

Paradise Lost

1st Book

Nº 2

Bara ois low 1st book 2
the abomination of the Lidonians,
and for Chemosh the abomina-
tion of the Moabites, & for Mil-
com the abomination of the
children of Ammon, did the
king defile, And he brake in pie-
ces the images, and cut down the
groves, and filled their places with
the bones of men - "(Orgies)" wild
frantic rites; generally under-
stood to mean the feasts of Bac-
chus because they were wild &
frantic, but applied to any other
mad ceremonies. ("Of old Euphra-
tes") it is rightly called old, being
mentioned by the oldest historian,
in the earliest account of time
text 2^d. chapter Genesis 14th verse.
"And the 1th river is Euphrates".

("The lord my flood") being the utmost limit, or border eastward, of the promised land. text. 15-12 Chapter Genesis, 10th verse. "In the same day, the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates. ("Of Baalim & Ash-taroth") These are properly named together, as they frequently are, in Scripture, & there were many Baalim, & many Ash-taroth; they were the general names, of the gods and goddesses, of Syria, Palestine, & the neighbouring countries. They are

supposed, to mean the Sun & the Hosts of Heaven. ("with thee in troon") Ashtoreth or Ashtar, was the Goddess of the Phoenicians, and the moon, was adored under this name. She is rightly said, to come in troon, with Ashtoreth, as she was one of them, the moon with the stars. Sometimes she is called "queen of Heaven" - Eccl - Jeremiah 7.th chapter 18th verse, and 44.th chap. 17.th 18.th verses - 18.th verse 7.th chap. "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods that they

May provoke one to anger." 14th 10th
But we will certainly do what-
soever thing goeth forth out of our
own mouth, to burn incense unto
the queen of Heaven, and to pour
out drink offerings unto her, as
we have done, we, and our fathers,
our kings, and our princes, in the
cities of Judah, and in the streets
of Jerusalem: for then we had
plenty of victuals, and were
well, and saw no evil. But
since we left off to burn incense
to the queen of Heaven, and to
pour out drink offerings to her
we have wanted all things, &
have been consumed by the sword
& the famine - +

Ashtarte is likewise called the god-
dess of the Sidonians 1st Kings.
11th chapter, 5th verse. "For Solomon
went after Ashtoreth, the goddess
of the Sidonians, and after Milcom
the abomination of the Ammonites,
and the abomination of the Sido-
nians 2^d Kings 23^d chap. 13th verse.
"In the high places that were be-
fore Jerusalem, which were on
the right hand of the gate of
the Corruption, which Solomon the
king of Israel had builded for
Ashtoreth, the abomination of
the Sidonians, and for Phoenoth
the abomination of the Moabites
and for Milcom the abomination
of the children of Ammon, did
the king defile." as the was

worshipped much in Sidon or
Sidon, a famous city of Phenicia,
situate upon the Mediterranean.
Solomon, who ^{beguiled by fair words} had many wives,
that were foreigners, was pre-
-vailed upon by them to intro-
-duce the worship of this goddess
into Israel. 1st Kings 11th chap:
5th verse. "For Solomon went af-
-ter Ashtoreth, the goddess of the
Tidonians, and after Milcom
the abomination of the Ammo-
-nites": and built her temple
on the Mt of Olives, which on ac-
-count of this, and other idols,
is called the Mountain of Corruption.
2^d Kings 23^d chap: 13th ver: as it is
here "the offensive mountain, and be-
-fore that opprobrious hill," &

that hill of scandal. ("Thammuz
came next") The account of Tham-
-muz is finely romantic. Thammuz
was the God of the Syrians, the
same with Adonis, who according
to the traditions died every year
& revived again. ^{"he was again wound"} He was slain
by a wild boar in Mt. Lebanon
from whence the river Adonis de-
-scends: and when this river be-
-gan to be of a reddish hue,
as it did at a certain season
of the year, this was their signal
for celebrating their Adonia, or
feasts of Adonis, and the women,
made loud lamentations for
him, supposing the river was
discolored with his blood. The
like idolatrous rites were transfer-
^{in the sacred porch}
Enoch saw.

- led to Jerusalem, where Ezechiel
saw the women lamenting Tam-
-muk 1st chap: Ezechiel: 13th 14th
verses. "He said also unto me, I am
thee yet again, and thou shalt
see greater abominations that
they do. Then he brought me to the
door of the gate of the Lord's
house, which was towards the
north, and behold there sat
women weeping for Tammuk -
("who mourned in earnest") The
lamentations for Adonis, were
without season, but there was
real occasion for Dagon's mourn-
-ing, when the ark of God was
taken by the Philistines, and being
placed in the temple of Dagon, the
next morning 1st Sam: 5th chap: 4th
verse - "behold, Dagon was fallen

upon his face to the ground before
the ark of the Lord, and the head
of Dagon, & both the palms of his
hands were cut off upon the threshold
(or grannel edge, on the edge of the
posthole of the temple gate) only
the stump of Dagon was left to him.
Learned men are by no means agreed
in their accounts of this idol, some
derive the name from Dagon, which
signifies corn, as if he was the in-
-vention of it; others from Dag, which
signifies fish, and they represent
him accordingly with the upper
part of a man, and the lower
part of a fish. Milton follows
this opinion. He is called in Scrip-
-ture the "God of the Philistines" &
was worshipped in the 5 principal

cities of the Philistines, 1st Sam.
~~1st Chap: 17th ver: Rskdva. Gaha.~~
Askelon. Gath. Ekron ("Gaha's
frontier bounds") as it was the south-
-ern extremity of the promised
land towards Egypt. It is mentioned
by Moses as the southern point
of the land of Canaan. Genesis
10th Chap: 19th verse. "And the border
of the Canaanites was from Sidon,
as thou comest to Gerar, unto Gaha."
("Him followed Rimmon") Rimmon
was a god of the Syrians, and it
is not certain what he was, nor
why so called. We only know that
he had a temple at Damascus,
2^d. Kings 5th chap: 10th ver: "In this
thing the Lord pardon thy servant,
that when my master got me into

The house of Rimmon, to worship
there, and he leaneth on my hand,
and I bow myself in the house of
Rimmon: when I bow down myself
in the house of Rimmon, the Lord
pardon thy servant in this thing."
The most celebrated city of Syria
on "the banks of Abana and Phar-
phar, rivers of Damascus, as they
are called 2^d. Kings 5th chap: 12th ver:
"Are not Abana & Pharphar rivers
of Damascus, better than all the
waters of Israel?" ("A leper once
he lost") Naaman the Syrian, who
was cured of his leprosy by Elish-
a, and who for that reason re-
-solved henceforth 2^d. Kings 5th chap:
14th ver: "To offer neither burnt of-
-fering nor sacrifice to any other
god, but unto the Lord"

("And gained a king, Rhas his Jot-
-tish conqueror") who with the
assistance of the king of Assyria
having taken Damascus, saw there
an altar, and sent a pattern
of it to Jerusalem to have ano-
-ther made by it, directly con-
-trary to the command of God,
who had appointed what kind
of altar he wd have. ~~2^d Kings~~
~~16th chap: 10th ver.~~ Rhas however
upon his return removed the altar
of the Lord from its place, &
set up this new altar in its stead
And "offered thereon" 2^d Kings 16th
chap: 10th ^{11th 12th} ver: "And king Rhas went
to Damascus to meet Tiglath-pi-
-leser, king of Assyria, and saw

an altar that was at Damascus,
and king Rhas sent to Hrijah the
priest the fashion of the altar,
and the pattern of it, according
to all the workmanship thereof,
And Hrijah the priest built an
altar according to all that king
Rhas had sent from Damascus;
So Hrijah the priest made it a-
-gainst king Rhas, came from Da-
-mascus, And when the king was
come from Damascus, the king saw
the altar, and the king approa-
-ched to the altar, and offered
thereon". and thenceforth gave
himself up to idolatry, and in-
-stead of the God of Israel, he
sacrificed unto the gods of Da-

- masens, whom he had subdued
2^d. Phron. 20th chap: 23^d. ver:

"For he sacrificed unto the gods of
Amasens, which smote him"—

("Osiris, Isis, Oras, and their train")

Osiris & Isis were the principal
deities of the Egyptians, by which
it is most probable they originally
meant the Sun & moon. Oras

was the son of Osiris & Isis, and
these & the other gods of the Egypt-
-ians were worshipped in "monstrous

shapes, such as cats dogs &c; the
reason alleged for this monstrous
worship is derived from the fa-
bulous tradition, that when
the giants invaded Heaven, the
gods were so afflicted that they

fled into Egypt, and there concea-
-led themselves in the shapes of
various animals, and the Eryp-
-tians afterwards out of gratitude
worshipped these creatures whose
shapes the gods had assumed. from
which Milton says ("their wand'ring
gods disguised in brutish form
rather than human") ("horrid
Israel scape th' infection") The
Israelites by dwelling so long
in Egypt were infected with
the superstition of the Egyptians,
and in all probability made
the golden calf or ox (for so
it is differently called) 106th
Psalms. 19th ver: They made a
calf in Horeb, & worshipped the

molten image, "Thus they changed
their glory into the similitude of
an ox that eateth grass." - in imi-
tation of that which represented
Osiris, and out of the golden
carvings, which it is most likely
they borrowed of the Egyptians
12th chap: Exodus 33 ver: And
the children of Israel did ac-
cording to the word of Moses; and
they borrowed of the Egyptians jew-
els of silver, and jewels of gold" -
("The calf in Oreb") and so the
Psalmist 106th Psalm 19th ver.
They made a calf in Horeb -
while Moses was up on the mount
with God. ("And the rebel king")
Jeroboam made king by the