**[¶ 1]** We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him, at whose rebuke [reproval, yell at] the earth trembles, and before whom the rocks are thrown down?...

***Language Cue* #2:**

Edwards uses a rhetorical question at the end of this 1st paragraph. In the space below, explain what Edwards appeals to in his audience when he uses this language feature to urge them to convert.

**[¶ 4]**So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate [halt or stop] that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance [leniency; refraining from a legal right] of an incensed [infuriated] God.

***Language Cue* #5:**

Identify (by underlining or highlighting) the use of repetition/parallelism in ¶ 4 and, in the space below, explain the effect of the use of these devices on his audience; consider how they might complement the imagery within the same structure.

**[¶ 5]**The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. 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 any thing 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.

***Language Cue* #7:**

Consider why Edwards has switched to the 2nd person (“you,” “your”) in ¶ 5 as he addresses his audience, and in the space below, explain how this change in voice affects his tone and, in turn, how it affects the audience.

**[¶ 7]**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 [discretion or caution], 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 falling rock…. 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 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.

***Language Cue* #8:**

Identify (by underlining or highlighting) an analogy, metaphor, simile and the use of personification Edwards employs in ¶s 7-10. In the space below, explain the effect of the use of it on his audience.

**[¶ 8]**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 floods 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 flood-gate, 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 [invincible] 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.

**[¶ 9]**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.

**[¶ 10]**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.   
  
**[¶ 14]**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 "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

***Language Cue* #15:**

¶ 14; hypothesize on the significance of why Edwards alludes to the Bible and why he does not allude to the text of the Bible more often throughout the sermon.