

It would appear, then, that the ψυχικός ἄνθρωπος in I Cor. 2:14 refers to the natural man, the unregenerate man; and not to the "soulish" man; and that the inference from ψυχικός to ψυχή (as a distinct, nonmaterial entity) is not warranted.

c. With respect to the threefold classification in I Thess. 5:23, it should be pointed out that there are other places in Scripture where we find lists of aspects of man's nature, and we do not understand the members of these lists to refer to distinct entities constitutive of man's nature.

For example, Matthew 22:37 -- "And He said, to him, 'You shall love the Lord your God with all your heart (καρδίᾳ), and with all your soul (ψυχῆ), and with all your mind (διανοίᾳ),' -- is not taken as evidence that heart, soul, and mind are three distinct, non-overlapping entities in man's nature.

And in Deuteronomy 6:5, "heart," "soul," and "might" are mentioned; and in Luke 10:27, "heart," "soul," "strength," and "mind" are enumerated. Surely these references are not teaching us about distinct, non-overlapping entities in man, but rather emphasizing the totality of man's being.

I Thess. 5:23 could be understood in the same way, as stressing the totality of being. Paul says, in effect, "Now may the God of peace sanctify you entirely; and may the whole of your being be preserved complete, without blame at the coming of our Lord Jesus Christ."

d. With respect to I Cor. 15:44, the distinction between the natural body and the supernatural body is well founded in the scriptural statements themselves. However, inferring from ψυχικός and πνευματικός to ψυχή and πνεῦμα as distinct entities in man's nature has no more warrant here than it has in I Cor. 2:14-15, 3:1. The same objections obtain.

e. With respect to the seeming division between soul and spirit in Hebrews 4:12, perhaps we can benefit methodologically from what appears to be an impregnable case.

The word translated "division" (μερισμός) is used only twice in the New Testament, here and in Hebrews 2:4. Such usage constitutes a virtual *hapax legomena* ("spoken only once"). In Hebrews 2:4 it refers to the gifts that the Holy Spirit distributes according to His own will.

A similar word, μεριστής, is used only once in the New Testament, in Luke 12:14, where it means one who makes a judgment as to how an inheritance is to be divided.

Another word, μερίς, is used five times in the New Testament (Luke 10:42, Acts 8:21, Acts 16:12, II Cor. 6:15, Col. 1:12), and means a part, portion, or share.