is made to turn. The responsibility which the Lord  
lays on each is a partial responsibility. Ephesus is  
responsible for Ephesus alone: the indifference of  
Laodicea is not laid to its charge. The *seven churches*  
are not regarded *as parts of a greater whole, possessed  
of a united responsibility*. The *prizes held forth* to  
view are not to members of each Church, as such, or as  
simple *believers; but to them as overcomers*. This is very  
important. *Believers themselves are divided into victors  
and vanquished!* How possible it is for believers to sink  
down in worldliness, and lusts of the flesh of various  
kinds, experience will amply show. Life is a warfare  
with Satan, the world, the flesh: and some fall in a  
struggle against the stern necessities of life; some are  
drawn away by the pleasures and lures of the world.  
The *victory* is *not to every warrior* that enters the battle,  
*nor will the crown be awarded to each*.  
 The concluding call and promise are expressed in  
such general terms, that I suppose we should extend  
them beyond the members of the Church.  
 The rewards of the victors are something distinct  
from *a bare salvation:* they are a *special recompense*  
attached to some *special excellence of conduct*, under  
peculiar kinds of trial. To the *detection* and *resistance  
of the frauds of Satan*, a *different reward* is promised from  
that *attached to suffering for Christ unto death*. As in  
a variety of ways we may be overcome by our enemies’  
fraud and force, so in a variety of ways may we receive  
corresponding reward.