

Hopkins and *Secret Life* by David Jacobs and not come away with the impression that something is manipulating individual human agency and mass consciousness. But how to interpret this has divided ufologists into two camps: Jacobs's contributors see this as essentially angelic intervention to save us from ourselves, Anderson's position.

Hopkins has a more malevolent interpretation, which harmonizes with the views of ufology's most innovative thinkers, such as Jacques Vallee, who believe UFOs are supernatural manifestations, rather than nuts-and-bolts craft from another planet. And the only other significant LDS book in the field, James Thompson's *Aliens and UFOs: Messengers or Deceivers*, provides a chilling theory which accounts better than any other for the many unusual facets of the UFO and

abduction scenarios, such as genetic experiments and cattle mutilation. Mormons are prone to ignore these negative aspects.

One treads on dangerous theological ground to suggest that natural disasters are increasing as we approach the millennial threshold as the result of increased sin.

In my experience, otherwise intelligent people foam at the mouth when asked to read anything on the subject. They seem subconsciously threatened by the proposal or somehow manipulated into uncharacteristic close-mindedness. But I understand: until a few years ago I thought this stuff was at best amusingly irrelevant, like the Loch Ness monster. In truth, the matter of visitors from elsewhere goes to the heart of why we are here and what our destiny may be.

Understandable Archeology

Jesus and His World: An Archeological and Cultural Dictionary. By John Rousseau and Rami Arav (Philadelphia: Fortress Press, 1995).

Reviewed by Mark Thomas, investment banker, Seattle, Washington.

WHEN ONE TRAVELS TO ISRAEL, IT soon becomes clear that most of the traditional sites for events in the New Testament represent locations selected by religious sentimentality, not scientific archeology. Too many publications of holy sites also perpetuate what amounts to historical rumor. To be frank, many—perhaps most—spe-

cific locations where Jesus actually walked, was born, lived, and died cannot be reliably determined. For example, the Garden Tomb was identified a century ago by a British general.

This situation makes the publication of *Jesus and His World* a remarkable and exceedingly useful tool both for those casually interested in the New Testament as well as for scholars. It combines the best available archeology with up-to-date assessments by competent biblical scholars. The book has the virtue of being on the forefront of current research and yet is written

in the language of non-specialists. It contains entries regarding the discovery of a first-century fishing boat in the Sea of Galilee, coins, the Temple, archeological discoveries in the cities and villages of Galilee where Jesus worked, the discovery of Caiaphas' tomb, modes of baptism and ritual bathing, clothing, discussions of the letters from the leader of the Jewish revolt, etc. It's like hearing the voices of ghosts. It is difficult to put this book down. I highly recommend it to

every serious student of the New Testament. Each section contains a discussion of the implications of the material findings of archeology to research on the historical Jesus.

This work is written by the codirectors of the archeological excavation at Bethsaida in Galilee. John Rousseau is at the University of California at Berkeley; Rami Arav is from the University of Haifa. Dr. Rousseau is the director of the recently opened museum at Bethsaida.