



# The Geneva Review

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*Merry Christmas  
and a Joyful New Year  
from all of us to all of you!*

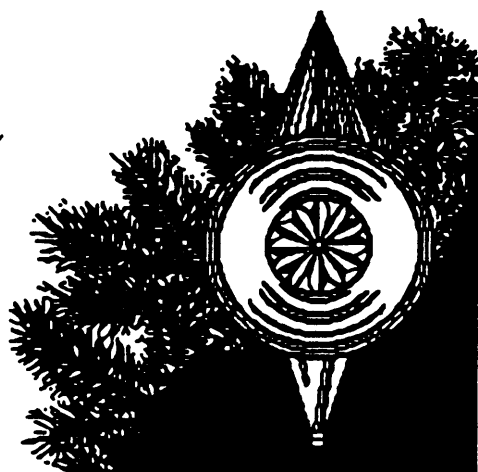
*James B Jordan*  
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*Ray R. Sutton*

*Michael R. Gilstrap*

*Donna J. Gilstrap*

*Barbara Flowers*





If you have access to a videocassette recorder this Christmas, you will want to check out Horton Foote's latest release, *The Trip to Bountiful*. As with Foote's other films, this one is concerned with life and death, and with the Christian faith. Like *Tender Mercies*, the story makes us aware of the presence of God watching over His loved ones, and again like *Tender Mercies*, a quotation from the Psalter is at the center of the film. (In *Tender Mercies*, Psalm 25:4-5 is quoted, but verses 7 and 12-14 are also crucial to the film's theme. In *The Trip to Bountiful*, the quotation is Psalm 91:1 alone.)

There was considerable notice given *The Trip to Bountiful* when it played in theaters last year, because of the quality of the acting. Geraldine Page's performance as Mother Watts is a tour-de-force, and John Heard's portrayal of her son Ludie is even more impressive (to my taste) because of the incredible subtlety required. In fact, all the actors rise to the occasion of Foote's marvellous script.

As with all of Foote's stories I have had the pleasure to encounter, this one is multi-dimensional. The character studies and development alone would make *The Trip to Bountiful* worth watching, but beyond this is the "philosophical" side of the play. The film opens with the gospel hymn "Softly and tenderly Jesus is calling, calling for you and for me. See at the portals He's waiting and watching, watching for you and for me. Come home. Come home. Ye who are weary, come home." This song, used as background music in a variety of arrangements throughout the film, establishes the theme: homecoming.

Like all of us, Mother Watts is caught in history between Eden and Heaven, between the influences of her earthly father and the call of her Heavenly Father. She lives in constant tension with her secularized and citified daughter-in-law, who insists that Mother Watt's hymn-singing makes her "nervous," and who seeks to drown it out with blaring pop music from the radio. (Compare the contrast of musics in *Tender Mercies*.) Her son, who has come through a hard time, has relied for counsel on his physician rather than on a pastor. Images of the modern secular world abound in the first part of the film.

Mother Watts has decided to return to the place of her rearing, a small hamlet in South Texas called "Bountiful." When she goes to the train station, nobody in the modern secular city has ever heard of Bountiful. At the bus depot she

is told that there is nothing that goes to any place called "Bountiful." When she finally arrives at a neighboring town, she learns that no one lives in Bountiful anymore. The land had given out. Its last inhabitant had been buried that very day.

Along the way, we learn that Mrs. Watts has had a hard life. Out of spite, her father had prevented her marrying the man she loved. Although she loves and respects the memory of her father, we realize that the father in Bountiful is in part an image of our first father in Eden: fallen, spiteful, and untrustworthy. Mrs. Watts must be weaned from her earthly hopes, for it is the Heavenly Father who is "softly and tenderly calling."

Other images in the film reinforce this theme. There is, for instance, a stress on land and working the soil (again, compare the last gardening scene in *Tender Mercies*), and Mrs. Watts cannot wait to get back into the soil. But men cannot return to Eden, and as she runs her fingers into the soil one last time, bidding farewell to her father as she does so, we realize that she is being called from the first creation to the new (1 Corinthians 15:47).

Again, very subtly the film points to our Lord Jesus Christ as the answer to Mother Watt's quest. As she packs her bags to make the trip to Bountiful, we are twice shown an old-fashioned church fan with a picture of the Good Shepherd on it — something she leaves behind. Also, the bus she takes to Bountiful is actually destined for Corpus Christi, and in one of the funniest scenes I've ever seen, the Texas passengers debate whether or not Corpus Christi really means "Body of Christ." The effect of the debate, of

*continued page 7*

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## Abortion and the Virgin Birth

George Grant

The Virgin Birth is not simply an excuse for celebration, it is one of the central doctrines of the orthodox Christian faith. No estimation, no conception, no perspective of Biblical Christianity is even remotely possible without a full and unhesitant acceptance that Christ is "the only begotten Son of God, begotten of the father before all worlds; God of God; Light of Light; very God of very God; begotten not made, being of one substance with the Father, by Whom all things were made. Who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man."

Sadly, there are those in our day, parading under the evangelical banner, who have no qualms whatsoever in dispatching this great affirmation in favor of some modernized modification. The Virgin Birth, like the inerrancy of Scripture, the six-day creation, the sovereignty of God, and the sacramental church, is jettisoned by these pernicious popularizers, because it no longer fits their scheme of things.

How could this be? How is it possible that men, professing to be devoted evangelicals, could take such a cavalier attitude toward the sacred truths of the faith?

Perhaps the most insightful answer to this perplexing question was offered by Bill Gothard when he wrote that, "A man's morality dictates his philosophy." It is not the other way around.

People don't start with a fully-orbed humanistic system and then develop corresponding values. People start with lust, greed, and deception, and then are driven to accept humanism. The philosophy of humanism is simply a justification for an already existing immorality.

When these evangelical scholars reject the principal doctrines of Biblical faith, it is not because of painstaking exegesis. It is not because of systematic exposition. It is not because of creedal amplification. They reject Scriptural teaching because it no longer squares with their presupposed morality. "A man's morality dictates his philosophy."

Examples abound. Evangelical advocates of homosexuality, evolution, and the ordination of women all begin with a culturally wrought moral concept and wind up, of necessity, rejecting the explicit doctrines of ethics, creation, and revelation. Similarly, evangelical advocates of abortion have paved the way for the wholesale rejection of the doctrine of the Virgin Birth.

D. Gareth Jones, in his now infamous *Brave New People*, a book published by IVP and then reprinted by Eerdmans, is clearly wanting to do away with the supernatural incarnation in order to protect

his precious perversions. In commenting on Luke 1:41-44, the scene where Elizabeth (who is pregnant with John the Baptist) sees her cousin Mary (who is pregnant with the Lord Jesus), Jones asserts, "I am not inclined to follow those who argue that John the Baptist, as a fetus, was filled with the Holy Spirit, nor that John's joy was prompted by the two-week-old zygote of Jesus."

Of course, what Jones neglects to tell his readers is that among those who are inclined to argue such include an angel of the Lord, who appeared to Zacharias (Luke 1:15), and the whole of the orthodox Church from the earliest days of Peter, James, and John through Athanasius, Augustine, Calvin, Knox, Whitefield, Spurgeon, and Schaeffer, to the present day.

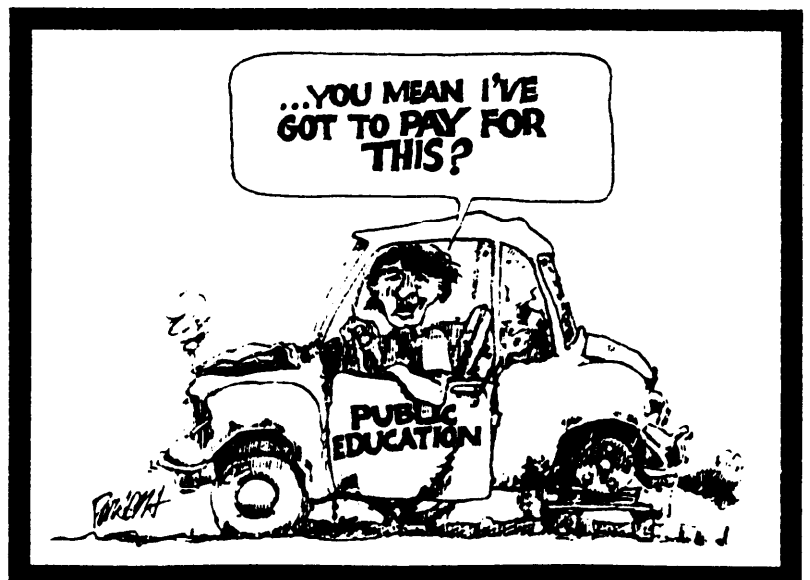
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***"The abortion issue isn't just about mutilated, murdered babies any more. It is about all that we believe."***

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Jones calls John the Baptist a fetus simply because he does not wish chauvinistically to deprive Elizabeth and Zacharias of the moral option of abortion-on-demand. He calls the Lord Jesus Christ a zygote simply because he does not want to presume upon Mary and Joseph's social, mental, or financial grounds for a therapeutic abortion. He trashes the doctrine of the supernatural incarnation, the Virgin Birth, simply because it doesn't jibe with the great security he finds in abortion.

The abortion issue really matters. Men like D. Gareth Jones have proven that. To stand idly, silently by, while the holocaust continues, is to play accomplice to the vandalization of orthodoxy. The abortion issue isn't just about mutilated, murdered babies any more. It is about all that we believe.



## Lawsuits Among Believers

### Part One of Three

John F. Southworth, Jr.

My first boss in the legal business gave me the following advice: "Never trust a trading preacher or a praying lawyer." While I have not followed his advice, trying to be a praying lawyer does cause some problems. One of these is when litigation is contemplated by believers against other believers. In this series of articles, I want to explore this topic, centering on Paul's teaching in 1 Corinthians 6:1-11. The first two articles will discuss the Corinthian passage itself. The third will address how to evaluate if litigation is permissible in a given situation.

Calvin, in his commentary on this passage, states "it is strange that this question has not been more carefully considered by ecclesiastical writers." The same comment is as true today as it was in the sixteenth century. Apart from the question of judging angels (vv. 2-3), very little space is given to this passage by commentators and almost no attention has been paid to the topic by most theological writers.

In 1 Corinthians 5, Paul has rebuked the Corinthians for failing to judge those within the church. He then turns to the complementary problem of failing to submit themselves for judgment by the church. He proceeds in a three step approach, arguing from unacceptable to acceptable behavior.

Paul's first point (vv. 1-6) — which we will consider in the present article — is that it is unacceptable for believers to resolve personal disputes with other believers in front of non-Christian courts. This is the immediate problem which gave rise to this section of the epistle.

Several reasons should be noted that Paul does *not* give for this prohibition. There is no indication from this passage that justice could not have been received from the secular Corinthian courts. Leon Morris states in his commentary, "Paul's complaint is not that the believers would not obtain justice in heathen courts, but that they had no business to appear there at all."

Also, there is no indication from this passage that the presence of judges who personally are Christians would by itself make a difference in the prohibition. Suppose the laws are such that the Christian judge has to rule by heathen standards. What Paul requires is both Christian judges and Biblical standards.

Finally, Paul does not assume that an explicit judicial mechanism then existed in the Corinthian church. Each Jewish community of that time would have had a private arbitration board, called *bet-din*. The fact that the Jewish community could resolve its disputes without resort to the pagan courts should have been an example and a shame to the Christian community. However, whatever part this played in the background of Paul's teaching, it does not control his argument.

The reasons Paul does give are two, each having two

parts. His *first* reason is that a non-Christian court will have a wrong standard of judgment; both the *rule* of decision and the *method* of reaching that decision will be faulty.

As to the rule of decision, he forcefully states that the Corinthians should not go before the "unrighteous" (v. 1) or the "unbelievers" (v. 6) — both constructions appearing without the article, which emphasizes the attribute under consideration — but before the "saints" (v. 1) for judgment. How much better to be judged by God's people and God's law than by persons and laws of an unrighteous, unbelieving society. Regardless of how much justice "common grace" may afford in a secular court, the rule of decision is deficient compared to the rule given in the Scriptures.

As to the method of reaching the decision, there is a striking comparison between the adversarial nature of the secular court ("judge" or "go to law" in v. 1) with the arbitral nature of the Church forum ("arbitrate" or "decide between" in v. 6). This difference in methods (each necessary in its given sphere) determines that only the forum of the Church is proper to provide lawful decisions in a context of love and reconciliation within a Christian community.

*Secondly*, Paul insists that to submit to judgment by a secular court shows misunderstanding of the Church; a misunderstanding both of the *mission* and of the *wisdom* of the Church.

As to the mission of the Church, verses 2-3 argue that, if the mission of the Church includes the judgment of angels and the world, surely believers are worthy to judge mere earthly issues. Whatever the precise eschatological meaning of this passage, the force of these comparisons is clear. If Christians at Corinth will some day sit at the greatest assize in history, why do they need to go elsewhere to find someone who can decide petty matters?

As to the misunderstanding of the wisdom inherent in the Church, it should be remembered that this same congregation had to be rebuked by Paul in chapters one and two for its puffed up view of its own wisdom. Why, he writes, when you claim so much wisdom, do you run to someone else for judgment? Whether verse four is a question or an ironic statement, its thrust is the same. These matters are small. They are worldly and passing away. Therefore, the worst the Corinthians could do in the Church would be good enough.

In the next two articles, we will discuss the rest of the passage and then attempt a framework to apply it.

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## Recent Creation Science Books

### Part Two of Two

Jeffrey Meyers

As establishment evolutionists are roaring "Evolution is a fact!" many of their peers are quietly publishing some of the most hard-hitting critiques of biological evolution to appear in decades. Most of these books come from non-Christians who have no association with the creation science movement whatsoever. This makes their works all the more significant. There are scores of these books and articles. I will only list some of the most significant works, making brief comments where necessary.

The first and most important of all is Michael Denton's *Evolution: A Theory in Crisis* (1986). Drawing upon Kuhn and Feyerabend, Denton argues that evolution is a paradigm in crisis. Most evolutionary biologists concede that problems exist but nearly all take a conservative stand, believing that the Darwinian framework can be salvaged by making minor adjustments. Denton takes a radical approach. Evolution should be scrapped in favor of a new paradigm. He is a self-conscious paradigm-breaker.

Denton, a Australian microbiologist, pulls all the skeletons out of the evolutionary closet and parades them around for everyone to see. The first 4 chapters are masterfully written and provide one of the best explanations of the precise problems involved in biological evolution. Denton cogently argues for discontinuity in zoology, exposing the flimsy evidence for the idea of continuity and its offspring, the phylogenetic technique of classification. He spends three chapters on classification. His explanation of cladistics, the newest form of discontinuous classification, is very convincing. Cladistics has been called evolutionary heresy by establishment scientists since it is a classification scheme that does not depend upon or imply ancestral relationships between organisms.

There is not a single Bible reference in the book, nor are there any references to authors in the creation science movement. This is a fresh approach with none of the worn-out cliches found in many creationist books. *Evolution* is an absolute must for every Christian university student. It is precisely the kind of book you would be comfortable giving to one of your professors. I predict that this will be one of the most significant contributions to creationist literature this year. If you can buy only one book on the subject this year, buy this one.

Running a close second to Denton's book is Michael Pitman's *Adam and Evolution* (1984). Pitman also critiques biological evolution, concentrating on biological mechanisms and their obvious teleological character. Pitman, who teaches biology at Cambridge University, reaches some very provocative conclusions. He solves the mystery of the Piltdown man and concludes, "Teilhard de Chardin almost certainly fixed and planted the tooth" (p. 94). This is

another book that every university student ought to own and read. Biology and Paleontology students will find this book very helpful.

The book does have its flaws. The explanation of DNA replication and functions is short and inadequate for a biological neophyte. I found his simplifications of genetics and metabolism insufficient, and in both instances I found myself consulting my old university biology textbooks to fully appreciate his arguments. Nevertheless, once appreciated, his critiques are devastating.

Pitman and Denton are the best non-Christian evolutionary critics in the field of biology. Other scholarly critiques of biological evolution include Francis Hitching's *The Neck of the Giraffe* (1982), *The Secret of the Sixth Edition* by Randall Hedtke (1983), *The Evolution of Living Organisms* by Pierre P. Grasse (1982), and Charles Thaxton's *The Mystery of Life's Origin: Reassessing Current Theories* (1984).

Two more books need to be singled out. They both deal with fraud and corruption within the scientific community. *Betrayers of the Truth* by William Broad and Nicholas Wade (1982) discusses corruption within the scientific community at large, and Wm. R. Fix's *The Bone Peddlers* exposes the fiascoes of anthropologists and paleontologists in their search for the missing link. According to Fix, the whole evolutionary enterprise is nothing but a big "bone game."

All of these are published by secular publishers and a Biblical creationist will certainly not agree with everything. Nevertheless, they are excellent tools for evangelism and apologetics, exposing as they do the crisis within the scientific community over the evolutionary paradigm.

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### *Jordan, continued from page 2*

course, is to stress for the viewer the eventual destination of the bus as Heaven, not Eden.

One last look at fallen Eden. One last farewell to one's earthly father. One last confirmation that this world cannot offer salvation. Then, softly and tenderly weaned from earthly hopes, Mother Watts is ready to hear the call of the Good Shepherd.

P.S. — Watch for more from Horton Foote. We have earlier reviewed *1918* and *Tender Mercies* in these pages. A sequel to *1918*, *On Valentine's Day*, played in a few theaters in Texas last Spring, and should be available on videocassette soon. Actor Robert Duvall is making a film of the Foote play *Convicts*, though I don't know when it is supposed to be released. You might keep an eye out for it next year, in case it plays in your town or city.

## A Judicial Model of Prayer

Peter Leithart

Prayer is clearly central to the Christian life. David responds to his accusers with a striking phrase that literally means "I am a prayer" (Ps. 109:4). Prayer in some sense defined the essence of David's being. In the New Testament, Paul exhorted the Thessalonians to pray without ceasing (1 Thess. 5:17). To the Romans, Corinthians, and Colossians, Paul wrote that believers should be "devoted to prayer" (Rom. 12:12; 1 Cor. 7:5; Col. 4:2), and among the things to which the post-Pentecostal Church devoted itself in practice was prayer (Acts 2:42; 4:23-31).

Unfortunately, the Western understanding of prayer has been influenced by mysticism and Stoicism. Under these influences, prayer has come to be understood as primarily a means of self-improvement. As one scholar has put it, "The Stoic in prayer attains clarity concerning his own nature; nothing which comes from without can affect him. The mystic withdraws from all things; his soul experiences the delights of mystical vision." (*Theological Wordbook of the New Testament*, I, 805.) In his *Theology of the Old Testament*, Walther Eichrodt draws this distinction between Israelite and mystical piety: "Indicative of the pattern of Old Testament piety is the fact that the dominant motives of prayer never included that of losing oneself, through contemplation, in the divine infinity...The pious Israelite is no intoxicated, world-denying mystic revelling in the Beyond, but a warrior, who wrestles even in prayer, and looks for the life of power in communion with his divine Lord." Volume I, p. 176.) In short, mystical and Stoic influences have combined to produce a radically subjectivized understanding of prayer. Of course, prayer does have subjective and internal effects on the believer, as even a cursory reading of the Psalms indicates (cf. Ps. 32; 34:4-6; etc.). In prayer we "draw near" to communicate with the Living God who is a consuming fire. No one can be unaffected by that! But when this subjective effect becomes the primary purpose of prayer, we have crossed the line into subjectivism.

The Scriptural images of prayer guard against subjectivism by emphasizing the personal and objective nature of prayer. The several human relationships that are used to image the relationship of the praying believer to the Lord stress that prayer is fundamentally communication between persons. The Lord's Prayer, for example, uses the language of Father and son. The prayers of Nehemiah generally employ the terms of a Lord-servant relationship (Neh. 1:5-11, e.g.). Another, less commonly recognized model of prayer is the judicial model, the subject of this brief essay.

The saints of the Bible operated in terms of covenant blessing and covenant curse. This comprehensively

covenantal view of life is manifested in their prayers. In covenant prayer the believer asks God to keep His covenant promises to covenant-keepers and pour out His covenant curses on covenant-breakers. Thus, covenant prayer is inevitably judicial in nature; it is a call to God to judge in terms of the covenant and to execute those judgments. Indeed, it has been suggested that the basic meaning of the most common Hebrew word for prayer (*palal*) is "to invoke God as Judge."

Several Old Testament examples may be noted. In both Numbers 11:2 and 21:7, Moses asks the Lord to deliver the Israelites from a fiery destruction. Fire is here used as a symbol of God's judicial condemnation. Moses' intercession, in other words, is an appeal for judicial mercy. Similarly, Solomon's prayer of dedication in 1 Kings 8 is full of judicial imagery. The recurring phrase "may your eyes be open to this temple" is, as Meredith Kline has argued, a judicial image: God's eyes are opened so that he can render just judgment. Moreover, in 1 Kings 8, many of Solomon's specific requests are pleas that God would judge rightly and mercifully (vs. 32, 34, 36, etc.). The temple, built as it was on a threshing floor, was God's earthly court, the place of judgment as well as of worship. Prayers offered toward the temple were legal petitions for the Lord's favorable judgment.

A final Old Testament example is Hezekiah's prayer in response to Sennacherib's blasphemous letter (2 Kings 19:14-19 and Isaiah 37:14-20). Several significant details should be noted. First, Hezekiah takes the letter into the temple. Second, Hezekiah appeals to the Lord as the one enthroned (as Judge) between the cherubim. Third, he spreads out the letter before the Lord, in effect presenting the evidence of Sennacherib's blasphemy. Fourth, he requests that the Lord "see and hear," a phrase with judicial and legal connotations. Finally, he asks for deliverance so that "all the kingdoms of the earth may know that you alone, O Lord, are God." That is, he appeals to God's covenant promise as the basis for his petition.

In the New Testament a striking use of the judicial imagery is found in Luke 18:1-8, the parable of the importunate widow. Jesus told this parable to encourage believers to persevere in prayer (v. 1). What interests us, however, is the comprehensively judicial imagery of the parable. God is depicted as a Judge. The woman comes with a legal complaint; she asks for justice against an enemy (literally, an adversary at law). Significantly, the same word is used of Satan in 1 Peter 5:8. Thus, in Luke 18, we apparently have an image of a woman (the Church) submitting a legal petition for justice against her accuser (Satan). Christ has already cast Satan, "the accuser of the brethren," from his position of power in heaven (Rev. 12:7; cf. Job 1:6-12; 2:1-6). But the prayer of the Church in the time between the two comings of Christ is that the accuser would be fully and finally ruled out of court, and his

accusing voice heard no more. Even if we do not draw the connection between the adversary in Luke 18 and 1 Peter 5:8, it is still clear that Luke 18 pictures prayer as the submission of a legal complaint before the Lord as Judge.

A final illustration is Revelation 8:1-5. Here we are given a glimpse of the effect of our prayers in heaven. In response to the ascending prayers of the saints, the angel casts fire to the earth, which produces all manner of chaos. Fiery judgment is poured out in response to prayer.

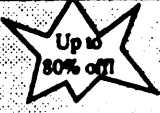
Several conclusions may be drawn from this survey. First, maintaining the judicial nature of prayer is a hedge against subjectivism in prayer. Our prayers are not intended primarily for self-improvement, but are objective, legal petitions to the heavenly Judge.

Second, the judicial model of prayer gives some insight into the proper content of prayer. What we are to ask in prayer is limited by the Law-Word of God. Again and again, the prayers of Scripture are appeals to God to fulfill His promises and threats. The Lord has sworn with upraised hand that He will be exalted on the earth; our requests should be based on this "legally binding" path. Thus, to take an obvious example, we ask that God would forgive our sins because He has promised to do so; we ask that His judgments be rendered in accord with His Word. Or, to take an example that is perhaps more difficult for some Christians to pray, we ask God to give us political influence, because He has promised to do so (cf. Prov. 22:29; note the conditions attached to the promise). In all our prayers we ask God to render judgments and execute them in accord with His commands and promises.

### ***"Covenantally speaking, the world is ruled by the prayers of the Church."***

Third, this understanding of prayer gives us a proper context for understanding the imprecatory Psalms. Many Christians are reluctant to pray these prayers because they find them unChristian in tone. But these Psalms are not motivated by primitive bloodthirst or vengefulness. Instead, they are petitions that God's promise to Abraham be fulfilled: "I will bless those who bless you and curse those who curse you." Imprecations are simply the obverse of prayers for blessing; in both cases, believers pray that God render judgments in accord with His Word.

Finally, a judicial model of prayer places prayer in its proper, exalted place in the life of the Church. The world is governed by the judicial pronouncements (and executions) of God. In its prayers, the Church is drawn up into the heavenly places with and in Christ (Eph. 2:6) and participates in the judicial government of the world. Covenantally speaking, the world is ruled by the prayers of the Church.



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## The Doctrine of the Word (No. 14)

John M. Frame

## (III. The Media of the Word)

c. *The Written Word*: God gives his word in written form. The word is not identical with any particular bit of paper or in (or recording tape, or microfilm, or whatever), but the message conveyed by the paper and ink or other medium is identical with God's very word. It is no less the word of God than is prophecy, the verbal message given in theophany, or any other utterance of the word of God. The written word is, like prophecy, a kind of "incarnation": a divine message in the form of human language and created media of communication. It has both divine and human attributes. Again, no loss of power or authority as we move from a. to b. to c.

i. *Covenant Memorials: Books of Generations*: Gen. 28:18-22, 35, 14f.; 8:20; 12:7f.; 13:18; 35:3; Gen. 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12, 19; 36:9; 37:2 — demonstrates possibility and desirability of permanent documentary attestation of covenant history, from the beginning of that history.

ii. *Covenant Document*: Kline, *Structure of Biblical Authority*.

(A) The Lord addresses the servant-emphasis on divine authorship: Ex. 24:12; 31:18; 32:15f.; 34:1, 27f., 32; cf. Deut. 4:13; 9:10f.; 10:2-4; 31:14-29 (God's "witness" against the people, not the people's witness to God.).

(B) Original: the "book of life"? (Clowney, *Preaching and Biblical Theology*, p. 42, note). Ex. 32:32; 17:14; Dan. 12:1, etc.

(C) N.B.: The concept of the written word of God does not begin with twentieth-century fundamentalism or seventeenth-century rationalism or medieval scholasticism or post-apostolic defensiveness or late Jewish legalism. It is embedded in the original constitution of the people of God and is assumed throughout Scripture (see below).

iii. *Written Prophecy*: Isa. 8:1; 30:8ff.; 34:16f.; Jer. 25:13; 30:2; 36:1-32; 51:60ff.; Dan. 9:1f (cf. Jer. 25:11f.; 2 Chr. 36:21; Ezr. 1:1); cf. Jer. 26:17ff. with Mic. 3:12f.; Isa. 22-4 with Mic. 4:1-5; Hab. 2:14; Isa. 11:9; Dan. 9:9ff.

## iv. The Old Testament as a Whole.

(A) *Formulae and titles used in N.T.*: "It is written," "Scripture says, it says — God says," (Warfield, "It Says, etc.," *The Inspiration and Authority of the Bible*, pp. 299-348), "oracles of God," (Warfield, *ibid.*, p. 351-407), "Scripture," (*ibid.*, pp. 229-241), "Holy Scripture," "law," "prophets," "royal law of liberty," etc.

(B) *N.T. teaching about the O.T.*: cf. Murray in *The Infallible Word*, various articles of Warfield. Matt. 5:17-19; John 5:45; 10:33-36; Rom. 15:4; 2 Tim. 3:16; 2 Pet. 1:21; Jas. 4:5, 11.

(C) *Warning*: be careful that you do not make the whole argument appear to rest on 2 Timothy 3:16 and 2 Peter 1:21, sometimes dismissed by liberals as late and legalistic. Though these two passages are important, it is more important that people come to see how the idea of a written word of God permeates all of Scripture. cf. later discussion on "The Necessity of the Word."

## v. The New Testament

(A) In the nature of the case, the N.T. could not talk about itself as a completed collection of writings. Yet it leaves no doubt that it is God's purpose to give such a collection to his church.

(B) *Probabilities*: If God promised, then gave, a distinctive verbal revelation for the new covenant community (above, b, viii.), we would naturally expect that this revelation, like that of the O.T., would be inscripturated, unless there were cogent reasons for thinking otherwise.

(C) The N.T. revelation was codified into a permanent "body of truth" (*paradosis*, tradition): Matt. 11:27; 1 Cor. 15:2f.; 2 Thess. 2:15 (cf. 2 Tim. 3); 2 Thess. 3:36; 1 Tim. 6:20 (cf. Rom. 3:1ff); 2 Tim. 1:12f; 2:2; 2 Pet. 2:21; Jude 3.

(D) N.T. writers claimed this status for their writings, claimed divine inspiration as their source: Col. 4:16; 1 Thess. 5:27; 2 Thess. 3:14 (cf. 2:15); 1 Cor. 14:37; 1 Tim. 5:18; (Deut. 25:4; Luke 10:7); 2 Pet. 3:16).

(E) Which books? cf. courses in N.T. canon.