



## Before You Read

from *Sinners in the Hands of an Angry God*

### Connecting to the Essential Question

**Write:** This sermon had a powerful effect on its original listeners. Write about a time you heard a speech that affected you deeply. Explain why the speech made such a strong impression on you.



**Look for it:** As you read, note passages that you think most affected listeners. This will help as you consider the Essential Question: **How does literature shape or reflect society?**

### Literary Analysis

A **sermon** is broadly defined as a speech given from a pulpit in a house of worship. Like its written counterpart, the essay, a sermon conveys the speaker's message or point of view. As a form of **oratory**, or formal public speaking, sermons almost always display the following elements:

- They are *persuasive*, inspiring listeners to take action.
- They address the needs and concerns of the *audience*, or listeners.
- They *appeal to the emotions*.
- They include *expressive and rhythmic language*.

Often, orators also include images, patterns, characters, or stories from the Bible, myth, or classical literature. These **archetypes** add a deeper dimension for listeners who apply the ancient meanings to the new message. As you read, look for these elements of oratory in the sermon.

### Reading Strategy

As you read, *monitor your comprehension* of unfamiliar words and look for **context clues**—other words, phrases, and sentences—that can help you understand. For example, take the word *abominable* in this passage: "You are ten thousand times more abominable in his [God's] eyes, than the most hateful venomous serpent is in ours..." Edwards likens the way God views the sinner with the way we view a snake. From this clue, you can figure out that *abominable* must be close in meaning to *disgusting* or *horrible*. As you read, use a chart like the one shown to define other unfamiliar words by using context clues.

### Vocabulary

**constitution** (kăn' stē tōō' shen) *n.* physical makeup of a person (p. 87)

**prudence** (prōō' dēns) *n.* carefulness; caution (p. 88)

**omnipotent** (ām nip' ə tēnt) *adj.* all-powerful (p. 88)

**mediator** (mē' dé ā tēr) *n.* one who reconciles opposing groups (p. 89)

**induce** (in dōōs') *v.* cause; bring about (p. 89)



### Focus on New Jersey Standards

**3.1.12.C.1** Decode new words using structural and context analysis using complex text, which uses demanding words and phrases whose meaning must be determined from context.

**3.4.12.B.6** Analyze the ways in which the style and structure of a speech supports or confuses its meaning or purpose.

Difficult Words
↓
Context Clues
↓
Meaning



# Jonathan Edwards (1703–1758)

Author of "Sinners in the Hands of an Angry God"

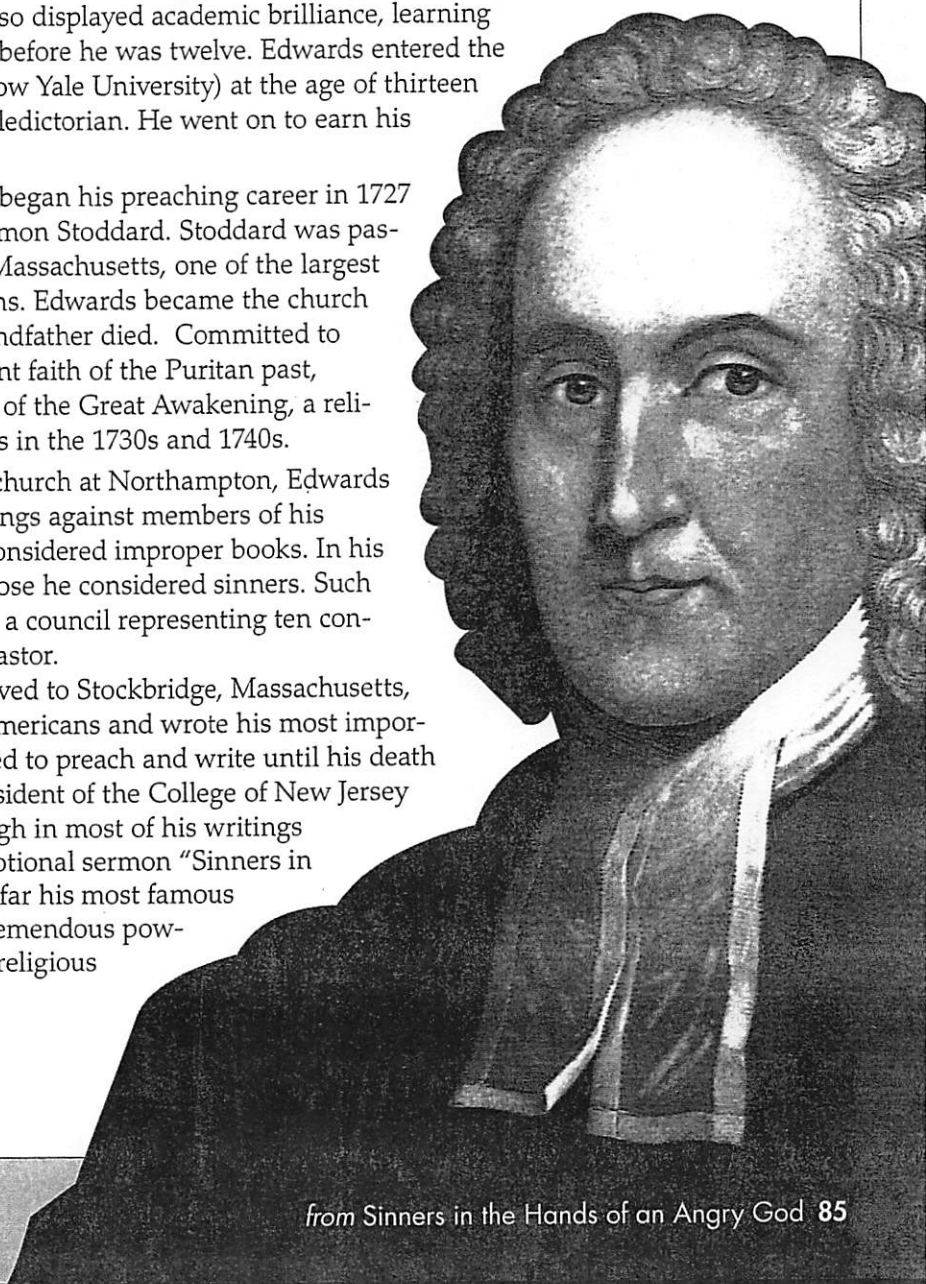
The sermons of Jonathan Edwards were so filled with "fire and brimstone"—a phrase symbolizing the torments of hell endured by sinners—that his name alone was enough to make many eighteenth-century Puritans shake in their shoes. Yet, Edwards was not just a stone-faced religious zealot. He was also a man who believed in science and reason and who saw in the physical world the proof of God's presence and will.

**A Born Preacher** This great American theologian was born in East Windsor, Connecticut, where he grew up in an atmosphere of devout discipline. As a young boy, he is said to have demonstrated his religious devotion by preaching sermons to his playmates. He also displayed academic brilliance, learning to speak Latin, Greek, and Hebrew before he was twelve. Edwards entered the Collegiate School of Connecticut (now Yale University) at the age of thirteen and graduated four years later as valedictorian. He went on to earn his master's degree in theology.

**The Great Awakening** Edwards began his preaching career in 1727 as assistant to his grandfather, Solomon Stoddard. Stoddard was pastor of the church at Northampton, Massachusetts, one of the largest and wealthiest Puritan congregations. Edwards became the church pastor two years later when his grandfather died. Committed to a return to the orthodoxy and fervent faith of the Puritan past, Edwards became one of the leaders of the Great Awakening, a religious revival that swept the colonies in the 1730s and 1740s.

**Fall from Favor** As pastor of the church at Northampton, Edwards had instituted disciplinary proceedings against members of his congregation for reading what he considered improper books. In his sermons he denounced by name those he considered sinners. Such actions drew criticism and, in 1750, a council representing ten congregations dismissed Edwards as pastor.

After his dismissal, Edwards moved to Stockbridge, Massachusetts, where he preached to the Native Americans and wrote his most important theological works. He continued to preach and write until his death in 1758, shortly after becoming president of the College of New Jersey (now Princeton University). Although in most of his writings Edwards appeals to reason, his emotional sermon "Sinners in the Hands of an Angry God" is by far his most famous work. It demonstrates Edwards's tremendous powers of persuasion and captures the religious fervor of the Great Awakening.



from *Sinners in the Hands of an Angry God* 85



from

# Sinners in the Hands of an Angry GOD

Jonathan Edwards

**BACKGROUND** Jonathan Edwards delivered this famous sermon to a congregation in Enfield, Connecticut, in 1741. Surprisingly, he spoke quietly and without emotion. According to one account, he read the six-hour work in a level voice, staring over the heads of his audience at the bell rope that hung against the back wall "as if he would stare it in two." Despite his calm manner, his listeners are said to have screamed in terror, and Edwards had to stop several times to ask for silence.

This is the case of every one of you that are out of Christ:<sup>1</sup> That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is Hell's wide gaping mouth open; and you have nothing to stand upon, nor anything to take hold of; there is nothing between you and Hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of Hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling than the thin air to hold up a person that is suspended in it.

1. out of Christ not in God's grace.

## Vocabulary constitution

(kăn' ste tōō' shen) *n.*  
physical makeup of  
a person

## ✓ Reading Check

Of what does  
Edwards believe his  
congregation is not  
"sensible"?

## The American EXPERIENCE

### Biblical Imagery

Jonathan Edwards's frightening imagery of God's potential for wrath and destruction recalls stories of fires, floods, and divine retribution in the Old Testament of the King James Bible. While this imagery terrified Edwards's audience, they would have found it quite familiar. In fact, in 1741, when Edwards delivered this sermon, the King James Bible had been in wide circulation for 130 years. The first English version of the Bible to include both the Old and New Testaments, the King James Bible had been produced at the express request of the Puritans in England in 1611. This Bible, with its haunting language and powerful imagery, would have been common daily reading for most of Edwards's listeners.

### Connect to the Literature

How do you think a contemporary audience of worshippers would react to this type of "fire and brimstone" biblical imagery?

### Vocabulary

**prudence** (prōō' dēns)  
*n.* carefulness; caution

**omnipotent** (ām nip' ə tēnt)  
*adj.* all-powerful

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards Hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of Hell, than a spider's web would have to stop a fallen rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment . . . The world would spew you out, were it not for the sovereign hand of Him who hath subjected it in hope. There are black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays<sup>2</sup> his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the Hoods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in Hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to

2. stays (stāz) v. restrains.



a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets,<sup>3</sup> and in the house of God, it is nothing but His mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it.

Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, peace and safety: now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of Hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. . . .

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in Hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment. . . .

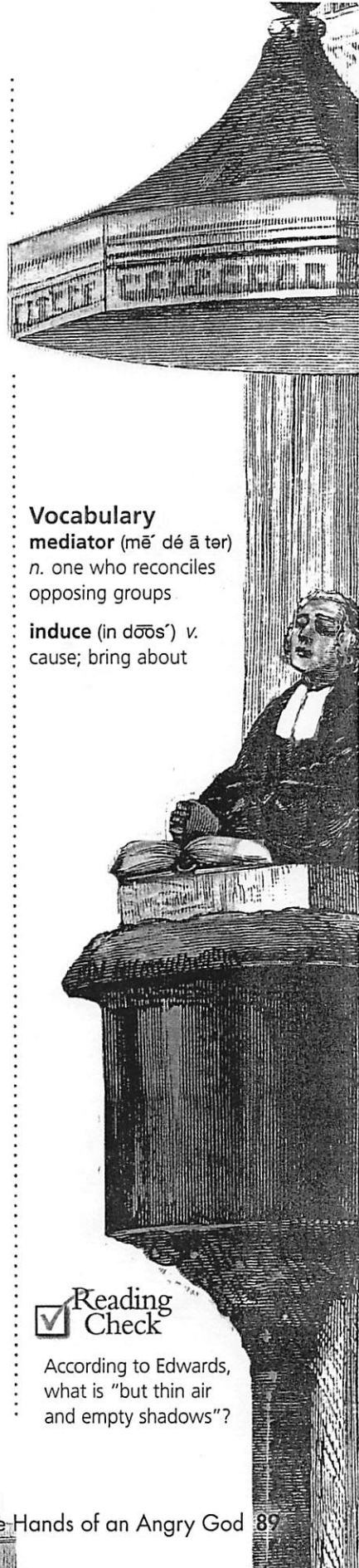
When God beholds the ineffable<sup>4</sup> extremity of your case, and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the executions of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall *not suffer beyond what strict justice requires*. . . .

God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But once the day of mercy is past, your most lamentable and dolorous<sup>5</sup> cries and shrieks

3. closets *n.* small, private rooms for meditation.

4. ineffable (in ef' ə bəl) *n.* inexpressible.

5. dolorous (dō' lər əs) *adj.* sad; mournful.



### Vocabulary

**mediator** (mē' dé ā tər)  
*n.* one who reconciles  
opposing groups

**induce** (in dōōs') *v.*  
cause; bring about

### ✓ Reading Check

According to Edwards, what is "but thin air and empty shadows"?

### Reading Strategy Using Context Clues

What clue does the reference to "forever" provide to the meaning of *boundless*?

will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but to be filled full of wrath. . . .

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness of the omnipotent God shall be magnified upon you, in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb,<sup>6</sup> and when you shall be in this state of suffering, the glorious inhabitants of Heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. . . .

It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward, you shall see a long forever, a boundless duration before you, which will swallow up your thoughts and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. . . .

How dreadful is the state of those that are daily and hourly in the danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! . . . Those of you that finally continue in a natural condition, that shall keep you out of Hell longest will be there in a little time! Your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly upon many of you. You have reason to wonder that you are not already in Hell. It is doubtless the case of some whom you have seen and known, that never deserved Hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living and in the house of God, and have an opportunity to obtain salvation. What would not those poor damned hopeless souls give for one day's opportunity such as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in,

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6. the Lamb Jesus.

are now in a happy state, with their hearts filled with love to him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! . . .

Therefore, let everyone that is out of Christ now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation: let everyone fly out of Sodom.<sup>7</sup> "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."<sup>8</sup>

7. **Sodom** (săd' əm) In the Bible, a city destroyed by fire because of the sinfulness of its people.

8. "**Haste . . . consumed**" from Genesis 19:17, the angels' warning to Lot, the only virtuous man in Sodom, to flee the city before they destroy it.

## Critical Reading

1. **Respond:** How might you have reacted to this sermon if you had been (a) a "Puritan," (b) a Native American, (c) another leader of the Great Awakening? Explain.
2. (a) According to the opening paragraph, what keeps sinners from falling into hell? (b) **Interpret:** According to Edwards, what do his listeners mistakenly feel keeps them from falling into hell?
3. (a) What words in the sermon's title suggest the emotional focus of Edwards's message? (b) **Analyze:** What additional traits does Edwards attribute to God as the sermon progresses?
4. (a) Toward the end of the sermon, what does Edwards say sinners can obtain? (b) **Analyze Cause and Effect:** What must sinners do to obtain these things?
5. **Evaluate:** Given his purpose and the audience of worshipers to whom he spoke, do you think Edwards's sermon was effective? Why or why not?



### How does literature shape or reflect society?

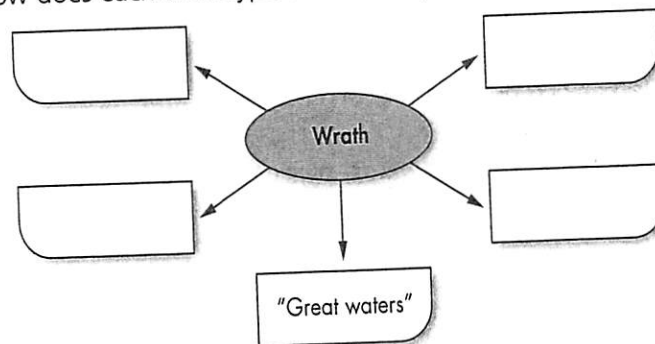
This sermon played a significant role in reinvigorating Puritan faith during the 1740s. Why? State your opinion, using at least two of these Essential Question words: *powerful, beliefs, doctrine, faithful*.





### Literary Analysis

1. (a) What message is Edwards conveying in this **sermon**? (b) Note two places where he directly states his purpose and message.
2. Explain how Edwards's purpose and message are *persuasive*: What does he want his listeners to do or think?
3. (a) What is the main *emotional appeal* Edwards uses in his effort to move his congregation? (b) Considering Edwards's purpose, why is this an appropriate choice? Explain your answer.
4. (a) What does Edwards seem to feel about those who maintain a "form of religion" or who seem "moral and strict"? (b) How does this part of his message show that Edwards understands his *audience* well?
5. (a) Choose two passages that you find very powerful. (b) Analyze the reasons for your choice: are you responding to the message itself, to the *rhythmic and expressive language* in which it is framed, or to both?
6. Do you think Edwards's **oratory** would have been equally effective if he had not had a reputation as a brilliant spiritual leader?
7. Why are images of the destructive power of nature appropriate to Edwards's message?
8. (a) Use a chart like the one shown to identify Biblical **archetypes**—images, patterns, characters, or stories—Edwards uses to describe God's wrath. (b) How does each archetype add to the power of Edwards's message?



### Reading Strategy

9. For each item below, **use context clues** to define the italicized words. Then, explain in your own words what each passage means.
  - a. "you are every day treasuring up more wrath; the waters are constantly rising, and *waxing* more and more mighty. . . ."
  - b. "The God that holds you over the pit of Hell, much as one holds a spider, or some *loathsome* insect over the fire, *abhors* you, and is dreadfully provoked..."
  - c. "...and you will absolutely despair of ever having any deliverance, any end, any *mitigation*, any rest at all..."



### Focus on New Jersey Standards

**3.1.12.F.3** Use knowledge of word origins and word relationships, as well as historical and literary context clues, to determine the meaning of specialized vocabulary.

**3.2.12.D.8** Employ effective writing formats and strategies for the purpose and audience.

**3.4.12.A.1** Distinguish between emotional and logical appeal in persuasive rhetoric.