

as recorded in 1 Kings 8 and 2 Chronicles 7, finds a call to the people to be faithful to the law and the plea before God was that He would act in agreement with the promises and conditions of the legal covenant.

--**The prayer of Daniel** as given in Daniel 9 when Daniel anticipated the end of the 70 years captivity based on the prophecies of Jeremiah. He based the prayer, a petition for forgiveness and restoration, on repentance and confession, and a return to the law. National relief ought to come, he opined, on the basis of what had been written by God.

--**The prayer of Nehemiah** as set in Nehemiah 8 takes a similar tack as a strong appeal is made to God and based on the Deuteronomic code.

These passages are remarkable in that they show God's leaders calling on Him and basing their petitions on what had been written. Their confidence in the canon work was sufficient to make a basis for petition. They feature a common truth. The appeal is to a known and existing body of truth, not an appeal based on an as yet undelivered cultic saying. Throughout Israel's history, as far as we can see it, faithfulness to the revealed word produced blessing and departure brought judgment. It was often in the proportion given in the prayers and exhortations of Moses in Deuteronomy 28 et al. Israel is not condemned for leaving a "growing tradition" but for forsaking a law of instruction. This concept may be quickly seen in Psalm 78 from the negative side and in Psalm 119 from the positive application.

b. New Testament Canon Evidence

That the Old Testament was seen as a body of corporate truth by the New Testament writers should not surprise us. We may subdivide this into logical sections that will take the scope of the Old Testament in the various segments of the New Testament.

(1) **The witness of the Lord**

There is no shortage of material to indicate the regard placed on the Old Testament Scriptures by the Lord Jesus. The citations from Luke 24 are particularly explicit and normative of His attitude: