



Introduction

We continue our journey with the State of Innocence. This is the period of man before sin came into the world.

Realism

- This is the theory that all souls are really portions of one wholistic soul. They are all the same substance, but only manifestly personal in relation to the body.
- When one dies, the soul is rejoined to the collective mass of the substance.
- For
 - This is accepted in order to explain how original sin is passed down from Adam to his progeny.
- Opposition
 - Goes against clear teaching of scripture
 - “When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?” Revelation 6:9-10 ESV
 - “Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” 1 Samuel 28:15 ESV
 - How did Christ become a man without taking upon himself a sinful soul?

Pre-existentialism

- Teaches that the individual soul had its existence prior to creation of the material realm and is joined to the body at conception. Moreover, there was a pre-temporal sinful fall that accounts for sinful conditions here on earth. The broken world and body are punishments for the sins committed by these eternal souls.
- Plato was an advocate for pre-existence of the soul and the Alexandrian School held to such teaching in the early church (Origen), but it was still the exception.
- Opposition
 - Makes the body superfluous and lesser than the soul.
 - Was condemned as heresy by the Fifth Ecumenical Council in 553 AD.
 - Goes against clear teaching of scripture
 - “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” Psalm 51:5 ESV
 - “Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them.” Psalm 139:16 ESV



Traducianism

- The view that both body and soul are created by the parents during generation.
- Tertullian was the first to articulate this view which gave it much credibility in the Western church.
- This would be closely linked with Materialism
- For
 - The Genesis account only mentions God breathing into Adam. Eve was made from man rather than breathed into by God.
 - God ceased from his work after creation of man.
 - Descendants are said to be in the loins of their fathers
 - Claims to best explain transmission of sin from parent to child
- Opposition
 - It assumes a deistic view of God in relation to creation.
 - “even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—” Ephesians 2:5 ESV
 - The question of from whom does the soul proceed from? The mother, the father, or both? In the case of Christ, he only had a human mother. If it proceeds from the father or both, then Christ could not have a human soul.
 - The overall ideas of scripture do not support this view

Creationism

- This position states that the individual soul is an immediate creation of God, of which the time of creation cannot be precisely determined.
- This is the prevalent view in Christian orthodoxy.
- For
 - It accords best with the scriptures
 - “and the dust returns to the earth as it was, and the spirit returns to God who gave it.” Ecclesiastes 12:7 ESV
 - “The oracle of the word of the Lord concerning Israel: Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him:” Zechariah 12:1 ESV
 - “Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it:” Isaiah 42:5 ESV
 - It best accounts for the incarnation of Christ.
- Opposition
 - Creationism makes God either the author of evil or at least indirectly. If he creates a soul that is evil, then he is directly the causal agent of evil.
 - Those who make this objection wrongly understand the nature of how sin is imparted to the next generation.



- “Creationists do not, like the Traducianists, regard original sin entirely as a matter of inheritance. The descendants of Adam are sinners, not as a result of their being brought into contact with a sinful body, but in virtue of the fact that God imputes to them the original disobedience of Adam. And it is for that reason that God withholds from them original righteousness, and the pollution of sin naturally flows.” ~ Louis Berkhoff