

His providence. But does He give spirit or life to people directly or indirectly? That is the question!

Zechariah 12:1 -- (the Lord forms the spirit of man within him) -- But does He form the human spirit at or immediately following conception of the body? If the answer is yes, then does He do this via a direct creative act or an indirect creative act through the parents? Again, that is the question.

Hebrews 12:9 (God is the Father of spirits) -- But is He not the creative Father of spirits in both Creationism and Traducianism? In the former He creates spirits directly; in the latter He creates them indirectly.

Thus we see that these Scriptures do not settle the Issue.

2. Creationism claims that Traducianism holds that the soul-spirit has a kind of physical nature which divides to produce offspring, and that a portion of the soul-spirit of each parent is communicated to the child. Creationism argues that the soul-spirit is spiritual, non-material, incorporeal, and therefore indivisible.

The truth of the matter is that we know nothing about the "biology" of the soul-spirit. If at the same moment a human egg and sperm unite to form a new body, the soul-spirits of the parents unite to produce a new soul-spirit, who can argue against it, and on what grounds? We simply don't know what happens at the conception of a new person; and therefore there is no point trying to build a case for either view on ignorance!

3. Creationism claims that Traducianism teaches that God, since His original creative acts, operates only through means or secondary causes, and that this ignores the creative aspects of miracles and regeneration. Of course, if Traducianism holds that the cessation of *ex nihilo* and immediate creation refers only to the original creative acts, and not to subsequent experiences of God's direct creative efficiency (as in miracles and regeneration), then this objection loses its force.

4. Creationism claims that Traducianism runs into severe problems explaining how Christ's human nature came from Mary and yet was sinless. However, this difficulty is a challenge to both views. If (as in Creationism) God directly creates the soul-spirits of all descendants of Adam as sinful, and if the man Christ Jesus was truly a descendant of Adam, then either Christ's human soul-spirit was sinful or God had to prevent Christ from inheriting that sinfulness. If (as in Traducianism) God indirectly creates the soul-spirits of all descendants of Adam, then either Christ's human soul-spirit was sinful or God had to prevent Christ from inheriting that sinfulness. Thus both views need to solve this problem!

At least six solutions have been proposed (actually three, with variations):

a. That Christ's human soul-spirit was cleansed from the sinfulness inherited by all descendants of Adam by means of His supernatural conception in Mary.