

The background of the cover is a vibrant space scene. It features a large, reddish-orange planet in the upper left, a smaller greenish planet in the lower left, and a large, dark, cratered planet in the lower right. The sky is filled with stars and a bright, pinkish-purple nebula or galaxy in the center. The overall color palette is dominated by reds, oranges, and blues.

The
Good News

January/February 1998

Is There
LIFE
Out There?

*Extraterrestrial Life: What Does the Bible Say? • Planet Hunters
Archaeology and King David • The Vision That Won't Die*

Reading the Book

Every so often a certain word will become fashionable and then take on a meaning larger than originally intended. One we hear a lot these days is derived from the Latin for one thousand: *millennium*.

We stand on the brink of the next millennium. That very thought fills some with hope, others with despair. Optimists say things couldn't be any better; pessimists fear that they are right. *Millennium* has acquired a meaning that is larger than the passing of 1,000 years. It has come to represent all that is good and bad in our expectations for the future.

Some of our regular readers will know that "the Millennium" is used in this publication to refer to the 1,000-year rule of Jesus Christ and His resurrected saints over the physical peoples of earth. Though the Bible nowhere uses this specific term, it clearly states that Jesus Christ will reign on earth for 1,000 years (Revelation 20:4). In Bible commentaries this period is known as "the millennium," and here, too, it has achieved a meaning that is larger than the word itself. As a result there are many misconceptions about what the Bible contains on the subject.

Some say that the main reference to the 1,000 years in the book of Revelation is symbolic, that the Millennium will never literally occur. They are "amillennialists." Others believe that the 1,000 years are here now, that we are living in the Millennium in the "church age." They are "postmillennialists." Others propose a third explanation, that the Millennium is yet ahead and that it is a literal 1,000 years of peace on earth with Jesus Christ as King of kings and Lord of lords. They are "premillennialists."

Who is right? Can we know for sure? What does the Bible say?

A closer look at the beliefs of the early Church at Jerusalem will help. In the book of the Acts of the Apostles, written as a contemporary history of the period, Luke records a speech by the apostle Peter. In it Peter reveals a truth that is key to understanding the Millennium.

He says that sinful humans should repent of their ways, live a new kind of life and wait with anticipation for the return to earth of Christ, "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). Here is evidence of what those earliest followers of Jesus believed about His return. It is significant that they tied His return to descriptions of a new world given by the prophets of old. That tells us that we will find more evidence of early New Testament belief in the writings of the Hebrew prophets.

Whatever it is that Christ will accomplish in the Millennium is described as "the times of restoration of all things." It can hardly be said that such a healed condition has already occurred. Humanity has never experienced it! There is no evidence in the past or the present.

Furthermore, it cannot be said that the true biblical Millennium is symbolic. The prophets of old foretold with specific details the changes that society would undergo in the restoration of all things. The future fulfillment of those prophecies was as sure as the literal fulfillment of those pertaining to Christ's first coming, said Peter. Just as Jesus was literally put to death, lay in the grave and was resurrected, as prophesied, so He would literally return, as prophesied.

Is it time for you to investigate the literal truth of the world to come? If all things are to be restored, wouldn't you want to live in such a world?

You can read more about that wonderful time ahead in two of this issue's articles.

—David Hulme

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Is There Life Out There?

by Noel Hornor

Is there life on other planets in the universe?

Generations of stargazers through the ages have looked at the night sky and wondered whether anyone is out there.

In a recent issue *U.S. News & World Report* included this question as one of the great mysteries of science. Indeed, it is. In the book *Extraterrestrials: Where Are They?*, authors Ben Zuckerman and Michael Hart note that this is “the question which astronomers are most frequently asked by laymen” (Cambridge University Press, New York, 1995, p. 1).

Popular culture is fascinated with the idea. This question has spawned hundreds of films and dozens of television series—*The X-Files* and *Star Trek* and its spin-offs being some of the most popular. Many American cable-television systems carry the Sci-Fi network, where watchers can tune in to outer-space sagas almost any hour of the day or night.

The discussion of the quest for life has produced intense interest not only in the entertainment media. It is a subject of continuing intense scientific inquiry. Scientists from many nations have systematically been probing the heavens for almost 40 years for signs of intelligent life among the stars.

The search for life out there

The first such project began in America in 1960. The Soviets began searching for extraterrestrial signals in 1970. These projects have generally been classified under the term Search for Extraterrestrial Intelligence, or SETI.

Listening for radio signals from deep space (radio astronomy) is the usual method by which astronomers search for life in outer space. Their goal is to intercept and recognize radio signals originating from intelligent beings. Although simple in theory, this is a Herculean task because the cosmos constantly hums with radio activity. As the late astronomer Carl Sagan put it, “there are many natural cosmic radio sources having nothing to do with intelligent life—pulsars and quasars, the radiation belts of planets and the other atmospheres of stars . . .” (*Cosmos*, Random House, New York, 1980, p. 297).

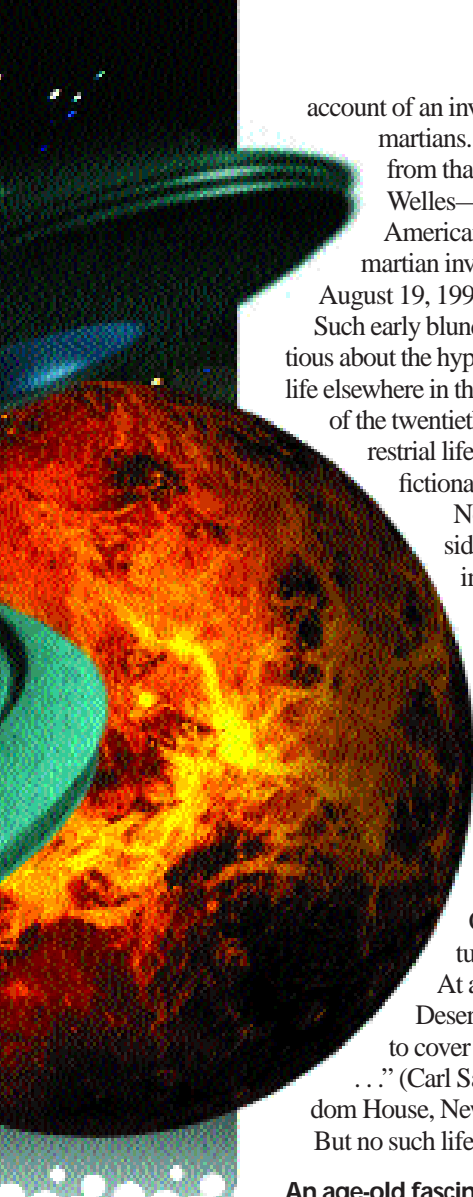
The first such project was pioneered by American astronomer

Frank Drake at the National Radio Astronomy Observatory in Greenbank, West Virginia, in 1960. In this tiny beginning, Drake “listened” to two of the estimated 100 billion stars in our galaxy for two weeks. Today Drake is president of the Search for Extraterrestrial Intelligence Institute in Mountain View, California. From its humble start, today its “array of supercomputers can listen to 56 million radio channels all at once” (*U.S. News & World Report*, August 19, 1996, p. 50).

Science and skepticism

In earlier years scientific stargazing was often the target of skepticism, in part because of blunders made by early astronomers. For example, the Italian Giovanni Schiaparelli reported in 1877 that dark lines were etched on the surface of Mars. Some concluded these must be canals constructed by intelligent beings. “Astronomers excitedly scrutinized the Red Planet for evidence of life . . . The American astronomer Percival Lowe . . . later wrote enthusiastically: ‘That Mars is inhabited by beings of some sort or other we may consider as certain . . .’” (Paul Davies, *Are We Alone?*, Basic Books, New York, 1995, pp. 10-11).

Lowe’s 1894 “imaginative scenario, in turn, inspired English novelist H.G. Wells to write *The War of the Worlds*, a dramatic



account of an invasion of Earth by octopus-like martians. In 1938, a radio drama adapted from that novel by another man named Welles—Orson, that is—panicked many Americans who believed that a real martian invasion was under way” (*Time*, August 19, 1996, p. 63).

Such early blunders made scientists more cautious about the hypothetical existence of intelligent life elsewhere in the universe. “During the first half of the twentieth century, discussion of extraterrestrial life was almost entirely confined to fictional literature” (Davies, p. 11).

Nowadays, however, many consider the search for intelligent life in space to be legitimate science. It has even been given the name *exobiology*, which is the study of extraterrestrial life.

Even the National Aeronautics and Space Administration (NASA) has joined in the search for extraterrestrial life. “On October 12, 1992, . . . the 500th anniversary of the ‘discovery’ of America by Christopher Columbus, NASA turned on its new SETI program.

At a radio telescope in the Mojave Desert, a search was initiated intended to cover the entire sky systematically . . .” (Carl Sagan, *The Pale Blue Dot*, Random House, New York, 1994, p. 362). But no such life has yet been discovered.

An age-old fascination

The belief that intelligent life exists on other heavenly spheres dates to ancient times. Metrodorus, a Greek philosopher of the fourth century B.C., stated that “to consider the Earth as the only populated world in infinite space is as absurd as to assert that in an entire field of millet, only one grain will grow” (Frank Drake and Dava Sobel, *Is Anyone Out There?*, Delacorte Press, New York, 1992, p. 1).

Another fourth-century-B.C. Greek philosopher, Epicurus, wrote: “There are infinite worlds both like and unlike this world of ours . . . We must believe that in all worlds there are living creatures and plants and other things we see in this world” (Davies, pp. 1-2).

The ideas of ancients and moderns on the subject of extraterrestrial life remain as conjectures. When we look for solid proof, the silence is deafening. Attempts to find signs of life on other planets, such as the recent Mars Pathfinder mission, have revealed only dead planets hostile to life as we know it.

The lack of evidence, however, has not squelched the bound-

less enthusiasm of staunch believers such as Frank Drake: “The silence we have heard so far is not in any way significant. We still have not looked long enough or hard enough. We’ve not explored a large enough chunk of the cosmic haystack” (Drake and Sobel, p. 233).

Given the size of the universe, many would agree that this is a fair statement.

Some scientists have devised means of estimating the likelihood of life existing on other planets. These formulas include such factors as the number of galaxies in the universe, the average number of star systems per galaxy, and the fraction of star systems that have large, stable planets with temperate zones that could feasibly support life.

After going through these exercises, scientists arrive at widely diverging estimates. “Some see our galaxy teeming with a million intelligence-bearing planets. Others . . . think that ours is probably the only planet in the galaxy inhabited by intelligent creatures . . . One is staggering about in the dark, chasing data one cannot see, playing a quasi-scientific blind-man’s buff” (Edward Regis Jr., *Extraterrestrials: Science and Alien Intelligence*, Cambridge University Press, Cambridge, 1985, pp. 97-98).

A sizable segment of the American public believes life exists on other worlds. A few years ago “Cable News Network ran a short segment about SETI and asked viewers to call in their answers to the question ‘Do you think there is intelligent life in space?’ Fully 86 percent of the callers voted ‘Yes’” (Drake and Sobel, p. 207).

A Gallup poll taken in 1966 measured whether “there are people a bit like us living on other planets in the universe. Positive replies were given by 34 percent, 46 percent said No, and the rest had no opinion. In November 1973, in another Gallup poll, the rate of positive answers was 46 percent, versus 38 percent negative” (Emmanuel Devoust, *The Cosmic Watering Hole*, The MIT Press, Cambridge, Massachusetts, 1991, p. 177).

Why the search for life in space?

Why is the search for intelligent life in space so important? The rationales offered are revealing. For one thing, it simply fires the human imagination. The possibility that we are not alone in

Man has long scanned the skies for signs of extraterrestrial beings. Would any such discovery solve human problems?

the universe is an idea that will not die.

As a panel of SETI scientists observed a few years ago, “it is harder to imagine a more exciting astronomical discovery or one that would have greater impact on human perceptions than the detection of extraterrestrial intelligence” (Drake and Sobel, p. 199).

The cover of a book titled *CETI: Communication With Extraterrestrial Intelligence* (Warner Books, 1976) suggested that the future of mankind may depend on our finding life in space.

Could mankind really find deliverance from our problems

through extraterrestrial life?

Many of the popular media bombard us with depictions of aliens as creatures posing a dire threat to humans. Often they are portrayed as seeking to destroy or enslave earthlings.

Astronomers, on the other hand, generally do not view alien life as threatening. Many astronomers believe that extraterrestrial civilizations may provide the answers to man's most difficult challenges. As Dr. Sagan put it, "maybe it's a long shot, but the discovery of extraterrestrial intelligence might play a role in unifying our squabbling and divided planet" (*The Pale Blue Dot*, p. 365).

Salvation from outer space?

Of the grim specter of nuclear annihilation, Sagan speculated that advanced extraterrestrial civilizations might well

come with "the triumphant announcement that it's possible to avoid self-annihilation" (*ibid.*, p. 372).

The potential for humans to exterminate themselves in a nuclear holocaust is real. "The destructive power piled up in nuclear bombs . . . divided by our world population . . . equals 2 tons of TNT per capita; which means 4,000 pounds of dynamite for every man, woman and child on Earth . . ." (Zuckerman and Hart, p. 30).

A gloomy assessment of man's chances for long-term survival was expressed in a 1971 address about extraterrestrial intelligence (ETI) by University of Rochester philosophy professor Lewis White Beck: "We are now suffering from technological shock, destroying by radiological and chemical, if not moral, pollution the only abode of life we know." He added that "exobiology reca-

pitulates eschatology" (Regis, p. 13).

Eschatology is a theological term that refers to the study of end-time events. It deals with God bringing salvation to humanity.

Centuries ago Jesus Christ, the Son of God and promised Savior of mankind, made reference to the possibility of human annihilation. His disciples had asked Him ". . . What will be the sign of Your coming, and the end of the age?" (Matthew 24:3). He replied that one sign of the end time would be conditions in which the very survival of civilization would be threatened. He said, "If that time of troubles were not cut short, *no living thing could survive*" (Matthew 24:22, New English Bible, emphasis added throughout).

In looking to ETI for answers, Dr. Beck is saying that we are putting a type

What About UFOs?

Some people believe earth has already been visited by extraterrestrial beings. They point to sightings of unidentified flying objects (UFOs) as supposed proof. "Recent polls show that approximately 57 percent of the public believes that UFOs are 'something real' as opposed to 'just people's imagination' . . ." (Ben Zuckerman and Michael H. Hart, *Extraterrestrials: Where Are They?*, Cambridge University Press, New York, 1995, p. 20).

One major American newsweekly reported that "48 percent of Americans believe UFOs are real and 29 percent think we've made contact with aliens" (*Newsweek*, July 8, 1996).

UFO sighters frequently report seeing objects "typically described as a metallic flying disc, sometimes with protuberances or portholes, executing elaborate manoeuvres and occasionally accompanied by an eerie glow of bright lights. The descriptions have all the hallmarks of high tech aviation" (Paul Davies, *Are We Alone?*, Basic Books, New York, 1995, p. 132).

In spite of such accounts, "very few scientists regard such reports as evidence for the existence of extraterrestrial beings" (*ibid.*, p. 135).

Even author and astronomer Frank Drake, who is firmly convicted of the existence of extraterrestrial intelligence, discounts UFOs as being a manifestation of such. "No tangible evidence exists to suggest that we have ever been visited by an alien spacecraft. As strongly as I believe that intelligent life exists elsewhere in the universe, I maintain that UFOs are not extraterrestrial visitors. They are the products of intelligent life on this planet" (Frank Drake and Dava Sobel, *Is Anyone Out There?*, Delacorte Press, New York, 1992, p. 126).

Supposed proof demonstrating that UFOs have visited earth is disputed and debated. The evidence consists primarily of the eyewitness accounts of those claiming to have seen them. Some believe that these accounts should be accepted just as much as scientific findings reported by astronomers, noting that some of the discoveries of astronomy are not supported by in-hand physical evidence, either. For example, astronomers cannot see planets orbiting other stars simply because the light from those stars

is too bright. Instead, they deduce the planets' existence from variations in the stars' motion caused by the gravitational force of the planets.

Still, there is a difference between the evidence offered to back claims of astronomers and those of UFO proponents. ". . . Although astronomy is based upon observation rather than physical artifacts, at least it involves easily repeatable physical observations, something that UFO studies cannot provide" (Charles F. Emmons, *At the Threshold*, Wild Flower Press, Mill Spring, North Carolina, 1997, p. 142). Indeed, some supposed evidence of UFO activity has been revealed as simple hoaxes.

Whether the evidence for UFOs is credible or not, there certainly is a high frequency of reported sightings. Popular television programs like *The X-Files* and movies like *Independence Day* and *Contact* are apt to encourage the trend. Yet for all the excitement no alien—dead or alive—has been produced. No demonstrably authentic artifacts of alien cultures are known to exist.

The skepticism of the scientific community toward UFOs does not sit well with UFO believers. Says one such believer, "People like Carl Sagan [and] Stephen Hawking . . . are mouthpieces for the old way of thinking" (*Newsweek*, July 8, 1996, p. 50). Yet, as the late Carl Sagan, Cornell University astronomer, put it, "extraordinary claims require extraordinary evidence" (*ibid.*).

Physicist Paul Davies sees the interest in aliens as part of a religious quest. ". . . The belief in super-advanced aliens . . . can provide some measure of comfort and inspiration for people whose lives may otherwise appear to be boring and futile" (*Are We Alone?*, p. 136).

If we are searching for alien cultures to find religious inspiration, we will be disappointed. When we look to any source other than the living God for spiritual guidance, we commit the same error which the prophet Jeremiah described in his time: "For My people have committed two evils: They have forsaken Me, the fountain of living waters, and have hewed themselves cisterns—broken cisterns that can hold no water" (Jeremiah 2:13).

—Noel Hornor



of trust in astronomy that we used to reserve for religion.

Should we be looking to intelligent life in outer space, whose existence is questionable, for answers to these problems?

SETI enthusiast Frank Drake speaks plainly of his hope in extraterrestrial salvation. Regarding advanced civilizations on distant planets, he muses, "What if they are immortal . . . ? I suppose that immortality may be quite common among extraterrestrials" (Drake and Sobel, p. 160). Drake's version of immortality "would come about through the development of methods to eliminate the aging process, or to repair indefinitely the damage caused by aging" (ibid.).

He thinks we might gain such secrets from aliens who are far superior to us: "Sometimes, when I look at the stars twinkling in the sequined panorama of the night sky, I wonder if, among the most common interstellar missives coming from them, is the grand instruction book that tells creatures how to live forever" (ibid., p. 162).

An overlooked source of answers

Can man really find the answers to such other age-old questions of immortality and deliverance from the catastrophic consequences of our ingrained, selfish, destructive bent?

Before the modern scientific era, many sought such answers from a specific source: the Bible. Is this the proper place to look? Does the Bible present a correct view of the universe?

In spite of the assumptions of many to the contrary, compounded by erroneous views expounded by earlier ecclesiastical authorities, the Bible offers "a view of the universe . . . which is not inconsistent with modern scientific cosmology . . . The universe of the Bible writers is rational, and of awe-inspiring immensity" (*New Bible Dictionary*, Eerdmans, Grand Rapids, 1970, "Stars," p. 1215).

Of the number of stars in the heavens, biblical language gives a view that is consistent with the findings of modern astronomy. In a promise God made to Abraham, the Bible couples the number of stars with the number of grains of sand on the seashore (Genesis 22:17).

Dr. Sagan echoed those biblical words when he wrote that "a handful of sand contains about 10,000 grains" and that "the total number of stars in the universe

is greater than all the grains of sand on all the beaches of the planet Earth" (*Cosmos*, p. 196).

To man's finite mind, the number of grains of sand in the world may seem infinite, as do the number of stars in the heavens. The point is that the Bible assumes a correct view of the universe that long predated scientific discoveries of recent centuries.

God is Creator of all

The Bible tells us that God made the heavens (Genesis 1:1), which includes all the stars and all the planets. Further, it tells us that He identifies each of the thousands of millions of individual stars. "Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name" (Isaiah 40:26, New International Version).

If God knows all of this, He surely knows whether other intelligent life exists in the universe. If there is such life, God created it. The Bible states that God created man in His own image (Genesis 1:27). Mankind is the highest form of physical life that God has made. Therefore, ETI proponents should not expect to find higher physical life-forms than man.

Does the Bible have anything to say about the existence of intelligent life elsewhere in the universe? Scripture is silent about life on other planets while showing man's status in the cosmos: "The heaven, even the heavens, are the LORD's; but the earth He has given to the children of men" (Psalm 115:16).

God gave dominion over earth to humans (Genesis 1:26), but it was intended to be used in the service of God. From the beginning man has not exercised dominion to the glory of God. He has greedily abused it for his own aggrandizement. And because man's problems are so great, we now see some people look to other worlds for deliverance.

They have expressed the hope that we might discover among extraterrestrials a system of ethics and approach to life that is superior to anything man has known. They hold out hope that this discovery could provide solutions to our problems.

What they fail to recognize, however, is that we *already have* the solution. God gave man a perfect ethics system in His Word, the Bible: "The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making

wise the simple" (Psalm 19:7).

Who will deliver?

The Bible tells us Jesus Christ *will* return to earth. This is the most sure of the hundreds of prophecies of the Bible. Many prophecies confirm His second coming to bring the Kingdom of God to earth. This solemn promise was made to Christ's disciples immediately after His ascension to heaven after His death and resurrection (Acts 1:11).

Jesus Christ will come at a time when the world teeters on the brink of utter disaster. He will step in to bring deliverance—physical salvation—to the world by stopping it short of *self-annihilation*. He will bring the hope of *spiritual* salvation—*immortality*—to those who have repented and accepted Him as their Savior (Hebrews 9:28).

There is no other way to salvation. ". . . There is no other name under heaven given among men by which we must be saved" (Acts 4:12).

Our world in recent times has looked increasingly to science for salvation. We have believed that we could, with our scientific expertise, conquer disease, solve global food shortages, eradicate poverty, war and pollution and extricate ourselves from the many other problems we face.

Some look to the science of astronomy and the hoped-for discovery of extraterrestrial life for solutions to problems that science and education have failed to solve. We *should* look to extraterrestrial life for help. But that life from outer space is "the Lord from heaven" (1 Corinthians 15:47).

He is the one extraterrestrial life-form that is known and proven to exist. He *will* return to earth and rule over mankind (Revelation 11:15). He is the ultimate source of human salvation. *GN*

RECOMMENDED READING

Why are you here? What is the purpose of human life? Where is this world headed? Although the answers have been available to man for thousands of years, few have understood them. You can discover the answers for yourself in the free booklets *What Is Your Destiny?* and *The Gospel of the Kingdom*. Just contact us at the address in your country (or the country nearest you) on page 2 of this issue.

Planet Hunters: The Search for Life in Outer Space



by Jerold Aust

Astronomer Daniel Goldin philosophized during *Hunt for Alien Worlds*, a program in the *NOVA* series aired on many U.S. Public Broadcasting Service stations: “We all search for meaning to life, and if—we would even have a discovery that there is a habitable planet, let alone life on it—I think it would uplift the human spirit.”

The desire to know the meaning of life is a worthy aspiration, and to explore whether life exists somewhere else in the universe is a natural consequence of that desire. Do planets circle distant stars somewhere in another galaxy?

Scientists want to know.

The Hale-Bopp comet earlier this year left behind more than a spectacular prismatic spray of cosmic moisture.

This celestial chunk of ice stirred imaginations to wonder about other planets—and other life—somewhere in the remote regions of the universe.

Such speculation is aided by today’s telescopes. They are so powerful that some believe that the discovery of life on other planets is within reach. It’s this kind of technological advantage that raises such expectations.

Historical perspective

The greatest challenge astronomers face in their search for other planets is that they can’t see them. The only planets we can directly observe are those we can view in the night sky, such as Mars and Venus, some of those that make up our solar system. Although some nearby planets are visible to the naked eye, those in the farthest orbits of our sun’s system took hundreds of years to discover. Uranus wasn’t discovered until 1781, Neptune in 1843 and Pluto in 1930 (captured in a telescopic photograph). It wasn’t until 1990, with the help of the Hubble Space Telescope, that Pluto’s moon was captured in a photograph.

Scientists assume that other solar systems with planets like ours exist and harbor intelligent life.

According to George Gatewood of the Allegheny Observatory in Pittsburgh, Pennsylvania, actual observation of a planet outside our solar system is virtually impossible. Would that scientists could simply point their telescopes at a star and observe planets encircling it. “The difficulty is that planets do not give out much light,” Dr. Gatewood says. “It’s entirely reflected light.”

To highlight the difficulty of locating planets in other solar systems, Dr. Gatewood compared the task to spotting a firefly fluttering at the edge

Using incredible technological advancements, astronomers are expanding their search for life in the universe. Could they be looking for the right answers in the wrong places?

of a huge searchlight. If the searchlight weren't there, you might be able to see the firefly's tiny glimmer, but in the searchlight's overpowering illumination the firefly is imperceptible. This is a good example of what astronomers face in their search for planets beyond our solar system.

However, technological advancements can circumvent even this challenge and can lead to the discovery of planets.

Wobbly stars

All planets, stars, moons and other heavenly bodies are affected by the gravitational force of their neighbors in space. With this in mind astronomers have deduced the existence of some planets by observing their gravitational effect on nearby "wobbling" stars.

In recent years state-of-the-art optics and data collection have dramatically improved astronomers' chances of finding otherwise imperceptible planets.

Their technique is called astrometry. It is a process similar to collecting frames for a movie. On a given night, astronomers photograph a section of the sky and measure the relative positions of celestial bodies. This process is repeated on later nights. They then compare the frames as though they were in a movie, noting whether the stars' motion is in a straight line or whether some show a slightly wavy pattern. Even if a wavy pattern is discernible, it is still difficult to

earth's atmosphere by the space shuttle *Discovery* on April 25, 1990, this telescope "is able to peer far out in space and back in time, producing imagery of unprecedented clarity, of galaxies, star systems, and some of the universe's more intriguing objects: quasars, pulsars, and exploding galaxies." The telescope "can distinguish fine details—in planetary atmospheres or nearby star fields—with ten times the clarity of the best ground observatories. When pointed at Jupiter, for example, the telescope provides images comparable to those from *Voyager* flybys" (Otto Johnson, editor, *Information Please Almanac*, Houghton Mifflin Company, Boston and New York, 1997, p. 349).

Unfortunately for planet hunters, Hubble's amazing abilities mean it is in high demand. Other tasks of a higher priority can and do get more attention and time; the search for planets gets relatively little opportunity.

Astronomers at the Lick observatory near San Francisco are perfecting another technique less vulnerable to atmospheric distortions and variations: measuring the color variations of a star caused by motion induced by the gravitational pull of nearby planets.

A star's light contains more than the spectrum of rainbow colors. Atoms and molecules in a star's atmosphere absorb

part of its light before it passes into space. By recording a star's "absorption lines," the astronomer can create a type of fingerprint of the light that can be precisely fixed to one location. If the star is being tugged by an unseen planet, the image will shift from side to side. Use of this technique is called spectroscopy.

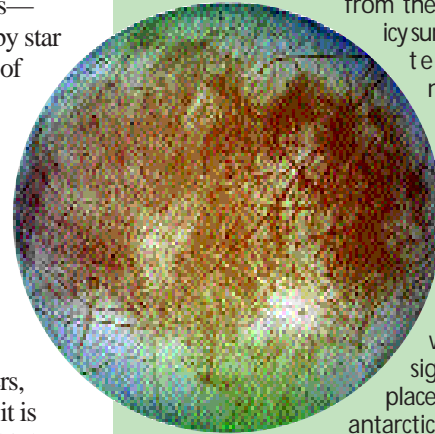
Is our planet unique?

For millennia man has searched for answers to the questions about life: Why

Continued on page 16

Is There Life Under the Ice?

One of the more unusual targets for the search for extraterrestrial life is the frozen moon of Jupiter, Europa. At about the same size as our moon, Europa



lies more than 500 million miles from the sun under an icy surface where the temperatures never rise above a bone-chilling minus 280 degrees Celsius. Europa is dark and cold and has almost no atmosphere. So why search for signs of life in a place that makes an antarctic winter seem positively balmy?

Planetary scientists are almost certain that under the icy surface of Europa lies an ocean of liquid water, the only other known ocean in our solar system besides those on earth. Europa's surface is covered with hundreds of miles-long cracks and rafts of ice.

"These rafts appear to be floating and may, in fact, be comparable to icebergs here on earth," says Michael Carr, a geologist with the U.S. Geological Survey.

Europa might be like a gigantic Arctic Ocean, except with much thicker ice.

The renewed speculation of living organisms on Europa is being encouraged by new and intriguing close-up pictures of the surface of the Jovian satellite taken by the *Galileo* spacecraft, as well as by the recent discovery, here on earth, of teeming animal life miles under the ocean in places once thought to be utterly barren. These shrimps, worms, fish and other creatures thrive around deep-sea volcanic vents, where they survive completely without energy from the sun and under pressures equivalent to a person supporting the entire weight of a bus.

Noting the active volcanism on its sister moon Io, scientists think that Europa might have volcanic features on its ocean beds that create niches similar to those here on earth and that, just maybe, living creatures, perhaps only bacteria, might cling to life there.

But, before we get ahead of ourselves, let's remember that the existence of liquid water on Europa has not yet been observed—let alone subsurface oceans, volcanic vents or little creatures that might call them home.

—Shaun Venish

Are there planets circling distant stars somewhere in our galaxy? Scientists want to know.

determine whether the gravitational pull of a planetary body is the cause.

Even a planet the size of the giant Jupiter—1,000 times the earth's size—would have an almost indiscernible effect on a star within a solar system. Another problem is that the earth's swirling atmosphere causes starlight to twinkle and in turn obscures the potential apparent wobbles caused by any orbiting planets.

Astronomers have made some headway on this problem using the Hubble telescope. Put into orbit high above

Humanity is fascinated with the concept of extraterrestrial life. Many wonder if intelligent life residing somewhere else in the universe is busy watching us develop. We want to know who we are and if there is anything (or anyone) else out there that resembles us.

Interest in contact with aliens is not just the grist of science fiction but a real-life passion for many devoted to the search for other life forms. When a job transfer put me near Roswell, New Mexico, I soon learned of July 4, 1947, the date of an alleged crash landing of an alien ship a few miles northwest of the city. The next day's newspaper reported that the commander of the nearby U.S. Army base confirmed that a "flying saucer" had indeed crashed into the desert the previous evening.

Rumors circulated that on board the craft had been aliens who had died in the crash. On the second day, however, the commander said the crash was simply a downed weather balloon.

Another report, released in June 1997, just days

before the 50th-anniversary extravaganza staged by local residents, said that what some thought had been dead aliens were only test dummies.

The search for life

Of course, man's curiosity has not been limited to stories about flying saucers. Reporting on a radio-telescope project, an article in *U.S. News & World Report* said recently:

"In 1960, Project Ozma in West Virginia began its quest to detect alien radio signals. The National Aeronautics and Space Administration committed \$100 million to a formal mission—the Search for Extraterrestrial Intelligence—but so far, no word has come from out there" (Victoria Pope, "Is There Life on Other Planets?," August 25, 1997).

The article also stated: "Space exploration hasn't turned up life, either. When NASA's Viking landers examined Mars two decades ago, they found a dry, sterile environment. Venus was a blazing inferno. It was only the images from the *Galileo* spacecraft that raised a slight hope of finding suitable conditions for life elsewhere in our solar system: Jupiter's moon Europa appeared to have an ocean of liquid water covered with pack ice."

More recently NASA's *Pathfinder* has sent back pictures of Mars that show a rocky desert terrain devoid of any surface vegetation or other signs of life. Now attention is turning to what might be below the surface of the red planet. Scientists wonder whether they should be looking for types of microbes similar to ones on earth that can live in extreme conditions such as searing heat, salt and high pressure.

An alleged martian meteorite recovered in Antarctica containing microscopic wormlike structures generates more questions. Are these structures fossils of earthlike bacteria? Are they just the result of mineral or geologic processes that didn't involve life-forms? Is it possible that life like ours once began on Mars, only to die out later?

Although new possibilities and questions continue to arise as quickly as old ones are rejected, one simple fact remains: We have no scientific evidence of intelligent life beyond this planet.

Comparing science and the Bible

Missing in this discussion is information that has been disallowed by



Extraterrestrial Life: What Does the Bible Say?

by David Treybig

Humans have long searched the heavens for signs of other life. Is there life out there? Is there a way to know for sure?

the scientific method, which discards any information that cannot be verified or disproved by observation or experimentation.

That missing information is found in the Bible. The scientific approach generally leads to rejection of biblical facts and statements about other intelligent life, because science cannot prove those statements. This isn't necessarily the fault of science; it simply is the way the scientific discipline was established and functions. Of course, we can rely on something science has proven. But, like most things, even science has its limitations.

When the Bible reveals something of a spiritual nature, such information is often *beyond* the level of science. Science is often incapable of proving or disproving what is stated. The Bible describes this kind of information as *revealed* knowledge, or knowledge we cannot discover through human effort alone.

An interesting example of this is found in Matthew 16. Here, Jesus asked His disciples what people were saying about Him. The answers varied. Then He asked: "But who do you say that I am?" Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven'" (Matthew 16:15-17).

Understanding Jesus Christ's identity as the Son of God is not scientific; it is not in the flesh-and-blood realm, proven through a microscope or telescope. This kind of knowledge is beyond science. In His conversation with Peter, Jesus affirmed that only God reveals this kind of knowledge. This revealed knowledge is the missing component in man's desire to understand his place in the universe. Without it, man will forever be left with a string of unanswered questions and endless possibilities.

Of course, not all who claim revealed

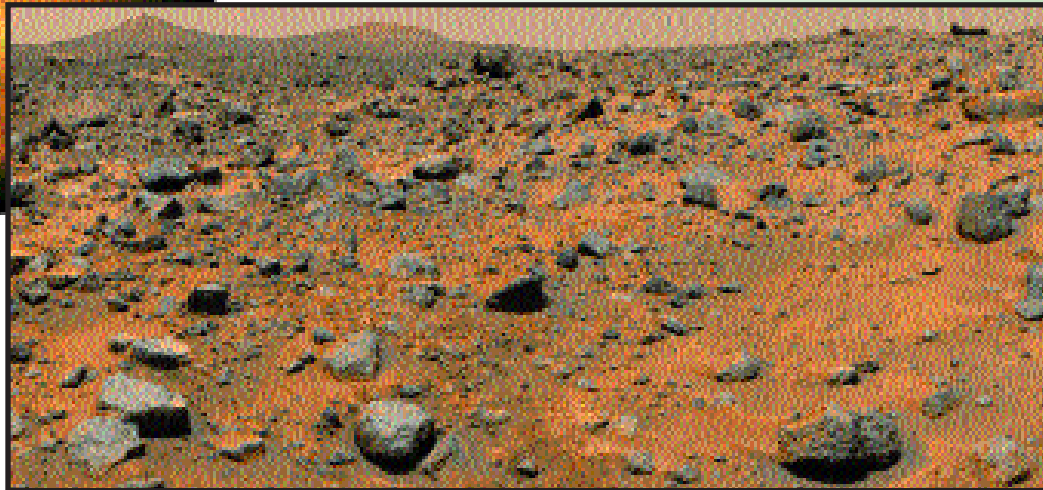
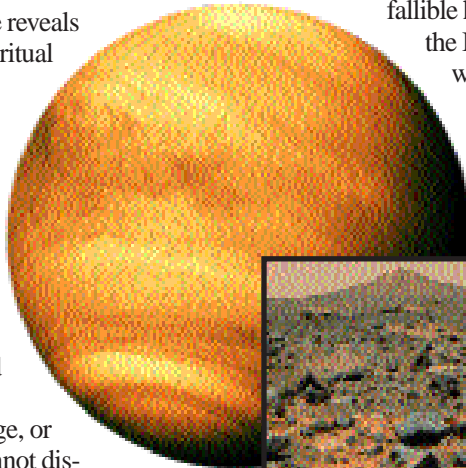
knowledge actually have it. Occasionally we learn of cultlike small groups that claim to have secret knowledge of the unknown. When tragedy results, like the recent mass suicide of the Heaven's Gate group near San Diego, many are inclined to dismiss all revealed knowledge.

The difference between these groups and the Bible is the *source* of their information. Even large, long-established religious assemblies have shown their inadequacies in interpreting and explaining the Bible and attempting to represent God's revealed will. All groups have fallible human leaders, while the Bible contains the very words of God Himself. As 2 Timothy 3:16 tells us, "all Scripture is given by inspiration of God." Its authority is

"inhabits eternity" (Isaiah 57:15).

The Bible is silent about extraterrestrial life-forms as popularized in science fiction and the entertainment media, yet it is by no means silent about real extraterrestrial life in all its great abundance. The beings spoken of in the Bible are real. They have appeared and spoken directly to humans (Genesis 3:9-10; 4:9; 16:9). The Bible records the existence of many millions of angelic beings (Revelation 5:11) who are "ministering spirits" to mankind in fulfillment of God's purpose (Hebrews 1:13-14).

The first verse of the Bible introduces us to the ultimate Spirit Being: God. "In the beginning God created the heavens and the earth" (Genesis 1:1). It presents two pieces of revealed knowledge beyond the realm of science. The first is the *existence* of God. The second is found in the word *created*, a translation of the Hebrew word *bara*.



Above left: The cloudy face of our sister planet, Venus. Sulfuric acid and carbon-dioxide clouds obscure the superheated surface where temperatures average 476 degrees Celsius (900° degrees Fahrenheit)!

Above: A dramatic view of Mars's Ares Valley, site of the Mars Pathfinder landing. The cold, bleak, radiation-soaked desert stretches across the entire planet except for the polar regions, which are covered in water and carbon-dioxide ice.

Far left: The frigid surface of Mars, the red planet, shows no sign of life.

unassailable, whereas speculation of individuals remains just that—speculation.

The Bible has answers

So what can we learn from Scripture about extraterrestrial life and man's place in the universe? The Bible reveals that there *is* extraterrestrial intelligent life, but not as many suppose. The Bible does not speak of aliens who live on other planets, but it does speak of a Spirit Being who

"This verb is of profound theological significance, since it has only God as its subject. Only God can 'create' in the sense implied by *bara*. The verb expresses creation out of nothing, an idea seen clearly in passages having to do with creation on a cosmic scale . . ." (*Vine's Complete Expository Dictionary of Old and New Testament Words*, 1985, Thomas Nelson Publishers, Nashville, "Create").

The concept of bringing the universe

into existence from nothing is completely outside the parameters of scientific observation and experimentation. Science tells us a great deal about matter that already exists. It tells us that matter can change shapes and form. But science cannot account for the appearance of something that previously *did not exist*. It can only theorize about possible explanations for how everything we see around us came to exist *from nothing*.

We see this even in the various theories for the evolution of life into the myriad forms we see today—all start by assuming that matter already existed.

The Bible vs. evolution

In the face of this fundamental deficiency, some have tried to blend revealed knowledge with scientific theory in what is known as *theistic evolution*, or a belief that God made matter and then allowed evolution to shape life. In a monumental announcement the Roman Catholic Church recently agreed that life as we know it may have come about in this way.

Theistic evolution, however, is not the simple bridge between the spiritual and the physical worlds many would like. There are simply too many conflicts. The Bible, for example, reveals that God

The Bible further says, “The fool has said in his heart, ‘There is no God’” (Psalm 14:1; 53:1). Why would anyone reject revealed knowledge simply because it did not meet humanly imposed limitations? Paul, speaking of man’s moral decline, explains: “For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools” (Romans 1:21-22, NIV).

Mankind desperately needs the revealed knowledge that only the Bible can provide. Through the pages of this divinely inspired book, we learn not only about extraterrestrial intelligent life (God and the angelic realm), but how this planet and we humans came to be—and what God has in store as our *ultimate* destiny.

A scientist’s last words

The late Carl Sagan was respected worldwide as one of this century’s greatest scientists. His many credentials included his tenure as the David Duncan professor of astronomy and space sciences and director of the Laboratory for Planetary Studies at Cornell University. He also

continue. But as much as I want to believe that, and despite the ancient and worldwide cultural traditions that assert an afterlife, I know of nothing to suggest that it is more than wishful thinking” (*Billions & Billions*, Random House, New York, 1997, p. 214).

Although he excelled in scientific endeavors as few others have ever done, Sagan’s otherwise expansive outlook was in many ways shackled by the scientific method to which he had devoted his life. This remarkable man had not come to trust in the revealed knowledge of the Bible—promises that human beings can eventually “be like” their Creator (1 John 3:1-2) and take on His “divine nature” (2 Peter 1:2-4).

From the outset the Bible describes man as created “in the image of God” (Genesis 1:27). The profound ramifications of this concept are discussed and described throughout the rest of the Bible.

Whether human beings understand these things or not, the Bible promises that “the glory of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken” (Isaiah 40:5, NIV). In due time this will come to pass. *The Good News* is dedicated to sharing this revealed knowledge found within the Bible.

The Bible is silent about extraterrestrial life, as it is popularly conceived, in other parts of the universe. At the same time, most of the world is markedly ignorant of the extraterrestrial life to which the pages of the Bible so abundantly testify. Mankind is also largely ignorant of the incredible future potential God has in store for human beings “out there.”

There is indeed life out there—and your destiny is to become part of it if you so choose! **GN**

RECOMMENDED READING

To better understand your purpose for life, continue to read *The Good News* and request our free booklet *What Is Your Destiny?* Contact us at the number or address in your country (or the country nearest you) listed on page 2. A booklet titled *How to Understand the Bible* is also available to Internet users in our literature library at our Web site at www.ugc.org.

In rejecting revealed knowledge, science can provide no absolutes about how our world came to be.

formed Adam from the dust of the ground (Genesis 2:7), not by evolutionary happenstance.

Scientific limitations aside, the apostle Paul said, “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20, New International Version).

Science acknowledges that we live on planet Earth, but in rejecting revealed knowledge it can provide no absolutes about how our world came to be. In contrast, Paul said this beautiful planet, with its many sophisticated, interwoven relationships among its intricate array of life-forms, is *testimony* to God’s existence.

wrote 30 books and served as an adviser to NASA on the Mariner, Voyager and Viking unmanned space missions.

Before dying from a rare disease in December 1996, he penned these words: “Six times now have I looked Death in the face. And six times Death has averted his gaze and let me pass. Eventually, of course, Death will claim me—as he does each of us. It’s only a question of when. And how.

“I’ve learned much from our confrontations—especially about the beauty and sweet poignancy of life, about the preciousness of friends and family, and about the transforming power of love . . .

“I would love to believe that when I die I will live again, that some thinking, feeling, remembering part of me will con-

The Scottish Question

Scotland has voted to establish its own national parliament. What does this mean for the future of the United Kingdom?

by Darris McNeely

What would William Wallace—depicted in the blockbuster movie *Braveheart*—think had he lived to see citizens of Scotland decide by a three-to-one margin to establish a national parliament—in the long run leading to events that could possibly threaten a union with England that has lasted nearly three centuries? Further, would he have been happy to see Scotland united with England in the first place?

On the 700th anniversary of the Battle of Stirling Bridge (1297), where Scottish forces under Wallace's leadership defeated the English and achieved a measure of self-rule, voters took back the legislative power given to England in 1707. It was in that year that the United Kingdom was formed with the union of England, Scotland and Wales. The Scottish parliament was dissolved and merged with the English parliament at Westminster. This came nearly a century after the English and Scottish crowns were united under King James of the house of Stuart.

The United Kingdom—where to and where from

Elections in 1999 will set up a new Scottish legislative body with the authority to enact laws governing many aspects of Scottish life. The new body will have responsibility for most domestic-policy matters including education, health care, housing, transportation and criminal justice. The British government will retain power over the national economy, currency, national defense and foreign policy. Scotland will remain a part of the United Kingdom, but with a new role and new responsibilities.

What this will mean for the future of England is a fiercely debated issue with many unknowns. While some observers in the two countries feel this will strengthen both England and Scotland, others fear it will diminish Britain's already-uncertain position within the greater European community. The role of those Scottish members remaining in Britain's parliament remains to be determined as questions arise over their influence on parliament's policies.

To understand the present significance of this event, we must go back to the union of 1707 and understand how British history developed from that point.

The union of England and Scotland in 1707 is best appreciated through an understanding of what was happening on the greater European scene. The long and costly war of the Spanish Succession was within

six years of a conclusion. This war pitted England in a Grand Alliance with the Netherlands and Prussia against France and Spain for control of the Continent. Scotland, always desirous of its liberty, disputed the succession of England's monarchy, traded with the French and asserted independent diplomatic powers.

As the fate of Europe hung in the balance, Queen Anne's ministers enacted the Alien Act of 1705 against Scotland. This stated that Scotland must accept the Hanoverian succession or face reduction in status to a foreign nation. Scots would be denied the normal rights of English citizenship, trade would be stopped, and Scottish ships caught trading with the French would be sunk.

Naturally, the pace of negotiations accelerated and resulted in the Act of Union of 1707. This provided for one British parliament at Westminster along with free trade and equal taxation. The navies and militias were combined into one British military authority.

Empire and uncertainty

With the Scottish question settled, England could turn full attention to the continent and settling the war. Through a series of negotiations the Treaty of Utrecht was signed in 1713. This treaty helped set the stage for Britain's rise as an empire. Gibraltar and Minorca in the Mediterranean, Newfoundland in Canada, and St. Kitts in the West Indies were ceded to Britain, thus propelling her to the greatest maritime power in the world.

Britain's companies and ships had free rein to exploit and move much of the world's commerce. The French, their continental power broken, were also



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An Overview of Conditions

War allows deadly epidemic's return



Sleeping sickness, an ancient disease doctors once hoped to eradicate from Africa, is making a deadly return visit courtesy of the 15-year civil war in Sudan.

The disease is caused by a parasite spread through the bites of tsetse flies. The parasite multiplies in the blood and lymph nodes, bringing fever, pain and the debilitating weakness from which the disease gets its name. If untreated, the parasites can eventually infect the brain, leading to seizures, dementia and eventual death.

In the 1980s Belgian doctors in southwestern Sudan had managed to reduce the number of people infected with sleeping sickness to less than 1 percent of the populace. When civil war struck the country, the resulting breakdowns in civil order, transportation and communication forced Sudanese and international health workers out of more remote areas of the country. Fighting also forced refugees farther into the wilds and into neighboring countries.

When international-aid workers began returning to Sudan in recent years, they found the health-care system in complete collapse. With no medicines or medical personnel to keep it at bay, the deadly disease had regained lost ground to the point that workers estimate that from 20 to 40 percent of the population in some areas is infected.

Although the disease is curable, few people and governments can afford the cost for treatment—estimated at \$300 to \$600 per patient. Meanwhile, health officials worry that sleeping sickness is continuing its march into neighboring

This tragic saga reminds us of the deadly connection between war, famine and disease described in Bible prophecies.

countries—specifically the Central African Republic and Congo (formerly Zaire)—which have suffered their own political upheavals and civil wars in recent years.

This tragic saga reminds us of the deadly connection between war, famine and disease described in Bible prophecies. (Sources: *The New York Times*, Matthew 24:6-7, Revelation 6:3-8.)

Playing God with the earth

The research journal *Science* recently documented some of the enormous impact mankind has had on the planet. "We are tinkering with our life support systems" and "we don't realize the consequences of what we are doing," cau-

tions Jane Lubchenco, former president of the American Academy for the Advancement of Science and contributor to the magazine's 31-page report.

The report states:

- Humans have altered or cleared 40 to 50 percent of the earth's land surface, drastically altering the plant and animal communities in those areas.

- Because of land conversion and competition from invading species, 18 percent of mammals, 11 percent of birds, 8 percent of plants and 5 percent of fish species are threatened with extinction.

- One fourth of all bird species are already extinct.

- Of the world's fisheries, 66 percent are being used to their maximum or depleted faster than they are being replaced.

- Fossil fuel burning adds some 5.5 billion metric tons of carbon dioxide to the atmosphere every year.

- Man consumes half of the world's usable fresh water, using most of it for farming. We have built 36,000 dams worldwide, and 98 percent of all U.S. rivers have been diverted or dammed.

- Several major rivers, including the Nile, the Ganges and the Colorado, are mostly used up before they reach their mouths. (Sources: *Science*, Knight-Ridder News Service.)

Lost: 100 nuclear weapons

According to a senior advisor to Russian president Boris Yeltsin, an unspecified number of small nuclear weapons were diverted to the KGB in the late 1970s and early 1980s—subsequently being omitted from arms inventories. Moreover, former Soviet general Alexander Lebed says that Russia has lost track of about 100 small nuclear bombs.

Concerned observers say that these missing Soviet bombs and also unattended uranium supplies (sought by Iraq) should seriously concern the U.S. and its Western allies. In the hands of terrorists or outlaw nations, these lost weapons pose a serious threat to Western and world security. (Source: *The Los Angeles Times*.)

AIDS epidemics predicted for Asia, Eastern Europe

The World Bank, predicting that the incidence of AIDS is about to explode in India, China and Eastern Europe, advocates an aggressive prevention program to include more-widespread condom distribution and needle exchanges for drug users. World Bank officials hope to contain the epidemic that has killed 6 million people and infected another 23 million worldwide.

"Failure to act now will cost millions of lives," warned Martha Ainsworth, one of the bank's senior economists and author of a report advocating such prevention programs. The bank has spent \$800 million since 1986 on programs to prevent the spread of AIDS.

The impact of the disease has been devastating, especially in many poorer countries. According to the World Bank, in Burkina Fasso and Ivory Coast, two African countries, AIDS





tions Around the World

has decreased average life expectancies by 11 years. In Zimbabwe the disease has caused average life expectancy to plunge by a shocking 22 years.

In many such nations almost half of new AIDS cases are among women. In taking the lives of so many young adults, the disease is rapidly erasing gains in quality of life that took years to achieve.

AIDS is largely preventable. It is spread primarily through illicit sexual contact and use of mind-altering drugs, activities that the Creator of humankind condemns.

Although few admit it, AIDS is largely preventable. It is spread primarily through illicit sexual contact and use of mind-altering drugs, activities that the Creator of mankind condemns. (Sources: *The New York Times*, Exodus 20:14; Leviticus 18:22; 1 Corinthians 6:9-10; 2 Timothy 3:1-5.)

New AIDS treatments falter

In recent years scientists and physicians hailed new AIDS treatments that appeared to halt the virus's advance and bring considerable improvement to patients in advanced stages of the disease. However, just as some scientists predicted, the good news has turned out to be short-lived; patients are again losing ground in about half the cases involving such treatments.

The treatments utilizing three powerful drug combinations initially revolutionized AIDS care and enabled some patients to resume normal lives. For many, virus levels dropped so low that they could not be detected through standard testing.

But now, according to a recent study, after several years' improvement in patients the virus has apparently grown resistant to the drugs and has resurfaced in just over half such patients. Scientists are unsure what this means for the patients' prospects for longterm survival.

Meanwhile, researchers conducting several other studies making use of the best available AIDS treatments have concluded that, in spite of their best efforts, medical science cannot entirely eliminate the virus from those infected.

Further complicating treatment is the cost of the drug therapy—some \$15,000 per patient per year—and that the treatment is ineffective in about one in three AIDS patients. (Source: The Associated Press, *The Los Angeles Times*.)

Christians exit the Middle East

The Christian exodus from the Mideast is unprecedented. Two million have left from these ancient lands in the past five years. Some 12 million remain.

Half of the Christian population has left Lebanon in the past 20 years. Principally it is the young who are leaving these Middle Eastern nations, causing observers to wonder where subsequent believers are going to come from.

According to Christian accounts, persecution and loss of lib-

erty have been a factor in this loss of numbers. But the nations these adherents flee from fiercely challenge this contention.

In a global sense, persecution against Christians is definitely growing. According to authoritative sources, an estimated 200 million to 250 million Christians are at risk in countries where these kinds of incidents regularly occur. (Sources: *The Independent*, *Reader's Digest*.)

War takes 18 million lives since 1945

According to the London-based International Institute for Strategic Studies, nearly 18 million people have been killed in wars and other armed conflicts since the close of World War II. Parts of Africa and Asia have accounted for more than 15 million of these war fatalities. (Source: *The Times* [London].)

Adultery and divorce stalk China

In China the ratio of divorce to marriage has quadrupled in the last decade. In addition, prostitution is now a boom industry in large Chinese cities. Family violence against women has also become a major problem.

Until 1980 adulterers could be sent to jail or punished by the neighborhood communes or companies for conduct unbecoming a Chinese citizen and employee. China's economic boom is not without its unwanted social spin-offs. (Source: *The Independent on Sunday*.)

Drugs spell disaster for more than just users

A recent study in *The Journal of the American Medical Association* reported that people who are not users of illegal drugs, but who live in households of users, are killed at a rate 11 times higher than those who live in drug-free homes. The study also reported that, in households where one or more members are alcoholics, nondrinkers run a 70 percent greater risk of being killed than nondrinkers in other households.

Earlier studies showed that 40 to 70 percent of homicide victims had alcohol in their blood. Alcohol abuse was also

People who are not users of illegal drugs, but who live in households of users, are killed at a rate 11 times higher than those who live in drug-free homes.

shown to triple the risk of suicide, while those who abuse both alcohol and illegal drugs run a 16.6-times-greater risk for suicide and 12-times-greater risk of being a homicide victim than nonabusers. Those who live with drug users also showed a higher rate of suicide than the general population.

In preparing the report, researchers studied medical examiners' findings on 438 suicides and 388 homicides covering a three- to five-year period, then compared victims' proximity to drug and alcohol abusers with control groups of nearby residents. (Source: *The New York Times*.)

—John Ross Schroeder and Scott Ashley



Search

Continued from page 9

are we here? Where are we going? Are there higher forms of life? Is there a God?

The theory of evolution is a hybrid hypothesis, an attempt to explain a vast and magnificent universe that operates according to defined laws of physics, but one with no guiding force other than random, mindless chance. Further, it offers no explanation for *how* the universe came to be—only how some think life came to exist from nothing more than a soup of chemicals.

Such theories appear to have been invented to explain the phenomenon of created things without a Creator. Nearly

The theory of evolution is an attempt to explain a universe with no guiding force other than random chance.

all scientists admit that no one theory can explain the existence of an orderly universe, galaxy and solar system, nor the earth's incredible ecosystems.

Is our planet unique in all the universe? In spite of statements and hypotheses from astronomers, there are no scientific facts, no hard data, that conclusively point to another habitable, earthlike planet with *any* life-forms on it, simple or complex. Hypothesis is not theory, and theory is not observable fact. The distance between hypothesis and fact could be measured in light-years.

The Supreme Being revealed in the Bible claims to have created this planet from the invisible (Hebrews 11:3). In Genesis 1:1 we read, "In the beginning God created the heavens and the earth." The Bible ascribes the creation of everything to the living God, not to randomness.

Genesis describes a time "in the beginning" when nothing physical existed, and God created the material realm—the heavens (plural) and the earth. Obviously the universe with its multiple galaxies is much greater in size than the earth. The earth is but one tiny planet, while astronomers estimate some *several hundred billion* stars in the observable universe.

So what would make this planet

unique, as God implies in Genesis 1:1?

A divine plan for mankind

According to the Scriptures, God has a plan for people. This plan was formulated before the universe was created—an unimaginable era "*before time began*" (2 Timothy 1:9; Titus 1:2; emphasis added). This plan includes changing humans from physical to spiritual, mortal to immortal (1 Corinthians 15:49-54).

Careful scrutiny of the Scriptures shows us that man is destined to become part of the family of God (1 John 3:1-3; Hebrews 2:10). "I will be a Father to you, and you shall be My sons and daughters," He promises (2 Corinthians 6:18). The earth has been set apart as a one-of-a-kind

planet—the training ground for God's future children!

There might well be planets in distant galaxies orbiting distant stars. But so far there is no real evidence that life-forms exist on other planets.

God shows there is meaning to life, and it can be found in the pages of your Bible. In spite of the failure to find life on other planets, we are not alone in the universe. God and Christ and millions of angels exist in the spirit realm, as of yet unknown by most of humanity.

Rather than looking to astronomers and other scientists to discover the meaning of life, why not seek out the one Being who can answer our most difficult questions and show the way to a fulfilling life now and forever on *this* planet? *GN*

RECOMMENDED READING

Where can you find answers to questions about the meaning of life? To better understand your purpose in life, we have prepared the booklet *What Is Your Destiny?* It's free for the asking. Just contact us at the phone number or address in your country (or the country nearest you) listed on page 2 and we'll rush your copy to you.

Scotland

Continued from page 13

weakened in the New World. England could lay claim to being the greatest commercial and financial center in the world, and the British empire began to form.

The recent vote by Scotland can be better understood within the broader setting of European relationships. Great Britain's role in the rapidly evolving European state is still uncertain. Many of its leaders caution against yielding sovereignty in economic and political matters to the greater European community.

The centralization of political and economic power on the European Continent is the very thing England has historically sought to prevent. But Europe's effort to unite continues today and is on the verge of taking a major step forward with the creation of a single European currency by 1999.

Great Britain's role in the developing European framework is still important. Balancing the continental influence of France and Germany has been its traditional role. For England to carry any influence in the new monetary structure, as well as other political matters, she will need to be a full partner and also enjoy the stability of its Commonwealth.

More than influence in the European Union may be at stake in the long term. In the recently published book *Europe Adrift*, analyst John Newhouse quotes a British diplomat: "... Britain's decision to keep its distance from the EU... 'was a far more fatal error than Suez. It enabled the European Community to develop as a continental system, with France dominating its institutions... Britain has influence on American policy to the extent that it still has some power and influence itself in various parts of the world'" (Pantheon, New York, 1997, p. 196).

Will this step into the unknown by the commonwealth state of Scotland hinder Britain's status within this new union? Are we witnessing a further decline in Britain's influence over world affairs? Do the Scots, in the words of Norman Davies, "possess the power to destroy the United Kingdom, and thereby to deflate the English, as no one in Brussels could ever do"? (*Europe: A History*, Oxford University Press, Oxford, 1996, p. 1134). *GN*

The Millennium



The Vision That Won't Die

What does the Bible really say about the Millennium, the prophesied 1,000-year reign of Jesus Christ? Is it a fantasy or a promise on which you can stake your future?

by Darris McNeely

In 1972 President Richard Nixon stunned the world with his historic trip from Washington to China to meet with Communist Party chairman Mao Tse-tung. President Nixon observed that “the chairman’s writings moved a nation and have changed the world.” Chairman Mao more realistically replied: “I have not been able to change it. I have only been able to change a few places in the vicinity of Beijing.”

This was the assessment of one of this century’s most powerful rulers about the lasting effect of his ideas and reforms on the world’s most populous nation.

In a later reflection President Nixon’s secretary of state, Henry Kissinger, reflected that Mao “could not escape the nightmare that shadowed his accomplishments and tormented his last years: that it might all prove ephemeral, that the exertions, the suffering, the Long March, the brutal leadership struggles would be but a brief incident in the triumphant, passive persistence of a millennial culture which had tamed all previous upheavals, leaving

little more in their wake than the ripples of a stone falling into a pond.”

What a commentary about one of the century’s most influential political ideas. Communism, like so many others, has risen and fallen on the tides of time. Like many other movements, communism may yet see itself consigned to the dustbin of history. Another effort at creating a utopian world will have been tried and found wanting, joining the many other political and governmental systems that failed to last even a few centuries, much less 1,000 years or more.

Yet there is one idea, first put to writing a few thousand years ago but not born of human imagination (2 Peter 1:21), that promises a world of peace and prosperity for all. It is the biblical teaching of the 1,000-year reign of Jesus Christ on earth. We call it, appropriately enough, the Millennium.

This truth, which connects with some of the Bible’s earliest statements and is abundantly expressed by the Hebrew prophets, continues to hold the imagina-

tion of many over the centuries, in spite of attempts to undermine and explain it away.

God’s promise of a millennial kingdom stands as a symbol of hope for mankind. A study of the sayings of Scripture and a review of efforts to overturn this teaching can help us understand our world and the promised peace of the Kingdom of God.

The future foretold

In the book of Revelation the apostle John records that after the second coming of Jesus Christ the saints will reign with Him for 1,000 years.

“And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for *a thousand years* . . . Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be

priests of God and of Christ, and shall reign with Him *a thousand years*” (Revelation 20:4, 6, emphasis added throughout).

These verses summarize the Bible’s many references to the age to come. It is from this verse that we can define the initial period as the Millennium, which simply means “thousand years.”

The book of Revelation provides a summary of other biblical descriptions and promises about the millennial age and beyond. God, through His servants, foretold this period time and time again. It was the hope of Israel’s prophets throughout much of that nation’s history, especially during the nation’s downfall and captivity. This same hope was shared by the apostles as they questioned Christ about the restoration of Israel’s ancient kingdom (Acts 1:6).

In the Millennium, the deception that has gripped the world will dissipate as the true knowledge of God’s plan is spread throughout the human family.

Isaiah, writing during the time of Israel’s decline, offered a clear picture of this future when he wrote of a time when Israel would be reunited under one leader and the knowledge of God would fill the earth:

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD . . . The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them.

“The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea. And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious” (Isaiah 11:1-10).

Isaiah’s stirring words remain unfulfilled. They have fired imaginations for centuries and crystallized the concept of the Millennium. His prophecies offer a glimpse of a new age and a new way of

thinking that will encompass all aspects of life. Isaiah describes a complete change in the physical order. No part of the world we know will be left unchanged.

The nature of man will change to allow the building of a just world based on God’s Word and His laws. The deception that has gripped the world will dissipate as the true knowledge of God’s plan is spread throughout humanity after Christ’s return.

Confirmation from other prophets

Ancient Israel didn’t live to experience this prophesied transformation of society. This dream, this vision, never materialized during that nation’s lifetime. Nor has it been fulfilled since.

Years later, from the bleakness of captivity and loss of Jewish national sovereignty, the prophet Daniel was given the promise

of an enduring kingdom that would replace the failed efforts of human rule:

“And in the days of these kings the God of heaven will set up a kingdom which shall *never* be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and *it shall stand forever*” (Daniel 2:44, emphasis added throughout).

In yet another vision Daniel saw the promise of a literal kingdom encompassing the earth: “Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed . . . Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him” (Daniel 7:14, 27).

In the midst of the Babylonian captivity, God showed the Jewish people that a kingdom would come on the earth under a divine ruler. There was no doubt this promise was of a literal, earthly kingdom. The Jews expected the Messiah to restore their kingdom and national greatness. But, just as a fuller understanding of the words of Daniel’s prophecies was for a future time, so would the coming of this

everlasting kingdom have to wait.

Christ’s promise to fulfill prophecy

Centuries after Daniel’s day, the angel Gabriel revealed to Mary that her Son Jesus would be the head of this kingdom: “And He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:33).

During His ministry Christ spoke clearly of His destiny: to fulfill these scriptures. He showed that His followers would be among those who would reign in this Kingdom: “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28).

The expectation of 2,000 years ago in the Holy Land was that a Messiah would overthrow Roman rule and restore an Israelite monarchy. Many who followed Jesus Christ, including his closest disciples, believed He was the One who would restore the Kingdom to Israel. But on the day of His death He said that His kingdom was not of that day and age. “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here” (John 18:36).

The time for Christ’s kingdom to be established was not at hand—not during the age of man—in “this present evil age,” as the apostle Paul put it (Galatians 1:4).

The early New Testament Church preached the gospel of the Kingdom of God extensively in the following decades. It was the central idea and hope for which the followers of Christ gave their lives in devoted service.

Persecution and heresy

Near the end of the first century the Church and the truth of God’s Kingdom came under severe attack from both within and without. The integrity of Christ’s teachings was subverted by heresy. The Roman government killed many Christians, including Christian leaders. The apostle John was exiled on the Aegean prison island of Patmos.

At the height of this crisis John received Christ’s revelation that affirmed the truths of the triumphal establishment of the Kingdom of God. The knowledge of the Millennium gave the Church encouragement, as it

always has done for those who look to God for their hope (1 Peter 1:3; 5:4)

During this tumultuous epoch the teaching of the literal Kingdom of God on earth became mixed with forms of heresy and in some circles was discredited. In the second, third and fourth centuries the concept of a literal earthly reign of Christ came under the most severe attack.

There were misguided attempts by some to predict the time of the return of Christ, contrary to His own teaching (Matthew 24:36, 44; 25:13; Acts 1:6-7). Montanus, a self-proclaimed prophet of the third century, founded a movement predicting the imminent second coming of Christ. Some gnostics also adopted a form of millennial teaching.

Origen, the third-century Alexandrian thinker, arrived at a radically different conclusion about the Kingdom of God. The focus of his view “was not upon the manifestation of the kingdom within this world but within the soul of the believer, a significant shift of interest away from the historical toward the metaphysical, or the spiritual” (*Encyclopaedia Britannica*, 15th edition, “Millennialism”).

Because of the influence of Origen and similar thinkers, the Kingdom of God came to be viewed not as a literal future kingdom, but as a *spiritual* kingdom subject to varying interpretation. The scriptural references were to be understood as symbolism and allegory, not to be taken at face value.

Holding fast

In the midst of these heresies, many still held to faith in a coming kingdom as it had been received from the apostles. “Bishop Papias of Hierapolis, a disciple of St. John, appeared as an advocate of millenarianism. He claimed to have received his doctrine from contemporaries of the Apostles, and Irenaeus narrates that other ‘Presbyteri,’ who had seen and heard the disciple John, learned from him the belief in millenarianism as part of the Lord’s doctrine. According to Eusebius (Hist. Eccl., III, 39) Papias in his book asserted that the resurrection of the dead would be followed by one thousand years of a visible, glorious earthly kingdom of Christ, and according to Irenaeus (Adv. Haereses, V, 33), he taught that the saints too would enjoy a superabundance of earthly pleasures” (*Catholic Encyclopedia*, 1914 edition, “Millennium”).

In these early centuries, among the last known proponents of the teaching of the

1,000-year earthly reign of Christ’s kingdom was a bishop of Laodicea named Apollinaris. By the fifth century the doctrine was largely overwhelmed by the views of Augustine, the most influential theologian of the Catholic church. His teaching that the *church* was the Kingdom of God on earth replaced the biblical teaching that God would intervene in history and establish a kingdom that would never end.

In Augustine’s view, God had already triumphed over Satan, and His Kingdom was a spiritual matter in the hearts of men,

The social order effected by the establishment of God’s Kingdom on earth will be far different from anything ever produced by human effort.

manifest in the role of the church on earth. “[T]he millennium had become a spiritual state into which the church collectively had entered at Pentecost—the time of the reception of the Holy Spirit by Christ’s disciples soon after his Resurrection—and which the individual Christian might already enjoy through mystical communion with God” (*Encyclopaedia Britannica*, “Millennialism”).

This coincided with Roman emperor Constantine’s official adoption of Christianity as the religion of the empire. From this point there was no need for a literal belief in Christ’s reign on earth. The church had become politically and spiritually wedded to the power of the empire.

What historian Edward Gibbon called “the ancient and popular doctrine” now became an appendage with little use or support. He writes: “But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ’s reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism” (*Decline and Fall of the Roman Empire*, Great Books Edition, Britannica Great Books, Wm. Benton, publisher, Chicago, 1952, p. 188).

A dark age descends

Augustine’s view became the accepted teaching of the church. Whatever remained of the belief in the literal rule of the Kingdom of God on earth went underground. It was virtually unheard of for approximately 1,000 years, until the period that followed the Protestant Reformation. It is

interesting that this medieval period has been called the Dark Ages of Western civilization. It is as if the lights went out on learning and the advancement of culture on all fronts. Historian William Manchester describes the period as a “portrait . . . of incessant warfare, corruption, lawlessness, obsession with strange myths, and an almost impenetrable mindlessness” (*A World Lit Only by Fire*, Little, Brown and Co., Boston, 1992, p. 3)

A close look at this “medieval millennium” reveals a time during which reli-

gious authority took on the form of a literal, triumphant kingdom on earth. Manchester continues: “As aristocracies arose from the barbaric mire, kings and princes owed their legitimacy to divine authority, and squires became knights by praying all night at Christian altars. Sovereigns courting popularity led crusades to the Holy Land. To eat meat during Lent became a capital offense, sacrilege meant imprisonment, the Church became the wealthiest landowner on the Continent, and the life of every European, from baptism through matrimony to burial, was governed by popes, cardinals, prelates, monsignors, archbishops, bishops, and village priests. The clergy, it was believed, would also cast decisive votes in determining where each would spend the afterlife” (Manchester, p. 11).

During this time the advancement of Western civilization had largely ground to a halt, and “nothing of real consequence had either improved or declined. Except for the introduction of waterwheels in the 800’s and windmills in the late 1100’s, there had been no inventions of significance. No startling new ideas had appeared, no new territories outside Europe had been explored. Everything was as it had been for as long as the oldest European could remember” (Manchester, pp. 26-27).

Dawn of a new world

The Bible reveals that a world of light will result from the return of Jesus Christ. The social order effected by the establishment of God’s Kingdom on earth will be far different from anything ever produced by human effort. Nations will seek out the way of God. Fear will be

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'One of the Lucky Ones'

With so much suffering in the world, can we have hope for a brighter tomorrow?

by Monica Kieffer

When my husband and I lived in the Philippines with our two children, we had the opportunity to be foster parents. We took care of orphaned Filipino children until their adoption papers were processed and they could be adopted by someone else.

Our first foster child was Niño, which means "boy" in Spanish.

Within hours of his birth, somebody found little Niño on a Manila garbage dump in a plastic bag with his umbilical cord still attached. He spent the next three months of his life in a hospital recovering from sepsis, a blood infection caused by the unsanitary conditions of his birth.

The day I picked Niño up I was shocked. Marsela, our social worker, had told us he was 3 months old, and I had compared him in my mind to our own children at 3 months of age. Niño, at 3 months, weighed only 7 pounds (3,170 grams). Both of my children were heavier than this at birth. Later I learned he had weighed only three pounds (1,360 grams) when he was found.

For several weeks Niño required around-the-clock two-hour feedings. My family was wonderful in those difficult days. Everyone helped. In just a short time he gained weight and was transformed into a happy, contented baby.

In fact, Niño was the happiest baby I have ever experienced. He smiled at everyone. I will never forget the day the social worker and I had to take him to get the first of his three hepatitis vaccinations. When the nurse put the band on his little arm to make the vein more prominent, little Niño laughed out loud—until the needle slid into his arm.

For one year and one day Niño was part of our family and went everywhere with us—shopping, to church services, on vacation.

It was amusing to experience the reaction of Filipinos when Niño was with us. At that time foster parenting was not a common practice among Filipinos. Since we were obviously Caucasian and Niño was obviously Asian, we were continually asked by waiters, salesclerks and others we came into contact with why this little Asian boy was with us. We would explain we were keeping him temporarily until his paperwork was finished and

he could be adopted and move to his new home in Europe.

Over and over I heard the same response: "He is one of the lucky ones!"

Some lucky, some not so lucky

Considering the difficulties he had faced in his short life, he really was lucky. He was found on a garbage dump. He survived. The unusual circumstances of his birth led to his adoption and a new life. We had the opportunity to be a small part of his life. Niño is now a happy child in Norway, living with his Norwegian adoptive parents.

I often wonder what circumstances were so bad that Niño's birth mother could not care for him. What could make any mother decide to leave her newborn son on a garbage dump?

The world truly is in sad shape. People in so-called developing countries often do not have even the basic necessities so many take for granted—clean drinking water, food, clothing, shelter. Tragically, they do not have any real hope for a better tomorrow, that things will ever really improve in their lifetimes. Facing such a bleak future, they are often depressed, discouraged and lonely, wondering whether their lot in life will ever improve. Perhaps this kind of frustration led little Niño's mother to abandon him.

Even though so many feel no hope, there is great hope for the future. A time is coming when there will be enough for everyone, a time when the

The first humans chose to disobey God, and since then God has allowed mankind to make his own choices about how to live, often with dire consequences.

stresses of this present world will no longer exist. This is described in a book that explains that a better world is coming and tells us how such a world will come about. We find it revealed to us in a book that many people have come to reject in our modern world. This book is accurate and true, nevertheless.

That book is the Bible. It accurately describes the

world in which we live, and it explains why the world is in such bad shape.

Humanity learning a painful lesson

The Bible begins with the creation of the first man and woman in the Garden of Eden. These first human beings were allowed to make a fundamental choice: to



allow God to guide them or to reject their Creator's instructions and decide for themselves how to live their lives.

They chose to disobey God, and since then God has allowed mankind to make his own choices about how to live, often with dire consequences. But the Bible makes it clear that the time is coming when mankind's choices will bring him to the brink of disaster, described so vividly by Christ in Matthew 24:22, and God will have to intervene in human affairs.

Our Creator wants us to realize that, by rejecting His revealed knowledge of how we should live, the consequences of our human choices are chaos, violence and misery that—without His intervention—would ultimately destroy all life from the earth.

The state of the world is the result of man making his own choices,

his own rules for how to live. God will not allow the world to continue unchecked in its downward spiral of greed, selfishness, violence and suffering. He will intervene, but only after He has allowed mankind to reap the miseries of a world in which the only way to true peace and happiness has been rejected.

The Bible shows that a better world is coming. God sent His Son Jesus Christ to the earth about 2,000 years ago to proclaim this wonderful news. The King of kings proclaimed that He would return to earth and establish a kingdom governed by God's laws, the same laws that have been available to humans for thousands of years, carefully preserved in the Bible.

A different world

What will such a world be like? One of those laws is that we are not to steal from each other. Can you imagine a world in which everyone kept this law? You would never need to lock your door, your car or anything.

Although such a world seems almost unimaginable now, the Bible speaks of such a time when everyone will abide by all of the commandments the Creator of mankind gave His creation.

You, too, can experience true happiness and peace. You can have a hope for a better tomorrow. We cannot escape from our world, but we can learn how to deal with it. Regardless of your circumstances, whether in a developing country lacking the basic necessities or in a physically prosperous country cop-

ing with an entirely different set of difficulties and stresses, you can get help.

Open the instruction manual the Creator gave us—the Bible. Read how the world today is described, and read about how a better world is coming to replace this violent, tragedy-filled world of today.

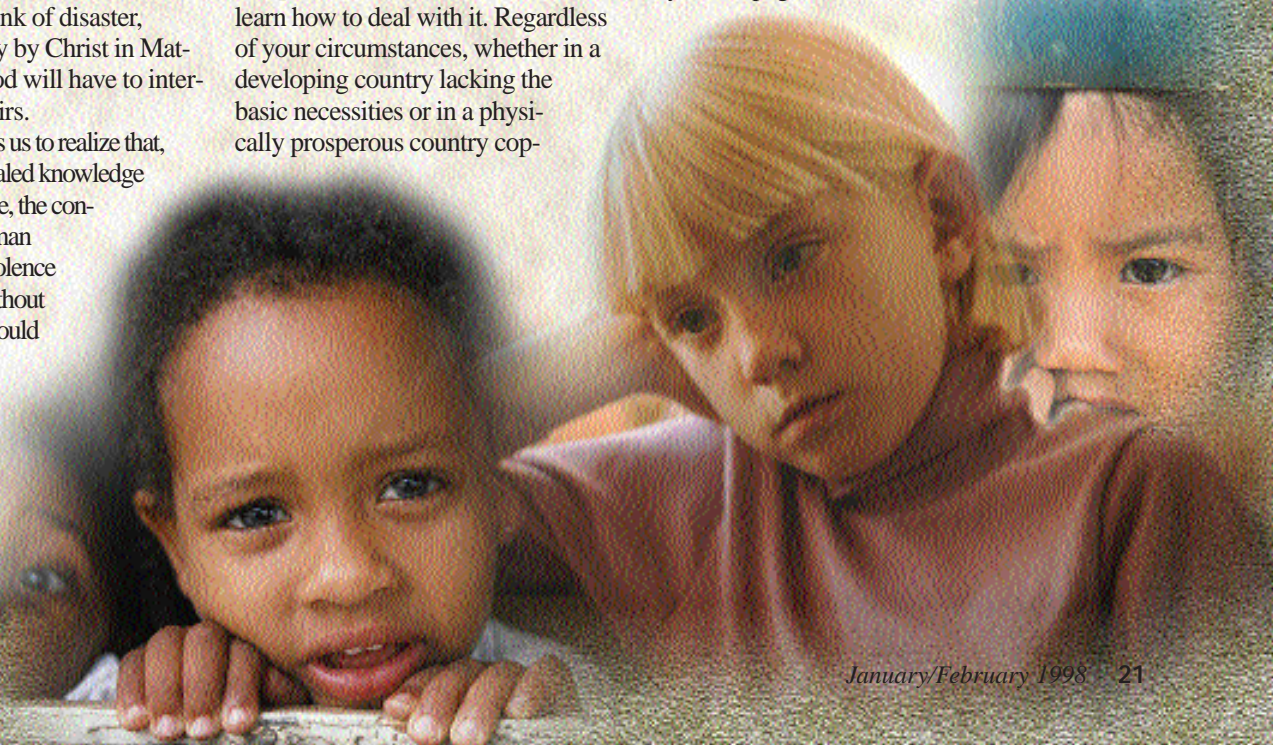
One day Jesus Christ will return to earth. He will establish a new world. In that coming world will no longer be such suffering, such anguish, that mothers will feel they have to discard their newborn babies on garbage dumps. A world will be established where one can say

for all babies, children and adults alike:

"They are the lucky ones!"

To learn more about the coming age prophesied in your Bible,

be sure to request your free copy of the booklet *The Gospel of the Kingdom*. Contact us at the address or number in your country (or the country nearest you) on page 2. **GN**



King David's Reign: A Nation United

by Mario Seiglie

In earlier issues *The Good News* has examined archaeological discoveries that confirm and help us better understand the biblical accounts in the five books of Moses and Israel's history as recorded in Joshua and Judges. In this issue we focus on the beginning of the Israelite monarchy, the time of King David. The Bible discusses this period in the books of 1 and 2 Samuel and 1 Chronicles.

When the period described in the book of Judges ended, a new age arrived with the kings of Israel, an era lasting more than 400 years. (It came to a tragic close with the kingdoms of Israel and Judah both being taken into captivity and exile.)

The monarchy lacked an auspicious beginning. God eventually rejected Saul, the first king, because of his continual disobedience. David, the son of Jesse, replaced Saul.

David's reign began the golden age of Israel. This powerful king wisely governed the tribes of Israel, forging them into a unified nation. God blessed this obedient and multitalented man. David was not only a valiant soldier, but a great military strategist, able administrator,

diplomat, composer and musician.

Under David's inspired leadership, Israel soon became powerful, extending its northern frontiers to the River Euphrates and its southern borders to the Red Sea. "And David defeated Hadadezer king of Zobah as far as Hamath, as he went to establish his power by the River Euphrates . . . So David reigned over all Israel, and administered judgment and justice to all his people" (1 Chronicles 18:3, 14).

After centuries of Israelite struggle against the Canaanites and Philistines, it was David who finally triumphed decisively over Israel's enemies. The ensuing peace freed the Israelites to make full use of the formidable natural resources of the area. This liberty produced great prosperity. From their humble beginning as a slave people, then as pastoral tribes, they ascended to great heights. David transformed Israel into a highly organized state that would later leave a lasting mark on Western civilization.

"The reign of David," comments one authority, "marks—politically speaking—Israel's golden age. A power vacuum in both Egypt and Mesopotamia made it possible for the tribes that had entered Canaan under Joshua a few centuries earlier to become a mighty nation . . . David was king of an area extending from the Red Sea to the Euphrates" (*The International Standard Bible Encyclopedia*, Eerdmans, Grand Rapids, 1982, Vol. II, p. 915).

With the flourishing of the material culture of Israel comes enough physical evidence of Israelite presence to be confirmed by archaeology.

"The purpose of Biblical archaeology," explains archaeologist Bryant Wood, "is to enhance our comprehension of the Bible, and so its greatest achievement, in my view, has been the extraordinary illumination of . . . the time of the Israelite monarchy, c. 1000-586 B.C.E. . . . [whereas] exploring that prehistory [the pre-monarchic age] is challenging: It requires tracing the archaeological record of a pastoral community, rather than an agrarian-based political entity

Secular historians once questioned the historicity of King David. However, recent archaeological discoveries confirm the evidence for his existence and reign.



Fragments of an inscription recovered at the site of biblical Dan prove that David was a historical figure. The inscription refers to the "house of David," the dynasty founded by King David.

[as in David's time] that built cities and made contacts with surrounding nations" (*Biblical Archaeology Review*, May-June 1995, pp. 33, 35).

Jerusalem as Israel's new capital

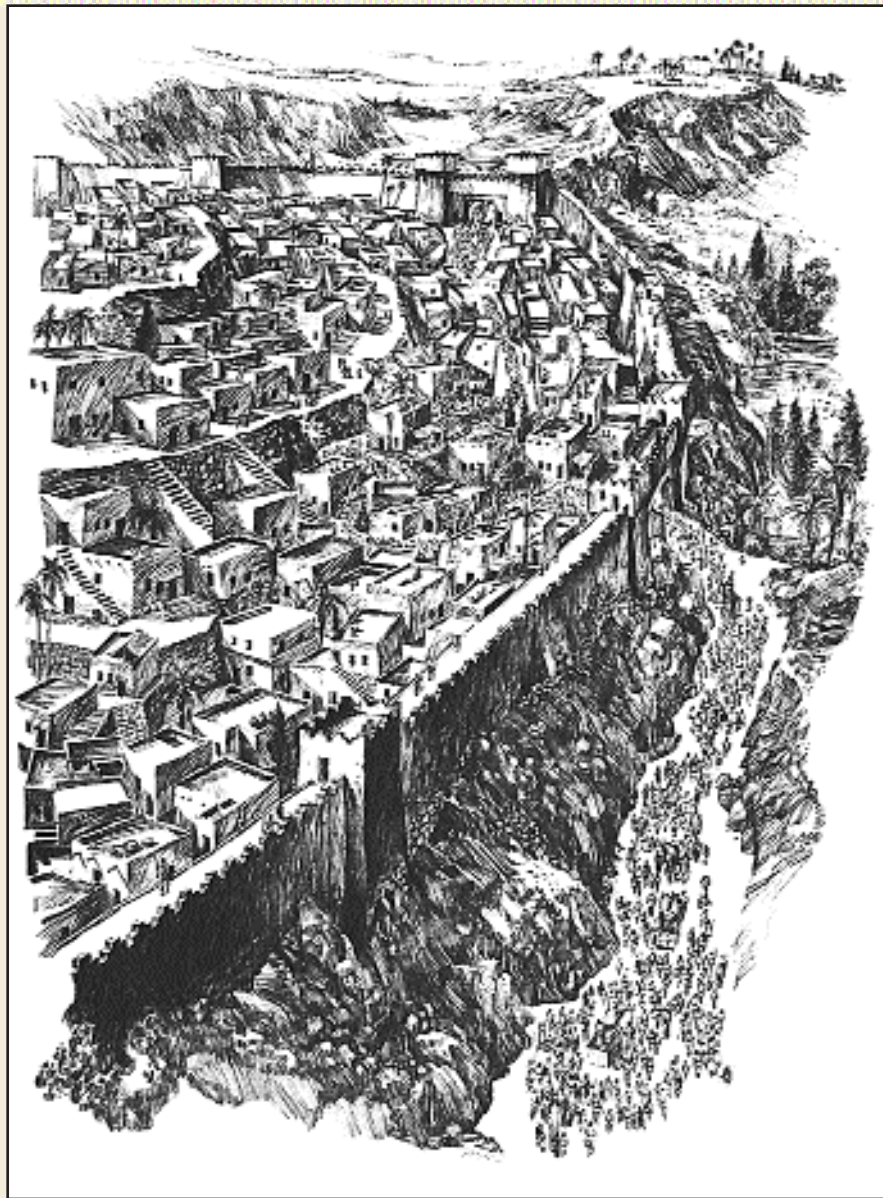
David was originally headquartered in Hebron, in southern Judah, but now, with all 13 tribes accepting his rulership, he needed a central base from which to govern. An ideal place was on the northern border of Judah, the city of Jebus, also called Jerusalem, but it was in the hands of the Jebusites, a remnant Canaanite tribe that had heavily fortified the city. "And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land" (1 Chronicles 11:4).

A few centuries earlier, Joshua had attempted to conquer the city of Jebus but had failed. "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day" (Joshua 15:63).

After Joshua's death the Israelites briefly conquered Jerusalem. "Now the children of Judah fought against Jerusalem and took it; they struck it with the edge of the sword and set the city on fire" (Judges 1:8). Yet the surviving inhabitants soon rebuilt the city. From that moment they successfully resisted Israelite attacks until the time of David. "But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day" (Judges 1:21).

The city was built on a mount in the midst of a large valley in the Judean mountains. It seemed impenetrable. When the Jebusites noticed David and his men were ready to attack them, they mocked their feeble efforts. "And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, 'You shall not come in here; but the blind and the lame will repel you,' . . ." (2 Samuel 5:6).

Yet David did not attempt a frontal attack on the fortress. Instead, he found



An artist's rendering shows Jerusalem as it may have appeared when David made it his capital. The city is connected by a narrow ridge to Mount Moriah, future site of the temple, in the background. Eventually the ridge was expanded and the entire area was called Mount Zion. At lower right, a procession bearing the ark enters the city.

the Achilles' heel of the Jebusite defenses, a hidden water shaft that wound its way up into the city. Such a shaft for transporting water was a common feature of many fortified cities of that time. "As was characteristic of all the great walled cities of Canaan," notes Eugene Merrill, "Jerusalem had a vertical water shaft connecting with a tunnel leading to an underground water supply outside the walls. As necessary as these systems were for the

survival of a city under siege, they also constituted a major weakness in that they provided access into the city for anyone who could find the entrance" (*Kingdom of Priests*, Baker Book House Co., Grand Rapids, 1987, p. 236).

When David discovered the entrance, he realized it was a way to secretly enter the city and open its gates. "Whoever climbs up by way of the water shaft and defeats the Jebusites," he told his men, "shall be chief

and captain” (2 Samuel 5:8).

In 1 Chronicles 11:6-7 we find who gained the honor: “And Joab the son of Zeruiah went up first, and became chief. Then David dwelt in the stronghold; therefore they called it the City of David.”

More than a century ago Charles Warren, a British officer, found a water shaft in Jerusalem with features similar to those described in the Bible account. Charles Pfeiffer, a professor of ancient literature, explains the significance of the discovery. “The capture of Jerusalem by David is of interest to archaeologists,” he wrote, “since he used a strategy which involved the Gihon Spring, on the eastern slope of Mount Zion . . . Joab went up first and was rewarded by becoming commander of David’s army . . .

“This tunnel has been identified with Warren’s Shaft. The shaft was dug through the limestone above the Gihon Spring all the way up to the surface, a distance of 24 meters . . . The discovery of a

Jebusite wall farther down the slope toward the Gihon Spring increases the possibility that Joab could have secretly entered the city . . . through Warren’s Shaft” (*The Biblical World: A Dictionary of Biblical Archaeology*, 1966, Baker Book House, Grand Rapids, p. 373).

King David’s Jerusalem

After David conquered the Jebusite fortress, it became known as the City of David. As his reign prospered he soon began building to extend the city. “Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward. So David went on and became great, and the LORD God of hosts was with him” (2 Samuel 5:9-10).

The mount on which the Jebusite fortress stood was called Mount Zion. “Nevertheless David took the stronghold of Zion (that is, the City of David)” (verse 7). Close by, to the north, was a hill called

Mount Moriah, which David bought from Ornan the Jebusite.

“Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite . . . So David gave Ornan six hundred shekels of gold by weight for the place. And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering” (1 Chronicles 21:18, 25-26).

Eventually David moved the tabernacle and the ark of the covenant to this area, and later King Solomon built his magnificent temple on Mount Moriah. “Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of

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The Battle at the Pool of Gibeon

In 1956 another remarkable discovery was made that provides additional evidence of the authenticity of the biblical accounts of David’s days.

Before David had secured leadership over all the tribes of Israel, Abner, who had been Saul’s general, served one of



The Pool of Gibeon was a massive 37-foot diameter shaft cut into solid rock to reach the water table 82 feet below.

Saul’s sons. Abner brought his army to fight David’s army, led by Joab. Abner’s and Joab’s troops met beside a famous water supply of that day called the pool of Gibeon.

“And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other

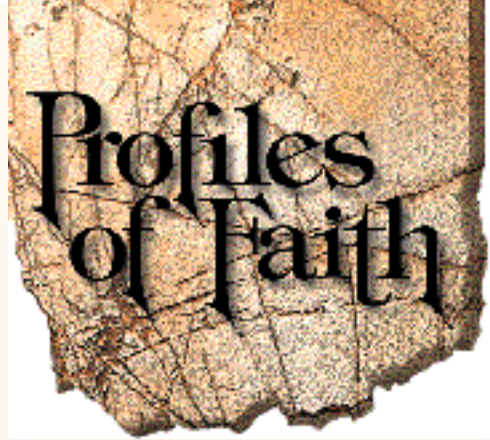
side of the pool. Then Abner said to Joab, ‘Let the young men now arise and compete before us.’ And Joab said, ‘Let them arise.’ So they arose and went over by number, twelve from Benjamin, followers of Ishbosheth the son of Saul, and twelve from the servants of David. And each one grasped his opponent by the head and thrust his sword in his opponent’s side; so they fell down together. Therefore that place was called the Field of Sharp Swords, which is in Gibeon. So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David” (2 Samuel 2:13-17).

James Pritchard conducted an exploration of this site from 1956 to 1962. He discovered 31 jar handles bearing the Hebrew name Gibeon, which confirmed the site. Early in his search archaeologist Pritchard located a round water shaft, 37 feet in diameter, that led to a pool used by the city. This shaft, comments *Biblical Archaeology Review*, “was cut into the limestone bedrock to a depth of over 82 feet. Also cut into the limestone are a staircase and railing, which wind down to a level floor about halfway to the bottom of the shaft. From there, the stairs drop straight down another 45 feet—to the level of the water table” (May-June 1995, p. 43).

In the same issue archaeologist Bryant Wood concludes: “A large pool at Gibeon is no doubt the pool where the forces of Israel’s second king, David, fought under Joab against the forces of Saul’s son Ishbosheth under Abner” (p. 33).

This find was listed by *Biblical Archaeology Review* as one of the top 10 discoveries in biblical archaeology. It reveals yet another example of the accuracy of even the incidental details of the biblical account.

—Mario Seiglie



David

A Man After God's Heart

by Jerold Aust

Most men do one thing well and call it enough. King David did many things well and was usually ready and eager to do more.

David's convictions became apparent to his family and friends early in his life. While visiting an Israelite military camp, David was horrified to see the Philistines' champion, Goliath, arrogantly challenge the Israelites: "I defy the armies of Israel this day; give me a man, that we may fight together" (1 Samuel 17:10).

No Israelite dared face the giant. This situation infuriated David. "What shall be done for the man who kills this Philistine and takes away the reproach from Israel?" he demanded. "For who is this uncircumcised Philistine, that he should defy the armies of the living God?" (1 Samuel 17:26).

The events that immediately followed became a legend.

How did this young man, whose background included herding sheep, writing poetry and playing and singing songs under starry skies, become a fearless, valiant warrior?

Let's consider how David matured into the most renowned of Israel's kings.

David's accomplishments were many. He captured Jerusalem, making it the national capital, and reunited the nation. In a 40-year span he controlled an empire that stretched from Egypt to Mesopotamia.

A man of many talents, he was a shepherd, poet, musician, warrior and statesman and an administrator who set a standard for the later kings of Israel and Judah.

As the youngest of eight sons of Jesse, his job was to tend sheep. Shepherding meant lonely vigils as well as opportunities to come to know God in an intimate relationship that developed throughout David's life.

The story of David's ascent to the crown began rather unceremoniously. It all started when God sent Samuel to anoint a replacement for King Saul. Saul had dis-

look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the *outward appearance*, but the LORD looks at the *heart*'' (1 Samuel 16:7, emphasis added throughout).

To God the heart—a person's innermost motivation and attitude—is of prime importance: "But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word" (Isaiah 66:2). Eliab's regal appearance didn't qualify him to become Israel's next king. David's heart did.

David's accomplishments were many. He captured Jerusalem, reunited the nation and controlled an empire.

qualified himself to rule; God decided on another man: young David.

Outward appearance secondary

God directed Samuel to go to the abode of Jesse, where he would anoint a king from among Jesse's sons. Samuel did as he was told, then began to take stock of each son. "So it was, when they came, that he looked at Eliab and said, 'Surely the LORD's anointed is before Him'" (1 Samuel 16:6). Samuel reasoned the way so many of us do: He was certain that Jesse's oldest son, Eliab, with his confident bearing, height and impressive good looks, was the one God would choose.

"But the LORD said to Samuel, 'Do not

One by one Jesse's sons came before Samuel to determine who was to be king. It didn't occur to Jesse to send for young David. Samuel was puzzled as it became evident God had chosen none of the sons brought to him. "Are all the young men here?" he asked (1 Samuel 16:11).

Informed that the youngest was out tending sheep, Samuel requested: "Send and bring him. For we will not sit down till he comes here."

"And the LORD said, 'Arise, anoint him; for this is the one!' Then Samuel took the horn of oil and anointed him in the midst





that day toward (verses 12-13).

From these humble beginnings came Israel's greatest king. David's early training had taught him to herd sheep; now God would teach him to lead a nation.

After his anointing as king, David

From the anxieties and turmoil he suffered, David developed faith, resourcefulness and determination.

returned to his flocks, and it was from there that he visited his brothers on the Philistine battlefield and witnessed Goliath's challenge.

When David asked what would happen to the man who slew this insufferable braggart, someone reported David's words to King Saul, and the king sent for him.

David wasn't intimidated by Israel's king or the enemy giant. He recounted how he had killed a lion and a bear that had threatened his family's sheep, "and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God . . . The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine" (1 Samuel 17:36).

Fighting in God's name

Carrying only his staff, David marched forward to meet the giant, stopping only to select five smooth stones from a brook. When Goliath saw how small young David was, he mocked him: "Am I a dog, that you come to me with sticks? . . . Come to me, and I will give your flesh to the birds of the air and the beasts of the field!" (verses 43-44).

David's response was fearless: "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel" (verses 45-46).

The following events quickly

David rushed toward the giant. "Then David put his hand in his bag and took out a stone; and he slung it and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth. So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him" (verses 49-50).

Saul and the army of Israel were

shocked to witness the impossible. An unknown shepherd boy had killed the giant. The stunned Philistines fled; the battle turned into a rout.

A jealous king

After David killed Goliath, King Saul required David to live with him in his palace as a military commander (1 Samuel 18:2, 5). He proved a loyal and wise leader.

However, after a campaign in which Israel had again soundly defeated the Philistines, the people of Israel welcomed back Saul, David and the army. When Saul heard the women singing that "Saul has slain his thousands, and David his ten thousands" (1 Samuel 18:7), he grew envious.

David served under Saul's jealous rages. The king tried several times to kill David, but to no avail.

David found himself forced to become a fugitive, an outlaw. However, God used Saul's persecution of David to forge leadership qualities in him. From the anxieties and turmoil he suffered, David developed faith, resourcefulness and determination.

David first fled to Nob, where he stocked provisions and obtained Goliath's sword from the priest, Ahimelech. From Nob David fled to Gath, in Philistine territory. There he would be safe from Saul. At Adullam he gathered around him other disaffected members of Israelite society, the nucleus of a formidable fighting force.

When David returned to Judah, Saul heard about Ahimelech's aid to David. Saul ordered 85 priests from Nob killed for Ahimelech's presumptuousness in assisting David. Only one of Ahimelech's sons escaped, and he joined up with David.

David heard that the Philistines were harassing Keilah, a town of Judah. With God's help he defeated them. Yet the ingrates of Keilah contrived to turn David and his 600 men over to Saul. So David fled into the Wilderness of Ziph.

The opportunistic men of Ziph plotted to betray David to Saul. David fled again, this time to the Wilderness of Maon, just ahead of Saul and his men. When Saul was momentarily diverted by news that the Philistines had raided the land, David descended to the strongholds of En-Gedi, near the Dead Sea.

The Once and Future King

David ruled over Israel and Judah from about 1008 to 968 B.C., yet God promises that David will *once again* rule as a resurrected king. God makes clear in several prophecies that David will rule over a restored kingdom of Israel and Judah after Christ's return (Jeremiah 30:9; Ezekiel 34:23-24; Hosea 3:5).

The citizens of ancient Israel and Judah, defeated and carried away in captivity in 722 and 587 B.C., respectively, thought their hopes for national greatness had been dashed forever. But God has something else in mind.

God prophesies that these same people, though dead for thousands of years, will be resurrected to physical life and given the opportunity to mend their ways and rivalries under Jesus Christ's reign. He, in turn, will place them under King David's leadership.

"Thus says the Lord God: 'Surely I will take the stick of Joseph . . . and the tribes of Israel, his companions . . . and make them one stick, and they will be one in My hand . . . And I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again . . . *David My servant shall be king over them*, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant . . . and *My servant David shall be their prince forever*'" (Ezekiel 37:19, 22, 24-25).

Jesus Christ will entrust a future combined union of Israel and Judah to a former king of Israel: David, a man after God's own heart (Acts 13:22).

—Jerold Aust



David twice spares Saul's life

This is where David's sterling character shines through.

In his first embarrassing encounter, Saul, leading 3,000 soldiers, hotly pursued David and his little band. When Saul entered a cave to "cover his feet," or "relieve himself" (as some Bible versions word it)—the very cave in which David was hiding—David's men urged him to slay his pursuer: "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you'" (1 Samuel 24:4). Instead, David restrained his men and crept close enough to cut off a corner of Saul's robe.

An unwitting Saul left the cave and rejoined his soldiers outside. David then revealed himself at the mouth of the cave. Showing the corner cut from Saul's robe, David pleaded with Saul to stop pursuing him: "Therefore let the LORD be judge, and judge between you and me, and see and plead my case, and deliver me out of your hand" (verse 15).

Saul was momentarily conscience-stricken. He admitted his depravity in his attempts to murder David and that David had indeed served faithfully and righteously. Saul asked David to swear to him that when he became king he would not destroy Saul's descendants. David agreed and kept his promises.

Saul's change of heart did not last. He again tried to hunt down and kill David. While Saul was encamped with 3,000 soldiers, David asked Abishai, brother of Joab, to accompany him on a daring night-time maneuver that took them to the heart of Saul's camp.

Together the two crept into the camp and saw Saul lying in a deep sleep. Abishai begged David to let him take Saul's spear and run him through to the ground, but David refused: "Do not destroy him; for who can stretch out his hand against the LORD's anointed, and be guiltless? . . . As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish . . . But please, take now the spear and the jug of water that are by his head, and let us go" (1 Samuel 26:9-11).

When David and Abishai had traveled a safe distance from the camp, David called back to Saul, revealing how easily the king could have been killed.

Again, Saul was ashamed of his murderous designs toward David. His parting words were prophetic: "May you be blessed, my son David! You shall both do great things and also still prevail" (verse 25).

David becomes king

David's own words about Saul that night were also prophetic. Saul did perish in battle, as did his son, Prince Jonathan (1 Samuel 31:2, 6). The day was infamous in Israel's history. David's anguish (2 Samuel 1:17-27) over the deaths of Saul and Jonathan is a model of righteous grief. The words of his lament—"How the mighty have fallen!"—have echoed down through the ages.

David returned to Judah, where, in a public ceremony, he was anointed king over Judah (2 Samuel 2:4). He reigned in Judah for seven and one-half years (verse 11). Israel's northern tribes did not yet receive him, for Abner—commander of Saul's army—had Saul's son Ishbosheth installed as king.

The rivalry between supporters of the two monarchs soon heated up, played out by Abner and Joab, David's general officer. In a battle between their two armies, Abner killed one of Joab's brothers. Then Joab retaliated by killing Abner. David mourned the valiant Abner's death just as he had mourned for Saul and Jonathan. Shortly thereafter, Ishbosheth was murdered. David mourned his death and had the murderers executed. This showed David's concern for fairness: He would not let unjust deeds go unpunished.

The way was clear for David to assume sole power over Judah and Israel, and he



David slung the stone and struck the Philistine in his forehead, and he fell on his face to the earth.

was anointed king over the reunited nation. Shortly thereafter David captured Jerusalem and made it his capital (2 Samuel 5:6-10). He reigned over all Israel for 33 years following seven in Judah—a total of 40 years.

The kingdom thrived under David's rule. Things went well for him militarily, administratively and spiritually. With God's help, David experienced one military victory after another.

David's material power was staggering. His kingdom included the Mediterranean



south, much of Transjordan on the east and the Euphrates on the north (2 Samuel 24:5-7). God was with David; he enjoyed much success in his roles as ruler and warrior.

The troubled court of David

Like all people, however, David was far from perfect. He was prone to stumble, sometimes quite dramatically. God recorded David's mistakes so we can learn

from his example (Romans 15:4; 1 Corinthians 10:11).

His sordid behavior with Bathsheba (2 Samuel 11) was a turning point in David's life. God's subsequent punishment of David for adultery and murder brought dire consequences. David had greatly prospered, but after this watershed incident his troubles markedly increased. Yet David's repentance, recorded in Psalm 51, has stood as an inspiring example throughout the generations.

The next major episodes in David's life included his two sons, Amnon and Absa-

lom. Amnon raped his half sister, Tamar. In retaliation, Absalom killed Amnon and fled. Absalom was eventually brought back to David by Joab. Although David allowed Absalom to return, they were not reconciled for two years.

Afterward Absalom began an active campaign of subversion against his father (2 Samuel 15). Flattering and promising the citizens everything they had ever wanted, Absalom eventually won them over. His father, David, once again had to flee for his life.

The stage was set for a final confrontation between Absalom's forces and David's army. Absalom's soldiers, under Amasa, were no match for David's seasoned warriors. The slaughter was unbridled, and Absalom fled for his life. As he absconded, his hair got caught in the boughs of a tree. The mule he was riding left him dangling from the tree. While he struggled to free himself, his pursuers caught and killed him.

After Absalom's death came a power vacuum. It took some time for David again to be accepted by the people of Judah, and even longer before Israel accepted him. It wasn't until Joab killed Amasa (2 Samuel 20) that Judah and Israel were again joined under David's leadership.

A man after God's own heart

Considering such problems, some might wonder why God thought so highly of David. Part of the answer is that, in spite of his lapses, David usually wholeheartedly sought God's will. He didn't withdraw from the responsibilities of life. The biblical record shows that, the more conditions around David deteriorated, the more he grew in character.

David remained faithful to God throughout his life. His loyalty to His Creator was beyond question. Read about his reliance on God in the psalms of David. He was "the sweet psalmist of Israel" (2 Samuel 23:1).

Luke writes in the book of Acts the assessment of the apostle Paul, that David was a man after God's own heart. God, wrote Paul, "raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will'" (Acts 13:22). What a tribute to the former shepherd boy who became king! *GN*

Why Was David So Bold?

The Bible tells us, "The wicked flee when no one pursues, but the righteous are bold as a lion" (Proverbs 28:1).

As a young shepherd, David killed both a lion and a bear (1 Samuel 17:34-37). There can be no question about David's bravery. But why was David so bold? What was behind his courage? The Bible gives us the answer. It can serve as an inspiration to us.

David's fearlessness was firmly rooted in the love of God. The Bible defines God's love: "For this is the love of God, that we keep His commandments. And His commandments are not burdensome" (1 John 5:3). David's attitude toward and love for God are eloquently depicted in Psalm 119.

God's love and the keeping of His commandments are inseparable. God's love for mankind is expressed in the Ten Commandments (Exodus 20; Deuteronomy 5). The first four show how mankind should honor and revere God, as Jesus did. The last six show how mankind should be his brother's keeper, as Jesus was. When people stray from these great truths, they suffer. Though largely unaware of this principle, they forfeit the many blessings that come from keeping God's laws.

David knew the definition of God's love. He knew the inseparability of love and commandment-keeping:

"How can a young man cleanse his way? By taking heed according to Your word. With my whole heart I have sought You; oh, let me not wander from Your commandments! Your word I have hidden in my heart, that I might not sin against You" (Psalm 119:9-11).

"Oh, how I love Your law! It is my meditation all the day. You, through Your commandments, make me wiser than my enemies" (verses 97-98).

"I hate the double-minded, but I love Your law" (verse 113).

"It is time for You to act, O LORD, for they have regarded Your law as void. Therefore I love Your commandments more than gold, yes, than fine gold!" (verses 126-127).

"Great peace have those who love Your law, and nothing causes them to stumble" (verse 165).

"My tongue shall speak of Your word, for all Your commandments are righteousness" (verse 172).

The love of God emboldens His disciples. To actively keep God's laws, in the spirit of the law as well as the letter, is to make one fearless, courageous, brave and bold: "Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He [Christ] is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love" (1 John 4:17-18).

It was a bad day for the lion and the bear that attacked David's sheep. And it certainly was not a good day for the giant, Goliath, who challenged a young shepherd named David, who was bold as a lion.

David's bravery and boldness were rooted in the love of God. He knew that God's love and the keeping of God's laws were inseparable. David's boldness came from God. You, too, can become bold as a lion.

—Jerald Aust



Archaeology

Continued from page 24

Ornan the Jebusite” (2 Chronicles 3:1).

In Solomon’s time the Israelites finally completed an earthwork that filled the area between the two mounts, making them one. The whole area was then called Mount Zion and was no more known as Moriah. “With the establishment of the ark first in the Jebusite fortress and then in the newly built temple,” according to one source, “Zion became known as the sacred dwelling place of Israel’s Lord, the One ‘who dwells in Zion’ (Ps. 9:11)” (*The International Standard Bible Encyclopedia*, 1982, Vol. 4, p. 1198).

Eventually Zion would be used not only to denote the temple area, but as a symbol for Jerusalem, its inhabitants and, finally, the people of God.

Confirmation of David’s existence

Some historians and critics have questioned the existence of King David and have relegated Old Testament accounts about him to the status of mythology. “I am not the only scholar,” remarks Philip Davies, “who suspects that the figure of King David is about as historical as King Arthur” (*Biblical Archaeology Review*, July-August 1994, p. 55). Such professors cast doubt on the reliability of the biblical record and undermine the faith of others. They also rarely acknowledge the many discoveries that have corroborated the biblical account.

For instance, in 1993 archaeologists discovered the names of David and Israel in an inscription carved in stone only 100 years after David’s death. Reports *Biblical Archaeology Review*: “It’s not often that an archaeological find makes the front page of the *New York Times* (to say nothing of *Time* magazine). But that is what happened last summer to a discovery at Tel Dan, a beautiful mound in northern Galilee, at the foot of Mount Hermon beside one of the headwaters of the Jordan River.

“There Avraham Biran and his team of archaeologists found a remarkable inscription from the ninth century B.C.E. that refers both to the ‘House of David’ and to the ‘King of Israel.’ This is the first time that the name David has been found in any ancient inscription outside the Bible” (*Biblical Archaeological Review*,

March-April 1994, p. 26). More and more extrabiblical evidence involving Bible names and places is being discovered as the years go by. The skeptics are gradually having to retreat.

Later another scholar found the name “House of David” in the inscriptions of the famous Moabite Stone, also called the Mesha stela, dated to the ninth century B.C., about 100 years after David’s reign. It is hard to understand how David’s name could appear in historical records if he were nothing but a later literary creation.

Anson Rainey, professor of ancient Near Eastern cultures, cautions the unwary about believing that the accounts of David and other biblical characters are but legends. “As someone who studies ancient inscriptions in the original, I have a responsibility to warn the lay audience that the new fad, the ‘deconstructionist school,’ . . . is merely a circle of dilettantes. Their view that nothing in Biblical tradition is earlier than the Persian period [540-330 B.C.], especially their denial of the existence of a United Monarchy, is a figment of their vain imagination. The name ‘House of David’ in the Tel Dan and Mesha inscriptions sounds the death knell to their specious conceit. Biblical scholarship and instruction should completely ignore the ‘deconstructionist school.’ They have nothing to teach us” (*Biblical Archaeology Review*, November-December 1994, p. 47).

Although some critics will not admit as much, the accumulating physical evidence confirms rather than denies what is written in God’s Word. But, for those who have faith in what God has said in the Bible, it is not necessary to find material remains to corroborate these accounts. The apostle Paul boldly affirms that God “cannot lie” (Titus 1:2).

However, in some cases physical evidence of the events and people described in the Scriptures has survived the ravages of time and serves as a witness to His faithfulness. This comforts and consoles us in our faith, as Paul wrote, “for whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope” (Romans 15:4).

The Good News will continue to examine archaeological finds that verify the accuracy of the Bible and help us better understand the biblical record. **GN**

Millennium

Continued from page 19

banished from among the peoples of the earth as righteousness—obedience to God’s law (Psalm 119:172)—guides international relations.

Endless conflicts will disappear, and the art of warfare will be forgotten. Families will grow stronger with each generation and produce a tightly knit society that will not come unraveled (Micah 4:1-5). When God’s Kingdom arrives, there will be nothing to deny its long-held promise and hope of bringing peace on earth.

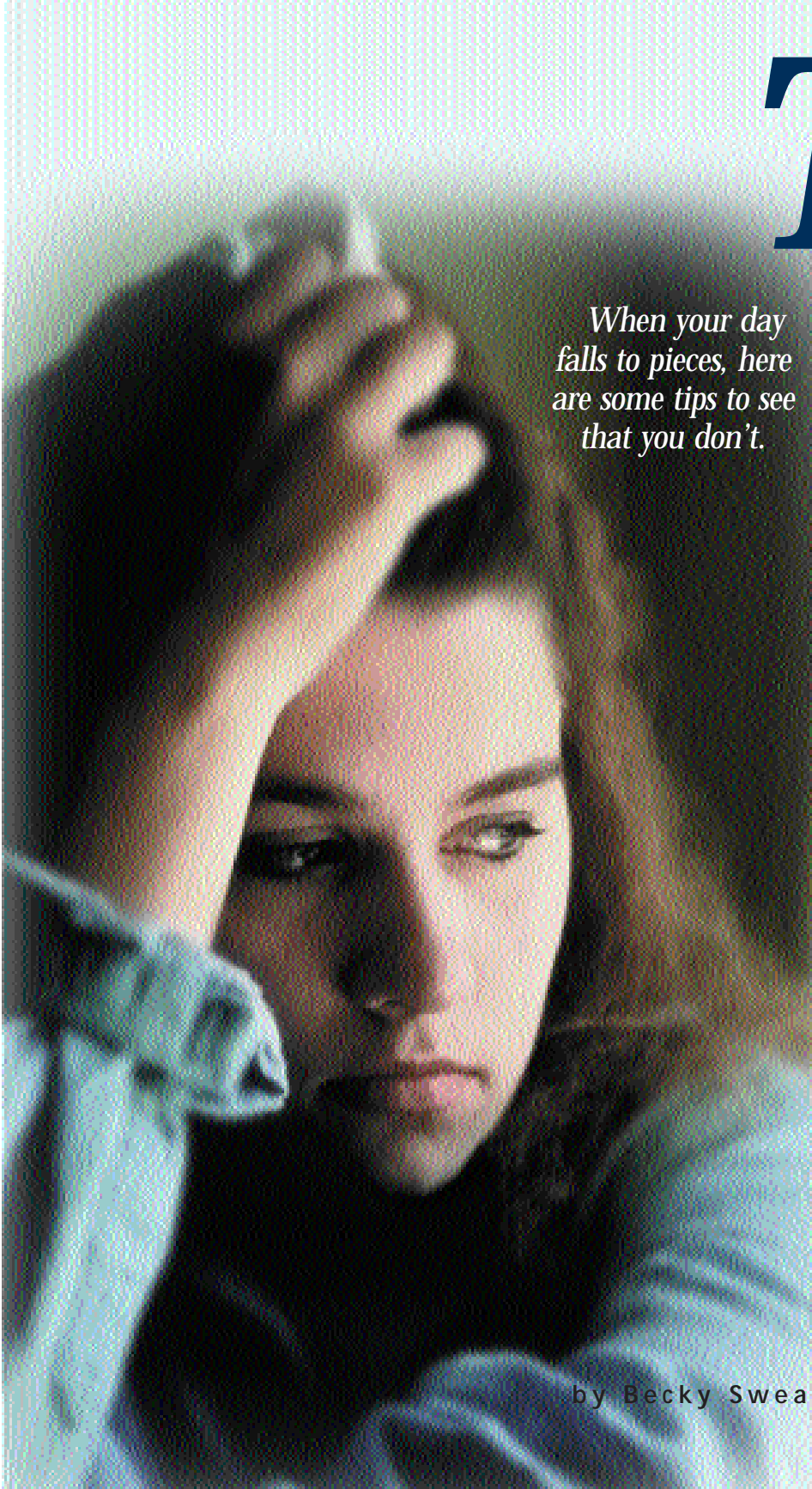
As we have seen, the teaching of the Millennium begins early in the Hebrew Scriptures and continues through the book of Revelation. Christ’s last words on the subject are perhaps the clearest and plainest in the Bible. Jesus Christ, the true author of the book of Revelation (Revelation 1:1), says there will be a period of 1,000 years during which the resurrected saints will reign with Him in a just and benevolent kingdom on this earth. Will we take Christ at His word and believe what He said?

Ideas are a powerful force in human affairs. They have sparked revolutions and toppled centuries-old dynasties. They can sometimes arise in the humblest of ways to create large followings. Mao Tse-tung took a relatively modern idea and with it ruled the most populous nation on earth. Yet by his own admission he failed to change a deeply rooted ancient culture.

The millennial age of Jesus Christ, an idea that is older than time, will endure and ultimately transform the world. **GN**

RECOMMENDED READING

How about some additional information about the Millennium? What will the Kingdom of God be like? How can you enter it? These and other questions are answered in our booklet *The Gospel of the Kingdom*. The Bible reveals much more about the plan God is working out. To better understand what He has in store for all humanity, request *God’s Holy Day Plan: The Promise of Hope for All Mankind*. Both booklets are yours free for the asking. Just contact us at the number or address in your country—or the country nearest you—on page 2 of this issue.



When your day falls to pieces, here are some tips to see that you don't.

by Becky Sweat

The alarm clock jars you awake. You want to take a shower but discover your little sister beat you to the bathroom. When you finally get in, you have less than 10 minutes to get ready for school, and there's no more hot water. At breakfast the toast burns, the milk is sour, and there's nothing else to eat but stale granola.

It's raining cats and dogs, but you can't find an umbrella, so you improvise by using your geometry book as a shield. At the bus stop a truck drives by, splashing you with muddy water. Then, when you walk into school, the first person who sees you tells you to cheer up and smile. But you feel like snarling, not smiling.

Sound familiar? Have you ever been a victim of the grumps? We all have days when we find it hard to smile. Gloomy weather, an argument with a friend, an overload of school stress, disagreements with parents, failing a test—any of these can set off a bad mood.

In most cases you can snap yourself out of a bad mood if you really want to. But sometimes we don't, says Jacqueline Persons, Ph.D., a counselor and professor at the University of California at San Francisco. "In fact, we may even enjoy being down in the dumps," she says. "A bad mood can be something people are unwilling to give up, because they give the moody person a sense of power or control over a situation or person."

Suppose you and your best friend have a big fight and she tells you she doesn't want to hang around with you anymore. You may be tempted to prove to her how terrible she is by showing everyone at school how sad and miserable you are. If you do something to make yourself feel better, you may feel that you're letting your friend off the hook, that she's getting away with something, or that you're saying it's okay for her to treat you badly.

Before you can escape from a bad mood, you have to really want to be in a good mood. With that as your goal, here are some suggestions for breaking the grip of a grumpy mood.

What you can do

- **Exercise regularly.** Physical activity is one of the best ways to put an end to a bad mood. Brisk walking, jogging, swimming, bicycling, racquetball, basketball and aerobic exercises are all good tension reducers.

Beat a Bad Mood!

"Moderate exercise is the key here," advises Larry Christensen, Ph.D., a counselor and professor at Texas A&M University. "You don't want to go out and exercise until you're totally fatigued and exhausted, but you want enough exercise to make you feel energized. You don't want to work yourself so hard that you're totally wiped out because then you'd be counteracting the effect."

• **Sleep and eat right.** If you're feeling moody, it could be you're not getting the right amount of sleep. Too much sleep can make you groggy; too little can make you irritable. Most teens need eight to nine hours of sleep a night, but some need more, depending upon their level of activity.

"If you don't get enough sleep, you're going to be much more pessimistic and fatigued, and you won't have the patience necessary to deal with problems," Dr. Christensen says. "When you get a good night's sleep, you're going to feel like you can handle whatever comes at you, and you'll be a lot more energetic and optimistic."

Pay attention to your diet. Try to limit your intake of junk food, candy and caffeine. Caffeine is a stimulant. When consumed in excess, it can cause irritability and nervousness. "A lot of teens, when they start feeling bad, instantly go for sugary junk food, which may give them a temporary lift, but then their energy level drops to a lower level than it was before," Dr. Christensen says. A well-balanced diet is the best bet for the long run.

Open up to others

• **Talk it out.** If you're feeling down, bottling everything up is one of the worst things you can do. Instead, talk out your feelings with a trusted friend. A friend may not be able to give expert advice, but you may figure out an answer for yourself just by talking. Many times you just need someone to listen as you sort out your feelings.

But talking it out does not mean just griping and complaining. "If you go around talking about your situation with all of your friends one after another, moaning and groaning and saying, 'Oh, woe is me, isn't my life terrible?'" without trying to do anything to get yourself out of the situation, that kind of talk will only make you

feel worse," says Dr. Persons.

When you choose someone to talk to, don't pick a friend who's as down as you are. Talk to someone who's in a positive frame of mind. If you know of someone who's faced the same situation and made it through it okay, try to talk to him or her.

Put yourself in a problem-solving mode when you talk. Ask yourself: Is there anything I can do to make this situation better? What can I do to make it less likely this predicament will happen again?

Suppose you just found out that you failed your biology exam. You may need to talk with your teacher, get a tutor, stop cutting class, spend less time playing video games or plan to study extra on weekends.

Keep a right perspective

• **Don't blow obstacles out of proportion.** You may be upset with yourself for striking out at the baseball game yesterday afternoon, but try not to worry about it too much. Mistakes are a natural part of life. Rather than badger yourself with should-haves and could-haves, learn from your mistakes and move on.

Tune in to the big picture. Realize what seems tragic at first glance may not even be a problem once you have all the facts and put things in perspective. Ask yourself: How important will this be a few months from now?

Replace negative thoughts with positive ones. Rather than thinking, I can't do anything right, or my life is lousy, tell yourself things will get better. Mistakes are in the past, and you're going to get your life back on track.

Thinking positively does not mean ignoring reality, notes Dr. Christensen. "It means recognizing what happened and admitting, yes, that hurt, and that was bad, that you wish it hadn't happened, but realize you've got to look forward now. It means finding a way to correct the situation and doing your part to make sure it doesn't happen again."

Learn to see the humor in less-than-ideal situations. Suppose your performance at cheerleading tryouts was a total disaster. Tell yourself, I may not make the team, but nobody's going to forget when I did a back flip right into the bleachers!

Once you find the amusing side of your predicament, you're bound to feel better.

Emotions often follow behavior

• **Act the right part.** It may sound too good to be true, but acting happy can actually make you feel happy when you're not. According to researchers, if you change your behavior, your emotions will gradually go in the same direction. So trade your frown in for a smile.

"People sometimes tell me, 'I don't feel like going to the party, I won't enjoy it,' but if they can manage to get their body out the door and go to it, they usually end up enjoying themselves and they start feeling better," Dr. Persons relates.

The key is to do the things a happy person would do. Put yourself in a cheerful environment. Open the drapes and let some sunshine in. Listen to some upbeat music. See a funny movie. Read the comic section of the newspaper. Get up. Get out. Do something constructive. Spend time with other people who are in a good mood. If they're laughing and having a good time, it's bound to rub off on you.

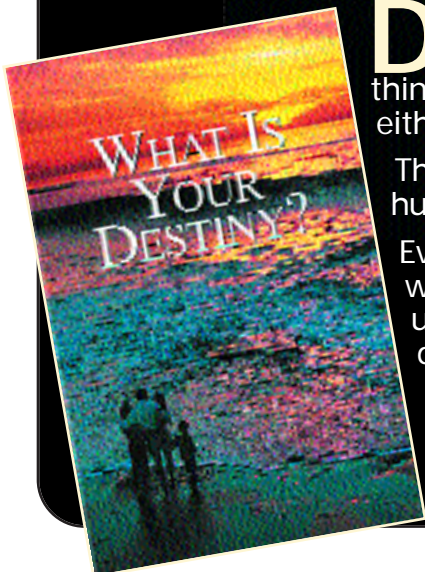
Nicole, 15, says when she feels down in the dumps she phones her grandmother or visits her elderly neighbor down the street. "Both my neighbor and my grandmother live by themselves, and I know they get lonely," Nicole explains. "So I'll talk with them a while and I'll focus on how they're feeling rather than on my own problems. They always tell me they're happy to hear from me. I try to cheer them up and at the same time I end up feeling a lot better."

• **In severe cases, seek counseling.** If your bad moods last for weeks at a time, if your moodiness interferes with your ability to do your schoolwork or interact with others, seek help from your school counselor, minister or other professional.

Most people will be able to get over their bad mood in a few hours to a day, but some people still feel down when good things happen to them, says Dr. Christensen. "They feel as though they've got this low mood and there's nothing they can do about it. They need to ask themselves, Is there a reason for feeling this bad? And if there isn't, and if they're persistently down, then they need some help."

Although everyone gets down now and then, bad moods should never be the norm. Have a plan of attack ready for the next time you feel down in the dumps. Take control of a bad mood before it takes control of you. **GN**

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