles part of the life and ministry of Jmmanuel, who has been mistakenly known as "Jesus Christ" around whom the false religion of Christianity arose:

We know that you are aware of a secret old scripture whose originals were unfortunately destroyed by the carelessness of our commissioner, who was your friend, and who by regret has failed in fear. Diffuse and spread the translation of this scripture, because it is the only one which is authentic truth. And as we know, you also write about this scriptum and the truth. To us, it seems to be the most important book to be written, but it will be harsh in language and will meet with hate. It only offers the truth to Earth humans, though some speculations are in it. But it is finally able to destroy, for many, the madness of religion, or at least to temper it very deliberately. It is an extraordinary work, and you ought to make it accessible for human beings. . . The Talmud represents a scripture that was really written in the time of Jmmanuel . . . and we took it into consideration. We could have newly stated the same things, but this already existed.⁴⁷

During his first sitting at prayer service, Greber was curious to know "Why is it that Christianity seems no longer to exert any influence upon people of today?" It was revealed to him by a spirit that spoke through the agency of a boy in a deep-trance state,

The teachings of Christ are no longer to be found in their original purity and clearness in those documents which have come down to you. In what is called the New Testament,

⁴⁵ For a concise summary of Pleiadian spirituality, see Gene Andrade, *Star Wisdom: Principles of Pleiadian Spirituality* (Rancho Mirage, CA: Pleiades Project, 1997).

⁴⁶ Stevens, *Message*, 1. 345.

⁴⁷ *Ibid.*, 38–39, 127. See Isa Rashid and Eduard Albert "Billy" Meier, *The Talmud of Jmmanuel: The Clear Translation in English and German* (English trans. Julie H. Ziegler and B. L. Greene; Tigard, OR: Wild Flower Press, 1992).

several paragraphs, indeed, entire chapters, have been omitted. What you have now are mutilated copies. Not knowing the originals, you are unable to determine what those mutilations are. . . . The originals of the documents relating to the New Testament, even when they have been preserved, have been altered in not a few places. The copyists substituted words and whole phrases, left out a word here or inserted a word there, thus altering the sense of the text to suit their purposes.⁴⁸

The notion that the Scriptures that have come down to us contain copyist misreadings, errors, and corruptions has been an understood and demonstrated fact in the field of biblical studies for some time. The technical discipline that uncovers these copyist errors and establishes criteria for discerning errors in texts is known as textual criticism. One of the leading textual critics in biblical studies was Bruce M. Metzger.⁴⁹ Thus, our own discoveries in the field of textual criticism validates this position of both Meier and Greber.⁵⁰ It is interesting to note that during both Meier's and Greber's first meeting with extraterrestrial beings, *the matter of the corruption of Jesus' sayings plays a leading role*.⁵¹ As part of their life mission, both Greber and Meier were to publish and disseminate the "original" or "truthful" version of what is known as the gospel (in the case of Meier, the *Talmud of Immanuel*) and the New Testament (in the case of Greber, a translation of the New Testament with aid from extraterrestrial contact).

In this writer's opinion, the power and impact of the Greber book, and the fact that it meets all of the criteria established above for testing spirit communications place it in a unique position among all of the presently available metaphysical and occult literature.

The clear logic and thorough explanations of the ancient Scriptures and of communication with extraterrestrial sources, then and now, is unrivaled in the Greber book. The impact of the Meier case, however, is seen in the sheer volume of photos and contact notes on myriad issues from one man whose education does not exceed elementary school. The accuracy and fulfillment of the contact notes in the fields of geography, anthropology, meteorology, physics, and astronomy (as well as many fulfilled predictions) adds apparent validity to Meier's extraterrestrial sources. The eye-witness accounts of Meier's contacts also add to this validity as independent corroboration of the contacts. Hence it goes without saying that we are dealing with two powerful experiences and testimonies of extraterrestrial contact.

Traditional Christianity lumps both Greber and Meier into the same category, that of occultism, heresy, and falsehoods. The question of UFOs and communicating with spirits through deep-trance mediums is condemned as satanic, evil, or else fraudulent by most Christians. The biblical laws against divination (Lev 20:6,27 and Deut 18:10-12)

⁴⁸ Greber, *Communication*, 19, 20. The spirit gives an example in the New Testament where a word has been changed that alters the sense of the text. See *ibid.*, 21.

⁴⁹ See n. 2 above.

⁵⁰ For a popular account of textual criticism, see Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (San Francisco, CA: HarperCollins, 2005).

⁵¹ See Stevens, *Message*, 1. 38-39, and Greber, *Communication*, 19-21. This was not Meier's first extraterrestrial contact, as he had others throughout his life that were meant to prepare him for his first principle contact with Semjase (during which time Immanuel is raised) that would begin his real mission.

are often invoked as evidence that dealing with spirits, mediums, and other occult phenomena, including UFOs, goes against the will of God. Related topics, such as reincarnation, that both Greber and Meier claim is a reality, is considered non-Christian by contemporary Christianity.

Even though Greber and Meier have a common antagonist in contemporary Christianity, a closer inspection of the messages given to both Meier and Greber reveals that each man could very well be the others' antagonist.

We have before us two incredibly powerful cases of extraterrestrial communication. Yet, on the most important questions of religion and spiritual matters, the two cases come to blows. Let us proceed with an analysis of some of the differences between the data in the Greber case and the Meier case.

7. Billy Meier versus Johannes Greber: On God and Spirit

The Plejarens claim that there is no God, no God of the Universe who created the Universe; no Heavenly Father; instead, God is god who is a creature of the Creation and not Creation itself; a god is a human being with advanced spiritual and technological knowledge and power who may abuse this power by exercising a reign of tyranny over his fellow creatures.⁵² The spirit who communicated with Greber upholds that there is a God of the Universe, who created it, or, who is the Grand Architect of it and whose creation was executed by His creatures, often called “angels.” God is a pure Spirit Being; the uncreated, most Perfect Spirit Being that there ever can be. No other spirit is like Him in nature and in being. God is a unipersonalist being who cannot be at two or more places at once, but can, indeed, travel to any part of the Universe as He wills. God has a form, is the perfection of beauty and the perfection of shape. He is apprised of everything in Creation through the force that emanates from Him.⁵³ This God is closer to the biblical God than it is to either the Plejaren god or the contemporary Christian Triune God. At any rate, we see, clearly and immediately, that discernment between Meier and Greber is to be enforced here.

According to one of Meier's contacts, named Quetzal, the biblical account of the Hebrews and their God, Yhwh, is actually an account that the Bible dilutes into something other than the truth.⁵⁴ Several unsavory human extraterrestrials, each known as IHWH, a “king of wisdom,” participated with the Hebrews during their sojourns. These were “gods” according to Earth humans, but in reality these gods were humans themselves, but of an extraterrestrial origin and possessing greater technological power, spiritual means and knowledge of an extraterrestrial nature. These human ETs were known by the names Arussem, Jehova, Kamagol I, and Kamagol II. One notices that the name “Jehova” and the consonants IHWH are reminiscent of Hebrew. The name “Jehova” is one of many corrupt vowel pointings of the Hebrew hwhy whose consonants in English are y-h-w-h from which we get “Y(a)hw(e)h,” which is another vowel pointing of the Hebrew consonants. The Plejaren IHWH is simply the transliteration of the

⁵² See Stevens, *Message*, 1. 38, 2. 60–61.

⁵³ See Greber, *Communication*, 259–65.

⁵⁴ See Stevens, *Message*, 2. 40–43.

Hebrew hwhy, Y(I)HWH, the “I” being interchangeable with the Hebrew consonant “y,” or “ y,” “y⌒d,” in the German. Meier’s contact is not clear as to when the name “Jehova” was used.⁵⁵ From historical linguistics, however, the term “Jehova” was not in common use until around 1520, but forms of this name occur in the 13th century and maybe earlier.⁵⁶ The significance of this information as an application for discernment is unclear, because the date of the use of the name by Meier’s contact is unclear. At any rate, these human ETs were the instigators of cultic religions that demanded blood sacrifice. Under Kamagol I, the follower and successor of Jehova, and who had taken for himself the name of an IHW, all of Earth’s religions were formed into blood-demanding cultic religions and reduced to nothing more than corruption and untruth. The Hebrews, who were nothing more than a band of multi-racial gypsies of the Nile and of the Mediterranean basin, and who became fanatical followers of Arussem and spread his heresies to other nations, found a way to realize their desire for power and maintain themselves as the self-designated “chosen” or “elect” people of “God” under the auspices of the self-proclaimed IHW, Kamagol I. These human extraterrestrials are responsible for what is known today as the movements and activities of the Old Testament God, Yahweh. Evidence of His (their) cruelty is found in the Old Testament destruction of Sodom and Gomorrah, as well as other nations that were overthrown by the Hebrews in the name of their God, Yahweh.⁵⁷ Hence, a part of Meier’s mission is to reveal the true religion of the Hebrews as one dictated, not by God, but, instead, by power-hungry, blood thirsty human extraterrestrials who raised themselves up to the rank of an IHW and demanded obedience or death from their human subjects, who, otherwise, looked upon each one of them as a God. As Stevens states, “We deduce at least the following important elements of the Mission: 1) To break the bondage over Earth humans by the self-proclaimed ‘Gods’ and ‘Sons of God’ (The Pleiadian IHWs) in all mythologies and religions of the last some 70,000 years of our ancient past. (Our contactee is told that he was one of them then).”⁵⁸ Furthermore, there is no such thing as a God who has created and rules the Universe, as is depicted in Judaism and Christianity. This theology is reminiscent of the biblical period during which the evil Pleiadian IHWs placed themselves above Creation and paraded themselves as creators of the Universe. Instead, Meier is meant “to proclaim The Creation, impersonal and infinite, as the true source of all life and being, with which we all are in most intimate contact every moment of existence, and which is the sum of all its infinite parts. It is in All, and All is It.”⁵⁹ During her ninth contact with Meier, Semjase attempts to settle the issue even further:

⁵⁵ Stevens, *Message*, 2. 41: “Arussem had to hand over his government to his follower, who then in the mouth of the Earth human beings was called JEHOVA, etc.”

⁵⁶ Although the “free encyclopedia” on the internet, known as “Wikipedia,” is not, in this author’s opinion, a reputable or reliable scholarly source, the article on “Jehova” found on Wikipedia is adequate for the reader to consult.

⁵⁷ Evidence that the Old Testament God was believed to be a cruel Deity is also found among some early Christians, particularly Marcion, who dismissed the Old Testament because of this and included only ten letters of Paul and the gospel of Luke as legitimate, and among certain sects of Gnostic Christians who saw no correspondence between the God of love and forgiveness in the New Testament, preached by Christ, with the Hebrew God of the Old Testament.

⁵⁸ Stevens, *UFO Contact from the Pleiades: Supplementary*, 49.

⁵⁹ *Ibid.*, 50 (underlining his). This theology is not far afield from certain forms of Buddhist and Hindu thought. Recall that Meier spent some time studying in India.

We are neither guardians of Earth human beings nor God-sent angels, or similar. . . . we only perform a self-selected mission which has nothing to do with supervising or regulating Earth fates. . . . Through his guard-angels, IHWH ARUS subjected these races [Hebrews and ‘Indians’] and forced them under his control. As the highest ruler over, he allowed himself to become venerated and adored. He allowed them to venerate him above The Creation itself, and his sub-leaders as assistant creators. He imposed harsh and severe laws demanding the blood of the guilty. His son “JEHAV”, who took over his dominion was little better for he too, as IHWH, demanded only blood and death from the three enslaved races.⁶⁰

The conversation between Meier and Semjase during the 39th contact is, likewise, revealing:⁶¹

Meier: . . . the master Jehova, as he is usually called.

Semjase: So the old-timed one, or the Moses-timed one.

Meier: Just that superhero I mean, . . . who on one hand proclaimed himself as the Creation, and bragging spoke of allcomplexing love, grace and justice, which on the other hand demanded again, unhesitatingly, innocent human blood, and by his order allowed the beastil slaughter of millionfold Earth human beings.

Semjase: That was a very exact statement. His picture is very well known to me. You call him the biblical God, while we call him the unjust and cruel one. He found his end around 2,150 years ago. He was an evil mightthirsty creature who led his regime besides another good IHWH, and he coerced innumerable human beings toward damage.

Meier: And to whom the Christianity of today still offers hellish contribution.

Semjase: Surely, so it is, as his wicked influence was immense.

In short, the present-day Pleiadians feel obligated and duty-bound to return to the planet their descendants once ruled as evil, tyrannical rulers and explain to Earthlings the true matter behind their origin, their religions, their God or gods, and their political systems.

When we turn to the Greber account of God and of his activities with the Hebrews, during New Testament times, and with people of today, we find quite a different picture. Firstly, unlike the Meier contacts, the Greber contacts reveal that there is a personal God of the Universe, an integral, thinking, and planning being who rules over all and who exists, literally, and whose comings and goings are clearly documented in the biblical record.⁶² God is a spirit, as we see in Isaiah 31:1 by the literary device of parallelism, “the Egyptians are men, *and not God*; their horses are flesh, *and not spirit*,” and John 4:24, “God is a spirit; and they that worship him must worship in spirit and truth.” According to the Plejaren’s, the Creation, as a vast spiritual, infinite, and impersonal

⁶⁰ Stevens, *Message*, 1. 123, 129.

⁶¹ Stevens, *Message*, 2. 60. See further, idem, *Message*, 3. 259–63.

⁶² Greber, *Communication*, 259–65.

reservoir, has been hopelessly confused with the personal human extraterrestrials of old who were venerated as a creator “God” or creator “gods” in the eyes of Earth humans.⁶³

As to the tyrannical, blood-thirsty picture of the ET gods of the Hebrews given by Semjase and Quetzal, Greber was told the following about the bloody sacrifices made to God in the Old Testament:

The sacrifices prescribed in the Old Testament were the sources from which God drew the od⁶⁴ required to enable Him to speak. Among those portions of the Old Testament which are incomprehensible to you, are first and foremost the laws of sacrifice of the Israelites. You ask yourselves, rightly enough: How can an infinitely perfect God, Who is the source of all life and happiness, . . . , find pleasure in the offering of beasts, plants, and herbs? Does he derive comfort from the blood of slaughtered animals, from the reeking fat of bulls, goats, and lambs? If you look at these things from a purely human standpoint they may seem to you unworthy of a God. But once you recognize the purpose which God had in mind and understand that this purpose could be achieved only through means that seem so incomprehensible to you, you will not cease to marvel at His infinite wisdom and love. Unhappily, a knowledge of this purpose is concealed from you, although the purpose itself is expressly stated and pointed out to you in the Holy Writ.⁶⁵

The extermination of nations in the Old Testament at the behest of God, while denoting the might-thirsty and evil ET god in the Meier case, is given a different picture in the Greber case:

The command to exterminate these peoples has led many of you to look upon the God of the Old Testament as a cruel Deity In this they are mistaken. One and the same Christ preached the conception of God which you find in the New Testament, and commanded the destruction of the peoples which I have mentioned. . . . By consenting to the extermination of those peoples, He preserved them from sinking still further into idolatry and depravity, and indeed gave them the opportunity of working their way, in a new existence, out of the depths to which they had fallen. The underlying motive was the same as that for which, in earlier times, the human race was destroyed by the Deluge and for which the cities of Sodom and Gomorrha were laid waste. . . . You mortals become very tender-hearted when God’s wisdom and justice demand the destruction of utterly wicked and irretrievably depraved people, lest they

⁶³ As Ptaah (Stevens, *Message*, 1. 346) states: “By various circumstances, and not in the least by the vanity of human creatures, the IHWs, Kings of Wisdom, National leaders, and leaders of human races, are in Earth human terms called God and are substituted for the Creation itself. This is still seen in the form of appellation of Earth humans, when they speak of their Gods as Creator. The term of the male, ‘HE’ and ‘HIM’ was even in milleniums not extinguished, thus this term does still witness today on Earth the human-ness of the God and Creator and other Deities.”

⁶⁴ See p. 36 n. 107 below.

⁶⁵ Greber, *Communication*, 101.

corrupt millions of others and in order that they themselves may be brought back into the path of salvation.⁶⁶

At this point, it is necessary to show another critical point of contrast and departure between the Meier and Greber messages. Whenever the Plejarens use the term “spirit” (*Geist* in German), it is always in reference to the impersonal Creation, higher spiritual dimensions, such as that of Arahath Athersata, or to the spirit of the individual person that continues on after death. The spirit of the person is highly esteemed among the Plejarens, since, as spirit, it is a part of the vast spiritual, infinite, eternal Creation and is an expression of it. The original prayer uttered by Immanuel, known erroneously by us as “the Lord’s Prayer” uttered by Jesus, was, according to the Plejarens, not about “Our Father, who art in Heaven,” for there is no such existence. Instead, the prayer, as it appears in the *Talmud of Immanuel*, is about the power, wisdom, and strength of the human spirit itself and reads:

My spirit Almighty,
Your presence be sanctified,
May your wisdom become conscious to me,
May your power be extended in me, on Earth as well as Heaven.
Please furnish me with all I need for living each day,
So that I acknowledge my errors.
Please do not lead me into temptation, but to right decision,
For you are in me as power and wisdom for eternity.⁶⁷

Hence, there is no need to “pray” to God; only the unspiritualized person who does not recognize the power of his or her own spirit and that of Creation is reliant on a God who answers prayers.⁶⁸ To this writer’s knowledge, the Plejarens never elaborate on the Old Testament, New Testament, early Christian, and Rabbinic phrases “the holy spirit,” “the Spirit of the Lord,” or “the Spirit of God” (nor even mention these phrases). This is the point at which we begin to see yet another major distinction between the Meier messages and the Greber messages on the issue of the spiritual and of the extraterrestrial.

Often times in New Age and UFO thinking, the phrase “the Spirit” denotes a space craft in the early records of the Israelites and the Christians. For instance, at Jesus’ baptism “the Spirit of God” *descends* like a dove upon Jesus (Matt 3:16). For some, this sounds similar to a craft descending from the air. Ann Madden Jones believes that “the Spirit” that descends upon Jesus in the Jordan in Mark 1:10,12 and Luke 3:21–22 reads curiously like a craft of sorts: “The Spirit of the Lord, this Holy Ghost in the shape of a dove, was a small orbit-to-earth shuttle ship.”⁶⁹ Elsewhere in the Old Testament “the

⁶⁶ Ibid., 309, 310.

⁶⁷ For an explanation of this recitation by Semjase, see Stevens, *Message*, 1. 191.

⁶⁸ Ibid., 190–91.

⁶⁹ Ann Madden Jones, *The Yahweh Encounters: Bible Astronauts, Ark Radiations and Temple Electronics* (Chapel Hill, NC: Sandbird Publishing, 1995) 257. See also Schellhorn, *Extraterrestrials*, who states with regard to Revelation 1:10, “Does ‘At once I was in the Spirit, and lo, a throne stood . . .’ mean he was levitated by some means aboard the craft? If so, this sounds more like the ‘Spirit’ of Ezekiel, ‘and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem.’ (Ez 8:3)

Spirit of God” moves upon the face of the waters (Gen 1:2) and “carries” or “transports” individuals from one place to another, as in the case of Elijah in 1 Kings 18:12, “the Spirit of the Lord shall carry me where I know not,” and, similarly, in Acts 8:39, “. . . the Spirit of the Lord snatched Philip away, and the eunuch saw him no more.” Jones concludes that “‘Spirit’ was a term used to signify Yahweh’s spaceships.”⁷⁰ This interpretation is completely inline with the Meier material. According to the *Talmud of Immanuel* the original Matthean text read, “a metallic light dropped from the sky and descended steeply over the Jordan” (TJ 3:30).⁷¹ Hence, the question of the meaning of the phrase “the Spirit” and its variants, “the Spirit of God,” “the Spirit of the Lord,” and “the Holy Spirit” is assumed, from the examples above, to suggest extraterrestrial craft. But these phrases have another meaning that is much more etymologically sound and less ambiguous than the “space ship” interpretation.

The term “spirit” comes from the Hebrew *xwr* and Greek *pneu/ma*, both whose root meaning is “air,” “wind,” and “breath.” As an analogy to this root meaning, “spirit” in Hebrew was also used for an invisible sentient being, “a spirit,” that, like the wind, was invisible yet known by its physical effects. Job 4:15 depicts the effects of the presence of “a spirit”: “Then a spirit (*xwr*) passed before me, and the hair of my flesh stood up.” This is the source for the common depiction of ghosts whereby the sight of a ghost instills so much fear that the hairs on one’s head shoot straight out and stand on end. In fact, this effect, originally, had nothing to do with fear as contemporary psychics and mediums will attest. The presence of spirits can result in certain physical effects and sensations, one of which is “chills” accompanied by goose bumps. “Spirit” could also denote the ethereal realms of spirits, collectively known as “the spirit world.” In the Dead Sea Scrolls, particularly 4Q403 1 2, 3–4 (“Songs of the Sabbath Sacrifice^d”), the following phrase occurs for the spirit world of God: *wdwbk 4 [... y]xwr twklmm*, “kingdom of the spirit[s of] his [Yhwh’s] glory.”⁷²

The meaning “a spirit” for Hebrew *xwr* is seen throughout the Old Testament (~*yhla xwr*, “a spirit of God,” and *hwhy xwr*, “a spirit of the Lord”) especially in Judges, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles. In the early period of Israel, the Spirit of God was particularly active in prophecy, military leadership, physical strength, and adverse influences. The divine designation ~*yhla xwr* is almost exclusively used in the context of prophecy.⁷³ In contexts of military prowess and leadership, *hwhy xwr* is the

Ezekiel’s Spirit not only lifted him up literally, but when he uses the phrase ‘brought me in visions of God,’ . . . he means transported physically, flown” (p. 184).

⁷⁰ Jones, *Yahweh Encounters*, 257.

⁷¹ Some argue that UFOs have been recorded in western religious art; one painting, *The Baptism of Christ*, Aert De Gelder, 1710, seems to show a disc hovering above Jesus’ baptism by John in the presence of onlookers. See Matthew Hurley, *The Alien Chronicles: Compelling Evidence for UFOs and Extraterrestrial Encounters in Art & Texts Since Ancient Times* (United Kingdom: Quester, 2003) front cover, 99.

⁷² On text, see Florentino G. Martínez and Eibert J. C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition* (2 vols.; Leiden: Brill, 1997–1998) 2. 820–21. This has important ramifications for the New Testament phrases *basilei,a tw/n ouvrnw/n*, “kingdom of heaven,” and *basilei,a tou/ qeou/*, “kingdom of God.” God is *pneu/ma*, “spirit,” (John 4:24), and his kingdom must be a Spirit kingdom, i.e., a kingdom of spirits (1 John 4:2, “every spirit . . . that is from God”).

⁷³ With the exception of 1 Sam 10:6 where *hw"hy> x;Wr* is used in the context of prophecy. Otherwise, see 1 Sam 10:10; 19:23,24.

preferred designation for Yhwh's influence and guidance.⁷⁴ The *hwhy xwr* could impart a momentary increase in physical vitality and strength in the Samson narratives.⁷⁵ There are references to *h[r xwr*, "an evil spirit" from God that induces negative psychic excitement in Saul.⁷⁶ The effects of this spirit are identical to those of the good spirit of God as indicated by their governing formulaic verbal expressions and like influences.

The formulaic expressions *l[xlc*, "to rush upon," "to intrude upon," *l[hyh*, "to be upon," *ym rws*, "left from," "departed from," and the verb *abn* in the *hithpael*, "to act like a prophet," i.e., "to prophesy," govern both the good and evil spirit in the David-Saul narratives.⁷⁷ The evil spirit is depicted as exciting anger in Saul, but in one passage "a spirit of God rushed upon him (Saul), and he became very angry."⁷⁸ This passage might reflect a similar tendency in 1 Sam 16:23a in which the evil spirit is named *~yhla xwr* without the adjective "evil" but with the implication from previous passages (16:14–16) that it is "evil." Then again, it is not impossible that the good spirit of God induced anger into Saul. Unlike 1 Sam 16:23a, nowhere in the narrative of 1 Sam 11:1–8 is an "evil spirit of God" mentioned as an antecedent to *~yhla xwr*. The spirit of God stands alone as the adverse influence on Saul.

1 Kings 22:21–23 shows a usage of *xwr* that appears similar to that of the good and evil spirits in 1 Samuel. King Ahab has summoned Micaiah to secure a prophetic directive from him as to whether to proceed into war against Ramoth-gilead. Micaiah initially reports to Ahab that his efforts in war will be successful just as the 400 hundred other prophets had predicted for Ahab earlier in the narrative (see 1 Kings 22:6,11–12). Ahab asks Micaiah once more for an honest prediction; Micaiah rescinds his initial prediction for success and prophesies defeat for the King of Israel.

Micaiah continues the prophetic oratory by describing a vision of Yhwh surrounded by the heavenly court, the *~ymVh abc-lk*, "whole host of heaven" (1 Kings 22:19). Yhwh asks his heavenly host which of them will deceive Ahab in order to bring about his defeat at Ramoth-gilead. The Hebrew text depicts a multiplicity of beings who give a variety of responses, "and one said this and another said that."⁷⁹ Then, one being steps forth before Yhwh and accepts the charge. The being is *xwrh*, "a certain spirit" who decides to become "a lying spirit in the mouths of all his (Ahab's) prophets."⁸⁰

⁷⁴ For example, see Judg 3:7–11; 6:34; 11:29; 1 Sam 11:6. In Judg 6:14 and 11:10 the Spirit is implied.

⁷⁵ See Judg 14:6,19; 15:14.

⁷⁶ Both *hw"hy> taeme h[r' x;Wr*, "an evil spirit from the Lord," (1 Sam 16:14; 19:9) and *h[r' ~yhil {a/ x;Wr*, "an evil spirit of God" (1 Sam 16:15,16; 18:10) occur. In one instance, the evil spirit is so established in the narrative that it is not named as such, but simply as *~yhil {a/ x;Wr*, "a spirit of God" (1 Sam 16:23a). In another instance, the "evil spirit of God" is named without the reference as to source with the implication that it is "from God," *h[r'h' x;Wr*, "the evil spirit," (1 Sam 16:23b). See also Judg 9:23 for *h[r' x;Wr*, "an evil spirit," sent from God.

⁷⁷ For *xl c* see 1 Sam 10:6,10; 11:6; 16:13 (the good spirit); and 18:10 (the evil spirit). For *hyh* see 1 Sam 19:23 (the good spirit); and 1 Sam 16:16,23a; 19:9 (the bad spirit). For *rws* see 1 Sam 16:14 (the good spirit); and 1 Sam 16:23b (the bad spirit). For *abn* see 1 Sam 10:6,10; 19:23 (the good spirit); and 18:10 (the bad spirit).

⁷⁸ 1 Sam 11:6. Hebrew, *daom. APa; rx;YIw: . . . lWav'-l[; ~yhil {a/-x;Wr xl;c.Tiw:.*

⁷⁹ 1 Kgs 22:20b. Hebrew, *hkoB. rmeao hz<w> hkoB. hz< rm,aYOw:.*

⁸⁰ 1 Kgs 22:22a. Hebrew, *wya'ybin>-lK' ypiB. rq,v, x;Wr ytiyyIh'w>.*

Later on in the narrative, this spirit from among many others is depicted as *hwhy xwr*, “a spirit of the Lord” (see 1 Kings 22:24).⁸¹

In pre-Christian Greek texts, the noun *pneu/ma* was not used for “a spirit” but rather used in its primary meaning, “wind,” “breath,” and in the physical sciences. Instead, the noun *dai,mwn*, “daemon,” denoted spirits that were guiding (note Socrates’ *daemon*) and may be good, bad, or neutral. With the advent of the translation of the Hebrew Scriptures into Greek, however (3rd–2nd century B.C., known as the Septuagint or LXX), Jewish translators modified the terms “spirit” and “daemon.” Whenever Hebrew *xwr* meant “a spirit” the translators used the Greek *pneu/ma*, and so the semantic range of *pneu/ma* was extended to that of “a spirit personality.” Likewise, the semantic range of *dai,mwn* was diminished; it was used to translate, exclusively, those Hebrew terms that denoted spirits who were antagonists to Yhwh, i.e., “evil spirits” or “demons.” These meanings carried over into the early Christian period.

This meaning for “spirit” and “spirits” permeates Old Testament, Early Jewish, Christian, Rabbinic, Medieval Christian, and Medieval Jewish Texts. This meaning, however, finds little to no mention in the Meier material. “Spirit” is always used of the virtues and wisdom of the human spirit, the genderless, spiritual Creation, and the level of *Arahat Athersata*, as it is in the Contact Notes—nothing more.

The kind of relationship that “spirit” has with prophets as those who prophesy in the Old Testament, Early Jewish and early Christian literature is completely absent in the Meier material.

This relationship has not always been clearly understood as the spirit related to Greber,

When Saul was returning homeward and had come to Gibeah, he was met by a band of ‘mediums’ who were in a state of trance, and out of whom spirits were sounding the praises of the Lord. Saul straightway fell into the same state, ‘and a spirit of the Lord came mightily upon him.’ Your translators of the Bible who do not grasp the significance of this state, render the phrase ‘and the Spirit of Jehovah came mightily upon and he prophesied’, an expression from which the reader will find it hard to get

⁸¹ Initially, the explanation for why Yhwh sanctions a spirit to become “a lying spirit” (1 Kings 22:22–23, *rqv xwr*) is difficult to understand. Early Judaism depicted lying spirits as types of evil spirits under Beliar that worked against God (*T. Reub.* 2:5, *pneu/ma yeu/doj*). The question arises, how can Yhwh be the source for “a lying spirit”? On the one hand Peter J. Williams (“Lying Spirits Sent by God? The Case of Micaiah’s Prophecy,” in *The Trustworthiness of God: Perspectives on the Nature of Scripture* [ed. P. Helm and C. R. Trueman; Grand Rapids: Eerdmans, 2002] 58–66) suggests that the relationship between a lying spirit and God is akin to the relationship between God and Satan found in the first chapter of Job (p. 66). As such, the lying spirit in 1 Kings 22:22 is not God’s spirit. According to Williams, the narrative does not present God as a liar, but instead is an assertion of God’s sovereignty over lying spirits as was the case with God’s sovereignty over Satan in Job (*ibid.*). On the other hand, Simon J. DeVries (*1 Kings* [WBC 12; Waco, TX: Word, 1985]) suggests that both Jeremiah and Ezekiel depict Yhwh as deceiving or enticing a prophet, and 1 Kings 22 is no different (p. 268; cf. Jer 20:7; Ezek 14:9). Yhwh has spoken unfavorably against the king by deceiving Ahab with a prophecy for victory. Micaiah has inside knowledge of the deceptive operations of the spirit world in Ahab’s court. Micaiah recounts for Ahab this deceptive scenario in a vision after giving him Yhwh’s reasons for the deception: to dupe Ahab into war in order to have him killed (1 Kings 22:17). Micaiah’s prophecy for defeat, dismissed as “evil” by Ahab (v. 18), is fulfilled “as the Lord had spoken” (v. 38). The spirit revealed to Micaiah the intentional deception it spoke through Ahab’s prophets.

much meaning. It was not Saul's spirit nor those of the mediums he had met that were inspired; the manifestations were those of the good spirits from the Beyond who had taken possession of Saul and of the others.⁸²

In the Meier material, the medium of revelation, then and now, has always been Pleiadian/Plejaren contact with Earth humans in the same manner that Meier experiences his contacts today and in the manner that is depicted in the *Talmud of Immanuel*: face-to-face contact, often on board a space craft – a “prophet” in the biblical period was a UFO contactee.⁸³

The meaning of “prophet” and “prophecy” in the Meier material is of a fundamentally different nature than what we have of it historically. Moosbrugger states,

Prophecies are many times completely misjudged, particularly by people who are very religious. And they are of the erroneous assumption that prophecies are determinations or commandments by supernatural forces, or even by “god” forces. This, of course, is not the case under any circumstances because a prophecy is nothing more than an announcement or a pre-announcement of events to be expected in the future.⁸⁴

The historical meaning of the term “prophecy” might concern the past, present, or future; a prophecy is not simply restricted to an announcement about the future. Despite Moosbrugger's statement, prophecies were, in fact, statements whose origin derived from “a spirit” or “a god”⁸⁵; either the spirit or god itself spoke through the prophet, or else the prophet had a vision subsequent to which he reported, or the prophet had an auditory experience of a god or a spirit. Greber states, “A ‘prophet’ is a person from whom not his own, but a strange spirit, speaks.”⁸⁶ A prophecy, then, was an utterance of a spirit through a prophet (sometimes known as “a prophetic utterance”). Prophets might also deliver messages in their own person subsequent to receiving it themselves through spirit vision (clairaudience or seeing spirits) or spirit audition (clairaudience or hearing spirits), as was told by the Spirit to Greber:

As for the ‘prophets’ who figure so frequently in the Bible as bearers of messages from God, they were ‘speaking mediums’ who in not a few instances were capable of

⁸² Greber, *Communication*, 143.

⁸³ Stevens (*Message*, 1. 276) notes that Semjase recounted a part of Meier's reincarnation history to him, that he was one of the biblical Prophets in the Old Testament who was even then in contact with the Pleiadians's ancestors visiting here at that time, and that Meier served them then much as he is intended to do today.

⁸⁴ Moosbrugger, *And still they fly*, 290.

⁸⁵ See the classic study Erich Fascher, *Prophetes: Eine sprach- und religionsgeschichtliche Untersuchung* (Geissen: A. Töplemann, 1927); and Georg Luck, *Arcana Mundi: Magic and the Occult in the Greek and Roman Worlds* (Baltimore, MD: Johns Hopkins University Press, 1985) who states that a prophet “is a person who speaks for a god, or through whom a god speaks and reveals his plans” (p. 230).

⁸⁶ Greber, *Communication*, 141.

receiving God's words either by clairvoyance or by clairaudience, and who then transmitted them.⁸⁷

Hence, not only did prophets go into trance while a foreign spirit spoke through them, but also prophets received messages in a non-trance state through their clairvoyant and clairaudient abilities. Greber's definition and explanations of prophets and prophecy are reflective of the historical sense and context of these terms, a sense not found in the Meier contacts.

Moosbrugger nuances the meaning of "prophecies" in such a way that is, indeed, found in the Old Testament:

prophecies announce future negative events and are intended to serve as warnings. This offers human beings an opportunity to take the required counter-measures in order to greatly reduce or prevent the prophecies from taking place by their own hard work and efforts so that they are possibly averted.⁸⁸

On the one hand, this is in accord with Old Testament texts about God that we have seen thus far, particularly on p. 16 above. On the other hand, one must not assume that such conditional prophecies are always from benevolent, truthful sources, for if one is able to change or manipulate a prophecy, then this allows a potentially deceptive extraterrestrial a lot of room for maneuvering and even further bolsters the veracity of the otherwise deceptive extraterrestrial because God also used conditional statements with Earthlings, i.e., deception through imitation. As Scarborough states,

It sometimes happens that predictions that do not come to pass are later brought to the attention of the spirit in another encounter, a typical response being that free-will actions of man himself produced results other than those predicted. This response would appear, from our own experience with humans, at least, to hint of excuses, flimflam, or evasiveness.⁸⁹

On the issue of "prediction" Moosbrugger claims, "If man's thinking, actions and activities are not improved, then a given prophecy becomes a 'prediction,'" and, "In contrast to a prophecy, a 'prediction' of any form is a fact that is already considered 'historic' and will take place with 100 percent certainty."⁹⁰ Historically, at least, such a distinction is difficult to come by. A prophecy might be a prediction of some event that may or may not take place; the prediction is still a prophecy, regardless of whether the prophecy is fulfilled. The contrast that Moosbrugger draws between "prophecy" and "prediction" is totally irrelevant and historically insignificant.

⁸⁷ Ibid., 161.

⁸⁸ Moosbrugger, *And still they fly*, 290.

⁸⁹ Scarborough, "Testing Spirit Communications," 8.

⁹⁰ Moosbrugger, *And still they fly*, 291.

8. Billy Meier versus Johannes Greber: On the Spirit World, Spiritism, and Mediums

The Greber contacts relate a great deal about biblical prophets and their means of extraterrestrial communication, often times in the form of deep-trance mediums out of whom spirits communicated. The spirit explained to Greber,

In the Old Testament you will find a great deal written of ‘prophets’ and ‘schools of prophets’. What meaning does this convey to you? . . . In your modern parlance you use the word ‘prophet’ to designate a person who can foretell the future, and according to that connotation it would be natural to assume that it was possible to acquire at the ancient schools of prophets, the faculty of predicting events to come. That is a misconception of the meaning of the terms ‘prophet’ and ‘schools of prophets’ as used in the Bible. A ‘prophet’ is a person from whom not his own, but a strange spirit, speaks. It was in this sense that the Apostle Paul wrote of ‘the spirits of the prophets’ (1 Corinthians 14:32). If the spirits which speak through a prophet are truthful ones, he is called a ‘true’ or ‘real’ prophet. If, however, they are lying, or, in other words, evil spirits, he is branded in the Bible as a false prophet. What were called ‘prophets’ in Biblical times are today known as ‘mediums’. The choice of words is immaterial; it is the substance that counts.⁹¹

This statement measures up to historical-critical research on prophets and prophecy in ancient near eastern, biblical, Greek, early Jewish, early Christian, and Hellenistic texts.⁹² Of course, not all who were called “prophets” were possessed by spirits that temporarily resided in the medium in order to communicate using the vocal chords. Isaiah and Jeremiah are called by the term *yabn*, “a prophet,” but they delivered their prophecies in their own person on the basis of visions and auditory phenomena, or in ways that are unrecoverably from the Hebrew text, e.g., “the word of the Lord came to me” (Jer 1:2, 2:1, 7:1, 11:1). Nevertheless, other prophets were those through whom spirits might speak. Our word “medium,” although with no direct historical antecedent, is an adequate term for this historical phenomenon as David Aune suggests: Christian prophets were “inspired mediums of divine revelation” and false prophets were “mediums through which evil spirits spoke.”⁹³

⁹¹ Greber, *Communication*, 141.

⁹² See Johannes Lindblom, *Prophecy in Ancient Israel* (Philadelphia, PA: Fortress, 1963); Robert R. Wilson, *Prophecy and Society in Ancient Israel* (Minneapolis, MN: Fortress, 1982); Jannes Reiling, *Hermas and Christian Prophecy: A Study of the Eleventh Mandate* (Leiden: Brill, 1973); David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids, MI: Eerdmans, 1983); Christopher Forbes, *Prophecy and Inspired Speech: In Early Christianity and its Hellenistic Environment* (Tübingen: Mohr Siebeck, 1995; repr. Peabody, MA: Hendrickson, 1997); Martti Nissinen, ed., *Prophecy in its Ancient New Eastern Context: Mesopotamian, Biblical, and Arabian Perspectives* (SBLSS 13; Atlanta, GA: 2000); John Kaltner and Louis Stulman, eds., *Inspired Speech: Prophecy in the Ancient Near East – Essays in Honour of Herbert B. Huffmon* (JSOTSupp 378; London–New York: T & T Clark, 2004); and Michael H. Floyd and Robert D. Haak, eds., *Prophets, Prophecy, and Prophetic Texts in Second Temple Judaism* (New York, London: T & T Clark, 2006).

⁹³ Aune, *Early Christian Prophecy*, 201, 229.

The spirits who spoke through the prophets originated from dimensions, both higher and lower than the dimension in which the Earth resides. These dimensions, as a whole, are commonly referred to as “the spirit world” and communication with that world is often known as “spiritism.” Greber goes directly into this in the Introduction of his book

Is there a world of spirits, into which the souls of our departed are received after leaving the body? Who will solve for us the great problem of the Beyond? To whom shall we carry our doubts, in order that we may learn the real truth? Moreover, as regards the most important questions of religion our various Churches hold conflicting views. It is therefore, idle to look to them for a conclusive answer. . . . To reach the truth . . . there is but one way: if there is a Beyond, peopled by a world of spirits, conclusive proof is forthcoming only, if those spirits will visit and enlighten us, for they alone are able to tell us the truth about the great questions relating to an after-life. . . . there is a spirit world, not barred to mankind, with which we can communicate if we go about it in the right way and if we observe the necessary requirements. For there are laws governing the spirit world as immutable as any force in the world of matter. The art of communicating between men and the spirit world has received the name “spiritism.”⁹⁴

As to the question of a “spirit world” the Plejarens do not necessarily deny, but they have very definite qualifications for it and for the possibility of communicating with “spirit beings.” In response to a question posed by Meier about the spirit world, Semjase stated the following:

A “spirit world” as you call this, does not exist. There alone exists finematerial worlds, in this respect. These are the worlds which exist in other dimensions and which contain bodiless spirit forms. When a spirit leaves his frame (of flesh), he can not go just anywhere. He has to vivify a body again, or he goes into a finematerial world, a spirit-form-world thus, of which there are innumerable ones. There the spirit lives in an individual form for so long, until he returns again into a newly-created guest body.⁹⁵

The difference that Semjase makes between “spirit world” and “fine material worlds” seems to be one of quantity, for “spirit” is a “fine material,” an ethereal reality.⁹⁶ Her point here seems to be grammatical: *a* spirit world or *the* spirit world might connote only *one* such world, whereas, in reality, there are many such spiritual worlds, or “spirit-form-world” as she calls it, in the various dimensions apart from the dimension that the Earth inhabits.⁹⁷ Semjase claims that these worlds contain “bodiless spirit forms” which flies in the face of the Greber contacts, to wit, all spirits have bodies, spirit bodies, and a spirit cannot exist without definite shape and a body that identifies who it is: “Material forms

⁹⁴ Greber, *Communication*, 1,2.

⁹⁵ Stevens, *Message*, 1. 86.

⁹⁶ See G. W. H. Lampe, ed., *A Patristic Greek Lexicon*, pneu/ma, “a kind of immaterial substance proper to spiritual beings” (p. 1097, VII, emphasis his).

⁹⁷ So, too, Greber, *Communication*, 293. But whereas Greber says that there are 13 spirit spheres (ibid.), Meier was told that there are “only seven all-universal spheres” (Stevens, *Message*, 2. 304).

are images of spiritual forms, and since all material things have form and shape, so, too, have all spiritual things, and so also, has God. In fact there is nothing but what has shape, in either the material or the spiritual world.⁹⁸ God [as all other spirits] has a figure and a countenance, and can be seen by spirits, though not by human eyes.”⁹⁹

As to communication with the spirit world, the Plejarens do not deny the possibility of such communication, but they do not recommend any attempts at such communication. In response to a question posed by Meier as to whether we can have any “connections to this finematerial world,” i.e., spirit communication, Semjase replied,

Surely, but it is not advisable. The spirits of the finematerial world are no more advanced in their knowledge than they were in their material lives. Untruths and quite conscious misleadings are characteristic of them. Because of this, the material living ones should not contact with them, because they are denied a great deal. It would be better for the living ones to increase their knowledge by their own spiritual labor, than to want to take possession of it in this way, as they may simply be led astray. Of course there also exist spiritual forms who answer in sincere mind. But these are few and they live in the higher spheres, because they are spiritually more developed. Yet on the whole, there are only a few human beings who can make connection to the departed ones, as you call it. Although you have great spiritualistic circles on Earth, they often are no more than deception. Many mediums are only good actors and indulge their actor’s inclination. . . . The also there are these mediums, don’t forget, who are utilized by any one or other spiritual creatures of other dimensions for a joke, or in an ill-tempered manner. The real mediums are actually very few, and mainly they are fully unknown.¹⁰⁰

Semjase does not deny genuine mediumship, but she advises against it because, even among the genuine mediums, the spirits are not from very high dimensions and, hence, usually know no more than Earthlings with regard to the higher spiritual truths. The reason why genuine human mediums are unable to reach the higher spiritual dimensions as mediums for highly developed and evolved spirit beings is a matter of spiritual evolution and the vibrations of the Earth dimension that cannot “reach” those of the higher spiritual dimensions, as Ptaah (Semjase’s father) explains to Meier:

Each world has one actual nation and one single world government, as you would call such in Earth terms. On each world the government . . . [is] subordinate to the “High Council.” This High Council is the essential government of all of our worlds . . . This council is not on our homeworld, but on a very special planet. . . . The High Council, which lives on this planet, consists of half-spiritual/half-material creatures (cross-dimensional or bi-dimensional beings). These are human forms of life of quite enormous position in knowledge and wisdom, who are in a state of transition. In their evolution they have already progressed so far that they release themselves from their material body, and are already semi-spirit, and also semi-material. They are, too, the

⁹⁸ Contra the TJ 16:57, “But he (god) is not Creation, which is infinite and without any form.”

⁹⁹ Greber, *Communication*, 260,261.

¹⁰⁰ Stevens, *Message*, 1. 87–88.

only, still called human form of life, who are able to communicate with higher pure-spirit forms, which is impossible for pure-material forms of life. [Reason]: The oscillations (vibrations) of the spiritual spheres are much higher than we can generate. The Earth human is able by his spiritual condition, to take up contact only with creatures of the same grade of oscillations, and under certain circumstances, to initiate contact. This means that Earth beings can only come into contact with those of about the same position in evolution.¹⁰¹ This is a safety measure in Creational Law, by which no form of life taps more knowledge than is allowed according to the state of evolution.¹⁰²

In short, “like attracts like.” The possibility for spirit contact is mentioned elsewhere in similar tones:

Meier: . . . I would now be interested about the contactees to the other world and receivers of messages from the higher spheres. You told me at an earlier time that those as well are few.

Semjase: Surely, so it is. I told you that there about only the very high spheres if highest intelligence. There are very many Earth contactees who obtain contact with lower or same-spirited beings from the other world. The number of those who are really in contact with the very high spiritual forms, are counted among only 16 worldwide.

Meier: How large then is the number of those who are able to obtain contact with lower spiritual forms and creatures from the Other World, etc.?

Semjase: To explore this is not possible for us, or else it is not of importance to us. Of importance to us are only those who have contact with very high spiritual forms.

Meier: But can you tell me a rough amount?

Semjase: That is not possible for me, but it does deal of many millions. But these connections are worthless and without much meaning. Of value are only the 16, besides 268 connections to medium levels.

Meier: What shall I understand by Medium levels?

Semjase: These are connections to other dimensioned forms of life, and beings from the Other World, by Earth human beings, etc., who are a bit higher in their evolution than the Earth humans, from where they can transmit knowledge which is somewhat higher.

Meier: . . . Thus no form of life with very high spiritual knowledge?

Semjase: You understand it correctly. Of such forms, it deals with those who are in advance into the future with respect to Earth human beings of average knowledge by about 70 to 90 years.

Meier: So nevertheless of certain worthwhile meaning?

¹⁰¹ For example, see George W. Meek, *After We Die, What Then?* (Atlanta, GA: Ariel Press, 1987) 153–66, for the electronic communication experiments between the deceased Dr. George Jeffries Mueller and William J. O’Neil wherein the messages relayed by Dr. Mueller from the Beyond were of a mundane nature, e.g., his social security number, survivors, professional resume, and personality at the time of his physical life on Earth.

¹⁰² Stevens, *Message*, 1. 382–83.

Semjase: Surely, but millions of the relations to beings of the Other World are absolutely useless, and even partly dangerous, for they belong to very low levels and to low intelligences.

Meier: If I understand right, this would especially be the levels found in certain religious heresies?

Semjase: You think correctly. Many of these relations are only fancied by oneself, or even consciously deceptive and nonexistent.

The Greber material reflects much of this as well: 1) there exists a multi-dimensional spiritual universe(s), some “high” and others “low”; 2) inhabited by “high” spirit intelligences and “low” spirit intelligences; and 3) many mediums are either fraudulent (hoaxer or actors) or are in contact with dimensions comparable to the Earth dimension or lower dimensions because the mediums’ “vibrations” cannot match the higher spiritual dimensions.¹⁰³

Like the Plejarens, Greber also admits of deceptive mediums who may be hoaxers or else are operated by very low spirits or spirits who are no more evolved than the average human being on Earth. When Greber emigrated to the United States, he visited a number of spiritualistic churches and came to the following conclusion:

Unfortunately my visits confirmed what I had heard from mediums in Germany, who had again and again assured me that God’s good spirits will not go near places frequented by people more concerned with temporal matters than with progress on the paths leading to God. Only spirits of the lower orders, I had been informed, appeared at meetings at which materialistic views predominated. I was told that there is no control over the spirits at such gatherings which become the stamping ground for spirits of the class mentioned, although not necessarily evil ones. Generally they are those of relatives, friends or acquaintances of members of the congregation, spirits which have progressed but little in the Beyond and which are therefore more interested in the temporal affairs than in the spiritual advancement of those whom they have left behind. Such meetings are no long a divine service, but information bureaus for worldly questions and come dangerously close to offering the same sort of things that took place at the idolatrous ceremonies of pagans and that owed their attraction to the fact that the mediums functioning thereat were expected to impart information relating to the worldly success and careers of their hearers.¹⁰⁴

¹⁰³ This has been confirmed in after-life research. See Macy, *Conversations Beyond the Light*, 123, “If starting out in ITC could be summed up in a single word, the word would be *caution*. In order for spirit beings to contact us through our systems—whether manifesting their faint EVP voices on audiotape or showing up on photographic film, the beings themselves need to get close to the physical plane in terms of their vibratory rate. That is, they need to be in the lower levels of the spirit worlds where substance is denser and more Earth-like than what we would find in the higher worlds. In these lower worlds there is less love and more fear than in the higher worlds. There is less compassion and more malevolence. In other words, the beings there are more ‘human,’ less Godly, and so all sorts of personalities can be accessed by the aspiring ITC experimenter who proceeds without the proper precautions and protection” (emphasis his).

¹⁰⁴ Greber, *Communication*, 53.

We note here that the high spiritual intelligences are called “God’s good spirits.” Whereas the Plejarens speak of both highly evolved spiritual beings and lowly spiritual beings, the Greber material speaks of holy spirits (spirits of God; God’s good spirits) and evil spirits. This sounds too “religious” for the Meier material, that never speaks of holy spirits or spirits of God and evil spirits or demons or Satan, for both God and Satan (let alone *their* spirits) do not exist, but rather are the figments of religious imaginings.¹⁰⁵ We will deal more thoroughly with the religious comparisons later. For now, let us continue with mediums.

While the Plejarens admit of the existence of genuine mediums, the nature and function of mediumship is never fully discussed by them. Greber, on the other hand, was given much detailed and systematic information by his extraterrestrial contact about the different kinds of mediums available to humankind; those mediums that are worth while and those that are not. The spirit told Greber,

In the days when men sought after God from their inmost hearts, their communication with His spirit world was a *direct* one. Each individual possessed by nature most of the qualifications needed for such communication. . . . This gift disappeared as mankind fell away from God and began to devote all its thought and care to worldly things. . . . But the time is coming when things will again be as they were in this respect, . . . , when each individual can communicate by spirit-sight and hearing with the Beyond. Until that time, however, those who still believe in God may converse with spirits through another channel, and many who do not believe may witness the workings of the spirit world with their corporeal senses, and thereby be aroused to return to a belief in the Almighty and in survival after the death of the body. For this purpose God has given mankind of today the so-called *mediums*. . . . since a correct understanding of the nature of mediums is among the most important points connected with spirit communication, I must not fail to instruct you minutely in this particular. . . . Mediums are intermediaries or human instruments employed by the spirit world to make itself manifest to man. Inasmuch as the spirit beings require odic power for the purpose, mediums are persons who serve the spirit world as *sources of odic power*.¹⁰⁶

The phrase “odic power” refers to a force in nature that has yet to be isolated by scientists, yet exists in theory. It is the “power current” that is needed to establish communication with the spirit world, especially the good, high spirit world.¹⁰⁷ Mediums are classed in different ways. The spirit told Greber, “Mediums are divided into different groups according to the purpose for which their odic power is employed by the spirit

¹⁰⁵ On Satan, see Stevens, *Message*, 1. 352, wherein Semjase states to Meier: “The thesis that satan-like creatures and such powers are in play, rises alone from religious fanatics who ascribe every inexplicable occurrence to Satanic forces. For the first thing, Satan is only a product of the fantasy of your Christian religions.”

¹⁰⁶ Greber, *Communication*, 107, 108 (emphasis his).

¹⁰⁷ See Karl von Reichenbach, *Odic Force or Letters on Od and Magnetism* (trans. F. D. O’Byrne; New York: University Press, 1968). This work was first published in 1856 among other works of this nature. Od or odic comes from the name “Odin,” the god of Nordic mythology. Other names for this “invisible life field” are life force, bioplasm, kundalini, prana, qi, chi, ectoplasm, and, among early Christians, power of the holy spirit.

world.” According to his contacts, Greber was given seven basic categories for mediums:¹⁰⁸

1) Table Communication – rising and falling or rapping of the table used as a sign language for obtaining messages from the spirit world. Greber was told that this is the lowest form of spirit communication that is used by spirits of a very low order; spirits of the superior kind do not resort to such methods, and seekers after God and lovers of truth will shun communication of this kind.

2) Writing or Inspiration Medium – messages from the spirit world set down by a person through writing and there are different in which this is accomplished: inspirational mediums whereby thoughts are inspired into the medium and written down by him; the hand may be guided by the spirit as the thoughts are inspired into the medium in a conscious or unconscious state wherein some mediums know only that they are writing but are unaware of what they write while others know neither that they are writing nor what they are writing. Another form of spirit writing is direct writing or writing that is produced by the spirit itself which makes use of the odic force of the medium and not of his hand. The spirit materializes its own hand and writes with a writing utensil. A biblical example of direct writing is Daniel 5:5.

3) Planchette medium – a planchette is a slab of wood, metal or other material upon which are marked the letters of the alphabet. The medium, in a fully conscious state, makes use of an object or pointer which rests upon the slab and waits until the object moves so that the pointer touches a letter, one after another, when put together spell out words and sentences. A biblical example of a planchette medium is known as the breastplate of judgment worn by the High Priest on the front of his robe, who was himself a medium. See Exodus 39:8, 30,31.

4) Speaking medium – this is the most important of the mediums for communicating truth. A speaking medium is a deep-trance medium wherein his spirit has left his body entirely, still connected to the body however by a band of od (the “silver chord” in Ecclesiastes 12:6). In the place of its own spirit, another spirit being enters the body and delivers its message by means of the medium’s organs of speech. A deep-trance medium knows nothing of what the strange spirit has said. It is of the greatest importance to those to whom a strange spirit is speaking through a medium to know the nature of the spirit that has taken possession of the medium’s body and whether it is a high or inferior, a good or an evil spirit. Hence, one should test the spirits in order to learn whether they are truly sent by God, or whether they are evil. See 1 Cor 12:10 and 1 John 4:1–6.

5) Apport medium – deep-trance mediums whose odic force is used by the spirit world to transfer tangible objects into enclosed spaces from without, or from within spaces to the outside. The deep-trance state is necessary here since the spirits require all of the medium’s physical od in order to make the apports, as the objects must be disintegrated into od in one place, and re-materialized into substance in the other. Some mediums are able to release enough od to effect apports without having to go into a deep trance. At times the medium’s body itself is transported from one place to another, occasionally over great distances. This is done by de-materializing it at one spot and re-converting it into substance at the other.

¹⁰⁸ Greber, *Communication*, 108–16.

Today, this phenomenon bears on the issue of “technology,” i.e., the kind of phenomenon we see in *Star Trek*, “Beam me up, Scotty.” Hence, those two places in the Bible that describe “the Spirit” as “carrying” someone away are often cited as evidence for a space craft that the biblical writers called “the Spirit.” We cannot necessarily rule out some form of technology that might have been involved with activities of the spirit world in pre-scientific, biblical times. For instance, the two texts that are often cited as evidence for “the Spirit” as denoting a space craft, 1 Kings 18:12, “the Spirit of the Lord shall carry me where I know not,” and Acts 8:39, “. . . the Spirit of the Lord snatched Philip away, and the eunuch saw him no more,” might, indeed, have been a historical “beam me up, Scotty” event. The episodes recorded in 1 Kings 18:12 and Acts 8:39 do not depict mediums in a state of deep trance, but instead refer to the de-materialization of a body and its re-materialization elsewhere. The spirit explained to Greber,

At times the medium’s body itself is transported from one place to another, occasionally over great distances. This is also done by de-materializing it at one spot and re-converting it into substance at the other. When, as related in the Old Testament, the prophet Habakuk, together with the food he carried to Daniel in the lions’ den, was to be transported by an angel of the Lord, the angel did not carry Habakuk through the air as people seem to believe, but disintegrated him and his belongings and re-materialized him at the den. The same happened in the case of Philip, as related in Acts: . . . ‘the Spirit of the Lord caught away Philip and carried him to Azotus. That is to say, the spirit disintegrated Philip’s body, causing it to disappear before the eunuch’s eyes in an instant, and re-materialized it in the city of Azotus (Acts 8:26 et seq.). Such happenings are beyond the comprehension of man because he cannot see the forces at work in the matter. The fact that substance, and even bodies of living people can be disintegrated at one place and re-materialized elsewhere can no longer be denied, since well-authenticated instances of this phenomenon are too numerous to admit of such denial.¹⁰⁹

In the above quote, there is no explanation as to what the spirit refers to in the phrase “the spirit disintegrated Philip’s body.” More than likely, as is often the case in the biblical record, “the spirit” refers to “the spirit world” and here seems to have that meaning as well; “the spirit world” was instrumental in transporting Philip in this way. This deportation may indeed have been facilitated by holy spirits at the controls of their craft hovering invisibly above or near Philip (as well as Habakuk and Elijah in the Old Testament). In this instance, “the Spirit of the Lord” would not necessarily mean the craft itself but rather refer to the spirit world in general that has resources at its disposal (that might include a craft) to carry out its activities among human beings that, to us, appear “miraculous” or “supernatural.”

Meier is also said to have experienced deportation by the Plejarens at the controls of their craft. Moosbrugger states that the Plejarens “transmit Billy directly into the interior of a spaceship or even out of the spaceship onto a meadow, street, into his office or anywhere else; in fact, from any place desired.”¹¹⁰ This sort of transmission is described as a “controlled transmission” by Moosbrugger: “a super-fast transport of a body (living

¹⁰⁹ Ibid., 113. Note that this statement was made during the 1920s.

¹¹⁰ Moosbrugger, *And still they fly*, 75.

being, spacecraft, etc.) from one location to another through dematerialization and rematerialization by the use of a teletransmitter machine, using natural or artificial energies — knowingly and consciously set into action.”¹¹¹

6) Materialization medium – a medium whose whole physical odic force is used to enable one or more spirits to make themselves visible to human eyes. On such occasions, a medium loses physical weight equivalent to the substance surrendered to the strange spirit. The medium’s own spirit must be removed from his body since the materialization requires all of the od possessed by him. In this way, the physical body of the medium acts as a powerful battery to provide power in order to affect the materialization. Sometimes, when the od is minimal, only parts of the spirit is materialized; just the head, upper torso, or, sometimes, the full torso but a miniature version of it. The smell of the od is also apparent to spectators. The od assumes an odor in keeping with the qualities of the spirit which it clothes; an unpleasant odor corresponds to the low standing of the spirit whereas a pleasant odor, often a scent of roses or flowers, corresponds to the superior standing of the spirit. Spirits are not dependent on mediums for materializing, for they may materialize by taking odic power from the Earth. High spirits have limitless reserves of odic energy provided by God and may materialize on the Earth in this way. The angel Raphael appeared to young Tobit in this way (Tobit 12:11–22).

7) Physical medium – mediums whose odic power is used to move about objects in proximity to the medium. Tables, chairs, utensils of all kinds, rise and float from one spot to another; instruments begin to play, a bugle rise into the air and blows, a drum gives off beats, and bells fly across the room ringing. Good spirits, highly advanced spirits do not stoop to these levels. This type of medium is of no benefit to mankind. Despite the worthlessness of such low-spirit exhibitions, it may have a good effect on those who do not believe in God, a Beyond, a spirit world, and survival after death. Such exhibitions witnessed by nonbelievers compels them to reconsider their position and relinquish their skeptical attitude in order to begin to discover the truth.

Such was the information given to Greber about mediums and their relationship to good spirits and bad spirits. Meier is also described as having some of these experiences. Already, we have discussed Meier’s deportation in the section on apport mediums. Meier also experiences inspirational writing. As Moosbrugger describes, Meier’s hand is guided in a mysterious way so correctly that no mistakes in content can slip in, apart from orthographic mistakes.

An accurate word-for-word account is guaranteed in all cases. Whoever examines the hand-written draft will be able to notice the following curiosity: On some of the copies, three or four different writing styles emerge, as if several individuals had helped in writing them, even though everything was written by Billy alone. Apart from several peculiarities in the shape of the letters, Billy’s own unique handwriting is only faintly detectable, if at all.¹¹²

During this process, a great amount of energy is required to affect the inspirational writing process, as Moosbrugger relates:

¹¹¹ Ibid., 87. For explanations of “uncontrolled transmission” as well as physical teleportation, spiritual teleportation and an explanation of dematerialization and rematerialization, see *ibid.*, 88–90.

¹¹² Ibid., 83.

According to Ptaah, inspirations are so extraordinarily energy-demanding that an ordinary earth person, who is unable to quickly replenish his depleted strength, must take a break for several weeks or even months before he is able to have a new contact. A normal person would never have been able to handle the mighty achievements demanded of Billy and, inevitably, would have perished from complete exhaustion. Even for Billy, longer intervals between transmissions had to be maintained, although he possesses the ability to replenish himself relatively fast.¹¹³

This follows what Greber was told about the liberation of odic power of the medium in order to affect such phenomena, but with one critical difference: in the Greber account, the individual is unable to replenish, *by his own strength*, the liberated od (“energy-demanding”) necessary for the communication to take place. This can only be done by the spirits who have utilized some of the medium’s physical od for such purposes as inspirational writing (or other manifestations mentioned above) and who, subsequently, return that od directly to the medium.

If a meeting at which spirits appear is held *under God’s auspices*; if everything done at that meeting is done in His name; if you will *put yourselves under His protection*, and if you will *love Him and seek only what is good*, contact with the spirit world *can never harm you*. . . . The odic energy taken from the mediums and other participants at a seance is replaced by the good spirit world with fresh od.¹¹⁴

Whereas Meier is said to replenish his own energy relatively quickly after inspirational writing sessions, Ptaah, on one occasion, told Meier that many mediums who also have contacts in this way cannot do as they please:

Those Earth human beings who really have contacts in this manner with other forms of life and to higher spheres, are not able to exercise this communication simply as they want it and temporarily unlimited, because their forces are very much drawn down by these contacts. Thus these have to get renewed for each next contact, which often takes the time of many weeks, or even some months. Such power efforts as demanded from you, they are not able to bear or they would die the death of complete exhaustion.¹¹⁵

According to the Greber contacts, such instances wherein the medium is so exhausted after a spirit communication, and who *remains so* for several days thereafter, is due to the presence of spirits who do not return the od to the medium that was liberated by the medium and taken and used by the spirits in order to manifest themselves. These spirits are not from higher spheres, are not from God:

¹¹³ Ibid. See further, Stevens, *Message*, 2. 84

¹¹⁴ Greber, *Communication*, 137 (emphasis his).

¹¹⁵ Stevens, *Message*, 2. 84.

*Spiritism is certainly injurious if, in its pursuit, God is disregarded; if everything is done under evil influences; if, indeed, amusement is sought from such contact with evil and prayer is neglected. In this way, step by step, you fall into evil ways, . . . you suffer serious bodily harm, since the odic force taken from you by those spirits is never again replaced by them. In consequence the health of all participants and particularly that of the mediums is greatly impaired and in time, utterly ruined. There is, therefore, a grain of truth in the popular belief that he who makes a league with the Devil must pledge his own life as a forfeit, for his odic force is gradually sapped by evil and his body loses its power to retain life. Many mediums who engage in the lower forms of spiritism suffer mental and physical breakdown.*¹¹⁶

At this point, we are in a position to see a grave difference between the Meier contacts and the Greber contacts: according to Ptaah, contact with the higher spheres promotes exhaustion due to the mediums's "forces drawn down" during these contacts whose subsequent effects may last for weeks or even months and ultimately may contribute to the death of exhaustion from such contacts; according to Greber, such injurious effects are *not* from contact with *higher spheres*, but rather from *lower ones*.

The very high spiritual spheres that Meier is in contact with during an inspirational writing session is said to be that of the Arahath Athersata and Petale planes inhabited by highly evolved spirit beings. Not even the Plejarens have direct access to these planes but can only communicate with it indirectly via the High Council.¹¹⁷ As Ptaah states, "The essential spiritual lessons will not be transmitted by us, but from a very high spiritual sphere with which even we can only communicate through the High Council, and other than this, only by Arahath Athersata."¹¹⁸ The plane of Arahath Athersata is also mentioned in the *Talmud of Jmmanuel* as the realm from which Jmmanuel incarnated and from which he received the high spiritual truths: "As a prophet, I have come back into the world from the realm of Arahath Athersata [a highly evolved group of spiritual guardians], sent here by god's will, so that I should teach the three human races the newly brought teaching of truth" (TJ 27:15). Moosbrugger states that Meier's contacts with the planes of Arahath Athersata and Petale through inspirational writing is a valuable process because it "reveals important absolute truths for the human race of earth."¹¹⁹ Furthermore, Moosbrugger claims that "only from the lofty spiritual observation point of the High Council is it possible to establish two-way communication with pure spirit beings." Even Meier, during his contact with these high spiritual planes through inspirational writing, can only *receive* messages and is unable to *send* messages or ask questions of the spiritual beings who inhabit these planes.¹²⁰

¹¹⁶ Greber, *Communication*, 137–38 (emphasis his).

¹¹⁷ For a definition of the High Council, see Moosbrugger, *And still they fly*, 342: "Residing in the Andromeda Galaxy, the High Council is the name of the central authority of the Plejaren and their allies within the Cosmic Federation. Members of the High Council are so spiritually advanced that they have reached a stage whereby they exist in a half-physical and half-spiritual human state of being."

¹¹⁸ Stevens, *Message*, 2. 84.

¹¹⁹ Moosbrugger, *And still they fly*, 83. The Arahath Athersata spiritual teachings and lessons have been collected and are available on the FIGU website, www.FIGU.org.

¹²⁰ *Ibid.*

According to the Greber contacts, however, there is, in fact, two-way communication between Earth human beings and pure spirit beings who are of a very high standing in spiritual knowledge and power. This is another point at which we see the Meier case and the Greber case at serious odds with one another. According to Greber, one of the most important forms of communication and contact is not that of inspirational writing, as Moosbrugger claims, but rather the form of communication provided by that of speaking mediums in a deep-trance state. As we have seen, the Plejarens do not look favorably on this kind of contact for two reasons: 1) the spirits who do come through in this way are not highly evolved and are usually no more knowing than Earth humans; and 2) it is quite possible that what is thought to be from a spirit, is actually from the mind of the medium him or herself, or else from the mind of the participants who, by “thought transference,” influence the mind of the medium, and, as such, is not extraterrestrial contact. This second reason is commonly held among some Psychologists who do not believe in spirits or spirit communication.

From the Greber perspective, the first reason is partly true, for low spirits or so-called “earthbound spirits” and evil spirits can speak through a medium, and often do if the medium is participating in a God-less meeting, unless, of course, during a meeting that is devoted to the worship of God, there might manifest a low spirit in order to educate the sitters about the different kinds of spirits from the different spirit spheres.¹²¹ The second reason, however, did not occur within the range of mediums that Greber experienced. After his first meeting with the little farm boy who lapsed into a state of deep trance, from whom a spirit spoke, Greber, because of what the boy had said and because of the fact that it, in no way, resembled his own thoughts, was reduced to admitting that clairvoyance, subconsciousness, and telepathy did not fit this particular case.¹²² His experiences with a boy who was developing into an inspirational writing medium resulted with a similar conclusion:

In this instance there was no possibility of any subconsciousness or through-transmission, by which so many people try to explain phenomena of this kind. Thought-transmission was utterly out of the question, if only for the reason that whatever, from this time on, the inspirational medium set down, was committed to writing not at our meetings but at his own home and without anyone else being present.¹²³

The Plejarens, even though they admit of genuine mediums and spirit communication, believe that it is all of a low or somewhat low form of contact and should be avoided at all costs; this kind of communication, ultimately, does nothing to promote the spiritual

¹²¹ See Greber, *Communication*, 40: “The medium through whom I am speaking, although prepared for my use, may by God’s will, be employed by other spirits, good and bad, high and low. In this way you are to be allowed to become familiar with the different kinds of spirits and to learn from their speech and actions about their state in the Beyond. Above all, you will learn something of the path which low spirits must follow in order to attain perfection.” And so, it happened. Through this particular speaking medium, Greber experienced very high spirits who praised the Lord and bestowed God’s blessing, spirits undergoing great suffering, spirits of very low standing, earth-bound spirits, and the spirits of suicides. See *ibid.*, 41–43.

¹²² Greber, *Communication*, 24.

¹²³ *Ibid.*, 37–38.

growth of the person. The mediums could be misleading or fraudulent, the spirits could be misleading and dangerous, or the spirits might be sincere, but are simply not evolved much in the ways of the higher spiritual truths, knowledge, love, and wisdom. The planes from which any higher spiritual truth can be derived are those planes by which Meier is used as a writing instrument, the Arahath Athersata and Petale planes of highly evolved spiritual beings.

As for speaking mediums and deep-trance states, Moosbrugger categorizes as “inauthentic” and has the following to say:

For quite some time now, more and more people are capable of placing themselves into a schizophrenic trance and have been appearing in public to presumably let foreign beings, the deceased, or ufonauts speak through them. This type of trance is evoked in either an unconscious form through misguided psychic factors, or in a fully conscious form that would indicate deliberate deception. This procedure is very popular at the present time and is practiced worldwide under the catchword: *channeling*.¹²⁴

Whereas we have seen that the Plejarens do not necessarily dismiss all of mediumship in this way, the idea of spirits entering into persons and speaking out of them is usually defined by them in the way Moosbrugger has stated it here. Spirit possession as exhibited by mediums is not of the variety whereby a foreign spirit enters into a person and speaks out of him or her, but rather is an expression of something going on within the person’s own psyche, a self-created entity that is erroneously believed to be a foreign personality that has entered from without.

The Gadarene demoniacs are described in this way in the *Talmud of Immanuel*, but, interestingly enough, only in the latest fourth edition of it. In the 1992 edition, however, the Gadarene demoniacs are described in the traditional spirit-possession way that follows the New Testament:

TJ 8:29 . . . Besessene, “possessed persons”

TJ 8:32 . . . die bösen Geister in den Besessenen, “the evil spirits in the possessed”¹²⁵

In the fourth edition, the Gadarene demoniacs are described in this way:

TJ 8:29 . . . Selbstwahnbesessene, “persons possessed by self-created delusional entities”

TJ 8:32 . . . die bösen Selbstwahnwesen in den Besessenen, “the evil, self-created delusional entities within the possessed”¹²⁶

¹²⁴ Moosbrugger, *And still they fly*, 3.

¹²⁵ Meier, *Talmud*, 61.

¹²⁶ Billy Eduard Albert Meier, ed., *Talmud Immanuel: The Unearthed Chronicle of Immanuel – the Man Known as Jesus. His Life and True Teachings* (4th ed.; Tulsa, OK: Steelmark LLC, 2007) 44. The German noun “Selbstwahn-wesen,” means literally, “self illusion nature.”

Meier's text of the *Talmud* here makes a curiously suspicious change from the earlier edition to the latest edition. The former edition maintains the notion of spirit possession as understood in the first century such as we find it in Acts 19:16, ". . . the man in whom was the evil spirit . . ." But the latter edition changes the idea completely. Any modification in a translation should be based on consulting the original language from which that modification is made. This modification of the German text by Meier, however, cannot be ascribed to consulting the alleged Aramaic texts. They were allegedly destroyed in a fire during the early 1970s.¹²⁷ It seems, instead, that this change in the description of the Gadarene demoniacs is meant to reflect Meier's explanation for spirit possession as something having to do with a part of the human psyche itself and not that of a foreign spirit entering into the person.¹²⁸ Whereas the change in behavior of spirit-possessed people can be attributed to either the spirit-possession view or the schizophrenic view, there exists evidence that certain persons could *see* the spirits entering into people, as we find in Iamblichus, *On the Mysteries* 3.6: "He who appears to draw down a certain divine being, sees a spirit descending and entering into someone, recognizes its magnitude and quality." The resulting effects of the spirit seen entering into the person can in no way be interpreted as schizophrenia; instead, the effects are caused by the foreign spirit itself.¹²⁹

While schizophrenia and possibly other forms of multiple personality disorder cannot be ruled out, there are cases of spirit communication via deep-trance speaking mediums that do not fit Moosbrugger's blanket nullification of such phenomena, as witnessed by Greber during his contacts. Furthermore, the whole business of spiritism is totally dismissed by Ptaah himself during the 81st contact with Meier (Sunday, September 4, 1977) that also included the presence of Semjase and Quetzal on board the same ship. During this contact, they warned Meier of certain ones of his group who became

¹²⁷ James Deardorff (www.tjresearch.com), however, justifies changes made in the TJ with aid from Meier's extraterrestrial contacts. After all, they are in a position to know better. But it is never explained *how* they know better. Do they have another copy of original TJ stashed away?

¹²⁸ See the FIGU pamphlet, "An Important Word Concerning the Occult Forces and Meditation." Note similarly, Crabtree, *Multiple Man*, who states, "The notion that multiple personalities are the manifestation of invasion by some outside intruder is by far the most common explanation employed by occultists. There is, however, a subtlety that many occultists introduce into this view of multiple personality as possession. They hold that while it is sometimes the case of possession resulting from invasion by an outside influence, it may just as often be a matter of possession by a fragment of the individual's own psyche unconsciously crystallized around some thought-form. The victim may have given some interiorly produced thought a specific personification and charged it with such energy that it has the power to periodically break through into consciousness and take control of him. Since the personality fragment is unconsciously formed and charged, he does not recognize himself as its creator. . . . The thought-form shaped fragment may be helpful or harmful, depending upon the quality of the thought involved" (p. 236).

¹²⁹ Another interpretation of trance mediumship is given by Meier: "Certain individuals do have the capacity, while in trance, to link up with the various forms of some living terrestrials' sub-consciousness and to communicate with them. Such forms of the sub-consciousness are part of the terrestrial-human comprehensive sub-consciousness composite, and they can divulge information about the fact that life continues after death since they, the sub-consciousness forms, also possess this information and know about reincarnation and other things. These forms of sub-consciousness are capable only of divulging knowledge with which they are familiar – frequently this encompasses more knowledge than the person is aware of while in a wakeful state" (Billy Eduard Albert Meier, "An Interview with a UFO Contactee [Schmidruti, Switzerland: FIGU, 1999] 53). Once more, this interpretation dismisses the spirit hypothesis.

interested in the philosophies of others who claim to communicate with higher intelligences. Ptaah stated,

So does behave indeed, but which fact is not astonishing, when always once more I have to recognize, the earthhuman being trying by all means, to silence till death the truth and to trample it down to dirt by delusion means, *like spiritism* and the whole series of the madness religion parapsychology, the cult religions and the cruel lies of all kind, within the worst of all is, to affirm that contacts to us or other, living outside the Earth, intelligences and to creatures of spirit would be maintained, although of 100 such contentions, 99.5% are just lies.¹³⁰

Oddly enough, the Pleiadian's/Plejaren's injunctions against spiritism and consulting mediums is sometimes found in English bible versions that translate the terms *bwa* and *yn[dy]* as "medium" and "spiritist" or "ghost" and "spirit":

Lev 19:31, "Do not go to mediums (*tbwa*) or seek out spiritists (*~yn[dy]*), for you will be defiled by them. I am the Lord your God" (see NIV, NRS, NIB, NAU, RSV, NAB, and NLT).

Lev 20:6, "I will set my face against the person who turns to ghosts (*tbwa*) and spirits (*~yn[dy]*)" (see KJV, ASV, REB, DRA, BBE, NAB).

1 Sam 28:3, "Saul had expelled the mediums (*tbwa*) and spiritists (*~yn[dy]*) from the land" (see NIV, NRS, NIB, NAS, NAU, RSV, NAB, NLT).

2 Kgs 21:6, "He . . . consulted mediums (*tbwa*) and spiritists (*~yn[dy]*) and (thus) did much evil in the eyes of the Lord, provoking him to anger" (see NIV, NIV, NAS, NAU, NKJ).

The *Talmud of Immanuel* lumps mediums into a similar category: TJ 35:41–42, "It will be two times a thousand years before the time comes when my teaching will be preached anew, without being falsified, when the condition of false teachings and sects, the lies, cheating and deceit of the conjurers of the dead and spirits (= *Totenbeschwörer und Geisterbeschwörer*) . . . will be at their peak. Until then, there will be many false sects . . . conjurers of the dead and spirits, false soothsayers, clairvoyants (= *der Wahrsager und Hellseher*) . . . and false mediums (= *Mittler*)."

The *Talmud of Immanuel* German text, *Totenbeschwörer und Geisterbeschwörer*, "conjurers of the dead and of spirits," *der Wahrsager und Hellseher*, "soothsayers and clairvoyants," and *Mittler*, "mediums," shares identical terminology with six German translations of the list of divinatory practices in Deuteronomy 18:11:

TJ 35:41–42 . . . Totenbeschwörer und Geisterbeschwörer . . . der Wahrsager und Hellseher . . .

Deut 18:11 LUT . . . Geisterbeschwörungen = *bwa lav* (Lutherbibel 1984)

¹³⁰ Stevens, *Message* 4. 158 (emphasis mine).

Deut 18:11 ELB . . . Totenbeschwörer oder Wahrsager = yn[dyw bwa lav (Elberfelder 1990)

Deut 18:11 EIN . . . Totengeister befragt . . . Hellseher = yn[dyw bwa lav (Einheitsüber 1980)

Deut 18:11 ELO . . . Totenbeschwörer oder Wahrsager = yn[dyw bwa lav (Elberfelder 1905)

Deut 18:11 LUO . . . Warhsager = bwa (Lutherbibel 1912)

Deut 18:11 SCH . . . Medium (Mittler) = bwa lav (Schlachter 1951)

Deut 18:11 SCH . . . Wahrsagergeist = yn[dy (Schlachter 1951)

A comparison of the German TJ text with German translations of known Hebrew texts for the same terminology might provide a possible Aramaic *Vorlage* that allegedly lies behind the German TJ text. The Hebrew text of the Old Testament was translated into Aramaic over a period of centuries, beginning in the Second Temple period and ending during the Middle Ages. The occult Hebrew terminology, yn[dyw bwa lav, “one who consults ghosts and spirits,” is rendered into Aramaic as wrwkzww !ydbb lyavw, “one who consults in conjurers (of spirits) and in necromantic apparitions (spirits of the dead).”¹³¹ The Aramaic text at Rashid’s disposal probably read wrwkzww !ydbb lyaXw, “one who consults in conjurers of ghosts and in spirits” or, as Rashid, *Totenbeschwörer und Geisterbeschwörer*, and aytym !m [btw, “one who asks from the dead” or, as Rashid, *Totenbeschwörer*.¹³² If this be the case, then TJ 35:41–42 reflects the traditional anti-divinatory laws of the Israelites found in the Old Testament. There is no word for *Mittler*, “mediums,” in Aramaic, unless, of course, Rashid was rendering occult

¹³¹ Alexander Sperber, *The Bible in Aramaic* (Leiden: Brill, 2004) 322 (917). This is not to be confused with the so-called Aramaic Gospels or Aramaic New Testament. What some call the Aramaic Gospels is actually the Syriac translation of the *Greek* New Testament text known as the Peshitta. Syriac is, indeed, a dialect of Aramaic, but this does not justify calling the Peshitta the Aramaic New Testament, for it is not. The Peshitta translation was made during the 2nd and 3rd centuries AD from earlier Greek copies and is not the first-century Aramaic text of the gospels, for there are no extant Aramaic texts of the gospels. All extant, pre-Peshitta gospel texts are the Greek and early Latin versions only. Any early Aramaic texts of the gospels might have been preserved in the Eastern Church in the Old Syriac versions that were made during the late first century to early second century from possible Aramaic texts that are no longer extant. See further, George M. Lamsa, *The New Testament According to the Eastern Text* (Nashville: Holman, 1968) v–xvi. The reader should be careful with Lamsa. What he calls “original Aramaic sources” is misleading. Lamsa’s translation is that of the Peshitta text. The words “Aramaic” and “Syriac” are not necessarily interchangeable, no more than “English” and “Ebonics” are interchangeable. Contra Lamsa, *ibid.*, v. He further states that Paul’s epistles were translated into Greek (*ibid.*, xii), implying their original language to have been that of Aramaic or Hebrew, since Paul might, indeed, have spoken Hebrew or Aramaic (see Acts 21:40, 22:2), or at least, understood Hebrew and or Aramaic (see Acts 26:14). No New Testament scholar though would allege this of Paul’s epistles; Paul, most probably, wrote in Greek. His Old Testament quotations are from the LXX, not from the Hebrew (even when the Hebrew text would have served his arguments better in some cases), with the possible exception of Ephesians 4:8 that is a quote of Ps 68:19 in Greek not found in the LXX but rather found in the Aramaic Targums and Peshitta Old Testament. But this cannot prove that Paul wrote in Aramaic. See David Trobisch, *Paul’s Letter Collection: Tracing the Origins* (Minneapolis, MN: Fortress, 1994).

¹³² The translations *Wahrsager*, “soothsayer,” and *Hellseher*, “seer” (“clairvoyant”), for the Hebrew terms bwa and yn[dy that are otherwise rendered as *Toten*, “dead,” or *Geister*, “spirits,” are merely indicative of the problems in the Hebrew, i.e., an unknown lexeme in the former and an unknown referent in the latter.

terminology in his Aramaic text as *Mittler* such as *bwa* (Hebrew), *yn[dy* (Hebrew), or *wrwkz* (Aramaic) as some English and German versions do as seen above.¹³³ Possibly, Rashid's translation *Mittler* might reflect *aytym lm [btw*, "one who inquires from the dead," or *!ydbb lyav*, "one who consults a spirit conjurer." Interestingly, the list of divinatory practices in Deut 18:11 is summarized in v. 12 as "an abomination to the Lord." In the Pleiadian reckoning, the Lord is IHWH, "a king of wisdom," and in the Old Testament this IHWH was an evil, power-hungry, malevolent ET god who enslaved the Hebrews in his false religious doctrine. Hence, we see the same kind of injunctions against mediums and spiritism given by the "malevolent" Lord in Deuteronomy (also, 2 Kgs 21:) as we find among the present-day generation of *benevolent* Pleiadians.

Whereas the Greber contacts share a similar position as the Plejarens for "consulting the dead," i.e., do not consult the dead, the meaning of this phrase is nuanced quite differently from what we find of it in the Meier case. As we have seen thus far, consulting the spirit world through mediums is not specifically condemned in the Greber contacts, for this was the way in which Greber received his communications from extraterrestrial sources. What is condemned in the Greber case is a particular source that is available via deep-trance speaking mediums: the "dead" are not the human deceased (as "dead" is understood in the Meier case) but rather the "dead" are those spirits (terrestrial and extraterrestrial) who are God's enemies, i.e., evil spirits under the sway of Lucifer. The spirit explained to Greber:

When you of the present generation speak or write of the 'dead' you are referring to those who have departed from the earth and whose bodies are at rest in the churchyard. You put no other meaning upon the word 'dead.' 'Death' therefore signifies to you the severance of the spirit from its earthly body. The Scriptures constantly refer to 'death' and to 'the dead,' but rarely to designate thereby corporeal death. 'The dead' of whom the Bible speaks are not those whose days on earth are over. When the Bible mentions 'death' it does not mean the separation of the spirit from the body, but the separation of the spirit from God. To be united with God and to belong to Him, is 'life.' To be severed from God is 'death.' This teaching recurs throughout the Old and the New Testament. The 'dead' are those who are severed from God, the 'spiritually dead,' be they spirits in the Beyond or passing through life on earth as men who have forsaken God.¹³⁴

The lower spirit dimensions, or "spheres" as they are sometimes called, are equated with "death" and "dead" in the Old Testament. In Hosea 13:14 the Hebrew word for the "netherworld" or "underworld" that is inhabited by spirits is *lway*, "Sheol": "Will I ransom them from the power of Sheol; will I redeem them from death? O death, where are your plagues? O Sheol, where is your destruction?" Through parallel structure,

¹³³ See Solomon A. Nigosian, "Anti-Divinatory Statements in Biblical Codes," *Near East School of Theology Theological Review* 18 (1997) 21–34. For the anti-divinatory laws, see Exod 22:17; Lev 19:31; 20:6,27; 2 Kgs 21:6; 23:24; 1 Chr 10:13–14; 2 Chr 33:6; Isa 8:19–20; 19:3.

¹³⁴ Greber, *Communication*, 162. For "dead" in this sense, see Gen 2:17; Deut 30:19,20; Prov 19:18; Ps 106:28,37; Tob 5:10; 2 Macc 12:4–46; John 8:51; Romans 6:16,21,23; James 1:15; 1 Tim 5:6. So Augustine, *Commentary on Psalm xlviii*, "The death which men fear is the separation of the soul from the body. The true death which men do not fear, is the separation of the soul from God."

“death” and “Sheol” are identical. We see this further in the New Testament, particularly in Hebrews 2:14 “the devil” and “the power of death” are identical: “. . . him who has the power of death, that is, the devil.” Death here is separation from God that is facilitated through the operation of “the devil,” i.e., the low spirit worlds, popularly known as “Hell.” In the Old Testament those who deal with anti-God forces are said to “die” in a separation-from-God sense. In Hosea 13:1 “When Ephraim spoke, there was trembling; he exalted himself in Israel; but when he offended in Baal, he died.” Thus, from this perspective, the biblical anti-divinatory laws was not a blanket ban on consulting spirits. Rather it was a ban on spirits who were not on the side of God.¹³⁵ We see this stated as a contrast between “the dead” and those spirits who operated by the aegis of God who are called “the living” in Isaiah 8:19, “Why consult the dead on behalf of the living? Consult the message and the counsel of God”; and similarly in 1 Chr 10:13–14, “and he [Saul] also consulted a ghost [bwa] and had not consulted the Lord [hwhy].” Here, bwa, “spirit of the dead” occurs in an antithetical contrast with hwhy, “Lord.” One may “consult” God or Yhwh via one of his prophets through whom a spirit of the Lord might communicate (1 Sam 9:9; 2 Kgs 3:11), or one might “consult” other gods and spirits of the dead, i.e., anti-God/Lord forces similarly through prophets (Deut 12:30; 18:11; 2 Kgs 1:2). Both prophets of Baal and prophets of Yhwh are called by the same name in the Old Testament, ~yaybn, “prophets,” and both lapse into the “prophetic state” (yabnth), Baal’s prophets (1 Kgs 18:29), and Yhwh’s prophets (1 Sam 19:20). Hence, the meaning of the anti-divinatory laws were laws specifically against “inquiring of the dead.”¹³⁶

The comparison of the extraterrestrial contacts of Meier and Greber, at this point, shows that the differences are much more grave than the similarities. While the Meier contacts nullify any attempts in the field of spirit communication, or spiritism, oftentimes with good reasons, reasons that are likewise shared by the Greber contacts for discrediting injurious or low spiritism, the Greber contacts, however, claim that not all in the field of spiritism is fraud, misleading, dangerous, or derivative of low spirits or spirits whose knowledge is no more elevated than that of the typical Earthling. Whereas the Plejarens claim the source of high spiritual truths to be that of the spheres of Arahath Athersata and Petale, Greber’s contact claimed that the source of high spiritual truths is that of God Himself who appoints His spirits to operate and communicate truth in various ways among Earthlings who are willing to believe and follow Him. This finds a large measure of support in the ancient records of humankind’s dealings with God. Furthermore, whereas speaking deep-trance mediums are dismissed as schizophrenic in favor of Meier’s inspirational writings in the Meier material, they are considered one of the most important forms of communication between Earthlings and pure spirit beings from on High in the Greber material. This form of spirit communication can be documented as early as the Sumero-Akkadian period and it is one of the more common ways Jews, Greeks, and early Christians communicated with the spirit world. The following texts will bear this out.

¹³⁵ So Greber, *Communication*, 168: “These passages (Lev 19:26,31; 20:6) show that the men and women who had familiar spirits or who were wizards, were mediums through whom the evil spirits spoke.”

¹³⁶ See *ibid.*, 162–74: “The ‘dead’ are God’s enemies. They have placed themselves under the rule of the spirits of Evil” (p. 163). See also *Didache* 6:3 and 2 Clement 3:1 where spirits who communicate through idols are called nekroi. qeoi,, “dead gods.”

Two first-century Jews, Philo and Pseudo-Philo, record the relationship between “divine” or “holy” spirits and speaking deep-trance mediums:

Philo

Heir of Divine Things, 265 “This is what regularly befalls the fellowship of the prophets. The mind is evicted at the arrival of the divine spirit, but when that [spirit] departs the mind returns to its tenancy.”

Comment: Philo is describing a deep-trance state, a state necessary for a spirit to enter into and take temporary possession of a prophet. Once the spirit leaves the prophet’s body, the prophet regains consciousness or “the mind returns to its tenancy.” This state was sometimes called an “ecstatic” state as Philo notes,

Questions and Answers on Genesis, 3.9 “For ecstasy, as its very name clearly shows, is nothing else than the departing and going out of the understanding. The race of prophets is often affected in this way.”

Comment: The term “ecstasy” comes from two Greek elements: preposition *evx*, “out of” + verb *i[sthmi]*, “to stand,” so “to stand out of” one’s self.

Heir of Divine Things, 266 “For indeed the prophet, even when he seems to be speaking, really holds his peace (is silent), and his organs of speech, mouth and tongue are wholly in the employ of Another [i.e., the divine spirit], to show forth what he wills. Unseen by us that Other beats on the chords with the skill of a master-hand and makes them instruments of sweet music, laden with every harmony”

Comment: Philo is describing divine spirit possession from the perspective of a spectator: to all outward appearances, the prophet is speaking insofar as the movement and utterance of his mouth and tongue indicate (“seems to be speaking”). The prophet’s vocal chords, however, are being controlled by a foreign spirit and not by the prophet’s own spirit that has been temporarily jettisoned, or in Philonic terms, “his mind has been evicted.” Spirits entering the bodies of prophets and speaking through them is a phenomenon invisible to the normal human senses, hence Philo’s statement that such activity is “unseen by us.”

The Special Laws, 4.49 “For no pronouncement of a prophet is ever his own; he is an interpreter prompted by Another in all his utterances, when knowing not what he does he is filled with inspiration, as the reason withdraws and surrenders the citadel of the soul to a new visitor and tenant, the divine spirit which plays upon the vocal organism and dictates words which clearly express its prophetic message.”

Pseudo-Philo

Biblical Antiquities, 28.6,10 “And when they had sat down, a holy spirit came down upon Kenaz and dwelled in him and put him in ecstasy, and he began to prophesy, saying And when Kenaz had spoken these words, he was awakened, and his senses came back to him. But he did not know what he had said or what he had seen.”

Comment: As in the Philo descriptions, Ps-Philo describes the effects of a holy spirit that enters into a person in order to communicate matter to a gathered assembly. The phrase “put him in ecstasy” refers to a deep-trance state. The phrase, “he was awakened, and his senses came back him” references coming out of the deep-trance state at the

departure of the holy spirit. Amnesia accompanies a deep-trance state, hence Ps-Philo states that Kenaz “did not know what he had said or had seen.”

Amnesia was also the hallmark of demonic spirit possession. John Cassian, ca. fourth century–ca. fifth century, records two types of demonic possession, those who “are affected by them [demons] in such a way as to have not the slightest conception of what they do and say, while others know and afterwards recollect” (*Conferences* 1.12). Cassian describes a deep-trance state with amnesia and a part-trance state wherein the ecstatic condition is less intense. Prophetic amnesia, then, was a product of both holy spirit and demonic spirit possession.

Often times “possession” is characterized in a negative light as a demonic event. The only form of spirit possession presented in the Meier material is that of the Gaderene demoniacs in the *Talmud of Immanuel*. Furthermore, Moosebrugger dismisses speaking-trance mediums as schizophrenics. But from the historical record, there seems to be another plausible interpretation: pure spirit beings from very high spiritual spheres entered into deep-trance mediums and spoke out of them. We find evidence of this in the early Christian literature as well.

In early Christianity (as in Judaism) a spirit being who derived from the high spiritual spheres was called pneu/ma a[gi]on, “a holy spirit,” or pneu/ma tou qeou/, “a spirit of God.” These spirits had the capacity for speaking through a deep-trance medium. This phenomenon was sometimes described with the pithy phrase evn pneu,mati, “with a spirit.”¹³⁷ Paul records in 1 Cor 12:3 that nobody “who is speaking with a spirit of God (evn pneu,mati qeou/) says ‘Jesus is anathema,’ and no one can say ‘Jesus is Lord’ except with a holy spirit (evn pneu,mati a`gi,w|).” In 1 Cor 14:16 Paul discusses the problem of a spirit who speaks a foreign language through a medium: “If you pronounce a blessing with a spirit (evn pneu,mati) in a foreign language, how will the others who do not know the language say the ‘Amen’ . . .?” In all three examples the prepositional phrase evn pneu,mati is used to denote a spirit who temporarily possesses a medium and speaks out of him. This is further illustrated by uses of evn pneu,mati elsewhere in the New Testament. In Mark 1:23 and 5:2 the phrase a,nqrwpoj evn pneu,mati avkaqa,rtw| is often translated as “a man with an unclean spirit” meaning that the man is possessed by an unclean spirit. In 1 Cor 12:3, the prepositional phrase occurs in the context of “a holy spirit” and “a spirit of God”: evn pneu,mati qeou/ lalw/n le,gei, “one who speaks with a spirit of God says,” that is, “one through whom a spirit of God speaks says,” and eivpei/n . . . evn pneu,mati a`gi,w|, “to speak . . . with a holy spirit,” that is, “one through whom a holy spirit says.” In the Markan narrative, the spirit possession is involuntary; in the Corinthian correspondence, the spirit possession is voluntary. Willem Berends notes to this effect,

¹³⁷ The prepositional phrase evn pneu,mati is also used in the context of visionary experiences. For instance Revelation 1:10 and 4:2 state, evgeno,mhn evn pneu,mati, literally, “I became in spirit,” whose meaning is “I entered into spirit” or “into the spirit world.” Rev 17:3 and 21:10 avph,negken me . . . evn pneu,mati, “he carried me away . . . in spirit,” or “as a spirit (into the spirit world).” These texts describe out-of-body experiences. See Spiros Zodhiates, *The Complete Word Study New Testament* (Chattanooga, TN: AMG, 1992), who translates Rev 1:10 and 4:2 as “I came to be in the spiritual world.”

We have to distinguish between a demoniac and a medium. In the first case the possessed is an involuntary victim, in the second case the medium voluntarily allows another party to take over his vocal organs.¹³⁸

The continued use of this prepositional phrase for prophetic possession is found in the early Jewish-Christian text, the *Didache*, an early second-century manual of church order for Gentiles. Either a true or a false prophet might be “. . . a prophet who is speaking with a spirit (evn pneu,mati)” (11:7). A false prophet “orders a meal with a spirit” and “says with a spirit, ‘Give me money’” (11:8,12). Cyril C. Richardson notes that in the *Didache* the phrase *lalou/nta evn pneu,mati* means “literally ‘speaking in a spirit,’ i.e., speaking while possessed by a divine or demonic spirit.”¹³⁹ The second-century Christian text, The Shepherd of Hermas, *Mandate* 11.9, provides evidence for prayer meetings or seances during which high spirit beings visit and speak:

When a man who has the divine spirit comes into an assembly of righteous men who have faith in a divine spirit, and this assembly of men offers up a prayer to God, then the angel of the prophetic spirit comes upon him, and fills the man; and the man, being filled with the holy spirit, speaks to the group just as the Lord wills.

In The Shepherd of Hermas, *Similitude* 9.13, these spirits are called “holy spirits” (*a[gia pneu,mata]*) who are the “powers of the Son of God.” In Hermas, *Mandate* 11, there are two camps for spirits, the spirits who are of the earth or of the devil, collectively known as “his [the devil’s] spirit” and the spirits who are of God, collectively known as “the divine spirit.” This follows the general pattern in Jewish and Christian texts: there exists a bad spirit world with multiple dimensions and a good spirit world with multiple dimensions.

Both good and evil spirits were believed to have the capacity for didactic utterance, e.g., Luke 12:12, “the holy spirit will teach you in that moment what you are to say,” John 14:26, “the holy spirit . . . will teach you everything,” 1 Cor 2:13, “. . . words taught by a spirit,” and 1 Tim 4:1, “. . . doctrines taught by demons . . .”. In all four examples the Greek verb *didasko*, “to teach,” is used. Part of the purpose for this teaching was to reveal and spread the gospel. This was to be accomplished by holy spirits speaking through deep-trance mediums. Again, we see the use of the prepositional phrase *evn pneu,mati* for this phenomenon: Ephesians 3:4–5, “. . . the mystery of Christ . . . [is] revealed with a spirit (*evn pneu,mati*)”; and 1 Peter 1:12, “. . . the things that have now been announced to you by those who preached the good news to you with a holy spirit (*evn pneu,mati a`gi,w|*) sent from heaven.” The relationship between the preaching of the “good news,” i.e., “the gospel,” and its accomplishment by a holy spirit *sent from heaven*

¹³⁸ Willem Berends, “The Biblical Criteria for Demon-Possession,” *Westminster Theological Journal* 37 (1975) 342–65, here 357. In Anthropology, voluntary and involuntary possession are known as “controlled” and “uncontrolled” possession. See Erika Bourguignon, *Possession* (San Francisco, CA: Chandler & Sharp, 1976; repr. Prospect Heights, IL: Waveland Press, 1991). Crabtree (*Multiple Man*) also devotes a chapter to what he calls “willing” and “unwilling” possession (pp. 66–113), but views both from psychiatric medicine (pp. 114–28) and as possible evidence for the emergence of, not a foreign spirit from without, but of a “second self” from within (pp. 129–38). See n. 127 above.

¹³⁹ Cyril C. Richardson, ed., *Early Christian Fathers* (New York: Collier Books, 1970) 176 n. 64.

summarizes, in a nutshell, the kind of high spiritism, or communication with the good spirit world, that the Greber contacts discuss, elaborate, and promote at length.

During the 2nd, 3rd, and 4th centuries, a simile of a musical instrument was used by Christian authors to describe prophets as passive instruments in a deep-trance state through whom good spirits communicated. The following are some examples.

Justin Martyr, *Hortatory to the Greeks* 8, “. . . to present themselves pure and clean from other [spiritual influences] to the energy of the divine spirit, in order that the divine plectrum itself, descending from heaven, and using righteous men as an instrument like a harp or lyre, might reveal to us the knowledge of things divine and heavenly . . . concerning God, and the creation of the world, and the formation of mankind, and concerning the immortality of the human soul, and the judgment after this life, and concerning things which is needful for us to know . . .”

Athenagoras, *A Plea for Christian* 7 and 9, “. . . the spirit of God, who moved the mouths of the prophets like musical instruments . . . the spirit making use of them as a flute-player breathes into a flute.”

Clement of Alexandria, *Instructor* 2.5, “‘Praise Him on the lyre.’ By the lyre is meant the mouth struck by the spirit, as it were by a plectrum.”

Epiphanius, *Heresies* 48.4, “The man is like a lyre and I strike him like a plectrum, the man is asleep [in a trance] but I [the spirit] am awake.”

As we saw earlier, Christians were privy to deceptive spirits that mix truth with falsehood (see pp. 12–14 above). For Christians the “confession” of a spirit was necessary to “test it.” 1 John 4:1–3 is explicit on this matter: “Do not believe every spirit but test the spirits to see if it is from God, . . . every spirit who *confesses* Jesus Christ has come in the flesh is from God, and every spirit who does not *confess* Jesus is not from God.” This accords with the Greber case:

It is of great importance to those to whom a strange spirit is speaking through a medium, to know the nature of the spirit that has taken possession of the medium’s body and whether it is a high or inferior, a good or an evil spirit. For this reason I advise everyone to test the spirits in order to learn whether they were truly sent by God, or whether they are evil. This can be done by making them swear in the name of God, to their identity and to that of the place from which they come. A good spirit will take this oath, an evil one will not. If you are dealing with a good spirit, it will inform, admonish, instruct and advise you for your good. If, however, the spirit is an evil one, send it away at once, but first admonish it to pray to the Lord.¹⁴⁰

Recall the explanation for the reason why Earth human beings cannot contact the higher, pure spirit beings given by Meier’s contact, Ptaah:

¹⁴⁰ Greber, *Communication*, 112.

The oscillations (vibrations) of the spiritual spheres are much higher than we can generate. The Earth human is able by his spiritual condition, to take up contact only with creatures of the same grade of oscillations, and under certain circumstances, to initiate contact. This means that Earth beings can only come into contact with those of about the same position in evolution.

In early Christian texts, the “discernment” or “testing of spirits” also involved the discernment of the life and character of the prophet himself through whom the spirit communicated. If a prophet was able to raise his “vibrations” to a higher level in order to attract high spirit beings that might speak through him, then the prophet was said to “exhibit the ways of the Lord.” In *Didache* 11.8, Gentiles are instructed, “Not everyone who speaks with [in] a spirit is a [true] prophet, but only if he exhibits the ways of the Lord. By his conduct, therefore, will the false prophet and the [true] prophet be recognized.” The “ways of the Lord” reflect thinking patterns and behavior that are characteristic of love of God and neighbor, understanding, patience, fortitude, knowledge of the truth, and, most importantly, an acknowledgment of “Jesus as Lord” (1 Cor 12:3) who is the Messiah (1 John 4:2–3). The Shepherd of Hermas, *Mandate* 11.16 gives similar instruction: “Test by his deeds and by his life the man who says of himself that he is moved by a spirit [to speak].” We clearly see that the life of the prophet plays an important role in his ability to match the oscillations or vibrations of the high spiritual spheres with his own vibrations; a necessary component in attracting spirit beings from on High. The Greber contacts are, likewise, in accord with this: “Your mediums while undergoing their course of preparation are therefore in good hands, provided that they place themselves at the disposal of the *good* spirits, that they shun all evil and *walk in the way of the Lord.*”¹⁴¹ Once again, we see that Meier and Greber disagree on a very important issue in the field of extraterrestrial contact. According to the Plejarens, Earth humans have no access to communicate with the higher spiritual realms. According to the Greber contact, Earth humans do have access to communication with the higher spiritual realms; not only is such access available, but also is sorely needed by humanity:

What mankind does need, and need badly, is a thorough-going explanation of the nature of spirit communication and of the manner in which such communication can be established with the good spirit world.¹⁴²

The possibility for Earth humans to communicate with the high, or sometimes the Highest, spiritual spheres has always been available if the right way of going about it was known. This is the testimony we have from the Old Testament scriptures and the New Testament scriptures, as well as the early Jewish and early Christian texts. One of the primary reasons for maintaining contact with the high spiritual spheres in ancient times was to circumvent the problems caused by reducing revelations and communications from extraterrestrial sources to a written record. The possibility of errors made in writing and the copying of texts is all too apparent to us today, as seen in the field of textual criticism. Revelations from on High or other extraterrestrial sources are not exempt from possible corruptions in their reduction to written matter and in their transmission via

¹⁴¹ Ibid., 125–26 (emphasis mine).

¹⁴² Ibid., 116.

copies made by scribes. This was known even to Jeremiah when God complained through him: “How can you say, ‘We are wise, we have the law of the Lord?’ Why, that has been changed into falsehood by the lying pen of the scribes!” (Jeremiah 8:8). Hence, the access to the good spirits allows for a constant updating, if any is needed. Much of the Greber contacts involved the elucidation of the Scriptures, not only of their meaning, but also an appraisal of their errors that have crept into them over the centuries, primarily through scribal error, both intentional and unintentional.

This is not a concern for Meier’s contacts, as Semjase seems to suggest:

It just is not the same as in earlier times, where the revealers and announcers conveyed their lessons in a prophetic manner [never explained] from place to place in words and speech, because the Earth human beings were still not capable of reading and writing, and thus could only be addressed in this form. But today, where the education in script and reading is much used on Earth, everything is laid down in writing, to remain preserved, so as to never fall to falsification. As transmitter, for you the mission is assigned to preserve all concerned in good script for all coming times.¹⁴³

The spirit teachings that Meier derived from his extraterrestrial contacts, either from the Plejarens themselves, or from the plane of Arahath Athersata, are kept by him in written form and these texts are meant to be the vehicle of revelation to humanity.

Humankind has, from time immemorial, needed enlightenment from the higher spiritual spheres. According to Moosbrugger, this has always been the duty of the Plejarens/Pleiadians:

The Pleiadians have been instructive elements for the people of earth since time immemorial, and this continues unchanged to this very day. The correction of spirit teachings that have been twisted and distorted beyond recognition in the course of time is one of the most important tasks to be fulfilled by the Pleiadians. These spirit teachings contain the laws and commandments of Creation. They reveal the truthful teachings about the entire Creation with all of its life forms, etc. Reduced to a basic formula, the teaching of truth has unrestricted validity throughout the entire universe.¹⁴⁴

Here we see that one of the main tasks of the Plejarens was to impart anew the spirit truths of old that have been corrupted over time and distorted beyond their original form, a form also seen in the *Talmud of Immanuel*. They were there in the past imparting the very spirit teachings that they impart to Meier today. The Plejarens, alone, are capable of relating the highest truth in matters of the spirit. Moosbrugger claims that they are in a position to best convey the truth to us earth people due to their advanced level of evolution, as he quotes one of them,

If we therefore convey explanations and interpretations, these correspond to the highest degree of our understanding and knowledge of the highest known truth. But truth is not found through any type of explanations and interpretations give by far

¹⁴³ Stevens, *Message*, 2. 137–38 (brackets mine).

¹⁴⁴ Moosbrugger, *And still they fly*, 253.

lower-developed life forms in a confrontation. What we are conveying is the ultimately known truth up to and with our spirit plane.¹⁴⁵

Hence, according to Moosbrugger, the only way for those who wish to correct their false beliefs and set themselves on the course to truth can do so by only one means: the study of the spirit teachings imparted to Meier from his Plejaren contacts, and, primarily from his one-way contacts with the planes of Arahath Athersata and Petale.

The spirit who communicated with Greber likewise lamented the distortion of the truth that had been imparted to humankind of old. Greber was told that it has always been the task of the good spirit world to communicate to humankind the truth in all spiritual matters, especially in the event that such spiritual matters become distorted over time as was the case with both the Old and New Testaments:

The truthful picture presented by the original Bible was defaced in later times. Erring mortals revised the Biblical accounts, omitting what they could not understand or adding their own mistaken explanations in the Holy Writ the truth has suffered at the hands of translators who have rendered certain words and phrases or the original text so inadequately as to distort their real meaning beyond recognition. . . . God did not prevent this distortion of the truth, as indeed He never intervenes in misdeeds contemplated by man. Seekers after the truth, and the righteous generally, always had means at their command to allow them to discriminate between the true and the false in the altered versions of the Scriptures, being free to communicate with the good spirit world from which they could learn the truth at all times.¹⁴⁶

According to the Greber contact, Earth human beings have always had (and always will have) access to a high spiritual source that they may consult in order to learn of the true spirit teachings when such have become distorted over time. The source of all spiritual truth is no book, whether the Bible or some other spiritual literature, but rather that source is God Himself:

God is the fountain of truth. Whosoever shall draw from it will receive the truth and will be preserved from error. A knowledge of this led the faithful of olden times to enter into communion with God when seeking the truth. . . . They were well aware that the good spirit world in the service of God is the agent of His will, *and that to consult the spirit beings of God's kingdom is equivalent to inquiring of God Himself.*¹⁴⁷

Once again, we see a glaring difference between the Meier case and the Greber case; similar, yet different as night and day. In one instance the Plejarens are the heralds of truth to humankind, heralds who deny the existence of God and who nullify, more or less, all extraterrestrial communications via mediums and through the practice of spiritism. In another instance, God is the truth, from Whom His spirits act as heralds to humankind

¹⁴⁵ Ibid, 254.

¹⁴⁶ Greber, *Communication*, 285, 288.

¹⁴⁷ Ibid., 156 (emphasis his).

and who do so in a variety of ways, particularly speaking through deep-trance speaking mediums. In one instance humanity has at its disposal only the spirit teachings that come from the Meier contacts, laid down in books. In another instance, humanity has at its disposal the good spirit world of God itself, to which the Greber book merely serves as a manual and guide for humanity who may tap that very fount from which Greber himself acquired his teachings. Greber (*Communication*, 9) urges his readers to do so and see if they arrive at the same information recorded in his book.

9. Billy Meier versus Johannes Greber: On Jesus

A major source for the “true” life and ministry of Jesus is found in both the Meier material and the Greber material. In the Meier material, the *Talmud of Immanuel* takes top priority for the true testament of Immanuel who has been mistakenly called “Jesus Christ” ever since the 1st century. During the early 1970s, Meier became privy to an alleged Aramaic document that was purported to be a first-century text that contained the teachings and ministry of Jesus similar to that found in the gospel of Matthew. In 1974, the document, however, was destroyed in a fire during an Israeli raid on a Lebanese refugee camp where the discoverer and translator of the document, Isa Rashid (a pseudonym), was temporarily staying with his family. In March 1976 Rashid was killed in Baghdad. Rashid had mailed portions of the text in a German translation to Meier in the early 1970s. In 1978, Meier began distributing the German translation as the *Talmud Immanuel*. It has since gone through several English editions with corrections.

James W. Deardorff has made a study of the *Talmud of Immanuel* that attempts to provide a solid academic treatment of the document, despite the fact that the only evidence for its existence is a German translation made by Rashid and edited by Meier.¹⁴⁸ Biblical scholars will not take such a document seriously, not because it deals with UFOs, necessarily, but rather the Aramaic scrolls from which the German translation was allegedly made, are no longer extant. Nevertheless, Deardorff has attempted to show that the German translation reflects possible Aramaisms, i.e., first-century Semitic idioms in German dress that are peculiar to German syntax, that point to the now lost Aramaic document.¹⁴⁹ Thus, the German translation is meant to accompany any other translation of the *Talmud of Immanuel*, and this has been the usual practice for the publication of most of the English versions.¹⁵⁰

¹⁴⁸ James W. Deardorff, *Celestial Teachings: The Emergence of the True Testament of Immanuel (Jesus)* (Tigard, OR: Wild Flower Press, 1990; repr. Tulsa, OK: Steelmark LLC, 2006). The name “Immanuel” represents the name “Immanuel” that we find in Matt 1:23 as “Emmanuel” (Emmanouh,l) from Isaiah 7:14, la wnm[, literally, “with us God” (~[=preposition “with”; wn=1st person plural pronominal suffix, “us”; and la= “God”). The substitution of “J” for “I” in Immanuel allegedly dates back to the preference of Immanuel himself when he learned that the symbol J stood for our i,j,y in an ancient language of the Pleiadians (So *ibid.*, 29). Linguists, on the other hand, will note that “J” is not that antiquated. But Moosbrugger (*And still they fly*, 19) says otherwise.

¹⁴⁹ See Deardorff, www.tjresearch.info under the heading “The TJ’s Genuineness: Aramaisms” wherein Deardorff lists and explains eight different Aramaisms in the German translation of the *Talmud of Immanuel*.

¹⁵⁰ English editions of the *Talmud of Immanuel*: 1992, 1996, 2001, and 2007.

In the *Talmud*, Jmmanuel is not the Messiah, he did not preach about God, but rather about Creation and that god was an extraterrestrial human being with great spiritual knowledge and wisdom who held Creation in high esteem and obeyed its laws, he did not preach about the Spirit of God, but rather about the human spirit and its wisdom, he survived the crucifixion, his crucifixion was not a part of any so-called Plan of Salvation, he is not to be worshiped as a “Lord” or as a “Savior” for humanity that has fallen from grace, he claimed that his teachings would be distorted by his followers, especially Peter, and that Saul (Paul) would create a Son of God/Christ/Messiah religion that is false and would lead many astray way into the future. This was the original message and ministry of the one who is erroneously called “Jesus Christ.” For instance, TJ 26:30–45 is devoted to “the false doctrine of Saul” (= *Irrlehre des Saulus*), and vv. 33–39 state,

Truly, I say to you : Since you are Saul and persecute me and my disciples because of my teaching, you will change your mind. From now on, you shall be named Paul. You will travel in all directions and will have to suffer for having called my teaching false and my spirit confused. You will heap great guilt upon your shoulders, because you will misunderstand my teaching and preach it falsely due to your lack of understanding. Your speech will be confused, and people all over the world will lapse into slavery and worship the false doctrine. When you place the land of the Greeks in bondage to an evil sect with your false teaching, you will call me ‘the annointed’ in their language. It will be due to your ignorance that they will call me Jesus Christ, which means ‘the anointed.’ Because of this name so much human blood will be shed that it cannot be held in all the existing containers, which will be the fault of your ignorance.

Furthermore, during Meier’s forty-fourth contact with Semjase, February 16, 1976, she explained to Meier that the value and worth of the number 666 concerns, in the German language, the matters of “God church, Christ and Jesus.” The name “Christ,” whose value, according to the Plejarens, is 666, was given to Jmmanuel by his opponents who thought him, in fact, to be heretical and delusional and incorrect. Thus, 666 = “the figure of delusion” which Jmmanuel’s opponents, i.e., Paul and Peter, thought him and his teachings to be. The early church, however, confused 666 to be the number of the Devil and altered it to mean “antichrist.”¹⁵¹

Jesus is the incorrect name for Jmmanuel, who already in his lifetime was against this nomination, because he knew the future, and knew what would be made of him. Jesus is the value of the anti-logos, which the Christian church altered to Anti-Christ, for which as well the true lessons of Jmmanuel became changed until undiscernable.¹⁵²

¹⁵¹ While the number 666 is popularly known as “the number of the beast” from Rev 13:18, a few other Greek witnesses read a different number other than e`xako,sioi e`xh,konta e[x, “six hundred and sixty-six.” Two of these numbers are e`xako,siai deka e[x, “six hundred and sixteen” (616), and e`xako,sia e`xh,konta pe,nte, “six hundred and sixty-five” (665). These Greek textual witnesses, although interesting, are rather insignificant from a text-critical perspective.

¹⁵² Stevens, *Message*, 2. 163. Greek letters do have a numerical value, but the value of the noun *cristo,j*, “Christ,” does not equal 666 but rather 1480. The value of the Greek letters are as follows: c = 600, r = 100, i = 10, s = 200, t = 300, o = 70, and j = 200. Likewise, the value of the Greek name *vIhsou/j*, “Jesus,” does not equal 666 but rather 888: i = 10, h = 8, s = 200, o = 70, u = 400, j = 200.

Andrade goes so far as to state, “The name ‘Christ’ is a word meaning ‘the anointed one’ and, strangely enough, was derived from an ancient satanic-type cult that had a practice of murdering virgins and babies and anointing themselves with the blood of their sacrificial victims.”¹⁵³ This is not at all an accurate statement, for several reasons, as the following will show.

The Greek term *cristo,j*, “anointed,” is derived from the Greek verb *cri,w*, “to rub,” “to anoint in consecration.” This verb was used in the context of the anointing of the high priest in LXX Lev 4:3,5, 16; 6:15(22), and was the verb used by the translators of the LXX (=Greek Old Testamtn) to translate the Hebrew verb *xXm*, “smear, anoint.” The Greek noun *cristo,j* translates the Hebrew noun *xyXm*, “anointed one,” that occurs thirty-nine times in the Masoretic text (=Hebrew text) of the Old Testament and whose occurrences have to do with kings of Israel and Judah as “anointed” to be king. In the Masoretic Text of the Old Testament, the verb *xXm* occurs sixty-nine times. Nearly half of these occurrences have to do with the anointing of Aaron and his sons, priests, the altar, or cultic objects used in temple services, such as we find in Exod 30:26–33. The other half of the uses of the verb are found in passages that mention the anointing of historical kings of Israel or Judah.¹⁵⁴

As we have seen already, according to the Greber contacts, these preparations of cultic objects within the temple or the tent of meeting, sometimes with oil, other times with the blood of an animal, were meant to serve as a source for odic energy so that the good spirits could manifest, or Yahweh himself, and communicate with Moses and the Hebrews and ancient Israelites via direct voice.

All of the measures taken by Moses at God’s command in the erection of the tabernacle and in the presentation of the offerings, were designed to procure the purest of all terrestrial od. Inasmuch as terrestrial beings are carriers of terrestrial od, and since the od of human beings is a wonderful mixture of varieties of od taken from all over the earth, the od required to enable God to speak with men was drawn from a great variety of earthly sources, including minerals, plants, herbs, trees and animals. . . . The offerings which were prescribed were designed to assist in the preparation of the od-cloud [which manifested above the ark of the covenant to serve as the means to convey God’s utterances]. . . . blood is the conductor of od in physical bodies. Hence the greatest amount of, and the most soluble, od is found in blood, and hence also blood is the best source of od for communicating with the spirit world. And it was only for the sake of obtaining od that animals were slaughtered, both by the heathens to their idols and by the Jews in their divine service. . . . The heathens prepared od for communicating with evil spirits by means of their idolatrous offerings. In the tent of testimony of God, the preparation of od was undertaken to make it possible for God and His higher spirits to communicate with the people of Israel [as seen in Lev 17:6,7].¹⁵⁵

¹⁵³ Andrade, *Star Wisdom*, 48. Andrade gives no reference for this claim.

¹⁵⁴ For an authoritative study on the whole business, see Joseph A. Fitzmyer, *The One Who is to Come* (Grand Rapids: Eerdmans, 2007), esp. 8–25.

¹⁵⁵ Greber, *Communication*, 102, 104

Point: not all blood sacrifice occurs in a “satanic-type cult” as Andrade implies. As it is throughout the Old Testament, means for communicating with either evil spirits or good spirits was basically the same whether facilitated by the use of blood or not. For instance, the Hebrew verb Xxn, “practice divination, divine, observe omens” is, in one instance, used for divining by Yahweh (Gen 44:5,15), and in another instance is condemned and forbidden as an illegitimate form of divination (Deut 18:10; 2 Kings 21:6).¹⁵⁶ Likewise, the blood used in communicating with God and His spirits was taken strictly from certain kinds of animals, never from human beings. This is made clear in Deut 18:10, “Let there not be found among you anyone who immolates his son or daughter in the fire.” Heathen prophets sometimes used human blood as an odic energy source (see 1 Kings 18:28). The heathen spirit communications sometimes used child sacrifices, as Greber states,

They [evil spirits] taught, furthermore, that communication with them could be had by means of sacrifices, particularly by the sacrifice of children. This doctrine was true to the extent that . . . communication can be had with these spirits through sacrificial offerings. The fatal underlying falsehood was, that the spirits of the Lower World were powerful benevolent spirits, having the good of their worshipers at heart. Once the evil spirits had impressed their adherents with this belief, the step to human sacrifice was a short one. The parents of a child marked for sacrifice were told that after its death, its spirit would constantly hover about them and bring them good fortune, but that both they and their child were doomed to the direst misfortune should they refuse to allow it to be offered to the idols.¹⁵⁷

The Hebrew noun ~d, “blood,” is never the direct or indirect object of the Hebrew verb xXm, “anoint, smear” in the Masoretic Text of the Old Testament (Evan Shoshan Hebrew Concordance). When the religious significance of blood occurs during the preparations of od in the temple, the verbs qrz, “thrown (upon the altar)” or hzh, “sprinkle (upon the tabernacle or ark of the covenant),” are used instead.

Thus, the statement that Andrade makes, that the word “Christ” (xyXm, cristo,j) as “anointed” was “derived from satanic-type cults that had a practice of murdering virgins and babies and *anointing* themselves with the blood of their sacrificial victims,” is totally unfounded. Both the verb “anoint” and the noun “anointed one” are never used in the context of “anointing with blood,” either among heathens in their child sacrifices or among Israelites, at least, not in the Old Testament, from which we get the word “Christ” in the first place. Andrade’s statement does not reflect etymological reality. Instead, it is a tacit and artificial ridicule of the noun “Christ” that attempts to further promote the Pleiadian/Plejaren position that the name “Jesus Christ” is negative and is the name for a false religion by making an irresponsible blanket summary of the word “Christ” as something that originally had to do with child sacrifice, which it did not as the data above shows.¹⁵⁸

¹⁵⁶ See further, Solomon A. Nigosian, *Occultism in the Old Testament* (Philadelphia: Dorrance, 1978).

¹⁵⁷ *Ibid.*, 165.

¹⁵⁸ If, in fact, the Hebrew verb xXm had been used in a context of sacrificing virgins and babies this would make no difference as to how the noun cristo,j came to be used as a Messianic title for Jesus. Words can be used both in a negative context and a positive context, as we saw with the verb Xxn, “practice divination,” that was both prohibited by Yahweh and accepted by Yahweh. The noun cristo,j occurs forty-

Returning to the *Talmud of Jmmanuel*, Jmmanuel eventually made his way to India after surviving his crucifixion, settled down in present-day Srinagar in Kashmir, married at the age of 45, sired many children, continued preaching the doctrine of Creation, and died in very old age, between 110 and 115 years of age of natural causes, and was buried in Srinagar.¹⁵⁹

The Greber contact produced a different message about Jesus' life, ministry, and teachings. While parts of it do *sound* quite similar to contemporary Christianity, it also may be deemed just as "heretical" as the depiction of "Jesus" in the *Talmud of Jmmanuel*, but for vastly different reasons. On the one hand, like contemporary Christianity, Jesus is the Messiah, he is the only-begotten Son of God, he preached about a God on the most High, he preached about the Spirit of God that would enlighten humankind about him and his mission and teachings, and he died at his crucifixion which was to play a major role in God's Plan of Salvation for all of humanity. On the other hand, Jesus is not God, he is not "true God, true man," there is no triune Godhead of which Jesus as the Son is second in line ("Father, Son, Holy Spirit"), Jesus is not responsible for our individual efforts in walking the path of Salvation he has laid down for us, his resurrection was not "of the flesh" but rather "from among the dead" as a spirit, his mother, Mary, was not a perpetual virgin but sired sons and daughters of which Jesus was the eldest, as one possessed with the greatest ability in clairvoyance, clairaudience, and clairsentience, Jesus was in regular communication with the holy spirit world from which he derived his teachings and from where he was guided, and Jesus is the promised Christ, the Messiah whose death on the cross allowed him an offensive into Lucifer's kingdom of "the dead" in order that the fallen spirits, i.e., the dead, of which we Earthlings are also, may leave Lucifer's kingdom by their own choosing and begin to make their/our return homeward to the heavenly spheres through repeated life spans on Earth that is meant to prepare us and make us fit to reenter the heavens.¹⁶⁰ According to the *Talmud of Jmmanuel*, such is not the case.¹⁶¹ In a conversation between Meier and Ptaah, the following was recorded:

Meier: We are told on Earth, especially by the Christians, that Jesus Christ is the actual master and ruler of all the worlds in the Universe. He is regarded as a God incarnate and is seen as equal to the Creation itself. What can you say about this?

Ptaah: We know these delusions of your world, but consider if it were true, which is impossible, then in all probability not the human beings of Earth would be the race to whom would be allocated the task of publishing a religion. As, for many millennia on many worlds of the Universe, the Earth human represents the most materialistic creature development, deficient in spiritual evolution for the run of milleniums. It is a known fact

nine times in the Septuagint (Greek Old Testament=LXX), the vast majority of which refer to a reigning king of Israel, past or present. A clear negative context for *cristo,j* is not available in the LXX.

¹⁵⁹ See Meier, *Talmud*, 294–295. Books about Jesus' Asian journeys, surviving the crucifixion, and Hindu-esque teachings are manifold. At a glance: Nicolas Notovich, *The Unknown Life of Jesus Christ* (Chicago: Rand McNally, 1894); Hazrat Mirza Ghulam Ahmad, *Jesus in India: Being an Account of Jesus' Escape from Death on the Cross and His Journey to India* (NL: Fredonia Books, 2004); Holger Kersten, *Jesus Lived in India: His Unknown Life Before and After the Crucifixion* (Great Britain: Element, 1994); and James W. Deardorff, *Jesus in India: A Reexamination of Jesus' Asian Tradition in the Light of Evidence Supporting Reincarnation* (San Francisco, CA: International Scholars, 2002).

¹⁶⁰ Greber, *Communication*, 266–352.

¹⁶¹ For a summary of Jmmanuel's teachings and about the person, see Andrade, *Star Wisdom*, 42–48.

on many worlds, that the Earth human being defies real spiritual growth and develops himself only within gross materialism. It would really be a paradox of supreme magnitude if such a one, among those available, were chosen for such a universal destiny (and he can not even leave his planet or system).¹⁶²

We will see in the Conclusion that the identity of Jesus plays a crucial role in the discernment process.

10. Billy Meier versus Johannes Greber: The Plan of Salvation – the Fall and the Resurrection of the Dead

In both the Meier case and the Greber case, we find detailed explanation about the purpose of life on Earth, why we are here and where we are going after we die. While both cases agree on the concept of reincarnation, the we do live many lives on Earth according to our evolutionary status, they differ completely on why there exists a material world, the fate of the animal kingdom, a Fall from grace, a Messiah, and a Plan of Salvation. The Meier case is constantly against anything “religious” or “of religion.” In fact, this seems to refer to anything related to contemporary *Western* religion (particularly Christianity) for many of the spiritual teachings in the Meier case can be found in Eastern religious thought and philosophy, e.g., “God” is a non-personal, genderless, spiritual reservoir that should not be worshiped, Jesus was just a prophet or spiritual teacher akin to Buddha, Krishna, and Confucius, and a system of ethics. The Plejarens insist that people participate in the “Peace Meditation,” held every first and third weekend of the month, in which the assembled group join hands and repeat a phrase, in unison, in the old Lyrian tongue, *Saalome gam naan ben uurda, gan nijber asaala hesporoona*, “Peace be on Earth, and among all beings.” This lasts around twenty minutes and is meant to store up positive vibrations in the memory banks of cosmic consciousness in order to curtail evil in the world. It is important that the phrase be articulated with the proper intonation and pronunciation of the sentence.¹⁶³

In the Greber material, we find traditional terms and phrases found in the New Testament and in contemporary Christianity such as “the Fall,” “Salvation,” “the Plan of Salvation,” “the Resurrection of the Dead,” “the Son of God,” and “Christ.” Whereas the first four terms and phrases might be the same in both Greber and traditional Christianity, their *meaning* differs greatly.

The Fall did not occur in a well-kept garden on Earth. God’s original creation was in His image, that of “spirit,” and all of humanity originally resided in a heavenly, spiritual dimension as spirit beings under God and Christ. The Fall was one wherein a great portion of the heavenly populace of spirit beings was ousted to lower dimensions that had been prepared for them. The reason for such a Fall was precipitated by Lucifer, the original “Light-bearer” and second in line to Christ, who, along with his administration, convinced myriad spirits to declare him King instead of Christ who had been appointed

¹⁶² Stevens, *Message*, 1. 320.

¹⁶³ See Horn, www.theyfly.com, “Peace Meditation.”

King by God. After this Fall, the less guilty were given an opportunity to work their way back up to the heavenly spheres while residing in a spiritual dimension known as “Paradise.” The spirits who occupied this level after the first Fall did no better in their obedience to God and were ousted from this spiritual sphere. At this point it was necessary to create the material dimension, the physical world, whereby spirits may rise through repeated incarnations on Earth, each incarnation a fresh start with no memory of previous lives: Earth was to be a rehabilitation sanctuary for the fallen spirits. But, even the most virtuous of humans living in the times before the birth of Christ, could not enter Paradise, but had to bide their time in a spiritual sphere equivalent to that of the Earth. A Redeemer was necessary to usurp Lucifer’s sovereignty over the physical dimension and the lower spiritual dimensions. Since the Luciferian rebellion was against Christ as King, Christ took it upon himself to carry out the Redemption that would pave the way for salvation of the fallen spirits, of which humanity was a part. The birth of Christ took place like any other birth. He was educated by the good spirit world and given his identity as not only the Son of God, i.e., the Spirit who was the only one created *directly* from God and to which all other created spirits owe their spirit bodies, but also as the promised Messiah. This was given to him at his baptism by John. Christ’s life was carried out against constant onslaught from the evil spirits of the Kingdom of the Dead who attempted to thwart his ministry and preaching, but they were unaware of his true mission, that of suffering a martyr’s death in order to descend, along with Michael’s legions, unto the utter depths of Lucifer’s stronghold and vanquish his power in order to set stipulations on his power and sovereignty—this was to be the prophesied Day of Judgment, or the Last Day, i.e., the last day of Lucifer’s grip on humanity and the spirits in his Kingdom. Thus, Christ’s death on the cross was meant to occur as a vital step in the Plan of Salvation, which is the salvation of the fallen spirits, those in the lower dimensions, and those who are human beings on Earth. Many of the Old Testament prophets and figures, however, were pure spirits who had not taken part in the Fall. Their incarnation on Earth was meant to herald the arrival of a Messiah. After death, they could return to their heavenly abode, unlike the lot of human kind.

While a human being on Earth, Christ was able only to defend himself against the evil spirits and their temptations. After Christ’s death on the cross, however, He descended to the dead as a mighty conquering Spirit (1 Pet 3:18–19, Eph 4:9). Hence, his departure from Lucifer’s Kingdom of the Dead was an ascension or “resurrection” from the lower spirit spheres to the Earth’s physical dimension. This was Christ’s Resurrection from the dead and in this sense, he was the first to be raised from the dead (1 Cor 15:20, Col 1:18), not to be confused with those who had been raised from physical death in the past (by Elijah and Elisha) or else had been physically resuscitated as in the case of the daughter of Jairus and Lazarus, both at the hands of Jesus. Christ’s appearances on Earth after his crucifixion were not unlike the appearance of Raphael to Tobit or the three “men” to Abraham, episodes that depict spirit beings, although divested of a physical body, appearing nonetheless among men in human form as materialized spirits. Thus, in order to be recognized by his disciples, and to convince them that it really was him who had indeed been physically slain a few days earlier, Christ’s appearances sometimes took on the form of his wounded physical self reminiscent of the kinds of wounds received at the

crucifixion. No doubt, this was “no ghost” (Luke 24:37); it truly was *Him*. Their Lord and Savior *returned* just as he said he would.¹⁶⁴

In this way, Christ’s victory broke the chains that had bound the gates of the lower spirit dimensions. Now, any spirit was free to leave Lucifer’s kingdom at his or her own discretion; Christ bridged the chasm between the heavens and the hells, of which the Earth inhabits the highest and most bearable position of the hells. In application to the fallen spirits, the Resurrection of the Dead is the ascension of those spirits who decide for themselves that they will begin their long journey back to their heavenly abode (1 Cor 15:23): “Christ had indeed built the bridge, but whether it is used in returning home is left to the decision of each individual, who must not shirk the hardships attendant upon the journey.”¹⁶⁵ This would require rehabilitation and preparation that was meant to occur on the Earth. Some spirits may need more time to be rehabilitated than others; hence, more incarnations on the Earth would be necessary for some than for others. While on Earth, these spirits would have to prove and demonstrate their belief and faith in God and their loyalty and devotion to Christ as His only begotten Son and as their Lord and Messiah. In doing so, these spirits would be “raised from the dead,” i.e., “raised from severance from God” while on Earth (Col 2:12), and then after physical death, could reenter the heavens (1 Cor 15:50). The Earth was created because of a mistake that occurred eons ago in the heavenly dimensions. In God’s original plan of Creation, the physical dimension was never meant to be; it is merely a crude, undeveloped world meant solely for repenting spirits who are making their way back to their original heavenly abode from which they fell: “It was for the very purpose of leading everything back to God, that the material world was created.”¹⁶⁶ Such is the meanings of “the Fall,” “the Plan of Salvation,” and “the Resurrection of the Dead” according to the Greber contacts.¹⁶⁷

This is given much biblical support as already seen for the meaning of “the dead” as those spirits severed from God. The Fall of the spirits from Heaven is illustrated through historical figures such as the King of Babylon, the Prince of Tyre, and Pharaoh, who, like all other humans, are fallen spirits themselves. For example, Isaiah 14:12 – “How have you fallen from the heavens, O morning star, son of the dawn,” i.e., the king of Babylon; Ezekiel 28 – “prince of Tyre . . . In Eden, the garden of God, you were . . . Then I cast you from the mountain of God . . . I cast you to the earth, so great was your guilt”; and Ezekiel 31 – “For all of them are destined for death, for the land below, For the company of mortals, those who go down to the pit . . . They too have come down with him to the netherworld . . . those who dwelt in his shade (Lucifer’s before the first Fall) are dispersed among the nations. . . . Such are Pharaoh and all his hordes, says the Lord God.” In the New Testament we see evidence for this in Luke 10:18, 2 Pet 2:4, and Rev 12:7,8.

The spiritual teachings of the Pleiadians and the *Talmud of Immanuel* stand in stark contrast to the Greber spiritual teachings on these points. Firstly, according to the Meier

¹⁶⁴ According to the *Talmud of Immanuel*, Immanuel’s physical appearance after the crucifixion was evidence that he physically survived the crucifixion and did not die on the cross but slipped into near-death. See below.

¹⁶⁵ Greber, *Communication*, 351.

¹⁶⁶ *Ibid.*, 284.

¹⁶⁷ *Ibid.*, 281–352.

case, the physical universe has always existed alongside spiritual creation; the physical dimension was a part of the original Creation.¹⁶⁸ Human beings never fell away from a spiritual Creation and the material creation was always necessary for newly created spirits to mature, gain wisdom, and thus be able to, eventually, reach the highest spirit spheres and merge with and become one with Creation.¹⁶⁹ According to the *Talmud of Immanuel* 21:20–28, Immanuel spoke,

Consider yourselves as people who live in order to learn and to perfect the spirit, because you were born with the task of becoming perfect in spirit. Don't worry about the future, when the false teaching is spread that people have to perfect themselves in spirit once more because they have fallen away from Creation. Beware of this false doctrine because it is wrong to the last dot on the 'I'. Truly, truly, I say to you: Humanity was never perfect in spirit and so has never fallen away from Creation. Each person's spirit is created individually for the task of perfecting itself and to reach wisdom so that it may become one with Creation according to the destiny of the laws, whereby Creation itself may grow, expand and perfect itself. And as the spirit in a person is a unit, so is Creation in itself a unit and has no other powers beside it. In itself, Creation is pure spirit and therefore infinite power, because it is one within itself, and nothing exists outside of it.

And elsewhere in the *Talmud* 34:1–6,

Immanuel preached powerfully saying, 'Behold, Creation is above humanity, above god and above everything. Creation seems perfect to people's comprehension, but that is not so. Since Creation is spirit and thus lives, it also has to perfect itself forever. . . . it can perfect itself only through the creation and generation of new spirit, which lives in people and invigorates them and becomes progressive through its learning and perfects itself. The newly generated spirit is part of Creation itself, but it is still ignorant in every detail. When a new spirit has been created, which is still ignorant in every way, it lives in a person's body and begins to learn.'

According to the Greber account, newly created spirits, i.e., spirit babes who are the offspring of a spirit couple known as a dual, are also not perfect and must mature in perfection. But this took place in an original spirit creation, not "in a person's body" (= *im Leibe eines Menschen*) on the Earth, and if, today, spirit babes are born to those in the high spirit realms, then they remain there to grow and mature for they are not guilty of the Rebellion and do not have to incarnate on the Earth for that reason.

As to Christ's identity as the Son of God, the *Talmud of Immanuel*, 4:42 states,

Immanuel, they will also taunt you as god and his only-begotten son, and you, too, will be set equal to the mysterious Creation. Nevertheless, do not heed these false teachings, because millennia will pass before the people of these human races will be able to recognize the truth;

¹⁶⁸ Stevens, *Message*, 2. 304–305

¹⁶⁹ Stevens, *Message*, 1. 232

and 21:29 states,

Therefore, beware of the false and adulterated teaching of the future, which will insult me by calling me the Son of Creation and also the son of god.¹⁷⁰

As to the crucifixion and resurrection, the *Talmud of Immanuel* states,

30:48 – Then his head fell forward, he slipped into near-death, and they thought he was dead.

31:10 – Go quickly and tell his (Immanuel's) disciples that he has risen from near-death.

As to Mary Magdalene's experience at the open tomb, the Meier case and the Greber case give similar yet different accounts. In the *Talmud of Immanuel*, the figure that Mary Magdalene is asked not to touch is a guardian angel,

31:23–25 Mary Magdalene approached the guardian angel, who wore a brilliant white garment, and she wanted to grasp his hand. But he stepped back from her and said, 'Don't touch me, because I am of a kind different than you and my garment is a protection against this world. If you touch me, you will die and be consumed by fire.'

According to Greber, this figure was not a guardian angel, but rather Christ himself as a spirit in the process of fully materializing after his ascension (resurrection) from the lower spirit spheres, or "the dead." The odic currents necessary for the materialization of spirits may either be dangerous to human contact or human contact might destroy the materialization process.¹⁷¹ Hence, Christ's statement in John 20:17, "Stop holding on to me, for I have not yet ascended to the Father," was meant to protect Mary Magdalene from harm and also to prevent the materialization process from being stifled.

After this explanation you will probably understand also, why Christ, immediately after His resurrection, forbade Mary Magdalene to touch Him, for the materialization of His spirit was then only beginning, and Magdalene, by touching Him, would not only have prevented any further progress of the process of materialization, but would have destroyed what had already taken effect. A later-day, ignorant copyist sought to explain Christ's refusal to allow the woman to touch Him, by inserting the words: ' . . . I have not ascended yet to the Father'. (John 20:17). That this could not have been the true reason is evident from the circumstance that somewhat later, Christ expressly invited His apostles to touch Him, although at the time He was not yet ascended. But the materialization of His body was then complete, and therefore any contact with

¹⁷⁰ Immanuel's father was the angel Gabriel. TJ 1:82–83, "When Joseph heard of Mary's secret impregnation by a descendant of the celestial sons . . . behold, a guardian angel, sent by the celestial son, Gabriel, who had impregnated Mary, . . ." In this sense, Immanuel was the son of a god, i.e., of a human ET.

¹⁷¹ Greber, *Communication*, 98–99.

Him could cause no bodily harm to His disciples or interfere with the materialization.¹⁷²

After reading the Greber account, the *Talmud* account, “If you touch me, you will die and be consumed by fire,” seems to imply a similar scenario, but that scenario, the dangers of odic currents, is never given any comment and elaboration in the *Talmud* or the Contact Notes.

Deardorff argues that in earliest Christianity, “resurrection” won out over “reincarnation.” According to the *Talmud of Immanuel* 23:12–30 the original concept of resurrection had nothing to do with the bodies of the deceased being physically raised from out of their graves in the ground on the last day, but rather had to do with “rebirth” (= *Wiedergeburt*) of the spirit into new physical bodies. Deardorff devotes a chapter in his book to the reincarnation/resurrection debate. “If Immanuel had taught reincarnation, it still needs debating why the custodians of sacred literature rejected the concept in favor of resurrection.”¹⁷³

Deardorff argues that reincarnation was the original teaching of Immanuel and that Paul, as a Pharisee, believed in resurrection that “would seem less strange to Paul than reincarnation.”¹⁷⁴ Deardorff distinguishes resurrection from reincarnation in the following way:

Resurrection is based upon the idea that the body is paramount, and the soul something nebulous attached to it. In any afterlife, then, life would not seem to be a continuance unless the same body and brain were present as before. With reincarnation, on the other hand, the soul is the essence of the personality, and somehow keeps track of all memories, or all important memories, while it learns from repeated experiences within repeated lifetimes. It is then a logical necessity for the soul to realize a different body, as well as somewhat different environmental conditions, in each repeated afterlife.¹⁷⁵

Deardorff’s definition of “resurrection” is derivative of later Christian doctrine and not necessarily derived from the New Testament. The New Testament phrase “resurrection of the dead” was later understood to mean “resurrection of the flesh,” or “of the body.”¹⁷⁶ Indeed, contemporary Christianity believes in resurrection much in the way Deardorff describes it. According to the Greber contacts, however, this belief is incorrect:

¹⁷² Ibid., 99–100.

¹⁷³ Deardorff, *Celestial Teachings*, 45

¹⁷⁴ Ibid.

¹⁷⁵ Ibid.

¹⁷⁶ For instance, see the spurious, third-century text, *The Acts of Paul* 8:24,33, “As for those who tell you that there is no resurrection of the flesh, for them there is no resurrection, . . . that I may attain to the resurrection from the dead” (Wilhelm Schneemelcher, ed., *New Testament Apocrypha* (2 vols.; Louisville, KY: Westminster, 2003) 2. 256. For the development from “dead” to “flesh,” see the authoritative Caroline Walker Bynum, *The Resurrection of the Body in Western Christianity, 200–1336* (Lectures on the History of Religions 15; New York, NY: Columbia University Press, 1995).

To the Christians of today the ‘resurrection of the dead’ means the making anew of the physical body, and Christ’s resurrection on Easter Sunday is regarded by them as the reunion of His spirit with His body which had lain in its grave for three days. There are wholly mistaken ideas, for, to repeat it once more, Christ’s resurrection from the dead merely signifies His return from the realm of the spiritually dead, His return from Hell, into which His Spirit had descended. The Apostolic catechism expresses this correctly in the words: ‘Descended unto Hell, on the third day risen from the dead . . .’ The term ‘resurrection of the dead’ confuses you as it does, because the word ‘death’ means to you only the cessation of life on earth, and ‘the dead’ only corpses, graves and churchyards. You do not consider the usage of the language of the Bible, according to which ‘death’ means severance from God, and ‘the dead,’ those who are severed.¹⁷⁷

Two texts in the Bible, one in the Old Testament, the other in the New Testament, are commonly invoked as evidence to support the erroneous doctrine of the resurrection of the physical body, as the spirit communicated to Greber:

To this misunderstanding the incorrect translation of certain Biblical passages has contributed liberally, as in the case of the Book of Job (19:25,26): ‘I know that my Redeemer lives and at last he will stand upon the earth. Then I shall see God, though my skin is destroyed and my body without flesh’. These words have been completely distorted into the opposite meaning in the version: ‘I know that my Redeemer lives and will at least raise me from the dust, when I shall be covered with this my skin and in my flesh I shall see God.’¹⁷⁸

And elsewhere,

The story recorded in your version of the Gospel of Saint Matthew that the dead had arisen from their tombs and had been seen by many in Jerusalem is a falsification of one of the original, accurate texts, which reads: ‘The veil in the temple was rent in two from top to the bottom; and the earth did quake; and rocks were rent; and the tombs were opened; and many bodies of those who had fallen asleep were cast forth. Many, who had come from the holy city, did see the bodies lying there.’ This text which is accurate, therefore records what naturally would, and did happen, namely that the tombs carved into the rocks were opened by the earthquake shocks and that the bodies were cast out upon the surface, and were, of course, in plain sight of the many who had come from the city to witness the crucifixion and who would have to pass close to the shattered tombs.¹⁷⁹

The spirit explained further,

¹⁷⁷ Greber, *Communication*, 385–386.

¹⁷⁸ *Ibid.*, 386.

¹⁷⁹ *Ibid.*, 348.

Here you have merely another of the many instances of the falsifications introduced in the past into the Sacred Texts, for very particular reasons. The false doctrine had been set up that the earthly bodies of men will be resurrected on some future day, and in order to sustain this doctrine with passages from the Bible, the particular passage, in addition to others, was distorted by altering the original text which read: ‘The bodies of those who had fallen asleep were cast forth,’ into: ‘Many bodies of the saints that had fallen asleep were raised.’ The word ‘saints’ had to be interpolated if only for the reason that it would never do to say that the bodies of the unsaintly also had been raised at the death of Christ. Still greater a difficulty remained to be overcome in falsifying this passage, inasmuch as the Church holds that there could have been no resurrection prior to that of Christ, Who was the first of the dead to arise. Hence it was necessary to insert the sentence: ‘after his resurrection they entered into the holy city and appeared to many.’ They who committed this falsification did not pause to consider that it had already been expressly stated that the bodies were raised on Good Friday, or three days before Christ’s resurrection and whether they appeared to the people of Jerusalem on that same day or on Easter Sunday in no way enters into the question. Besides, where did these bodies which allegedly had arisen on Good Friday pass the intervening days? Where were they after Easter Sunday? Did they return to their tombs and if not, where did they? It is strange that not one of the other three Evangelists speaks of this resurrection on Good Friday,¹⁸⁰

At this point, we see that one does not necessarily have to choose reincarnation over resurrection. From the perspective of the Greber contacts, ‘resurrection of the dead’ is the resurrection of the fallen spirits who make temporary use of the Earth and of the entry into physical bodies, or incarnation, in order to regain their heavenly status they had before the Fall. Many of these spirits, through their trials, journeys, misconduct, and misunderstanding as human beings will need many lives for learning lessons that will make them fit for the higher spiritual spheres, namely the lessons of love. Thus, these spirits will need to be reincarnated as much as necessary before they are able to remain in the high spiritual dimensions whereby Earth lives are no longer necessary: “He that overcomes will I make a pillar in the temple of my God, and he shall go out no more” (Rev 3:12). Reincarnation is not strange to earliest Christianity or to Judaism for that matter as some scholars have shown.¹⁸¹ It is even hinted at by the term *paliggenesia*, a which means literally, “to become again,” *pa,lin* = “again” and *genesia*, a derives from the verb *gi,nomai*, “to become.” See Matt 19:28 and Titus 3:5.

The misunderstanding of “the dead” for the physically deceased promotes the idea that resurrection is a one-time event whereby the souls of the deceased reenter their former physical bodies that rise out of their graves at the end of time—yet, in the earliest conception of resurrection we see that even Paul did not believe this, for “flesh and blood cannot inherit the Kingdom of God” (1 Cor 15:50) which is a spiritual Kingdom, for God is “Spirit” (Isa 31:3; John 4:24) and spirits “do not have flesh and bone” (Luke 24:39), for “spirits” make up the populace of the heavens under God because “every spirit is from God” (1 John 4:2). Paul further underscores this by differentiating between the

¹⁸⁰ Ibid., 348–349

¹⁸¹ See Geddes MacGregor, *Reincarnation in Christianity* (Wheaton, IL: Quest Books, 1989); and Dovber Pinson, *Reincarnation and Judaism: The Journey of the Soul* (New Jersey: Jason Aronson, 1999).

mortal, physical, corruptible body (sw/ma yuciko,n) and the spiritual, celestial, heavenly body (sw/ma pneumatiko,n) (1 Cor 15:35–58); the spiritual body “rises” or resurrects, not the physical body. Paul also makes an allusion to this distinction in 2 Cor 5:1–8, “. . . . we would rather leave the body and go home to the Lord . . .” Resurrection has to do with a change of a fallen spirit’s behavior toward itself and God that will allow it to “rise” from the lower dimensions to the higher dimensions; from the dimensions of “the dead” to the dimensions of “the living.” The Earth is a sort of outpost where there is a mixture of “the dead” and “the living,” both in human garb, most of which are fallen spirits ascending from out of the depths. Some of the fallen though have already returned to the heavens and now visit the Earth as volunteers in order to lead the rest of the fallen back to Christ. Occasionally, a spirit who did not participate in the Fall, i.e., a pure spirit, will incarnate for a special purpose; biblical examples are Abraham, Joshua, Caleb, Moses, John the Baptist, Mary, the Mother of Jesus, and Jesus Himself.

Thus, Deardorff’s definition that resurrection “is based upon the idea that the body is paramount, and the soul something nebulous attached to it,” and that “in any afterlife, then, life would not seem to be a continuance unless the same body and brain were present as before” is derivative of later Church doctrine, that can be found as early as the late first century or early second century for the following reason. The likeness with which Christ’s materialized spirit body had with his wounded, crucified physical body confused some in the early Church that it was, indeed, his physical body that appeared; the very one that hung on the cross a few days earlier. The empty tomb confirmed this. Christ’s physical body, according to the Greber contact, never left the tomb. Instead, it was completely “dissolved” by the good spirit world with both hot and cold odic power currents that were used for the materialization of his spirit body during his post-resurrection appearances.

The fact that Christ after His death upon earth appeared to His followers in *material form* has led you to the erroneous conclusion that His spirit re-entered His former physical body. In reality He made Himself visible in the same manner in which all spirits do so, namely by the materialization of His spiritual body. Had not many spirits done this before Him?¹⁸²

A related issue to reincarnation is the meaning of the existence of the material creation. According to the Greber contacts, after the Fall of the spirits, the creation of the material world was to serve the fallen spirits as a means for them to work their way back to the heavenly dimensions. A human being was (is) the highest form a spirit can achieve in the physical world. The so-called lower forms of life were steps through which the spirits would eventually arrive at the human level. These steps included the mineral kingdom, the plant kingdom, and the animal kingdom of which human kind is the highest. Both Greber and Meier agree that there is no physical evolution of apes to humans: human beings are not descended from the apes.¹⁸³ But in the Greber case, the animal kingdom is actually the ongoing evolution of the fallen spirits who, according to need, may begin in the mineral stage and advance to the animal, and from there to the human stage. There is

¹⁸² Greber, *Communication*, 387 (emphasis his).

¹⁸³ *Ibid.*, 282.

no retrograde of spirit, i.e., a human spirit does not reincarnate as an animal. The spirit explained to Greber:

Before the first incarnation of the spirit of man in the human body, that spirit inhabited the body of an animal, and is therefore the same spirit rising through the different stages of Nature in constantly increasing perfection. . . . There is no retrogression of the spirit from one stage of progress to a lower one even though a spirit may remain at the same stage for a long time. As I have already told you, a spirit which, when its body dies, has not progressed during its incarnation, must be reincarnated again and again until it is fit to enter the next higher stage. That is true of man also; if, during his life on earth he has made no advance on the road leading to God, he must go through life again as a human being. Every life is an examination: whoever fails to pass, must try again until he succeeds. That is a Divine law which applies with equal force to all Creation: there is nothing capricious about the ways of God.¹⁸⁴

According to the Meier contacts, the animal kingdom is not a stage in which fallen spirits have incarnated and migrate through in order to become refined so that they may, at a future date, reenter the heavenly dimensions. Instead, nature evolves within its own order.

Meier: Tell me further how it is with the forms of animal spirits? Are they too arranged into a spiritual evolution?

Semjase: Surely, they are, but their kind is limited to a certain order of pure nature evolution.

Meier: This means they do not have to perform an evolution of the spirit by common sense, as is the case with the human being?

Semjase: This is correct, because their spiritual evolution does not serve for the improvement of spirit, but only for the evolution of nature within her settled order.

Meier: In other words this means that the formations of animals develop themselves in spiritual respect by certain animal values, but are not obliged to an actual evolution towards perfection, but only to a nature-intelligence or similar?

Semjase: It is about correct within this definition.¹⁸⁵

11. Who Are You? Part 2

According to the Greber contacts, the good spirit world of God related the highest form of religion that can be attained by humanity; that is, religion understood in its correct way, that of communicating with the spirit world of God with Christ as its Head. As to extraterrestrial communications containing any “religious” information, Ptaah had this to say to Meier:

Meier: What about the pretensions then, that humans have received messages from Angels or from God, etc., by inspirations?

¹⁸⁴ Ibid., 283.

¹⁸⁵ Stevens, *Message*, 2. 319–20.

Ptaah: In a few cases, such inspirations are true, but they never contain religious information. Religions exist solely on your Earth. They do not exist anywhere else in the Universe.¹⁸⁶

By “religious information” is meant those Christian concepts such as “God,” “Christ,” “Salvation,” “the Fall,” “Resurrection,” “Satan,” and “Holy Spirit” or “Spirit of God.” In the Greber contacts, these concepts not only occurred during extraterrestrial communication but they were also clarified beyond that which they had been misunderstood down through the centuries to the present day.

At the beginning of this essay we saw that the fundamental step in the process of discerning extraterrestrial communications is to know for sure with whom one is in conversation. Both Meier and Greber had this experience. The question “Who are you?” must, on the one hand, fulfill certain criteria. In the Greber contact, that criteria is found in the New Testament, 1 Cor 12:3 wherein a spirit is “holy” or “of God” only if it acclaims “Jesus is Lord,” and 1 John 4:2 wherein a spirit is “from God” only if it “confesses Jesus Christ has come in the flesh.”

Greber: . . . tell me who you are, and how you are able to speak to me through this boy?

The Spirit: You have a right to ask me who I am, for it is your first duty to test the spirits that speak to you and to assure yourself that they were sent by God, since otherwise you might become the victim of evil spirits which would ruin you, body and soul, and which would not reveal the truth, but by lies would guide you to the path which leads over the edge of the precipice. I swear to you before God that I am one of His good spirits, indeed one of His highest spirits, but my name keep to yourself.

He then made himself known to me.

The Spirit: I am he who has brought you here at God’s behest. I desire to teach you so that you, in turn, may teach your fellow-men.¹⁸⁷

Such criteria are not found in the Meier contacts, for as we have seen there, the New Testament is the product of a false religious sect known as the Christians who have an erroneous concept of Creation, of Spirit, and of religion in general. The question “Who are you?”, on the other hand, is not bound by religious identification such as “Jesus is Lord” or “a holy spirit of God.” Meier’s first contact that was to initiate his mission in January, 1975, was experienced face-to-face with a female who arrived in a silver disc from the Pleiades:

UFO Woman: You are a fearless human being.

Meier: I have unlearned fear and have become objective.

UFO Woman: I know, because I have studied you for years.

Meier: Very nice – and why this?

UFO Woman: Because I want to make something clear to you.

¹⁸⁶ Stevens, *Message*, 1. 319–320.

¹⁸⁷ Greber, *Communication*, 25–26.

Meier: Is nobody else suited for that?

UFO Woman: Surely, but we have provided you, because you already occupy yourself for many years with this problem, and think really and sincerely like this as well.

Meier: Thanks for the flowers.

UFO Woman: No reason, because they are your own merit.

Meier: Well, but who are you really?

UFO Woman: Just call me “du” (you), as I do as well to you.

Meier: But who are you?

UFO Woman: I am called “SEMJASE”, and I originate in the Pleiades.

Meier: In the Pleiades.

Semjase: Surely.

Meier: A nice walk I would say. How did you perform such a walk – perhaps through hyper-space?

Semjase: You often know more than we desire.

Meier: Why so? I am close (mouthed) and no chatterbox.

Semjase: I know, and because of that your knowledge is in the right place. I and the others thus have to sorrows for that sake.¹⁸⁸

The difference between the Greber identification and the Meier identification is immediately obvious.

12. Conclusion

Both the Meier experiences and the Greber experiences would be deemed “heretical” by the Christian churches of today. Yet, the Greber communications sound much like present-day Christianity with the use of such terms as God, Christ, Son of God, Satan, Lucifer, Heaven, Hell, Salvation, and Resurrection. Their *meaning* in the Greber contacts, however, was vastly different from present-day Christendom, yet completely supported by the biblical texts. According to the Meier contacts, these terms have to do with false religion, untruth, delusions, and are the product of a false sect began in the first century through the misunderstanding of Paul and Peter that has been perpetuated by the book known as the New Testament to this day. The real story of the man known erroneously as “Jesus Christ” is to be found in the *Talmud of Immanuel*.

By using the discernment of transcribed texts (Step 3 above), we arrive at a clear conclusion about the Meier contacts and Greber contacts with regard to their messages about the ancient biblical text. In large part, the Meier contacts did not discuss biblical texts in any real explanatory detail or their meaning with the exception of the mention of a few biblical figures such as Enoch, Jeremiah, Isaiah, and Moses. Whenever the God of the Old Testament or Jesus of the New Testament were discussed, it was a total revamp of the matter; God was really an evil ET human being and there was no “Jesus,” only Immanuel. In the Greber contacts, however, biblical texts as we have them are discussed at length, both in the Old Testament and the New Testament, with the caveat that the texts at our disposal are corrupt. Many of these corruptions were discussed and

¹⁸⁸ Stevens, *Message*, 1. 33–34.

elaborated at length. Thus, in the Meier case we find a **substitution** for extant biblical texts wherein the *Talmud of Jmmanuel*, whose alleged Aramaic original is no longer available, replaces the New Testament; in the Greber case we see a **clarification** of the biblical texts that we *do* have. In the discernment process, clarification of *extant* biblical texts that have remained cryptic and misunderstood for centuries provides a more stable position than does a complete dismissal of the extant biblical record in favor of a text whose textual, transcription history does not even exist. If the Pleiadians are, indeed, correct, then better evidence needs to be forthcoming than the edited German text of the *Talmud of Jmmanuel*, despite Deardorff's efforts and despite Meier's experiences with extraterrestrials and space travels. The strength of the Greber contact is the clear explanation of New Testament texts that have been obscured and misinterpreted over the centuries. The *Talmud of Jmmanuel* does not explain any of the New Testament texts; instead it sweeps them all aside as "false" in those portions of the *Talmud* that speak of the "false doctrines of Saul" (TJ 26:30–45). Unlike the *Talmud* and the Contact Notes, the Greber contacts explain why the error *is*, in fact, error; why the wrong interpretations are wrong and why the clarification is the correct interpretation of a biblical text. The Meier contact did not explain why the New Testament text is false and untrue. It simply lumps present-day Christianity (with all of its problems and "shadey" history, i.e., the crusades, the bad Popes, Vatican intrigues, etc.) with the first-century New Testament, as if they are cut from the same cloth, and casts both into the rubbish heap while replacing the New Testament with the *Talmud of Jmmanuel* as the "true truth."¹⁸⁹

Another major discrepancy occurs within the range of "spirit": in the Meier case, the human spirit is the key to salvation: TJ 7:12, "For those who ask of their spirits, receive; and those who seek through the power of their spirits, find; and those who knock at the door of their spirits, to them it will be opened";¹⁹⁰ in the Greber case, communication with the spirit world of God is the key to salvation: "Gatherings held for the purpose of communicating with the spirit world without the supervision of one of God's spirits, do not enjoy His sanction. . . . To save the souls of the communicants is the only lawful purpose of spiritistic meetings" (Greber, *Communication*, 134.) The latter is far better supported from the ancient texts than is the former.

Contemporary Christian spiritist circles who follow the prescriptions laid down and described in the Greber book provide comparisons that might aid us further in the discernment process. Predictions made by the Pleiadians were recorded by Meier during the 1950s through the 1980s. These predictions concerned world political events, assassinations, deaths of heads of state, wars, weather events, the rise of terrorism, scientific discoveries, etc., many (or all) of which have come to pass, while others have

¹⁸⁹ See Stevens, *Message*, 1. 126–27: **Semjase**: "They are still caught up too much in their religions to recognize and accept any other as truth. They still live in the astray belief that truth knowledge and belief would be religion. They do not understand that a religion can suppress a being and make him depend on something that stands above him and gives him orders and advice. . . . Thus, there does not exist any form of religion that is all good. That I brought the Talmud into the discussion is only logical . . . The Talmud represents a scripture that was really written in the time of Jmmanuel . . . and we took it into consideration. We could have newly stated the same things, but this already existed." For a similar view that identifies the ills of religions and God, see Christopher Hitchens, *God is Not Great: How Religion Poisons Everything* (New York, NY: Twelve Hachette Book Group, 2007).

¹⁹⁰ Deardorff (*Celestial Teachings*) notes that the main theme of the *Talmud of Jmmanuel* is "the power of the individual's spirit" (p. 81).

yet to occur and are meant for the future. A record of the fulfilled predictions can be found on Horn's website, www.theyfly.com. A spiritistic circle in Arizona, devoted to the Greber book, established ties with holy spirits who also made predictions that were fulfilled years later.¹⁹¹ In the area of fulfilled prediction, then, both the Meier case and the Greber case (indirectly from those who follow the Greber book) share a common success rate. Are fulfilled predictions enough, though, for a complete discernment of extraterrestrial beings, i.e., whether they are benevolent or malevolent, whether they can be trusted or not, whether they are good guys or bad guys? In the Old Testament, the answer to this question would be "yes"; if the prediction was fulfilled, then it was "from the Lord." But during the advent of the Christian era, first-century Jewish Christians quickly realized the true power of what they believed were evil spirits who could speak truth through false prophets (see above for texts). This was also told to Greber:

The most frequent visions vouchsafed to the clairvoyant devout are those of ultra-mundane figures and landscapes, and, in general, revelations of the spirit realm which resembles our world on earth, . . . Needless to add, pagan clairvoyants had similar visions . . . It depends entirely on the mental attitude of the clairvoyant whether his visions of the ultra-mundane are actuated by the good or by the evil spirit world. Clairvoyance relating to things on earth and dependent on odic radiations of terrestrial being, is not affected by the clairvoyant's mental attitude and for this reason the pagan clairvoyants were able to see events on earth quite as well as were Christian clairvoyants.¹⁹²

When we proceed beyond a comparison of the fulfilled predictions, we find another mode of discernment: that of the identification of Jesus. As we saw in the Greber contacts, the identification of Jesus plays a major role in the discernment of extraterrestrial sources, much like that we find in 1 Cor 12:3 and 1 John 4:1–6. In the Meier contacts, discernment was not necessarily an issue that was raised; instead, the Pleidians lambasted religion, the New Testament, and Christianity. Let us proceed with the identification of Jesus in the Meier case and in the spiritistic circle of Greber devotees.

Semjase: Immanuel was himself only a human being, like all others. Yet he was equipped with great knowledge. He embodies neither a symbol, nor an idol, nor any such. He was a teacher, a prophet of spiritual knowledge and wisdom; nothing more. No creature should ever become idolized or even adored, as is the practice of human beings on earth. When we allowed the removal of the Talmud from its 2,000 years hiding place, the only reason was because the time for truth had come. The lessons of Immanuel are not HIS lessons, but those of THE CREATION and its laws, which Immanuel had to learn, to recognize, and to acknowledge.¹⁹³

¹⁹¹ During a tape-recorded prayer meeting, July 11, 1980, in Arizona, a holy spirit spoke through the deep-trance speaking medium, Bob Graham, ". . . Eventually, electronics will be used to such a high degree that you'll not only hear the celestial voices but you shall see them as they are." A major breakthrough in the field of Instrumental Transcommunication occurred a few years later in 1982. See Macy, *Conversations Beyond the Light*, 113–14.

¹⁹² Greber, *Communication*, 189.

¹⁹³ Stevens, *Message*, 1. 119 (underlining mine; emphasis his).

During the Arizona prayer meeting on July 11, 1980, one of the participants “tested” the spirit speaking through Bob Graham who was in a deep-trance state at the time. The participant asked the spirit if Jesus was his personal Savior (1 John 4:1,2):

Spirit: Indeed, He is the Savior of the world, He was the victor over Satan. But let us correct this test even to a more fine degree: no evil spirit will ever admit that Jesus was the Christ. They’ll admit the He was a prophet, a great teacher, but He was not the expected Messiah, He was not the expected celestial spirit . . .

Question: And do you say that He is?

Spirit: Indeed! Indeed He was.

Immediately, we see the tension between the two identifications of Jesus.

Pleiadian: He was a teacher, a prophet . . . nothing more.

Evil spirit: He was a prophet, a great teacher, but not the expected Messiah

Greber position: He is the Savior of the world, the victor over Satan, the expected Messiah

From the Greber position, we see in the Semjase statement above a mixture of truth and falsehood. Jesus was a human being in every respect¹⁹⁴ and “no creature should become idolized or adored” as we find in Jude 9 where the devil disputed with the archangel Michael over the body of Moses in order that the devil may take the body and inspire the Hebrews to worship and idolize it. Similarly, we find that in Rev 22:8–9 where John fell to the feet of the angel in worship and adoration upon which the angel responded, “Don’t! I am a fellow servant of yours and of your brothers the prophets.” Also, in Col 2:18 the “worship of angels” is condemned by Paul. Even Paul and Barnabas corrected the crowds who, upon seeing Paul heal a cripple, began to worship them as the gods Zeus and Hermes to which Paul responded: “Men, why are you doing this? We also are men, of like nature with you, and bring you good news . . .” (Acts 14:11–15). It is not true, however, (from the Greber perspective) that Jesus (called here Jmmanuel by Semjase) was simply a teacher and a prophet. In both cases, Meier and Greber, we have predictions successfully fulfilled. Yet, on the point of Jesus, the cases come to blows, once again: Greber–Jesus is the Christ, is the Messiah; Meier–there was never a Jesus Christ, only Jmmanuel who was simply a prophet and a great teacher. How are we to discern?

Another spiritistic circle developed during the late 1940s that followed the prescriptions laid down in the Greber book. This was a Swiss group, known as the Spiritual Lodge in Zurich, that grew to many hundreds who met regularly for decades to be instructed by the holy spirits who spoke through a deep-trance speaking medium named Beatrice Brunner.¹⁹⁵ The principle holy spirits that communicated through Brunner for several decades were named Josef, Linus, and Lene. These communications were published in monthly journals, a German edition, “Geistige Welt,” and an English translation edition, “The Spiritual World,” from the 1950s up until the early 1990s.

¹⁹⁴ So, too, Greber, *Communication*, 311–23.

¹⁹⁵ For a summary, see Walter Hinz, *The Corner Stone* (Suffolk: Neville Spearman, 1977) 164–176.

Brunner died of old age in 1983. A particular communication related that deceptive spirits can speak some truth, thus reflecting early Christian sentiments as well as the Greber book.

Josef: In Lucifer's Kingdom of the dead, there too are those who have certain knowledge equaling that of the mighty angels of God. It is passed on to the helpers of darkness who search out mediumistic persons on earth who have no real inner contact with God ["Billy" Meier?]. These they influence to do many things that appear at first to come from God.¹⁹⁶

If we compare this statement to the activities of the Pleidians with Meier, the Meier case seems to fit this scenario. Recall that Meier is highly mediumistic as an inspirational writing instrument for the Arahat Athersata and Petale spiritual planes.

The comparison of the *Talmud* with the New Testament and the Pleiadians's comments about the New Testament, Jesus, and Paul, give us an objective conclusion that in no way is influenced by a reading of the Greber contacts: the *Talmud* is, indeed, a substitution for the New Testament, not a clarification thereof. Now, when gazed from a Greber perspective, the teachings in the *Talmud* are actually a mixture of pure falsehood with truth that is concealed under false names and explanations. We find this kind of explanation in early Christian authors as well. For instance, Lactantius, (260–330), writes of soothsaying and inventions of demons in the following manner:

Moreover, these impure and wandering spirits, that they may throw all things into confusion, and overspread the minds of men with errors, interweave and mingle false things with true. For they themselves feigned that there are many heavenly beings, and one king of all, Jupiter; because there are many spirits of angels in heaven, and one Parent and Lord of all God. But they have concealed the truth under false names, and withdrawn it from sight.¹⁹⁷

If taking the Greber position on the Meier case, then one might substitute "impure and wandering spirits" with "impure and wandering extraterrestrials" (keeping in mind that "spirits" is not necessarily antiquated language, but that the Pleiadians themselves allege to be extraterrestrial human beings and not mere disincarnate spirits) and "one king of all, Jupiter" with "the impersonal, genderless Creation." The deception is the same; only the names and terms have changed.

Correspondence between this writer and Billy Meier confirmed on two different occasions that Meier has neither heard of Johannes Greber nor of Greber's book, *Communication with the Spirit World of God*. Does this make any difference in our inquiry into discernment? Probably not. But an objective comparison of the Meier case with the Greber case gives us a disturbing contrast between two powerful testimonies of extraterrestrial contact.

So how are we to discern? Who is telling the truth, Meier or Greber? Has Meier been duped? Has Greber been duped? Are they both wrong? Are they both partly wrong, partly right? How are we to sift the wrong from the right? Or are we even able to do so?

¹⁹⁶ "The Spiritual World: Swiss Christian Spiritualist Journal," 56 (1970) 296.

¹⁹⁷ Lactantius, *Divine Institutes*, 2.17.

In this author's opinion, a good point to begin might be from a perusal of texts relating to extraterrestrial communications of the past. From the Pleiadian perspective, if this perusal uncovers extraterrestrial communication of a "Christian" or "religious" nature, i.e., that which we find in the New Testament and in Christian texts of the second and third centuries, then such communication is based on religious falsehood, the false doctrines of Saul, and the delusion of the term "Christ" and of those spirits who identify Jesus with this term. From the Greber perspective, extraterrestrial communication of a "Christian" nature, as especially found in 1 Corinthians 12 and 14, 1 John 4:1–6, the *Didache* 11, the Shepherd of Hermas, *Mandate* 11, and Montanism, reflects what was actually going on during that time. The early Catholic church, like the Plejarens, eventually took a strong position against spiritism and mediums as we see in the injunctions against second-century Montanism. There, some accused the spirit speaking through the Christian prophet Montanus as "blaspheming the entire Catholic church" (Eusebius, *Ecclesiastical History*, 5.17.1–23). That particular spirit was condemned for this utterance. Then, a few years later, the trance state in which Montanus spoke was condemned as the state of false prophets only. Subsequently, spirit communication altogether was ruled out as inappropriate and not in accord with the earliest Christians. The church condemned communicating with the spirit world through mediums. In this regard, the Christian church and the Plejaren's share a common position. Compare the early church's condemnation of Montanus as a wrong medium moved by a false spirit with the statement of one of Meier's contacts who warns him about a member of his group:

Menara: . . . for hours she lets herself be influenced by a wrong medium, which already works strongly on her thoughts, by which she is finding certain parallels between the truth and the deceptions offered her. These parallels are dangerously wrong and misleading, which is why you should tell her, that in the future she would better stay away from such seances.¹⁹⁸

This could very well have been stated by the spirit who communicated with Greber, for in the Greber contacts, as well, not all seances for communicating with spirits are good and right.

The kind of problems that the Greber case faces with the messages from the Pleiadians concerning God, Christ, Satan, spirit communication, the after life, the Resurrection, and Salvation, are the very same problems that early Christians recorded in their polemics and descriptions of the way in which unholy spirits operated and communicated, as we have seen above: all error is derived from the truth itself that is changed and concealed under different names and guises with an added dose of pure falsehood in order to misguide humanity. Why misguide humanity? As Earthlings, we remain in Lucifer's territory who has had plenty of time to think and rethink means of artifice and guile since the time of Christ's mission and death on Earth. Also, are we able to restrict Lucifer and his agents from the use of "technology"? It does not seem so. If we, as mere mortals, are able to take to the skies and orbit our planet, how much more power may those of the Kingdom of the Dead, who are not bound by physical bodies, possess? Knowing the power and the abilities of the Kingdom of the Dead gives us a

¹⁹⁸ Stevens, *Message*, 4. 67.

means to analyze and decide which case we will follow: the Meier case or the Greber case. Recall that both admit of extraterrestrial good guys and bad guys. Furthermore, a careful reading of the Greber text provides the reader with an understanding of the biblical texts, both Old and New, that far surpasses any book on this subject. The Meier Contact Notes and the *Talmud* provide nothing in the way of this kind of understanding. Thus, the reader is asked to make up his or her own mind.