Their blessedness seems to have an especial reference  
to their situation, as kings; their holiness is in closest  
connection with their priesthood. The world taunted  
them as hypocrites in their life, despised them as fools  
and fanatics, that threw away the good things and  
enjoyments of the world for nought. But they trusted  
the promises of God and are not deceived. Their holiness  
is owned, and as pure of heart they have access to  
God. Their suffering for Christ is confessed, and rewarded with the kingdom of God.  
 Happiness and holiness are now wedded together,  
never to be severed. Here holiness is often led into  
deepest trouble, through the might of Satan, the  
wickedness of the world, the weakness and struggles of  
the flesh. This is the resurrection and kingdom of  
“*the saints*,” as foretold by Daniel vii. 18, 22, 27.  
Those then, who, though believers, have displayed an  
unsanctified spirit and conduct, will be excluded.  
1 Cor. vi. 8-11. “YE are doing wrong and defrauding,  
and that your brethren. *Know ye not that unrighteous persons shall not inherit the kingdom of God?  
Be not deceived;* neither fornicators, nor idolaters, nor  
adulterers, nor effeminate, nor Sodomites, nor thieves,  
nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And  
such were some of you: but ye were washed clean,  
but ye were justified, but ye were sanctified, in the  
name of the Lord Jesus, and by the Spirit of our God.” 1  
The apostle esteemed this so clear a deduction, so well  
known a principle, that persons unsanctified would not  
partake the kingdom of the saints, that he wondered  
how any Christian could be ignorant of it.  
 And he warned them to let no thought of election or  
conversion, or of the privileges of believers in Christ,  
  
1 For the corrections, see the Greek.