

b. It is objected that the view contradicts Paul's teaching that individual sinfulness and death in the human race is connected with Adam's sin, especially as that teaching is found in Romans 5:12-19.

c. It is objected that the view places too much credence in rationalism in philosophy or in physical or parapsychological claims, and consequently builds too heavily on these views and/or claims.

d. It is objected that not only inborn inclinations towards sins of the spirit but also inborn tendencies toward sensual sins must be accounted for by any theory of the origin of the soul-spirit.

B. The Theory of Creationism

1. Statement of the Theory

Creationism is the view that the soul-spirits of human beings are created *ex nihilo* by God, and thus come into existence at the time they are joined to their bodies, which God creates mediately (except in the case of Adam and Eve). The soul-spirit is joined to the body either at conception or at birth, or at some time between these times.

2. Arguments put forward in favor of the theory

a. It is argued that this view is more consistent than other views with such Scriptures as the following:

Genesis 2:7 -- "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

Ecclesiastes 12:7 -- "Then the dust will return to the earth as it was, and the spirit will return to God who gave it."

Isaiah 42:5 -- "Thus says God the Lord,
Who created the heavens and stretched them out,
Who spread out the earth and its offspring,
Who gives breath to the people on it,
And spirit to those who walk in it,"

Zechariah 12:1 -- "Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him."

Hebrew 12:9 -- "Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?"

b. It is argued that the view is consistent with the nature of the soul-spirit as non-material and spiritual, and therefore incapable of division.