*that is from amongst the dead*” (Greek). Here is  
a resurrection which leaves many in their graves, a  
select resurrection. ’Tis a resurrection *of privilege, not  
obtained even by all believers*. For was not Paul a  
believer, when he wrote those words? Yet he was  
seeking for it, as a *prize* proposed to believers. He  
feared lest, “having acted the herald to others, he himself  
should become rejected” with regard to this prize.  
1 Cor. ix. 27. (Greek.)  
 5. He confirms this in Rom. vi. 5. Speaking of  
those immersed upon the profession of faith in Christ,  
and thus buried and risen with Christ in baptism, he  
adds, “or IF we became planted together in the likeness  
of His death, yea we shall be also *of the resurrection*”  
(see Greek). See to it, believer, that that “if”  
does not impede your entrance into the kingdom!

6. “Blessed and holy is he that hath part in the first resurrection: over these the Second Death hath not authority, but they  
shall be priests of God, and of the Christ, and shall reign with  
Him a thousand years.”

The general description of the risen as “blessed and  
holy,” is the result of Jesus’ previous adjudication of  
them. The king has called His servants before Him;  
but some have behaved themselves unworthy of their  
calling as servants, and have been dismissed as unworthy to partake that reward.  
 Those that enter the kingdom are “blessed.” They  
are happy in their circumstances: they are “holy,” in  
relation to their state.  
 “Blessed” is the word continually used by our Lord  
to describe the lot of those partaking the millennial  
kingdom. “*Blessed* are the poor in spirit; for theirs  
is *the kingdom of heaven*” (Matt v. 3-11; Luke vi.  
20; xii. 37, 38, 43). “Thou shalt be *blessed:* for thou  
shalt be recompensed at the *resurrection* of the *just*”  
(Luke xiv. 14, 15).