itself by its fruit in the midst of persecutions

and afflictions.

**ye are enduring**: the persecutions continued at the  
time of the Epistle being written.

**5—10.**] *Comfort under these afflictions,  
to think that they were only part of God’s  
carrying out His justice towards them and  
their persecutors*.

**5.**] In Phil. i. 28  
we have the like sentiment.

**a token**  
or **proof**: manifested in you being called on  
and enabled to suffer for Christ, and your  
adversaries filling up the measure of their  
opposition to God. The **just judgment** is,  
that just judgment which will be completed

at the Lord’s coming, but is even  
now preparing—this being an earnest and  
token of it.

**that ye may be, &c.**]  
belongs to the implied assertion of the foregoing

clause—‘which judgment is even  
now bringing about, &c.’—It is said not  
merely of the *result*, nor is it of the *purpose*  
of your endurance, as Estius characteristically

explains it, to bring in the Romish  
doctrine of merit :—but of the purpose of  
God’s dispensation of just judgment by  
which you will be ripened and fitted for  
His kingdom.

**6.**] **If so be that** (this  
refers back to the words **just judgment**  
above, and introduces a substantiation of  
this expression by an appeal to our ideas of  
strict justice) **it is just with** (in the esteem  
of) **God to requite to those who trouble  
you tribulation** (according to the strict  
rule of recompense), **and to you who are  
troubled rest** (literally **relaxation**: “the  
glory of the kingdom of God on its negative  
side, as liberation from earthly affliction.”  
Lünemann) **with us** (viz. the writers, Paul,  
Silvanus, and Timothy, who are troubled like  
yourselves: not ‘*with us* [*all*] *Christians*,  
as some interpret it,—for all Christians  
were not *afflicted*, which is the condition  
of this rest in our sentence: still less,  
‘*with us Jews*,’ you being Gentiles, as  
Beugel and others), **at the revelation**

(manifestation in his appearing) **of the Lord  
Jesus from heaven** (compare 1 Thess. iv.  
16) **with the angels of His might** (no  
hendiadys—not to be rendered as A. V.,  
‘*his mighty angels*,’ which, as usual,

obscures and stultifies the sense: for the  
*might of the angels* is no element here,  
but HIS *might*, of which they *are* the  
*angels*—serving His power and proclaiming

His might), **in** (**the**) **fire of flame**  
(so literally: further specification of the  
**revelation** above: does not belong to the  
following, as punctuated in A. V. On  
the analogy, see Exod. iii. 2; xix. 18;  
Dan. vii. 9, 10), **bestowing** (or, **allotting**:  
distributing as their portion) **vengeance**  
**on them that know not God** (the Gentiles),

**and on them** (the demonstrative  
pronoun repeated indicates a new class  
of persons) **that obey not the Gospel of  
our Lord Jesus** (the unbelieving Jews, see