

THE BIBLICAL ALLUSIONS
IN
MILTON'S
"PARADISE LOST"

A Thesis

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F O R E W O R D .

However accustomed one may have been to regard with respect the massive learning of Milton, one rises from a detailed study of the poet's Biblical allusions with a new appreciation of the exactness of his knowledge and the easy mastery of the whole range of his material. Blind he might be when he wrote "Paradise Lost", but to him the Bible remained an open book.

No doubt there were passages and sections of the Scriptures over which he had long brooded as being especially suitable for his great project. No doubt in the ordinary course of his early education he had memorized considerable portions and become familiar, very thoroughly, with many more. None the less, an investigation such as the present leaves one with a sense of something like amazement at Milton's monumental knowledge of the book as a whole and in detail.

A study of the references emphasizes the specialized theme of "Paradise Lost". We are not to look for a balanced treatment of Christianity or of religion. Thus there are more references to the theology of the Pauline Epistles than to the life or teachings of Jesus in the Gospels. Especially we must not expect to find our modern emphases, for Milton is a man of his century. Thus the moral and religious and still more the social teaching of the Minor Prophets is all but completely ignored. The book of Job provides not a few references, but these are mostly a matter of graphic details, and no attention is paid to the central problem of this dramatic poem. Isaiah is alluded to a good many times, but no special emphasis is laid on the passages about the Suffering Servant of Jehovah. So again, while allusion is

is made to the world-wide extension of the blessing given to Abraham and his seed, there is no apparent awareness of the message of the books of Ruth and Jonah.

On the other hand the specialized interest of Milton's theme brings about some curious emphases. The single page of Jude's Epistle has more references than the whole of the Gospel according to St. Mark, and as many as the whole of the Minor Prophets. Ezekiel furnishes a useful source, especially in the passages about the wheels and eyes instinct with spirit, from which Milton enriches his description of the war in Heaven. The Apocalypse is a valuable mine for his descriptions of Heaven and Hell. Similarly Genesis is used in great detail for the story of the Fall, and for the Creation and the early history of the race and of Israel. It is perhaps surprising to find 360, more than 25% of the whole body of references, in this single book. But for Milton there was, at least in his writing of his great poem, a special fascination in the first and last pages of the Bible.

Where Milton and the moderns would lay a comparable emphasis is in the Book of Psalms. Every decade of this book contributes references for Paradise Lost. For other reasons, notably his early renderings of a sequence of the Psalms into English verse, we know of his deep interest. To him, as to the Christian Church in his own and other ages, the Book of Psalms was a treasure-house of devotional and inspirational writings.

I N T R O D U C T I O N

NOTATION

For the purposes of this Thesis, ALLUSIONS are found in PASSAGES (of Paradise Lost), to REFERENCES (in the Bible). The occasional lapses from this usage will not raise difficulties.

Abbreviations. -- For reasons of convenience in typewriting, P.L. rather than PL is used for "Paradise Lost". The abbreviations for books of the OT and NT will be sufficiently clear.

SCOPE.

References are not quoted from the Apocrypha, and Milton's allusions thereto are ordinarily disregarded. The word "Biblical" is thus understood in its stricter canonical sense.

It has been said of John Henry Newman: "Every page in Newman is full of references to the Biblical .. and classical allusions. The Bible and Cicero are the basic models of prose style on which Newman builds his own." Something similar may be said of Milton in "Paradise Lost". His ideas -- and often his words -- are taken from the Bible; but his style reflects the sonorous majesty of Vergilius Maro.

This is not to say that he always quotes the words of the Biblical references. Contrast his compact Latinized phrase, "My sole complacence", with the AV sentence, almost pure Anglo-Saxon,

And there came a voice from heaven, saying,
This is my beloved Son, in whom I am well pleased.

Similarly,

vii.485

The parsimonious emmet, provident ..

Pr 30:25

The ants are a people not strong, yet they
prepare their meat in the summer.

It is possible to analyze in several different ways Milton's method of using his Scriptural material. Some of these bases for analysis are indicated below. Following this discussion, an account will be given of the procedure followed in this Thesis.

MILTON'S USE OF ALLUSIONS

1. Directness.

(i) Some allusions in P.L. are specific, alluding to a particular word or phrase found in a single reference; e.g.,

i. 446, 452

.. Thammuz came next behind ..
Of Thammuz yearly wounded ..

Thammuz

Ezk 8:14 Then he brought me to the door of the LORD'S house which was towards the north; and behold, there sat women weeping for Tammuz.

✓ i. 469

Of Abbana and Pharphar, lucid streams ..

Abbana, Pharphar

2 Ki 5:12 Are not Abana and Pharpar, rivers of Damascus

iii. 243-44

.. Thou hast given me to possess
Life in myself forever ..

Life in myself

Jn 5:26 -- For as the Father hath life in himself, so hath he given to the Son to have life in himself

(ii) Other allusions are optional: a number of references may be found to which the allusions will apply, perhaps equally well. Consider:-

iii. 141

Divine compassion visibly appeared ..

Compassion

Mt 15:32 -- I have compassion on the multitude ..

Lk 7:13 -- he had compassion on her ..

Jn 11:35 Jesus wept.

Ordinarily one such reference is selected. In this case three are

given, as illustrating different aspects of the divine compassion shown by Jesus: compassion for the multitude, compassion for an individual stranger in trouble, finally the keen sorrow born of close personal friendship with those bereft.

(iii) Some allusions deserve the description "passim", because the idea, even the phrase, recurs an indefinite number of times in OT or NT or both. As an example take the allusion found in the two passages

i.131

.. Heaven's perpetual King ..

ii. 324-25

For he, be sure,
In height or depth, still first and last will reign
Sole king.

Reign sole king

:-- References passim. There may be a special echo here:

Rev 11:15 -- our Lord shall reign forever and ever.

(iv) Some allusions are diffused, i.e. the idea may be recognizable as Scriptural in a general way, or as not illegitimate inference from Scriptural material; but this material is scattered in various references. Examples:--

i.129

That led th' embattled seraphim to war ..

Seraphim, war

Rev 12:7 -- war in heaven: Michael and his angels ..
Is 6:2 -- above it stood the seraphims.

Milton here combines ideas -- the Biblical references in general associate the seraphim with the worship of the Holy One. Milton combines with this an emphasis on their warlike qualities. (See NOTE ad loc.)

ii.211-12

.. but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs ..

High permission

:-- A diffused reference.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; save his life.

Jn 19:11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above. . .

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison.

(v) Occasional references are indirect, using a term not found in Scripture, or not in AV. Examples are: Nile, Ades, Gehenna, as in the following passages, where the Notes may be referred to:

<u>i.343</u>	Like Night, and darkened all the land of Nile .
<u>ii.964</u>	Orcus and Ades ..
<u>i.404</u>	And black Gehenna called, the type of hell.

2. Condensation and Expansion.

It was noted above that "my sole complacence" is a compact Latinized allusion. Milton's allusions vary greatly in this matter of compactness; sometimes they go to the opposite extreme.

(i) An allusion may be condensed, perhaps into a single word or phrase, not necessarily "Latinized" as in the examples already noted. Thus:--

i.7 That shepherd ..

Here an allusion is made to the rather elaborate story of Moses' years with his father-in-law in Midian. Compare Milton's treatment of the graphic details of the story of Naaman, which he condenses into the cameo, "A leper once he lost".

(ii) On the other hand there may be considerable expansion of the Scriptural reference. Compare Jesus' vivid but terse saying, "I saw Satan falling as lightning from heaven" with the whole body of imagery Milton has built up, in large part on this single utterance. This imagery is illustrated most notably by the description in i.44 ff., where Milton

uses language unsurpassed, perhaps in any literature, for sheer overpowering grandeur:-

i.44-53

.. Him th' Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquished, rolling in the fiery gulf,
Confounded, though immortal ..

(iii) At times, again, Milton weaves virtual quotations into his narrative, where the actual words are used, with the slightest of changes. He lifts out a phrase, a sentence, even a whole verse, and is deftly adds melody to fashion iambic pentameters. This/especially the case in the narratives of Creation. Compare the words of Genesis,

Ge 1:25

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

and Milton's lines:

iii.9-12

.. at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the ~~void~~ and formless Infinite!

Still more noticeable is the likeness in the more extended account in Book VIII; e.g.,

Ge 1:26

And God said, Let us make man in our image, after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

vii.519-523

"Let us make now man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground."

3. Frequency.

Allusions may occur but once, or several times. The recurrence may even become a sort of theme, an undertone running through the whole poem. Such characteristic recurrences are illustrated by Milton's use of the idea of light as a type of God and of goodness, utterly desirable in itself; or the references to woman's weakness and essential inferiority to man; or the thought expressed so tersely in "myself am Hell".

4. Biblical Distribution of References.

The first and the last books of the Bible are drawn on heavily for references, especially the opening chapters of Genesis and the last of Revelation. The prophets and historical books are referred to a good deal, especially in the allusions to the gods of the nations who become Milton's ranking devils. For the descriptions of the fall of the angels and the final judgment, 2 Peter, Jude and Revelation are frequently alluded to. For the theology of redemption, the main sources are found in the prophecies, the Psalms, some verses in Acts, but especially the Epistles (Ro, Co, Th, Eph, Ph, Col), and Revelation.

5. Milton's Attitude to References. *Conclusion*

Milton's attitude to his sources appears to be entirely uncritical. After Luther and Erasmus this is a little surprising. He takes the letter of the text -- not always the AV, indeed, as in the use of words like "Gehenna" drawn from the LXX* -- accepts the details of the narra-

* NOTE. The reasons behind Milton's variations from the AV spelling of proper names would demand a monograph to unravel. Ades (see note ad loc., ii.964, p.29) is Homeric not Attic: but why does he select this as against the LXX? Why Oreb? Why Abbana and Pharphar? Pharphar is the Heb. form, not Pharpar; but why not the Abana of the AV or the Abanah of the MT.? Apparently

Milton adopts this spelling for metrical reasons only, the stress coming on the first syllable of Abbana:--

Of Abbana and Pharphar, lucid streams ..

Other names in which we encounter unexpected spellings are Ascalon for Ashkelon, Accaron for Ekron.

tives, the imagery of the Psalms or the prophets or the Apocalypse, the theological interpretations of Pauline and other epistles, and then combines and enlarges these into the great imaginative pictures of a master artist.

1 47-48

In blending his materials into one whole, Milton frequently pays no attention to the time-sequence of the original references. Thus he takes Jesus' saying, "I saw Satan as lightning fall from heaven", along with the verse in 2 Peter about the casting down of the rebellious angels to hell, and the parallel passage in Jude about chains and darkness; he then combines with these ^{certain} references in Revelation originally intended to indicate a future state, and using these diverse elements paints his pictures of the fall to Hell and of the angels lying stunned on the surface of the fiery lake in "darkness visible". *

* NOTE. In considering Milton's attitude to his Biblical material we may bear in mind the mass of mediaeval conjecture and Church doctrine dealing with Heaven, Hell and Purgatory. His mind was an alembic through which many very varied elements were distilled.

6. Wide Range of Allusions.

Milton's allusions may be said to be cosmopolitan, even universal, in their sweep. Egypt, India, China, Norway, the world of his own day -- all these are included. He has however a special fondness for Classical and Biblical allusions. These two kinds often occur in the same passage, even the same sentence, to an extent that becomes almost a mannerism. As

an example we may take the passage about Eve and Pandora, Prometheus and Japhet and Hermes:

iv.710-719

Espoused Eve first decked her nuptial bed
And heavenly choirs the hymeneal sung,
What day the genial Angel to our sire
Brought her, in naked beauty more adorned
More lovely, than Pandora, whom the gods
Endowed with all their gifts; and O! too like
In sad event, when to the unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stole Jove's authentic fire.

Milton's allusions are indeed rather like the English language, which has a centre and no circumference. . Taking as the central area the allusions to the Jewish and Christian Scriptures, we may list the concentric circles as follows:

- i. Biblical, as found in the AV.
- ii. Biblical, but with variant spelling.
- iii. Biblical, but using words drawn from the LXX, or MT -- often listed in the AV mg -- e.g. Ades, Gehenna.
- iv. Bibliwal, but using a word not found in the EV (AV or RV) such as Nile, Abassin.
- v. Drawn from the Apocrypha, e.g. iv.170, "Tobit's son".
- vi. Egyptian, Babylonian, Phoenician etc., especially in the list of deities.
- vii. Classical (Graeco-Roman).
- viii. World-wide and of various ages, such as the references to Hyrcanian, India, Chinesers. Other examples are: v.512, "nitrous fo~~o~~am"; iv.159-60, "Cape of Hope"; v.261, iii.589-590, "Galileo"; iv.266 ff., Pan, Graces, Dis, Daphne, Eden, Tritons, Gentiles, Ammon, Libya, Jove, Bacchus, Paradise, Ethiop, Assyrian.
- ix. Universal: the Limbo or Paradise of Fools, and the whole machinery of Milton's astronomy and cosmogony.

PROCEDURE IN THIS THESIS

It remains to say something about the method followed in this Thesis in dealing with the allusions and references.

7. Treatment of Allusions. *10/2*

- (i) Ordinarily an allusion is dealt with on its first appearance.
- (ii) In general the recurrence of an allusion is ignored. Cross-references are ordinarily not given. P.L. includes a surprising amount of repetition, and to have referred back to passages each time an allusion occurs again would have lengthened the matter to a wearisome degree. To have done so, indeed would have had scant value, except to show that no allusions had been missed, and for statistical purposes. Most of the statistical value can be obtained through the method followed in the Thesis.
- (iii) In a few cases the first occurrence of an allusion is treated along with parallel allusions which help to illustrate its character more fully. An example is the succession of references to Satan's "marred visage": see p.19, i.591 ff.

8. Basis of Selection of References.

The subjective element is here a large one, and it is scarcely possible to set forth the method as a fully comprehensive system.

- (i) In general, the most apposite of several competing references is selected.
- (ii) If two or more are equally suitable, the first (earliest in the Bible) is taken.
- (iii) In many cases a reference is selected because several adjoining allusions combine to suggest that a particular reference was in Milton's mind. As an example, take iii. 190-193:

To pray, repent, and bring obedience due,
 To prayer, repentance, and obedience due,
 Though but endeavoured with sincere intent,
 Mine ear shall not be slow, mine eye not shut.

For the allusions found here, references are listed under the key-words pray, repent, obedience, ear, eye. These words are to be found in a multitude of references. But in one group of verses the words themselves or synonymous expressions are all found; reference is therefore made to these verses:

1 Ki 8:46

If they sin against thee .. and thou be angry .. (47)
 Yet if they shall bethink themselves .. and repent, and
 make their supplication .. (48) And so return unto thee
 with all their heart .. (49) Then hear thou their
 prayer .. (52) That thine eyes may be open to all the
 supplication of thy people .. to hearken unto them ..

Similarly, take vi.714, in which all the key-words find their reference in a single verse, though each might be found in various places in the Bible:

vi.714

.. and sword upon thy puissant thigh ..

Sword, puissant, thigh

Ps 45:3 Gird thy sword upon thy thigh, O most mighty ..

(iv) At times two or more references are cited because they supplement each other in giving the meaning carried by the allusion. As an example of such a diffused allusion take the following:

iii.302

In those who, when they may, accept not grace.

Accept not grace

Jn 3:18 -- he that believeth not is condemned already ..
 Ro 5:15 -- the gift by grace, which is by one man,
 Jesus Christ ..

Here "believeth not" is taken as giving the idea of "not accepting"; and the second reference emphasizes the fact of grace being an offered gift. Milton combines these ideas in the phrase "accepts not grace".

(v) In not a few cases an allusion combines in a sentence or phrase several words quoted from a verse or group of verses. The problem arises as to how many separate allusions shall be listed. Take the

passage

iii.315-6

.. here thou shalt reign
Both God and Man, Son both of God and Man ..

Son of God, Son of Man

Mt 16:13 -- I the Son of man .. (16) .. the Son
of the living God.

Here there are two clearly separate ideas, and two allusions are listed. So on p.48, Thief, fold, hireling. These instances illustrate the general principle, i.e., the separate idea is the unit of reference. In practice, this principle becomes at times difficult to apply, as in passages where Milton virtually quotes verse after verse of Genesis; but it seems to be the only feasible basis of procedure.

9. Cross-References.

These are very few, as stated in 7.(ii) above. Occasionally a passage will be compared with another in which the parallel allusions have been dealt with at length. An example:

iii.94,95

.. so will fall
He and his faithless progeny.

Here a cross-reference is made to the passage i.27 ff. and its references.

10. Annotations.

(i) Brief annotations are introduced with the sign :-- These comments have to do especially with the form of a word, or the Version to which the allusion is made.

(ii) Longer or more general references are ordinarily introduced with the word **NOTE.

(iii) Some few allusions involve a theme inviting more extended treatment, suitable for an Appendix.

11. Arrangement of Material.

(i) In general, a continuous passage or a group of lines containing allusions, is quoted.

(ii) Lines are not always quoted in full, when the allusion is contained in a single word; or when a relevant clause begins or ends medially in the line.

(iii) Allusions are dealt with under key-words, sometimes several placed together, especially where the passage alludes to a number of words in one verse or group of verses in the Biblical reference.

12. Indexes.

(i) The key-words listed are indexed alphabetically, by the passage in P.L., by the page of this Thesis, and by the Biblical reference. See Appendix.

(ii) The references are indexed, in their Biblical sequence, and by the passage in P.L. See Appendix B.

(iii) See also Appendix C, showing frequencies of references in the successive books of the Bible (taken in the order of the AV), and the accompanying graph indicating relative density of frequency of the references in the successive sections of the Bible.

CATALOGUE
OF
BIBLICAL ALLUSIONS
IN
MILTON'S
"PARADISE LOST"
BOOKS I. - XII.

CATALOGUE OF BIBLICAL REFERENCES IN MILTON'S PARADISE LOST, BOOK 1.

i.1-3

Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the World, and all our woe ..

Disobedience

Ro 5:12 --by one man's disobedience many were made sinners ..

Fruit, forbidden tree

Ge 2:17 --the tree of the knowledge of good and evil, thou shalt
not eat of it ..

3:3 Of the fruit of the tree which is in the midst of the
garden, God hath said, Ye shall not eat of it ..

Mortal taste

Ge 2:17 --in the day that thou eatest thereof thou shalt surely die.

Death into the world

Ro 5:12 --by one man sin entered into the world and death by sin.

Ge 3:19 --till thou return to the ground ..

Woe

Ge 3:17 cursed is the ground for thy sake; in sorrow shalt thou eat
of it ..

i.4,5

With loss of Eden, till one greater Man
Restore us, and regain the blissful seat ..

Eden

Ge 2:8 --And the LORD God planted a garden eastward in Eden.

3:23 Therefore the LORD God sent him forth from the garden of
Eden.

One greater Man

Ro 5:15 If through the offence of one many be dead, much more the
grace of God, and the gift by grace, which is in one man,
Jesus Christ, hath abounded unto many ..

Restore

2 Co 5:19 God was in Christ reconciling the world to himself ..

Ro 5:21 --even so might grace reign through righteousness unto
eternal life by Jesus Christ.

Blissful seat. -- A diffused reference: a body of thought is reflected
rather than a particular bit of phraseology. The
following suggest the general idea:--

Jn 14:2 In my Father's house are many mansions. I go to prepare
:3 a place for you .. that where I am, there ye may be also.

Rv 22:14 Blessed are they that do his commandments, that they may
have right to the tree of life and may enter in through
the gates into the city.

21:24 And the nations of them which are saved shall walk in
the light.

i.5,6,7

Sing, Heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd ..

Secret

Ex 20:21 --and Moses drew near unto the thick darkness where God was ..
24:2 --and Moses alone shall come near the LORD.

Top

Ex 19:20 --and the LORD called Moses up to the top of the mount ..

Oreb

Ex 3:1 --he led the flock .. to the mountain of God, even to Horeb.
** NOTE. Milton's spelling might suggest confusion with "the rock Oreb"
near the Jordan, commemorating the name of a Midianitish
prince (or totemistic clan?); but Milton is too good a geo-
grapher to make this mistake.

Sinai

Ex 19:1 --the same day came they into the wilderness of Sinai ..
19:20 --the LORD came down upon mount Sinai, on the top of the
mount; and the LORD called Moses ..

Inspire

Ex 19:21 --and the LORD said unto Moses, Go down, charge the people ..
20:1 And God spake all these words ..

Shepherd

Ex 3:1 --Moses .. led the flock .. to the mountain of God ..

i.7-11

.. who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of Chaos: or, if Sion hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God ..

Chosen

1 Ki 3:8 --in the midst of thy people which thou hast chosen ..
Am 3:1,2 --O children of Israel .. You only have I known of all the
families of the earth.

Beginning, heavens, earth

Ge 1:1 In the beginning God created the heaven and the earth.

Chaos

Ge 1:2 And the earth was without form and void .. and the Spirit
of God moved upon the face of the waters.

** NOTE. As often, Milton combines here the Biblical and the classical
conception. For his elaborately developed picture of Chaos,
Night, and anarchy, see further i.542, ii.132, ii.894, ii.960.
He was evidently strongly influenced by Lucretius in the De
Rerum Natura (the fall and clash of the atoms) and by early
Greek philosophers like Thales (the four elements). The name
Chaos is of course not Biblical.

Sion

Ps 48:2 Beautiful for situation, the joy of the whole earth, is
mount Zion.

78:68 (He) chose the tribe of Judah, the mount Zion which he love

** NOTE. With this reference contrast the note of judgment in i.387,
"Jehovah thund'ring out of Sion".

Siloa

Neh 3:15 --the wall of Siloah by the King's garden.

Brook.

** NOTE. Siloa's brook does not occur. There is the "wall of Siloah", the "pool of Siloam" (Jn. 9:7), the "tower in Siloam" (Lk 13:4). Does Milton assume that it (the pool) is fed by a stream or issues in a stream and that this is the "brook Kidron"?
 2 Sa 15:23 --the king also himself passed over the brook Kidron ..
 Jn. 18:1 --Jesus .. went forth .. over the brook Cedron ..

Oracle

2 Sa 16:23 -- as if a man had inquired at the oracle of God ..
 1 Ki 8:6 And the priests brought in the ark of the covenant of the LORD into his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

i.17-21

And chiefly Thou, O Spirit, that dost prefer
 Before all temples th'upright heart and pure,
 Instruct me, for Thou know'st; Thou from the first
 Wast present, and, with mighty wings outspread,
 Dove-like sat'st brooding on the vast Abyss ..

Spirit

Jn 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Temples

Jn 4:21 --the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Upright heart and pure

Ps 15:1,2--LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Job 8:6 If thou wert pure and upright; surely now he would awake for thee.

From the first

Ge 1:1,2 In the beginning .. the Spirit of God ..

Mighty wings

Isa 8:8 --the stretching out of his wings shall fill the breadth of thy land, O Immanuel ..

Ps 36:7 --under the shadow of thy wings ..

Dove-like

Mk 1:10 --the Spirit like a dove descending upon him ..

Vast abyss

Ge 1:2 --the face of the deep. And the Spirit of God moved upon the waters.

** NOTE. Milton has here developed the "brooding" idea. His idea of the vast abyss is merely suggested by "the deep" which appears to refer to the embryonic world rather than the great realm of Chaos described by Milton.

i.23,29

... for Heaven hides nothing from thy view,
 Nor the deep tract of Hell ..

Heaven, Hell, hides

Am 9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down ..

Ps 139:8

If I ascend up into heaven, thou art there: if I lie down in hell, behold, thou art there.

i.28-32

.. say first what cause
 Moved our grand Parents, in that happy state,
 Favoured of Heaven so highly, to fall off
 From their Creator, and transgress his will
 For one restraint, lords of the world besides?

Grand Parents

Adam called his wife's name Eve; because she was the mother of all
 living. (Ge 3:20)

Happy state, favoured of Heaven

Ge 2:9 And out of the ground made the LORD God to grow every
 tree that is pleasant ..

2:15 --The LORD God took the man and put him into the garden
 of Eden.

2:18 --I will make him an help meet for him.

Fall off. -- A "diffused reference".

Ge 3:11 --Hast thou eaten of the tree, whereof I commanded thee
 that thou shouldest not eat?

Ro 5:10 --when we were enemies ..

Ga 5:4 --whosoever of you are justified by the law; ye are fallen
 from grace.

2 Th 2:3 --except there come a falling away first, and that man of
 sin be revealed, the son of perdition ..

Creator

Is 40:28 --the everlasting God, the LORD, the Creator of the ends
 of the earth ..

Ge 1:1 --God created the heaven and the earth ..

1:27 --God created man ..

Transgress his will

Ge 3:17 --thou .. hast eaten of the tree of which I commanded thee,
 saying, Thou shalt not eat of it ..

One restraint

Ge 2:16 --Of every tree of the garden thou mayst freely eat: But
 17 of the tree of the knowledge of good and evil, thou
 shalt not eat of it ..

Lords of the world

Ge 1:26 And God said, Let us make man .. and let them have dominion
 .. over all the earth ..

i.33-36

Who first seduced them to that foul revolt?
 Th' infernal Serpent; he it was whose guile
 Stirred up with envy and revenge, deceived
 The mother of mankind ..

Cf. ii.367 ff.

.. or, if not drive,
 Seduce them to our party, that their God
 May prove their foe ..

Seduce

Ge 3:13 --The serpent beguiled me, and I did eat ..

Revolt

:--(See Transgress above)

Infernal Serpent

Rv 20:10 --the devil that deceived them

12:9 --that old serpent, called the Devil and Satan, which
 deceiveth the whole world ..

Mother of mankind

Ge 3:13 --the woman said, The serpent beguiled me ..

3:20 --Eve .. was the mother of all living.

i.36,37,38, 42, 43, 44

.. what time his pride
 Had cast him out from Heaven, with all his host
 Of rebel Angels ..
 Against the throne and monarchy of God,
 Raised impious war in Heaven and battle proud,
 With vain attempt.

Cast out, rebel Angels, impious war

2 Pe 2:4 --if God spared not the angels that sinned, but cast them
 down to hell ..

Rv 12:7,9 --there was war in heaven: Michael and his angels fought
 against the dragon; and the dragon fought and his
 angels .. And the great dragon was cast out .. into the
 earth, and his angels were cast out with him.

i.44,46-48

Him th' Almighty Power
 Hurl'd headlong flaming from the ethereal sky,
 To bottomless perdition, there to dwell
 In adamantine chains and penal fire ..

Almighty

Ge 17:1 --I am the Almighty God; walk before me ..

Rv 4:8 --Holy, holy, holy, Lord God Almighty ..

Headlong flaming

Lk 10:18 --I saw Satan as lightning fall from heaven.

Bottomless

Rv 20:3 And cast him into the bottomless pit, and shut him up ..

Adamantine

:- A Miltonic addition to "chains". For the word, cf. ii.853,
 "adamantine gates".

Ezk 3:9 As an adamant harder than flint have I made thy forehead

Zech 7:12 --Yea, they made their hearts as an adamant stone..

Chains

2 Pe 2:4 --and delivered them into chains of darkness ..

Jude 6 --reserved in everlasting chains under darkness

Penal fire

Rv 20:10 The devil .. was cast into the lake of fire and brimstone
 .. and shall be tormented day and night forever and ever

i.63, 73

No light but rather darkness visible ..
 As far removed from God and light of heaven ..

Cf.i.244 .. this mournful gloom
 For that celestial light.

** NOTE. This contrast between darkness, associated with evil, and
 light, as an attribute of good and of God, is typical of Milton.
 It is reserved for special treatment

i.80,81,82

Long after known in Palestine, and named
 Beelzebub. To whom th' Arch-Enemy,
 And thence in Heaven called Satan ..

Known in Palestine

Ex 15:14 --sorrow shall take hold on the inhabitants of Palestina.
Beelzebub

2 Ki 1:3 --ye go to inquire of Baal-zebub the god of Ekron ..

Mt 12:24 --This fellow doth not cast out devils, but by Beelzebub
the prince of the devils.

** NOTE. Why this Philistine "god of flies" or "lord of flies" has become thus transformed in NT times is not clear. But as "prince of the devils" he is a worthy candidate for the rank which Milton assigns him: "than whom, Satan except, none higher sat" (ii.299).

Arch-Enemy, Satan

1 Chr 21:1--Satan stood up against Israel, and provoked David to --

Job 1:6 --Satan came also .. :--mg. Heb. the adversary.

Mt 25:41 --everlasting fire, prepared for the devil and his angels ..

Rv 12:7 --war in heaven .. against .. the dragon and his angels ..

20:3 --the dragon, that old serpent, which is the devil ..Satan..

** NOTE. The primacy of Satan, so much insisted on by Milton, rests on little more than the above references as far as Scripture is concerned. His whole scheme of the hierarchy of Hell is of course much more articulate and elaborated than the scattered references in OT and NT.

131

i.128,129;/151,152;157

O Prince, O Chief of many throned Powers
That led th' embattled Seraphim to war..
Fearless, endangered Heaven's perpetual King ..
Here in the heart of Hell to work in fire,
Or do his errands in the gloomy Deep? ..
To undergo eternal punishment?

Powers (See frequent references e.g. i.359, i.622, i.737, ii.11,456.)
Eph 6:12. For we wrestle not against flesh and blood, but against
principalities, against powers, against the rulers of
the darkness of this world.

Seraphim, war

Rv 12:7 --war in heaven: Michael and his angels ..

Is 6:2 ..above it stood the seraphims ..

** NOTE. Milton again combines ideas. The Biblical references associate the seraphs (M. uses the correct Hebrew form of the plural, not the double plural of AV) with worship of the Holy One. Cf. Is 6:3, One .. said, Holy .. is the LORD of hosts; Is 6:6, Then flew one of the seraphims unto me, having a live coal .. from off the altar. Milton emphasizes their warlike qualities (contending in the great war in Heaven, guarding Eden as sentries etc.), e.g.

i.324 Cherub and Seraph rolling in the flood
With scattered arms and ensigns ..

ii.512 A globe of fiery Seraphim enclosed ..

Milton uses the term indifferently for the fallen and for the loyal angels. Also Seraph and Cherub seem to be interchangeable with him.

Perpetual King

Ps 29:10 --the LORD sitteth King forever.

Rv 19:16 --he hath .. a name .. KING OF KINGS,,AND LORD OF LORDS.

Hell, fire

:-- Vide i.69, ii.69, Sulphur.

- Cf. i.69 With everburning sulphur unconsumed ..
 ii.68 Among his Angels, and his throne itself
 Mixed with Tartarean sulphur and strange fire ..
 ii.88 Where pain of unextinguishable fire
 Must exercise us without hope of end ..
- Rv 14:10 --he shall be tormented with fire and brimstone in the
 presence of the holy angels ..
- 20:10 The devil .. was cast into the lake of fire and brim-
 stone .. and shall be tormented day and night forever
 and ever.
- Gloomy deep (Cf. ii.858, Into this gloom of Tartarus profound ..
 i.381, --the pit of Hell ..
 ii.167, --the Deep to shelter us?)
- Dt 32:22 For a fire is kindled in mine anger and shall burn unto
 the lowest hell, and shall consume the earth with her
 increase, and set on fire the foundations of the
 mountains.
- 2 Sa 22:6 The sorrows of hell compassed me about; the snares of
 death prevented me.
- Hab 2:5 --who enlargeth his desire as hell, and is as death, and
 cannot be satisfied ..
- :-- Thus far Hell and the Grave are identified. Sheol is a place
 of gloom, insatiable, but not a place of punishment. Cf:
- Job 17:13 If I wait, the grave is mine house: I have made my bed
 in the darkness.
- :-- Perhaps the idea of Dt 32:22 is taken up and developed in the
 picture in Revelation,
- Rv 20:3 --cast him into the bottomless pit ..
- Eternal punishment
- Rv 20:10 --shall be tormented .. forever and ever.

i.184

- Cf. i.68 From off the tossing of these fiery waves ..
 .. and a fiery deluge, fed
 With ever-burning sulphur unconsumed.
- i.77 With floods and whirlwinds of tempestuous fire ..

Fiery waves

- Rv 20:14 --death and hell were cast into the lake of fire ..
- 21:8 --the lake which burneth with fire and brimstone ..

i.299-301

.. whom the den
 By ancient Tarsus held, or that sea-beast
 Leviathan ..

Tarsus

- :-- The reference to Typhon is extra-Biblical. Tarsus occurs in NT:
 Ac 11:22,25--they sent forth Barnabas .. as far as Antioch .. Then
 departed Barnabas to Tarsus, for to seek Saul ..

Leviathan

- Job 41:1 - Canst thou draw out leviathan with an hook?
- Ps 104:26 There go the ships: there is that leviathan, whom thou
 hast made to play therein.
- Is 27:1 In that day the LORD .. shall punish leviathan the
 piercing serpent, even leviathan that crooked serpent;
 and he shall slay the dragon that is in the seas.

i.210-213

nor ever thence

Had risen, or heaved his head, but that the will
 And high permission of all-ruling Heaven
 Left him at large to his own dark designs ..

High permission

:- A diffused reference.

Job 2:6 And the LORD said unto Satan, Behold he is in thine hand;
 but save his life.

Jn 19:11 Jesus answered, Thou couldst have no power at all against
 me, except it were given thee from above ..

Rv 20:7 And when the thousand years are expired, Satan shall be
 loosed out of his prison ..

i.217-219

.. all his malice served but to bring forth
 Infinite goodness, grace, and mercy, shown
 On Man by him seduced ..

Malice

:- Cf. the drama of Job.

Job 2:4,5 And Satan answered the LORD .. all that a man hath will
 he give for his life. But put forth thine hand now ..

42:10 And the LORD turned the captivity of Job, when he prayed
 for his friends

Goodness, grace, mercy

:- Passim; e.g.

Ex 34:6 --the LORD, the LORD God, merciful and gracious, longsuffer-
 ing, and abundant in goodness and truth ..

i.305 ff.

.. when with fierce winds Orion armed
 Hath vexed the Red-Sea coast, whose waves o'erthrew
 Busiris and his Memphian chivalry,
 While with perfidious hatred they pursued
 The sojourners of Goshen, who beheld
 From the safe shore their floating carcasses
 And broken chariot-wheels ..

Orion

Job 9:9 ..which maketh Arcturus, Orion and Pleiades ..

38:31 Canst thou bind the sweet influences of Pleiades, or
 loose the bands of Orion?

Fierce winds

Ex 14:21 --and the LORD caused the sea to go back by a strong east
 wind all that night ..

Red-Sea coast, waves o'erthrew

Ex 15:4 --Pharaoh's chariots and his host..are drowned in the Red Sea
 Memphian

Hos 9:6 --Egypt shall gather them up, Memphis shall bury them ..

Chivalry

Ex 15:1 --the horse and his rider hath he thrown into the sea.

Perfidious hatred

Ex 14:5 --and the heart of Pharaoh and of his servants was turned
 against the people, and they said, Why have we done this?

Sojourners of Goshen

Ge 47:27 And Israel dwelt in Egypt, in the land of Goshen ..

Safe shore, carcasses

Ex 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Broken chariot-wheels

Ex 14:25 --took off their chariot wheels, that they drave/heavily them
:28 And the waters returned, and covered the chariots ..

1.324

Cherub and Seraph rolling in the flood.

Cf.:i.157 Fall'n Cherub ..

i.386 Jehovah thund'ring out of Sion, throned
Between the Cherubim ..

i.664 Millions of flaming swords drawn from the thighs
Of mighty Cherubim ..

i.794 The great Seraphic Lords and Cherubim ..

ii.516 Towards the four winds four speedy Cherubim ..

vi.535 Zophiel, of Cherubim the swiftest wing ..

Cherub

Ge 3:24 --he placed at the east of the garden of Eden Cherubims,
and a flaming sword ..

1 Sa 22:11 --he rode upon a cherub and did fly ..

:- Here as elsewhere the Cherub is associated with fire; cf.

22:9 --fire out of his mouth devoured ..

22:13 Through the brightness before him were coals kindled.

Ezk 10:2 -- fill thy hand with coals of fire from between the cherubim

1.338-343

.. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up-called a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like Night, and darkened all the land of Nile;

Potent rod

Ex 10:12 -- the LORD said unto Moses, Stretch out thine hand .. for
:13 the locusts .. And Moses stretched forth his rod ..

Amram's son

Ex 6:20 -- Amram took him Jochebed .. to wife; and she bore him
Aaron and Moses.

Egypt's evil day

Ex 10:14 -- in all the coasts of Egypt: very grievous were they;
before them there were no such locusts as they, neither
after them shall be such.

Round the coast

:- This phrase seems to be suggested by:

Ex 10:13,14 --stretched forth his rod over the land .. rested in all
the coasts of Egypt ..

Locusts

:- As above.

Darkened all the land, pitchy cloud

Ex 10:15 -- they covered the face of the whole earth, so that the
land was darkened ..

Eastern wind

Ex 10:13 -- when it was morning, the east wind brought the locusts.

** NOTE. The curious term warping seems to be used with the nautical sense adapted: "haul (ship) in some direction by rope attached to fixed point, progress thus" -- does Milton suggest that the rod is the fixed point, to which the locusts are drawn?

Impious Pharaoh

Ex 10:3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me?

Land of Nile

** NOTE. The name Nile is not found in Sep. In Ge 41:1 ~~Ex~~ 1:22, AV has "the river", for Heb. ha-yor, representing Egyptian iaru'u or the older itrw. Shihor occurs (or Sihor) in Jos 13:3, 1 Chr 13:5 for the "brook of Egypt" (possibly); but in Is 23:3 and Jer 2:18 it is definitely the Nile. "Gihon" of Ge 2:13, as being connected with Ethiopia (AV for Heb Cush which is not certainly in Africa at all) has been supposed to represent the Nile. Some passages use the phrase "the river of Egypt".

i.362-363

.. blotted out and rased
By their rebellion from the Books of Life.

Books of Life

Rv 20:12 -- the books were opened: and another book was opened, which is the book of life.

21:27 -- And there shall in no wise enter into it any thing that defileth .. but they which are written in the Lamb's book of life.

i.366

.. God's high sufferance for the trial of man ..

Trial of man, high sufferance

Ja 1:13 -- God cannot be tempted with evil, neither tempteth he any man
Job 2:6 And the LORD said unto Satan, Behold he is in thine hand.

i.367-371

By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and th' invisible
Glory of him that made them to transform
Oft to the image of a brute ..

Falsities and lies

Jn 8:44 -- your father the devil .. is a liar and the father of it.
Creator cf. 1:31

Ge 1:27 So God created man ..

Greatest part of mankind

Ps 96:5 -- For all the gods of the nations are idols ..

Invisible

Jn 1:18 No man hath seen God at any time ..

Forsake

Dt 31:16 -- will forsake me, and .. (20) turn unto other gods ..
Corrupted, transform, image of a brute

Ro 1:22 ff. -- they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

i.372,373

With gay religions full of pomp and gold,
And devils to adore for deities ..

Pomp and gold

Is 10:9

Silver spread into plates is brought from Tarshish,
and gold from Uphaz, the work of the workman, and of the
hands of the founder: blue is their clothing: they are
all the work of cunning men.

** NOTE. There is little if anything that is distinctive in Sep. reflecting the gaiety, pomp and gold of the religions of the "nations". Amos' picture of Beth-el is hostile to all showy religion: but the ornateness of Solomon's temple and of the tabernacle as described in Exodus meet with no word of censure, and Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, a man of understanding, wisdom, knowledge and workmanship "to devise cunning works" of many kinds, is specifically stated to have been "filled with the spirit of God", and therefore most highly fitted for his work in the Tabernacle. (Ex 31:2,3) One feels Milton's Puritan attitude would disapprove pomp and gold in any of these forms.

Devils, deities

Dt 32:17

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

2 Chr 11:15

(Jeroboam) ordained him priests for the high places, and for the devils, and for the calves which he had made.

Ps 106:37

Yea, they sacrificed their sons and their daughters unto devils, (38)... unto the idols of Canaan ..

1 Co 10:20

But I say, that the things which the Gentiles sacrifice, they sacrifice unto devils: and I would not that ye should have fellowship with devils.

** NOTE. Though Milton's elaborate hierarchy of Hell may appear to us at first artificial if ingenious, passages like the above give him good Scriptural warrant for considering the gods of the "nations" as real, and as devils. We are a little startled to find ~~him include~~ the gods of Olympus included as devils (i.516), but Paul appears to do precisely the same in the passage quoted.

i.382,384,385

Roaming to seek their prey on Earth, durst fix
Their altars by his altar, gods adored
Among the nations round ..

Roaming

Job 1:7

-- Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth ..

Altars by his altar

2 Ki 23:12

-- the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down ..

Adored among the nations round

:-- Cf. below, Moloch, Chemos, Baalim.

i.386, 387

Jehovah thundr'ing out of Sion, throned
Between the Cherubim ..

Diffuse
Jehovah thund'ring

Ps 29:3,4 -- The God of glory thundereth.. the voice of the LORD (RV Jehovah) is full of majesty.

** NOTE. The conception of Jehovah as the God of the awesome powers of nature is associated for the most part -- or primarily -- with Sinai and the giving of the Law, i.e. might is associated with authority; cf. Ex 20:18,

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Cf. also Elijah at Horeb in his cave, 1 Ki 18:11,12,

-- and after the wind an earthquake .. And after the earthquake a fire.

Elijah is surprised to find that the LORD does not speak to him through these mighty forces: the "still, small voice" is a new and higher level of revelation.

Out of Sion, throned Between the Cherubim

1 Sa 4:4 the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims .. between

Is 37:16 O LORD of hosts, God of Israel, that dwellest/the cherubims

Is 2:3 --out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

** NOTE. Milton has transferred the "thund'ring" to Zion. But Isaiah, whose vision saw in the temple the "glory of the LORD" and saw "the house .. filled with smoke", also thinks of the elemental forces that testify to the power of the LORD of hosts,

Is 29:6, Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of a devouring fire.

Finally, the combination of ideas is found in the Apocalypse,

Rv 4:5, And out of the throne proceeded lightnings and thunderings:

i.387-390

.. yea, often placed
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned ..

Sanctuary

Is 60:13 -- the glory of Lebanon .. to beautify the place of my sanctuary.

Shrines, abominations

2 Ki 21:4,5 And he built altars in the house of the LORD .. for all the host of heaven in the two courts of the house of the LORD.

1 Ki 11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab .. and for Molech, the abomination of the children of Ammon.

Holy, solemn, profaned

Is 1:4 -- they have provoked the Holy One of Israel ..

Is 1:13,14 -- I cannot away with .. the solemn meeting. Your new moons and your appointed feasts my soul hateth ..

Ezk 22:26 --her priests have profaned my holy things ..

i.392,393,395, 396

First, Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears ..
Their children's cries unheard that passed through fire
To his grim idol.

Moloch, sacrifice, parents' tears

:- The form Moloch occurs in Am 5:26, Ac 7:43. Molech is usual.

Lv 18:21 --thou shalt not let any of thy seed pass through the fire to Molech...

Jer 32:35 --to cause their sons and their daughters to pass through the fire to Molech ..

** NOTE. The word "king" doubtless refers to the fact that Molech=melech.

i.396-399

.. Him the Ammonite

Worshipped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon.

Ammonite, Rabba, plain, Argob, Basan, Arnon

1 Chr 20:1 --wasted the country of the children of Ammon and besieged Rabbah.

Dt 3:11,12 --Rabbath of the children of Ammon .. from Aroer, which is by the river Arnon ..

1 Ki 7:46 --in the plain of Jordan ..

Jud 11:33 --from Aroer .. unto the plain of the vineyards ..

:- The plain of Jordan was the strip on the east of the river, 20 to 30 miles in width, taken from the Ammonites by the Amorites, but considered as irridenta throughout their history; their claim in Jephthah's time led to his war with them.

Dt 3:10,11 -- cities of the kingdom of Og in Bashan .. his bedstead .. in Rabbath ..

3:13 -- all the region of Argob, with all Bashan ..

i.400-405

.. the wisest heart

Of Solomon he led by fraud to build
His temple right against the temple of God
On that opprobrious hill, and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.

Wisest, Solomon

1 Ki 4:31 For he was wiser than all men

:30 And Solomon's wisdom excelled the wisdom of all ..

Heart, against, opprobrious hill, Tophet, valley, Hinnom, build

1 Ki 11:4 -- it came to pass, when Solomon was old, that his wives
:7 turned away his heart after other gods .. then did Solomon
build an high place .. for Molech the abomination ..

2 Ki 23:13 --the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built for .. Milcom the abomination of the children of Ammon ..

2 Ki 23:10 --he defiled Topheth, which is in the valley of the children of Hinnom.

Jer 7:31 -- the high places of Tophet, which is in the valley of the son of Hinnom ..

Gehenna

:- Presumably Milton had the Greek text in mind in these references; translating literally they are:

Mt 5:30 -- and not thy whole body go away into Gehenna.

18:8 -- to be thrown into the fire that is eternal.

18:9 -- to be thrown into the Gehenna of fire.

** NOTE. Gehenna of course is derived from Hinnom. Refuse is said to

have been burned in this valley, and the never-ceasing fires gave the imagery found in various forms in NT and elsewhere, and developed in Milton's presentation of Hell-fire; some liquid and some quasi-solid. Hence "the type of Hell".

i.405-411

Next Chemos, th'obscene dread of Moab's sons,
From Aroer to Nebo and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flow'ry dale of Sibma, clad with vines,
And Eleale to th' Asphaltic Pool ..

Chemos, Moab

Nu 21:29 Woe to thee, Moab! Thou art undone, O people of Chemosh ..
Aroer, Nebo, Abarim, Eleale, Horonaim

Dt 32:49 -- this mountain Abarim, unto mount Nebo, which is in the
land of Moab ..

Jer 48:19,20 O-inhabitant of Aroer .. say, What is done? Moab is con-
founded .. (3) A voice of crying .. from Horonaim ..

Is 15:1 Heshbon shall cry, and Elealah .. the armed soldiers of
Moab shall cry out ..

[Horonaim] Hesebon, Seon

Nu 21:28 -- there is a fire gone out of Heshbon, a flame from the city
of Sihon: it hath consumed Ar of Moab, and the lords of
the high places of Arnon.

Sibma, vines

Nu 32:38 -- Nebo .. and Shibmah ..

Is 16:8 For the fields of Heshbon languish, and the vine of Sibmah ..
Asphaltic Pool

Ge 14:10 And the vale of Siddim was full of slimepits.

** NOTE. "Slime", Rvm "bitumen", is rendered in LXX asphaltos. The name
Lacus Asphaltites comes from Josephus (Ant. I.ix); i.e. the Dead Sea.

i.412-418

Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide, lust hard by hate,
Till good Josiah drove them thence to Hell.

Peor, Sittim, Israel, wanton

Nu 25:3 And Israel joined himself unto Baalpeor ..

25:1 Israel abode in Sittim, and the people began to commit whore-
dom with the daughters of Moab,

25:18 --they have beguiled you in the matter of Peor.

** NOTE. Milton adopts Peor rather than Baalpeor, which seems to mean
"the Baal of Peor". Cf. Nu 23:28, "brought Balaam unto the top of
Peor, that looketh toward Jeshimon": i.e. Peor is a mountain.

Woe

Nu 25:9 -- those that died in the plague were twenty and four thousand.
Hill of scandal, Moloch homicide

2 Ki 23:13 And the high places that were before Jerusalem, which were
on the right hand of the mount of corruption, which Solo-
mon the king of Israel had builded for Ashtoreth .. and for
Milcom the abomination of the children of Ammon ..

Good, Josiah, drove

2 Ki 23:1,2, Josiah .. did that which was right in the sight of the LORD ..

23:14 And he brake in pieces the images ..

** NOTE. Why Milton places Baalpeor in Jerusalem side by side with Milcom is not clear. "Lust hard by hate" is effective contrast. Perhaps Ashtoreth suggests the collocation. (2Ki 23:13.)

i.419-423

With these came they who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground; had general names
Of Baalim and Ashtaroth -- those male,
These feminine.

Bordering, Euphrates, brook, Egypt, Syrian

2 Ki 24:7 --the king of Babylon had taken from the river of Egypt
unto the river Euphrates all that pertained to the
king of Egypt.

1 Chr. 13:5 So David gathered all Israel together, from Shihor of
Egypt even unto the entering of Hamath. (RV Shihor the
brook of Egypt.)

Jos 13:3,5 --From Sihor which is before Egypt -- unto the entering
into Hamath.

** NOTE. Hamath is mentioned with Damascus (and Tyre and Zidon) in Zec
9:1,2; with Damascus Jer 49:23. But Syria is regularly taken to
connote the country about Damascus and not to include Palestine,
which extends from the Brook of Egypt to the Approach to Hamath.
In the Roman Empire, Judaea was ultimately incorporated in the
Province of Syria.

Baalim, Ashtaroth

Jg 2:11 The children of Israel did evil .. and served Baalim.

2:13 They forsook the LORD and served Baal and Ashtaroth.

1 Sa 7:4 Then the children of Israel put away Baalim and Ashtaroth
and served the LORD only.

** NOTE. The plural forms seem to mean the Baals and the Ashtoreths of
various shrines.

i.431-437

For those the race of Israel oft forsook
Their Living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads, as low
Bowed down in battle, sunk before the spear
Of despicable foes.

Living Strength

1 Sa 14:39 -- as the LORD liveth ..

1 Sa 15:29 -- also the Strength of Israel will not lie nor repent ..

Righteous altar

Ps 129:4 The LORD is righteous ...

Ps 26:6 I will wash my hands in innocency: so will I compass
thine altar, O God.

Ps 43:1,2,3,4 Judge me .. deliver me from the ... unjust man .. the God
of my strength .. thy holy hill .. the altar of God ..

Bestial gods

2 Ki 18:4 -- brassen serpent -- for unto those days the children of
Israel did burn incense to it..

Ezk 8:10,11 So I went in and saw; and behold every form of creeping

things..pourtrayed upon the wall round about .. before
 them seventy men of the ancients of the house of Israel
 .. with every man his censer in his hand.

Sunk, despicable foes

Jg 3:12 -- the LORD strengthened Eglon the king of Moab --

3:13 -- the children of Ammon and Amalek .. went and smote Israel ..

4:2 -- the LORD sold them into the hand of Jabin, king of Canaan ..

i.438-446

Came Astoreth, whom the Phoenicians called
 Astarte, queen of heaven, with crescent horns;
 To whose bright image nightly by the moon
 Sidonian virgins paid their vows and songs;
 In Sion also not unsung, where stood
 Her temple on th' offensive mountain, built
 By that uxorious king whose heart, though large,
 Beguiled by fair idolatresses, fell
 To idols foul.

Astoreth, Phoenicians, uxorious king, idolatresses

1 Ki 11:4,5 -- When Solomon was old ... his wives turned away his heart
 after other gods. For Solomon went after Ashtoreth
 the goddess of the Zidonians and after Milcom ..

Temple, offensive mountain, Sion

1 Ki 11:7 -- Then did Solomon build an high place .. in the hill that
 is before Jerusalem, and for Molech ..

i.446-457

Thammuz came next behind
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day,
 While smooth Adonis from his native rock
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eye surveyed the dark idolatries
 Of alienated Judah.

Thammuz, Sion's daughters, Ezekiel, dark idolatries, alienated Judah

Ezk 8:14 Then he brought me -(in a vision)- to the door of the LORD's
 house which was toward the north; and behold, there sat
 women weeping for Tammuz.

8:17 --Hast thou seen this, O son of man? Is it a light thing to
 the house of Judah that they commit the abominations ..

8:10 --I went in and saw .. all the idols of the house of Israel ..

8:12 -- what the house of Israel do in the dark ..

8:17,18 --the house of Judah .. mine eye shall not spare, neither
 will I have pity ..

i.457-466

Next came one

Who mourned in earnest, when the captive ark
 Maimed his brute image, head and hands lopped off,
 In his own temple, on the grunsel-edge,
 Where he fell flat and shamed his worshippers:

17

Dagon his name, sea-monster, upward man
And downward fish; yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.

Captive ark, maimed, temple, grunsel-edge, fell flat, Dagon, Azotus

1 Sa 5:1 -- the Philistines took the ark of God .. unto Ashdod ..

5:2 -- into the house of Dagon ..

5:3 -- on the morrow, behold, Dagon was fallen upon his face to
the earth before the ark ..

5:4 -- the head of Dagon and both the palms of his hands were
cut off upon the threshold ..

Shamed worshippers, Gath, Ascalon, Accaron, Gaza's frontier

1 Sa 5:5 -- Therefore neither the priests of Dagon nor any that come
into Dagon's house tread on the threshold of Dagon in
Ashdod unto this day.

6:17 - the Philistines .. Ashdod .. Gaza .. Askelon .. Gath ..
Ekron.

Jos 13:3 -- From Sihor, which is before Egypt even unto the borders
of Ekron northward, which is counted to the Canaanites,
five lords of the Philistines; the Gazathites .. and the
Ekronites ..

** NOTE. The accepted view, adopted by Milton, that Dagon was a fish-
man god, seems incorrect. Dag is a fish; but dagan is corn; and
Dagon seems a form of Zeus of the Plough. Other references show
the Philistines to have been a skilled agricultural people; their
land, low-lying, was mostly very fertile. It is a coincidence that
dag, fish, suggests the Philistines' maritime location (and interests
probably, though the Philistines were famous for military prowess,
and maritime pursuits are associated with the Phoenicians to the
north).

i.467-476

Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.

He also against the house of God was bold:

A leper once he lost, and gained a king --

Ahaz, his sottish conqueror, whom he drew

God's altar to disparage and displace

For one of Syrian mode, whereon to burn

His odious offerings, and adore the gods

Whom he had vanquished.

Rimmon, Abbana, Pharphar, Damascus

2 Ki 5:18 -- when my master..leaneth on my hand and I bow myself in
the house of Rimmon .. the LORD pardon thy servant. (x)

Leper, [king,] [Ahaz]

2:Ki 5:1,17- Now Naaman..was a leper ..thy servant will henceforth
offer neither burnt offering nor sacrifice unto other
gods, but unto the LORD.

Vanquished, God's altar, Syrian mode, offerings, Ahaz, King

2 Ki 16:10 --King Ahaz went to Damascus to meet Tiglath-pileser king
of Assyria, and saw an altar that was at Damascus: and
king Ahaz sent to Urijah the priest the fashion of the
:11 altar .. and Urijah the priest built an altar according
:12 to all that king Ahaz had sent from Damascus. ..and the
king approached the altar, and offered thereon.

(x) 2 Ki 5:12 Are not Abana and Pharpar, rivers of Damascus, better ..

(Vanquished)

2 Ki 16:5,7 Then Rezin king of Syria and Pekah ... came up to Jerusalem
to war: and they besieged Ahaz, but could not overcome ...
:9 So Ahaz sent messengers .. And the king of Assyria .. went
up against Damascus, and took it ..

i.482-489

Nor did Israel 'scape
Th' infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Lik'ning his Maker to the grazed ox,
Jehovah, who in one night, when he passed
From Egypt marching, equalled with one stroke
Both her first-born and all her bleating gods.
Borrowed, Israel, calf, Oreb
Ex 12:35 And the children of Israel .. borrowed of the Egyptians
jewels of silver and jewels of gold ..
32:1,2,3 And when the people saw that Moses delayed to come down
out of the mount -(Sinai, Ex 31:18, i.e. Horeb)- the
people .. said, Up, make us gods .. and brake off the
golden earrings .. and he received them at their hand and
.. made it a molten calf.
Rebel king, Bethel, Dan, ox, Egypt, marching, first-born, gods, Jehovah
1 Ki 12:19,20 So Israel rebelled .. and sent and called -(Jeroboam)-
.. and made him king.
12:28 --the king .. made two calves of gold and said unto them ...
behold thy gods, O Israel. (15:30) ..made Israel to sin.
15:29 --he set the one in Bethel and the other put he in Dan.
Ex 12:12 -- I will pass through the land of Egypt this night and will
smite all the firstborn .. and against all the gods of
Egypt I will execute judgment: I am the LORD.

i.490,493-496,503-505

Belial came last ..
.. yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who filled
With lust and violence the house of God? ..
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron, to prevent worse rape.
Belial, priest, atheist, Eli's sons, lust, violence, Sodom
1 Sa 2:12 Now the sons of Eli were sons of Belial: they knew not
the LORD.
:13,16 And the priests' custom was .. and if not, I will take it
by force.
:22 -- Eli heard all that his sons did unto all Israel; and how
they lay with the women that assembled at the door of the
congregation.
Ge 19:4,5 -- the men of the city, even the men of Sodom, compassed the
house round, ..and they called .. Where are the men which
came to thee this night? bring them forth that we may
know them.
Gibeah, hospitable, door, matron, rape
Jg 19:14 -- the sun went down upon them when they were by Gibeah.

Jg 19:21 -- So he brought him into his house ..
 :22 Now .. the men of the city, certain sons of Belial, beset
 the house .. and beat upon the door, saying, Bring forth
 the man that came into thine house, that we may know him.
 :23 And the .. master of the house .. said .. do not this folly.
 :25 But the men would not hearken to him: so the man took his
 concubine, and brought her forth unto them; and they knew
 her, and abused her all the night
 20:5 -- the men of Gibeah rose against me .. my concubine..is dead

i.508-509, 512

Th' Ionian gods -- of Javan's issue held
 Gods he from mightier Jove

Javan's issue, Jove

Ge 10:4 And the sons of Javan: Elishah, Tarshish ..
 :5 By these were the isles of the Gentiles divided in their
 lands .. in their nations.
 Ac 19:35 -- and the image which fell down from Jupiter.

i.534

Azazel as his right, a cherub tall ..

Azazel

Lv 16:8 -- one lot for the LORD and the other lot for the scapegoat.

** NOTE. "Azazel" is given as the Heb for scapegoat in the mg. of AV.
 "All the principal modern authorities agree in explaining 'Azazel as
 a personal name" (HDB, art. Azazel footnote).

i.571.

Their number last he sums.

Number

1 Chr 21:1 -- Satan stood up against Israel, and provoked David to
 number Israel. , possibly

** NOTE. Census-taking was looked on with suspicion/as implying pride
 and arrogance on the part of the ruler responsible, and as failing
 to give glory to God. Milton probably had this reference in mind.

i.591-592

.. his form had not yet lost
 All her original brightness.

cf. iv.115

Thrice changed with pale ire, envy, and despair;
 Which marred his borrowed visage, and betrayed
 Him counterfeit ..

and iv.835

'Think not, revolted Spirit, thy shape the same,
 Or undiminished brightness ..
 That glory then, when thou no more wast good,
 Departed from thee ..

Visage marred

Isa 52:14 -- his visage was so marred more than any man ..

** NOTE. While Milton takes the phrase from the description of the
 Suffering Servant of Jehovah, he adapts the idea. With him, sin
 is what mars the visage. In particular, it dims the brightness
 which he associates with goodness. There is here a range of ideas
 which appears so repeatedly and characteristically in Milton as to
 deserve the name of a doctrine.

i.653-654

A generation whom his choice regard
Should favour equal to the Sons of Heaven.

Sons of Heaven

Job 38:7 When the morning stars sang together and all the sons of
God shouted for joy.

Hos 1:10 --there it shall be said unto them, Ye are the sons of the
living God.

i.678-682

Mammon led them on,
Mammon, the least erected Spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold ..

Mammon, gold, Heaven's pavement

Mt 6:24 -- Ye cannot serve God and Mammon.

Lk 16:11 -- If therefore ye have not been faithful in the unrighteous
mammon, who will commit to your trust the true riches?

Rv 21:1,2,21 -- a new heaven .. the holy city .. and the street of the
city was pure gold ..

i.693,694

.. wondering tell

Of Babel ..

Babel, wondering

Ge 11:4 -- let us build us a city and tower, whose top may reach unto
:9 heaven .. Therefore is the name of it called Babel.

i.717-722

..Not Babylon

Nor great Alcairo such magnificence
Equalled in all their glories, to enshrine
Belus or Serapis their gods, or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury.

Babylon, Egypt, Assyria

Rv 18:10 -- that great city Babylon, that mighty city!

Jer 51:53 Though Babylon should mount up to heaven, and though she
should fortify the height of her strength ..

2 Ki 18:19,21 --Thus saith the great king, the king of Assyria .. thou
trustest upon Egypt ..

Isa 19:23 In that day shall there be a highway out of Egypt to Assyria

** NOTE. Milton doubtless was familiar with the story of Bel and the
Dragon, which appears in the LXX addition to the Book of Daniel, and
which was considered by the early Fathers as part of the canon. His
references to the gods of Egypt, Greece and Babylon are for the most
part extra-Biblical.

The End of the First Book.

CATALOGUE OF BIBLICAL REFERENCES: PARADISE LOST BOOK II.ii.188-193

.. for what can force or guile
 With him, or who deceive his mind, whose eye
 Views all things at one view? He who from Heaven's height
 All these our motions vain sees and derides,
 Not more almighty to resist our might
 Than wise to frustrate all our plots and wiles.

Derides, Heaven's height, views, almighty, frustrate

Ps 2:4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

139:8 -- if I make my bed in hell, behold, thou art there.

Job 36:5 -- he is mighty in strength and wisdom.

Ro 11:33 O the depth of the riches both of the wisdom and the knowledge of God!

Job 21:20 He shall drink of the wrath of the Almighty.

Ps 33:10 The LORD bringeth the counsel of the heathen to nought. -- Cf. also 1 Co 1:28, .. hath God chosen, yea and things which are not, to bring to nought things that are.

ii.198-199.

.. omnipotent decree

The Victor's will.

Decree

Ps 2:7 I will declare the decree: the LORD hath said ..

Dan 4:24 -- this is the decree of the most High...

ii.232,233

.. when everlasting Fate shall yield
 To fickle Chance, and Chaos end the strife.

Cf. ii.500, .. complain that Fate
 Free Virtue shall enthrall to Force or Chance.

and ii.907,909, ... Chaos umpire sits
 .. next him, high arbiter,
 Chance governs all.

Chance

1 Sa 6:7 - if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

Ecc1 9:11 - the race is not to the swift, nor the battle to the strong .. but time and chance happeneth to them all.

** NOTE. Milton is obviously influenced much more by classical conceptions, in his expressions about Chance, than by any emphasis on Chance to be found in the Bible. Perhaps it is fair to say that this emphasis on Chance in P.L. is associated with Satan and his followers and, as in ii.907 above, with Chaos, who links himself with Satan's designs of bringing ruin to the new creation of man

and therefore may be thought of as contrary to God's plan of providence. The Hebrew mind does not dwell on the idea of Fate, certainly not of any ultimate Power behind God: God is the Ultimate Power, and active in the affairs of man and the universe.

ii.294

.. the sword of Michael ..

Michael

Jude 9 Yet Michael the archangel, when contending with the devil ..
Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

ii.310

.. Offspring of Heaven ..

Cf. ii.394, Nearer our ancient seat ..
and ii.430, O. Progeny of Heaven!

Offspring of Heaven

Jude 6 -- the angels which kept not their first estate, but left their own habitation ..

ii.324,325

.. will reign

Sole king ..

Cf. i.131,

.. Heaven's perpetual King ..

Will reign sole king

:-- References passim. There may be a special echo here:-

Rev 11:15 -- our Lord .. shall reign forever and ever.

ii.351

.. so was his will

Pronounced among the gods, and by an oath ..

.. confirmed

Oath, confirmed

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ..

ii.347-351

.. another World, the happy seat

Of some new race, called Man, about this time
To be created like to us, though less
In power and excellence, but favoured more
Of him who rules above ..

World, Man, created, less, favoured

Ge 1:1 -- God created .. the earth.

:27 So God created man ..

Ps 8:5 .. thou hast made him a little lower than the angels, and crowned him with glory and honour.

Ge 3:5 .. in the day ye eat thereof .. ye shall be as gods ..

:-- Cf. also i.30, Favoured of Heaven so highly, and references.

ii.365

To waste his whole creation, or possess

All as our own.

Possess, our own

Jn 16:11 .. because the prince of this world ..
 14:30 .. the prince of this world cometh, and hath nothing in me.
 Rev 11:15 .. The kingdoms of this world are become the kingdoms of
 our Lord ..

ii.368-370

that their God
 May prove their foe, and with repenting hand
 Abolish his own works.

Repenting, abolish

Ge 6:6,7 And it repented the LORD that he had ^{made} man on the earth.. And
 the LORD said, I will destroy man whom I have created ..

ii.373-375

.. when his darling sons,
 Hurl'd headlong to partake with us, shall curse
 Their frail originals, and faded bliss --

Partake with us

Rev 20:10 And the devil that deceived them was cast into the lake
 of fire and brimstone, where the beast and the false
 prophet are ..
 21:8 .. and all liars, shall have their part in the lake which
 burneth with fire and brimstone ..

ii. 385-386

.. But their spite still serves
 His glory to augment.

Glory.

:- A "diffused reference."

Ro 9:22 What if God, willing to shew his wrath, and to make his
 power known, endured with much longsuffering the vessels
 of wrath fitted to destruction ..

:23 And that he might make known the riches of his glory on the
 vessels of mercy, which he had afore prepared unto glory.

Jn 9.3 --Neither this man sinned, nor his parents: but that the works
 of God should be made manifest in him.

ii.412,413

Through the strict senteries and stations thick
 Of Angels watching round?

Angels watching

:- Another diffused reference.

Ge 3:24 -- he placed at the east of the garden of Eden Cherubims,
 and a flaming sword which turned every way, to keep the
 way of the tree of life.

Ps 68:17 The chariots of God are twenty thousand, even thousands of
 angels ..

2 Ki 6:17 - behold, the mountain was full of horses and chariots of
 fire round about Elisha,

Ps 34:7 The angel of the LORD encampeth round about them that fear hi

ii.456.457

Go, therefore, mighty Powers,
Terror of Heaven, though fallen ..

Cf. i.44, .. Him th' Almighty Power
Hurled headlong flaming from the ethereal sky

and ii. 1013, Springs upward, like a pyramid of fire.

and vi. 871, Nine days they fell.

Fallen (angels)

Is 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! (The reference is to the king of Babylon.)

2 Pet 2:4 - God spared not the angels that sinned, but cast them down to hell ..

Lk 10:18 -- I beheld Satan as lightning fall from heaven.

****NOTE.** Milton combines the ideas of falling through space and falling from the glory of moral grandeur.

ii.496-500

O shame to men! Devil with devil damned
Firm concord holds; men only disagree
Of creatures rational, though under hope
Of heavenly grace, and, God proclaiming peace,
Yet live in hatred, enmity, and strife ..

Devil damned, firm concord

Jude 6 And the angels which kept not their first estate .. he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Mt 12:26 And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?

Men, hatred, enmity

Ge 4:8 -- Cain rose against Abel his brother, and slew him .

Mt 24:6 -- ye shall hear of wars and rumours of wars ..

Grace, God, peace, hope

Ro 5:2,3 -- we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Lk 2:20,14 -- tidings of great joy, .. to all people .. on earth peace .

ii.516

Towards the four winds four speedy Cherubim ..

Four winds

Ezk 37:9 -- Thus saith the LORD God; Come from the four winds, O breath, and breathe upon these slain ..

Speedy cherubim

2 Sa 22:11 - And he rode upon a cherub and did fly: and he was seen upon the wings of the wind.

ii.547,548

.. sing

With notes angelical to many a harp ..
 With this consider:

ii.241-243

.. to celebrate his throne

With warbled hymns, and to his Godhead sing
 Forced Hallelujahs ..

Harp's, sing, Godhead, Hallelujahs, notes angelical

Rev 5:7 -- having every one of them harps ..

:9 And they sang a new song.

:11 -- and I heard the voice of many angels round about the throne ..

15:3 And they sing .. Great and marvellous are thy works,
 Lord God Almighty ..

19:6 -- as the voice of mighty thunderings, saying, Alleluia:
 for the Lord God omnipotent reigneth.

ii.559

Of Providence, Foreknowledge, Will and Fate

Providence, Foreknowledge, Will

Heb 11:40 God having provided some better thing for us ..

Ro 8:29 For whom he did foreknow, he also did predestinate ..

Jn 1:13 -- nor of the will of the flesh, nor of the will of men,
 but of God.

Ro 9:18,19 Therefore hath he mercy on whom he will have mercy, and
 whom he will he hardeneth. .. For who hath resisted
 his will?

ii.575

.. four infernal rivers ..

Four rivers

:- Doubtless a combination of ideas, classical (the names) and the
 four rivers, parallel to the four of Eden and its environs:

Ge 2:10 A river went out of Eden to water the garden; and from
 thence it was parted, and became into four heads.

ii.564, 565

Passion and apathy, and glory and shame:

Vain wisdom all, and false philosophy!

Glory and shame, false, wisdom, vain

:- There seems an echo here, not only of the dialectics of the
 Greeks, but of Solomon and The Preacher:

Eccl 1:13 -- I gave my heart to seek and search out by wisdom .. and,
 :14 behold, all is vanity and vexation of spirit.

2:7,8,9 I got me servants .. I gathered me also silver and gold
 .. So I was great.

:19,20 -- This is also vanity. Therefore I went about to
 cause my heart to despair.

1 Ki 11:6 -- When Solomon was old .. his wives turned away his heart
 after other gods .. And the LORD was angry with Solomon.

ii.631-632

.. towards the gates of Hell
Explores his solitary flight...

With this consider:

ii.724,725

.. the snaky sorceress that sat
Fast by Hell-gate and kept the fatal key ..

Gates of Hell, key

Mt 16:18,19 -- and the gates of hell shall not prevail against it.

And I will give thee the keys of the kingdom of heaven.

Rev 1:18 -- I am alive for evermore, Amen; and have the keys of hell
and of death.

20:1 And I saw an angel come down from heaven, having the key
of the bottomless pit and a great chain in his hand.

****NOTE.**

Probably the beginning of the phrase gates of hell is the simple idea "gates of the grave" as used by Hezekiah (Isa 38:10). Milton's fantastic elaboration of the idea of the gates and their attendant personages is gruesome and repellent, yet it illustrates Miltonic power, perhaps more than any other picture that he presents. There is stark horror combined with majesty, readily comparable to the tragedies of an Aeschylus, yet preserving fully the Hebrew abhorrence of sin against a personal God instead of the terror felt for a half-understood Nemesis.

ii.641

Ethiopian

Through the wide Ethiopian to the Cape ...

: The word occurs in Scp. but has no reference to the Oceanus Aethiopicus or South Atlantic. Milton may possibly have in mind

the sweeping expanse associated with the name Ethiopia in Esther:
Esther 1:1 -- from India even unto Ethiopia ..

ii.645

And thrice threefold the gates ..

Thrice threefold

Eccl 4:12 -- and a threefold cord shall not break.

****NOTE.** While "threefold" in this passage in Eccl denotes strength, the number nine does not receive the special emphasis in Scp that it does in P.L. Cf. ii. 435,436, "immures us round Ninefold"; vi. 871, "nine days they fell". Here again classical influence is evident. Three does receive illustration in Scp. -- the Trinity; the Three Holy Children; the three disciples of the inner circle. There is also a threefold rhythm in Jesus' sayings, especially the parables, that is fascinating to study; but there appears no mystic significance in the number in the Bible. On the other hand, seven is a significant number for completeness, often with a mystic association. Milton has preserved this in ii.172:

ii.172

Awaked, should blow them into sevenfold rage ..
 Sevenfold
 Dan 3:19 -- commanded that they should heat the furnace one seven
 times more than it was wont to be heated.

ii.647,648

.. impaled with circling fire
 Yet unconsumed ..
 Unconsumed
 Ex 3:2 -- behold, the bush burned with fire, and the bush was not
 consumed.

ii.670,671, 672, 673

.. black it stood as Night,
 Fierce as ten Furies, terrible as Hell,
 And shook a dreadful dart: what seemed his head
 The likeness of a kingly crown had on.

With this
 consider:

ii.728 .. what fury, O son,
 Possesses thee to bend that mortal dart ..

and
 and

ii.787 .. I fled and cried out Death!

ii.853,854

Death ready stands to interpose his dart
 Against all force ..

Death, dart, terrible, kingly crown

1 Co 15:55 O death, where is thy sting? O grave, where is thy
 victory? (AV mg. has "hell" for "grave")

:56 The sting of death is sin ..

Rev 20:13 --death and hell delivered up the dead that were in them.

:-- In the above, sting is doubtless the original of Milton's
dart. Death and hell (or the grave) are associated. In the
 following, death's terrors and power are suggested, perhaps
 the basis for the "kingly crown" of Milton.

Job 24:17 --in the terrors of the shadow of death.

Ps 55:4 -- the terrors of death are fallen upon me.

Job 18:14 --it shall bring him to the king of terrors.

Hos 13:14 --I will ransom them from the power (mg. hand) of the grave;
 I will redeem them from death.

1 Co 15:26 The last enemy that shall be destroyed is death ..

ii.701

Lest with a whip of scorpions ..

Whip, scorpions

1 Ki 12:11 -- my father hath chastised you with whips, but I will
 chastise you with scorpions ..

ii.734

His wrath, which one day will destroy ye both!

Destroy

1 Co 15:26 The last enemy that shall be destroyed is death ..

ii.756, 758, 759, 760, 781, 782, 786, 787

Likest to thee in shape and count'nance bright ..
 Out of thy head I sprung ..

.. they recoiled afraid
 At first, and called me Sin ..
 .. this odious offspring whom thou seest,
 Thine own begotten ..
 Forth issued, brandishing his fatal dart
 Made to destroy. I fled, and cried out Death!

[Lust] sin, death, [bringeth forth] offspring

Ja 1:15 Then when lust hath conceived, it bringeth forth sin: and
 sin, when it is finished, bringeth forth death.

:-- This connection between sin and death is found passim in Scp. as
 in references below. The picture of Sin being born from Satan's
 head finds its classical parallel in Minerva's springing from
 the head of Jove. If Milton bases his picture in part on the
 passage in James, "lust" stands for Satan. Satan's "lust" is
 ambition, shown in the "bold conspiracy" (ii.751) which is on
 foot when Sin appears.

Ro 5:21 -- sin reigned unto death.

Ezk 18:4 -- the soul that sinneth, it shall die ..

Ro 5:12 -- by one man sin entered the world, and death by sin.

ii.799,800

.. and howl, and gnaw
 My bowels, their repast ..

Bowels, repast, (firstborn of death) Hell hounds (654)

Job 18:13 -- the firstborn of death shall devour his strength (AV
 mg. belly).

:-- As often, Milton seems to take a bit of phraseology and apply
 it in a context that strangely changes the meaning.

ii.844,847,848

.. all things shall be your prey ..
 His famine should be filled, and blessed his maw
 Destined to that good hour.

Your prey, famine

Ro 3:23 For all have sinned, and come short of the glory of God.

Hab 2:5 -- is as death, and cannot be satisfied ..

ii.884.

Gates, wide

Mt 7:13 -- wide is the gate that leadeth to destruction.

ii.894,895

.. where eldest Night
 And Chaos, ancestors of Nature ..

Night, Chaos, Nature

:-- The reference is in part to Ge 1:2, as below. But the whole
 machinery of the atoms clashing is classical. See NOTE on
 Chaos, i.9.

Ge 1:2 And the earth was without form, and void; and darkness was upon the face of the waters.

ii.904

Of Barca, or Cyrene's torrid soil ..
 :-- The occurrence of the name Cyrene in Scp. has little significance except for a liking, perhaps conscious on Milton's part, for bringing together classical and Scriptural lore.

ii.924,925

.. or less than if this frame
 Of Heaven were falling ..

Frame of heaven

Isa 40:22 It is he .. that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

Heb 11 :3 -- the worlds were framed by the word of God ..

ii.964.

Orcus and Ades ..

Ades

:-- The name Hades is spelled Haides in Attic Greek, Aides in Homer. In LXX and NT the word is frequent, e.g. Mt.16:18, pylai haidou, tr. AV the gates of hell, RV the gates of Hades. The word does not ordinarily mean hell in Milton's sense (Isa 14 is a possible exception; the Engl. RV retains the translation hell, like the AV, but the Amer. RV reads Sheol) but the place of departed spirits, rather like hell in Mid. Eng., e.g. the Exeter "Harrowing of Hell".

ii.995,996

.. and Heaven-gates

Poured out by millions her victorious bands ..

Heaven-gates, victorious

Rev 21:10 .. and he..showed me that great city, the holy Jerusalem, descending out of heaven from God ..

:12 And had a wall great and high, and had twelve gates ..

:-- Milton appears to identify for his purposes the New Jerusalem as depicted in Rev, and Heaven. Thus it has golden pavements (i.68) with which cf. Rev. 21:21 "the street of the city was pure gold".

Rev 12:7,8 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels And prevailed not ..

ii.1005,1006

.. linked in a golden chain

To that side Heaven ..

Golden chain, Heaven

:-- This beautiful conception, taken up and developed by Tennyson in Morte d'Arthur (For so the whole round world is every way Bound by gold chains about the feet of God), is perhaps borrowed from Iliad viii. (Zeus' chain). While the phrase "chain of gold" occurs in Scp. the only passage with any relevance is that referring to the

high priest's breastplate -- at most a remote suggestion of Milton's figure.

Ex 28:24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

ii.1026

Paved after him a broad and beaten way ..

Broad, way

Mt 7:13 -- wide is the gate and broad is the way, that leadeth to destruction ..

ii.1030-1033

.. by which the Spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.

Tempt

1 Ki 22:21 -- there came forth a spirit, and stood before the LORD and said .. (22) I will go forth and I will be a lying spirit in the mouth of all his prophets.

Lk 22:3

Then entered Satan into Judas ..

Punish

Job 2:6

And the LORD said unto Satan, Behold he is in thy hand; but spare his life.

God, good Angels, guard, grace

2 Ki 6:17 -- he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.

Ps 34:7

The angel of the LORD encampeth round about them that fear him, and delivereth them.

Ge 24:7

The LORD God..shall send his angel before thee.

Ac 12:11

-- the Lord hath sent his angel and delivered me.

12:15

-- Then said they, It is his angel.

Ezr 9:8

And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape ..

The End of the Second Book

CATALOGUE OF BIBLICAL REFERENCES IN PARADISE LOST BK. III.iii.1,3,4,5 8,9,10,11,12

HAIL, holy Light, offspring of Heaven first-born!

.. since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee ..

.. before the Sun,
Before the Heavens, thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep
Won from the void and formless Infinite!

Light, first-born

Ge 1:3,5 -- God said, Let there be light: and there was light ..
the first day.

Dwelt from eternity

Isa 57:15 -- the high and lofty One that inhabiteth eternity ..

God is light

1 Jn 1:5 -- God is light, and in him is no darkness at all.

Before the Sun

Ge 1:16,19 -- God made .. the greater light .. the fourth day.

Before the Heavens

Ge 1:7,8 -- God made the firmament, and .. called the firmament
Heaven .. the second day.

Voice of God

Ge 1:3 --God said, Let there be light ..

Waters, dark and deep, void and formless

Ge 1:2 -- the earth was without form and void; and darkness
was upon the face of the deep. And the Spirit of
God moved upon the face of the waters.

iii.60-64

About him all the Sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son ..

Sanctities of Heaven, thick as stars

Rev 14:10 -- in the presence of the holy angels ..

1 Chr 12:22 --until it was a great host, like the host of God.

Is 40:26 -- Lift up your eyes on high, and behold who hath created
these things, that bringeth out their host by number ..

Beatitude past utterance, about him

Rev 7:11,12 --And all the angels stood round about the throne, and ..
worshipped God, Saying, Amen; Blessing .. be unto our
God ..

2 Co 12:4 -- caught up into paradise, and heard unspeakable words,
which it is not lawful for a man to utter.

Image of his glory, only Son

Heb 1:3 -- Who being the brightness of his glory, and the express
image of his person ..

1 Jn 4:9 -- God sent his only begotten Son ..

iii.64,66

.. on earth he first beheld
 Our two first parents, yet the only two
 Of mankind, in the happy garden placed ..

Two first parents, happy garden placed,

Ge 2:22 -- the LORD God .. made .. a woman, and brought her unto
 the man.

3:20 And Adam called his wife's name Eve; because she was the
 mother of all living.

2:8 And the LORD God planted a garden eastward in Eden; and
 there he put the man whom he had formed. (9) And out
 of the ground made the LORD God to grow every tree that
 is pleasant to the sight, and good for food ..

iii.77,78

.. God beholding from his prospect high,
 Wherein past, present, future, he beholds ..

Present, future, beholds

Job 28:24 For he looketh to the ends of the earth, and seeth under
 the whole heaven ..

34:21 For his eyes are upon the ways of man, and he seeth all
 his goings.

1 Pet 1:2 -- according to the foreknowledge of God the Father...

Ps 37:13 -- the LORD .. seeth that his day is coming.

iii.94,95

.. so will fall
 He and his faithless progeny.

Faithless progeny, he

Isa 43:27 Thy first father hath sinned ..

1 Jn 1:8 If we say that we have no sin, we deceive ourselves ..

:- This whole passage may be compared with i.27 ff. and its
 references.

iii.98,99, 112, 113

.. I made him just and right,
 Sufficient to have stood, though free to fall. ..
 .. nor can justly accuse
 Their Maker ..

Sufficient, free

Ro 1:20,21 .. so that they are without excuse: Because that, when they
 knew God, they glorified him not as God ..

iii.114,115,116,117,118

As if Predestination overruled
 Their will, disposed by absolute decree
 Or high foreknowledge; they themselves decreed
 Their own revolt, not I: if I foreknew,
 Foreknowledge had no influence on their fault...

Predestination, foreknowledge

Ro 8:29 For whom he did foreknow, he also did predestinate ..

Decreed their own

Job 22:28 Thou shalt also decree a thing and it shall be established unto thee ..

****NOTE.** It is improbable that this last reference was in Milton's mind when he wrote the passage. Freewill is rather assumed than discussed by the Hebrew mind. Milton is of course reflecting the theological discussion of his own century. He can scarcely be said to follow Paul closely. He rather neatly avoids the Calvinistic difficulty by a clear distinction between God's foreknowledge of man's fall and subsequent transgressions and God's decreeing of such transgressions. Thus man's freewill is left intact, and God's infinite knowledge not limited. (It may be noted that Milton here uses predestination of man's revolt; whereas in NT passages it is used of the elect:

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son ..

:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified ..

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself ..

:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (12) That we should be to the praise of his glory, who first trusted in Christ.)

iii.130-134

... Man falls, deceived

By the other first: Man, therefore, shall find grace
The other, none: in mercy and justice both,
Through Heaven and Earth, so shall my glory excel;
But mercy, first and last, shall brightest shine.

Mercy

Ge 19:19 -- thou hast magnified thy mercy which thou hast shown shown unto me in saving my life ..

Ps 89:1 I will sing of the mercies of the LORD forever ..

2 Co 1:3 -- the Father of mercies ..

Justice

Job 8:3 -- doth the Almighty pervert justice?

Ps 119:137 Righteous art thou, O LORD, and upright are thy judgments

Nu 33:4 -- upon their gods also the LORD executed judgments.

Glory

Rev 7:12 -- Blessing, and glory .. be unto our God forever and ever.

2 Pet 1:17 - a voice to him from the excellent glory, This is my beloved Son ..

1 Chr 29:11 Thine, O LORD, is the greatness, and the power, and the glory ..

Mercy .. brightest

Ja 2:13 -- mercy rejoiceth against judgment.

Grace

Gal 1:6 -- him that called you into the grace of Christ ..

Eph 2:4 -- by grace are ye saved ..

iii.139-142

.. in him all his Father shone
Substantially expressed; and in his face
Divine compassion visibly appeared,
Love without end, and without measure grace --

Father, substantially expressed, shone
Col 2:9 -- For in him dwelleth all the fulness of the Godhead bodily.
Heb 1:3 Who being the brightness of his glory, and the express
image of his person ..
Compassion
Mt 15:32 -- I have compassion on the multitude ..
Lk 7:13 .. he had compassion on her ..
Jn 11:35 Jesus wept.
Love without end
Jn 13:1 -- having loved his own which were in the world, he loved
them unto the end.
Without measure grace
2 Co 9:14 - for the exceeding grace of God in you ..

iii.147-151, 154

.. th'innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompassed should resound forever blest.
For should Man finally be lost -- should Man,
Thy creature late so loved, thy youngest son...
That far be from thee, Father, who art judge ..

Hymns and sacred songs, throne, blest...
Rev 5:11 -- I heard the voice of many angels round about the throne...
and the number of them was ten thousand times ten thou-
sand, and thousands of thousands .. (13) and every crea-
ture .. heard I saying, Blessing .. unto him that sitteth
upon the throne ..
14:2 .. And I heard a voice from heaven, as the voice of many
waters .. and I heard the voice of harpers harping with
their harps: (3) And they sung as it were a new song
before the throne ..
Loved, son
1 Jn 3:1 Behold, what manner of love the Father hath bestowed upon
us, that we should be called the sons of God ..
Should Man be lost
Lk 19:10 The Son of man is come to seek and to save that which was
lost.
Judge
Ge 18:25 -- Shall not the Judge of all the earth do right?
Ps 94:2 Lift up thyself, thou judge of the earth .. (5) O LORD ..

iii.168-170

O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone ..
My word, my wisdom, and effectual might ..

Chief delight
Mt 3:17 And lo a voice from heaven, saying, This is my beloved Son,
in whom I am well pleased.
Son of my bosom
Jn 1:18 -- the only begotten Son, which is in the bosom of the Father ..

My word

Jn 1:14 The Word was made flesh and dwelt among us .. the only begotten of the Father.

Wisdom, effectual might

1 Co 1:24 - Christ the power of God, and the wisdom of God ..

Heb 1:2,3 - his Son .. by whom also he made the worlds .. Who .. upholding all things by the word of his power ..

iii.173-175

Man shall not quite be lost, but saved who will;
Yet not of will in him, but grace in me
Freely vouchsafed.

Saved who will

Rev 22:17 -- And whosoever will, let him take of the water of life freely.

Ac 16:31 -- Believe on the LORD Jesus Christ, and thou shalt be saved...

Grace, freely

Eph 2:5 -- by grace are ye saved ..

Ro 5:18 -- even so by the righteousness of one the free gift came upon all men unto justification of life.

8:32 He that spared not his own son but delivered him up for us all, how shall he not with him freely give us all things?

iii.175-179

.. Once more I will renew
His lapsed powers, though forfeit, and enthralled
By sin to foul exorbitant desires:
Upheld by me, yet once more he shall stand
On even ground against his mortal foe ..

Enthralled by sin, desires

Ro 6:20 -- ye were the servants of sin .. (21) But now being made free from sin, and become servants to God ..

2 Pet 2:18 - they allure through the lusts of the flesh .. (19)..they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage

Upheld, shall stand

Jn 16:33 -- In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1 Jn 5:4 For whatsoever is born of God overcometh the world .. (5) .. he that believeth that Jesus is the Son of God ..

iii.183-188

Some I have chosen of peculiar grace,
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warned
Their sinful state, and to appease betimes
Th' incensed Deity, while offered grace
Invites ..

Elect, grace

Ro 8:33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

9:11 -- the purpose of God according to election, not of works, but of him that callêth.

11:5 -- according to the election of grace..

Hear, warned, sinful

Jer 5:21 - Hear now this, O foolish people .. which have ears and hear not: (22) Fear ye not me? saith the LORD..

Isa 66:4 --because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes ..

Appease betimes, incensed Deity

Isa 13:9 --in the wrath of the LORD of hosts, and in the day of his fierce anger.

64:4 --thou art wroth; for we have sinned ..

55:6 Seek the LORD while he may be found, call ye upon him while he is near.

iii.188-193

.. for I will clear their senses dark
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavoured with sincere intent,
Mine ear shall not be slow, mine eye not shut.

Senses dark, clear

Ro 1:21 .. when they knew God, they glorified him not as God, .. but became vain in their imaginations, and their foolish heart was darkened.

Eph 4:18 Having the understanding darkened, being alienated from the life of .. because of the blindness of their heart.

Ac 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God ..

Stony heart, soften

Ezk 11:19 -- and I will take the stony heart out of their flesh, and will give them an heart of flesh ..

Pray, repent, obedience, ear, eye

1 Ki 8:46 - If they sin against thee .. and thou be angry .. (47) Yet if they shall bethink themselves .. and repent, and make supplication .. (48) And so return unto thee with all their heart .. (49) Then hear thou their prayer .. (52) That thine eyes may be open to all the supplication .. of thy people .. to hearken unto them ..

iii.196-7,200

Light after light well used they shall attain,
And to the end persisting safe arrive. ..
.. hard be hardened, blind be blinded more.

Light after light well used

Jn 7:17 If any man will do the will, he shall know of the doctrine ..

Persisting

Mt 10:22 -- but he that endureth to the end shall be saved.

iii.203-212

.. Man disobeying,
 Disloyal, breaks his fealty, and sins
 Against the high supremacy of Heaven,
 Affecting Godhead, and, so losing all,
 To expiate his treason hath naught left,
 But, to destruction sacred and devote,
 He with his whole posterity must die;--
 Die he or Justice must; unless for him
 Some other, able, and as willing, pay
 The rigid satisfaction, death for death.

Disobeying

Ro 5:19 -- by one man's disobedience many were made sinners ..
 Eph 5:6 -- cometh the wrath of God upon the children of disobedience

Disloyal, treason

Is 30:1 Woe to the rebellious children, saith the LORD ..
 :9 -- this is a rebellious people .. children that will not
 hear the law of the LORD ..

Hath naught left

Is 64:6 -- all our righteousnesses are as filthy rags ..
 Posterity, die
 Ro 6:12 -- sin entered the world and death by sin; and so death
 passed upon all men; for that all have sinned.

Rigid satisfaction

Ro 5:10 -- when we were enemies, we were reconciled to God by the
 death of his Son ..
 :6 -- Christ died for the ungodly.

Able

1 Pet 3:18 -- For Christ also hath once suffered for sins, the just
 for the unjust ..

Willing

Lk 9:51 -- he steadfastly set his face to go to Jerusalem ..
 Mt 26:24 -- The Son of man goeth as it is written of him ..

iii.215

.. and just, th' unjust to save ..

Just, unjust, save

1 Pet 3:18 -- For Christ .. suffered .. the just for the unjust ..
 Lk 19:10 -- For the Son of man is come to .. save that which was lost

iii.221

The deadly forfeiture, and ransom set ..

Ransom

1 Pet 1:18 -- ye know that ye were not redeemed with corruptible
 things, as silver and gold, .. (19) But with the
 precious blood of Christ ..

iii.225,226

In whom the fulness dwells of love divine,
 His dearest mediation ..

Fulness of love divine

1 Jn 3:16 -- Hereby perceive we the love of God, because he laid
 down his life for us.
 Col 2:9 For in him dwelleth all the fulness of the Godhead
 bodily.

Mediation
1 Ti 2:5

For there is one God, and one mediator between God and men, the man Christ Jesus.

iii.232-235

.. He her aid

Can never seek, once dead in sins and lost --
Atonement for himself, or offering meet,
Indebted and undone, hath none to bring.

Dead in sins

Eph 2:1 -- who were dead in trespasses and sins ..

Lost

Lk 19:10 -- the Son of man came to seek .. that which was lost.

Atonement

Ro 5:11 -- Jesus Christ, by whom we have now received atonement ..

Indebted

Gal 5:3 . For I testify again to every man that is circumcised,
that he is a debtor to do the whole law.

Offering

Heb 10:5 -- Sacrifice and offering thou wouldest not .. (10) .. we
are sanctified through the offering of the body of
Jesus Christ once for all.

iii.237-241

.. on me let thine anger fall;
Account me Man: I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleased; on me let Death wreak all his rage.

Thine anger fall

Is 53:10 -- it pleased the LORD to bruise him .. (12) .. he bare
our sins .. (5) .. with his stripes are we healed.

Account me Man

Ph 2:8 -- being found in fashion as a man, he humbled himself ...

Glory next to thee

Col 3:1 -- Christ sitteth on the right hand of God.

Rev 5:13 -- glory, and power, be unto him that sitteth upon the
throne, and unto the Lamb for ever and ever.

Lastly die Well pleased, Glory put off, freely

Ph 2:6 Who, being the form of God .. (7) made himself of no
reputation .. (8) .. and became obedient unto death,
even the death of the cross.

iii.242-244

Under his gloomy power I shall not long
Lie vanquished. Thou hast given me to possess
Life in myself forever; by thee I live ..

Not long, vanquished

Ac 2:24 -- Whom God hath raised up, having loosed the pains of death
because it was not possible that he should be holden
of it.

1 Co 15:55 - O grave, where is thy victory?

Life in myself

Jn 5:26 -- For as the Father hath life in himself; so hath he given
to the Son to have life in himself.

iii.247-249,252-256

Thou wilt not leave me in the loathsome grave
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell; ..
 Death his death's wound shall then receive, and
 stoop
 Inglorious, of his mortal sting disarmed;
 I through the ample air in triumph high
 Shall lead Hell captive maugre Hell, and show
 The powers of darkness bound.

Thou, not leave, grave, unspotted soul, corruption

Ac 2:24 -- Whom God hath raised up, having loosed the pains of
 death ..

:27 Because thou wilt not leave my soul in hell, neither
 wilt thou suffer thine Holy One to see corruption.

Death death's wound, sting, inglorious

Hos 13:14 -- O death, I will be thy plagues; O grave, I will be thy
 destruction ..

1 Co 15:55 O death, where is thy sting? O grave, where is thy
 victory?

Triumph high, ample air, Hell captive

Eph 4:8 -- When he ascended up on high, he led captivity captive, ..

:10 -- He .. ascended far above all heavens ..

iii.256-260

.. Thou, at the sight

Pleased, out of Heaven shalt look down and smile,

While, by thee raised, I ruin all my foes --

Death last, and with his carcase glut the grave;

Then, with the multitude of my redeemed ..

Out of Heaven, smile

Ps 2:4 He that sitteth in the heavens shall laugh ..

Raised, ruin foes

Ps 2:6,7,9 Yet have I set my king upon my holy hill .. Thou art my
 Son .. Thou shalt break them with a rod of iron ..

Death last

1 Co 15:26 The last enemy that shall be destroyed is death.

Multitude, redeemed

Rev 14:3 -- the hundred and forty-and four thousand, which were
 redeemed from the earth.

Mk 13:26,27 And then shall they see the Son of man coming in the
 clouds with great power and glory. (27) And then shall
 he .. gather together his elect .. from the uttermost
 part of the earth to the uttermost part of heaven.

iii.261-265

Shall enter Heaven, long absent, and return,

Father, to see thy face, wherein no cloud

Of anger shall remain, but peace assured

And reconciliation: wrath shall be no more

Thenceforth, but in thy presence joy entire.

Enter Heaven, Father

Jn 16:28 -- I leave the world and go to the Father.

Reconcilement

2 Co 5:18 --the ministry of reconciliation ..

Thy presence

He 9:24 -- Christ is .. entered .. into heaven itself, now to
appear in the presence of God for us ..

Joy entire

Ps 16:11 --in thy presence is fulness of joy ..

iii.266-271

.. his meek aspect
Silent yet spake, and breathed immortal love ..
Filial obedience: as a sacrifice
Glad to be offered, he attends the will
Of his great Father.

Meek

Mt 11:29 -- I am meek and lowly in heart ..

Love

Jn 15:9 As the Father hath loved me, so have I loved you ..

Obedience

He 5:8 -- a Son, yet learned he obedience ..

Sacrifice

He 9:26 -- now once .. hath he appeared to put away sin by the
sacrifice of himself..

Will

He 10:7 -- Lo, I come .. to do thy will, O God.

iii. 275-280

.. mankind under wrath, O thou
My sole complacence! well thou knows't how dear
To me are all my works; nor Man the least,
Though last created, that for him I spare
Thee from my bosom and right hand, to save,
By losing thee a while, the whole race lost!

Mankind under wrath

Ro 1:18 For the wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men ..

Complacence

Mt 3:17 -- a voice from heaven, This is my beloved Son, in whom I
am well pleased.

Dear, works

Ge 1:31 And God saw every thing that he had made; and, behold,

iii.283-297

.. be thyself Man among men on Earth,
 Made flesh, when time shall be , of virgin seed,
 By wondrous birth; be thou in Adam's room
 The head of all mankind, though Adam's son.
 As in him perish all men, so in thee,
 As from a second root, shall be restored
 As many as are restored; without thee, none.
 His crime makes guilty all his sons; thy merit.
 Imputed, shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. So Man, as is most just,
 Shall satisfy for Man, be judged and die,
 And dying rise, and, rising, with him raise
 His brethren, ransomed with his own dear life.

Man among men

1 Ti 2:5 -- the man Christ Jesus ..

Mt 16:13 -- Whom do men say that I the Son of man am?

Time, virgin seed, wondrous birth

Gal 4:4 But when the fulness of the time was come, God sent forth
 his Son, made of a woman ..

Mt 1:23 Behold, a virgin shall be with child ..

Lk 1:35 -- the power of the Highest shall overshadow thee ..

Head of mankind, in Adam's room, As in him, so in thee

1 Co 11:3 -- the head of every man is Christ ..

1 Co 15:45 -- The first man Adam was made a living soul; the last
 Adam was made a quickening spirit. (22) .. as in Adam
 all die, even so in Christ shall all be made alive.

Restored, without thee none, root

Ro 5:19 -- so by the obedience of one shall many be made righteous.

:1 Therefore being justified by faith, we have peace with
 God through our Lord Jesus Christ.

Ro 11:16 -- if the root be holy, so are the branches.

Rev 5:5 -- the Root of David hath prevailed ..

Ac 4:12 .. Neither is there salvation in any other ..

Imputed

Ro 4:24 -- us also, to whom it shall be imputed, if we believe on
 him that raised up Jesus our Lord from the dead; (25)
 Who was delivered for our offences, and was raised again
 for our justification.

Renounce, transplanted, new life

Ac 2:38 -- Repent, and be baptized every one of you in the name of
 Jesus Christ ..

Ro 6:4 -- we are buried with him by baptism into death: that like
 as Christ was raised up from the dead by the glory of
 the Father, even so we also should walk in newness of
 life. (5) For if we have been planted together in the
 likeness of his death, we shall be also in the likeness
 of his resurrection ..

Rise, rising, raise

Col 2:12 Buried with him in baptism, wherein also ye are risen
 with him through .. God, who hath raised him from the
 dead.

Brethren

Heb 2:11 -- for which cause he is not ashamed to call them brethren .
 Ro 8:29 -- that he might be the firstborn among many brethren.

308
iii.301-302,306,307, 313-320

.. still destroys

In those who, when they may, accept not grace..
 Because thou hast, though throned in highest bliss
 Equal to God, and equally enjoying
 God-like fruition, quitted all to save
 A world from utter loss, ...
 Therefore thy humiliation shall exalt
 With thee thy manhood also to this throne:
 Here thou shalt sit incarnate, here shalt reign
 Both God and Man, Son both of God and Man,
 Anointed universal King. All power
 I give thee; reign for ever, and assume
 Thy merits; under thee, as Head Supreme,
 Thrones, Princedoms, Powers, Dominions, I reduce:

Accept not grace

Jn 3:18 -- he that believeth not is condemned already ..

Ro 5:15 -- the gift by grace, which is by one man, Jesus Christ ..

Equal to God

Ph 2:6 -- in the form of God .. equal with God ..

Quitted all, humiliation

Ph 2:7 -- being found in fashion as a man, he humbled himself ..

Save, loss

Lk 19:10 -- the Son of man is come .. to save that which was lost.

Shall exalt

Ph 2:9 Wherefore also God hath highly exalted him ..

This throne

Eph 1:20 -- he .. set him at his own right hand in the heavenly places

Son of Man, Son of God

Mt 16:13 -- I the Son of man .. (16) .. the Son of the living God.

Anointed to be universal King

Ps 2:2 -- and against his anointed ..

:8 Ask of me, and I shall give thee the .. uttermost parts
 of the earth for thy possession.

All power I give

Mt 28:18 -- All power is given unto me in heaven and in earth.

Reign for ever

Rev 11:15 - and of his Christ; and he shall reign for ever and ever.

Thrones, Princedoms, Powers, Dominions

Eph 1:21 -- far above all principality, and power, and might, and
 dominion ..

iii.323-326,327-329

When thou, attended gloriously from Heaven,
 Shalt in the sky appear, and from thee send
 The summoning Archangels to proclaim
 Thy dread tribunal, forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages, to the general doom
 Shall hasten; such a peal shall rouse their sleep.

Attended gloriously from Heaven

Mt 25:31 -- the Son of man shall come in his glory, and all the holy
 angels with him ..

In the sky appear

Mt.24:30 -- they shall see the Son of man coming in the clouds of
 heaven with power ..

Archangels, summon, peal

1 Th 4:16 -- the Lord himself shall descend from heaven with a shout,
with the voice of the archangel, and with the trump
of God ..

Tribunal

Ro 14:10 -- we shall all stand before the judgment seat of Christ..

Living, cited dead, doom

1 Th 4:16 -- the dead in Christ shall rise first ..

:14 -- them also which sleep in Jesus will God bring with him.

2 Ti 4:1 -- Jesus Christ, who shall judge the quick and the dead ..

Rev 20:13 -- death and hell delivered up the dead which were in them:
and they were judged every man according to their works.

iii.330,331, 334-336

Then, all thy saints assembled, thou shalt judge
Bad men and Angels; they arraigned shall sink ..
The World shall burn, and from her ashes spring
New Heaven and Earth, wherein the just shall dwell,
And, after all their tribulations long ..

Saints

Jude 14,15 - the Lord cometh with ten thousands of his saints, To
execute judgment upon all ..

Bad men; Angels

Mt 25:41 -- Depart from me, ye sursed, into everlasting fire, pre-
pared for the devil and his angels ..

Jude 6. -- the angels which kept not their first estate...he hath
reserved .. unto the judgment of the great day.

Sink,

2 Pet 2:4 -- God .. cast them down to hell ..

Rev 20:3 -- cast him into the bottomless pit, and shut him up, and
set a seal upon him ..

New Heaven and Earth

Rev 21:1 -- I saw a new heaven and a new earth ..

Dwell, just

Rev 21:3 -- the tabernacle of God is with men, and he will dwell
with them, and they shall be his people .. and God shall
be their God.

Tribulations

Rev 7:14 -- These are they which came out of great tribulation ..

iii.340,348,354,357,363.

God shall be All in All. ..
With Jubilee, and loud Hosanna's filled ..
In Paradise, fast by the Tree of Life ..
And flowers aloft shading the Fount of Life ..
Pavement that like a Sea of Jasper shone ..

All in All

1 Co 15:28 -- that God may be all in all.

Jubilee

Lev 25:9 -- thou shalt cause the trumpet of the jubile to sound ..

Hosanna's

Mk 11:9 -- Hosanna; Blessed is he that cometh in the name of the
Lord; (10) .. Hosanna in the highest.

Paradise, Tree of Life

Rev 2:7 -- of the tree of life, which is in the midst of the
paradise of God.

Sea of Jasper

Rev 4:3 -- holy Jerusalem .. her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

iii.363,375,382,384,389,390-391

Pavement, that like a sea of jasper shone ..
 Fountain of Light, thyself invisible ..
 Approach not, but with wings veil both their eyes ..
 Begotten Son, Divine Similitude ..
 Transfused on thee, his ample Spirit rests.
 He Heaven of Heavens, and all the Powers therein,
 By thee created ..

Fountain of Light

1 Jn 1:5 -- God is light, and in him is no darkness at all.

Veil their eyes

Is 6:2 -- the seraphims: each had six wings; with twain he covered his face ..

Divine Similitude

2 Co 4:4 -- Christ, who is the image of God ..

Spirit

Jn 1:32 -- I saw the Spirit descending from heaven like a dove, and it abode upon him.

iii.402, 410, 4467, 451, 462-464, 466,467

.. but much more to pity incline ..
 .. O unexampled love!
 .. sin

With vanity had filled the works of men ..
 All who have their reward on earth ..
 Betwixt th' angelical and human kind:
 Hither, of ill-joined sons and daughters born,
 First from the ancient world those Giants came ..
 The builders next of Babel on the plain
 Of Sennaar ..

Pity incline

Is 63:9 -- in his love and in his pity he redeemed them ./.

Ps 103:13 -- like as a father .. so the LORD pitieth them that fear him

Unexampled love

Jn 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Ro 5:6,7 -- in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Vanity, sin

Eph 4:17 -- walk not as other Gentiles walk, in the vanity of their mind (18) .. being alienated from the life of God .. (19) to work all uncleanness with greediness.

Have their reward

Mt 6:2 -- hypocrites. Verily I say unto you, They have their reward.

Angelical, human kind, giants

Ge 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became ~~became~~ mighty men which were of old ..

Babel, Sennaar

Ge 11:2

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar.

:-- In LXX the word is spelled Sennaar.

Ge 11:8,9 -- and they left off to build the city. Therefore is the name of it called Babel ..

iii.477,481,484,485, 508, 510, 512-515

In Golgotha him dead ..

They pass the planets seven ..

And now Saint Peter at Heaven's wicket seems --

To wait them with his keys ..

The portal shone, inimitable on earth..

The stairs were such as whereon Jacob saw

Angels ascending and descending, bands

Of guardians bright, when he from Esau fled

To Padan-Aram, in the field of Luz

Dreaming by night under the open sky,

And waking cried, This is the gate of Heaven.

Golgotha

Jn 19:17

And he bearing his cross went forth into a place called .. in the Hebrew Golgotha..

Planets seven

Am 5:7

Seek him that maketh the seven stars ..

Peter, keys

Mt 16:18

-- Thou art Peter .. (19) And I will give the keys of the kingdom of heaven ..

Portal, gate of Heaven

Ge 28:17

-- this .. the house of God, and this is the gate of heaven. Jacob, stairs, angels etc.

Ge 28:10,12

And Jacob .. dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Esau, Padan-Aram, Luz

Ge 27:42

-- Behold, thy brother Esau .. (43) flee thou to .. Haran ..

28:2

-- Arise, go to Padan-aram ..

28:19

-- Beth-el .. was called Luz at the first.

iii.522,531,532,535,536,537

Rapt in a chariot drawn by fiery steeds ..

Over the Promised Land to God so dear,

By which, to visit oft those happy tribes ..

From Paneas, the fount of Jordan's flood,

To Beersaba, where the Holy Land

Borders on Egypt and the Arabian shore.

Rapt, chariot, fiery steeds

2 Ki 2:11

-- behold, there appeared a chariot of fire, and horses of fire .. and Elijah went up by a whirlwind into heaven.

Promised land

Dt 19:8

-- all the land which he promised to give unto thy fathers ..

Happy tribes

Ps 105:6

-- O ye seed of Abraham his servant, ye children of Jacob his chosen. (37) .. there was not one feeble person among their tribes.

Paneas, Jordan's flood

Mt 16:13

-- Jesus came into the coasts of Caesarea Philippi.

:-- The successive names are: Baal-gad (uncertain), Paneas,

Caesarea Philippi, and to-day Banias. Paneas was so-called from the Paneion or shrine of Pan introduced by the Greeks -- probably replacing an old shrine of Baal. (In India temples are very frequently found near waterfalls.) Banias is of course a reversion to the old name Paneas. It is usually considered the source of the Jordan, the water gushing out most picturesquely from beneath a cliff, fed ultimately by the melting snows of Hermon. There seems to be no direct reference to this in Scp.

Beersaba

- Ge 21:14 -- the wilderness of Beer-sheba.
- 22:19 -- Abraham dwelt at Beer-sheba.
- 28:10 -- Jacob went out from Beer-sheba.
- Dt 34:1 -- And the LORD shewed him all the land of Gilead, unto Dan.
- Jg 20:1 -- from Dan even to Beer-sheba.
- :-- Dan in the north and Beersheba in the south were considered the boundaries of Israel.

iii.596-598

If stone, carbuncle or chrysolite,
 Ruby or topaz, to the twelve that shone
 In Aaron's breastplate ...

Carbuncle

Is 54:12 And I will make thy .. gates of carbuncles ..

Chrysolite, topaz

Rv 21:20 -- the seventh, chrysolite .. the ninth, a topaz ..

Ruby

Pr 20:15 -- gold, and a multitude of rubies ..

Twelve, Aaron's breastplate

Ex 28:15 And thou shalt make the breastplate of judgment with cunning work .. (17) And thou shalt set in it settings of stones .. (21) twelve, according to their names, like the engravings of a signet ..

iii.648-651

.. one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes
 That run through all the Heavens, or down to th'earth

Seven, throne, eyes, Earth

Zech 4:10 -- (AV mg) since the seven eyes of the LORD shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

Rv 5:6 -- I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

iii. 680

To serve him better: wise are all his ways!

Wise

Joh 36:5 -- God is .. mighty in strength and wisdom.

iii.702-704, 712,713,726,

For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight! ..
Till, at his second bidding, Darkness fled,
Light shone ..
Night would invade; but there the neighbouring Moon.

Wonderful

Is 25:1 -- I will praise thy name; for thou hast done wonderful
things ..

Remembrance, delight

Ps 20:5,7 - We will rejoice in thy salvation, and in the name of our
God ...we will remember the name of the LORD our God.

Ps 102:12 But thou, O LORD, shalt endure forever; and thy remembrance
unto all generations.

The End of the Third Book

CATALOGUE OF BIBLICAL REFERENCES IN PARADISE LOST BOOK IV.

iv.1-5, 10, 45, 171, 178, 192-193

.. he who saw
Th' Apocalypse heard cry in Heaven aloud,
Then when the dragon, put to second rout,
Came furious down to be revenged on men,
Woe to the inhabitants of Earth!..
The tempter, ere th' accuser, of mankind ..
.. nor was his service hard ..
From Media post to Egypt..
One gate there only was, and that looked east ..
So climed this first grand Thief into God's fold;
So since into his Church lewd hirelings climb.

Apocalypse, saw

Rv 1:1 The Revelation --(Gk apocalypsis)- of Jesus Christ .. he
sent and signified it by his angel unto his servant ..

Dragon

Rev 12:3 -- there appeared another wonder in heaven .. a great red
dragon ..

Cry aloud, Heaven

Rev 12:10 -- I heard a loud voice saying in heaven ..

Second rout

Rev 12:7 -- there was war in heaven .. the dragon fought .. (8) And
:16 prevailed not .. and the earth helped the woman ..

Furious, revenged

Rev 12:17 -- the dragon was wroth with the woman, and went to make war
with the remnant of her seed ..

Woe etc.

Rev 12:12 -- Woe to the inhabitants of the earth and of the sea!

Tempter, accuser

Ge 3:4 And the serpent said unto the woman, Ye shall not surely
die ..

Job 2:4,5 And Satan answered the LORD, ... put forth thine hand now,
.. and he will curse thee to thy face.

Nor service hard

Mt 11:30 For my yoke is easy, and my burden is light.

Rev 22:3 And there shall be no more curse .. and his servants shall
serve him.

Media

Esther 1:3 - the power of Persia and Media ..

Thief, fold, hireling

Jn 10:1 -- He that entereth not by the door into the sheepfold, but
climbeth in some other way, the same is a thief and a
robber. (12) but he that is an hireling .. fleeth ..

iv.209-210, 220-223, 233

Of God the garden was, by him in the east
Of Eden planted ..

.. and, next to life,
Our death, the Tree of Knowledge, grew fast by --
Knowledge of good, bought dear by knowing ill.
Southward through Eden went a river large, ..
And now, divided into four main streams ..

Eden, east, garden

Ge 2:8 And the LORD God planted a garden eastward in Eden...
Next, Tree of Knowledge

Ge 2:9 -- the tree of life also in the midst of the garden, and the
tree of knowledge of good and evil ..

Bought dear, knowing ill

Ge 3:7 -- the eyes of them both were opened .. (14). Because thou
hast done this, thou art cursed ..

River. four

Ge 2:10 -- And a river went out of Eden .. and from thence it was
parted, and became into four heads.

iv. 277, 280, 285, 290, 299

Whom Gentiles Ammon call, and Libyan Jove ..
Nor, where Abassin kings their issue guard..
From this Assyrian garden ...
In naked majesty, seemed lords of all ..
He for God only, she for God in him ..

Gentiles

Ge 10:5 By these were the isles of the Gentiles divided ..

Libyan

Ezk 30:5 Ethiopia, and Libya ..

Abassin

:-- The name Abyssinia does not occur, but Ethiopia occurs frequently,
as above.

Assyrian

Ge 2:4 -- the third river goeth toward the east of Assyria ..

Naked

Ge 2:25 And they were both naked, the man and his wife, and they
were not ashamed.

He for God, she for God in him

1 Co 11:7 -- forasmuch as he is the image and glory of God: but the
woman is the glory of the man.

iv. 416, 421, 427, 430, 436, 441-443, 475, 483

That raised us from the dust ..
This one, this easy charge, of all the trees ..
God hath pronounced it Death to taste that tree ..
Conferred upon us, and dominion given ..
But let us ever praise him and extol ..
And from whom I was formed flesh of thy flesh,
And without whom am to no end, my guide
And head! ..
Mother of human race. ..
His flesh, his bone ..

Dust

Ge 2:7 And the LORD God formed man out of the dust of the ground.

Easy charge, Death to taste

Ge 2:16, 17 - Of every tree of the garden thou mayest freely eat: But
of the tree of the knowledge of good and evil, thou
shalt not eat of it: for in the day that thou eatest
thereof thou shalt surely die.

Dominion given

Ge 1:28 -- Be fruitful .. and have dominion .. over every living thing

Extol

Ps 107:8 Oh that men would praise the LORD for his goodness, and
for his wonderful works to the children of men!

Flesh of flesh, his bone

Ge 2:23 And Adam said, This is now bone of my bones, and flesh
of my flesh ..

Mother of human race

Ge 3:20 And Adam called his wife's name Eve; because she was the
mother of all living.

Guide and head, without whom to no end

Ge 3:16 -- thy desire shall be to thy husband, and he shall rule
over thee.

1 Co 14:35 And if they will learn anything, let them ask their
husbands at home ..

Omitted above:

iv.437

His bounty, following our delightful task ..

Bounty

:- as above: Ps 107:8 -- for his goodness, for his wonderful works .

Task

Ge 2:15 And the LORD God took the man, and put him into the
garden of Eden, to dress it and to keep it.

iv.679, 732-733, 748, 761, 782, 856

All these with ceaseless praise his works behold ..

But thou hast promised from us two a race
To fill the Earth ..

Our Maker bids increase ..

Whose bed is undefiled and chaste pronounced ..

Uzziel ..

Single against thee wicked, and thence weak.

Ceaseless praise

Ps 103:21 Bless ye the LORD, all ye his hosts; ye ministers of his,
that do his pleasure.

Works behold

Ps 46:8 Come, behold the works of the LORD, what desolations ..

:- Milton has here borrowed the phrase without the connotation;
by putting it into a new context he changes the meaning.

Promised race, bids increase, fill the earth

Ge 1:28 And God blessed them, and .. said .. Be fruitful and
multiply, and replenish the earth.

Bed undefiled

Heb 13:4 Marriage is honourable in all, and the bed undefiled ..

Uzziel

Ex 6:18 And the sons of Kohath .. and Uzziel ..

:- Milton seems to have no authority for using Uzziel as the name of
an angel. Perhaps the meaning appealed to him: "My strength is
God". Or Jaaziel (1 Chr 15:18, perhaps to be corrected to
Uzziel) may have furnished the suggestion: he was one of the
"singers with instruments of musick, psalteries and harps .."

Wicked thence weak

1 Co 11:29 For he that eateth and drinketh unworthily, eateth and
drinketh damnation to himself .. (30) For which cause
many are weak among you ..

1 Co 1:27 -- God hath chosen the weak things of the world to confound
the mighty ..

CATALOGUE OF BIBLICAL REFERENCES IN PARADISE LOST BOOK V.

V.17-18, 155-158, 166-167, 171-172, 175-6

-- Awake,

My fairest, my espoused ..
 .. who sitt'st above these heavens
 To us invisible, or dimly seen
 In these thy lowest works; yet these declare
 Thy goodness beyond thought, and power divine. ..
 Fairest of Stars, last in the train of Night,
 If better thou belong not to the Dawn ..
 Thou Sun, of this great World both eye and soul,
 Acknowledge him thy greater; sound his praise ..
 Moon, that now meet'st the orient Sun, now fliest,
 With the fixed Stars ..

Awake, my fairest, my espoused

Cant 2:13 -- Arise, my love, my fair one, and come away ..

Sitt'st, heavens

Is 40:22 It is he that sitteth upon the circle of the earth ..
 that stretcheth out the heavens ..

Ps 2:4

He that sitteth in the heavens shall laugh ..

Invisible

Jn 1:18

No man hath seen God at any time ..

Works, declare, goodness, power

Ps 145:5

I will speak of .. thy wondrous works .. (7) They shall
 abundantly utter the memory of thy great goodness .. (6)
 .. I will declare thy greatness.

Fairest of Stars

Job 38:7

When the morning stars sang together ..

Rev 22:16

-- I am .. the bright and morning star.

2 Pet 1:19

-- until the day dawn, and the day-star arise ..

Sun, Moon, Stars, praise

Ps 148:3

Praise ye him, sun and moon: praise him, all ye stars of
 light.v.180, 185, 190, 192-194, 200-201, 197-199

Air, and ye Elements, the eldest birth ..
 Ye Mists and Exhalations, that now rise ..
 Or wet the thirsty earth with falling showers ..
 His praise, ye Winds, that from four quarters blow,
 Breather soft or loud; and wave your tops, ye Pines,
 With every Plant, in sign of worship wave.
 Ye that in waters glide, and ye that walk
 The earth, and stately tread, or lowly creep ..

Thirsty earth, Showers

Pr 30:15,16 -- There are four things say not, It is enough: (16) .. the
 earth that is not filled with water ..

Ps 72:6

-- as showers that water the earth.

Winds, Mists, Elements

Ps 148:8

-- Fire, and hail; snow, and vapour; stormy winds obeying his
 word.

Pines, Plant

Ps 148:9

-- fruitful trees, and all cedars.

Birds, walk stately, creep

Ps 148:10 Beasts, and all cattle; creeping things, and flying fowl ..

v.246-247, 277-285, 291-298

So spake th' Eternal Father, and fulfilled
All justice. ...

A Seraph winged. Six wings he wore, to shade
His lineaments divine: the pair that clad
Each shoulder broad came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipped in Heaven; the third his feet
Shadowed from either heel with feathered mail,
Sky-tinctured grain.

.. through groves of myrrh,
And flowering odours, cassia, nard, and balm ..

Fulfilled all justice

Mt 3:15 -- for thus it becometh us to fulfil all righteousness ..

Seraph, wings, six, feet shadowed

Is 6:2 -- stood the seraphims: each one had six wings; with twain
he covered his face, and with twain he covered his feet,
and with twain he did fly.

:-- The most interesting part of Milton's description here is his
expansion and alteration of his reference.

Myrrh, balm

Ge 37:25 -- from Gilead .. bearing spicery, and balm and myrrh ..

Cassia

Ps 45:8 All thy garments smell of myrrh, and aloes, and cassia ..

Nard

Cant 1:12 -- my spikenard sendeth forth the smell thereof. ..

v.299, 313, 340, 385-387, 405-406, 429-430, 458, 501

Adam discerned, as in the door he sat ..

This day to be our guest ..

In Pontus ..

.. On whom the Angel 'Hail!'

Bestowed -- the holy salutation used

Long after to blest Mary, second Eve ..

.. to Man, in part

Spiritual ..

We brush mellifluous dew, and find the ground

Covered with pearly grain ..

Divine effulgence ..

If ye be found obedient ..

Sat in the door

Ge 18:1 -- he sat in the tent door in the heat of the day ..

Our guest

Ge 18:8 -- and he stood by them under the tree, and they did eat.

Pontus

1 Pet 1:1 -- scattered throughout Pontus, Galatia, Cappadocia, Asia ..

Angel, hail, blest Mary

Lk 1:28 And the angel came in unto her, and said, Hail, thou that
art highly favoured .. blessed art thou among women.

Spiritual

1 Pet 2:5

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices ..

Dews, mellifluous, pearly grain (see below *)

Nu 11:9

And when the dew fell upon the camp in the night, the manna fell upon it.

Ps 78:24

-- rained down manna upon them to eat, and had given them of the corn of heaven.

Effulgence

Heb 1:3

Who being the brightness of his glory, and the express image of his person ..

:- Cf. iii.63, "radiant image of his glory".

Obedient

Ro 5:19

-- by one man's disobedience many were made sinners ..

v.582, 608, 625, 650, 655, 689, 716, 720, 736-737

.. on such day ..

All knees in Heaven .. shall confess him Lord.

And in their motions harmony divine ..

Such are the courts of God ..

.. save those who, in their cours

The quarters of the North ..

Among the Sons of Morn ..

In full resplendence, Heir of all my might ..

Justly hast in derision, and secure

Laugh'st at their vain designs and tumults vain ..

Day

Ps 2:7

-- the LORD hath said unto me .. this day have I begotten the

All knees in heaven shall bow, confess

Ph 2:10

That at the name of Jesus every knee should bow, of things in heaven ..(11) And that every tongue should confess that Jesus Christ is Lord ..

Harmony divine

Job 38:7

When the morning stars sang together ..

Courts of God

Ps 135:2

Ye that stand in the house of the LORD, in the courts of the house of our God.

In their course

Ezra 3:11

And they sang together by course in praising and giving thanks unto the LORD ..

North

Jer 4:6

-- for I will bring evil from the north, and a great destruction.

Sons of morn

Is 14:12

How art thou fallen from heaven, O Lucifer, son of the morning!

Heir

Heb 1:2

-- his Son, whom he hath appointed heir of all things ..

Derision

Ps 2:4

He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

* Omitted above:

Ex 16:31 -- and the taste of it was like wafers made with honey.

v.751, 760, 766, 787, 846-847. 886-887, 893

All thy dominion, Adam ..
 The palace of great Lucifer ..
 The Mountain of the Congregation called ..
 Will ye submit your necks ..
 .. but hasten to appease
 Th' incensed Father and th' incensed Son ..
 That golden sceptre which thou didst reject
 Is now an iron rod to bruise and break ..
 His thunder on thy head, devouring fire.

Dominion

Ge 1:28 -- God said, .. have dominion over .. every living thing
 that moveth upon the earth.

Mountain of Congregation

Is 14:13 -- I will sit also upon the mount of the congregation, in
 the sides of the north: (14) I will ascend above the
 heights of the clouds; I will be like the most High.

Great Lucifer

Is 14:12 -- How art thou fallen from heaven, O Lucifer!

Submit necks

Jer 27:12 - Bring your necks under the yoke .. and serve him, and live
 Hasten to appease

Ps 2:12 -- Kiss the Son, lest he be angry, and ye perish .. when his
 wrath is kindled but a little.

Golden sceptre

Esther 5:2 - the king held out .. the golden sceptre .. in his hand ..

Heb 1:8 But unto the Son he saith, .. a sceptre of righteousness
 is the sceptre of thy kingdom.

Iron rod

Ezk 19:11 And she had strong rods for the sceptres of them that
 bare rule ..

Thunder, devouring fire

Is 29:6 Thou shalt be visited of the LORD of hosts with thunder ..
 and the flame of devouring fire.

The End of the Fifth Book

CATALOGUE OF BIBLICAL REFERENCES IN PARADISE LOST VI.

46

vi. 29, 42-43, 74-76, 88, 156, 167

Servant of God, well done! ..
 .. for their King

Messiah ..

Gabriel ..

Of birds, in orderly array on wing,
 Came summoned over Eden to receive
 Their names of thee ..

Mount of God ..

A third part of the gods ..

Minist'ring Spirits ..

Servant, well done

Mt 25:21 -- Well done, thou good and faithful servant ..

King Messiah

Dan 9:25 -- from the going forth .. to build Jesruallem unto Messiah
 the Prince ..

Gabriel

Dan 9:21 -- whiles I was speaking in prayer, even the man Gabriel,
 whom I had seen in the vision ..

Lk 1:26 -- the angel Gabriel was sent from God .. to a virgin ..

Birds, names

Ge 2:20 And Adam gave names to all cattle, and to the fowl of the ai

Mount of God

Ex 18:5 -- into the wilderness, where he encamped at the mount of God ..

:- Cf. the picture in Isa 14 of Lucifer aiming high, to "sit also upon
 the mount of the most High".

Third part of the gods

Rev 12:4 And his tail drew the third part of the star of heaven, and
 did cast them to the earth ..

Minist'ring Spirits

Heb 1:14 Are they not all ministering spirits ..

v.447, 474-5, 535, 563

Nisroch, of Principalities the prime ..

This continent of spacious Heaven, adorned

With plant, fruit, flower ambrosial, gems and gold ..
 .. witness Heaven!

Nisroch

2 Ki 19:37 -- Sennacherib .. returned .. (38) And it came to pass, as
 he was worshipping in the house of Nisroch his god ..

Fruit, gems, gold

Rev 22:2 -- on either side of the river, was there the tree of life,
 which bare twelve manner of fruits, and yielded her
 fruit every month ..

21;19

And the foundations of the wall of the city were gar-
 nished with all manner of precious stones .. (21) .. and
 the street of the city was pure gold ..

Witness Heaven

Ge 31:50 -- See, God is witness betwixt me and thee...

Ps 89:37 -- as a faithful witness in heaven.

vi.714, 723-729, 739, 742-743

Gird on, and sword upon thy puissant thigh ..
 O Father, O Supreme of Heavenly Thrones,
 First, Highest, Holiest, Best, thou always seek'st
 To glorify thy Son; I always thee,
 As is most just. This I my glory account,
 My exaltation, and my whole delight,
 That thou in me, well pleased, declar'st thy will
 Fulfilled, which to fulfil is all my bliss. ..
 To chains of darkness and th' undying worm ..
 Then shall thy Saints, unmixed, and from th' impure
 Far separate, circling thy holy mount, ..

Sword, puissant, thigh

Ps 45:3 Gird thy sword upon thy thigh, O most mighty ..

First

Ge 1:1 In the beginning God ..

Best, Father

Mt 19:17 -- there is none good but one, that is, God ..

5:48 -- even as your Father which is in heaven is perfect.

Glorify thy Son, I always thee

Jn 17:1 -- glorify thy Son, as that thy Son also may glorify thee ..

Exaltation, delight, will fulfilled

Ph 2:8 -- he .. became obedient unto death .. (9) Wherefore God
 also hath highly exalted him ..

Ps 40:8 I delight to do thy will, O my God ..

Chains of darkness

Jude 6 -- he hath reserved in everlasting chains under darkness ..

Undying worm

Is 66:24 -- their worm shall not die, neither shall their fire be
 quenched ..

Saints, unmixed, separate

Mt 25:32 -- he shall separate them one from another ..

Rev 7:13 -- What are these which are arrayed in white robes? (14) ..
 These are they which came out of great tribulation, and
 have washed their robes .. (15) Therefore are they
 before the throne of God and serve him day and night ..

vi. 749-759

.. Forth rushed with whirlwind sound
 The chariot of Paternal Deity,
 Flashing thick flames, wheel within wheel undrawn,
 Itself instinct with spirit, but convoyed
 By four cherubic Shapes. Four faces each
 Had wondrous; as with stars, their bodies all
 And wings were set with eyes; with eyes the wheels
 Of beryl, and careering fires between;
 Over their heads a crystal firmament,
 Whereon a sapphire throne, inlaid with pure
 Amber and colours of the showery arch.

Whirlwind

Ezk 1:4 -- And I looked, and, behold, a whirlwind came out of the
 north, a great cloud, and a fire infolding itself ..

Wheel within wheel

1:16 -- as it were a wheel in the middle of a wheel ..

Undrawn, instinct with spirit

1:20 -- the spirit of the living creature was in the wheels.

Four cherubic Shapes, four faces

Ezk 1:5 -- out of the midst thereof came the likeness of four living creatures ..

1:6 And every one had four faces ..

Eyes, bodies, wings

Ezk 10:12 - their whole body .. and their wings, and the wheels, were full of eyes round about ..

Wheels, beryl

Ezk 1:16 -- appearance of the wheels and their work was like unto the colour of a beryl ..

Careering fires

Ezk 1:13--- the appearance was like burning coals of fire .. and it went up and down among the living creatures ..

Firmament, crystal

Ezk 1:22 And the likeness of the firmament was upon the heads of the living creature was as the colour of the terrible crystal ..

Sapphire, throne

Ezk 1:26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone ..

Amber, arch

Ezk 1:27 -- I saw as the colour of amber .. (28) As the appearance of the bow that is in the cloud in the day of rain ..

vi.761, 767, 769-771, 808, 810-811, 814-815

Of radiant Urim ..

Attended with ten thousand thousand Saints ..

And twenty thousand (I their number heard) --

Chariots of God, half on each hand, were seen.

He on the wings of Cherub rode sublime ..

Vengeance is his, or whose he sole appoints. ..

.. stand only and behold

God's indignation on these godless poured ..

Because the Father, t' whom in Heaven supreme

Kingdom and power and glory appertains ..

Urim

Dt 33:8 -- Let thy Thummim and thy Urim be with thy holy one ..

Ten thousand thousand

Dan 7:10 -- thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ..

Twenty thousand chariots

Ps 68:17 -- chariots of God are twenty thousand, even thousands of angels ..

Wings of cherub, rode,

Ps 18:10 -- he rode upon a cherub, and did fly ..

Vengeance is his

Heb 10:30 -- Vengeance belongeth unto me, I will recompense, saith the Lord.

Stand, behold God's indignation

Ex 14:13 -- Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day ..

Kingdom and power and glory appertain

Mt 6:13 -- For thine is the kingdom, and the power, and the glory ..

vi.842,843, 845, 848-849, 882, 885, 908-909

That wished the mountains now might be again
Thrown on them, as a shelter from his ire. ..

His arrows .. *

To meet him all his Saints ..

Shaded with branching palm ..

* Glared lightning warn

Thy weaker ..

Mountains thrown

Hos 10:8 -- they shall say to the mountains, Cover us; and to the
hills, Fall on us.

His arrows, lightning

Ps 18:14 Yea, he sent out his arrows, and scattered them; and he
shot out lightnings, and discomfited them.

Ezk 1:13 -- the fire was bright, and out of the fire went forth
lightning.

Saints, meet him

1 Th 4:17 -- we which are alive and remain shall be caught up together
with them in the clouds, to meet the Lord in the air ..

Jude 14 -- Behold, the Lord cometh with ten thousands of his saints..

Branching palms

Jn 12:12 -- much people .. heard that Jesus was coming .. (13) Took
branches of palm trees, and went forth to meet him ..

Warn thy weaker

1 Pet 3:7 -- unto the wife, as unto the weaker vessel, and as being
heirs together of the grace of life ..

The End of the Sixth Book

CATALOGUE OF REFERENCES TO SCRIPTURE IN PARADISE LOST BOOK VII.VII. 9-10, 13, 82, 98, 101, 158, 172, 182-183, 186

Thou with eternal wisdom didst converse,
 Wisdom thy sister ..
 Into the Heaven of Heavens I have presumed ..
 Things above earthly thought ..
 And the great light of day ..
 And longer will delay, to hear thee tell ..
 .. under long obedience tried ..
 His Word, the Filial Godhead, gave effect ..
 Glory they sung to the Most High, goodwill
 To future men, and in their dwellings peace ..
 And th' habitations of the just ..

Eternal wisdom

Pr 3:19

1 Co 2:7

The LORD by wisdom hath founded the earth ..

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world ..

Thy sister

Pr 7:4

-- Say unto wisdom, Thou art my sister ..

Heaven of Heavens

Ps 148:4

Praise him, ye heavens of heavens ..

Great light of day

Ge 1:16

-- the greater light to rule the day ..

Longer will delay

Josh 10:12

- Sun, stand thou still upon Gibeon .. (13) And the sun stood still ..

Long obedience tried

Heb 5:9

-- he became the author of eternal salvation unto all them that obey him ..

1 Pet 1:22

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren ..

His Word, the Filial Godhead, gave effect

Jn 1:1

-- the Word was with God, and the Word was God. (3) All things were made by him ..

Glory, Most High, goodwill, men, peace

Lk 2:14

Glory to God in the highest, and on earth peace, goodwill to men.

Habitations of the just

Pr 3:33

-- but he blesseth the habitation of the just.

vii. 201, 203, 205-206, 207-208, 216, 225

Myriads, between two brazen mountains lodged ..
 Celestial equipage ..

.. Heaven opened wide

Her ever-during gates ..

On golden hinges moving ..

The King of Glory ..

Silence, ye troubled waves, and, thou deep peace! ..

He took the golden compasses ..

Brazen mountains

Zech 6:1

-- and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Celestial equipage

2 Ki 2:11 -- there appeared a chariot of fire, and horses of fire ..
and Elijah went up by a whirlwind into heaven.

Ever-during gates, King of Glory

Ps 24:9 -- Lift up your heads, O ye gates .. and the King of glory
shall come in. .. everlasting doors ..

Golden hinges

1 Ki 7:50 -- and the hinges of gold .. for the doors of the most
holy place ..

Silence, peace, waves

Lk 8:24 -- Then he arose, and rebuked the wind and the raging of the
water: and they ceased, and there was a calm.

Golden compasses

Pr 8:27 -- when he set a compass upon the face of the depth ..

vii. ²⁷⁴⁻243, 249-252, 261-262, 268-269, /275, 283-284, 307-12

"Let there be light!" said God ..

.. God saw the light was good;
And light from the darkness by the hemisphere
Divided: light the Day, and darkness Night,
He named. Thus was the first day even/ and morn ..

... "Let there be firmament
Amid the waters, and let it divide ..
The waters underneath from those above
Dividing .. Heaven he named the Firmament ..
.. sung the second day. ..

"Be gathered now, ye waters under Heaven,
Into one place, and let dry land appear!" ..
The dry land Earth, and the great receptacle
Of congregated waters he called Seas:
And saw that it was good, and said, "Let th' Earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself upon the Earth!" ..

Let there be light

Ge 1:3 And God said, Let there be light ..

Saw, light, good

1:4 And God saw the light, that it was good ..

Divided, light, darkness

1:4 -- and God divided the light from the darkness.

Light, day, darkness night, named

1:5 And God called the light Day, and the darkness called he
Night.

First day, even and morn

1:5 And the evening and the morning were the first day.

Firmament, waters, divided

1:6 And God said, Let there be a firmament in the midst of the
waters, and let it divide the waters from the waters. (7)
And God .. divided the waters which were under the firma-
ment which were above the firmament ..

Named Heaven

1:8 And God called the firmament Heaven.

Second day

1:8 And the evening and the morning were the second day.

Gathered, waters

1:9 And God said, Let the waters under the heaven be gathered

together into one place ..
 Dry land appear
 Ge 1:9 -- and let the dry land appear ..
 Earth, Seas
 1:10 And God called the dry land Earth; and the gathering
 together of the waters called he Seas ..
 Saw, good
 1:10 --and God saw that it was good.
 Grass, herb, seed, tree, fruit, upon the earth
 1:11 And God said, Let the earth bring forth grass, and herb
 yielding seed after his kind, and the fruit tree yielding
 fruit after his kind, whose seed is in itself, upon the
 earth ..

vii.331-338

.. though God had not yet rained
 Upon the earth, and man to till the ground
 None was, but from the Earth a dewy mist
 Went up and watered all the ground, and each
 Plant of the field, which ere it was in the Earth
 God made, and every herb before it grew
 On the green stem. God saw that it was good;
 So even and morn recorded the third day.
 Rained, mist watered ground, man till ground
 Ge 2:5,6 -- for the LORD God had not caused it to rain upon the earth,
 and there was not a man to till the ground. But there
 went up a mist from the earth, and watered the whole face
 of the ground.
 Plant of field, herb, grew, God made
 2:4,5 -- the LORD God made the earth and the heavens, And every
 plant of the field before it was in the earth, and every
 herb of the field before it grew ..
 Third day, even and morn
 Ge 1:13 And the evening and the morning were the third day.

vii.339-345

Again th' Almighty spake, "Let there be lights
 High in th' expanse of Heaven, to divide
 The day from night; and let them be for signs,
 For seasons, and for days, and circling years;
 And let them be for lights, as I ordain
 Their office in the firmament of Heaven,
 To give light on the Earth!" and it was so.
 Almighty spake, lights high, divide day night, signs, seasons, days, years
 Ge 1:14 -- And God said, Let there be lights in the firmament of the
 heaven to divide the day from the night; and let them be
 for signs, and for seasons, and for days, and for years .
 Lights, firmament of Heaven, give light earth, was so
 Ge 1:15 And let them be for lights in the firmament of the heaven
 to give light upon the earth; and it was so.

vii.346-352

And God made two great lights, great for their use
 To Man, the greater to have rule by day,
 The less by night, altern; and made the Stars,
 And set them in the firmament of Heaven
 To illuminate the Earth, and rule the day
 In their vicissitude, and rule the night,
 And light from darkness to divide.

Great lights, rule day, less rule night, stars

Ge 1:16 And God made two great lights; the greater light to rule
 the day, and the lesser light to rule the night: he made
 the stars also.

Set, firmament, illuminate earth

Ge 1:17 And God set them in the firmament of the heaven to give
 light upon the earth ..

Rule day, rule night, divide light darkness

Ge 1:18 And to rule over the day and over the night, and to divide
 the light from the darkness.

:-- Milton seems to refer "them" in line 349 to the "Stars" in 348,
 and so makes the Stars rule the day and night in their vicissitude.
 In Ge 1:16, the verse ends with a full stop; the two great lights
 and the stars are grouped; in verse 17 "them" seems to refer to
 the whole group. Milton's interpretation appears obscure or else
 meaningless: in what sense can the stars rule the day? Only in an
 astrological sense, surely, and this is both far-fetched and out of
 character for Milton.

vii.374, 386, 387-398

Dawn, and the Pleiades, before him danced ..
 Glad evening and glad morn crowned the fourth day.

'And God said, "Let the waters generate
 Reptile with spawn abundant, living soul;
 And let Fowl fly above the earth, with wings
 Displayed on the open firmament of Heaven!"

And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,

And every bird of wing after his kind,
 And saw that it was good, and blessed them, saying,
 "Be fruitful, multiply, and, in the seas,
 And lakes, and running streams, the waters fill;
 And let the fowl be multiplied on the earth!"

Dawn

Mt 28:1 In the end of the sabbath, as it began to dawn toward
 the first day of the week ..

Fourth day

Ge 1:19 And the evening and the morning were the fourth day.

Waters, generate, abundant, living

Ge 1:20 And God said, Let the waters bring forth abundantly the
 moving creature that hath life ..

Fowl, above earth, fly, open firmament of Heaven

Ge 1:20 -- and fowl that may fly above the earth in the open firma-
 ment of heaven.

i. 21 God created, great whales, soul living, bird of wing, waters generated

Ge 1:21 --- And God created great whales, and every living creature
that moveth, which the waters brought forth abundantly;
after their kind, and every winged fowl after his kind ..
Saw good, blessed, fruitful, multiply, fill waters, fowl multiplied earth
Ge 1:22 And God blessed them, saying, Be fruitful, and multiply,
and fill the waters in the seas, and let fowl multiply
in the earth.

427
vii. 423-424, 430, 438, 443, 448

.. There the eagle and the stork
On cliffs and cedar-tops their eyries build. ..
Intelligent so steers the prudent crane ..
.. the swan, with arched neck ..
Evening and morning solemnized the fifth day.

Eagle, cliff, cedar-tops

Job 39:27 --- Doth the eagle mount up at thy command, and make her nest
on high? (28) She dwelleth and abideth on the rock,
upon the crag ..

Ezk 17:3 --- A great eagle .. came unto Lebanon, and took the highest
branch of the cedar ..

Stork

Ps 104:16 --- the cedars of Lebanon .. (17) Where the birds make their
nests: as for the stork, the fir trees are her house.

Crane, intelligent of seasons

Jer 8:7 Yea, the stork in the heaven knoweth her appointed times;
and the crane and the swallow observe the time of their
coming ..

Swan Cock *

Lev 11:18 And the swan, and the pelican ..

Fifth day

Ge 1:23 And the evening and the morning were the fifth day.

vii. 452, 457, 459, 460, 461-462, 464, 466-467, 469

Cattle, and creeping things, and beast of the earth ..
As from his lair, the wild beast ..
Among the trees in pairs ..
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds, up sprung. ..
The tawny lion, pawing to get free ..
The libbard .. as the mole ..
In hillocks; the swift stag ..

Cattle, creeping things, beast of the earth

Ge 1:24 And God said, Let the earth bring forth the living
creature after his kind, cattle, and creeping thing, and
beast of the earth after his kind ..

Lair

Job 38:40 When they couch in their dens ..

Pairs

Ge 7:15 --- two and two of all flesh, wherein is the breath of life.

Flocks

Ge 4:4 --- Abel .. brought of the firstlings of his flock ..

* Cock

Mt 26:74 --- And immediately the cock crew.

Herds

Ex 10:9 -- with our flocks and with our herds will we go ..

Lion

Is 65:25 -- the lion shall eat straw like the bullock ..

Libbard

Is 11:6 -- the leopard shall lie down with the kid ..

Mole

Lev 11:30 - the lizzard, and the snail, and the mole.

Stag

Pr 5:19 -- as the loving hind and pleasant roe ..

vii. 471,476,485,490,495

Behemoth, biggest born of earth ..

Insect or worm. ..

The parsimonious emmet , provident ..

The female bee, that feeds her husband drone ..

The serpent, subtlest beast of all the field ..

Behemoth

Job 40:15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

Worm

Job 25:6 How much less man, that is a worm? ..

Emmet, provident

Pr 30:25 The ants are a people not strong, yet they prepare their meat in the summer.

Bee

Jg 14:8 -- and behold, there was a swarm of bees and honey in the carcase of the lion.

Serpent, subtlest beast of field

Ge 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made.

vii.519-532

"Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground."
This said, he formed thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul.
Male he created thee, but thy consort
Female, for race; then blessed mankind, and said:--
"Be fruitful, multiply, and fill the Earth;
Subdue it, and throughout dominion hold ..

Man, image, similitude, make

Ge 1:26 And God said, Let us make man in our image, after our likeness ..

Rule, fish, fowl, sea, air, beast, earth, creeping thing, ground

Ge 1:26 -- and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Formed, Adam, Man, Dust of ground, nostrils breath of life, living soul
 Ge 2:7 And the LORD God formed man of the dust of the ground,
 and breathed into his nostrils the breath of life; and
 man became a living soul.

Own image created, male female

Ge 1:27 So God created man in his own image, in the image of God
 created he him; male and female created he them.

Blessed, fruitful, multiply, fill earth, subdue, dominion

Ge 1:28 And God blessed them, and God said unto them, Be fruitful,
 and multiply, and replenish the earth, and subdue it:
 and have dominion over the fish of the sea, and over the
 fowl of the air, and over every living thing that moveth
 upon the earth.

vii. 538-541, 550, 565, 592, 600, [621-623]

This garden planted with the trees of God,
 Delectable both to behold and taste,
 And freely all their pleasant fruit for food
 Gave thee. ..

So even and morn accomplished the sixth day. ..

" Open, ye everlasting gates! " they sung ..

Now resting, blessed and hallowed the seventh day ..

Fuming from golden censers, hid the Mount. --

Garden trees of God, delectable behold taste, freely

Ge 2:8 And the LORD God planted a garden .. and there he put
 the man whom he had formed.

2:9 And out of the ground made the LORD God to grow every
 tree that is pleasant to the sight, and good for food.

2:16 -- Of every tree of the garden thou mayest freely eat ..

Sixth day

Ge 1:31 -- And the evening and the morning were the sixth day.

Open, everlasting gates

Ps 24:7 Lift up your heads, O ye gates; and be ye lift up, ye
 everlasting doors; and the King of glory shall come in.

Resting, blessed, hallowed, seventh day

Ge 2:3 And God blessed the seventh day, and sanctified it: be-
 cause that in it he had rested from all his work ..

Golden censers

Rev 8:3 And another angel came and stood at the altar, having
 a golden censer ..

vii. 621-623

.. and every star perhaps a world
 Of destined habitation -- but thou know'st
 Their seasons ..

Habitation, seasons

Ac 17:26 -- hath determined the times before appointed, and the
 bounds of their habitation.

The End of the Seventh Book .

CATALOGUE OF REFERENCES TO SCRIPTURE IN PARADISE LOST BOOK VIII

VIII.172-173, 226, 272, 319, 326, 338-339, 343-344, 412-414

.. Heaven is for thee too high
 To know what passes there ..
 .. into the ways of God with Man ..
 My tongue obeyed, and readily could name ..
 This Paradise I give thee; count it thine ..
 " Not only these fair bounds, but all the Earth
 To thee and to thy race I give; as lords ..
 .. I bring them to receive
 From thee their names, and pay thee fealty ..
 " To attain
 The height and depth of thy eternal ways
 All human thoughts come short, Supreme of Things!

Heaven too high, ways of God, (413) eternal ways

-- A diffused reference. Milton focuses and adapts several ideas:

Mic 4:12 -- they know not the thoughts of the LORD ..

Isa 55:8 For my thoughts are not your thoughts, neither are your ways, saith the LORD.

Ps 92:5 O LORD, how great are thy works! and thy thoughts are very deep.

Ps 40:5 -- Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward ..

Ps 139:6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Ps 131:1 LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me..

Tongue obeyed, name, their names, bring

Ge 2:19 -- and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. (20) And Adam gave names to all ..

Fealty

Ge 1:28 -- dominion .. over every living thing that moveth ..

viii. 445, 465-471, 495-499, 615, 634

Knew it not good for Man to be alone ..
 Who, stooping, opened my left side, and took
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh; wide was the wound,
 But suddenly with flesh filled up and healed.
 The rib he formed and fashioned with his hands;
 Under his forming hands a creature grew,
 Man-like, but different sex, so lovely fair --
 Bone of my bone, flesh of my flesh, my self
 Before me; Woman is her name, of Man
 Extracted; for this cause he shall forgo
 Father and mother, and to his wife adhere;
 And they shall be one flesh, one heart, one soul. "

Love not the Heavenly Spirits ..
Him whom to love is to obey ..

Not good man alone

Ge 2:18 And the LORD God said, It is not good that the man should be alone ..

Rib, flesh filled up, formed, man-like

Ge 2:21 And the LORD God caused a deep sleep to fall upon Adam .. and he took one of his ribs, and closed up the flesh thereof instead; (22) And the rib .. made he a woman ..

Bone of bone, flesh of flesh, Woman, of Man

Ge 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

Forgo father mother, adhere wife, one flesh

Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Heavenly Spirits love

Mk 12:25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

:-- Milton obviously refers to this passage. It seems clear also that his interpretation ignores the point of the answer that Jesus gives to his questioners.

Love, obey

Jn 14:15 If ye love me, keep my commandments.

The End of the Eighth Book.

CATALOGUE OF BIBLICAL ALLUSIONS IN PARADISE LOST BOOK IX.ix.496

.. not with indented wave
 Prone on the ground, as since ..

Prone since

Ge 3:14

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life ..

ix.651.652

But of this tree we may not taste nor touch;
 God so commanded ..

Tree, taste

:- Cf. parallel passages, i.1,2,3; and iv.427, "God hath pronounced it Death to taste that Tree.." In the present passage Milton repeats, in virtual quotation, the Biblical account of the Temptation in Eden, with much additional material, in the Serpent's speeches especially. In cataloguing the allusions the attempt is made to avoid repetition of material listed for earlier passages.

ix.685, 705-709

.. ye shall not die ..
 .. He knows that in the day
 Ye eat thereof your eyes, that seem so clear,
 Yet are but dim, shall perfectly be then
 Opened and cleared, and ye shall be as Gods,
 Knowing both good and evil, as they know. ..

Not die

Ge 3:4

And the serpent said unto the woman, Ye shall not surely die. Knows, eat thereof, as gods; eyes opened, know good and evil

Ge 3:5

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

ix.773, 776-778

What fear I, then? ..
 this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise. ..

Fair to eye, pleasant to taste, make wise

Ge 3:6

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise ..

ix.381, 995-997

Thou, therefore, also taste ..
 .. from the bough
 She gave him of that fair enticing fruit
 With liberal hand. He scrupled not to eat.

Gave fruit, thou also taste, eat

Ge 3:6 -- she took of the fruit thereof, and did eat, and gave also
 unto her husband with her; and he did eat.

ix.1000-1001

Earth trembled from her entrails, as again
 In pangs, and Nature gave a second groan ..

Pangs, Nature, groan

Ro 8:22 For we know that the whole creation groaneth and travaileth
 together until now.

ix.1057-8, 1073-1074, 1096-1098, 1100-1101, 1110-1113

And honour, from about them, naked left
 To guilty Shame ..
 Bad fruit of knowledge; if this be to know,
 Which leaves us naked thus, of honour void ..
 Some tree, whose broad smooth leaves, together sewed,
 And girded on our loins, may cover round
 Those middle parts, that this new comer, Shame,
 There sit not ..

.. there soon they chose

The fig-tree ..

.. Those leaves

They gathered, broad as Amazonian targe,
 And with what skill they had together sewed,
 To gird their waist ..

Naked, sewed fig leaves, apron, Shame

Ge 3:7 And the eyes of them both were opened, and they knew that
 they were naked; and they sewed fig leaves together, and
 made themselves aprons.. (10) .. and I was afraid, because
 I was naked ..

THE END OF PARADISE LOST BOOK IX.

CATALOGUE OF BIBLICAL REFERENCES IN MILTON'S PARADISE LOST BK. X.

x. 54

Justice shall not return, as bounty, scorned.

Return scorned

Is 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void ..

x. 56-62

.. Vicegerent Son? To thee I have transferred
All judgement, whether in Heaven, or Earth, or Hell?
Easy it may be seen that I intend
Mercy colleague with justice, sending thee,
Man's friend, his Mediator, his designed
Both ransom and Redeemer voluntary,
And destined Man himself to judge Man fall'n.'

Vicegerent

Ps 2:6 Yet have I set my king upon my holy hill of Zion. (7) ..
Thou art my Son ..

Transferred all judgement

Jn 5:22 --the Father judgeth no man, but hath committed all judgment unto the Son ..

In Heaven, Earth, Hell

Mt 28:18 --All power is given unto me in heaven and in earth.

Mercy colleague with justice

Ps 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

Redeemer

Ga 3:13 Christ hath redeemed us from the curse of the law ..

:-- The word redeemer, found in numerous places in OT, seems always to refer to Jehovah, the Holy One, the LORD of hosts. It does not occur in NT.

:-- With this whole passage on Christ's mediation and judgment, cf. iii.203 ff.

x. 95,96,97,98, 100

The evening cool, when he, from wrath more cool,
Came, the mild judge and intercessor both,
To sentence Man: the voice of God they hear
Now walking in the Garden ..
And from his presence hid themselves ..

Cool, walking garden, voice heard, hid

Ge 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Intercessor

Heb 7:25 -- seeing he ever liveth to make intercession for them.

:-- The word intercessor occurs once, but in OT,

Is 59:16 -- wondered that there was no intercessor ..

x. 102, 103, 116, 117, 121, 122, 123

Approaching, thus to Adam called aloud:--

' Where art thou, Adam ...

' I heard thee in the garden, and, of thy voice
Afraid, being naked, hid myself.' ..

.. That thou art naked who

Hath told thee? Hast thou eaten of the tree

Whereof I gave thee charge thou shouldst not eat? '

Called to Adam, Where art thou, heard voice, afraid, hid myself

Ge 3:9 And the LORD God called unto Adam, and said unto him, Where
art thou? (10) And he said, I heard thy voice in the garden,
and I was afraid, because I was naked; and I hid myself.

Who told, eaten of tree, charge not eat

Ge 3:11 And he said, Who told thee that thou wast naked? Hast thou
eaten of the tree, whereof I commanded that thou shouldst
not eat?

x. 137, 143

This Woman, whom thou mad'st to be my help ..

She gave me of the tree, and I did eat.'

Woman, thou gavest, gave of tree, I did eat

Ge 3:12 And the man said, The woman whom thou gavest to be with me,
she gave me of the tree, and I did eat.

x. 158, 159, 162

So having said, he thus to Eve in few:--

' Say, Woman, what is this which thou hast done? ' ..

' The Serpent me beguiled, and I did eat.'

To Eve, what done, serpent beguiled

Ge 3:13 And the LORD God said unto the woman, What is this that
thou hast done? And the woman said, The serpent beguiled
me, and I did eat.

x. 174-181

And on the Serpent thus his curse let fall:--

' Because thou hast done this, thou art accursed
Above all cattle, each beast of the field;

Upon thy belly grovelling thou shalt go,

And dust shalt eat all the days of thy life.

Between thee and the Woman I will put

Enmity, and between thine and her seed;

Her seed shall bruise thy head, thou bruise his heel.'

Thou hast done, serpent accursed, above all cattle, beast of field

Ge 3:14 And the LORD God said unto the serpent, Because thou hast
done this, thou art cursed above all cattle, and above
every beast of the field ..

On belly, dust eat, all days of life,

Ge 3:14 -- upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life ..

Thee and woman enmity, thy and her seed, bruise head, heel

Ge 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel..

x.183-190

When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from Heaven,
Prince of the Air; then, rising from his grave,
Spoiled Principalities and Powers, triumphed
In open show, and, with ascension bright,
Captivity led captive through the Air,
The realm itself of Satan, long usurped,
Whom he shall tread at last under our feet.

Jesus, son of Mary

Mt 1:20,21 -- Mary .. shall bring forth a son, and thou shalt call his name Jesus ..

Saw Satan fall, like lightning, from heaven

:-- Cf. i.46 ff.

Lk 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Prince of air

Eph 2:2 -- in time past ye walked according to the course of this world, according to the prince of the power of the air ..

Spoiled, principalities and powers, open show, triumphed

Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Captivity captive

Eph 4:8 -- When he ascended up on high, he led captivity captive ..

:-- With this passage cf. iii.254-56, "I through the ample air .."

Whom tread under our feet

Ro 16:20 -- the God of peace shall bruise Satan under your feet shortly.

x.192-196

And to the Woman thus his sentence turned:--

' Thy sorrow I will greatly multiply
By thy conception; children shalt thou bring
In sorrow forth, and to thy husband's will
Thou shalt submit; he over thee shall rule.'

Woman, multiply sorrow conception, bring forth, submit husband rule

Ge 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be -(AV mg subject)- to thy husband, and he shall rule over thee.

x.197-208

On Adam last thus judgement he pronounced:--

' Because thou hast hearkened to the voice of thy wife
And eaten of the tree concerning which

I charged thee, saying, Thou shalt not eat thereof,
Curs'd is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;

Thorns also and thistles it shall bring thee forth.
Unbid; and thou shalt eat th' herb of the field;

In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken: know thy birth,
For dust thou art, and shalt to dust return.'

Hearkened voice wife, curs'd ground, sorrow eat all life

Ge 3:17 And unto Adam he said, Because thou hast hearkened unto the
voice of thy wife, and hast eaten of the tree, of which I
commanded thee, saying, Thou shalt not eat of it: cursed
is the ground for thy sake; in sorrow shalt thou eat of it
all the days of thy life ..

Thorns, thistles bring forth, eat herb of field

Ge 3:18 Thorns also and thistles shall it bring forth to thee; and
thou shalt eat the herb of the field ..

Sweat face eat bread, return to ground, wast taken out of ground, dust

Ge 3:19 In the sweat of thy face shalt thou eat bread, till thou
return unto the ground; for out of it wast thou taken: for
dust thou art, and unto dust shalt thou return.

x.214-217

Thenceforth the form of servant to assume,
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts ..

Form of servant to assume

Ph 2:7 But made himself of no reputation, and took upon him the
form of a servant ..

Washed disciples' feet

Jn 13:5 After that he poureth water into a bason, and began to wash
the disciples' feet ..

Clad, skins

Ge 3:21 Unto Adam also and to his wife did the LORD God make coats
of skins, and clothed them.

x.222,223

.. with his robe of righteousness
Arraying, covered from his Father's sight.

Robe righteousness, covered.

Ro 4:6,7 - unto whom God imputed righteousness without works, Saying,
Blessed are they whose iniquities are forgiven, whose sin
is covered.

Is 61:10 - for he hath clothed me with the garments of salvation, he
hath covered me with the robe of righteousness ..

x.303-305

.. this now fenceless world
 Forfeit to Death.-- from hence a passage broad,
 Smooth, easy, inoffensive, down to Hell.

Passage broad to Hell

Mt 7:13 -- for .. broad is the way that leadeth to destruction ..

x. 383

Whom thus the Prince of Darkness answered glad ..

Prince of Darkness

Eph 6:12 -- we wrestle .. against the rulers of the darkness of this world ..

x. 399-402

.. thence on the Earth
 Dominion exercise and in the air,
 Chiefly on Man, sole lord of all declared;
 Him first make sure your thrall, and lastly kill.

Dominion

(Ro 6:14 -- sin should not have the dominion over you ..

2 Pet 2:19 While .. they themselves are the servants of corruption ..

Ro 8:21 -- the creature itself also shall be delivered from the
 bondage of corruption ..

He 2:15 And deliver them who through fear of death were all their
 lifetime subject to bondage.

:-- A diffused reference.

x. 524, 529

Scorpion, and Asp, and Amphisbaena dire ..
 Now Dragon grown ..

Scorpion

Rev 9:10 And they had tails like unto scorpions, and there were
 stings in their tails ..

Asp

Ro 3:13 -- the poison of asps is under their lips ..

Dragon

Rev 20:2 And he laid hold on the dragon, that old serpent, which is
 the Devil, and Satan ..

x. 583-590

.. behind her Death,
 Close following pace for pace, not mounted yet
 On his pale horse ..

Death, pale horse

Rev 6:8 And I looked, and behold pale horse: and his name that sat
 on him was Death ..

x.636-639

... obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heaven and Earth, renewed, shall be made pure
 To sanctity that shall receive no stain ..

Obstruct mouth of Hell

Rev 20:14 And death and hell were cast into the lake of fire This
 is the second death.

Heaven and Earth renewed, pure

Rev 21:1 And I saw a new heaven and a new earth: for the first
 heaven and the first earth were passed away .. (2) And
 I John saw the holy city, new Jerusalem, coming down
 from God out of heaven ..(27) And there shall in no
 wise enter into it anything that defileth ..

x. 642

Sung Halleluiah, as the sound of seas ..

Halleluiah, sound of seas

Rev 19:6 And I heard as it were the voice of a great multitude,
 and as it were the voice of many waters, and as the
 voice of mighty thunderings, saying, Alleluia ..

x.1087-1094

Repairing where he judged us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Wat'ring the ground, and with our sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeigned and humiliation meek?
 Undoubtedly he will relent, and turn
 From his displeasure ..

Confess, contrite hearts

1 Jn 1:9 If we confess our sins, he is faithful and just to forgive
 us our sins, and to cleanse us from all unrighteousness.

Ps 51::17 The sacrifices of God are a broken spirit: a broken and a
 contrite heart, O God, thou wilt not despise.

The End of the Tenth Book

CATALOGUE OF BIBLICAL REFERENCES IN MILTON'S PARADISE LOST BOOK XI.xi.2-4

.. for from the mercy-seat above
 Prevenient grace descending had removed
 The stony from their hearts, and made new flesh ..

Mercy-seat

Ex 25:22

And there will I meet with thee, and I will commune with
 thee from above the mercy-seat ..

Prevenient grace

Ps 79:8

O remember not against us former iniquities: let thy
 tender mercies speedily prevent us ..

Stony hearts, new flesh

Ezk 36:26

A new heart also will I give you, and a new spirit will
 put within you: and I will take away the stony heart out
 of your flesh, and I will give you an heart of flesh.

xi.18

With incense, where the golden altar fumed ..

Incense, golden altar

Rev 8:3

And another angel came and stood at the altar, having a
 golden censer; and there was given unto him much incense,
 that he should offer it with the prayers of all saints
 upon the golden altar which was before the throne.

xi.22, 25,26

' See, Father, what first-fruits on earth are sprung
 .. With incense, I, thy priest, before thee bring;
 Fruits of more pleasing savour ..

First-fruits

Ro 8:23

And not only they, but ourselves also, which have the
 firstfruits of the Spirit ..

Thy priest

Heb 7:3 -- made like unto the Son of God; abideth a priest continually.

Pleasing savour

2 Co 2:15 For we are unto God a sweet savour of Christ ..

xi.33,34,38-40

.. me his advocate

And propitiation ..

.. let him live,

Before thee reconciled, at least his days

Numbered, though sad, till death ..

Advocate, propitiation

1 Jn 2:1 -- we have an advocate with the Father, Jesus Christ the
 righteous; (2) And he is the propitiation for our sins ..

Reconciled

2 Co 5:18 -- who hath reconciled us to himself by Jesus Christ ..

Days numbered, sad..

Ps 90:10 The days of our years are threescore years and ten ..
(12) So teach us to number our days
Job 14:1 Man .. is of few days, and full of trouble.

xi.64-65

.. to second life
Waked in the renovation of the just ..

Second life, renovation of just

Rev 20:6 Blessed..and holy is he that part in the first resurrection:
on such the second death hath no power ..

xi.74-76

His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom.

Trumpet, Oreb, descended

Ex 19:19 And when the voice of the trumpet sounded long .. (20)
And the LORD came down upon mount Sinai ..

Trumpet, general doom

1 Th 4:16 For the Lord himself shall descend from heaven with a shout,
with the voice of the archangel, and with the trump of God.

xi.79

By the waters of life ..

Waters of life

Rev 7:17 For the Lamb which is in the midst of the throne shall feed
them, and shall lead them unto living fountains of waters..

xi. 84,85, 93-95, 97,98

' O Sons, like one of us Man is become
To know both good and evil ..
.. Lest, therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever ..
And send him from the Garden forth, to till
The ground whence he was taken ..

Like one of us, know good evil, lest reach hand, tree of life, live ever

Ge 3:22 And the LORD God said, Behold, the man is become as one of
us, to know good and evil: and now, lest he put forth his
hand, and take also of the tree of life, and eat, and
live for ever:

Send forth from garden, till ground whence taken

Ge 3:23 Therefore the LORD God sent him forth from the garden of
Eden, to till the ground from whence he was taken.

xi. 116

My cov'nant in the Woman's seed renewed.

Cov'nant renewed

Heb 8:6 -- he is the mediator of a better covenant .. (8)..new covenant.

xi.118-123

And on the east side of the Garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide-waving, all approach far off to fright,
And guard all passage to the Tree of Life ..

East garden, cherubic watch, sword flame wide-waving, guard passage Tree
Ge 3:24 of Life

So he drove out the man; and he placed at the east end of
the garden of Eden Cherubims; and a flaming sword which
turned every way, to keep the way of the tree of life.

xi.157-158

.. the bitterness of death

Is past ..

Bitterness of death, past

1 Sa 15:32--And Agag said, Surely the bitterness of death is past.

xi.213-215, 216-220

.. when the angels met

Jacob in Mahanaim, where he saw
The field pavilioned with his guardians bright;
Nor that which on the flaming mount appeared
In Dothan, covered with a camp of fire,
Against the Syrian king, who, to surprise
One man, assassin-like, had levied war,
War unproclaimed.

Angels met, Jacob, Mahanaim, pavilioned with guardians

Ge 32:1 And Jacob went on his way, and the angels of God met him.

(2) And when Jacob saw them, he said, This is God's host:
and he called the name of that place Mahanaim.

Syrian king, one man, war unproclaimed, Dothan

2 Ki 6:11 Therefore the heart of the king of Syria was sore troubled ..

(12) .. Elisha, the prophet that is in Israel .. (13) And he
said, Go and spy where he is, that I may send and fetch
him. And it was told him, saying, Behold, he is in Dothan

(14) Therefore sent he thither .. a great host .. by night

Flaming mount, camp of fire

2 Ki 6:17 -- and, behold, the mountain was full of horses and chariots
of fire round about Elisha.

xi.252

.. thy prayers are heard ..

Prayers heard

Ac 10:31 -- And said, Cornelius, thy prayer is heard ..

xi.332,333

Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

Glory, utmost skirts, behold

Ex 33:22 And it shall come to pass, while my glory passeth by, that
I will put thee in a cleft of the rock .. (23) And I

will take away mine hand, and thou shalt see my back parts.

xi.336

.. his omnipresence fills
Land, sea, and air

Omnipresence

Ps 139:7 -- whither shall I flee from thy presence? (8) If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. (9) If I take the wings of the morning, and dwell in the uttermost parts of the sea; (10) Even there shall thy hand lead me ..

xi.381-384

Not higher that hill, nor wider looking round,
Whereon for different cause the Tempter set
Our second Adam, in the wilderness,
To show him all Earth's kingdoms and their glory.

Higher hill, Tempter set, wilderness, show Earth's kingdoms, glory
Mt 4:8 Again, the devil taketh him up into an exceeding high mountain,
and sheweth him all the kingdoms of the world, and the glory
of them; ..

Second Adam

1 Co 15:45 And so it is written, The first Adam was made a living soul;
the last Adam was made a quickening spirit.

xi.405

.. Rome ..

Rome

Ac 2:10 -- strangers of Rome ..

xi.432, ~~434~~, 435, 437-443, 445-446

I' the' midst an altar ..
Firstfruits ..

.. came with the firstlings of his flock
Choicest and best; then, sacrificing, laid
The inwards and their fat, with incense strewed,
On the cleft wood, and all due rites performed.
His off'ring soon propitious fire from Heaven
Consumed ..
The other's not with a stone
That beat out life ..

Firstfruits

Ge 4:3 -- it came to pass, that Cain brought of the fruit of the ground
an offering unto the LORD.

Altar, consumed, fire from Heaven, wood.

1 Ki 18:35 And the water ran round about the altar ..(38) Then the
fire of the LORD fell, and consumed the burnt sacrifice
and the wood ..

Firstlings, sacrificing, inwards, fat, [incense]

Ge 4:4 -- Abel, he also brought of the firstlings of his flock and of
the fat thereof. And the LORD had respect unto Abel and to
his offering ..

Lev 4:8 And he shall take off from it all the fat of the bullock for
the sin offering; the fat that covereth the inwards .. (10)
As it was taken off from the bullock of the sacrifice ..

Giants

Ge 6:4

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Seventh from thee

Ge 5:3 -- Adam .. Seth .. (6) .. Seth .. (9) .. Enos .. (12) .. Cainan. (15) .. Mahaleel .. (18) .. Jared .. Enoch ..

Jude 14 -- Enoch also, the seventh from Adam ..

Winged steeds

2 Ki 2:11 -- there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Walk with God, rapt

Ge 5:24 And Enoch walked with God: and he was not; for God took him.

Omitted above:

xi.703-705

.. for daring single to be just
And utter odious truth that God would come
To judge them with his saints ..

Uttered truth, God come, saints, judge

Jude 14 And Enoch .. prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, (15) To execute judgment upon all ..

xi.714,715

To luxury and riot, feast and dance,
Marrying --

Feast, marrying, riot

Lk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ..

Ge 6:11 The earth also was corrupt before God, and the earth was filled with violence.

xi.719, 722-724

At length, a reverend sire among them came ..
.. and to them preached
Conversion and repentance , as to souls
In prison under judgements imminent ..

Reverend sire

Ge 5:32 And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

Preached

2 Pe 2:5 -- saved Noah the eighth person, a preacher of righteousness .

Souls in prison

1 Pe 3:19 By which also he went and preached unto the spirits in prison.

:-- It is rather curious that Milton takes this phrase and applies it to Noah. In 1 Peter it is applied to Christ. But in the next sentence Noah is mentioned: the collocation ~~pma~~ perhaps suggested the comparison to Milton's mind.

xi.722-737

Began to build a vessel of huge bulk,
 Measured by cubit, length, and breadth, and height,
 Smeared round with pitch, and in the side a door
 Contrived, and of provisions laid in large
 For man and beast: when lo! a wonder strange!
 Of every beast, and bird, and insect small,
 Came sevens and pairs, and entered in, as taught
 Their order; last, the sire and his three sons,
 With their four wives; and God made fast the door.

Vessel, huge, pitch

Ge 6:14 Make thee an ark of gopher wood; rooms shalt thou make in
 the ark, and shalt pitch it within and without the ark.

Cubit, length, breadth, height, door

Ge 6:15 And this is the fashion which thou shalt make it of: The
 length of the ark shall be three hundred cubits, the
 breadth of it fifty cubits, and the height of it thirty
 cubits. (16) .. and the door of the ark shalt thou set
 in the side thereof...

Provisions for man and beast

Ge 6:21 And take thou unto thee of all food that is eaten, and
 thou shalt gather it to thee; and it shall be for food
 for thee, and for them.

Beast, bird, insect, came, sevens, pairs

Ge 7:2 Of every clean beast thou shalt take to thee by sevens ..

7:8 Of clean beasts, and of beasts that are not clean, and of
 fowls, and of everything that creepeth upon the earth.

Sire, three sons, four wives, God made fast door

Ge 7:13 In the selfsame day entered Noah, and Shem, and Ham, and
 Japheth, the sons of Noah, and Noah's wife, and the three
 wives of his sons with them, into the ark .. (16) .. and
 the LORD shut him in.

xi.743-750

.. down rushed the rain
 Impetuous, and continued till the earth
 No more was seen; the floating vessel swum
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves; all dwellings else
 Flood overwhelmed, and them with all their pomp
 Deep under water rolled; sea covered sea,
 Sea without shore ..

Rain, flood overwhelmed

Ge Ge 7:11 -- the windows of heaven were opened. (12) And the rain
 was upon the earth forty days and forty nights.

Floating vessel

Ge 7:17 -- and the waters increased, and bare up the ark, and it
 was lift up above the earth.

xi.826-829

.. all fountains of the deep,
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills ..

Fountains of deep broke up

Ge 7:11 -- the same day were all the fountains of the great deep broken up ..

Inundation rise above highest hills

Ge 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

xi.340, 342-351

He looked, and saw the ark hull on the flood ..
 .. towards the deep, who now had stopped
 His sluices, as the Heaven his windows shut.
 The ark no more now floats, but seems on ground,
 Fast on the top of some high mountain fixed.

Ark hull, on top of some high mountain

Ge 8:4 And the ark rested in the seventh month .. upon the mountains of Ararat.

Deep stopped sluices, Heaven windows shut

Ge 8:2 The fountains also of the deep and the windows of heaven were stopped..

xi.355-360

Forthwith from out the ark a raven flies,
 And, after him, the surer messenger,
 A dove, sent forth once and again to spy
 Green tree or ground whereon his foot may light;
 The second time returning, in his bill
 An olive-leaf he brings, pacific sign.

Raven flies

Ge 8:7 And he sent forth a raven, which went to and fro, until the waters were dried up from off the earth.

Dove, surer messenger, foot may light

Ge 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; (9) But the dove found no rest for the sole of her foot.

Second time returning, olive-leaf

Ge 8:10 -- and again he sent forth the dove out of the ark; (11) And the dove came in to him in the evening; and, lo, in her mouth leaf pluckt off ..

xi.861-867

Anon dry ground appears, and from his ark
 The ancient sire descends, with all his train;
 Then, with uplifted hands and eyes devout,
 Grateful to Heaven, over his head beholds
 A dewy cloud, and in the cloud a bow
 Conspicuous with three listed colours gay,
 Betok'ning peace from God, and cov'nant new.

Dry ground appears

Ge 8:13 -- Nooh..looked, and, behold, the face of the ground was dry.

Ancient sire descends, all train

Ge 8:18 And Noah went forth, and his sons, and his-wife, and his sons' wives with him ..

Devout, grateful

Ge 8:20 And Noah builded an altar .. and offered burnt offerings ..

Bow, cov'nant new, cloud

Ge 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

xi.886-888

Though late repenting him of Man depraved,
Grieved at his heart, when. looking down, he saw
The whole Earth filled with violence, and all flesh
Corrupting each their way ..

Repented, depraved, corrupt, violence

Ge 6:11 The earth also was corrupt before God, and the earth was filled with violence. (12) .. for all flesh had corrupted his way upon the earth.

Ge 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

xi.892,893

And makes a covenant never to destroy
The Earth again by flood ..

Covenant never to destroy earth again by flood

Ge 9:15 And I will remember my covenant .. and the waters shall no more become a flood to destroy all flesh.

The End of Book XI.

CATALOGUE OF BIBLICAL ALLUSIONS IN PARADISE LOST BOOK XII.xii.30, 33,34

Hunting (and men, not beasts, shall be his game) ..
 A mighty hunter thence he shall be styled
 Before the Lord, as in despite of Heaven ..

Mighty hunter before the Lord

Ge 10:8

And Cush begat Nimrod: he began to be a mighty one in the earth. (9) He was a mighty hunter before the LORD ...

xii.41,42-45,48-55,61,62

The plain whereon a black bituminous gurge
 Boils out from underground, the mouth of Hell.
 Of brick, and of that stuff, they cast to build
 A city and A tower, whose top may reach to Heaven;
 And get themselves a name, lest, far dispersed ..
 Put God, who oft descends to visit men
 Unseen, and through their habitations walks,
 To mark their doings, them beholding soon,
 Comes down to see their city, ere the tower
 Obstruct Heaven-towers, and in derision sets
 Upon their tongues a various spirit, to rase
 Quite out their native language, and, instead,
 To sow a jangling noise of words unknown ..
 .. thus was the building left
 Ridiculous, and the work Confusion named. '

:-- Cf. previous references to Babel in i.694, iii.466.

Bituminous surge, brick

Ge 11:3 -- And they had brick for stone, and slime had they for mortar.
 Cast to build, city, tower, top reach heaven, get name

Ge 11:4

And they said, Go to, let us build us a city and a tower,
 whose top may reach unto heaven; and let us make us a name,
 lest we be scattered abroad upon the face of the whole eart

Comes down, see city,

Ge 11:7

And the LORD came down to see the city and the tower, which
 the children of men builded.

Jangling noise unknown

Ge 11:7

Go to, let us go down, and there confound their language,
 that they may not understand one another's speech.

Work Confusion named

Ge 11:9

Therefore is the name of it called Babel -(mg Confusion)- ;
 because the LORD did there confound the language of all the
 earth ..

xii. 101-104

.. witness th' irriverent son
 Of him who built the ark, who, for the shame
 Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.

Irreverent son

Ge 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Shame, curse, servant of servants, race

Ge 9:24 And Noah awoke from his wine, and knew what his younger son had done unto him. (25) And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

xii.110-120

To leave them to their own polluted ways,
And one peculiar nation to select
From all the rest, of whom to be invoked --
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship. Oh, that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch lived who scaped the Flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! ..

Leave them to polluted ways :

Ro 1:24 Wherefore God also gave them up to uncleanness ..

Peculiar nation

Dt 14:2 -- and the LORD hath chosen thee to be a peculiar people unto himself ..

One faithful man

Ge 3:9 So then they which be of faith are blessed with faithful Abraham.

This side Euphrates, bred idol-worship

Jos 24:2 -- Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

While yet the patriarch lived

Ge 9:28 And Noah lived after the flood three hundred and fifty years.

Ge 11:10, 12, 14, 16, 18, 20, 22, 24:-- These verses give the following intervals: after flood to birth of Arphaxad, 2 years; to birth of Salah, 35; of Eber, 30; Peleg, 34; Reu, 30; Serug, 32; Nahor, 30; Terah, 29: total 222. If we add 70 years of Terah's life till he "begat Abram, Nahor, and Haran" we have 292, or 58 years before the death of Noah.

Living God, wood and stone

Dt 5:26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

Dt 4:28 -- and there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear ..

xii.120-127

.. --yet him God the Most High vouchsafes
To call by vision from his father's house,
His kindred and false gods, into a land
Which he will show him, and from him will raise

A mighty nation, and upon him shower
His benediction so, that in his seed
All nations shall be blessed; he straight obeys;
Not knowing to what land, yet firm believes.

Call, father's house, kindred, land that will show him
Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy
country, and from thy kindred, and from thy father's
house, unto a land that I will shew thee ..

Raise mighty nation, benediction, nations blessed
Ge 12:2 -- And I will make of thee a great nation, and I will bless
thee, and make thy name great; and thou shalt be a bless-
ing: (3) .. and in shall all families of the earth be
blessed.

Obeys, not knowing, believes

Ge 12:4 So Abram departed, as the LORD had spoken unto him ..

He 11:8 By faith Abraham, when he was called to go out into a place
which he should after receive for an inheritance, obeyed;
and he went out, not knowing whither he went.

Ro 4:3 For what saith the scripture? Abraham believed God ..

xii.130,132, 136-147

Ur of Chaldaea, passing now the ford
To Haran -- after him a cumbrous train
Of herds and flocks, and numerous servitude ..
Canaan he now attains; I see his tents
Pitched about Shechem, and the neighbouring plain
Of Moreh. There, by promise, he receives
Gift to his progeny of all that land,
From Hamath northward to the Desert south
(Things by their names I call, though yet unnamed),
From Hermon east to the great western sea;
Mount Hermon, yonder sea, each place behold
In prospect, as I point them: on the shore,
Mount Carmel; here, the double-founted stream,
Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.

Ur, Haran

Ge 11:31 And Terah took Abram .. and they went forth with them from
Ur of the Chaldees, to go into the land of Canaan; and
they came unto Haran, and dwelt there.

Herds and flocks, servitude

Ge 13:2 And Abram was very rich in cattle ..

24:35 And the LORD hath blessed my master greatly; and he is be-
come great; and he hath given him flocks, and herds, and
and silver, and gold, and menservants, and maidservants ..

Canaan, [tents] Shechem, Moreh

Ge 12:5 -- and into the land of Canaan they came. (6) And Abram
passed through the land unto the place of Sichem, unto the
plain of Moreh.

Promise, gift to progeny, all that land

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed
will I give this land ..

Ge 13:14 -- Lift up now thine eyes, and look from the place where thou
art northward, and southward, and eastward, and westward:
(15) For all the land which thou seest, to thee will I
give it, and to thy seed for ever.

Hamath northward, Desert south

Nu 34:8 -- ye shall point out your border unto the entrance of Hamath
Nu 34:8 Then your south quarter shall be from the wilderness of Zin
along by the coast of Edom ..

Hermon east, great western sea

Nu 34:7 -- from the great sea ye shall point out for you mount Hor ..
Mount Carmel, on the shore

Jer 46:18-- as Tabor is among the mountains, and as Carmel by the sea ..
Hermon

Ps 89:12 The north and the south thou hast created them: Tabor and
Hermon shall rejoice in thy name.

Jordan

Nu 34:12 And the border shall go down to Jordan ..

Senir, that long range of hills

Dt 3:9 (Which Hermon the Sidonians call Sirion; and the Amorites
call it Shenir;)

--Milton appears to identify Hor and Hermon: see allusion above,
Hermon east, and Nu 34:7 where Hor is described as the eastern end
of the northern border. Some scholars think he is right. Hor is
perhaps a form of Har, ridge; and Hermon is preeminently the great
height or ridge to the north. Senir or Shenir is said to be perhaps
the only Amorite word preserved. (This Hor is not the one where
Aaron's death occurred.)

Double-founted stream.

-- Cf. note on Paneas, pp.45-46. While this is one source of the
Jordan, another one is found at Dan, further west but not so far
to the north.

xii.153-157,

A son, and of his son a grandchild leaves, like him
Like him in faith, in wisdom, and renown.
The grandchild, with twelve sons increased, departs
From Canaan to a land hereafter called:
Egypt ..

Son

Ge 21:3 And Abraham called the name of his son that was born unto
him, whom Sarah bare to him, Isaac.

Grandchild

Ge 25:26 -- and his name was called Jacob: and Isaac was threescore
years old when she bare them.

Twelve sons

Ge 35:22 -- Now the sons of Jacob were twelve.

Departs to Egypt

Ge 46:6 -- they .. came into Egypt, Jacob, and all his seed with him;.

xii.160-163

.. invited by a younger son
In time of dearth, a son whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies ..

Invited by a younger son

Ge 45:17 And Pharaoh said unto Joseph, Say unto thy brethren, This do
ye; lade your beasts and go, get you unto the land of
Canaan; (18) And take your father and your households,
and come unto me, and I will give you the good of the land

Worthy deeds, second in realm, Pharaoh

Ge 41:38

And Pharaoh said unto his servants, Can we find such a one as this is, in whom the Spirit of God is? (43) And he made him to ride in the second chariot which he had ..

There dies

Ge 49:33 -- Jacob .. yielded up the ghost ..

xii.163-172

.. and leaves his race

Growing into a nation, and now grown

Suspected to a sequent king, who seeks

To stop their overgrowth, as inmate guests

Too numerous; whence of guests he makes them slaves

Inhospitably, and kills their infant males:

Till, by two brethren (those two brethren call

Moses and Aaron) sent from God to claim

His people from enthrallment, they return,

With glory and spoil, back to their promised land.

Growing into a nation, overgrowth

Ex 1:7

And the children of Israel were fruitful .. and multiplied .. and the land was filled with them

Sequent king

Ex 1:8

Now there arose up a new king over Egypt, which knew not Joseph.

Seeks stop overgrowth, slaves, kills infant males

Ex 1:9

And he said, .. (10) Come on, let us deal wisely with them; lest they multiply .. (11) Therefore they did set over them taskmasters .. (14) And they made their lives bitter with hard bondage .. (22) And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river ..

Moses and Aaron, brethren

Ps 105:26 He sent Moses his servant; and Aaron whom he had chosen. Glory and spoil, promised land return

Ps 105: 43

And he brought forth his people with joy, and his chosen with gladness: (44) And gave them the lands of the heathen ..

Ex 7:1

-- Aaron thy brother shall be thy prophet

xii.176-182

To blood unshed the rivers must be turned;

Frogs, lice, and flies must all his palace fill

With loath'd intrusion, and fill all the land;

His cattle must of rot and murrain die;

Rotches and blains must all his flesh emboss,

And all his people; thunder mixed with hail,

Hail mixed with fire, must rend th' Egyptian sky ..

Rivers blood

Ex 7:20

-- and all the waters that were in the river were turned to blood.

Frogs

Ex 8:6

-- and the frogs came up, and covered the land of Egypt.

Lice

Ex 8:17

-- all the dust of the land became lice throughout all the land of Egypt.

Flies, palace fill

Ex 8:24 -- there came a grievous swarm of flies into the house
of Pharaoh .. and into all the land of Egypt

Murrain, cattle

Ex 9:3 Behold, the hand of the LORD is upon thy cattle .. there
shall be a very grievous murrain.

Potches and blains

Ex 9:10 -- it became a boil breaking forth with blains upon man and
beast.

Hail, thunder, fire

Ps 78:49 He gave up their cattle also to the hail, and their flocks
to hot thunderbolts.

xii.187-190

Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight-stroke, all the first-born
Of Egypt must lie dead.

Palpable darkness, three days

Ex 10:22 -- there was a thick darkness in all the land of Egypt three
days ..

Midnight-stroke. first-born dead

Ex 11:4 -- About midnight will I go out into the midst of Egypt: (5)
And all the firstborn in the land of Egypt shall die ..

xii.193-199

Humbles his stubborn heart, but still as ice
More hardened after thaw; till, in his rage
Pursuing whom he late dismissed, the sea
Swallows him with his host, but then lets pass,
As on dry land, between two crystal walls,
Awed by the rod of Moses so to stand
Divided, till his rescued gain their shore ...

:-- With this passage cf. i.305 ff. and references.

Humbles stubborn heart, hardened

Ex 10:16 Then Pharaoh .. said, I have sinned against the LORD your
God .. (20) But the LORD hardened Pharaoh's heart ..

Pursuing, late dismissed

Ex 14:5 -- and .. Pharaoh .. said, Why have we done this, that we have
let Israel go from serving us? (8) .. and he pursued ..

Sea swallows him: cf. i.307,308.

Crystal walls, dry land, divided, rod

Ex 14:16 Put lift thou up thy rod, and stretch out thine hand over
the sea, and divide it: and the children of Israel shall go
on dry ground through the midst of the sea. (22) .. the
waters were a wall unto them on their right hand, and on
their left.

xii.201-204

Though present in his Angel, who shall go
Before them in a cloud, and pillar of fire --
By day a cloud, by night a pillar of fire --
To guide them ..

Pillar of cloud, fire

Ex 13:21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

xii.202,203

Then through the fiery pillar and the cloud,
God looking forth ..

God looking through pillar of fire and cloud

Ex 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud ..

xii.215-220

Safe toward Canaan, from the shore, advance
Through the wild desert -- not the readiest way,
Lest entering on the Canaanite alarmed,
War terrify them inexperienced, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude --

From shore, through desert

Ex 15:22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

Not readiest way

Jos 5:6 -- the children of Israel walked forty years in the wilderness
War terrify inexperienced, return Egypt inglorious

Nu 14:3 And wherefore hath the LORD brought us unto this land, to to fall by the sword, that our wives and our children should be a prey? were it not better for us to return in- to Egypt?

xii.224-233

.. there they shall found
Their government, and their great Senate choose
Through the twelve tribes, to rule by laws ordained.
God, from the Mount of Sinai, whose grey top
Shall tremble, he descending, will himself,
In thunder, lightning, and loud trumpet's sound,
Ordain them laws -- part, such as appertain
To civil justice; part, religious rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed ..

Government through the twelve tribes

Dt 1:15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Laws ordained

Ex 18:20 And thou shalt teach them ordinances and laws ..
Sinai tremble, God descending, thunder, lightning, trumpet

Ex 19:16 And it came to pass on the third day in the morning, that

there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud .. (18) And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire .. and the whole mount quaked greatly.

Ordain laws

Ex 20:1

And God spake all these words, saying ..

21:1

Now these are the judgments which thou shalt set before them.

:-Cf. 18:20

Religious rites, sacrifice, types and shadows

He 9:9

Which was a figure for the time then present, in which were offered both gifts and sacrifices ..

He 10:1

For the law having a shadow of good things to come ..

Destined Seed

Ga 3:16

Now to Abraham and his seed were the promises made .. thy seed, which is Christ.

xii.235-244

.. But the voice of God

To mortal ear is dreadful: they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets, in their age, the times
Of great Messiah shall sing.

Voice dreadful, Moses report

Ex 20:19

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Mediator

Ex 19:24

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD...

One greater

Dt 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ..

Foretell, Prophets, Messiah

1k 24:26

Ought not Christ .. (27) And beginning at Moses/and all the prophets, he expounded unto them in all the prophets the things concerning himself.

xii. 246-248

.. he vouchsafes

Among them to set up his tabernacle --

The Holy One with mortal men to dwell: ...

Tabernacle, dwell

Ex 29:45

And I will dwell among the children of Israel, and will be their God.

Ex 25:8

And let them make me a sanctuary; that I may dwell among them. (9) According to all that I shew thee, after the pattern of the tabernacle.

xii.249-258.

By his prescript a sanctuary is framed
 • Of cedar, overlaid with gold; therein
 An ark, and in the ark his testimony,
 The records of his cov'nant; over these
 A mercy-seat of gold, between the wings
 Of two bright Cherubim; before him burn
 • Seven lamps, as in a zodiac representing
 The heavenly fires; over the tent a cloud
 Hall by rest by day, a fiery gleam by night,
 Save when they journey ..

Cedar

2 Sa 7:7

In all the places wherein I have walked with all the
 children of Israel spake I a word with any of the tribes
 of Israel, whom I commanded to fee my people Israel,
 saying, Why build ye not me an house of cedar?

Sanctuary

Ex 25:8

And let them make me a sanctuary ..

1 Chr 22:19

Gold overlaid

2 Chr 3:7

-- arise therefore, and build ye the sanctuary of the LORD
 He overlaid also the house, the beams, the posts, and the
 walls thereof,..with gold

Ex 25:12

And thou shalt overlay it -(i.e. the ark)- with pure
 gold, within and without ..

--- There appears to be confusion in Milton's description, as between the
 tabernacle and the temple of Solomon.

Mercy-seat, gold, over these

Ex 25:17

And thou shalt make a mercy-seat of pure gold .. (21) And
 thou shalt put the mercy seat above upon the ark ..

Testimony

Ex 25:21

-- and in the ark thou shalt put the testimony that I shall
 give thee.

Wings, Cherubim

Ex 25:18

And thou shalt make two cherubims of gold .. in the two
 ends of the mercy seat.

Seven lamps

Ex 25:31

And thou shalt make a candlestick of pure gold/...(32) And
 six branches shall come out of the sides of it ..

Cloud by day, fiery gleam by night, save when journey

Ex 40:38

For the cloud of the LORD was upon the tabernacle by day,
 and fire was on it by night, in the sight of all the
 house of Israel .. (37) But if the cloud were not taken
 up, then they journeyed not till the day that it was taken
 up.

xii.258,259

.. they come

Conducted by his Angel, to the land
 Promised to Abraham and to his seed: the rest
 Were long to tell -- how many battles fought,
 How many kings destroyed, and kingdoms won ..

Come to land promised, battles

Jos 24:11

And ye went over Jordan, and came unto Jericho: and the

men of Jericho fought against you, the Amorites, the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites and the Jebusites; and I delivered them into your hand.

xii.263-269

Or how the sun shall in mid-heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, "Sun, in Gibeon stand,
And thou, Moon, in the vale of Ajalon,
Till Israel overcome!" -- so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win.

Sun stand, Moon, Gibeon, Ajalon, day entire

Jos 10:12

Then spake Joshua .. in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. (13) .. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Israel overcome, son of Isaac, whole descent

Jos 10:14 --

for the LORD fought for Israel..

Ge 21:3

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Ge 25:26

-- his name was called Jacob: and Isaac was threescore ..

Ge 32:28

-- Thy name shall be called no more Jacob, but Israel ..

xii.285-292

Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against Law to fight, that, when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats ..

Sin reign

Ro 6:12

Let not sin therefore reign in your mortal bodies ..

Evince pravity, Sin against Law

Ro 5:13

(For until the law sin was in the world: but sin is not imputed when there is no law. ..(20) Moreover the law entered that the offence might abound.

Law not remove sin

Ga 3:11

But that no man is justified by the law in the sight of God is evident

Shadowy expiations, blood bulls goats

He 9:12

For if the blood of bulls and of goats .. sanctifieth to the purifying of the flesh .. (23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

xii. 293-299

Some blood more precious must be paid for Man,
 Just for unjust, that in such righteousness,
 To them by faith imputed, they may find
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor Man the moral part
 Perform, and, not performing, cannot live.

More precious blood

1 Pe 1:19 But with the precious blood of Christ ..

Just for unjust

1 P 3:18 For Christ also hath once suffered for sins, the just
 for the unjust ..

By faith imputed, justification

Ro 4:24 But for us also, to whom it shall be imputed -(i.e. for
 righteousness)- if we believe on him that raised up
 Jesus our Lord from the dead; (25) Who was delivered
 for our offences, and was raised again for our justifi-
 cation.

Peace

Ro 5:1 Therefore being justified by faith, we have peace with
 God through our Lord Jesus Christ.

Conscience, ceremonies cannot appease

He 9:9 -- gifts and sacrifices, that could not make him that did
 the service perfect, as pertaining to the conscience ..
 (10) Which stood only in meats and drinks, and divers
 washings, and carnal ordinances ..

Moral part cannot perform

Ro 7:18 -- how to perform that which is good I find not.

Not performing cannot live

Ro 7:9 -- I was alive without the law once: but when the **commandment**
 came, sin revived, and I died.

xii. 300-306

So Law appears imperfect, and but given
 With purpose to resign them, in full time,
 Up to a better covenant, disciplined
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear
 To filial, works of law to works of faith.

Full time

Ga 4:4 But when the fulness of the time was come, God sent..

Better cov'nant

He 8:6 -- he is the mediator of a better covenant ..

Shadowy types

He 10:1 For the law having a shadow of good things to come ..

Col 2:17 Which are a shadow of things to come ..

Flesh to spirit

Ro 8:8 -- they that are in the flesh cannot please God. (9) But
 ye are not in the flesh, but in the Spirit, if so be
 that the Spirit of God dwell in you.

Large grace

Ro 5:15 -- the grace of God, and the gift by grace .. hath abounded ..

Disciplined, servile fear, filial, law, faith
 Ga 3:23 Put before faith came, we were kept under the law .. (24)
 wherefore the law was our schoolmaster ..
 Ga 4:3 Even so,..we .. were in bondage .. (5) .. that we might
 receive the adoption of sons.

xii.307-310

And therefore shall not Moses, though of God
 Highly beloved, being but the minister
 Of Law, his people into Canaan lead;
 But Joshua, whom the Gentiles Jesus call, ..

Moses, loved of God

Dt 34:10 -- Moses, whom the LORD knew face to face.

Not lead into Canaan

Dt 32:48 And the LORD spake unto Moses .. (52) .. thou shalt see
 the land before thee; but thou shalt not go thither unto
 the land which I give the children of Israel.

Joshua, Jesus

Ac 7:45 Which also our fathers that came after brought in with
 Jesus into the possession of the Gentiles ..

Jos 1:1 -- the LORD spake unto Joshua .. (2) .. now therefore arise,
 go over this Jordan thou, and all this people, unto the
 land which I do give them ..

xii.311,312

.. His name and office who shall quell
 The adversary Serpent ..

Jesus, his name and office

Mt 1:21 -- thou shalt call his name JESUS: for he shall save his
 people from their sins.

xii.316-320

Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies --
 From whom as oft he saves them penitent,
 By Judges first ..

Sins, provoking God, raise enemies, saves penitent

Ps 106:38 -- the land was polluted with blood. (39) Thus were they
 defiled with their own works ..(40) Therefore was the
 wrath of the LORD kindled against his people .. (41) And
 he gave them into the hand of the heathen .. (42) Their
 enemies also oppressed them .. (44) Nevertheless he
 regarded their affliction, when he heard their cry ..

Judges

Jg 2:16

Nevertheless the LORD raised up judges, which delivered them

xii.320-324

.. then under Kings; of whom
 The second, both for piety renowned
 And puissant deeds, a promise shall receive ..

Irrevocable, that his regal throne
For ever shall endure ..

Kings

1 Sa 6:6 -- they said, Give us a king to judge us. ..

The second

1 Sa 11:15 -- there they made Saul king before the LORD in Gilgal ..

1 Ki 1:17 And David lamented .. over Saul and over Jonathan ..

2:4 And the men of Judah came, and there they anointed
David king over the house of Judah.

Piety renowned

1 Ki 11:34 -- for David my servant's sake, whom I chose, because he
kept my commandments and my statutes ..

Puissance

1 Sa 21:11 --Is not this David the king of the land? did they not sing
one to another of him in dances, saying, Saul hath slain
his thousands, and David his ten thousands?

Promise, throne endure

2 Sa 7:16 And thine house and thy kingdom shall be established for
ever before thee ..

xii.326-330

Of David (so I name this king) shall rise
A son, the Woman's Seed to thee foretold.
Foretold to Abraham as in whom shall trust
All nations, and to kings foretold of kings
The last, for of his reign shall be no end.

David, a son

Lk 18:38 -- Jesus, thou Son of David, have mercy on me.

Foretold to Abraham, all nations

Ga 3:16 Now to Abraham and his seed were the promises made. ..
thy seed, which is Christ.

Reign, no end

Is 9:7 Of the increase of his government and his peace there
shall be no end ..

xii.332-334

And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents,
Wand'ring, shall in a glorious temple enshrine.

Next son, glorious temple

1 Ki 5:3 Thou knowest how that David my father could not build an
house unto the name pf the LORD ..

1 Ki 6:14 So Solomon built the house and finished it. (22) And
the whole house he overlaid with gold ..

In tents wand'ring

2 Sa 7:6 -- I have not dwelt in any house since .. Egypt even to this
day, but have walked in a tent and in a tabernacle.

Wealth, wisdom

-- i.400, the heart of wisest Solomon ..

1 Ki 3:13 -- I have also given thee that which thou hast not asked,
riches and honour ..

xii.340-347

Their city, his temple, and his holy ark,
 With all his sacred things, a scorn and prey
 To that proud city whose high walls thou saw'st
 Left in confusion, Babylon thence called.
 There in captivity he lets them dwell

The space of seventy years; then brings them back,
 Rememb'ring mercy, and his cov'nant sworn
 To David, stablished as the days of Heaven.

City, temple, scorn, prey

2 Ki 25:1 -- Nebuchadnezzar king of Babylon came .. against Jerusalem
 (4) And the city was broken up .. (9) And he burnt the
 house of the LORD, and the king's house, .. and every great
 house .. (13) And the pillars of brass that were in
 the house of the LORD .. did the Chaldees break in
 pieces.. (14) And .. such things as were of gold, in go.
 .. of silver, in silver, the captain of the guard took away

Captivity, seventy years

Jer 25:11 -- and these nations shall serve the king of Babylon seventy
 years

xii.348-350

Returned from Babylon by leave of kings,
 Their lords, whom God disposed, the house of God
 They first re-edify ..

Leave of kings, God disposed

Ezra 1:1 -- the LORD stirred up the spirit of Cyrus king of Persia,
 that he made a proclamation .. (2) .. The LORD God of
 heaven .. hath charged me to build him an house at
 Jerusalem ..

Neh 2:1 -- in the twentieth year of Artaxerxes the king .. (6) So it
 pleased the king to send me ..

xii.360-371

.. yet at his birth a star,

Unseen before in Heaven, proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night;
 They gladly thither haste, and by a quire
 Of squadroned Angels hear his carol sung.
 A Virgin is his mother, but his sire
 The Power of the Most High; he shall ascend
 The throne hereditary, and bound his reign
 With Earth's wide bounds, his glory with the Heavens.

Eastern sages, star

Mt 2:1 -- there came wise men from the east .. (2) Saying, Where is
 He that is born King of the Jews? for we have seen his
 star in the east, and are come to worship him.

Incense, myrrh, gold

Mt 2:11 -- they presented him gifts, gold, and frankincense, and myrrh.

Angel tells, simple shepherds, watch by night

Lk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Lk 2:10 And the angel said unto them .. (11) For unto you is born this day in the city of David a Saviour ..

Quire of squadroned angels

Lk 2:13 And suddenly there was with angel a multitude of the heavenly host praising God ..

Virgin Mother, Sire Power of Most High

Lk 1:27 -- and the virgin's name was Mary. (35) .. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

xii.405,406, 411-417

He shall endure, by coming in the flesh
To a reproachful life and cursed death ..
For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies --
The Law that is against thee, and the sins
Of all mankind, with him there crucified.

Reproachful life

Lk 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Mt 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub ..

Hated, blasphemed

Mk 3:6 -- the Pharisees went forth, and took counsel .. how they might kill him.

Mk 14:63 Then the high priest rent his clothes, and saith, What need we any further witnesses? (64) Ye have heard the blasphemy.

Seized on by force, condemned to death

Mk 14:46 And they laid hands on him, and took him.

Mk 14:64-- And they all condemned to be guilty of death.

Death accursed, nailed to cross by his own nation

Ga 3:13 Christ hath redeemed us .. being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Jn 19:6 The chief priests .. cried out .. Crucify him.. (16) Then delivered he him therefore unto them to be crucified.

Nails thy enemies

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ..

xii.421-423

.. ere the third dawning light
Return, the stars of morn shall see him rise
Out of the grave, fresh as the dawning light ..

Ere dawning light

Jn 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark,..and seeth the stone-taken away from the

sepulchre .. (14) .. she turned herself back, and saw
 Jesus standing, and knew not that it was Jesus.
 Rise third dawning light
 Lk 24:46 -- thus it behoved Christ to suffer, and to rise from the
 dead the thi_{rd} day ..

xii.436-438

Nor after resurrection shall he stay
 Longer on Earth than certain times to appear
 To his disciples ..

Appear to disciples

1 Co 15:5-8 And that he was seen of Cephas .. the twelve .. five hun-
 dred .. James .. all the apostles.

xii.439-442

.. charge
 To teach all nations what of him they learned
 And his salvation, them who shall believe
 Baptizing in the profluent stream -- ..

Teach, baptizing

Mt 28:19 Go ye, therefore, and teach all nations, baptizing them ..
 (20) Teaching them to observe whatsoever I have commanded

xii.447-450

Not only to the sons of Abraham's loins
 Salvation shall be preached, but to the sons
 Of Abraham's faith wherever through the world;
 So in his seed all nations shall be blessed.

Salvation wherever through the world

Ro 1:16 -- the gospel of Christ .. is the power of God unto salvation
 to every one that believeth; to the Jew first, and also
 to the Greek.

xii.462,463

Whether in Heaven or Earth; for then the Earth
 Shall be all Paradise ..

Earth all Paradise

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down
 from God out of heaven .. (4) .. and there shall be no
 more death, neither sorrow, nor crying, neither shall
 there be any more pain: for the former things are passed
 away.

xii.486-492

He to his own a Comforter will send,
 The promise of the Father, who shall dwell,
 His Spirit, within them, and the law of faith
 Working through love upon their hearts shall write,

To guide them in all truth, and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts ..

Comforter, promise of Father, Spirit

Jn 14:16 I will pray the Father, and he shall give you another
Comforter .. (17) Even the Spirit of truth ..

Guide into all truth

Jn 16:13 Howbeit, when he, the Spirit of truth, is come, he will
guide you into all truth.

Write upon hearts, law

Jer 31:33 -- I will put my law in their inward parts, and write it in
their hearts ..

Quench fiery darts, spiritual armour

Eph 6:13 Wherefore take unto you the whole armour of God .. (16)
Above all, taking the shield of faith, wherewith ye shall
be able to quench all the fiery darts of the wicked.

xii.497-503

.. for the Spirit,
Poured first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of all nations ..

Spirit poured Apostles, speak all tongues, do miracles

Ac 2:4 And they were all filled with the Holy Ghost, and began to
speak with other tongues ..

Do miracles

Ac 5:12 And by the hands of the Apostles were many signs and wonders
wrought among the people ..

As did their Lord

Lk 1:34 And he healed many ..

Win great numbers all nations

Ac 2:41 Then they that gladly received his word were baptized: and
the same day there were added unto them about three
thousand souls.

xii.505,506,507,508

.. race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves ..

Race well run

2 Ti 4:7 I have fought a good fight, I have finished my course ..

Story written left, doctrine

:-- Presumably this means the story of the Acts and the teachings of the
Epistles; perhaps the Gospels and the book of Revelation are included.

Wolves

Ac 20:29 -- after my departing shall grievous wolves enter in among you,
not sparing the flock.

xii.527, 532, 533

His living temples ..
 On all who in the worship persevere
 Of Spirit and Truth ..

Living temples

Ro 12:1 -- present your bodies a living sacrifice, holy --

1 Co 3:17 -- the temple of God is holy, which temple ye are.

Worship, spirit and truth

Jn 4:24 God is a Spirit; and they that worship him must worship him
 in spirit and in truth.

xii.561-563

.. to obey is best,
 And love with fear the only God, to walk
 As in his presence ..

Obey is best

1 Sa 15:22 -- to obey is better than sacrifice ..

Love, fear, only God

Dt 6:2 That thou mightest fear the LORD thy God .. (4) Hear, O
 Israel: The LORD our God is one LORD .. (5) And thou
 shalt love the LORD thy God ..

Walk as in his presence

1 Th 2:19 -- Are not even ye in the presence of our Lord Jesus Christ
 at his coming?

Mic 6:8 -- and to walk humbly with thy God.

xii.567-569

.. by things deemed weak
 Subverting worldly-strong, and worldly-wise
 By simply meek ..

Weak subverting worldly-strong, meek worldly-wise

1 Co 1:27 But God hath chosen the foolish things of the world to
 confound the wise; and God hath chosen the weak things
 of the world to confound the mighty ..

xii.581-584

.. Only add
 Deeds to thy knowledge answerable; add faith;
 Add virtue, patience, temperance; add love,
 By name to come called Charity ..

Add deeds, knowledge, faith, virtue, patience, temperance, charity

2 Pet 1:5 And beside this, giving all diligence, add to your
 faith virtue; and to virtue knowledge; (6) And to
 knowledge temperance; and to temperance patience; and
 to patience godliness; (7) And to godliness brotherly
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Appendix A.ALPHABETICAL INDEX OF ALLUSIONS

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11:3	ii.924			7:13	vi.742
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Synopsis:

For Old Testament	913
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TOTAL for Bible 1403

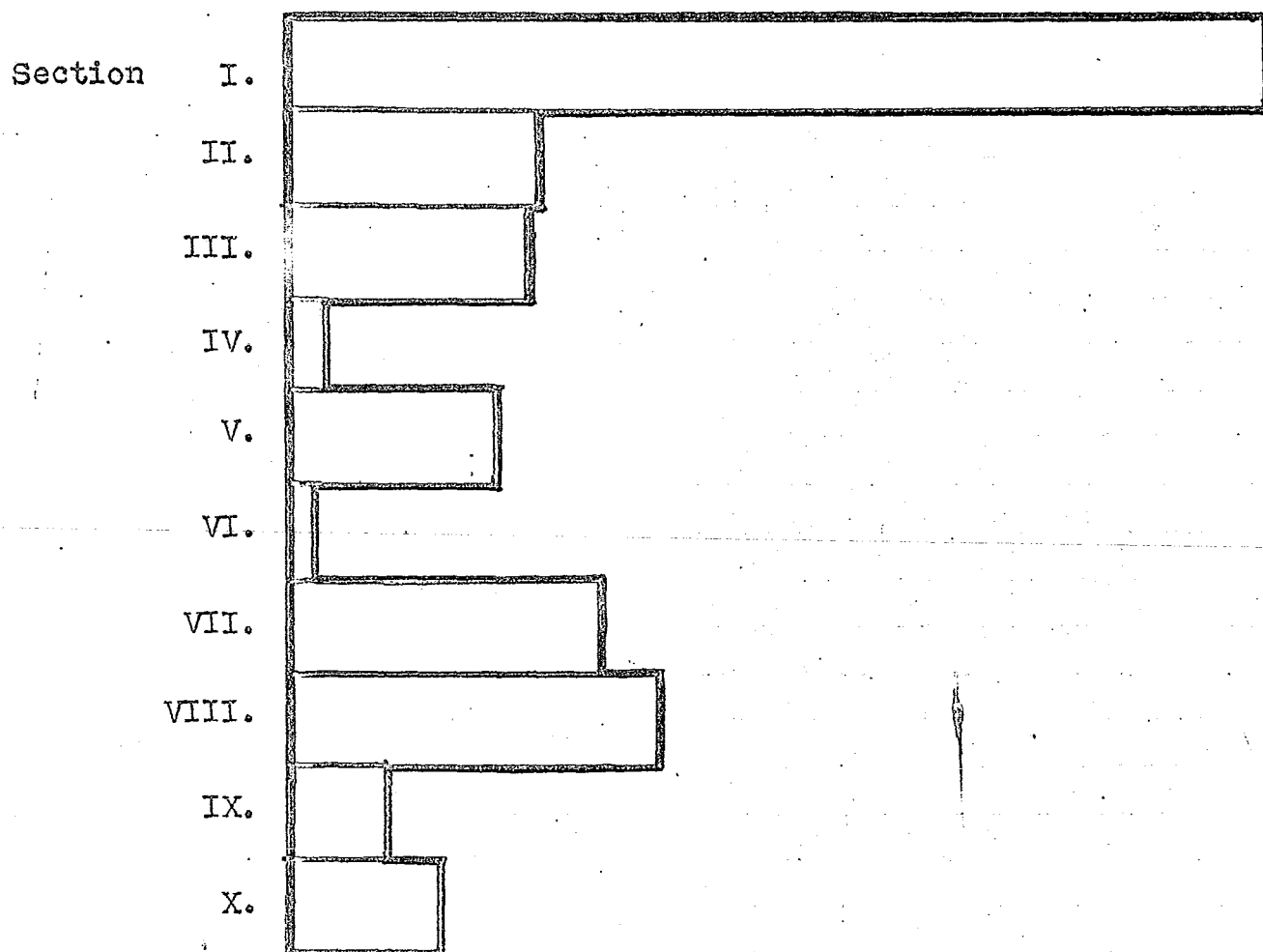
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** NOTE. For the purposes of this TABLE and DIAGRAM,

Section II. includes Esther,
 " IV. " Canticles,
 " VIII. " Hebrews-

DIAGRAMMATIC REPRESENTATION OF ABOVE TABLE



Appendix DNOTE ON MILTON'S DOCTRINE OF LIGHT

Milton's interpretation of the contrast between light and darkness is bound up with his personal experience of blindness. He had, he believed, sacrificed his sight in service to his country. How great a sacrifice it was to him may be measured by the recurring allusions. There are three moods, or aspects, which we can discern in these allusions

(a) In "Samson Agonistes" we have the mood of rebellion, of complaint against his lot:

79 Scarce half I seem to live, dead more than half,
O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse,
Without all hope of day!
O first created beam, and thou great Word,
' Let there be light, and light was over all,'
Why am I thus bereaved thy prime decree?

This unrelieved self-pity, put in dramatic form into Samson's mouth, may be taken as depicting an early but passing phase of Milton's emotional reaction.

(b) In P.L. we have the subdued mood of deep sadness:

iii.41-42 ff.

.. not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But clouds instead and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and from the book of knowledge fair ..
And wisdom at one entrance quite shut out.

iii.1, 21 ff.

Hail, holy Light ..
.. thee I revisit safe,
And feel thy sovran vital lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn.

(c) In the sonnet "On His Blindness" we have Will overcoming Emotion, a constructive facing of life and duty.

He asks,

Will God exact day-labour, light denied?

To this question Milton's answer was, in his own case, Yes. He must use "that one talent which is death to hide". The voice of duty, the guiding of conscience, the call of God, set before him clearly enough the heavenly vision: and to this vision Milton, like the great Apostle, would be "not disobedient".

In Milton's doctrine of the contrast between light and darkness there are, somewhat similarly, three aspects or levels on which he views the matter.

(a) The primary contrast that he makes is between the light of the sky and the gloom of the grave. Light stands for beauty and happiness.

ii.297 .. that new world of light and bliss ..

iii.8 .. before the Sun,
Before the Heavens, thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless Infinite!

iii.397 .. in some mild zone
Dwell, not unvisited of Heaven's fair light
Serene, and at the brightening orient beam
Purge off this gloom.

(b) The second contrast is between light as typical of Heaven and darkness as belonging especially to Hell.

ii.242 'Is this the region, this the soil, the clime,'
Said then the lost Archangel, 'this the seat
That we must change for Heaven? -- this mournful gloom
For that celestial light?'

This celestial light is a definite characteristic of Heaven; light so intense that "darkness there might well Seem twilight here" (vii.11,12).

On the other hand, Hell has "No light but rather darkness visible". (i.63). This great phrase gives us Milton's picture. It suggests the Hebrew conception of sheol -- a place of dust and gloom and semi-living shades.*

* Cf. the picture of the king of Babylon "brought

down to hell, to the sides of the pit" and consider critically by the other shades, "Is this the man that made the earth to tremble, that did shake kingdoms?" (Is 14:4,15,16)

It is notable that to Milton the gloom of Hell is such that the fallen angels can see through it, "darkness visible".**

** This description of darkness that is nevertheless not darkness is an example of what we may call Milton's theory of intermediate substances or refined essences. The fire of Hell is not quite fire as we know it: it can be liquid, in which the fallen angels float half-submerged, or it can be solid enough to be excavated for metals. Similarly spirit is different from matter, yet has some physical characteristics: angel-essences can blend one with one another ("Total they mix, union of pure with pure", viii.627) yet Satan can be wounded, and feel pain; though the wound heals again quickly, and these spirits cannot "in their liquid texture mortal wound Receive" (vi.344-5) because they "liv throughout Vital in every part" (vi.348-9).

(c) But most significant of all in revealing Milton's thought is the mystic element which he attaches to the contrast of light and darkness. Light is Divine, and darkness is Satanic.

Thus "God is light" (iii.3), the "Fountain of Light" (iii.375); the Almighty Father, "whom else no creature can behold" shines in the face of the Son, Divine Similitude; the full blaze of God's beams, shaded with a cloud drawn round about him, is like a radiant shrine that dazzles Heaven so that the brightest Seraphim "with both wings veil their eyes" (iii.382

On the other side, "Pursue these Sons of Darkness" refers to the rebellious angels (vi.715). In the phrase borrowed from Jude's Epistle, they are condemned to "chains of darkness". (vi.739). So again, Satan is "the Prince of Darkness" (x.383). Night, with Chaos, is allied with Satan (because his efforts to corrupt the world will tend to restore to Chaos part of his former realm).

What is the key to this identification of Satan with darkness in Milton's thought? It is found in Zephon's words to his adversary,

iv.835 'Think not, revolted Spirit, thy shape the same,
Or undiminished brightness, to be known
As when thou stoodst in Heaven upright and pure.
That glory then, when thou wast no more good,
Departed from thee .. "

"When thou wast no more good": this is the key. Good and brightness are
mystically associated; darkness is the symbol and concomitant of evil.

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The End.