



A
Rational
Christian Look
at UFOs
and Extraterrestrials

LIGHTS IN THE SKY
— & —
LITTLE GREEN MEN

HUGH ROSS ~ KENNETH SAMPLES ~ MARK CLARK

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*For Joel and David;
Sarah, Jackie, and Michael;
Matthew and Caleb*

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PREFACE

SPECULATIONS ABOUT unidentified flying objects and extra-terrestrial beings just won't go away. They continue to crop up in conversations all over the planet. Almost everyone can tell a story of seeing weird lights in the sky — lights that seem to defy explanation. Almost everyone wonders about "little green men" flying overhead in spaceships or at least about whether intelligent life exists somewhere beyond planet Earth.

"What are those things in the sky?"

"Where do they come from?"

"Does alien life exist?"

"If flying saucers are real, do we need to worry about them?"

"Is the government hiding something?"

Questions like these continue to be asked, revealing a weakness in the answers offered to date.

Often, spokespersons from fields such as astronomy, theology, philosophy, politics, and the military patronize those who pose questions about UFOs (unidentified flying objects), telling UFO observers that they really saw meteors, mirages, military aircraft, the planet Venus, or college students' clever pranks. And of course, in many cases, naturalistic explanations are the right ones. But the spokespersons' hastiness in offering such answers demonstrates the contempt they hold for anyone who is prepared to believe in UFO phenomena.

The experts' persistent denial of anything supernatural or paranormal drives many in the general populace to search elsewhere for satisfaction of their curiosity and concerns. Too often, though, the people to whom they turn are UFO advocates who play on emotions, short-circuiting scientific reasoning, good scholarship, and philosophical thought. These people have an agenda — often one involving the exercise of questionable moral and spiritual influence — and thus the curious may be drawn into a situation that is a threat to their well-being.

In short, people with questions about UFOs may encounter condescending rejection on the one side and dangerous credulity on the other. And it's because of such insufficient responses to legitimate questions that the three of us—an astronomer and Christian apologist, a philosopher and cult researcher, and a political scientist specializing in national security—wanted to write a book on this subject. Many people are intensely curious about unidentified flying objects and extraterrestrial intelligence (ETI) and are frustrated by the explanations they have received. For too long, the community of scientists and scholars who could and should be providing answers have avoided this topic. We wanted to fill the gap—and to do it from a perspective that reflects the Christian worldview we share.

As an astronomer who through the years has logged thousands of hours of observation time, I have learned that science can and does address the possibility of life's existence elsewhere in the universe. I began stargazing as a young boy, and by age seventeen I had become director of observations for the Royal Astronomical Society in Vancouver, Canada. Naturally, then, in my youth I began thinking about extraterrestrial life. Later, when I came to Caltech in the mid-1970s for postdoctoral research, the faculty assigned me the task of processing UFO reports. Now I was really focused on the subject of life elsewhere in the universe. And at about that same time, my belief in the reality of the supernatural led me to undertake an intense study of the Bible. I learned from the pages of Scripture about the all-powerful, always present, and ever-caring God of the universe and about His creation of life. The result of all this was that my curiosity regarding whether life could exist elsewhere and, if so, whether it could come to planet Earth was fully satisfied. Since then I've spoken to people all over the world about UFOs (among other topics), and many of them have told me that they, too, have found resolution and satisfaction in my discoveries.

These discoveries led me to write my chapters in this book. Chapters 3, 4, and 5 explore the conditions necessary for life to exist on other planets—and to show up in our atmosphere in spaceships. Chapter 6 then opens up the topic of residual UFOs, or RUFOS, which are those unexplainable yet real phenomena that remain after all naturalistic explanations have been exhausted. Further on, chapter 9 addresses the key question of the scientific evidence for the supernatural and of how nature and supernature intersect. That discussion leads naturally into chapter 10, which

examines the hypothesis about UFO phenomena that I favor: the trans- or extra-dimensional hypothesis. Chapter 11 goes on to examine RUFOS in light of the trans- or extra-dimensional hypothesis. Finally, chapter 15 offers biblical insight regarding UFOs, especially RUFOS.

My chapters should answer many of the questions you have about UFO phenomena. However, while I can address questions about flying objects and extraterrestrial life from a scientific and theological basis, that information is not enough to cover the broad topic of UFO phenomena. Many other questions remain, requiring the expertise of my two colleagues: Kenneth Samples and Mark Clark.

Kenneth, a philosopher, teaches courses in logic and researches new religious movements, or cults. For many years he studied cults with the late Walter Martin, founder of the Christian Research Institute. Years of solid scholarship inform his expertise on alien abductions and UFO religions. Because thinking people deserve a logical rationale to supply the appropriate context for UFO experiences, Kenneth provides just that in his chapters. Giving an overview of UFO phenomena in chapters 1 and 2, he supplements his own extensive knowledge by citing world-renowned UFO experts. In chapters 12 through 14 he furnishes fascinating and profound insights into alien abduction, ongoing contact with aliens, and UFO cults.

Yet a discussion of UFOs and ETI cannot be considered comprehensive without addressing the possibility of government involvement in cover-ups and conspiracies. Mark Clark, a political science professor specializing in military and strategic studies, provides the breadth and depth of insight necessary to accomplish this task. In chapter 7 Mark exposes the three mysteries that are most often connected with government cover-up in people's minds: the supposed alien crash landing near Roswell, New Mexico; the government's UFO study known as Project Blue Book; and Area 51, where some think alien spacecraft and bodies are stored. Then in chapter 8 Mark offers a comprehensive look into conspiracy thinking.

Many years ago, a college teacher challenged the three of us to help people understand what lies behind UFO sightings and claims for ETI. For various reasons, other experts have been either afraid or unwilling to deliver the answers. Yet over the past few decades, frustration on the subjects of UFOs and ETI has continued to rise rather than to decline. The motivation for this book is the

need to communicate clear, satisfying explanations from scientific, theological, philosophical, and political standpoints. By tackling this problem from a variety of disciplines and with a holistic approach, taking seriously the revealed truth from God contained in the Bible, we, the authors, intend to answer the legitimate questions connected with UFOs and ETI.

We hope this book will compel people to explore beyond surface explanations. We want to encourage rational thinking, sound logic, and critical evaluation. The nature of the subject demands these tools, and we believe that our treatment of the topics of lights in the sky and little green men puts them to good use.

Hugh Ross

C h a p t e r 11

A CLOSER LOOK
AT RUFOS*Hugh Ross*

Snivel (also known as Specialist Devil 218) came hurrying in to the office of Master Devil Grimgee. It didn't do to keep the master devil waiting.

"It's about time, 218. We've got another project for you," began Grimgee.

"The usual?" asked Snivel. "You want me to show up as a saucer with flashing lights and make someone think I took them on board?"

"No. That scenario's getting dated. Come up with something new. Like that time you appeared over ancient China as a sky dragon. Just don't come back until you've scared the living daylights out of your prey. I want nightmares. I want virtual paralysis from terror. Got it?"

"Yes, master," groveled Snivel, bowing his way out of the office.

MANY REPUTABLE research scientists and other scholars have done extensive study on both the quantity and distinguishing features of UFO residuals.¹⁻¹⁶ As Jacques Vallée points out, the problem is not one of inadequate data, given that about a million people per year experience UFO events and that the total number of officially documented residual UFOs (RUFOS) exceeds one hundred thousand.¹⁷ Rather than to accumulate more data, the investigator's task is to establish and categorize the characteristics of those RUFOS that have already been documented.

Do residual UFOs exist? The evidence unequivocally says yes.

The real question is, what are they? While chapter 6 introduced the topic of RUFOS, this chapter gets to the heart of the question about their nature.

RUFO CHARACTERISTICS

RESIDUAL UFOs ARE both real and nonphysical, and as such, they manifest specific characteristics. Examining these characteristics leaves the distinct impression that they have an intelligence and a strategic purpose behind them.

RUFOS favor certain times and locales. If neither intelligence nor purpose lies behind the residual UFO phenomenon, then RUFO sightings should correlate directly with the number of potential human observers. The facts demonstrate the reverse correlation. As stated in chapter 6, relative to the number of potential observers, ten times as many sightings occur at 3:00 A.M. (a time when few people are out) as at either 6:00 A.M. or 8:00 P.M. (times when many people are outside in the dark). Furthermore, many more RUFO sightings occur in remote areas than in populated regions.

RUFOS keep pace with human technology and science fiction. Scientists who undertake a serious study of the residual UFO database have noted that RUFOS adapt to the culture, technology, and historical context of the human witnesses. Throughout the twentieth century—a time of rapid advance in human technology—residual UFOs reflected parallel technological advances. The same could be said of the whole history of UFOs.

In 1896 and 1897, during a major wave of sightings in many different locations, witnesses described UFOs as strange dirigibles—cigar-shaped, lighter-than-air machines driven by motors attached to propellers.¹⁸ These UFOs were reported to travel faster than any man-made machine, as fast as 150 miles per hour. It is important to note that while a number of patents were taken out in the late 1890s for lighter-than-air craft, no one built or flew such an airship until 1904. In other words, UFOs of the 1890s were slightly ahead of the human technology of their time.

Fast-forwarding to the next major wave of sightings in 1947, UFO technology apparently advanced to “flying saucers,” sometimes moving in formation at speeds of up to seventeen hundred miles per hour.¹⁹ At the time, jet aircraft existed, but none had yet exceeded the sound barrier (about seven hundred miles per hour).

Major surges of sightings were reported for the years 1952, 1957, 1964–1965, 1967, 1973, and almost every year thereafter. Reports indicate that the apparent physical capabilities of RUFOS stayed just ahead of the technology of the most advanced human craft. RUFOS mimicked the limits of published science fiction available at the time of the sightings.

RUFOS seem to have always been around. Human technology, as well as the technology portrayed in science fiction, grew slowly before the Industrial Revolution (prior to 1750), rapidly during the Industrial Revolution (1750–1945), and exponentially after the end of World War II. Could the appearance of UFOs with detailed characteristics resembling advanced flying machines be such a recent phenomenon because human technology only recently catapulted to the level at which flying craft mean something to human observers? If that is the case, one may surmise that residual UFOs have always been around, manifesting themselves in forms consistent with culture and technology.

These notions can be explored by digging back into human history to see if earlier peoples reported similar experiences with nonphysical but real entities. Such a study reveals that people throughout all ages of human history have claimed these encounters.²⁰

Entities such as aerial people, tyrants of the air, “cloud ships,” zephyrs, and “elementals,” reported throughout history, resemble the modern residual UFO phenomenon *if* one considers the human technology factor. Apart from the particulars of technological advance, little discernible difference can be found between typical modern sightings and typical ancient sightings. In fact, if one eliminates the really close encounters, then no differences remain. Written records of ancient sightings dating back at least three thousand years document the same highly luminous balls and multicolored disks, breaking up and coming together, darting around at velocities and accelerations that defy the laws of physics.²¹

More than three hundred years ago (1691), Scottish theologian and minister Reverend Kirk wrote a book describing in detail the paranormal entities that plagued Scottish farmers. The characteristics he listed are indistinguishable from the characteristics of modern residual UFOs.²² And that is just one example from history.

RUFOS match the scientific literacy of their witnesses. In very close encounters with RUFOS, witnesses often claim to receive “messages.” The content of such messages usually is tailored to impress

the witnesses, especially through new scientific revelations. This scientific information may seem accurate to the witness, but in fact it is not.

Before the twentieth century, UFO "aliens" claimed the moon as their place of origin. When the impossibility of life on the moon became widely known, such aliens gave a different story. Early in the twentieth century, they claimed Venus as their home planet. By the mid-twentieth century, when the public became aware of the intense heat on Venus, the home base for the ufonauts shifted to Mars, Jupiter, Saturn, and other distant solar system bodies. By the end of the twentieth century, when NASA images made it clear that no bodies within this solar system except Earth could sustain advanced life, UFO visitors began stating that they had come from nearby stars.

The claims of ufonauts seemed credible until scientific advances proved them false. In existing reports, no UFO-derived message has ever proved completely accurate in its astronomical content. Regardless of the fact that ufonauts would flunk a graduate-level astronomy course, however, their astronomy knowledge does appear to keep pace with the astronomical literacy of the general populace.

RUFOS make repeat visits to certain witnesses and sites. UFO researchers have noted that residual UFOs habitually return to certain sites and to certain witnesses. Someone who has once seen a residual UFO is much more likely to see another one than is any other person to see his or her first one. Similarly, a site once visited by a residual UFO is much more likely to be visited again than is a site never before visited.

At first researchers considered repeat witnesses as attention seekers or as victims of an overactive imagination (if not mentally ill). However, the repeat witness file now contains numerous credible witnesses, many well-trained in sky phenomena (for example, astronomers, meteorologists, and pilots), who have no obvious desire for publicity or recognition. Apparently, residual UFOs target particular witnesses throughout their lives. Stranger still, this tracking sometimes follows a witness's bloodline. That is, the children, grandchildren, and other close relatives of the witness may be visited as well.

The most repeatedly visited sites, according to published reports, are in Brazil and Spain.²³⁻²⁴ It is possible, though, that the repetition has less to do with the site than with the witnesses. If RUFOS tend to track certain individuals and families, and if the

people remain in a given area, then of course certain sites will receive return visits.

RUFOS visit a select few. Though a million people per year may sight UFOs, residual UFOs seem selective in their visitations. Human observers with high occupational or regional probabilities of sighting random UFOs see them far less frequently than do those with low probability. These statistics bear out the conclusion that RUFOS encounters are nonrandom.

In 1977 Stanford astronomy professor Peter Sturrock reported results of a survey taken among members of the American Astronomical Society, the principal professional organization of astronomers. Of the 1,356 respondents (professional astronomers), 62 of them (5 percent) reported witnessing unidentifiable flying objects (RUFOS), and a couple of these respondents had seen more than one.²⁵⁻²⁶ However, there was no correlation with relative observing time on the part of these professional astronomers.

As Sturrock points out, even if none of the 1,255 nonrespondent astronomers ever saw an unidentifiable flying object, that still means that proportionally more professional astronomers (2.4 percent) witnessed residual UFOs than did the general populace (less than 1 percent, assuming that of the one in ten Americans who claim to have seen a UFO, less than 10 percent really have seen a RUFOS). Part of the explanation is that astronomers are more likely to report a sighting. More significantly, relative night sky observing time did not explain the higher percentage for professional astronomers.

As a member of the American Astronomical Society, I've had the opportunity to meet a number of professional astronomers who indicated witnessing residual UFOs. (With one exception, I do not know whether these astronomers were part of Sturrock's respondents, because none of the contacts allowed their identities to be revealed.) These RUFOS witnesses were not astronomers with the greatest amount of observing time. In fact, the sample indicated a reverse correlation. Astronomers with only a few observation hours per year witnessed RUFOS, whereas astronomers logging more than a thousand hours per year saw nothing.

The reverse correlation noted here demonstrates that something besides observing time determines who sees RUFOS and who does not. The most significant factor appears to be the activities that people pursue. Observations reveal that professional astronomers deeply involved in cultic, occultic, or certain New Age pursuits often see RUFOS, whereas professional astronomers who

stay away from such pursuits never encounter RUFOS.

This correlation between one's pursuits and activities and the degree of involvement with residual UFOs does not seem to be limited to professional astronomers; it appears to be a universal principle. For the past twenty years, I've made note of this correlation in several dozen lectures and radio and television programs presented on the subject of UFOs. Each time I did so, I received phone calls and letters from people claiming to be the exception to the correlation. Upon deeper investigation, each of these claims either proved not to be an encounter with a residual UFO (that is, the UFO was identifiable with a human or natural explanation) or the individual or one of his or her close relatives indeed was involved in some kind of cultic, occultic, or New Age pursuit. In rare cases, the connection was a close friend that the individual was trying to help leave such activities.

Many documented cases provide support for this correlation where two or more people are together at a residual UFO event but not all experience the event.²⁷ For example, four people may be standing side by side looking at the same place in the night sky: two see the residual UFO and experience physical and psychological effects; the other two see nothing and experience nothing.

RUFOS appear to be alive. The universality of residual UFOs in the human context can be expressed in a different way: UFOs change with one's ability to perceive them. UFO researcher Whitley Strieber noted that "the fifteenth century saw the visitors as fairies. The tenth century saw them as sylphs. The Romans saw them as wood-nymphs and sprites."²⁸ Today, human civilization presents a panoply of cultures and beliefs that constantly interact with one another. As one witness who had observed many different UFOs throughout his life stated, "Whatever cosmology or mythology I was immersed in seemed to be the factor for shaping the context and attendant imagery of my experiences."²⁹

The capacity for UFO apparitions to adapt so well to the mindset of the human observer, irrespective of that observer's geographical, historical, cultural, and philosophical perspectives, calls into question the deduction that RUFOS are some kind of physical craft. As countless witnesses state, "They seemed to be reading my mind" or "They knew my emotional state" or "They behaved like they were alive." UFO researcher John Keel wrote in his book *UFOs: Operation Trojan Horse*, "Over and over again, witnesses have told me in hushed tones, 'You know, I don't think that thing I saw was

mechanical at all. I got the distinct impression that it was alive.' "30

RUFOS arouse disturbing emotions. A common denominator for all close encounters with residual UFOs is the type of emotional response experienced by human witnesses. As J. Allen Hynek reports, almost all witnesses are "at an embarrassing loss for words to describe their UFO experience."³¹ No witness ever reports being comforted or reassured by his or her RUFOS contact. Rather, encounters strike witnesses with intense fear, distress, and anxiety. Sometimes the stress proves so great that the witnesses tremble uncontrollably and for several hours may be unable to speak or move. Nor do these disturbing emotions fade with the passing of the UFO event. The emotional disturbances often grow much worse in the weeks and months following the event. Fear, distress, and anxiety can develop into hysteria, recurring nightmares, and even insanity.³²⁻³³

The disturbing emotions aroused by RUFOS are not limited to humans. Certain mammals—evidently only mammals closely bonded to humans, such as the pet dogs of the witnesses—also experience fear, distress, and anxiety. Typically, these mammals react to the UFO before the human witnesses do, but they do not appear to suffer noticeable long-term psychological consequences.

RUFOS cause bodily and psychological harm. Perhaps the easiest way to explode the popular misconception that residual UFOs are benign is to point out the many examples of UFO witnesses suffering bodily and psychological harm. Symptoms such as nausea, headaches, hair loss, diminished vision, diarrhea, swelling, paralysis, sleep cycle changes, and weight loss are common in close encounters of the first and second kind. Less common, but still frequent, are burns, wounds, and even death. A guiding principle maintains that the closer the encounter in terms of physical proximity, the greater the physical injury suffered.

People typically heal from physical injuries. The damage from psychological injuries can last a lifetime. Exposure to residual UFOs at close range causes many witnesses to experience visions, hallucinations, apparent transportation to different regions of space or time, personality changes, and personality disorders. The trauma may be so extreme that some witnesses commit suicide.

These psychological effects can persist for many years following a UFO encounter. All witnesses of encounters closer than a few tens of meters describe the experience as a mental ordeal that does not quickly go away. The witness's psychological state can be so disturbed as to affect everyone living with him or her. More subtle is

the fact that many who have had close contact with a residual UFO adopt new belief systems and new forms of behavior. Even after the witness dies, the trauma of the experience may continue in the lives of that witness's family and friends.

RUFOS deceive their human contacts. Serious UFO researchers note a highly targeted misinformation campaign behind the residual UFO phenomenon. Obviously, RUFOS try mightily to portray themselves as advanced humanoids from a distant planet traveling to Earth in metallic crafts. Less obvious is their attempt to steer witnesses toward a changed philosophy of life. The messages forthcoming from close encounters of the fourth kind launch a two-pronged attack: one against naturalism, the other against orthodox Christianity.

The deception behind the residual UFO phenomenon is most evident in the many UFO religions and cults that have developed over the past hundred years. For example, *The Urantia Book*, a tome supposedly communicated to humans by spirit dictation from "superuniverse rulers," spends the first two-thirds of its 2,097 pages describing a "universe of universes" that is not subject to space and time and the laws of physics. The last third of this UFO bible denies the full deity of Jesus Christ and humanity's need for salvation from its sinful condition. At the very least, as Jacques Vallée (an agnostic) notes, "Our idea of the church as a social entity working within rational structures is obviously challenged by the claim of a direct communication in modern times with visible beings who seem endowed with supernatural powers."³⁴

Many skeptics argue that RUFOS can be completely explained as a set of elaborate hoaxes. In one respect they are correct. Human witnesses and their associates, however, are not the perpetrators. As established in chapter 6, the nature of RUFOS and the physical effects that arise from them are far beyond the capabilities of any human team to duplicate. Rather, witnesses and their associates, including their pets and domesticated mammals, seem to be the victims and unwitting instruments of a hoax perpetrated by super-human authors.

THE CULPRITS

AT THIS POINT, describing more characteristics of residual UFOs is unnecessary. It can now be determined who is behind the RUFOS experiences. Only one kind of being favors the dead of night and

lonely roads. Only one is real but nonphysical, animate, powerful, deceptive, ubiquitous throughout human history, culture, and geography, and bent on wreaking psychological and physical harm. Only one entity selectively approaches those humans involved in cultic, occultic, or New Age activities. It seems apparent that residual UFOs, in one or more ways, must be associated with the activities of demons.

Many other scholars, likewise, have deduced that demons dwell behind residual UFO phenomena. Most research scientists involved with serious study of RUFOS, regardless of religious or philosophical perspective, have either drawn the same conclusion or identified an equivalent cause (for example, malevolent beings from another dimension). Jacques Vallée concludes: "The UFO phenomenon represents evidence for other dimensions beyond spacetime. . . . The UFOs are physical manifestations that simply cannot be understood apart from their psychic and symbolic reality. What we see here is not an alien invasion. It is a spiritual system that acts on humans and uses humans."³⁵

Astronomer and agnostic J. Allen Hynek states that UFOs cause physical effects "in the same way that a poltergeist can produce very real physical effects."³⁶ With this psychic connection, Hynek claims, "The [residual UFO] problem essentially is solved; that explains why UFOs can make right angle turns, that explains why they can be dematerialized, why sometimes they are picked up on radar and sometimes not and why they are not detected by our infrared equipment."³⁷

Another agnostic astronomer, Paul Davies, notes, "No clear distinction can be drawn between UFO reports and descriptions of religious experiences of, say, the Fatima variety."³⁸

John Keel, an agnostic who has spent a lifetime researching UFOs, makes the following observation:

Demonology is not just another crackpot-ology. It is the ancient and scholarly study of monsters and demons who have seemingly co-existed with man throughout history. Thousands of books have been written on the subject, many of them authored by educated clergymen, scientists and scholars, and uncounted numbers of well-documented demonic events are readily available to every researcher. The manifestations and occurrences described in this imposing literature are similar, if not entirely identical, to the UFO

phenomenon itself. Victims of demonomania suffer the same medical and emotional symptoms as the UFO contactees.³⁹

Lynn Catoe, a senior bibliographer for the Library of Congress, agrees. In reviewing sixteen hundred books and articles on UFO phenomena, she recognized that “many of the UFO reports now being published in the popular press recount alleged incidents that are strikingly similar to demonic possession and psychic phenomena which have long been known to theologians and parapsychologists.”⁴⁰

James McCampbell, Jacques Lemaître, and many other physicists who devote significant time to researching UFOs conclude that residual UFOs must be malevolent manifestations from beyond the space-time dimensions of this universe.

TESTS FOR THE HYPOTHESIS

THE CONCLUSION THAT demons are behind the residual UFO phenomenon is a testable one. According to the Bible, demons can attack only those individuals who, through their activities, pursuits, beliefs, friendships, and possessions, invite the attacks (Leviticus 17:7; Deuteronomy 32:15-43; Judges 9:22-57; 1 Samuel 15:1-16:23; Psalm 106:36-43; Luke 11:14-26; Acts 13:6-11; 17:12-20; 1 Corinthians 10:18-22; Revelation 9:20-21). All that is necessary to further prove the conclusion of demonic involvements, therefore, is to continue surveying people to ascertain who has encounters with residual UFOs and who does not. If the demonic identification of the RUFO phenomenon is correct, researchers should continue to observe a correlation between the degree of invitations in a person’s life to demonic attacks (for example, participation in séances, Ouija games, astrology, spiritualism, witchcraft, palm reading, and psychic reading) and the proximity of their residual UFO encounters. Researchers should also continue to observe residual UFO encounters occurring with the greatest frequency and proximity in those communities and nations that manifest the greatest numbers of people opening themselves up to demonic attacks by their activities, pursuits, beliefs, possessions, and friendships.

One reason why research scientists and others may be reluctant

to say specifically that demons exist behind residual UFOs is because such an answer points too directly to a Christian interpretation of the problem. However, the only defense to be found against the evil, deception, and supernatural powers manifested in residual UFOs is in Christianity and the Bible.

A second way to test the conclusion that demons are behind residual UFO phenomena is to go beyond the database for close UFO encounters of the first, second, and third kinds, which have been the subjects of chapters 3 through 11, and examine the database for close encounters of the fourth and fifth kinds. Such an examination is the subject of the following three chapters.

ABOUT THE AUTHORS

Hugh Ross directs Reasons To Believe, an institute founded to research and proclaim the factual basis for faith in God and His Word, the Bible. He also hosts a weekly television program called *Reasons To Believe* on the Trinity Broadcasting Network.

Over the years Dr. Ross has given hundreds of lectures, seminars, and courses, both in the United States and abroad, on Christian apologetics. He is the author of *The Fingerprint of God*, *The Creator and the Cosmos*, *Creation and Time*, *Beyond the Cosmos*, and *The Genesis Question*. For eleven years he served as minister of evangelism at Sierra Madre Congregational Church.

He earned a B.Sc. in physics from the University of British Columbia and an M.Sc. and Ph.D. in astronomy from the University of Toronto. For several years he continued his research on quasars and galaxies as a postdoctoral fellow at the California Institute of Technology.

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