498 II. THESSALONIANS. Ik,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 sithess.ii14. faith %in all your persecutions all your persecutions and   
 and the afflictions that ye are en- tribulations that endure:   
 uenii2s. during: 5 which is a token of the 5 which is a manifest token   
 righteous judgment of God, that ye of the righteous judgment   
 may be counted worthy of the king- of God, that ye may be   
 irthess.iia4 dom of God, for which ye are also counted worthy of the king-   
 kRevviae. suffering: ®\*if so be that it is a dom of God, for which ye   
 righteous thing with God to recom- also suffer : © seeing is a   
 righteous thing with God   
 to recompense tribulation   
 to them that trouble you ;   
 pense affliction to them that afflict 7 and to you who are trou-   
 you; 7and to you who are afflicted bled rest with us, when the   
 inev.xiv.18. Tyest with us, at the revelation of Lord Jesus shall be re-   
 nmuimiessir, ™the Lord Jesus from heaven with vealed from heaven with   
 nveb.x27. the angels of his might, ®™in his mighty angels, \* in   
 flaming fire, bestowing vengeance \flaming fire taking ven-   
 & xi ¢, on them ° that know not God, and geance on them that know   
 pRom iis. on them ?that obey not the gospel not God, and that obey   
 tSeneoror of our Lord Jesus + [Christ] : 9 4the not the gospel of our Lord   
 ; which shall be punished with ever- Jesus Christ: 9 who shall   
 be punished with everlast-   
 ing destruction from the   
   
   
 itself by its fruit in the midst of persecu- rule of recompense), and to you who are   
 tions and afilictions. ye are en- troubled rest (literally relaxation: “the   
 during: the persecutions continued at the glory of the kingdom of God on its   
 time of the Epistle being written. side, as liberation earthly afiliction.”   
 5—10.] Comfort under these afflictions, Liinemann) with us (viz. writers, Paul,   
 to think that they were only part of God’s Silvanus, and Timothy, who aretroubled like   
 carrying out His justice towards them and yourselves: not ‘with us [all] Christians,   
 their persecutors. 5.] In Phil. i. 28 as some interpret it,—for all Christians   
 we have the like sentiment. a token were not afflicted, is the condition   
 or proof: manifested in you being called on of this rest in our sentence: still less,   
 and enabled to suffer for Christ, and your ‘with us Jews, you being Gentiles, as   
 adversaries filling the measure of their Beugel and others), the revelation (mani-   
 opposition to God. The just judgment is, festation in his appearing) of the Lord   
 that just judgment which will be com- Jesus from heaven (compare 1 Thess. iv.   
 pleted at the Lord’s coming, but is even 16) with the angels of His might (no   
 now preparing—this being an earnest and hendiadys—not to be rendered as A. V.,   
 token of it. that ye may be, &.] this mighty angels, which, as usual, ob-   
 belongs to the implied assertion the fore- scures and stultifies the sense: for the   
 going clause—‘which judgment is even might of the angels is no element here,   
 now bringing about, &c.’—1t is said not but His might, of which they are the   
 merely of the result, is it the purpose angels—serving His power and proclaim-   
 of your endurance, as Estius characteristi- ing His might), in (the) fire of flame   
 cally explains it, to bring in the Romish (so literally: further specification of the   
 doctrine of merit :—but of the purpose of revelation above: does not belong to the   
 God’s dispensation of just judgment by following, as punctuated in A. V. On   
 which you will be ripened and fitted for the analogy, see Exod. iii. 2; xix. 18;   
 His kingdom. 6.] If so be that (this Dan. vii. 10), bestowing (or, allotting:   
 refers back to the words just judgment distributing as their portion) vengeance   
 above, and introduces a substantiation of on them that know not God (the Gen-   
 this expression by an appeal to our ideas tiles), and on them (the demonstrative   
 strict it is just with (in the esteem pronoun repeated indicates a new class   
 of) God to requite to those who trouble of persons) that obey not the Gospel of   
 you tribulation (according to the strict our Lord Jesus (the unbelieving Jews, sce