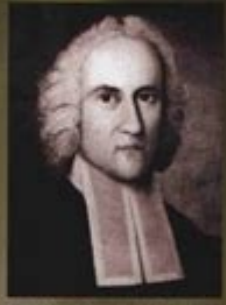
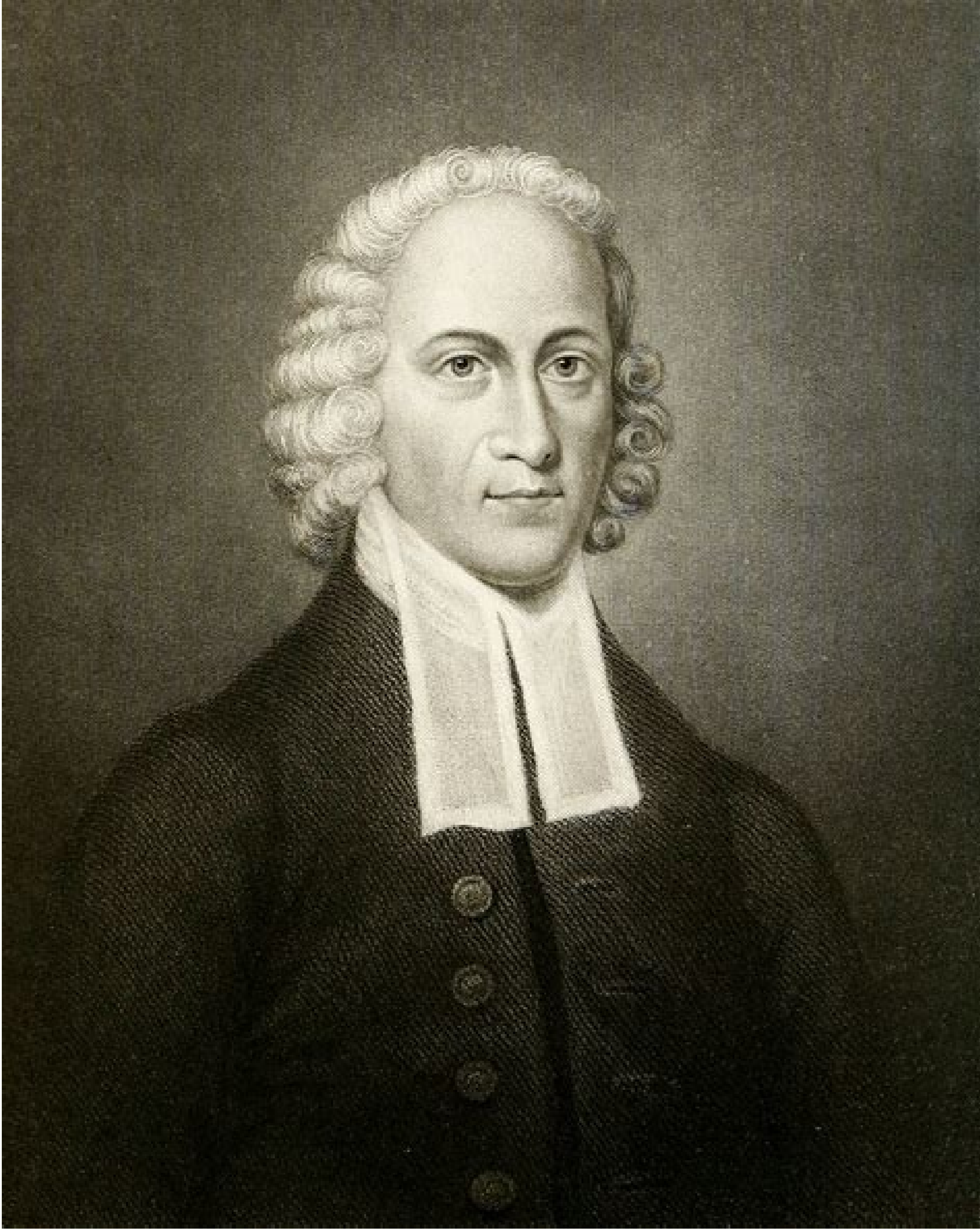


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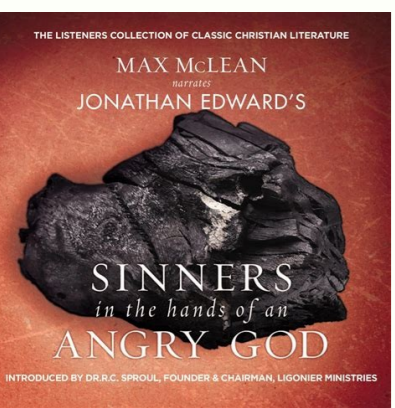
Jonathan Edwards 1703-1758

“The bow of God’s wrath is bent and straining. The arrow is already set on the string, and justice aims it directly at your heart. It is nothing but the mere pleasure of God – an angry God – who is not restrained by any promise or obligation, that keeps that arrow from being drunk with your blood. This means that all of you whose hearts have never been changed by the power of the Holy Spirit, and have never been born-again and made new creatures, raised from being dead in sin to a new light and life – all of you are in the hands of an angry God.”

Track listing

1. Introduction by R. C. Sproul.
2. Your foot shall slip in due time.
3. God does not lack the power to throw wicked people into hell.
4. The purpose of this terrifying subject is to wake up the unconverted.
5. It is the wrath of the infinite God.
6. How dreadful is the state of those who are in danger.

See inside for other audio resources from Max McLean.

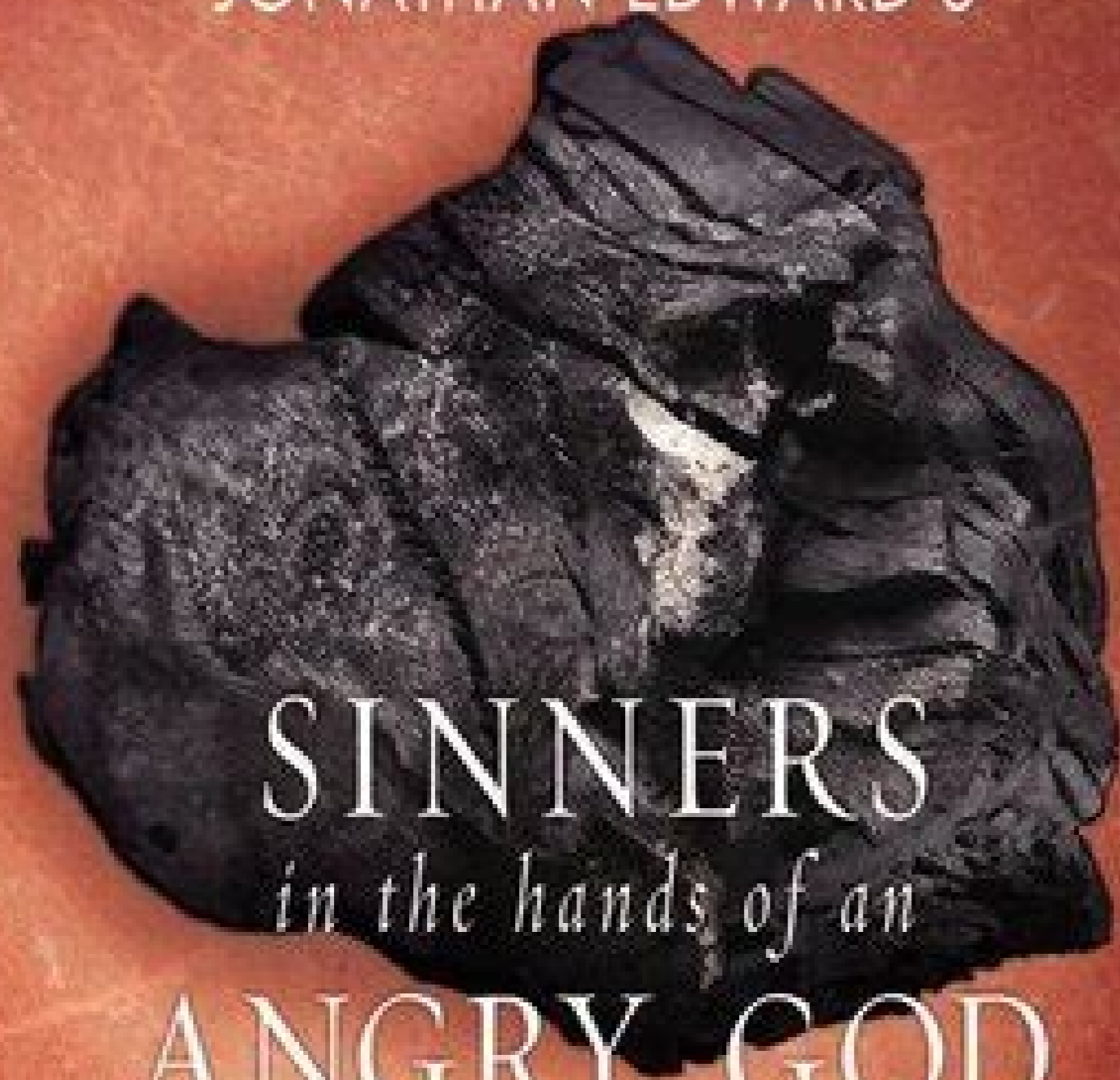


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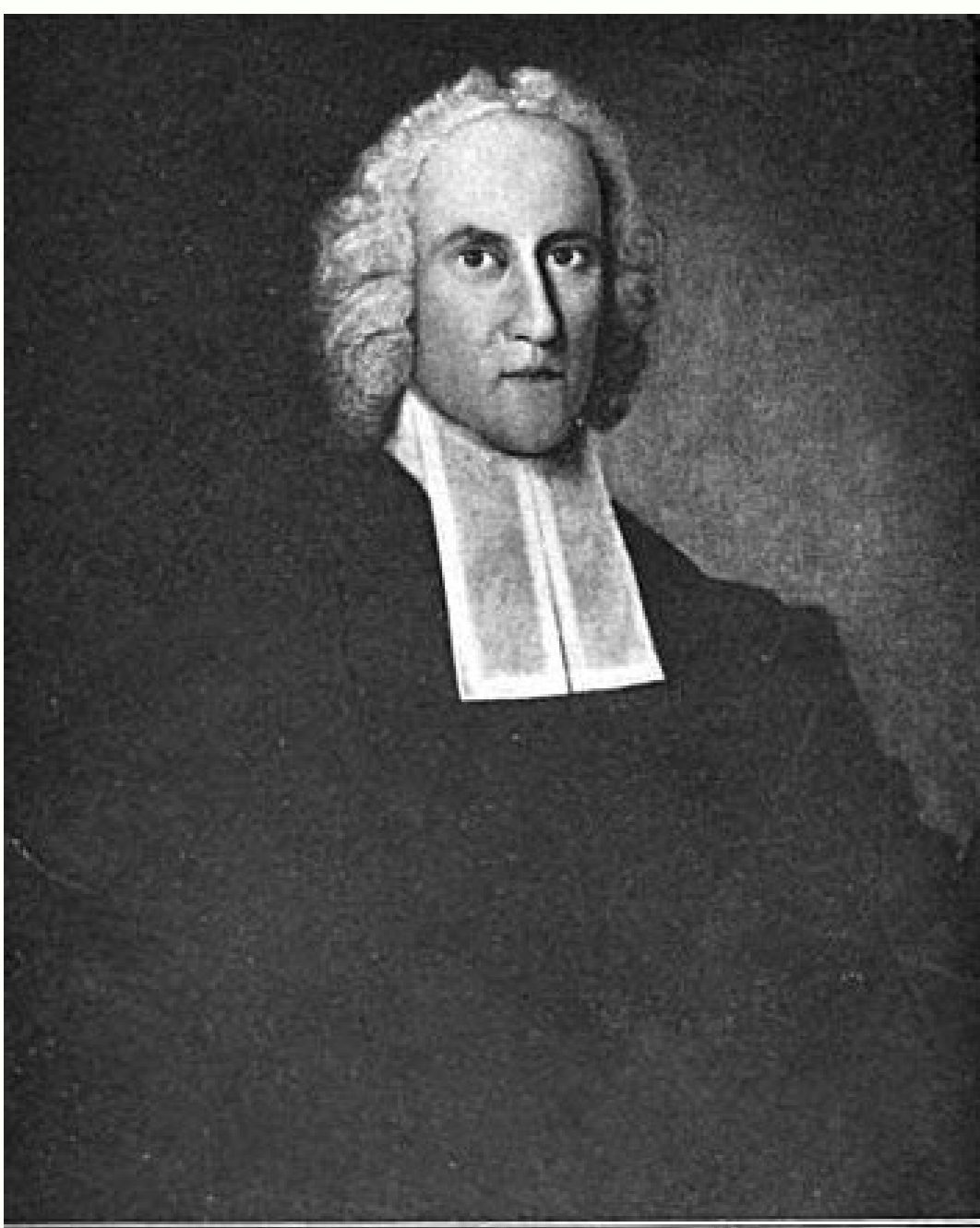
narrates

JONATHAN EDWARD'S



SINNERS in the hands of an ANGRY GOD

INTRODUCED BY DR. R.C. SPROUL, FOUNDER & CHAIRMAN, LIGONIER MINISTRIES



Jonathan Edwards.

Jonathan edwards sinners in the hands of an angry god quiz. Jonathan edwards sinners in the hands of an angry god summary. Jonathan edwards sinners in the hands of an angry god quotes. Jonathan edwards sinners in the hands of an angry god quizlet. Jonathan edwards sinners in the hands of an angry god analysis. Jonathan edwards sinners in the hands of an angry god purpose. Jonathan edwards sinners in the hands of an angry god pdf. Jonathan edwards sinners in the hands of an angry god meaning.

Welcome to the LitCharts tutorial *Sinners in the Hands of an Angry God* by Jonathan Edwards. LitCharts, developed by the original SparkNotes team, are the world's best literary guides. Jonathan Edwards, one of America's most famous and influential pastors and theologians, was born in Connecticut in 1703. At the age of thirteen, Edward entered Yale University, where he was interested in philosophy, science and theology. In college, Edward experienced a religious awakening that changed the course of his life. In 1727, after several years of intermittent preaching in the northeastern United States, Edward became a church minister in Northampton, Massachusetts. That same year, he married Sarah Pierron, a woman whose devotion to God had long inspired him. In the 1730s, as the Protestant revival known as the First Great Awakening was gaining momentum in New England, Edward gained a reputation as one of the most powerful and effective preachers in New England. As a result, he was called to a wayward church in Enfield, Connecticut, where he preached "Sinners in the Hands of an Angry God" in 1741. Edwards' theology was controversial and, ultimately, his radical views on salvation and grace, freed him from Northampton. He then led a Native American church in Stockbridge, Massachusetts and began to write prolifically, writing many books on theology. In 1758, Edward became president of the College of New Jersey (now Princeton), but almost immediately died of smallpox. He and Sarah had eleven children, many of whom went on to prolific careers in public life. "Sinners in the Hands of an Angry God" is the canonical text of the Great Awakening (sometimes known as the First Great Awakening). The Great Awakening was a Protestant religious revival that lasted from about 1730 to 1755 when they abandoned religious ceremonies and traditions to emphasize their connection with religion and the need for Christ's salvation. This new religious zeal breathed life into American Protestantism, particularly in New England, where many Christians were becoming more materially comfortable, the churches were becoming more academic and less spiritual, and Enlightenment ideas were spreading and undermining their faith. The impact of the Great Awakening on American life was immense and difficult to quantify. However, the movement arguably increased both religious zeal and religious diversity in the United States (which directly influenced the passage of the First Amendment). Some historians even argue that the Great Awakening helped inspire the American Revolution, as its ideas encouraged people to question authority and its tactics — pamphlets, rallies, and fiery rhetoric — led to the revolution decades later. "Sinners in the Hands of an Angry God" is probably the most famous sermon ever delivered on American soil, but Edwards delivered other famous sermons that reflected his fiery theology, including "God's Justice in Condemning Sinners," and "The manner in which the salvation of the soul should be sought." Edwards also wrote books on theology, the most famous of which are *Religious Influences and Freedom of the Will*. Other notable New England clergymen of the colonial era include Cotton Mather, George Whitefield, and John Cotton, all of whom preached sermons that reflected American religious life. Jonathan Edwards was interested in science and Enlightenment philosophy — he liked Isaac Newton and John Locke — and his writings were heavily influenced by Puritan theology. Many early American writers, like Edwards, struggled with the legacy and ideas of Puritanism: For example, Nathaniel Hawthorne's *New Goodman Brown* shares the damnation theme behind ordinary New England life with *Sinners in the Hands of an Angry God*. In addition, the African-American poet Phyllis Whitley, who was drawn to a religious revival similar to that led by Edwards, wrote passionately about her experiences with Christianity in 18th-century New England. Edwards' influence on literature is still felt today. Susan Howe, a contemporary American poet, often writes about Edwards, most recently in her collection of poems *It*. **Key Facts About Sinners in the Hands of an Angry God** Full Title: *Sinners in the Hands of an Angry God* Date of Written: 1741 Place of Writing: Northampton, Massachusetts Date of Publication: Delivered July 8, 1741 to Congregation in Enfield, Connecticut Literary Period: The Great Awakening Genre: Sermon Climax: When Edward details God's wrath, he then offers sinners the opportunity to be saved through Christ. Antagonist: Sin, Wrath of God, Hell. Escape letter. Edwards often composed sermons in his mind as he traveled from town to town. Since he couldn't write while driving, he associated every thought with a piece of his clothes and stuck a piece of paper there to remind him of it. At the end of the trip, his clothes were sometimes wrapped in paper. Extraordinary offspring. It is known that the descendants of Jonathan Edwards and his wife Sarah Pierron Edwards appeared. The couple is related to Vice President Aaron Burr, First Lady Edith Roosevelt, writers O. Henry and Robert Lowell, and several U.S. senators, college presidents, governors, and judges, among others. Following the traditional sermon structure, Jonathan Edwards opens *Sinners in the Hands of an Angry God* with the two biblical readings upon which the sermon is based. One passage from the book of Amos speaks of God's ability to find sinners and send them to hell wherever they are. The second, from Deuteronomy, simply says, "Their foot will slip with time." Edwards begins most of his sermon by contextualizing these quotes. Although God was kindthey betrayed him, and therefore God avenged them. The quote from Deuteronomy is a threat of God's vengeance, and Edwards goes on to analyze the implications of this quote in detail. First, he notes that the quote means that "there are no visible means of death at hand." Sinners walk through hell on rotten earth, and the earth can suddenly collapse at any moment. In fact, God has many ways to kill a man on a normal day. 8. Even if the sinner makes great efforts to protect his life, this is not protection from God's will. Wisdom is also useless because wise people die unexpectedly as often as fools. 9. Every man who hears of hell flatters himself, believing that by his wisdom or righteousness he will escape its torment. However, most of those who are in Hell now (which is most people who die) also felt that security should not be a comfort. 10. God has no obligation to protect anyone from hell. Instead, Christ promised redemption and eternal life through the covenant of grace. Therefore, no matter how sincerely a sinner prays or worships, if he does not believe in Christ, he will not be saved. So sinners who do not believe in Christ exist at the whims of God they hate and have absolutely no security or meansSalvation. The next part of Edward's sermon, "The Application," connects Edward's teachings on Bible reading to the life of the church. Edwards is quite open about his purpose in preaching to lead the church to Christ. He then invokes God's wrath through a series of chilling metaphors and descriptions. Edward says that sin makes men "as heavy as lead" and that without God's hand they would go straight to hell. He claims that God is the only force that prevents the earth from spitting out sinners, because God's creation is meant to serve God, and sin is against the natural order of the world - the sun is not "voluntary" - shines upon sinners, neither will the air keep sinners alive. Edward compares God's wrath to dammed waters. As the pressure behind the barrage increases, God's wrath increases for living in sin. As soon as God withdraws His hand, the power of His wrath will pour sinners into hell. Everyone in the church is subject to it—even those who have made great moral reforms and adhere to strict religious practices—unless they are born again in Christ. In fact, many who went to hell were surprised to find themselves there, thinking they had lived righteously. Edward compares God holding sinners over the pits of hell to man holding "a spider or a loathsome insect" over the fire. God "abhors" sinners, and sinners "horribly annoy" Him. He hates sinners ten thousand times more than a man hates a poisonous snake, and there is no reason but the arbitrary will of God that sinners should not wake up in church this morning in hell where they belong. To emphasize this danger, Edwards begins another numbered list of observations about God's wrath. 1. The wrath of God is not like the wrath of men, for God's power is infinite. People fear the power of kings, but the most terrible torture and imposed by the king is nothing compared to the wrath of the infinite god. 2. The wrath of God is fierce. The Bible often explains the cruelty and wrath of God, but even the most terrifying words are not enough to convey the truth of God's wrath. Nor can words convey the "terrible, unspeakable, incomprehensible depth of suffering" that sinners end up in hell. Nevertheless, God will not forgive the sinner to suffer, no matter how unbearable it may be. The church could have avoided this by coming to Christ today, but otherwise God would "laugh and mock" the church's cries and trample them underfoot until His garments were stained with their blood. 3. Sometimes God needs to show his strength and anger, so he sets an example for sinners by torturing them "to see the whole universe." So if the church were left "unconverted" - this could happen to them - they could suffer unimaginably while the angels, Christ and the "glorious heavenly ones" watched. 4. God's wrath is eternal: There is no end to suffering in hell. Edwards encourages parishioners to imagine that they are in hell - enduring torture that is unbearable even temporarily - and waiting for eternity. This reality is indescribable, admits Edwards, and his words can only convey "a small, faint picture" of God's wrath. Yet many members of the church will have such experiences, and yet some of them no doubt flatter themselves that they will avoid it by virtue of their righteousness, even without accepting Christ. Right now, the Church has an opportunity to avoid this horrific fate and achieve salvation, an opportunity that those in hell would give anything for. Christ calls sinners, and they come to Him and find themselves "in a happy state" after He has washed away their sins with His blood. Edwards asks parishioners to imagine they were sent there while others rejoice. Therefore, hard-hearted church members must "wake up completely from sleep" and receive Christ. Edwards argues that God seems to be rapidly gathering his "elect" (those going to heaven), so most of those who will ever be saved will likely be saved very soon. Today is the church's greatest opportunity for salvation - if they cross Christ now, their hearts will continue to harden and it will be even more difficult to accept Christ in the future. If the church is not saved today, they will regret it—they will regret the day they were born. Therefore, today is the day to avoid condemnation "lest you be swallowed up."

