

## 'Nucha' and plate tectonics

Michael J. Oard has previously revealed a personal bias against the plate tectonics hypothesis.<sup>1</sup> It is small wonder then, that he fails to realize that the 'Nucha' find<sup>2</sup> on Vancouver Island, British Columbia, Canada, far from posing a paleontological enigma, is proof positive that the east coast of Australia formerly butted hard up against the west coast of Canada! Possibly Oard's *faux pas* stems from Dietz and Holden playing loose with the scientific method, as witnessed by their geological monstrosity, *viz.* the illustration on page 8 of the *Journal*.<sup>3</sup>

It really behoves Oard to take a world map, and a pair of scissors, and to begin to arrange the continents into a conglomeration that acknowledges 'Pangaea' and the paleontologist findings. Oard can waive the necessity of maintaining magnetic orientation of the continental fragments now that paleomagnetic reversals have reached authoritative scientific status.<sup>4</sup> I have very likely misinterpreted the Scripture which says, '... as for the world and the fullness thereof, thou hast founded them. The north and the south thou hast created them'.<sup>5</sup> Now that continental drift and magnetic reversals are currently in vogue with the scientific community, it is evident that neither the world, nor north and south, were very well founded or created.

Meanwhile, let me say I really appreciated this issue's 'Perspectives'.<sup>6</sup>

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### References

1. Oard, M.J., Ariel attack: welcome weapon, *CEN Tech. J.* **13**(1):28, 1999.
2. Oard, M.J., How well do paleontologists know fossil distribution, *CEN Tech. J.* **14**(1):7-8, 2000, describes a new find on Vancouver Island of the sponge, Nucha, which had previously only been found in eastern Australia.
3. Oard, Ref. 2, p. 8.
4. Snelling, A.A., Plate tectonics: have the

continents really moved apart? *CEN Tech. J.* **9**(1):14, 1995. Snelling references Humphreys as saying that he had no option but to accept that reversals of the earth's magnetic field must have occurred.

5. Psalm 89:11-12, KJV.
6. Perspectives, *CEN Tech. J.* **14**(1):3-13, 2000.

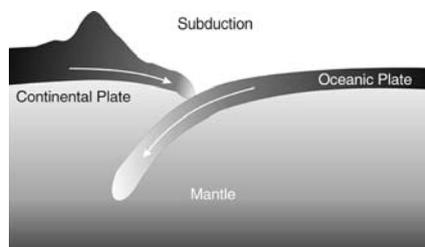


Plate tectonic theory involves the subduction of one crustal plate beneath another.

### Michael Oard replies:

It is always difficult to know which uniformitarian data and interpretations to accept. Mr Tompkins is correct that I have a bias against the plate tectonics paradigm. This bias has developed after examining the paradigm for 25 years. I find many serious problems with it that I have recently catalogued.<sup>1</sup> Newer geophysical data are touted as supporting plate tectonics when actually many aspects of the newer data are antagonistic to the paradigm. Uniformitarian scientists are constantly multiplying hypotheses to account for this newer, discrepant data.

For instance, DSDP (Deep Sea Drilling Program) bore holes and seismic data often show that convergent margins, regions where two plates are supposedly colliding with one subduction underneath the other, are areas of ubiquitous extensional tectonics.<sup>2</sup> Also, the backarc basin and outer trench slopes are zones of extension. Sometimes the island arc itself shows extensional feature. Trenches show a graben profile—an extensional feature. The evidence for convergence is supposed to be at the forearc, the supposed accretion wedge. However,

normal faults, an extensional feature, are now known to be common along these convergent margins:

'Listric normal faulting is a common feature of passive margins, where fault movement contributes to crustal thinning and margin subsidence. Extension and normal faulting are **also a fairly common phenomenon on convergent margins throughout the world** ... . Discovery of these extensional structures requires a reevaluation of structures previously interpreted as folds and faults related to plate convergence [emphasis mine].'<sup>3</sup>

The folds and faults on the lower continental or arc slope could easily be large-scale slumps or mass wasting features. I am taking a fresh look at plate tectonics, as are others.<sup>4</sup>

It was the match between geology and fossils across the Atlantic Ocean that was early offered as proof of plate tectonics. Now we are finding geologic and fossil matches in quite a few different areas and, by the same logic, that also suggests a connection. The possibility that eastern Australia once abutted against western North America has been suggested by some geologists, but is not widely accepted. Fossils of the Alexander terrane of Alaska are strikingly similar to those in the northern Ural Mountains of Russia. It is now suggested that the Alexander terrane broke off from the 'Uralian seaway', instead of Australia.<sup>5</sup> Geologist, Anita Harris (formerly Anita Epstein), wrote papers supporting plate tectonics by showing a conodont match across the North Atlantic, but she says it is meaningless now, since she has found the same conodonts in Nevada.<sup>6</sup> She has become mildly skeptical of plate tectonics.

Much more can be said, but I suggest that the interested reader obtain *Plate Tectonics: A Different View*<sup>1</sup> that will be published soon.

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## References

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2. Oard, M.J., Subduction unlikely—Plate tectonics improbable; in: Reed, J. (Ed.), *Plate Tectonics: A Different View*, Creation Research Society Books, St. Joseph, 2000 (in press).
3. McNeill, L.C., Piper, K.A., Goldfinger, C., Kulm, L.D. and Yeats, R.S., Listric normal faulting on the Cascadia continental margin, *J. Geophysical Res.* **102**(B6):12, 123, 1997.
4. Reed, J. (Ed.), *Plate Tectonics: A Different View*, Creation Research Society Books, St. Joseph, 2000, (in press).
5. Bergeron, L., Alaska's ancient link to Urals, *New Scientist* **154**(2086):17, 1997.
6. McPhee, J., *In Suspect Terrain*, Farrar, Straus, and Giroux, New York, p. 127, 1983.

## Spiritual death

Having read Ross' book, *Creation and Time*, and its excellent critique by Van Bebber/Taylor entitled *Creation and Time: A Report on the Progressive Creationist Book by Hugh Ross*, I was interested to read what Kulikovsky had to say in his review of the book entitled *Creation and Evolution*, which purports to give the three main views on this general topic.<sup>1</sup>

While agreeing with most of what Kulikovsky says, I was surprised to find that he had difficulty accepting the concept of *spiritual death* since this is clearly stated in Scripture. Paul's reference to it is explicit (Ephesians 2:1, 5); and Jesus refers to it using different words, namely the necessity for a man to be 'born again' (John 3:3–7) as also did Paul (Titus 3:5). Although the phrase 'spiritual death' (SD) does not appear in Scripture, this does not invalidate the concept any more than does the absence from Scripture of a word such as 'trinity' rule out the truth of the latter's meaning. Just as the Bible gives no formal definition of physical death, this having to be inferred, so there is none for SD. From statements in Scripture alluding

to SD we gather that it means a state of disunion between the Creator and individual created spirit beings. SD does not require annihilation of the spirit concerned. Thus Satan in Biblical terms is spiritually dead but continues to exist as God's archenemy.

And so Ross and Bradley are right to assert that the spiritual death of Adam occurred immediately when he ate the forbidden fruit, but wrong to maintain that Adam's physical death did not inevitably result also. Besides the points made by Van Bebber/Taylor, refuting Ross' notion that Adam's *physical* degeneration ending in death were not a consequence of his sin, may I offer an additional argument supporting their conclusion.

It struck me many years ago that the *sequence* of events that happened to the first Adam was exactly paralleled by what happened to Christ the last Adam (1 Cor. 15:45), this underlining how completely He identified Himself with mankind in securing our salvation.

Firstly, just as Adam died spiritually in the Garden but remained alive physically when he disobeyed, so Christ was spiritually dead on the Cross while darkness enveloped the Earth for 3 hours, signifying His alienation from the Father for our sakes but remained alive physically (Matt. 27:45–46; Gal. 3:13).

Secondly, Adam then regained life spiritually through saving faith in God's mercy and His plan of redemption through a future descendant. Christ regained life spiritually on the Cross when he was reunited with the Father at the end of that period of darkness. It was then that Jesus could declare, 'It is finished' (John 19:28–30; Luke 23:46).

Thirdly, Adam died physically many years after the Fall and his expulsion from the Garden. Christ died physically on the Cross when he 'gave up the Spirit' (Luke 23:46).

Fourthly, Adam will physically rise from the dead with all believers that have died in Christ (1 Thess. 4:16) when Jesus returns. Jesus, the firstborn from dead (Col. 1:18; Rev. 1:5), physi-

cally rose from the dead on the third day after his crucifixion.

The relatively rapid succession of events on the Cross involving the whole person of Jesus reveals the inextricable link between sin and death, both spiritual and physical, all of which He conquered through His one supreme sacrifice for all time.

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## Reference

1. Kulikovsky, A., Three views on creation and evolution, *CEN Tech. J.* **14**(1):23–27, 2000.

### Andrew Kulikovsky replies:

I would like to thank Mr Gurney for his letter, and the opportunity to clarify my comments relating to the idea of 'spiritual death'.

Gurney questions why I have trouble accepting a *concept* that he calls 'spiritual death', a concept he claims is clearly taught in Scripture. However, what I actually object to is the use of the *term* 'spiritual death' to describe the spiritual state of non-believers.

First, it is important to understand exactly what is meant by 'spiritual death'. If we take the term literally, it can only reasonably mean that the spirit of a non-believer is dead. Such a conclusion, however, would imply that a non-believer is essentially spiritless and therefore no different from an animal. Thus, the idea of the image of God in all mankind (Gen. 1:26–27) is destroyed.

Second, the Scriptures Gurney cites as proof for the concept of spiritual death do not even mention that term (as Gurney himself admits). Indeed, these verses mean something quite different from what Gurney believes they teach.

Ephesians 2:1 teaches that we were dead in our sin, but what exactly does that mean? Obviously it doesn't refer to physical death and, as I explained above, taking this to refer to 'spiritual death' is highly problematic. There-