

Proclaimed Truth

The opening three words of II Tim. 4:2 relate that which is to be proclaimed, for a reason:

“Proclaim the Word...”

This “Word” is *the Breath of God* — “All Scripture is God-Breathed...” (II Tim. 3:16a, NIV), which is the literal rendering of how this verse should read.

In Gen. 2:7, the Breath of God is seen producing *life* (in line with Gen. 1:2), establishing a first-mention principle, *which can NEVER change*.

And in continuing Scripture, it *can ONLY be* (which it is, *for NO change can ever occur*) the same Breath of God which nourishes this new life, providing sustenance for this life.

This is WHY the movement of the Spirit is the FIRST thing seen in both Gen. 1:2 and Gen. 8:1, when the restoration of ruined creations were in view (the restoration of ruined creations foreshadowing the restoration of ruined man [the same word (Heb. *Ruach*) translated “Spirit” in Gen. 1:2 is translated “wind” (KJV) in Gen. 8:1]).

Life MUST FIRST be imparted to that which is without life (unsaved man). And there MUST THEN be a continued movement of the Spirit to provide nourishment for that life (saved man).

And this is why the command is given to proclaim this Word.

For the unsaved, it will produce life; for the saved, it will nourish, providing the sustenance for, the previously produced life. The totality of the matter is seen in *the Word ALONE* (written, or manifested in the flesh — two manifestations of the same Word [John 1:1, 2, 14]).

“The Spirit of God” is *the Breath of God*, producing *life* (*Ruach* [Hebrew] and *Pneuma* [Greek] can both be translated and understood as either “Spirit” or “Breath”).

The Spirit of God moved men to pen this Word (II Peter 1:21), *which is WHY the Word is God-Breathed, WHY it is the Breath of God, WHY it is living* (Heb. 4:12).

ALL else is lifeless in the respect being dealt with. And life simply CAN'T be imparted and then nourished from that which is lifeless.

Now, with that in mind, let's think about two questions, which could reflect upon a lot of present-day so-called preaching of the Word:

1) When the Word is proclaimed in an erroneous manner, is that being proclaimed still a proclamation of the Word of God?

Or, to ask the question another way, Can the Word being proclaimed in an erroneous manner still be looked upon as the Breath of God?

Or we could ask the question another way yet, Can proclaimed error ever be looked upon and understood as proclaimed truth?

2) Then the second question, which naturally follows, would be:

Can the Spirit of God use that which is proclaimed in an erroneous manner (which *could ONLY be seen* as erroneous data, which, under no circumstances, could be identified with the Word) to either produce life or to provide nourishment for life?

Bear in mind that the Spirit uses *that which He gave*. With respect to that being dealt with, *NOTHING ELSE* is living.

Thus, the Spirit is left with only *ONE THING which He can use*, which is *the WHY* of the command in II Tim. 4:2.