of spiritual health, which thou once heardest with such receptivity and ardour as a  
Christian believer. Then, as following on  
this single example, the whole glorious deposit is solemnly committed to his care:—  
being a servant of One who will keep that.  
which we have entrusted to HIM, do thou in  
thy turn keep that which HE, by my means,  
has entrusted *to thee*:

**14.**] **That  
goodly deposit keep through the Holy  
Spirit who dwelleth in us** (not thee and  
me merely, but all believers: compare Acts  
xiii, 52).

**15—18.**] *Notices of the defective adherence of certain brethren.* These notices  
are intimately connected with what has  
preceded. He has held up to Timothy, as  
an example, his own boldness and constancy: and has given him a sample of the  
faithful sayings which ruled his own conduct, in ver.12. He proceeds to speak of a  
few of the discouragements under which in  
this confidence he was bearing up: and,  
affectionate gratitude prompting him, and  
at the same time hy way of an example of  
fidelity to Timothy, he dilates on the exception to the general dereliction of him which  
had been furnished by Onesiphorus.—**Thou  
knowest this, that all who are in Asia**(it does not follow, as Chrysostom says,  
that “it was probable that there were  
then present in Rome many from divers  
parts of Asia:” but he uses the expression with reference to him to whom he  
was writing, who was in the proconsular  
Asia) **turned away from me** (not as A. V.,  
‘are turned away from me’ [perfect]: the  
act referred to took place at a stated time,  
and from what follows, that time appears  
to have been on occasion of a visit to Rome.  
They were ashamed of Paul the prisoner,  
and did not seek him out, see ch. iv. 16: “they avoided the society of the Apostle  
from fear of Nero,” Theodoret : but perhaps  
not so much from this motive, as from the  
one hinted at in the praise of Onesiphorus  
below. The **all** must of course apply to  
all of whom the Apostle *had had trial*  
[and not even those without exception,  
vv. 16—18]: the A. V. gives the idea,  
that a general apostasy of all in Asia  
from St. Paul had taken place. On Asia,  
i.e. the proconsular Asia, see note, Acts  
xvi. 6); **of whom are** (this is hardly to be  
pressed as indicating that at the present  
moment Phygelus and Hermogenes were  
in Rome and were shunning him: it  
merely includes them in the class just  
mentioned) **Phygelus and Hermogenes**  
(why their names are specially brought  
forward, does not appear. Suetonius  
mentions a certain Hermogenes of Tarsus,  
who was put to death by Domitian).

16.] **May the Lord give mercy** (an expression not found elsewhere in the New  
Test.) **to the house of Onesiphorus** (from  
this expression, here and in ch. iv. 19,  
and from what follows, ver. 18, it has  
been not improbably supposed, that Onesiphorus himself was no longer living at  
this time. Some indeed take it as merely  
an extension of the gratitude of the Apostle  
from Onesiphorus to his household: but  
ch. iv. 19 is against this. ‘Theodoret indeed and Chrysostom understand that  
Onesiphorus was *with him* at this time:  
but the words here [e. g., *when he came to  
Rome*] will hardly allow that), **because on  
many occasions he refreshed me** (any kind  
of refreshing, of body or mind, may be  
implied), **and was not ashamed of** (ver. 8)  
**my chain** (my condition of a prisoner):  
**but when he came to Rome, sought me  
out the more diligently** (he did not shrink