

6. Traducianism claims that Creationism makes God the author of that which is morally evil, by creating sinful soul-spirits. Actually, Creationism makes God the immediate creator of morally evil soul-spirits, whereas Traducianism makes God the mediate creator of morally evil soul-spirits. For Traducianists, primary, direct creation of sinfulness seems to make God the author of sin, whereas secondary, indirect creation of sinfulness seems to absolve God from any such alleged authorship. Creationists counter by pointing out that the inheriting of sinfulness (whether through direct or indirect creation) is directly related to the effects of Adam's sin, and is divine punishment justly inflicted on all of Adam's natural descendants.

However, there may be a difference between the Creationist and Traducianist views in regard to divine responsibility for human sinfulness. If God directly creates sinful human persons, it seems that He is creating sinfulness and sinful characteristics; whereas if God indirectly creates sinful human persons, it seems that He is merely provisionally sustaining fallen human beings in their ability to propagate their likeness (including their sinfulness). Creationism seems to make God directly responsible for creating sinful persons. Traducianism, on the other hand, seems to absolve God from the charge of responsibility for sinfulness, since He created holy beings (Adam and Eve) who freely chose to disobey Him and thus fail into sinfulness; and although this sinfulness is passed on by virtue of propagation, it is not caused by God or created by Him, but by our first parents. If man, not God, is responsible for human sinfulness and its terrible results, then Traducianism seems to affirm this responsibility and to absolve God from the charge of creating human sinfulness, whereas Creationism does not seem to do so. This would appear to be a serious difference.

