

I Corinthians 2:14-15, 3:1 -- "But a natural (Ψυχικός) man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually (πνευματικῶς) appraised. But he who is spiritual (πνευματικῶς) appraises all things, yet he himself is appraised by no man . . . And I, brethren, could not speak to you as to spiritual men (πνευματικῶς), but as to men of flesh (σαρκίνοις) as to babes in Christ."

Trichotomists point out the threefold classification of human beings in this passage (Ψυχικός, πνευματικός, σαρκίνο), and conclude that this implies that man is a tripartite being.

I Thessalonians 5:23 -- "Now may the God of peace Himself sanctify you entirely; and may your spirit (τὸ πνεῦμα) and soul (ἡ ψυχή) and body (τὸ σῶμα) be preserved complete, without blame at the coming of our Lord Jesus Christ."

Trichotomists consider this the classic text, and wonder that anyone could mistake the plain teaching of Scripture!

I Corinthians 15:44 -- "It is sown a natural body (σῶμα ψυχικόν), it is raised a spiritual body (σῶμα πνευματικόν). If there is a natural body, there is also a spiritual body."

Trichotomists infer from this contrast between Ψυχικός and πνευματικός an essential distinction between ψυχή and πνεῦμα and infer from this essential distinction a distinction of entity between human soul and human spirit.

Hebrews 4:12 -- "For the word of God is living and active and sharper than any two edged sword, and piercing as far as the division of the soul and spirit (διεικνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος), of both joints and marrow, and able to judge the thoughts and intentions of the heart."

Trichotomists point to this text as conclusive. If the word of God pierces so far as to divide between the soul and the spirit, that decides the issue!

### 3. Remarks concerning Trichotomy

At first glance this view appears to have presented a very strong case. In fact, it would seem difficult to argue against the view, given the strength of the scriptural data!

However, before this view is wholeheartedly espoused, perhaps we should examine the scriptural data a bit more closely.

a. With respect to the use of **נְפִשׁוֹת** in Genesis 2:7, its translation as "lives" (plural), and the inference that this implies the inbreathing of both soul and spirit, it should be pointed out that the plural form may be translated simply "life," and that the plural