

From the Second Epistle of Paul the Apostle to

TIMOTHY

Paul's second epistle to Timothy was written from a prison in Rome (2Tim. 1:8), during the apostle's second imprisonment (2Tim.4:16-18), just before his execution (2Tim.4:6).

In it, among many other things, the apostle Paul admonishes Timothy to **"show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth"** (2Tim.2:15).

The second epistle to Timothy was Paul's last letter, written approximately 66 A.D.

2 Timothy 1:10: **".., Who hath abolished death, and hath brought life and immortality to light through the gospel."**

In the above verse the Greek word **"aphtharsia" (ἀφθαρσία)** has been translated as "immortality".

"Aphtharsia" : incorruption, incorruptibility, in a general sense staying always the same. fig. genuineness, sincerity.

Aphthartos (ἄφθαρτος): imperishable, incorruptible, from the preposition "a" as a negative particle and **phthartos (φθαρτός)**, a derivative of the verb **phtheiro (φθείρω)**: to shrivel or waste i.e to spoil by any process, to ruin, to corrupt, to defile, to destroy.

In 1 Peter 1:4 we read: **"..to an inheritance incorruptible (aphtharto), and undefiled, and that fadeth not away, reserved in heaven for you."**

On the other hand "immortality" is the translation of the Greek word: **Athanasia (ἀθανασία)**: immortality, from the preposition "a" as a negative preposition and a derivative of the verb **thnesko (θνήσκω)**: to die.

Thanatos (θάνατος): death, **thnetos (θνητός)**: liable to death, mortal.

Also in Romans 2:7 the word "immortality" (*athanasia*) has to be substituted for the word "incorruption" (*aphtharsia*). So we read: **"..to them who by patient continuance in well doing seek for glory and honor and incorruption, eternal life."**

In 1 Corinthians 15:53 we see these two words in close proximity. So we read: **"For this corruptible (phtharto) must put on incorruption (aphtharsia), and this mortal (thneto) must put on immortality (athanasia)".**

So according to the above we read verse 1:10 in 2Tim.: **"..Who hath abolished death, and brought life and incorruption to light through the gospel"**.

2 Timothy 4:1: **"I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom"**.

At the beginning of the above verse, what has been translated as: "I charge thee", is the compound Greek word **"diamarturomai" (διαμαρτύρομαι)**, which means: to attest or protest earnestly, charge, testify, witness.

"Diamarturomai" is made out of the primary preposition **dia (διά)**, denoting the channel of an act and

the verb **marturomai** (μαρτύρομαι): to be adduced as a witness, to obtest, to take to record, testify.

According to the above the apostle Paul says to Timothy that for everything he is going to tell him, he will be called as a witness at that day before God and the Lord Jesus Christ.

2 Timothy 4:2: "**..preach the Word; be instant in season, out of season;**"

What has been translated as "be instant" is the Greek verb **epistithi** (ἐπίστηθι): the imperative of the compound verb: **epistamai** (ἐπίσταμαι).

"*Epistamai*" is a compound verb made out of the preposition **epi** (ἐπί) and the imperative of the verb **histemi** (ἵστημι): stand.

So "*epistithi*" means: stand firm, stand up, rise up, insist.

In the Greek text we read: "**..preach the Word; insist in time or out of time;**".