

**Shayla:** How can Jesus be God and not be omniscient?

**Meforshim:**

The Father and the Spirit have demonstrated omnipotence (all power).

**Father**

- **Genesis 18:14 HCSB** Is anything impossible for the LORD? At the appointed time I will come back to you, and in about a year she will have a son."
- **Jeremiah 32:17 HCSB** Ah, Lord GOD! You Yourself made the heavens and earth by Your great power and with Your outstretched arm. Nothing is too difficult for You!
- **Matthew 19:26 HCSB** But Jesus looked at them and said, "With men this is impossible, but with God all things are possible."<sup>1</sup>

**Holy Spirit**

- **Micah 3:8 HCSB** But as for me, I am filled with power by the Spirit of the LORD, with justice and courage, to proclaim to Jacob his rebellion and to Israel his sin.
- **Luke 1:35 HCSB** The angel replied to her: The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One to be born will be called the Son of God.
- **Acts 1:8 HCSB** But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."
- **Romans 15:19 HCSB** by the power of miraculous signs and wonders, and by the power of God's Spirit. As a result, I have fully proclaimed the good news about the Messiah from Jerusalem all the way around to Illyricum.

The Son, acting as the spokesperson for the Trinity, and claiming the full titles of Elohim, stated:

- **Revelation 1:8 HCSB** "I am the Alpha and the Omega," says the Lord God, "the One who is, who was, and who is coming, the Almighty."

However, the Son's incarnated form, though powerful, held limits.

- **Mark 6:4-5 HCSB** Then Jesus said to them, "**A prophet is not without honor except in his hometown, among his relatives, and in his household.**" (5) So He was not able to do any miracles there, except that He laid His hands on a few sick people and healed them.
- **Luke 8:46 HCSB** "**Somebody did touch Me,**" said Jesus. "I know that power has gone out from Me."

The Father and the Spirit are omnipresent (ever-present).

**Father**

- **Jeremiah 23:24 HCSB** Can a man hide himself in secret places where I cannot see him?"--the LORD's declaration. "Do I not fill the heavens and the earth?"--the LORD's declaration.

**Holy Spirit**

- **Psalms 139:7-10 HCSB** Where can I go to escape Your Spirit? Where can I flee from Your presence? 8 If I go up to heaven, You are there; if I make my bed in Sheol, You are there. 9 If I live at the eastern horizon or settle at the western limits, 10 even there Your hand will lead me; Your right hand will hold on to me.

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<sup>1</sup> Cp Mark 10:27; Luke 18:27

Some people use Ephesians 1:23 to say that the Son is also omnipresent.

- Ephesians 1:22-23 HCSB And He put everything under His feet and appointed Him as head over everything for the church, 23 which is His body, the fullness of the One who fills all things in every way.

However, the word “fills”<sup>2</sup> is used in the sense “fulfill” or “accomplish all things” rather than as in “to fill as water does a cup”. This verse alone is insufficient grounds to say that Jesus set aside His immanence and returned to an omnipresent condition.

Furthermore, I challenge anyone to examine every single instance of a post-resurrection appearance of the Messiah that did not include Him still possessing a singular, immanent, corporeal, present-in-one-spatial-point-at-a-time body. He appeared in such manner to Mary, the women, the disciples on the way to Emmaus, hundreds at a time, to Paul, to Stephen as he was being stoned, even to the Apostle John as he was charged with the writing of the Revelation. He even ascended in a bodily form rather than simply evaporating before the disciples.

As we will see in a moment, the Lord Jesus’ sacrifice entailed much more than the cross. Taking on a corporeal form (which He did long before His incarnation inside Mary) must have been a tremendous loss.

He could only be in one place at a time. This explains why God

- had to “come down and see” about the Tower at Babel (Genesis 11:5);
- had to “come down and see” if what He had been told about Sodom were true (Genesis 18:22);
- and why He had to send angels all around the world to bring back reports (Zechariah 1:10-11)

For more on the issue of theophanies see that study.

The transcendent and omnipresent Father and Holy Spirit are omniscient.

### Father

- [Isaiah 46:9-10 HCSB](#) Remember what happened long ago, for I am God, and there is no other; *I am* God, and no one is like Me. (10) I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will.
- [Job 21:22 HCSB](#) Can anyone teach God knowledge, since He judges the exalted ones?
- Acts 15:17-18 HCSB so that those who are left of mankind may seek the Lord--even all the Gentiles who are called by My name, says the Lord who does these things, 18 which have been known from long ago.

### Holy Spirit

- 1 Corinthians 2:10-11 HCSB Now God has revealed them to us by the Spirit, for the Spirit searches everything, even the deep things of God. 11 For who among men knows the concerns of a man except the spirit of the man that is in him? In the same way, no one knows the concerns of God except the Spirit of God.

The Son knew many things. Apparently, He could even read minds.

- John 2:24-25 HCSB Jesus, however, would not entrust Himself to them, since He knew them all 25 and because He did not need anyone to testify about man; for He Himself knew what was in man.

Simon Peter, who by this time knew that Jesus was God, assumed that Jesus knew everything.

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<sup>2</sup> πληρώω *plēroō*; Strong's #4137

- John 21:17 HCSB He asked him the third time, "Simon, son of John, do you love Me?" Peter was grieved that He asked him the third time, "Do you love Me?" He said, "Lord, You know everything! You know that I love You." "Feed My sheep," Jesus said.

However, just because it's in the Bible doesn't necessarily make it so.

Whoa, whoa, whoa! Everybody calm down!

I believe that the original text of the Bible is the divinely inspired, inerrant Word of God. I believe that the sacred Scriptures are able to instruct us for salvation through faith in Christ Jesus; that all Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good work."<sup>3</sup>

However, not every individual statement in the Bible is true. For instance:

- the serpent's suggestion that the forbidden fruit would turn mankind into gods – was that true?
- Job's friends telling him that his troubles were all his fault – was that true?
- Peter rebuking the Christ and telling Him that "this mustn't be" – was he correct?
- How about the Pharisees describing the Master as illegitimate or demon possessed, or Jesus' family declaring Him to be insane?
- Or how about Quohelth's idea that we should just eat, drink and be merry?

Was that sound doctrine or was it written to describe what human philosophy leads us to – vanity and uselessness?

This is a fundamental problem in much of the theology we find in today's Christianity. This is why we have 38,000 flavors of Christianity available.<sup>4</sup> Someone finds some random statement in the Bible (say – baptism for the dead) and builds an entire religion out of it (like the Mormons did). Even the Scriptures must be used with discernment.

Jesus claimed to be "the door." Does this mean He is literally composed of wood? Similarly, He claimed the wine was His "blood" and certain denominations have jumped to the conclusion that they can literally eat and drink God!

Even Peter complained that some of Paul's teaching was "hard to understand" and that "the untaught and unstable twist them to their own destruction, as they also do with the rest of the Scriptures."<sup>5</sup>

I'm not questioning the veracity of the account. I'm questioning the omniscience and honesty of the humans IN the account. So, just because Peter thought Jesus was omniscient (which compared to us He practically was) doesn't make it so. He must take note of Jesus' own words.

- Matthew 24:36 HCSB "Now concerning that day and hour no one knows--neither the angels in heaven, nor the Son--except the Father only.

**Note:** Some manuscripts omit "nor the Son" in Matthew's account.

- **Mark 13:32 HCSB** "Now concerning that day or hour no one knows--neither the angels in heaven nor the Son--except the Father.

Why would Jesus set aside omnipresence and omniscience? Paul explains:

- **Philippians 2:6-8 HCSB** who, existing in the form of God, did not consider equality with God as something to be used for His own advantage. (7) Instead He emptied Himself by

<sup>3</sup> 2 Timothy 3:15-17

<sup>4</sup> Wikipedia, in an attempt to classify and organize the religions that their service has uncovered, carefully defined both the term "Christian" and the term "denomination". They determined the number of so-called "Christian denominations" that they have classified so far to be 38,000. The vast majority of these denominations are Protestant in nature and thus did not exist before 1517. So basically in the last 500 years, Christianity has exploded into 38,000 conflicting shards.

<sup>5</sup> 2 Peter 3:16

assuming the form of a slave, taking on the likeness of men. And when He had come as a man in His external form, (8) He humbled Himself by becoming obedient to the point of death--even to death on a cross.

Jesus is the personification of the creative word of God that we saw in Genesis 1:1; Psalm 33:6 and 9. He is the "Word made flesh".<sup>6</sup>

- Colossians 1:15-17 HCSB He (Christ) is the image of the invisible God, the firstborn over all creation; 16 because by Him everything was created, in heaven and on earth, the visible and the invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. 17 He is before all things, and by Him all things hold together.

Having said that, we must consider the severe limitations upon one's omniscience that a curtailing of one's omnipresence would have! Only a Person who can be everywhere at once can know everything there is to know. Any limitation upon one's presence would automatically limit one's knowledge of some point in the universe! Jesus making that sacrifice gives us some insight into:

- 1 Corinthians 2:10-11 HCSB Now God has revealed them to us by the Spirit, for the Spirit searches everything, even the deep things of God. 11 For who among men knows the concerns of a man except the spirit of the man that is in him? In the same way, no one knows the concerns of God except the Spirit of God.

Jesus' incarnation even entailed a sacrifice in regards to His ongoing d'vekut with the other two members of the Trinity! And this long before He ever cried out with a loud voice, "**Elí, Elí, lemá sabachtháni?**" that is, "**My God, My God, why have You forsaken Me?**"<sup>7</sup>

What a terrible price! However, were God to remain transcendent, immaterial, and omnipresent, there is no way that we could ever see Him or have a relationship with Him. Indeed consider the many verses that refer to God the Father and God the Spirit as "invisible" or the passages that state that to see God is to be destroyed, or how the Apostle John repeatedly said that no one has ever seen God the Father.<sup>8</sup>

In order for us to be saved, Jesus made this sacrifice for us. He became immanent and corporeal. I believe He was the first corporeal thing, the "first fruits of creation".<sup>9</sup>

With His taking on a body, time began. He is literally the "Beginning" and the end.<sup>10</sup> With all this in mind, I must ask "Why is it more incredible to believe Jesus could be God without possessing omniscience than it is to believe that Jesus was God without possessing omnipresence?"

Am I less of a human because I suffer some brain loss? Am I less human because I am crippled? Obviously, the nature of divinity is not limited to simply this or that trait, just as the nature of humanity is not limited to simply this or that trait.

Knowing that Jesus voluntarily set aside His rights to these attributes should not cause us to denigrate Him. Far from it! It should cause us to reel under the sheer weight of that eternal sacrifice and respond with a clear confession of His absolute right to be our King.

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<sup>6</sup> John 1:14

<sup>7</sup> Matthew 27:46

<sup>8</sup> John 1:18; 1 John 4:12

<sup>9</sup> 1 Corinthians 15:20, 23

<sup>10</sup> Hebrews 7:3; Revelation 21:6; 22:13