

the centurion's house when He was still miles away. He knew the innermost working of people's minds. He knew the future. He knew what was in Judas' mind. He was the omnipotent God Who knew all things.

There is only one thing for which it is stated that there was a deliberate limit. He said that the time of His Second Coming was left in the Father's hands and no one else, not even the Son, knew it. That is the only thing for which that is stated, that, "even the Son" does not know that. Certainly we can say that He had knowledge far beyond what any human being has.

In some way He chose that He as the Son of God walking upon this earth should hold Himself in ignorance of that point, that He should take the attitude which He wished His disciples to have and which all should have, that we do not know when He will come. And that He might suddenly come for us today or tomorrow or at any time, as He wished them to believe after His going. We do not know when it will be. That is the only place in Scripture where there is any suggestion there was anything He did not know. Of course, there has been great discussion over this matter of Moses. You could have a dozen theological lectures on it. We just do not have time for it at this point in our study of the Pentateuch. We just want to present what the situation is. The Spirit rested upon Him without measure. He did everything He did in the power of the Spirit, and at the same time as the Second Person of the Godhead He had all things in His control. We cannot understand it all. Christ in us is the hope of glory today and yet it is the Holy Spirit in our lives that empowers us for service. We cannot understand it. We can merely take the scriptural statement and believe it.

There is an Anglican group led by Bishop Gore who wrote a book about thirty years ago, presenting most of the great doctrines of salvation. He held firmly to the incarnation and to the deity of Christ, but gave up not merely the Pentateuch but all the Bible as any source of knowledge. It is an impossible position and comparatively few in England have continued to hold it. Kenosis was a means of refuge and we must have respect for those who sought the refuge in order to hold