

CHAPTER 3

AN ANALYSIS OF *YOUTH IS LIKE A FLOWER THAT IS CUT DOWN*

In February 1741, Jonathan Edwards penned the following line at the top of the first page of a duodecimo sermon booklet: “To a private meeting of young people after Billy Sheldon’s death Feb. 1740/41.”¹ Sheldon (b.1724?) was a young man “in the very morning and blossom of life,” well-known to the town’s youth, diligent in public worship, and “a flower in the family he belonged to.”² Edwards seemed satisfied that Sheldon’s recent public confirmation was genuine:

He was much concerned for the salvation of his soul before he was taken sick; he was afraid of death and afraid of hell before there were any signs of the approaches of death. He was concerned to get ready for death and eternity, and doubtless would have been much more distressed if he had known it had been so nigh at hand.³

In his December letter to Whitefield, Edwards indicated that there was a growing spiritual sensitivity among the young people of Northampton. It seems that Billy Sheldon was among the youth affected by this movement, and Edwards saw in his death an opportunity to warn the young people of the town about the brevity of life. Edwards donned his prophet’s mantle, and noted that Sheldon’s passing, and the recent deaths of two other young adults, was a divine sign for the youth:

[God] has spoken not only once, but twice, yea thrice. God is pleased to cut down some to warn others. He awfully takes away some by death that others that survive may take warning, which is

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much more than if God only spoke in his Word to give you warning. When God slays one to warn others, such a warning is a costly warning, and they are stupid that disregard it.⁴

This private meeting was one of five meetings that Edwards held for distinct groups in his congregation between July 1740 and August 1741 and was the second private meeting for the youth during this time.⁵ It is possible that Jerusha Edwards attended this meeting and thus, in what is surely an irony of history, heard much of her own funeral sermon, as her father preached the same doctrinal section of this sermon at her funeral almost seven years to the day later.⁶

When Edwards preached Jerusha's eulogy in 1748, the audience was no longer just youth, but the entire congregation. He retained the Scripture and doctrine from the first preaching of the sermon, but added one more doctrinal head and rewrote the application section to fit the occasion and audience.⁷ The following analysis combines the discussion of the Scripture and explanation, and doctrine sections, after which each application will be treated separately.

Edwards' text was Job 14:2, "He cometh forth like a flower, and is cut down" (KJV). Edwards preached some thirty sermons from the book of Job between the start of his ministry in New York and his pastorate in Stockbridge.⁸ Before Billy Sheldon's death, Edwards preached in June, September, and October from Job. One month before Jerusha's death, he preached from Job 19:21 on the doctrine, "A touch of God's hand is enough to bring such an one as man into extreme distress."⁹ Soon Edwards would experience the truth of this doctrine. He only preached one other sermon from Job 14, a 1726 sermon on verse five entitled *God Determines the Limits of Every Man's Life*.¹⁰ Edwards believed that the book of Job was included in the canon of Scripture because Job's sufferings typified those of the church, and that it originated either before or during Israel's Egyptian captivity or during the subsequent wilderness journeys.¹¹

Edwards' explanation of the text is noticeably shorter and less detailed than that of his other funeral sermons. He offered no clarification of the context of this verse as he did in *The Sorrows of the Bereaved Spread Before Jesus* or *A Strong Rod Broken and Withered*. One might suppose that the nature of the gathering, namely that it was a private meeting and it was for the youth, might cause Edwards to skip his normal context-setting explanation, but this answer is not satisfying for two reasons. First, while

it might explain the original occasion of the sermon's preaching, the second occurrence, following Jerusha's death, was a Sabbath-morning exercise, one in which Edwards would regularly explain such matters. Second, Edwards did offer more detailed explanations of Scripture in other private meetings with youth and even with children.¹² Perhaps it was because Edwards thought the text to be naturally clear, requiring no context-specific comments, or more likely, Edwards' goals for the sermons were better served by a shorter introduction and longer application.

Job 14:2 contains two examples of the relative brevity of human life. It is compared to a flower and a shadow, both of which last but for a short time. Unlike a tree that is cut down, leaving a root that might survive and one day sprout a new branch (Job 14:7–9), men and women die “rootless” and “wasteth away” (Job 14:10). The context of the poetic descriptions of verses 1–15 are set by the opening verse of the chapter: “Man...is of few days” (Job 14:1). Edwards restricted his sermon to the first part of verse 2, emphasizing the imagery of a flower.¹³

When Edwards explained this text, his central question seems to have been, “In what ways is man like a flower?” Since, as Stein has noted, “[Edwards] never doubted the credibility, authority, unity, of sufficiency of the Bible,” he accepted the comparison as a universal statement of truth and then proceeded to explain how people are like flowers.¹⁴ He observed two points of comparison. First, man is like a flower at the beginning of life in that he is born (comes forth) and matures quickly. Then, man is like a flower because he is pleasant and beautiful one day, and a few days later he is gone.¹⁵ This explanation set the tone for the rest of the sermon, in which Edwards explained the significance of this metaphor for all people in general and youth in particular. Edwards made no changes to this section of the sermon after its initial preaching.

The doctrine of this sermon is also noticeably different than Edwards' other funeral sermons. It was common for Edwards to state the doctrine as a proposition, normally a rewording of the sermon's title, and then to enumerate the ways in which he proposed to explain the text.¹⁶ In this sermon, however, Edwards included no formal doctrinal statement. He simply gave an outline of his explanation. During its first preaching, the sermon had two doctrinal divisions, but when he revised it for Jerusha's funeral, Edwards reworded his second division and added a third for emphasis.¹⁷

Edwards believed that the comparison between a person and a flower was universal. His certainty shows in a general statement of anthropol-

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ogy that is likely an allusion to Psalm 8:

Man is a creature that God hath set in honor; he is as it were the flower of the lower creation. As the flower is...the crown of the plant on which it grows, so man is the crown of the lower world. God has given him a more comely and majestic aspect than the rest of the creatures; he has endowed him with excellent faculties of mind.¹⁸

Despite the beauty and glory that they possess, all people still die. Thus, like a plant, though they may be very “fair and flourishing,” they are transformed by death into “vile dust,” never to return “in this world.”¹⁹ At this point Edwards quoted Job 14:7–12 to illustrate his statement about death’s finality. The comparison between people and flowers was “especially applicable for those that die in youth.”²⁰

First, youth is the “spring season of life,” the time of year for flowers to bloom. Youth is a time of beauty in the way that flowers are the “fairest and most beautiful part of the plant.” Youth is a time for merriment and rejoicing as flowering plants “seem to rejoice.” Youth is full of promise as a flowering plant holds the promise of later fruit. And as flowers grow suddenly, so youth “suddenly come forth and come upon the stage of the world.”²¹

Second, death removes youth quickly:

A flower is a part of the plant that seems the furthest from death and yet is nearest to it. There is no part of the tree that appears so lively as the flower, and yet no part of it that is so short-lived.²²

Death, therefore, “puts an end to all this pleasant, promising appearance of young persons and to all their concerns in the world,” and “sometimes [death] doth this suddenly...without many days’ warning.”²³ Thus, Edwards concluded the doctrinal section of his sermon, making only a slight change in the sermon’s re-preaching.²⁴ This section is relatively brief, but its length is consistent with the doctrines of most of Edwards’ other funeral sermons.

Edwards had begun with a biblical text and developed several images that explained the comparison between people and flowers. Marsden has compared Edwards’ sermons to the fugues of J. S. Bach, as they often “[explore] every variation on a theme,” but Edwards always returned to

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the central idea of the text, even if his developments might go beyond what was stated explicitly in the passage.²⁵ The relative brevity of the Scripture and doctrine sections when compared with the application sections suggests that Edwards' goal for preaching these sermons was to move his hearers to action. Because the original application was intended for a private meeting of youth and later discarded in favor of an application suitable for the entire congregation, the first and second applications will be treated separately below.

Jonathan Edwards' primary application for the first preaching of *Youth is Like a Flower* was "to exhort and beseech the young people that are here present to get ready for death."²⁶ His preaching was consistent with their experience: "What you have now heard from the Word of God, you have lately seen verified in the providence of God."²⁷ Edwards claimed that "[God] has cut down one flower after another of those that were but lately come forth."²⁸ Edwards then connected the abstract discussion of God's providence to a concrete example, Billy Sheldon, whose death was the latest example of this providence and reminded his young audience that "[their] eyes, that have seen him, will see him no more in this world. He is gone to an eternal state and condition."²⁹ The connection between Sheldon and them was apparent: "He was young as you are. He was in like circumstances with many of you." Thus Edwards asked, "What appearance was there of his being so near eternity?"³⁰ The obvious answer was, "None."

But there was one clear difference between the youth of the congregation and Sheldon: they were still alive. "But yet now he is gone...And you are yet spared. You as yet have an opportunity to prepare for death."³¹ Edwards again assumed a prophet's role and interpreted the significance of this young man's death:

'Tis God that has taken him away, and 'tis God that has spared your lives. He has taken him away to give you warning to prepare for death. God in this instance has shown you what you must [before] long, be the subject of...that you don't know how soon you may die...that you don't know that you shall live till youth is past.³²

Edwards also noted that Sheldon died in the midst of a time of awakening for the town, and this fact too was significant. God wanted "to show you what need you have to improve such times to your utmost."³³ The

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urgency in Edwards' warning is difficult to miss. The youth needed to make sure of their spiritual state quickly:

How loud therefore is the call of God to you in this providence, to make haste and escape for your life, to improve the present day without putting anything off till tomorrow, to make haste and fly for refuge, and with all possible speed to get into Christ, so that you may be ready for death.³⁴

Death, for Edwards, was just one more realm over which God was sovereign: "When the appointed time for men to die comes, they must die. Go they must; they must not exceed the bounds that God has set one inch, let their circumstances be what they will."³⁵

The youth had been well warned to prepare for death, both by Edwards' preaching and God's immediate action in taking lives. If they failed to heed these warnings, "it will be your own fault; it will be your own foolish undoing yourself." And lest some of the youth be tempted to delay their preparation, Edwards reminded them that Sheldon was, "through the greater part of his sickness, very much deprived of the use of his reason; which may show the folly of promising yourselves opportunity to seek salvation upon a death bed."³⁶

Edwards concluded the sermon with yet another example of his prophetic role. Though he could plead with them passionately, he could not affect the change of which he warned them: "I can but exhort and beseech you; 'tis not in my power to save you, but 'tis God alone. I can but set your necessity plainly before you." In a while Edwards realized some of those who heard him would not regard his warning: "Considerable persons that have any love to their fellow creatures can do no less than reason the case with you."³⁷

Edwards' application was like the rest of his sermon, simple and focused. He took the simple message that youth ought to prepare for death and demonstrated why they should do so. His use of Job 14:2 came more from implication than strict exegesis, but surely the implication that youth (or any person) ought to prepare for death because life is short is a valid application of the text. The next time Edwards preached this sermon, he replaced the application in its entirety, tailoring it for the specific situation of his daughter's passing.

The second time that *Youth is Like A Flower* was preached it was delivered to the entire congregation in Northampton. On this occasion,

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Edwards, now in his mid-forties, offered two exhortations, the first to everyone assembled and the second to the young people of the congregation. During the previous week, the whole congregation saw the “exceeding frailty of wankind” in the deaths of two citizens: one young person (Jerusha) and one person “advanced in years.”³⁸ The message of the text was immediately applicable: because life is fleeting, waste no time in doing “that work done that must be done before death and can’t be done afterwards.”³⁹ The work to be done was that of preparing for death.

The second exhortation was directed specifically to the young people of Northampton. Edwards “Exhort[ed] and beseech[ed] the young people...to prepare for death.”⁴⁰ Jerusha’s death should function as a sign for them. They saw her just two weeks earlier in good health, and “[She was] suddenly cut down.”⁴¹ Although several physicians attended to her, and many friends cared for her, none of these “could avail to prevent death from doing its work,” and her death should have caused them to consider that “God hath set your bounds.”⁴² Jerusha was in great pain during her illness, and had she waited, as youth were wont to do, until her deathbed to seek conversion, “she would have had but a poor opportunity” to do so.⁴³

Edwards offered five specific applications of this text and Jerusha’s death to the young people of Northampton. First, they should “avoid light and vain conversation” (Colossians 3:8, 4:6 and Ephesians 5:3–4). This sort of leisure was a waste of time, not fit for “frail, dying creatures as men are,” and such conversation “administers no comfort on a death bed.” Edwards reminded them that his daughter Jerusha had hated such conversation and encouraged them to learn from her example.⁴⁴

Next, in surprisingly explicit detail, Edwards warned the youth to avoid sexual liberties common to young people. Specifically, Edwards described liberties that “naturally tend to stir up lust,” such as “handling women’s breasts,” “frolicking,” and skipping family prayer, among other customs. Such actions, according to Edwards, “[have] done much hurt” and were things that “don’t serve Christ’s interests but the devil’s.” The youth must part with such activities (1 Corinthians 8:8–13 and Romans 14:13), because they could cause others to stumble.

Consider seriously with yourself...whether the thoughts of your having practiced these things will afford any comfort on a death bed, or whether or no it would not be more comfortable if you should die in the bloom of your youth.⁴⁵

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Edwards also invited the youth to consider their activities from their parents' perspective. Would a mother or father be comforted at their son or daughter's death by the thought that their dear child "was an eminent frolicker, much of a gallant, [and] a jolly companion?" Edwards answered this question by sharing his comfort in knowing that his "own dear child" was chaste, and "avoided practices and liberties" mentioned above.⁴⁶ Because it was his daughter who had died, Edwards used the occasion of the eulogy to speak particularly to the young women in the congregation, exhorting them,

not to practice nor allow of such liberties as have been spoken [of]; but...keep to rules of stricter virtue in your conversation, which will be far, far more for your comfort and peace of conscience... and every way more for your advantage as to this world and that which is to come.⁴⁷

Such practices as those Edwards listed would likely make the young women "become more mean, cheap, servile and contemptible," would wound their souls, bring guilt, and establish "a foundation of sorrow, gloominess and dismal darkness on a death bed."⁴⁸

Then, youth should be dutiful to their parents. While many youth failed in this area, Jerusha excelled.⁴⁹ Moreover, Edwards warned the young people: "Don't set you heart on youthful pleasures and other vain enjoyments of this world, nor employ yourself mainly in pursuit of them." In order to prepare for death, one's heart must be weaned from the world. For those whose hearts were nursed by temporal pleasures, death must have been a dreadful prospect. Jerusha, however, gave ample evidence, in her final words, but more powerfully in a consistent life-style, that her affections were set on a higher place.⁵⁰

Fifth, Edwards encouraged the youth to examine the quality of their religion to determine if it had consisted of "transient flights and pangs" or an "habitual relish" of God and holiness.⁵¹ Edwards concluded his eulogy by restating his primary application:

God, in the late instance of death of a young person, is showing you what need you have to be determined concerning your hope, as it shows you how liable you are, suddenly and with but little warning, to be snatched out of the world.⁵²

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The second application to *Youth Is Like a Flower* seems to draw from the original message, but to refine it and offer specific directions for the life situation of the congregation in Northampton. Edwards addressed the entire congregation, but the bulk of the directions were again given to young people. It does not appear that the general awakening for which Edwards hoped ever came to pass, yet Edwards' message to the youth remained consistent: to die unprepared would be a terrible thing.⁵³

CONCLUSION

Jonathan Edwards' sermon for his daughter Jerusha is simple in its form and singular in its message: life is short, sometimes unexpectedly short, therefore people must prepare today for an uncertain tomorrow. This preparation is especially necessary for youth, as their beauty and strong frame can disguise the weakness of their root and its vulnerability to death's scythe.

Edwards' use of language and imagery in this sermon seems designed to command and keep his audience's attention. Edwards' sermons were written to be heard, not read, and thus he began this sermon with an alliteration designed to grip his listeners' attention.

In these words I would observe, what man with respect to his present life is compared to, viz. a flower, which [is] a beautiful, pleasant part of the plant that most commonly is put forth in the spring, in the pleasantest part of the year, and then appears fair and flourishing.⁵⁴

His illustrations further appealed to the senses of his audience: "The flower at first appears fresh and lively and very pleasing to the eye, and sends forth a pleasant fragrantcy."⁵⁵ He also anthropomorphized nature to create a memorable image in his hearers' minds: "When the plant is in the flower, it seems to rejoice. How do the trees and the face of the earth in the spring, when covered with flowers, seem to be joyful."⁵⁶ Edwards utilized paradox to provoke reflection: "A flower is a part of the plant that appears furthest from death and yet is nearest to it."⁵⁷ And, using a device favored by his grandfather, Solomon Stoddard, Edwards strung together a series of questions to the youth in his congregation that have an overwhelming rhetorical effect:

Why will you delay? What can you do in a Christless, graceless

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condition in that war [between life and death]? What will you do with that terrible enemy? What will you do when your extreme parts grow cold and death begins to get hold? What will you do with death? Where will you look for comfort? What will you do for your poor soul that is going to leave the body? How will you go into the eternal world? How will you fetch that leap? How will you appear before God?⁵⁸

The inescapable answer was that the youth must prepare for death, otherwise they had no hope. As these examples show, Edwards utilized a variety of means to bring about a biblical response from his hearers, to move them to consider their mortality and to prepare for death.

It is regrettable that a pious young woman like Jerusha Edwards left no diary like her sister Esther or a body of letters like those which her siblings exchanged in the years following their parents' deaths, from which modern readers might derive some insight into her spirituality. One can only wonder about the timbre of her spiritual voice were it able to be heard. How would her piety reflect that of her father and mother? What spiritual impact might she have made in her generation had she lived? The voices of those who knew her most intimately are sweetly summed up in the following words of her father:

It has pleased a holy and sovereign God to take away this my dear child by death... one whose soul was uncommonly fed and entertained with things that appertain to the most spiritual, experimental, and distinguishing parts of religion; and one who by the temper of her mind was fitted to deny herself for God, and to do good, beyond any young woman whatsoever... She had manifested a heart uncommonly devoted to God, in the course of her life, many years before her death.⁵⁹

ENDNOTES

1 Jonathan Edwards, *Youth Is Like a Flower That Is Cut Down in Sermons and Discourses, 1739–1742*, ed. Harry S. Stout, Nathan O. Hatch, and Kyle P. Farley (*The Works of Jonathan Edwards*, vol. 22; New Haven: Yale University Press, 2003), p.323.

2 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

3 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326–327). Sheldon had recently presented himself before the congregation, along with some of the youth to whom this sermon was directed, to “own his covenant.”

4 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

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5 See *The Danger of Corrupt Communication Among Young People*, ed. Stout, Hatch, and Farley (*Works*, 22:156).

6 Although no official record exists, it seems probable that Jonathan Edwards' eldest daughter Sarah, being close in age to Billy Sheldon, would have attended/ And given her father's great concern for the spiritual state of his family, it is unlikely that he would exclude his other daughters old enough for "religious reflections" from such a powerful meeting. This is even more the case given the fact that Sheldon's death marked the third among young people in the town. See Edwards, *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

While his critics sometimes decried preaching such strong warnings to children and young adults, Edwards thought the practice appropriate, as they needed to be converted in the same way as more mature adults. Regarding the age distinction between "children" (fourteen and under), "young adults" (fifteen to twenty-five), "middle-aged" adults (twenty-six to fifty), and the elderly (over fifty), see *Danger of Corrupt Communication*, ed. Stout, Hatch, and Farley (*Works*, 22:156). Edwards believed that youth was not just an acceptable time to come to faith, but the *best* time. See Jonathan Edwards, *The Time of Youth is the Best Time to Be Improved for Religious Purposes* in *To the Rising Generation: Addresses Given to Children and Young Adults*, ed. Don Kistler (Orlando: Soli Deo Gloria Publications, 2005), pp.12–25.

7 See *Youth is Like A Flower that is Cut Down*, ed. Stout, Hatch, and Farley (*Works*, 22, p.321).

8 *A Chronological List of Jonathan Edwards's Sermons and Discourses* (New Haven: The Jonathan Edwards Center, 2005) (online), accessed April 4, 2008; available from <http://edwards.yale.edu>. This list uses Thomas Schafer's numbering system, and the following sermons were preached from Job: 7, 38, 43, 110, 136, 137, 143, 167, 204, 205, 274, 522, 554, 567, 571, 695, 757, 887, 899, 912, 914, 1006, 1010, 1064, 1072, 1118, 1156, and 1160.

9 Sermons 554, 567, and 571 were preached in 1740 and Sermon 887 in January 1748.

10 *God Determines the Limits of Every Man's Life* in *The Works of Jonathan Edwards Online*, ed. Harry S. Stout, Kenneth P. Minkema, and Caleb J.D. Maskell, 1 (online) accessed April 4, 2008; available from <http://edwards.yale.edu>.

11 "No. 810. Scriptures" in *The "Miscellanies" (Entry Nos. 501–832)*, ed. Ava Chamberlain (*The Works of Jonathan Edwards*, vol. 18; New Haven: Yale University Press, 2000), pp.516–19.

12 *Danger of Corrupt Communication*, ed. Stout, Hatch, and Farley (*Works*, 22:158–159). This sermon was given to a private meeting of youth just seven months before Billy Sheldon's death. See also Jonathan Edwards, *God is Very Angry at the Sins of Children* in *To the Rising Generation*, ed. Kistler, p.56. Here Edwards explains the text of 2 Kings 2:23–24 to a private meeting of children.

13 The Hebrew text of Job 14:12 reads כִּצְיֹן יֵצֵא וְיָבֵל יִבְלֵה ("Like a flower he comes forth and withers"). This clause uses a modifier + noun – verb – verb pattern, emphasizing *how* man came forth. The only mention Edwards made of this verse in his exegetical notebooks is in relation to the verb "comes forth," and its connection to Micah 5:2. See Jonathan Edwards, *Notes on Scripture*, ed. Stephen J. Stein (*The*

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Works of Jonathan Edwards, vol. 15; New Haven: Yale University Press, 1998), pp.595–97. Edwards made no notations on this verse in his “blank” Bible. Regarding Edwards’ hermeneutic, see Stephen J. Stein, “The Quest for the Spiritual Sense: The Biblical Hermeneutics of Jonathan Edwards,” *Harvard Theological Review*, 70 (1977): 99–113.

14 *Notes on Scripture*, ed. Stein (*Works*, 15:21).

15 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:322).

16 See Jonathan Edwards, *A Strong Rod Broken and Withered in Sermons and Discourses, 1743-1758*, ed. Wilson H. Kimnach (*The Works of Jonathan Edwards*, vol. 25; New Haven: Yale University Press, 2006), p.316 and *True Saints*, ed. Kimnach (*Works*, 25:226).

17 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:322, No.6).

18 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:323). Psalm 8:4–9 is a celebration of humanity’s distinction from, and dominion over, the creation. Its reference to men and women being “crowned with glory and honor” and rule over the rest of the created order may inform Edwards comparison to “man as the crown of the lower world.” One might also see in this quote a reference to Genesis 1:26–27, wherein human beings are described as beings that are made in God’s image. For Edwards, it may have been the “excellent faculties of mind” that distinguished humans from “the rest of creatures.”

19 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:323–324).

20 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:324).

21 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:324–325).

22 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:325).

23 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:325).

24 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:325, No. 8).

25 George M. Marsden, *Jonathan Edwards: A Life* (New Haven: Yale University Press, 2003), p.129.

26 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:325).

27 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

28 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

29 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

30 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

31 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:326).

32 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:327).

33 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:327).

34 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:327).

35 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:327).

36 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:328).

37 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:328).

38 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:329). Nothing more was mentioned regarding the older person.

39 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:330).

40 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:330).

41 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:330).

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- 42 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:330).
- 43 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:331).
- 44 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:331–332).
- 45 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:333–335).
- 46 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:335).
- 47 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:335).
- 48 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:336).
- 49 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:336).
- 50 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:336–337).
- 51 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:337).
- 52 *Youth Is Like a Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:338).

53 In November 1748, Edwards' quarterly lecture was on Job 36:14, and he developed the following doctrine: "'Tis a very awful thing for persons to die in youth whose life has been among the unclean." See Jonathan Edwards, *The Awful Death of Unclean Youth* in *Works Online*, 1 (online) accessed April 14, 2008; available from <http://edwards.yale.edu>. Later, in December 1748, Edwards preached from James 4:14 on the doctrine, "The present life is as it were nothing," and cited Job 14:2 as one evidence for this truth. See Jonathan Edwards, *The Present Life Nothing* in *Works Online*, 1 (on-line) accessed April 14, 2008; available from <http://edwards.yale.edu>.

54 *Youth Is Like A Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:322) (emphasis added).

- 55 *Youth Is Like A Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:324).
- 56 *Youth Is Like A Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:324).
- 57 *Youth Is Like A Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:325).
- 58 *Youth Is Like A Flower*, ed. Stout, Hatch, and Farley (*Works*, 22:331).

59 Jonathan Edwards, *An Account of the Life of the Reverend Mr. David Brainard*, ed. Norman Pettit (*The Works of Jonathan Edwards*, vol. 7; New Haven: Yale University Press, 1985), pp.474–475.