

20. That the mystery concerning God is known only to Him, and that He is the Revealer of God.
(Matt. xi. 27 ; Lu. x. 22 ; John iii. 11 and 12 ; v. 20 ; viii. 38, 40 ; x. 15 ; xii. 49 and 50 ; xvi. 25).
21. That He assumed the Divine Name, and called Himself "Lord."
(Mark v. 19 ; Lu. vi. 5 ; xix. 31 ; John xiii. 13 and 14).
22. That He holds the Headship over everything.
(Matt. xi. 27 ; xxviii. 18 ; Lu. x. 22 ; John xvi. 15 ; xvii. 2).
23. That He wields authority over Angels.
(Matt. xiii. 41 ; xvi. 27 ; xxiv. 31 ; xxv. 31 ; Mark xiii. 27).
24. That He could exercise power over evil spirit-beings (*δαίμόνια*) who obsessed men and women.
(Matt. xii. 27 and 28 ; Mark i. 23 and 25 ; v. 8 ; ix. 25 ; xvi. 17 ; Lu. v. 33 and 35 ; xi. 20).
25. That He had control over Physical Nature.
(Matt. xvii. 27 ; xxi. 19 ; Mark iv. 39 ; v. 41 ; xi. 14 ; xvi. 18 ; Lu. v. 4 ; x. 19 ; xiii. 12 ; xvii. 14 ; xviii. 42 ; John iv. 50 ; v. 8 ; xi. 43 ; xxi. 6 ; etc.).
26. That He is the Drawer of men.
(Matt. xxiii. 37 ; Lu. xiii. 34 ; John xii. 32).
27. That He is the Rewarder of men.
(Matt. xvi. 27).
28. That the judgment of mankind has been assigned to Him.
(Matt. xxv. 32 ; John v. 22 and 27 ; ix. 30).
29. That men's hostile attitude to His teaching will lay them under judgment.
(John. xii. 48).
30. That He holds power to exclude from the Kingdom of Heaven.
(Matt. vii. 21 and 23).