make *my* possessive,—that which *He* has  
committed to *me*, and which is *my* deposit  
to be guarded by me,—we have the following meanings assigned:—(e) *the Holy  
Spirit*. So Theodoret: (f) *the faith and  
its proclamation to the world*. So Chrysostom, as an alternative: (g) the *apostolic  
office* which the Apostle regarded as a thing  
entrusted to him, a stewardship, 1 Cor. ix.  
V7 (h) the *faithful* who had been converted by him in the view of their having  
been *committed to him by Christ*: (i) his  
*own soul*, as entrusted to him by God. On  
all these, and this view of the *deposit*  
generally, I may remark that we may fairly  
be guided by the same words “*the trust  
which was committed to thee, keep*” in  
ver. 14 as to their sense here. As, in ver.  
14, these words are said of the subject of  
the sentence, viz. Timothy, keeping a deposit entrusted to him,—so here they must  
he said of the subject of the sentence, viz.  
God, keeping a deposit entrusted to Him.  
Otherwise, while keeping the mere word  
**deposit** to the same formal meaning in both  
places, we shall, most harshly and unnaturally, be requiring the phrase to bear, in  
two almost consecutive verses, two totally  
different meanings. The analogy therefore  
of ver. 14, makes the second group of  
meanings entirely against it, and in fact  
necessitates the adoption of the first alternative, viz. the objective genitive,—and the  
*deposit committed by the Apostle to God*.  
And when we enquire what this deposit  
was, we have the reply, I conceive, in the  
previous words **whom I have trusted**. He  
had entrusted HIMSELF, body, soul, and  
spirit, to the keeping of his heavenly  
Father, and lay safe in his hands, confident of His abiding and effectual care.  
A strong confirmation of this view is  
gained from 1 Thess. v. 23. In an English *version*, it is necessary to adopt one or  
other of the alternatives, for the sake of  
perspicuity. I have therefore retained the  
words of the A. V.) **against** (in a temporal  
sense: not simply *‘until’*) **that day** (viz.  
the day of Christ’s appearing ; see especially  
ch. iv. 8).

**13.**] The utmost care is  
required, in interpreting this verse, to  
ascertain the probable meaning of the words in reference to the context. On  
the right appreciation of this depends  
the question whether they are to be  
taken in their strict meaning, and simple grammatical sense, or to be forced  
to some possible but far-fetched rendering. The consideration depends very  
much on the collocation and meaning of  
the words in the original, and can hardly  
be represented to the English reader. I  
have argued in my Greek Testament that  
the ordinary rendering as in A. V., “*Hold  
fast the form of sound words*,” is absolutely  
untenable. The verb does not mean “*hold  
fast*,’ but is simply “**have**,” or “**take**,”  
and it is not “*the* form,” but ‘**a form**,”  
or “**a sample**.” This being so, we shall  
have the rendering so far,—**Have** (take)  
**an example of** (the) **sound words, which  
thou heardest of me in faith and love  
which are in Christ Jesus.** Then two  
questions arise for us: to what (1) does  
**take an example** refer? I answer,—to the  
saying immediately preceding, “*I know  
whom I have trusted*,” *&c*. This was one  
of those *faithful* or *wholesome sayings*, of  
which we hear so often in these Epistles;  
one which in his timidity, Timothy was  
perhaps in danger of forgetting, and of  
which therefore the Apostle reminds him,  
and bids him take it as a specimen or  
pattern of those sound words which had  
been committed to him by his father in the  
faith. To what (2) do the words **in faith  
and love which are in Christ Jesus** refer?  
Certainly not to the words “*from me*,”  
meaning “those sound words which I  
spake to thee concerning, versed in, faith  
and love,” &c.: not, again, to the command “*here*,” or “*take*,” to which in our  
understanding of it, such a qualification  
would be altogether inapplicable: but to  
**thou heardest**, reminding Timothy of the  
readiness of belief, and warmth of affection,  
with which he had at first received the  
wholesome words from the mouth of the  
Apostle, and thus tacitly reproaching him  
for his present want of growth in that  
faith and love; as if it had been said, Let  
me in thus speaking, ‘I know whom I have  
believed, &c.,’ call to thy mind, by one  
example, those faithful sayings, those words