**Rule of First-Mention**

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**All Scripture is Theopneustos**

[2 Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NKJV) in the KJV reads,

All Scripture is given by inspiration of God, and is profitable for doctrine [teaching], for reproof, for correction, for instruction in righteousness.

The words, “given by inspiration of God,” are a translation of the one Greek word, theopneustos, meaning “God-breathed.” This is a compound word comprised of Theos (“God”) and pneuma (“breath” in this particular usage [this is also the word used for “Spirit” in the New Testament — the Holy Spirit, man’s spirit, and the use of spirit in general; also “wind” in [John 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.8&t=NKJV)]).

That which is meant by and the implications of Scripture being God-breathed are given in a somewhat simple manner in Scripture, but one has to look at and compare related parts of both Testaments before he can really begin to see and understand that which is involved. A person has to reference passages in both Testaments, studying passages from one in the light of passages from the other. He has to compare Scripture with Scripture, i.e., he has to compare “spiritual things with spiritual.”

Note first of all [Hebrews 4:12a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12a&t=NKJV):

For the Word of God is living and powerful, and sharper than any two-edged sword. . . .

Now, the question: Why is the Word of God “living,” “powerful,” and “sharper than any two-edged sword”? The answer:

Because of its origin. The Word is “theopneustos”; the Word is “God-breathed.”

But, what does that mean? And why is the Word “living” because of its origin? This is where one has to go back to beginning points in the Old Testament and find the first mention in Scripture of God bringing a matter to pass through the use of His breath.

This is necessary not only because of the need to compare Scripture with Scripture but also because of a principle of biblical interpretation, called, “the FIRST-MENTION PRINCIPLE.”

This principle has to do with unchangeableness, and it centers on an unchangeable structure of the Word given by the unchangeable God. Because of the inherent nature of the Word, the first time a subject is MENTIONED in Scripture, a pattern, a mold is established at that point that remains unchanged throughout the remainder of Scripture.

Remaining within this principle, the first time one finds the breath of God mentioned in Scripture is in [Genesis 2:7 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=KJV), in connection with life imparted to man; and, consequently, at this beginning point, this verse connects life with the breath of God after an unchangeable fashion. God formed and fashioned man from the dust of the ground, but man was not created alive. Life was subsequently imparted through God breathing into man’s “nostrils the breath of life,” resulting in man becoming “a living being [soul, KJV].”

Thus, at this point in Scripture the unchangeable connection between God’s breath and life is established and set. Only God can produce life, and any time life is produced beyond this point it must always be through the one means set forth at the beginning, revealed in [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV).