differences are very great. In the former case, men  
are dealt with in the mass. “God will be with *them*.”  
“*They* shall be His *people*.” Here the application is  
individual. “*His* God.” “*He shall* be my son.”  
And how greatly does the being God’s “*son*” exceed  
the being one of His “people” only!  
 God’s omnipotence is in favour both of “the nations”  
and the risen: but the one live on God’s land, the  
other in His *house*. What will sonship be, when not  
the spirit alone is redeemed, but the body also in resurrection?  
 But what shall be the lot of those overcome in this  
war? The dread alternative is now presented to us.  
They are distributed into eight classes. They are  
described in plain terms; not, as the saved are, in  
figurative words.  
 1. The first named are the “cowardly.” This does not  
refer to the timid, doubting believer, but to those who  
refuse to receive Christ, or who give up their faith in  
Him through fear of men. These are the first and  
great contrast to the victors. Luke xiv. 26. These,  
then, are not afraid of God, but of men; not of sin,  
but of holiness.  
 2. “And unbelieving.” These fear not God’s threats,  
and do not trust or desire His promises. The two  
things are closely connected. What can become of  
those who will not trust God? who declare by  
their lives that Truth is unworthy of confidence?  
Men are angry if we will not trust them. How much  
greater reason has God to smite those who will not put  
confidence in Him? “This is the victory which overcometh the world, even our faith” (1 John v. 4).  
 3. “And abominable.” This seems to refer to persons  
guilty of unnatural crime. Lev. xviii. 22, 26, 27;  
Eph. v. 5. Of such sins Sodom was guilty, and her  
doom of fire from heaven, and the plain turned into a