

e. It is argued that the inheritance of moral and spiritual depravity, which are inherent in the soul-spirit and not the body, is best explained by Traducianism.

f. It is argued that Psalm 51:5 -- "in sin my mother conceived me" can mean only one thing; namely, that David inherited a sinful soul-spirit from his mother.

g. It is argued that Traducianism does not make God the creator of morally evil soul-spirits, as does Creationism.

h. It is argued that if the whole human race was in Adam's loins when he sinned, then all human beings actually and really sinned in him, and are thus responsible for the sin and its results. It is argued that this conception articulates best with Traducianism.

3. Objections to the theory

a. It is objected that Traducianism implies the materiality and divisibility of the soul-spirit, so that portions of the soul-spirits of the parents are communicated to the child via ordinary generation.

b. It is objected that, on this theory, Christ must have taken into union with Himself the sinful human nature of Mary, and thus was Himself sinful!

c. It is objected that Traducianism teaches that God, since His original creative acts, has operated only through secondary causes, and no longer carries on *ex nihilo* or immediate creative activity. This does not allow for creative miracles or for the new creation of regeneration.

A Critical Comparison between Creationism and Traducianism

1. Creationism claims to be more consistent than Traducianism or Preexistence with certain Scriptures. But is it?

Genesis 2:7 (the body is from the earth, the soul-spirit is from God) -- Actually the verse speaks of the inbreathing of biological life, not the creation of the soul-spirit; thus the verse says nothing about the soul-spirit. In addition, it is speaking about the original creation of the first human being, and thus fits with either Creationism or Traducianism.

Ecclesiastes 12:7 (the dust will return to the earth; the spirit will return to God who gave it) -- If this is speaking of the human spirit, then God gives it in both Creationism and Traducianism. The difference is the way He gives it: directly, or indirectly through the parents.

Isaiah 42:5 (the Lord gives breath to the people on the earth, and spirit to those who walk in it.) -- This verse could be used to support either Creationism or Traducianism. The Lord initially gives breath of life to people through their parents, and sustains that breath or life by