

God is not able to be tempted to evil; Jesus Christ was able to be tempted to evil, and was tempted to evil.

God cannot suffer physical pain; Jesus Christ suffered physical pain.

God cannot grow weary; Jesus Christ grew weary.

God does not become hungry; Jesus Christ became hungry.

God does not sleep; Jesus Christ slept.

God cannot die; Jesus Christ died.

- (4) There is no transfer of the attributes of one nature to the other nature

The assertion that the divine nature became humanized, or that the human nature became divinized, is totally without scriptural warrant. There is simply no evidence to support it.

- b. There are important results which derive from this union

- (1) As a result of the hypostatic union, there is a communion of attributes

By the term "communion of attributes" we deliberately and pointedly avoid the concept of *communicatio idiomatum* ("communication of properties") alleged by a number of theologians, as both imprecise and misleading. Even so eminent a theologian as Louis Berkhof, having employed the term, hastens to state: "We must be careful not to understand the term to mean that anything peculiar to the divine nature was communicated to the human nature, or vice versa." But this is exactly what the term "*communicatio idiomatum*" means! However, what Berkhof means by the concept is clearly expressed in his own words: "This means that the properties of both, the human and divine natures, are now the properties of the person, and are therefore ascribed to the person." But in this statement, there is no communication but a communion of the properties peculiar to each nature in the one Person. For this reason it would seem best to drop the term "*communicatio idiomatum*", and to employ in its place the term "communion of attributes."

By this term it is not meant that one nature participates in the attributes of the other nature, but that one Person participates or shares in the attributes of both natures. Thus we may speak of the one Person, Jesus Christ, as being both omniscient and ignorant at the same time, or as being both equal with God and less than God at the same time.

- (2) As a result of the hypostatic union, the natures must be distinguished, but may not be separated.

When we speak of certain of Christ's actions, it is important to speak of them in respect of one or the other nature. For example, we should say: "With respect to His divine nature, Jesus Christ was everywhere at the very time that, with respect to His human nature, He was in the womb of the virgin Mary." Or we should say: "With respect to His human nature, Jesus Christ was about 30 years old when He began His public ministry; but with respect to His