

b. That Christ's human soul-spirit was prevented from inheriting sinfulness by means of His supernatural conception in Mary.

c. That Christ's human soul-spirit was cleansed from the sinfulness inherited by all descendants of Adam by virtue of the union of His human soul-spirit with His divine nature.

d. That Christ's human soul-spirit was prevented from inheriting sinfulness by virtue of the union of His human soul-spirit with His divine nature.

e. That Christ's human soul-spirit was cleansed from the sinfulness inherited by all descendants of Adam by means of a special intervention on the part of God.

f. That Christ's human soul-spirit was prevented from inheriting sinfulness by means of a special intervention on the part of God.

5. Traducianism claims that Creationism has no explanatory mechanism to account for the mental, emotional, and social likenesses between parents and their children. It is argued that if children derive their soul-spirits through their parents, then such likenesses are explained, but that if children derive their soul-spirits directly from God, then such likenesses have no explanation.

But this is only true in Creationism if, when God creates each soul-spirit directly, He takes no account of the characteristics and traits of the parents. If, on the other hand, He creates the soul-spirit of each child in the likeness of its parents, then this criticism loses some of its force.

However, Creationism does require an extra act on the part of God, in that He not only creates each soul-spirit directly, but also does so in the likeness of its parents.

This conception, in that it requires an extra act on the part of God, seems at least superficially analogous to the line of thought which adherents of the Dictation mode of the inspiration of Scripture use to explain the great diversity of styles among the human authors of the Bible. That is, if God dictated the Scriptures to human copyists, how can we account for the differences of vocabulary, grammar, thought forms, literary genres, and content that we find among the writers of the Bible? If God is the single author, should we not find a single, uniform style? Dictation proponents claim that the diversity of styles is attributable to God's use of the varied styles of the writers in His dictation, so that the styles appear to be theirs, when in reality they are His. This proposal, by preferring a more complex explanation to a simpler one, fairly cries out for the application of Ockham's razor, sometimes referred to as the law of parsimony or the law of economy. William of Ockham (A.D. 1280-1349) propounded and employed the maxim *Entia non multiplicanda sunt praeter necessitatem* ("entities should not be multiplied beyond necessity"), which means that, in choosing between different possible explanations, one ought to prefer the simpler or less elaborate. If a simple explanation will do, why choose a more complicated one?

Creationism, by including the additional act of creating each soul-spirit in the likeness of its parents, also seems to prefer a more complex explanation to a simpler one, and thus opens itself to the application of Ockham's razor.