doubtless because their restlessness and  
excitement concerning *the coming of Christ*  
had been accompanied by an increase of  
such habits. His dissuading them from  
associating with such persons, seems to  
shew that the core of the Church was as  
yet sound in this respect.

**6.**] **Moreover we command you** takes up the assurance

of ver. 4, and tests its general  
form by a special command.

**in the  
name of our Lord Jesus Christ** strengthens  
the *command*.

**that ye withdraw yourselves**]

or, **keep yourselves from**: obviously  
without allusion as yet to any formal excommunication,

but implying merely avoidance

in intercourse and fellowship.—The  
term **tradition** refers to the oral instruction  
which the Apostle had given them when  
he was present, and subsequently confirmed

by writing (1 Thess. iv. 11, 12).

**which they received**] The plural  
refers to the sum of the “*all*” implied in  
“every brother.”

**7.**] **how ye ought  
to imitate us** is a concise way of expressing

‘how ye ought to walk in imitation  
of us,’

**8.**] **to eat bread** is a Hebraistic  
expression for ‘to get sustenance :’ **from  
any man**, ‘at any one’s expense,’ **from  
any one** as a gift.

**9.**] See 1 Cor. ix.  
4. ff., where he treats of his abstinence from  
this his apostolic power.

**10.**] **For**  
**also**,—and we carried this further: we not  
only set you an example, but inculcated  
the duty of diligence by special precept.  
The **for** is co-ordinate with that in ver. 7.

**if any, &c.**] The Commentators  
quote this saying from several places in  
the rabbinical books.

**11.**] *Ground for reminding them of this  
his saying*.

**being busybodies**; or,  
**being active about trifles**; ‘busy only  
with what is not their own business.’  
There is in the original a play on words,  
which it is of course difficult to represent