

Jonathan Edwards, *The History of Redemption*: “The various dispensations or works that belong to [the history of redemption], are but the several parts of one scheme. It is but one design that is formed, to which all the offices of Christ directly tend, and in which all the persons of the Trinity conspire. All the various dispensations that belong to it are united; and the several wheels are one machine, to answer one end, and produce one effect. . . . The creation of heaven was in order to the work of redemption; as a habitation for the redeemed. . . . As to this *lower world*, it was doubtless created to be a stage upon which this great and wonderful work of redemption should be transacted: and therefore, as might be shown, in many respects this lower world is wisely fitted, in its formation, for such a state of man as he is in since the fall, under a possibility of redemption. . . . The work of redemption is not a work always doing and never accomplished. The *fruits* of it are eternal, but the *work* has an issue. In the issue the end will be obtained; which end will last for ever. As those things which were in order to this work—God's electing love, and the covenant of redemption—never had a beginning; so the fruits of this work never will have an end. . . . the work itself was begun immediately upon the fall, and will continue to the end of the world. The various dispensations of God during this space, belong to the same work, and to the same design, and have all one issue; and therefore are all to be reckoned but as several successive motions of one machine, to bring about in the conclusion one great event.”

B.B. Warfield, *The Plan of Salvation, or The Order of Decrees*: “Men are not discrete particles standing off from one another as mutually isolated units. They are members of an organism, the human race. . . . Jesus Christ came to save men, but he did not come to save men each as a whole in himself out of relation to all other men. In saving men, he came to save mankind; and therefore the Scriptures are insistent that he came to save the world, and ascribe to him accordingly the great title of the Saviour of the world. . . . It was because God loved the world, that he sent his only-begotten Son; it was for the sins of the world that Jesus Christ made propitiation; it was the world which he came to save; it is nothing less than the world that shall be saved by him. . . . It does not concern us at the moment to enumerate the stages through which the world must pass to its complete redemption. We do not ask how long the process will be; we make no inquiry into the means by which its complete redemption shall be brought about. . . . the accomplishment of this result through a long process, passing through many stages. . . . This incompleteness of the world's salvation through numerous generations involves, of course, the loss of many souls in the course of the long process through which the world advances to its salvation. And therefore the Biblical doctrine of the salvation of the world is not "universalism" in the common sense of that term. It does not mean that all men without exception are saved. Many men are inevitably lost, throughout the whole course of the advance of the world to its complete salvation. . . . When the Scriptures say that Christ came to save the world, that he does save the world, and that the

world shall be saved by him, they do not mean that there is no human being whom he did not come to save, whom he does not save, who is not saved by him. They mean that he came to save and does save the human race; and that the human race is being led by God into a racial salvation: that in the age-long development of the race of men, it will attain at last to a complete salvation, and our eyes will be greeted with the glorious spectacle of a saved world. Thus the human race attains the goal for which it was created, and sin does not snatch it out of God's hands: the primal purpose of God with it is fulfilled; and through Christ the race of man, though fallen into sin, is recovered to God and fulfills its original destiny.”

David Brainerd, Diary entries (from Jonathan Edwards, *The Life and Diary of David Brainerd*):
Thursday, Nov. 25, 1742: “Spent much time in prayer and supplication... was made sensible of my great ignorance and unfitness for public service. I had the most abasing thoughts of myself, I think, that ever I had; I thought myself the worst wretch that ever lived: it hurt me, and pained my very heart, that anybody should show me any respect. Alas! me thought, how sadly they are deceived in me! how miserably would they be disappointed, if they knew my inside! Oh my heart! — And in this depressed condition I was forced to go and preach to a considerable assembly... but felt such a pressure from a sense of my vileness, ignorance, and unfitness to appear in public, that I was almost overcome with it; my soul was grieved for

the congregation; that they should sit there to hear such a dead dog as I preach.”

Wednesday, Dec. 1: “My soul breathed after God, in sweet spiritual and longing desires of conformity to him; my soul was brought to rest itself and all on his rich grace, and felt strength and encouragement to do or suffer any thing that Divine Providence should allot me.