UPON THE BURNING OF OUR HANDS

By: Aaron & Emily

http://graphicssoftabout.com/od/freedownloads/ig/PSPTubez.com-Free-Sampler/Praying-Hand.htm
Anne Bradstreet was born in Northampton, England in 1612. In 1630, her family moved to North America. She was considered one of the first female American authors. She was a well educated woman, which in her days was rare. Her poetry was based on her life experiences and her love for her children and husband.
Jonathan Edwards

Jonathan Edwards was born in 1703 and died 55 years later. In early life he learned Latin, Greek, and Hebrew. He went on to attend Yale University at the approximate age of 13, graduating with honors in his class. He was raised to express himself in his writings, eventually leading up to his sermon "Sinners in the Hands of an Angry God."

Edwards drew his influences from the famous Locke, a main source the founding fathers used when writing the constitution. Edwards was the main driving force of the 'great awakening'. In his life, he served as pastor for multiple churches in multiple towns.
Eternal Life
Bradstreet believed that God had a place for her in Heaven, and unlike her house it's eternal. The only way to get there, was through Jesus. "Thou hast an house on high erect fram'd by that mighty Architect; with the glory richly furnished, stands permanent tho' this bee fled. It's purchased, and paid for too by him who hath enough to do."  

She also believed that in death her husband would receive all he deserved from God in Heaven; knowing their love would be eternal. "Thy love is such I can no way repay. The heavens reward thee manifold, I pray. Then while we live no more, we may live ever."  

1. Lines 41-48 " Upon The Burning of Our House"  
2. Lines 9-12 " To My Dear and Loving Husband"
In his sermon, Edwards believed that all will go to Hell unless they repent. He saw Hell to be an everlasting wrath; if one did not repent it would be nothing but eternal suffering. "It is 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.... When you look forward, you shall see a long forever," ¹

Edwards also believed that the only way out of this life and into Heaven, after you die, is to accept the path Jesus has given to you. "And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in the door calling and crying with a loud voice to poor sinners;" ²

¹ Lines 75-78, Pg. 124 "Sinners in the Hands of an Angry God"
² Lines 93-95, Pg. 125 "Sinners in the Hands of an Angry God"
God's Relation to People
Bradstreet believed that you borrow everything from God. He would take things away; but there is an even greater prize waiting for you in Heaven. "A prise so vast as is unknown, yet, by his gift, is made thine own. Ther's wealth enough, I need no more; farewell my pelf farewell my store. The world no longer let me love, My hope and treasure lyes above."

Bradstreet thought that God would repay all of the things she could not. "Thy love is such I can no way repay. The Heavens reward thee manifold, I pray."

She saw that God supports people, carrying their burdens and never abandoning them. "I, starting up, the light did spye, and to my God my heart did cry the strengthen me in my distresse and not leave me succourlesse."

1. Lines 49-54, "Upon the Burning of Our House"
2. Lines 9-10, "To My Dear and Loving Husband"
3. Lines 7-10, "Upon the Burning of Our House"
In “Sinners in the Hands of an Angry God,” Edwards saw God’s relationship with his people as a loving one. He believed that when the day has come everyone will be rejoicing; all those who have been left unsaved will regret it. “...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 the hope of the glory of God. How awful is it to be left behind at such a day.”

He also viewed God’s relationship with those who have not accepted him like that of a boot crushing a worm. This metaphor shows that God can send us to Hell quickly without forethought or hesitation. “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.”

1. Lines 98-100, Pg. 125 “Sinners in the Hands of an Angry God”
2. Lines 1-3, Pg. 120 “Sinners in the Hands of an Angry God”
Religious Beliefs
Bradstreet’s beliefs were Puritan. You can tell that from examining her blunt wording. “Here stood that trunk, and there that chest; there lay that store I counted best: my pleasant things in ashes lye, and behold them no more shall I.”

The flow of those words may seem poetic nowadays, due to archaic language, but back in Puritan times those words were not carried with such a poetic effect.

Bradstreet believed that people are there to serve God and that everything she owned was just a distraction from him. She always knew her home was in Heaven waiting for her. She understood that Jesus paid for her ‘ticket’ to Heaven. “And, when I could no longer look, I blest his name that gave and took, that layd my good now in the dust: yea so it was, as ’twas just. It was his own: it was not mine; Far be it that I should repine.”

“It’s purchased, and paid for too by him who hath enough to do.”

1. Lines 24-28, "Upon The Burning of Our House"
2. Lines 13-18, "Upon the Burning of Our House"
3. Line 48, "Upon the Burning of Our House"
Edwards was also Puritan. He believed that even though the values of Puritans may be moral and honest, they are not going to Heaven unless they accept Jesus and were saved. If by any chance his congregation had not done that, he believed that endless wrath and misery awaited them ever still; able to fall upon them at any time. "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. . . ."

1. Lines 89-92, Pg. 125 "Sinners in the Hands of an Angry God"
Human Frailty
Anne believed that God had control over what people gained or what they lost. She felt that God owned all their belongings and humans depended on him. "It was his own: it was not mine; far be it that I should repine." She knew that even though he took what she had, he left her with enough to still live on to see another day. "He might of all justly bereft, but yet sufficient for us left." Bradstreet also noted that Heaven was something that can only be given to people from God and thusly it exercises her belief that we are at the mercy of God. "A prise so vast as is unknown, yet by his give, is made thine own."

1. Lines 17-18, "Upon The Burning of Our House"
2. Lines 19-20, "Upon the Burning of Our House"
3. Lines 49-50, "Upon the Burning of Our House"
Edwards' view of human frailty can be represented by a simple metaphor. "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 saw humanity as being held up by a thread with an angry God looming over it, telling his audience that they were nothing but the low of the low. "...so it is 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. . . ." He believes that every individual human is at the mercy of God, looming over the pit of Hell. Edwards viewed that the only way to save ourselves is through Jesus.

1. Lines 52-53, Pg. 123 "Sinners in the Hands of an Angry God"
2. Lines 1-3, Pg. 120 "Sinners in the Hands of an Angry God"
Cotton Mather
Who was Cotton Mather?

Cotton Mather was born over 350 years ago, 40 years before Edwards. He died the same month of his birth, 65 years later, on February 13, 1728. Mather was accepted into Harvard at the age of 12. Already knowing Latin and Greek, he began to learn Hebrew. Mather was in fact a leading contributor to the hysteria of the Salem witch trials. He came to disapprove of the trials methods after they did not heed his warning over “spectral evidences.”

Mather was a writer as well as many other things. Able to write in seven different languages, he ended up publishing 382 different works. Among these are numerous sermons, essays, and books; each following many topics including: history, biography, fable, theology and philosophy.
Notable Works!

Mather wrote a very long list of works. Some of his major ones include:

- **Boston Ephemeris** - An almanac detailing in many topics including: mathematics, astronomy, timelines, and farming dates.

- **Magnalia Christi Americana** - Composed of seven books, this work describes the settlement of New England.

- **The Christian Philosopher** - Based off of Robert Boyle's book, *The Christian Virtuoso*, this was the first science book published in the new world it is known as his greatest work.

The Christian Philosopher (Excerpt) by Cotton Mather

"Modern thought is preoccupied with science and mastery of the physical universe, but religion abides. In the contemporary world, many people insist that science and religion are incompatible and strive to maintain them in distinct and watertight compartments."

Want to Buy the book? Click here.
I believe Cotton Mather would agree with Bradstreet’s view on God. He saw the connection between God and man as one of supply; God would give us many things but all he had given was still and is his. “Whatever enjoyments are by God conferred upon us, where lies the relish, where the sweetness of them? Truly, we may come to relish our enjoyments, only so far as we have something of God in them. It was required in Psal. xxxvii. 4, “Delight thyself in the Lord.” Yea, and what if we should have no delight but the Lord? Let us ponder with ourselves over our enjoyments: “In these enjoyments I see God, and by these enjoyments, I serve God!” - Satisfaction in God, Cotton Mather
Michael Wigglesworth
Michael Wigglesworth was born on October 18, 1631 in Wrawby, England. He graduated from Harvard in 1651. He remained there for three more years tutoring and teaching. He refused the offer to become the president of Harvard because he had low self-esteem. This is also the reason he married his cousin.

At some point he began to believe that he was not worthy God's love, and in 1662, he published *The Day of Doom*, a poem that would later make him very famous.
Most notable work

Wigglesworth's most famous and popular work:

- The Day of Doom - A poem about judgement day and the end of the world, as seen from a Puritan's eyes.

The Day of Doom (Excerpt) by Michael Wigglesworth

"They rush from Beds with giddy heads, and to their windows run, Viewing this light, which shines more bright than doth the Noon-day Sun. Straightway appears (they see 't with tears) the Son of God most dread; Who with his Train comes on amain to Judge both Quick and Dead."
I think that Wigglesworth would have agreed with Edwards’ view on God. In his poem, *The Day of Doom*, he tells people about what will become of them if they have not accepted Jesus. He also tells them how to avoid the punishment of not believing in God, which happens to be the reward for believing in him. This reminds me of Edwards; he also depicts what will happen to the people who have not repented. Then answered the judge most dread, “God doth such doom forbid, that men should die eternally for what they never did”’ “Nor did thy laws regard; it ill befits with benefits, us, lord, so to reward.’ Since then to share in his welfare you have been content.”

1. Lines 273-305, “The Day of Doom”
2. Lines 303-306, “The Day of Doom”


