

- **Mark 13:32**—“But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father.”

"In such perfection has the Son assumed the form of the **Servant**, that in Mark's gospel [the gospel of the perfection of the Servant of God] we read: But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father (Mark 13:32). When we think of such things we had better remember to keep 2000 cubits from the Ark! We had better remember that the Ark was carried by priests! We must consider such themes in a priestly way, in a worshiping way, and put away all speculation. Another has said, **'Even amongst men there is a personal knowledge, distinct from official knowledge.** Personally a judge may have learnt from the newspapers the facts of a crime, but when he takes his seat upon the bench to try the case, that knowledge is laid aside. He officially knows nothing, and his mind is a *tabula rasa* for the reception of what may be brought before him in court. And so with the Lord Jesus. The omniscience pertaining to Him as God is, in the instance quoted, held in abeyance, consistently with the proprieties of the position which He has condescended to take as the divine and perfect Servant.' [E.J. Thomas, *The Time of the End, But the End Not Yet*, p. 136.] . . . What we read in Mark 13:32 is perfect in its place, in the gospel of the perfection of the Servant. [It is a] . . . false textual reading that injects it into [the gospel of] Matthew." (R.A. Huebner [RAH])

"But Mark alone, in recording the Lord's declaration that 'of that day and hour knoweth no man, no, not the angels which are in heaven,' inserts 'neither the Son.' This the Lord's character as the Son of God **in service** sufficiently explains. 'The servant knoweth not what his lord doeth.' And to the Corinthians the apostle says, **'I determined not to know anything among you, save Jesus Christ, and Him crucified.'** **It is not a question of His divine knowledge, but of what He knew as about His Father's business, as the apostle at Corinth knew nothing but the Crucified One.** It has been urged against this that it is not in this sense that no man or angel knoweth; but this as an objection has no force. For the point of our Lord's words is the inaccessibleness to man of this knowledge. There was none to whom one could go for this knowledge: neither man nor angel could communicate it, nor the Son either, as the apostle of His Father's will. It is a pregnant example of how we need to apprehend the divisions of scripture according to their proper significance, in order to get the details rightly." (F.W. Grant)

" 'Nor the Son' (Mark 13:32, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father') is mentioned only in Mark's Gospel, the Gospel of the Servant of the LORD. The Lord speaks there from the position He took as servant upon the earth, prior to His glorification, and in accordance with that presentation of Him (in Mark), as Perfect Servant, He says that He does not know – for, as John 15:15 states, the servant does not know what his master does. 'It was in accordance with the perfection of His Person as having taken the place of servant [on earth] to utter these words.' " (RAH)

"But the Lord also tells us in language peculiar to this Gospel, 'of that day or of that hour knoweth no one, neither the angels who are in heaven, nor the Son, but the Father.' He had thoroughly taken the place of Son **upon earth**. I do not think that it refers to Him, viewed in His highest character, as one with the Father, but as Son and Prophet **upon earth** . . . Looking at it in this way, there is little difficulty in understanding that He should speak as not knowing that hour, because He is speaking **in His capacity of minister in the place that He took here below**, the prophet that was **servng God upon earth**. So He did not know that hour. We read of Him in Luke as growing in knowledge as well as in stature. 'Jesus increased in wisdom and stature, and in favour with God and man' (Luke 2:52). He was always perfect — perfect as a child, perfect as a young man, perfect as a servant; but, nevertheless, all these were quite distinct from what pertained to Him as the Son, one with the Father in Godhead. So here, without derogating from His own intrinsic glory, He could say that 'nor the Son, but the Father' knew of that hour." (William Kelly)

The foregoing is in perfect accord with all scripture (which cannot be broken and cannot contradict itself) which plainly asserts and demonstrates our Lord's absolute Divine Omniscience. **Consider, for example, the following on Christ's Omniscience as the true God and His knowing and searching men's "reins and hearts" (their innermost thoughts, intents, desires), which is true of Jehovah alone, Jehovah-Jesus the Great I AM:**

"And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that !**

am he that searches the reins and the hearts; and I will give to you each according to your works." (Rev. 2:18, 23b)

That is:

And to the angel of the assembly in Thyatira write: **These things says the Son of God**, he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know that I am he that searches the reins and the hearts; and I will give to you each according to your works** [thereby directly applying to Himself Jer. 17:10 and other passages which refer exclusively to Jehovah . . . thereby unquestionably declaring Himself to be none other than Jehovah-Jesus, the eternal Son of God!].

Compare:

"I Jehovah search the heart, I try the reins, even to give each one according to his ways, according to the fruit of his doings." (Jer. 17:10)

"Then hear thou [**Jehovah**] in the heavens, the settled place of thy dwelling, and forgive, and do, and **render unto every man according to all his ways**, whose heart thou knowest (**for thou, THOU ONLY, knowest the hearts of all the children of men**)."**"** (1 Kings 8:39)

"And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; **for Jehovah searches all hearts, and discerns all the imaginations of the thoughts.**" (1 Chron. 28:9)

"And **thou, Jehovah of hosts**, who triest the righteous, **who seest the reins and the heart**, let me see thy vengeance on them; for unto thee have I revealed my cause." (Jer. 20:12)

"And **the heart-knowing God** bore them witness, giving them the Holy Spirit as to us also." (Acts 15:8)

"It is necessary therefore that of the men who have assembled with us all the time in which **the Lord Jesus** came in and went out among us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection. And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. **And they prayed, and said, Thou Lord [thou Lord Jesus], knower of the hearts of all**, shew which one of these two thou hast chosen." (Acts 1:21-24)

As seen above, Jer. 17:10; 20:12; 1 Kings 8:39; 1 Chron. 28:9; and Acts 15:8 tell us that **Jehovah alone omnisciently knows or searches men's "reins and hearts"** (*their innermost thoughts, intents, desires*)—while Rev. 2:23 and Acts 1:24 **gloriously declare to us the same of the Person of Jesus, Jehovah-Jesus!**

For Christ's *Omniscience* as the true God, as Jehovah-Jesus, the Great I Am, further compare the following:

"But Jesus himself did not trust himself to them, because **he knew all men**, and that he had not need that any should testify of man, **for himself knew what was in man.**" (John 2:24-25)

"For the Father himself has affection for you, because ye have had affection for me, and have believed that **I came out from God. I came out from the Father and have come into the world**; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. **Now we know that thou knowest all things**, and hast not need that any one should demand of thee. By this we believe that thou art come from God. **Jesus answered them [with not the least hint of a need for correction or rebuke of this attribution of Divine Omniscience, but with approval, saying], Do ye now believe?"** (John 16:27-31)

"He says to him the third time, Simon, son of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, **Lord, thou knowest all things**; thou knowest that I am attached to thee. Jesus says to him [*with not the slightest suggestion of a need for correction or rebuke of this attribution of Divine Omniscience*], Feed my sheep." (John 21:17)

“Dost thou not know, hast thou not heard, that ***the everlasting God, Jehovah, the Creator of the ends of the earth***, fainteth not nor tireth? **There is no searching of his understanding.**” (Isa. 40:28)

“He counteth the number of the stars; he giveth names to them all. **Great is our Lord, and of great power: his understanding is infinite.**” (Ps. 147:4-5)