



האזינו [Ha'azinu](#) / Listen (to the Song of Moses)
[Deuteronomy 32](#) / [2 Samuel 22](#) / [Acts 24—26](#)



האזינו **שנה טובה** *Shanah Tovah Good Year* This [תורה Torah](#) Law/Instruction portion is sometimes called the “Book of Revelation” of [תורה](#). It is read after Rosh Hashanah and before Yom Kippur. On this first Shabbat of the New Year, we make sure our hearts are right before God, before the judgment of Yom Kippur. May this be a **שנה טובה!**

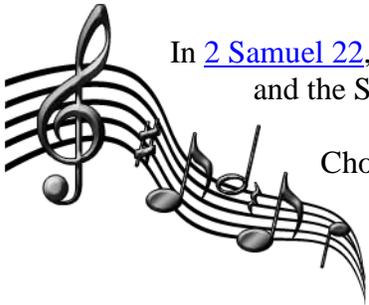
What They Could Have Said The preface to this portion is [Deuteronomy 31.16-22, 30](#), when God tells Moses that, after his death, [ישראל Yisra'el](#) Israel will whore after other gods, forsake the true God, and break the covenant. Then God will turn His face from [ישראל](#), the opposite of [Numbers 6.23-26](#), as if to say, “I can’t watch!” Finally, they will ask if this trouble happened because they forsook God. Moses could say, “Wow, God, I’m about to die, and you let me know that everything I’ve worked for is going to fail.” Instead, Moses learns the warning song that God teaches him and passes it on in this portion. **Listen!**

1,000 years later, in [Daniel 9.9-14](#), the prophet could blame God for all the evil that has fallen on [ישראל](#) in its captivity to Babylon. Instead, Daniel recalls Moses’ song and acknowledges the sin of [ישראל](#)—it’s time for [ישראל](#) to repent. **האזינו!**

Songs of Moses, the Lamb, and David Moses praises God with a song. In [Deuteronomy 32.3](#), “Ascribe greatness to our God” is one reason for the added 2nd part of the שמע *Shema* hear/listen to/obey. The 1st part is [Deuteronomy 6.4](#). The 2nd part is *Baruch Shem kevod Malchuto le'olam va'ed* Blessed is the Name of the glory of His Kingship, forever! (The 2nd part is often recited silently.) Jewish tradition is that Jacob said the 2nd part on his deathbed.

In [Revelation 15](#), those who overcome the Beast sing the Songs of Moses *and the Lamb*,

Great and marvelous are your deeds, Lord God Almighty.
Just and true are your ways, King of the Ages.
Who will not fear you, O Lord, and bring glory to Your name?
For You alone are holy.
All nations will come and worship before You,
For Your righteous acts have been revealed.



In [2 Samuel 22](#), David also praises God with song. Chuck Girard drew from David's Song and the Song of the Lamb to write, *Blessed be the Name of My Rock*:

Chorus: Blessed be the name of my Rock, who trains my hands for war!
Who causes me to walk in His overcoming power forevermore!
Blessed be the name of my Rock, blessed be the name of my Shield,
Blessed be the Lamb who will open the scroll, and loose the seven seals.

Proclaim these words to every land, let my people prepare for war.
Wake up the mighty men, let all the men become mighty men of war!
Come be a people great and strong, the like of which has never been.
Pick up the sword, pick up the shield, and become mighty men!
Let the weak say “I am strong!” let the faint say, “I am renewed!”
Blow the trumpet in Zion, for I am coming soon!

The day of the Lord is at hand, and his camp is very great,
For strong is the One who performs His Word,
And by His Word all the Earth shall shake.
My people shall become a strength, like swift steeds they will run—
They will leap the mountain like a flame of fire, like a chariot in the sun!
The army of the Lord is great! The army of the Lord of Lords!
The praises of their mouths will be a shield and their words will be a sword!

This song was important to me as a young believer and to our boys as they grew. The same רוח *Ruach* Spirit that guides Moses, David, and ישוע *Yeshua* Jesus/Salvation is the רוח we need today. In [verse 3](#) of David's song, God is his ישע *yasha* deliverance/salvation/rescue/safety/welfare/high tower/refuge and ישע *yasha* Savior, who saves him from חמס *chamas* violence/wrong/cruelty/injustice. ישע is the root of ישוע.

המס Today The **המס** from which God saves David is also Hamas, the Islamic Resistance Movement, an Islamic group active in murder in **ישראל**. Included in the **המס** charter of 1988, still in force today, are articles which call for the destruction of **ישראל** through jihad/holy war. The allegiance of **המס** is not to the God of the Bible, who has a Son, but to the god of the Koran, who has no son—can't be the same God.

Both Moses in [Deuteronomy 32.3](#) and David in [2 Samuel 22.1](#) address their songs to **יהוה** **YHVH** the LORD, the divine Name of God. The Bible never once mentions the name of the god of the Koran. It should be no surprise that a group which owes its allegiance to a different god is intent on destroying—with **המס**—what **יהוה** bestows upon **ישראל**.



The Bible is written that we may know **יהוה** and His Son **ישוע**. The Bible also promises a powerful delusion from God to deceive those who refuse the truth, [2 Thessalonians 2.11-12](#). If you study and love what is true, you won't fall for the counterfeit. The only way to love the truth is to study God's Word and pray—and then you can write a song too.

A Song Moses begins [Deuteronomy 32.1](#) by opening court and telling the heavens and earth **להאזינו** to his song. Heaven and earth are called as witnesses because they are **לדור ודור** *l'dor v'dor* to generation and generation. **ישוע** *Yeshua* Jesus/Salvation isn't exaggerating when He says in [Luke 19.40](#) that the stones will cry out if the people don't. Some others who say to *listen* are [Isaiah 1.2-4](#), [Micah 1.2-4](#), **ישוע** in [Matthew 13.16-18](#), and [Revelation 13.9](#).



Like Rain Then Moses says that his doctrine will come as gentle rain, dew, small rain, showers. **תורה** is often compared to rain, which connects heaven and earth and brings life. It finds the lowest places, where humble hearts are. Anything that has life and gets water can grow—crops or weeds. So it's our responsibility to make sure we are planting good seed. **תורה** is good, but can be misused for evil. Like **ישוע**, **תורה** comes from heaven to hearth to teach us, and, like **תורה**, people have misused the teachings of **ישוע** to justify evil. As Blaise Pascal, a brilliant French author and mathematician said, "Men never do evil so completely and cheerfully as when they do it from religious conviction."



A Crooked and Perverse Generation In

[Deuteronomy 32.5](#), Moses says that while God is perfect, verse 4, **יִשְׂרָאֵל** is a *corrupt and perverse generation*. Moses is not the only one to say this. In [Matthew 7.11](#) of the Sermon on the Mount, **ישוע** says that His disciples are **πονηρός** [ponēros](#) evil/full of labors, annoyances, hardships/*of a bad nature or condition*. If the disciples listening to the Sermon on the Mount are evil, what about us? Then in [Matthew 17.17](#), when His disciples are unable to cast a demon out of a sick boy, **ישוע** complains about this “*unbelieving and perverse generation*” that tries His patience. Imagine: **ישוע** is upset at the failure of His disciples to cast out a demon which causes the boy to have seizures and to throw himself into the fire! I have prayed and fasted for a boy with seizures and I have yet to see that prayer answered, so the accusation would stand against me as well.

In [Acts 2.40](#), Peter calls the converts out of a crooked generation to salvation. In [Philippians 2.15](#), after describing how **ישוע** left the glory of heaven to become a Servant, and to work out our salvation with fear and trembling, letting God live through us, doing everything without complaining or arguing, Paul wants us to strive to be *blameless and pure in the midst of a crooked and depraved generation*, shining like stars in the universe. When I study these passages, I think about some difficult people in my life and all the things I think of saying to them, all of which are straight from the flesh. Then I remember my duty is to let the grace of God live through me and I can’t retaliate like the world—not if I value salvation.

בא *Av* Father [Deuteronomy 32.6](#) is the first place in the Bible which refers to God as our **בא** *av* Father. Note the Strong’s number for this word is H1, the first word in the lexicon, since it is written with the first two letters of the aleph-bet, **א** and **ב**. And the meanings of the individual letters show that **בא** is the Strength of the House:

1		ALEF א	 	OX, BULL (vowel)
2		BET ב	 	TENT, HOUSE b, v

Father and Son ישוע instructs us to pray in [Matthew 6.9](#), “Our Father in heaven...” Only ישוע called God “My Father,” [John 5.17](#), considered blasphemy by the Jews of His time. Was it? [Proverbs 30.4-6](#), which asks the Name of God’s Son, is shown below in Equidistant Letter Spacing (ELS), simply counting letters. Here the name ישוע is spelled on 22nd-letter spacing. And combined with השם HaShem, the Name/(God), the two words form a cross:

י	מ	ש	ה	ל	ע	י	מ																
צ	י	מ	ו	י	נ	פ	ח	ב	ה	ו	ר	ה	ס	א	י	מ	ד	ר	י	ו	ם		
י	ס	פ	א	ל	כ	ם	י	ק	ה	י	מ	ה	ל	מ	ש	ב	ם	י	מ	ר	ר		
כ	ע	ר	ת	י	כ	ו	נ	ב	ם	ש	ה	מ	ו	ו	מ	ש	ה	מ	ץ	ר	א		
ח	ל	א	ו	ה	ן	ג	מ	ה	פ	ו	ר	צ	ה	ו	ל	א	ת	ר	מ	א	ל		
ו	י	ן	פ	ו	י	ר	ב	ד	ל	ע	ה	ס	ו	ת	ל	א	ו	ב	ם	י	ס		
												ת	ב	ז	כ	נ	ו	ך	ב	ה	י	כ	

מה-שמו ומה-שם-בנו *Mah-Shemo oo 'mah-Shem-Beno* What is His Name, and what is the Name of His Son? is the [first blue passage](#), and אל-תוסף על-דבריו *Al-tosef al-devarav* Do not add to His words is the [second blue passage](#). Here where Proverbs says that God has a Son, we find the Name ישוע and a warning not to add to what God has said. In [Matthew 3.16-17](#), as ישוע goes up out of the waters of baptism, heaven opens, the Spirit descends on Him, and a voice from heaven says, “This is my Son, whom I love; with Him I am well pleased.” Above the Name of ישוע you can see רוח. [Matthew 17.5](#) says that during the transfiguration of ישוע, a voice from heaven says again, “This is my Son, whom I love; with Him I am well pleased.” This time, an instruction is added, “Listen to Him!” ישוע האזינו! says in [Matthew 10.32](#) that if we acknowledge Him before men, He will acknowledge us before His Father in heaven, and in [Matthew 11.27](#), ישוע says that no one knows the Father except the Son, and those to whom the Son chooses to reveal Him. Again, ישוע says in [John 8.58](#), “Before Abraham was born, I AM!” [Exodus 3.14](#).



God appears in different forms in the תורה, such as in the burning bush of [Exodus 3](#) or the pillar of cloud that guards ישראל by day and the pillar of fire that guards ישראל by night. “Shekinah” is a term rabbis developed to describe the physical manifestation of the presence of God. So the One who says in [John 14.8-11](#), “Anyone who has seen me has seen the Father,” has the right to call God “My Father.” He is the “Walking Shekinah.”

God's Glory Another point of [Deuteronomy 32.6](#) is a tittle. The first letter in the verse, ה, *hey*, is oversized: ה לִיהוָה, תִּגְמְלוּ-זֹאת- -- {ס} עִם נָבִל, וְלֹא חָכָם ←

Do you thus requite (repay) יְהוָה, O foolish people and unwise? In fact, this is the last oversized letter in תורה. A small ה occurs in [Genesis 2.4](#), בהבראם *behebar'am* when they were created: אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם ↑ These are the generations of the heaven and of the earth when they were created. ה has a figurative meaning of *reveal*:

5		HEY	ה	ה	ה	BEHOLD	ה
				4 3			
				'the', to reveal			

The undersized ה of Genesis 2.4, the 2nd letter, could mean that, since there are six days of creation and six letters in בהבראם, a fall happened on the 2nd day which diminished the revelation of God's glory—the fall of Satan from heaven. The first oversized letter in the Bible is also the very first letter, the ב *bet* house of Genesis 1.1: בְּרֵאשִׁית *B'reisheet* In the beginning. God's plan from the beginning is to build a house, take a bride, and fill the house with His children. God writes in Genesis for 32 verses about how He made everything. Then in the portion [Shemot Terumah, Exodus 25-27](#), God devotes about 450 verses to how His kids built Him a Tabernacle, a house for His glory. Here, at the conclusion of the book of Deuteronomy, despite the people being foolish and unwise, God's glory is revealed in that His people have built Him a Tabernacle, a holy place to center their lives on Him, and now they are ready to enter the Land.

Protecting ישראל In [Deuteronomy 32.10](#), Moses says that ישראל is the *ee-shown* apple/pupil of God's eye. The eye is the most sensitive part of the body. For example, if something were to blow up in your face, your first instinct would be to shield your eyes. Also, the eye is the means by which we get most of our information about the world. More specifically, the pupil is the most critical part of the eye. ישראל, then, is the most sensitive part of God's "body" and the main way He views the world. How do nations treat ישראל? Many nations today are trying to establish Islam in ישראל by forcing Jews to create a Palestinian state. In [The Hiding Place](#), Corrie's father sees the Nazis herding Jews into trucks for the camps and says, "Those poor people." Corrie assumes he means the prisoner Jews. No, he explains, it is the Nazis, who have touched the apple of God's eye, who are in trouble. One way to stay on track is to keep God's תורה as the אישון of our eye, and live, [Proverbs 7.2](#).



Honor Your Elders In [Deuteronomy 32.7](#), Moses encourages ישראל to ask their fathers and elders how God blessed them. Honoring age is wisdom. Ignoring our elders is foolish.

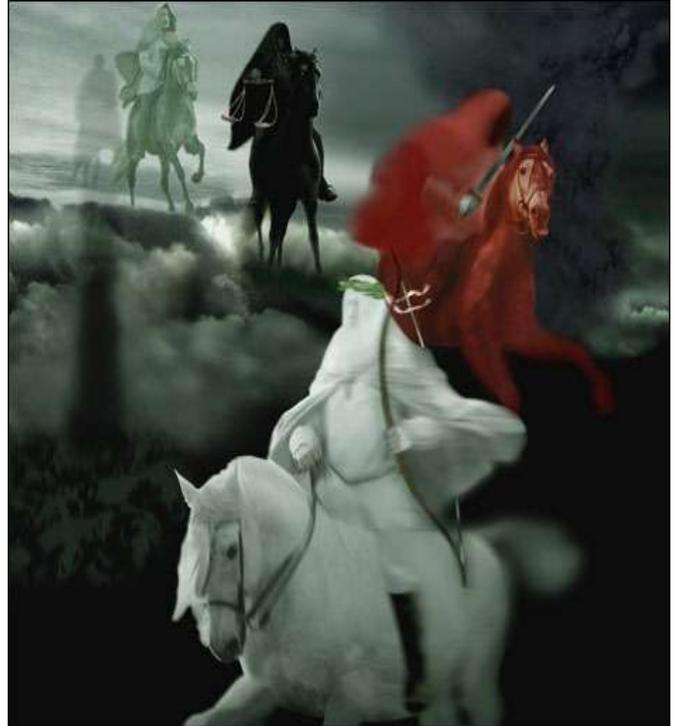
70 Nations Verse 8 says that God allotted the nations their inheritance based on the number of the children of ישראל. This verse is why ישראל understands that according to [Numbers 29](#) it is to sacrifice 70 bulls on סכות Succot (from the singular סך sokh booth) the Feast of Tabernacles, one bull for each nation according to [Genesis 10](#).

Fat and Forgetful, then Jealous—of Us? In [verse 15](#), Moses says that after God blessed ישראל in so many ways, ישרון Ye'shurun Jeshurun/the Upright One, became fat and forgot the Rock of his ישועה Yeshua salvation. In [verse 21](#), since ישראל has roused God to jealousy בלא-אל be-lo-el with-no-god, He will rouse ישראל to jealousy בלא-אם be-lo-am with-no-people—Gentiles. Paul quotes this verse in [Romans 10.19](#) and then explains in [Romans 11.11](#) that salvation comes to the Gentiles to make ישראל jealous. Now some Jews may be jealous of the Church, but most probably aren't because of [Deuteronomy 13](#). In that passage, Moses warns not to follow other gods or laws. When a Christian tells a Jew, “Jesus is God and he tossed the Law!” the Jew may remember Deuteronomy 13 and politely ignore the Christian. But a Hebrew-roots understanding of Scripture is what the early Church had, when almost all the believers were Jewish. (Like the *Jews for Jesus* song, “I knew Jesus before He was a Gentile!”) They understood ישוע is the Walking Shekinah, the physical manifestation of God, and He always keeps תורה. Paul goes on to say in [Romans 11](#) that ישראל has been hardened in part so that they will become jealous and then saved. Hebrew Roots believers could actually make ישראל jealous, and we've heard stories of that from our own congregation. As Pastor Mark Biltz at El Shaddai Ministries likes to say, “Jews have the תורה but not ישוע. Christians have ישוע but not תורה. The first to humble himself and learn from the other one wins!” [Jeremiah 16.19](#) prophesied that the גוים goyim nations (from the singular גוי goy nation/people/usually non-Hebrew/Gentile) will come from the ends of the earth to worship God, recognizing that their former religions were just false idols. In [Isaiah 44.1-8](#), God promises to bless His chosen ישרון.



Swimming Upstream In [Romans 15.8-12](#), Paul says that ישוע became a servant of the Jews to confirm God's promises to the patriarchs. Then Paul quotes from [2 Samuel 22.50](#), Psalm 18.49 (50 in Hebrew), [Deuteronomy 32.43](#) (this portion), [Psalm 117.1](#), and [Isaiah 11.10](#) to show it was God's plan all along to bring the לא-עם lo-am no-people to salvation. God's chosen גוים are called to be set apart—not afraid to swim upstream. Remember, fish that only go downstream are usually dead!

God is in Control [Deuteronomy 32.39-44](#) states clearly that God exercises His power and authority including killing. Some say, “Because Satan only comes to steal, kill, and destroy ([John 10.10](#)), God never causes stealing, killing, or destruction.” That’s a logical fallacy called a non-sequitur. Walter Martin used to define a non-sequitur as, “That don’t follow no how, baby!” For example, since non-believers sleep, it doesn’t mean that believers can never sleep. Here in Deuteronomy 32, God says, “I kill...I will make My arrows drunk with blood...” and God will avenge the blood of His servants. When we study God’s Word, we get to know what God is really like, rather than accept the summaries of others. The image of a justice-demanding God is expanded in the Prophets, to the point where it’s rare to open to a two-page spread in the Prophets without seeing God stealing, killing, destroying, or promising to do so.



In [Revelation 6.10](#) the saints refer to this passage, wondering when God will avenge their blood, and in [Revelation 9.2](#) the saints praise God for avenging the blood of His servants.

Why God Saves יִשְׂרָאֵל In [Deuteronomy 32.26-27](#), God says He thought He would bring an end to יִשְׂרָאֵל, but instead He saves them so that the enemies of יִשְׂרָאֵל won’t boast and think they did the damage themselves. This is similar to [Numbers 14.10-16](#), when God relents from destroying יִשְׂרָאֵל because Moses argues that people will say that God was unable to save them. God saves יִשְׂרָאֵל for His own glory and the glory of His Name. [Jeremiah 16.14-16](#) promises that God one day will no longer be remembered as the One who brought יִשְׂרָאֵל out of Egypt, but the One who brought יִשְׂרָאֵל out of all the countries where He had driven them. At first God will send fishers to lure יִשְׂרָאֵל back to the Land. Then hunters to drive יִשְׂרָאֵל back. In the current population of יִשְׂרָאֵל are those who returned because they felt God calling them, and those who left other lands because they felt their lives were in jeopardy, such as the former Soviet Union, Nazi Germany, Iraq, Iran, or even France. Some took the bait; others were chased into the Land.

God will return יִשְׂרָאֵל to the Land, promises [Ezekiel 36.22-24](#), and קִדַּשׁ *qadash* sanctify/hallow His Name. When we pray, “Hallowed be Your Name,” one way to see this happen is for יִשְׂרָאֵל to return to the Land, or to help it happen, and it’s happening now!

תורה = Life Moses says in [Deuteronomy 32.45-47](#) not to take lightly all that he has told them, and to do all the words of this תורה, because it is your LIFE!

When have you ever heard in Church to do *all* the words of תורה?

תורה = *Life!*

איששון! = תורה

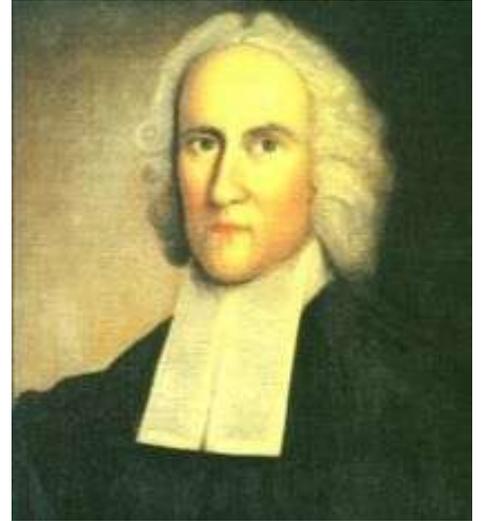


Glossary, in order of appearance:

הַאֲזִינוּ	<i>Ha'azinu</i>	Listen
שְׁנַת טוֹבָה	<i>Shanah Tovah</i>	Good Year
תּוֹרָה	<i>Torah</i>	Law/Instruction
יִשְׂרָאֵל	<i>Yisra'el</i>	Israel
שָׁמַע	<i>Shema</i>	hear/listen to/obey
רוּחַ	<i>Ruach</i>	Spirit
יֵשׁוּעַ	<i>Yeshua</i>	Jesus/Salvation
יֵשָׁע	<i>yasha</i>	deliverance/salvation/rescue/ safety/welfare/high tower/refuge
יֵשַׁע	<i>yasha</i>	Savior
חָמָס	<i>chamas</i>	violence/wrong/cruelty/injustice
יְהוָה	<i>YHVH</i>	the LORD
לְדוֹר וָדוֹר	<i>l'dor v'dor</i>	to generation and generation
πονηρός	<i>ponēros</i>	evil/full of labors, hardships/ of a bad nature or condition
אָב	<i>av</i>	Father/strength of the house
א	aleph	
ב	bet	
הַשֵּׁם	<i>HaShem</i>	the Name/(God)
מַה-שְׁמוֹ וּמַה-שֵׁם-בְּנוֹ	<i>Mah-Shemo oo'mah-Shem-Beno</i>	What is His Name, and what is the Name of His Son?
אַל-תוֹסֵף עַל-דְּבָרָיו	<i>Al-tos'pe al-deva'rai'o</i>	Do not add to His words
הֲלִיְהוֹה, תִּגְמְלוּ-זֹאת-- {ס} עִם נְבִל, וְלֹא חָכָם		Do you thus requite (repay) יהוה, O foolish people and unwise?
ה	<i>hey</i>	
בְּהִבְרָאם	<i>beheebar'am</i>	when they were created
אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאם	<i>These</i>	These are the generations of the heaven and of the earth when they were created
ה	<i>hey</i>	figurative: reveal

בְּרֵאשִׁית	<i>B'reisheet</i>	In the beginning
אִישׁוֹן	<i>ee-shown</i>	apple/pupil
סֻכּוֹת	<i>Succot</i>	Feast of Tabernacles
סֹכֶה	<i>sokh</i>	booth
יֵשׁוּרוּן	<i>Ye'shurun</i>	Jeshurun/the Upright One
יְשׁוּעָה	<i>Yeshua</i>	salvation
בְּלֹא-אֵל	<i>be-lo-el</i>	with-no-god
בְּלֹא-אָדָם	<i>be-lo-am</i>	with-no-people
גּוֹיִם	<i>goyim</i>	nations
גּוֹי	<i>goy</i>	nation/people/ usually non-Hebrew/Gentile
לֹא-עַם	<i>lo-am</i>	no-people

A Sermon from this Portion Jonathan Edwards (1703-1758) is one of America's greatest preachers, presiding at the First Great Awakening (1733-1735) from his pulpit at the church in Northampton, MA. After that, his work with George Whitefield ignited a second wave of revival. Then, in 1741, Edwards preached his famous sermon, [*Sinners in the Hands of an Angry God*](#) in Enfield, CT. He based the sermon on a verse from this portion, [Deuteronomy 32:35](#), "...their foot shall slide in due time..." Many turned to God for salvation as a result of this sermon. Some churches were put off, however, by the swoonings, outcries, and convulsions that accompanied Edwards' preaching. As you read this sermon, you may think that Edwards' delivery matched his fiery words. But it is said that he had poor eyesight and needed to stoop over his pages to read. (Note: In the first line of this sermon, Edwards describes Israel as living under Grace, not Law as we are so used to hearing in the modern church, [Hebrews 4.2](#).)



Sinners in the Hands of an Angry God

Their foot shall slide in due time. Deuteronomy 32:35.

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, that were God's visible people, and lived under means of grace; and that, notwithstanding all God's wonderful works that he had wrought towards that people, yet remained, as is expressed, v. Deuteronomy 32:28, "void of counsel," having no understanding in them; and that, under all the cultivations of heaven, brought forth bitter and poisonous fruit; as in the two verses next preceding the text.

The expression that I have chosen for my text, "Their foot shall slide in due time," seems to imply the following things, relating to the punishment and destruction that these wicked Israelites were exposed to.

1. That they were *always* exposed to destruction, as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction's coming upon them, being represented by their foot's sliding. The same is expressed, Psalms 73:18, "Surely thou didst set them in slippery places: thou castedst them down into destruction."
2. It implies that they were always exposed to *sudden* unexpected destruction. As he that walks in slippery places is every moment liable to fall; he can't foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once, without warning. Which is also expressed in that, Psalms 73:18-19, "Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment!"
3. Another thing implied is that they are liable to fall *of themselves*, without being thrown down by the hand of another. As he that stands or walks on slippery ground, needs nothing but his own weight to throw him down.
4. That the reason why they are not fallen already, and don't fall now, is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, "their foot shall slide." Then they shall be left to fall as they are inclined by their own weight. God won't hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands in such slippery declining ground on the edge of a pit that he can't stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this:

[Doctrine.]

There is nothing that keeps wicked men, at any one moment, out of hell, but the mere pleasure of God.

By "the mere pleasure of God," I mean his sovereign pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations.

I. There is no want of *power* in God to cast wicked men into hell at any moment. Men's hands can't be strong when God rises up: the strongest have no power to resist him, nor can any deliver out of his hands.

He is not only able to cast wicked men into hell, but he can most *easily* do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, that has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces: they are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so 'tis easy for us to cut or singe a slender thread that anything 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 the earth trembles, and before whom the rocks are thrown down?

II. They *deserve* to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down; why cumbereth it the ground" (Luke 13:7). The sword of divine justice is every moment brandished over their heads, and 'tis nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

III. They are *already* under a sentence of condemnation to hell. They don't only justly deserve to be cast down thither; but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. John 3:18, "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is. John 8:23, "Ye are from beneath." And thither he is bound; 'tis the place that justice, and God's Word, and the sentence of his unchangeable law assigns to him.

IV. They are now the objects of that very *same* anger and wrath of God that is expressed in the torments of hell: and the reason why they don't go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as angry as he is with many of those miserable creatures that he is now tormenting in hell, and do there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea, doubtless with many that are now in this congregation, that it may be are at ease and quiet, than he is with many of those that are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and don't resent it, that he don't let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God burns against them, their damnation don't slumber, the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them, the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened her mouth under them.

V. The *devil* stands ready to fall upon them and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his "goods" (Luke 11:21). The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back; if God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

VI. There are in the souls of wicked men those hellish *principles* reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of hell: there are those corrupt principles, in reigning power in them, and in full possession of them,

that are seeds of hell fire. These principles are active and powerful, and exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same enmity does in the hearts of damned souls, and would beget the same torments in 'em as they do in them. The souls of the wicked are in Scripture compared to the troubled sea (Isaiah 57:20). For the present God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further" [Job 38:11]; but if God should withdraw that restraining power, it would soon carry all afore it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is a thing that is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whenas if it were let loose it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

VII. It is no security to wicked men for one moment, that there are no *visible means of death* at hand. 'Tis no security to a natural man, that he is now in health, and that he don't see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows that this is no evidence that a man is not on the very brink of eternity, and that the next step won't be into another world. The unseen, unthought of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they won't bear their weight, and these places are not seen. The arrows of death fly unseen at noonday; the sharpest sight can't discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending 'em to hell, that there is nothing to make it appear that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally absolutely subject to his power and determination, that it don't depend at all less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

VIII. Natural men's *prudence* and *care* to preserve their own *lives*, or the care of others to preserve them, don't secure 'em a moment. This divine providence and universal experience does also bear testimony to. There is this clear evidence that men's own wisdom is no security to them from death: that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their liableness to early and unexpected death; but how is it in fact? Ecclesiastes 2:16, "How dieth the wise man? as the fool."

IX. All wicked men's *pains* and *contrivance* they use to escape *hell*, while they continue to reject Christ, and so remain wicked men, don't secure 'em from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do; everyone lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes won't fail. They hear indeed that there are but few saved, and that the bigger part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done: he don't intend to come to that place of torment; he says within himself, that he intends to take care that shall be effectual, and to order matters so for himself as not to fail.

But the foolish children of men do miserably delude themselves in their own schemes, and in their confidence in their own strength and wisdom; they trust to nothing but a shadow. The bigger part of those that heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell: and it was not because they were not as wise as those that are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If it were so, that we could come to speak with them, and could inquire of them, one by one, whether they expected when alive, and when they used to hear about hell, ever to be the subjects of that misery, we doubtless should hear one and another reply, "No, I never intended to come here; I had laid out matters otherwise in my mind; I thought I should contrive well for myself; I thought my scheme good; I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief; death outwitted me; God's wrath was too quick for me; O my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter, and when I was saying, 'Peace and safety,' then sudden destruction came upon me" [1 Thessalonians 5:3].

X. God has laid himself under *no obligation* by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace that are not the children of

the covenant, and that don't believe in any of the promises of the covenant, and have no interest in the *Mediator* of the covenant.

So that whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, 'tis plain and manifest that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a *moment* from eternal destruction.

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 that anger, neither is God in the least bound by any promise to hold 'em 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 unobliterated forbearance of an incensed God.

Application.

The *Use* may be of *Awakening* to unconverted persons in this congregation. This that you have heard is the case of everyone 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 anything to take hold of: there is nothing between you and hell but the air; 'tis 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 don't 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.

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 falling rock. Were it not that so is the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun don't willingly shine upon you to give you light to serve sin and Satan; the earth don't willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air don't willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and don't willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the 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.

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. 'Tis 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 continually 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 are all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life (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, and in the house of God, and may be strict in it), you are thus in the hands of an angry God; 'tis 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 that they depended on 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 so abominable in his eyes as the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince: and yet 'tis nothing but his hand that holds you from falling into the fire every moment; 'tis to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep: and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up; there is no other reason to be given why you han't gone to hell since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship: yea, there is nothing else that is to be given as a reason why you don't this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: 'tis 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.

And consider here more particularly several things concerning that wrath that you are in such danger of.

First. Whose wrath it is: it is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, that have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Proverbs 20:2, "The fear of a king is as the roaring of a lion: whoso provoketh him to anger, sinneth against his own soul." The subject that very much enrages an arbitrary prince, is liable to suffer the most extreme torments, that human art can invent or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble despicable worms of the dust, in comparison of the great and almighty Creator and King of heaven and earth: it is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth before God are as grasshoppers, they are nothing and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings is as much more terrible than their's, as his majesty is greater. Luke 12:4-05, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

Second. 'Tis the *fierceness* of his wrath that you are exposed to. We often read of the *fury* of God; as in Isaiah 59:18, "According to their deeds, accordingly he will repay fury to his adversaries." So Isaiah 66:15, "For, behold, the Lord will come with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." And so in many other places. So we read of God's *fierceness*. Revelation 19:15, there we read of "the winepress of the fierceness and wrath of almighty God." The words are exceeding terrible: if it had only been said, "the wrath of God," the words would have implied that which is infinitely dreadful; but 'tis not only said so, but "the fierceness and wrath of God": the fury of God! the fierceness of Jehovah! Oh how dreadful must that

be! Who can utter or conceive what such expressions carry in them! But it is not only said so, but "the fierceness and wrath of *almighty God*." As though there would be a very great manifestation of his almighty power, in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh! then what will be consequence! What will become of the poor worm that shall suffer it! Whose hands can be strong? and whose heart endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk, who shall be the subject of this!

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies that he will inflict wrath without any pity: when God beholds the ineffable 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: nothing shall be withheld, because it's so hard for you to bear. Ezekiel 8:18, "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet I will not hear them." Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy: but when once the day of mercy is past, your most lamentable and dolorous cries and shrieks 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 only 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 only to be filled full of wrath: God will be so far from pitying you when you cry to him, that 'tis said he will only laugh and mock (Proverbs 1:25-32).

How awful are those words, Isaiah 63:3, which are the words of the great God, "I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." 'Tis perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz. contempt, and hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that he'll only tread you under foot: and though he will know that you can't bear the weight of omnipotence treading upon you, yet he won't regard that, but he will crush you under his feet without mercy; he'll crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you, but under his feet, to be trodden down as the mire of the streets.

Third. The misery you are exposed to is that which God will inflict to that end, that he might *show* what that *wrath* of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible *their* wrath is, by the extreme punishments they would execute on those that provoke 'em. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show *his* wrath, when enraged with Shadrach, Meshach, and Abednego; and accordingly gave order that the burning fiery furnace should be het seven times hotter than it was before; doubtless it was raised to the utmost degree of fierceness that human art could raise it: but the great God is also willing to show *his* wrath, and magnify his awful majesty and mighty power in the extreme sufferings of his enemies. Romans 9:22, "What if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" And seeing this is his design, and what he has determined, to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass, that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner; and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty, and mighty power that is to be seen in it. Isaiah 33:12-14, "And the people shall be as the burning of lime: as thorns cut up shall they be burnt in the fire. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

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; 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. Isaiah 66:23-24, "And it shall come to pass, that from one new moon to

another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Fourth. 'Tis *everlasting* wrath. 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; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble faint representation of it; 'tis inexpressible and inconceivable: for "who knows the power of God's anger?" [Psalms 90:11].

How dreadful is the state of those that are daily and hourly in 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. There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have: it may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But alas! instead of one, how many is it likely will remember this discourse in hell? And it would be a wonder if some that are now present, should not be in hell in a very short time, before this year is out. And it would be no wonder if some person that now sits here in some seat of this meeting house in health, and quiet and secure, should be there before tomorrow morning. Those of you that finally continue in a natural condition, that shall keep out of hell longest, will be there in a little time! your damnation don't 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. 'Tis doubtless the case of some that heretofore 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 such opportunity as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door 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, are in now an happy state, with their hearts filled with love to him that 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! How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Suffield,^z where they are flocking from day to day to Christ?

Are there not many here that have lived *long* in the world, that are not to this day born again, and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? Oh sirs, your case in an especial manner is extremely dangerous; your guilt and hardness of heart is extremely great. Don't you see how generally persons of your years are passed over and left, in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves, and wake thoroughly out of sleep; you cannot bear the fierceness and wrath of the infinite God.

And you that are *young men*, and *young women*, will you neglect this precious season that you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as it is with those persons that spent away all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness.

And you *children* that are unconverted, don't you know that you are going down to hell, to bear the dreadful wrath of that God that is now angry with you every day, and every night? Will you be content to be the children of the

devil, when so many other children in the land are converted, and are become the holy and happy children of the King of kings?

And let everyone that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's Word and providence. This acceptable year of the Lord, that is a day of such great favor to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls: and never was there so great danger of such persons being given up to hardness of heart, and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the bigger part of adult persons that ever shall be saved, will be brought in now in a little time, and that it will be as it was on that great outpouring of the Spirit upon the Jews in the apostles' days, the election will obtain, and the rest will be blinded. If this should be the case with you you will eternally curse this day, and will curse the day that ever you was born, to see such a season of the pouring out of God's Spirit; and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is, as it was in the days of John the Baptist, the ax is in an extraordinary manner laid at the root of the trees, that every tree that brings not forth good fruit, may be hewn down, and cast into the fire.

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 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 [Genesis 19:17].

7. The next neighbor town.— JE's note. [↩](#)