

fore, it seems best to understand it as a reference to the absolute certainty of physical death as a result of our separation from God due to sin. Indeed, this understanding also coincides nicely with Genesis 2:17. Naturally, Ephesians 2:5 should be understood in the light of verse 1.

Regarding Jesus' conversation with Nicodemus in John 3:3–7, Jesus' use of such language as 'born again' and 'born of the Spirit',<sup>1</sup> is clearly metaphorical, and shows the need to be spiritually renewed.

Furthermore, Titus 3:5 refers to spiritual renewal not spiritual death.

In addition, Gurney's parallel construction between Adam and Christ fails at both his second and fourth points. I am at a loss to understand how he can state as proven fact that 'Adam then regained life spiritually through saving faith in God's mercy and His plan of redemption through a future descendant'. This may be true, but it is certainly not a direct or even indirect teaching of Scripture which should be the only basis for making any theological claim. Furthermore, there is no indication at all in Scripture that 'Adam will physically rise from the dead with all believers that have died in Christ', and the verse Gurney cites (1 Thessalonians 4:16) does not demonstrate this.

In conclusion, I would like to suggest here that we stick to using terms and language which the Bible itself uses. There is a place for words not used in Scripture, e.g. Trinity, to describe a complex but vital doctrine clearly taught in the Bible. But 'Trinity' conveys accurately what is meant (three Persons in one God), while the term 'spiritual death' is misleading. Thus, I think we should avoid using it. It is better to write a few extra sentences which explain precisely what we mean by that term. In theology, precision is essential, and if we use Biblical terms then it should minimize

the amount of woolly thinking and, possibly, even heretical ideas.

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### Reference

1. Note that this is a reference to being born of the Spirit (i.e. the Holy Spirit), not that a *non-believer's* spirit's need to be reborn, because it is presently dead.

rest of the universe, contrasts with the white hole cosmology in which cosmic-scale differences from the standard model exist (at least as Dr Humphreys intends it). Thus, given this proposal, no need would arise to reconsider the many pieces that already fit the standard model quite well.

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## White hole cosmology

After reading the latest volleys in the debate over Dr Humphreys' 'white hole cosmology' in *CEN Technical Journal* 13(1), I have a few comments that might be of use to the Christian community.

First, whatever the merits of his work, one ought to remember that the conceptual door to the use of relativistic physics in constructing young-Earth models is now open, as Dr Ross has noted. This development should cheer Christians of all positions. Other models than Dr Humphreys' might be conceived.

Second, I suggest that young-Earth models would be more promising if they decoupled Earth's history from that of the bulk of the universe until some time in day 4, while admitting the standard homogenous Friedmann-Robertson-Walker-type behavior for the rest of the universe. Earth would do its own thing for the first few days, not aging much in comparison to the rest of the universe, until, say, it passed through a wormhole, or a change of topology occurred in a trousers-like space-time, and Earth joined the rest of the universe. (I mention these examples to illustrate the proposal, not to assert that they are technically viable.)

This special treatment for Earth, along with standard behavior for the

## Sojourn of the Jews

Pete Williams<sup>1</sup> mentions that chronologists have differing views as to the length of the sojourn of the Jews. Some say 215 years, some say 400 years, and some 430. I think it would not be a problem for anybody if they just collect all the relevant verses. When the Bible says 430 years it refers to the whole time, beginning with the covenant to Abraham as he entered the land, and when it says 400 years it refers to starting with Abraham's seed.

Here are the verses which say 430 years:

'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years' (Exodus 12:40). 'And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt' (Exodus 12:41). '... the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul' (from Galatians 3:17).

Here are references to 400 years:

'And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years' (Genesis 15:13). 'And God spake on this wise, That his seed should sojourn in a strange land; and that