special: that is, that not every overcomer will enjoy  
all the promises; but only those who have been tried  
by the *special form of temptation* will receive the *prize*  
held out to the *victor in that contest*. For instance,  
some have to defeat Satan’s wiles, and to that a definite  
reward is held out. Some have to meet his violence,  
as in this case; and, therefore, I conclude, that the  
reward now offered belongs to those who face prison  
and death for Christ’s sake.  
 “The overcomer shall not be hurt by the Second  
Death.”  
 1. The promise is equivalent to the assurance, that  
he shall be a *partaker in the first resurrection*, and the  
bliss of the thousand years. It is a manifest allusion  
to Rev. xx. 6. *The Second Death* does not mean spiritual  
death, but (as has been shown above) it denotes the  
place of eternal torment—“*the lake of fire*” (xx. 14).  
 The victor then over the fear of death obtains two  
desirable results: one negative, he escapes *all touch of  
the wrath of God*: one positive, he is a crowned conqueror and king for a thousand years.  
 This brings us to the (2) implication.  
 How strangely these words sound in our ears, if once  
we listen to their evident meaning! “The *conqueror*  
is to escape all touch of the lake of fire! Why, I  
thought—I have always believed—that this is the  
lowest and surest advantage, common to *all the saved!*  
Does it not belong to every believer?”  
 It would seem not. We must make room for scripture  
truths in our system; not cut and clip scripture to our  
systems. What is the evident implication of these two  
agreeing passages? Clearly, that it is *possible* that some  
*believers*, members of the churches of Christ, may *be  
hurt by the Second Death.* “Do you mean, then, that all believers who do not  
obtain part in the first resurrection will be cast into the