

*sively*. 6. That their contents being designed solely for them, cannot possibly be applied to any others, but those who sustain the same relation, and are in similar circumstances. 7. As unregenerate sinners do not sustain the same relations, nor are in the same circumstances, the matter of the two epistles cannot be applied to them. 8. That as the language cannot be applied to unbelievers, but to saints *only*, the idea of indiscriminate invitations, obligatory believing, and offered salvation, can receive no support, neither from this scripture, nor any other of the same description. Persons cannot apply *particular* things to *general* purposes. This, therefore, is one good argument against the general interpretation of the passage.

*Second, the salutation.*

In both the epistles, it is found thus: *grace be to you, and peace from God our Father, and from the Lord Jesus Christ*. A double blessing from a double spring. In this salutation, we cannot fail to mark, 1, the nature of those favours the apostle wished them to enjoy, viz. *grace and peace*; which form of expression seem to comprehend *all spiritual enjoyment*. 2. The double source from whence these supreme favours flow. From God, *our Father*, and from the *Lord Jesus Christ*. This points out the channel in which the streams of sovereign favour and endless peace for ever run. It is from Zion's father and friend, salvation's fulness stream. *Relationship* gives *right* to ancient grace and present peace. If he is *our Father*, then we are his children; and if his children, then his heirs; and, if his heirs, then *joint heirs* with Christ Jesus. The patrimony of the saints arose out of relationship, is settled by covenant, and vested in the first born among many brethren; who is the appointed heir of all things, by whom also the worlds were made: so that all things are ours, for we are Christ's, and Christ is God's. See Rom. viii. 17. Gal. iv. 17. Heb. i. 2. 1 Cor. iii. 23. The apostle wished them the enjoyment of those mercies, which were richly united with their relation. 3. It is clear the apostle could think nothing about preaching, or writing to them upon