

"sidestep." Accommodation suggests that He actually used terms that say things that He knew were untrue. How could you believe in Him as the great Lord of Glory, the great Lord of Truth, and also believe that He said things that He knew were quite false when He said them? He could not have accommodated Himself in that way. The idea of accommodation is not one to be cast aside when you first hear of it, as impossible, but it is one to investigate and see whether He simply sidestepped the question, or whether he actually accommodated by making statements that He knew were false. We find that His statements imply very clearly that this book is the book that Moses actually wrote--that these things He refers to were given by Moses personally. Having said such things as that, if He accommodated Himself, He would have actually been saying what He knew was false, and the Lord of Glory could never do anything like that. So the view of Accommodation is just as impossible as the view of Kenosis.

(Student: "Are there any other areas in which those who hold this view say that Jesus used the same method. That is, are there any other places where he adopted the terminology of the day?)"--Well, there are usually not long discussions of this subject, but just brief statements, like in Briggs' book on the Higher Criticism where he says: well, Jesus was not there to teach criticism. He was not there to give them historical information, so naturally He did not talk about those things, He just used the terminology of His day, that sort of thing. He does not go into it. Now He would probably say the same thing on another subject if He was talking about that, but the fact of the matter is, of course, that Jesus did not come to teach these other things. He does not tell us when Hammurabi lived. There is a big argument today whether Hammurabi lived in 1800 or 1700 B.C. We do