

does not necessarily imply two distinct nonmaterial entities in man (in fact, if the plural is pressed, it could refer to three or four such entities!)

b. With respect to the threefold classification of human beings in I Corinthians 2:14-15, 3:1. (ψυχικός, πνευματικός, σαρκίνοσ), it should be pointed out that refers to natural, unregenerate men, and that πνευματικός, and σαρκίνοσ refer to two categories of believers, namely mature spiritual believers and childish fleshly believers (or at least, those who are behaving in this way). However, it is contended by Trichotomists that the use of ψυχικός for the unregenerate and πνευματικός for the spiritual regenerate Indicates a clear contrast between the terms, and with this contention it would be difficult to find fault. However, when it is further contended that this contrast provides a basis for the Inference that ψυχή and πνεῦμα refer to two distinct nonmaterial entities, thus proving Trichotomy, that is quite another matter!

Of course, it is understandable as to how this idea could have arisen. Some lexicons have contributed to its acceptance.

For example, Joseph Henry Thayer's *Greek English Lexicon of the New Testament* defines ψυχικός as follows:

a. having the nature and characteristics of the ψυχή i.e., of the principle of animal life which men have in common with brutes . . .

b. governed by the ψυχή, i.e., the sensuous nature with its subjection to appetite and passion (as though made up of nothing but ψυχή).

However, Sauer, Arndt, and Gingrich's *Greek English Lexicon of the New Testament* gives us a different definition:

pertaining to the soul or life in our liter. always denoting the life of the natural world and whatever belongs to it, in contrast to the supernatural world, which is characterized by πνευμα . . . 1. adj. Ψυχικός ἄνθρωπος an unspiritual man, one who lives on the purely material plane, without being touched by the Spirit of God. I Cor. 2:14. σῶμα ψυχικόν, physical body 15:44. The wisdom that does not come from above is called ἐπίγειος, ψυχική (unspiritual), δαιμονιώδης James 3:15. 2. subst. - a. τὸ ψυχικόν, the physical in contrast with τὸ πνευματικόν, Cor. 15:46. b. Jude in vs. 19 calls the teachers of error ψυχικοί, πνεῦμα μὴ ἔχοντες worldly (lit. 'psychic') men who do not have the Spirit.

Besides referring to all six uses of ψυχικός, Arndt and Gingrich (BAG) give us meanings which arise from usage in context, rather than meanings that arise from Inferences from the word ψυχή, together with a considerable amount of theological baggage!