

Mark 13:32

Authorized King James Version (KJV)

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Analysis

Jesus taught: 'But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father' (Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ). This concerns Christ's return ('that day'). Jesus affirmed His ignorance of the timing—even 'the Son' doesn't know, 'but the Father' alone. This raises Christological questions: how can omniscient deity not know? Reformed theology explains through doctrine of two natures—in His divine nature, Christ knows all; in His human nature during incarnation, He voluntarily limited certain knowledge (Philippians 2:7). This self-limitation was part of genuine human experience. The practical point: since Christ didn't know timing, neither can we. Claims to calculate Christ's return violate this teaching. Christians must watchfully await without presuming to know what Christ Himself didn't know.

Historical Context

First-century Jewish apocalyptic expectation speculated about Messiah's coming and end-times signs (Daniel's prophecies, intertestamental literature). Early Christians eagerly anticipated Christ's return (1 Thessalonians 4:13-18; 2 Peter 3:3-13). Some calculated dates, prompting Paul's correction (2 Thessalonians 2:1-12). Jesus' statement that even He didn't know the day should end speculation. Church history records repeated failed predictions—Montanists (2nd century), various medieval movements, William Miller (1844), Harold Camping (2011), and countless others. Each violated Jesus' teaching. The phrase 'not the angels...

neither the Son, but the Father' indicates hierarchical knowledge within Trinity—the Father alone determines eschatological timing. This doesn't compromise Christ's deity but reflects economic Trinity (roles/functions) and incarnational limitation.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does Jesus' acknowledgment of not knowing the day or hour challenge attempts to calculate or predict Christ's return?
2. What does Jesus' self-limitation in knowledge during incarnation teach about the genuineness of His human experience?

Interlinear Text

Περὶ	δὲ	ὅ	ἡμέρας	ἐκείνης	καὶ	ὅ	ῥας	οὐδεὶς
of	But	which	day	that	and	which	that hour	no man
G4012	G1161	G3588	G2250	G1565	G2532	G3588	G5610	G3762

οἶδεν	οὐδὲ	ὅ	ἄγγελοι	ὅ	ἐν	οὐρανῷ	οὐδὲ	ὅ
knoweth	neither	which	the angels	which	are in	heaven	neither	which
G1492	G3761	G3588	G32	G3588	G1722	G3772	G3761	G3588

υἱός	εἰ	μὴ	ὅ	πατήρ
the Son			which	the Father
G5207	G1487	G3361	G3588	G3962

Additional Cross-References

Acts 1:7 (Parallel theme): And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Matthew 25:13 (Parallel theme): Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Revelation 3:3 (Parallel theme): Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Matthew 25:6 (Parallel theme): And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

2 Peter 3:10 (Parallel theme): But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Matthew 25:19 (Parallel theme): After a long time the lord of those servants cometh, and reckoneth with them.

Revelation 1:1 (Parallel theme): The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: