

concept of "predictors," and the claim of this verse is that the whole of Scripture comes from God.

2. 2 Pet. 1:21 — Men themselves were not responsible for the messages given in the Old Testament; holy men spoke as instructed by the Holy Spirit. Nothing can be clearer than this passage in demonstrating that the truth presented by the prophets came from God.
3. 2 Tim. 3:16 — The means whereby God enabled the Scriptures to come was a spiritual act in which He breathed the message into the writers. "All Scripture is inspired" — that is, breathed by God. As far as origination is concerned, this is a very definite word. It should be seen in comparison with 2 Pet. 3:2, where believers are reminded of their responsibility to honor God's Word.
4. Gal. 1:11-12 — While this passage applies particularly to the work of Paul, it has a broader application to the whole of the Gospel account. It was not of men, or by the learning of men; but from Jesus Christ, God the Son.

4

These four passages clearly teach that the Bible in all its parts originated with and from God. He is the responsible source. This is supported when Biblical writers express themselves by using the direct words of God in phrases such as "Thus saith the Lord . . ."; "The Word of the Lord came . . ."; etc.

An interesting passage in Jeremiah serves as our final point of consideration as to how the origin of the Bible is seen in Scripture itself. In Jeremiah 36 we find the Lord had given a message for King Jehoiakim. Jehoiakim did not honor the message, but had it destroyed. Whereupon the Lord gave the identical message to Jeremiah with instructions that he was to write it and send it to the king again. While this is an exceptional case, it emphasizes the divine origin of the Word of Truth.