

Paradise Lost  
Book 7<sup>th</sup>



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(Descend from Heaven, Urania) The word Urania in Greek, signifies Heavenly, and he invokes the heavenly Muse, as he had done before, and as he said in the beginning that he intended "to soar above th' Roman mount", so now he says, "that he had effected what he intended, and 'soars above th' Olympian hill; above the flight of Pegasus wing; that is that his Subject was more sublime than the loftiest flights of the Heathen poets. Some propose to lead Parnassus instead of Olympus, but the mountain Olympus, is likewise celebrated for the seat of the Muses, who were therefore called



Olympiades. His heavenly Muse  
was before the hills, which were from  
the beginning. ("Before the hills  
appeared or fountain flowed") 8th  
chap: Prov: 24. 25. 30 ver: "When there  
was no dentas, I was brought forth,  
when there were no fountains aboun-  
ding with water: Before the moun-  
tains were settled, before the hills  
was I brought forth: Then was I  
by him, as one brought up with  
him; and I was daily his delight,  
rejoicing always before him: ("Thy  
tempering") This is said in allusion to  
the difficulty of respiration on high  
mountains. This impeccable air was  
too pure and fine for him, but the  
heavenly muse tempered and quali-  
fied it so, as to make him capable

of breathing in it: ("as once Behemoth")  
Behemoth was a beautiful and  
valiant youth, son of Glaucus; at-  
tempting vain gloriously to mount  
up to Heaven on the winged horse he-  
gasus, he fell, and wandered in the  
Rheian plains till he died. The plain  
truth of the story seems to be, that in  
his latter days, he grew mad with  
his poetry, which Milton begs may  
never be his own case: "Lest from  
this flying steed" He says this to  
distinguish him from the common he-  
gasus, "above the fight of whose  
wing he had soared: ("though fall'n  
on evil days") The repetition and  
turn of the words here, is very beau-  
tiful. A lively picture this in a few  
lines of the poet's wretched condition.  
"In darkness," though is thus understood



he need not become hoarse or mute  
though in dark uffs, though he was  
blind, and with dangers compassed  
round, and solitude "obnoxious to  
the government, and having a world  
of enemies among the royal party,  
and therefore obliged to live very  
much in privacy and alone. ("Of  
Bacchus and his revellers") It is not  
improbable that Milton intended  
this as an oblique satire upon the  
dissoluteness of Charles 2<sup>d</sup>. and his  
court; from whom he seems to ap-  
prehend the fate of Orpheus, a  
famous poet of Thrace, who tho'  
he is said to have charmed woods  
and rocks with his divine songs,  
yet was torn to pieces by the Bac-  
chanalian women on Rhodope, a

mountain of Thrace, nor could the  
Muse Calliope his mother defend  
him. "So fail not thou, who thee  
implores" nor was his wish ineffec-  
tual, for the government suffered  
him to live and die unmolested.  
(Whence Adam soon repealed the doubt)  
In the same sense as a law is said  
to be repealed when an end is put  
to all the force and effects of it,  
so when doubts are at an end, they  
may be said to be repealed. ("Pro-  
ceeded thus") The construction is;  
"And led on with desire to know  
proceeded thus to ask &" ("the end  
of what we are") The wish of God is  
the end to which we all are, 4<sup>th</sup> Rev.  
11<sup>th</sup> v. "Thou hast created all things  
and for thy pleasure they are, and were  
created." ("Ambient interfused") denotes



the air not only surrounding the earth,  
but flowing into, and spun out be-  
tween all bodies. ("So late to build")  
It is a question that has been often  
asked, Why God did not create the  
world sooner? But the same question  
might be asked, if the world had  
been created at any time, for still  
there were infinite ages before that  
time; and that can never be a just  
excemption against this time, which  
holds equally against all time. It  
must be resolved into the good will  
and pleasure of Almighty God; but  
there is a farther reason according  
to Milton's hypothesis, which is, that  
God, after the expelling of Satan  
and his Angels out of Heaven, de-  
clared his pleasure to supply

their place by creating another world,  
and other creatures to dwell therein.  
("Absolved") Finished, completed, per-  
fected, from the Latin absolutus  
("Suspense in Heaven") The sense is  
Held by my potent voice, he ~~heard~~  
Suspense in Heaven, he hears - Milton  
supposes the Sun to delay, suspended  
in Heaven, to hear the Angel tell his  
generation; we read in scripture  
that the Sun did stand still at  
the voice of Joshua. ("unapparent  
deceit") Where nothing was to be seen  
1<sup>st</sup> chap: Genesis 2<sup>d</sup> v. "Darkness  
was upon the face of the deep": ("and  
infer thee also happier") And by in-  
ference make thee happier. ("th<sup>God</sup>  
invisible king") As God is styled in scrip-  
ture "The invisible king" / Timothy



1<sup>st</sup> chap: 17 v. "Now unto the King  
eternal, immortal, invisible, the only  
wise God be": and thus this is the pro-  
perest epithets that could have been  
employed here, when he is speaking  
of "things not revealed, suppressed  
in night, to none communicable in  
Earth or Heaven, neither to men, nor  
Angels. ("Into his place") As the traitor  
Judas is said likewise to go "to his  
own place": 1<sup>st</sup> chap: Acts. 25. v.  
("whom their place knows here no more")  
A scripture expression 7<sup>th</sup> chap: Job.  
10<sup>th</sup> v. "neither shall his place know  
him any more". 103 Psalm 16<sup>th</sup> v.  
"And the place thereof shall know  
it no more." ("My overshadowing  
Spirit") As God's Spirit is said to

do. 1<sup>st</sup> chap: Luke. 35 v. "The Holy  
Ghost shall come upon thee, and the pow-  
er of the Highest shall overshadow  
thee. The Spirit of God co-operated  
in the creation and therefore is said  
to be sent along with the Son. ("Bound-  
less the deep") The sense is, "the deep  
is boundless, but the space contained  
in it, is not vacuous and empty,  
because there is an infinitude, and  
I fill it. Tho' I, who am myself un-  
circumscribed, set bounds to my good-  
ness, and do not exert it, every  
where, yet neither necessity nor  
chance influence my actions".  
("Gory they sang to the most High")  
The Angels are made to sing the same  
divine song to usher in the creation  
that they did to usher in the 2<sup>d</sup>.



creation by Jesus Christ Luke  
2<sup>d</sup>. chap: 14. <sup>th</sup> v. "Glory to God in  
the Highest, and on earth peace, good  
will towards men: ("about his chariot  
numberless were poured") The word  
poured here shows the readiness and  
forwardness of the Angels, to attend the  
Messiah's expedition; they were so ear-  
-nest as not to stay to form them-  
-selves into regular order, but were  
poured numberless about his cha-  
-riot. ("He took the golden compasses")  
8<sup>th</sup> chap: Proverbs. 27.<sup>th</sup> v. "When  
he prepared the Heavens I was there;  
when he fet a compass upon the face  
of the deep: ("Thus God the Heaven  
created") Milton copies notes exactly  
in his account of the creation. This  
7<sup>th</sup> book of Paradise Lost may

be called a larger sort of paraphrase  
upon the 1<sup>st</sup> chap: Genesis. Milton  
not only, observes the same series  
and order, but preserves the very  
words as much as he can, as we  
may see in this, and other instances.  
1<sup>st</sup> chap: Genesis 1. 2. v. "In the be-  
-ginning God created the Heaven and  
the Earth. And the earth was with-  
-out form and void, and darkness  
was upon the face of the deep; and  
the Spirit of God moved upon the  
face of the waters: ("Then founded  
then conglobed") Milton had said the  
Messiah first purged downward  
the infernal dregs which were ad-  
-verse to life; and that then of things  
friendly to life, he founded & con-  
-globed like to like, that is he



caused them to associate and assemble together; the rest, that is such things as were not of the same nature, and fit for composing the earth went off to other places, perhaps to form the planets and fixed stars.

("Let there be light said God") Gene: 1<sup>st</sup> chap: 3<sup>d</sup> v. "And God said, let there be light, and there was light:

("God saw the light was good") 1<sup>st</sup>

chap: Genesis 4.5. v. "And God saw the light that it was good, and God divided the light from the darkness (Milton adds how it was divided, by the hemisphere)" And God called the light day, and the darkness he called night, and the evening and morning were the first day" ("with joy and shout, the

how universal orb they filled") Job 38<sup>th</sup> chap: 4. 7. v. "Where wast thou when I laid the foundations of the earth; when the morning stars sang together, and all the sons of God shouted for joy". And with this joy and shout "they filled the how universal orb," the "great round" of the universe, how as being concave, and having no creatures to inhabit it. ("Again God said") When he makes God speak, he adheres close by to the words of scripture. Gene: 1<sup>st</sup> chap: 6<sup>th</sup> verse. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." But when he says that God made the firmament, he explains what is



meant by the firmament. The Hebrew word, signifies expansion: Milton rightly explains it, by "the expanse of elemental air" (the waters underneath from those above dividing) By these waters above we understand the crystalline Heaven, by Milton called "crystalline ocean" by its clearness resembling water. Psalm 104. 3. v. "Who layeth the beams of his chambers in the waters": Psalm 148<sup>th</sup> 4, v. "Praise him ye Heaven of Heavens, and ye waters above the Heavens" <sup>24<sup>th</sup> Psalm</sup> Milton infers that as God built the earth and founded it on waters, Psalm 136<sup>th</sup> 6. v. "Stretched out the earth above the waters" 2 epistle of Peter 3<sup>d</sup> chap. 5<sup>th</sup> v. "By the

word of God the Heavens were of old, and the earth consisting out of the water and in the water" so also he established the whole frame of the heavenly orbs, in a calm crystalline sea surrounding it, lest the neighborhood of the unruly Chaos sh<sup>d</sup>. disturb it. ("And Heaven he named the firmament") 1<sup>st</sup> chap. Gene: 8<sup>th</sup> v. "And God called the firmament, Heaven". But it may seem strange if the firmament means the air and atmosphere, that the air sh<sup>d</sup>. be called Heaven; but so it is frequently in the title of scripture. In this very chapter 20<sup>th</sup> v. it is said "fowl that may fly above the earth in the open firmament of Heaven" so in Psalm



104<sup>th</sup> 12<sup>th</sup> v. "By them shall the fowls  
of the Heaven have their habitation  
which sing among the branches" And  
6<sup>th</sup> chap: Matthew, 26<sup>th</sup> & Revel: 19<sup>th</sup>  
chap: 17<sup>th</sup> v. "the fowls that fly  
in the midst of Heaven" And we read  
often in Scripture of "the rain of Heaven"  
And "the clouds of Heaven" In the ac-  
count of the Hebrews, there were  
three Heavens. Mention is made of  
the third Heaven 2 Corin: 12<sup>th</sup> chap.  
2<sup>d</sup> v. The first Heaven is the air, where  
in the clouds move, and the birds fly,  
the second is the starry Heaven, and  
the third Heaven is the habitation of  
the Angels, and the seat of God's glory.  
Milton is here speaking of the 1<sup>st</sup>  
Heaven. ("God said, Be gathered together

waters under Heaven into one place  
and let dry land appear") Gene: 1<sup>st</sup>  
chap: 9<sup>th</sup> v. "And God said, Let the  
waters under the Heaven be gathered  
together into one place, and let the  
dry land appear: and it was so" ("two  
rents & capture") we may understand two  
rents & capture in the same manner  
as "glad precipitation" ("The dry land,  
earth") Gene: 1<sup>st</sup> chap: 10. 11<sup>th</sup> v. "And  
God caked the dry land earth, and  
the gathering together of the waters  
caked he seas: and God saw that  
it was good" And God said, Let  
the earth bring forth grass, the  
herb yielding seed, and the fruit tree  
yielding fruit after his kind, whose  
seed is in itself upon the earth."



"(<sup>God</sup>implicit)" implicit here signifies  
entangled. ("or gemmed their blossoms")  
put forth their blossoms, from a La-  
tin word, to bud forth. ("though God  
had not yet rained") 2<sup>d</sup>. chap: Gene:  
4. 5. 6 v. "In the day that the Lord  
God made the Earth and the Hea-  
vens, and every plant of the field  
before it was in the Earth, and  
every herb of the field before it  
grew; 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" ("So even  
and morn recorded the third day")  
celebrated, caused to be remembered.

This was done by the evening and morning  
chorus, with evening harps and in a morn-  
what is done by the voices and in-  
struments is poetically ascribed to  
the time in which they were employed.  
("Again the Almighty Spake, Let there  
be lights") 1<sup>st</sup> chap Gene: 14. 15 v.  
"And God said Let there be lights in  
the firmament of <sup>the</sup> Heaven, to divide  
the day from the night; and let them  
be for lights in the firmament of  
the Heaven, to give light upon the  
earth; and it was so." ("And God made  
two great lights") Gene: 1<sup>st</sup> chap: 16. 17.  
18 v. "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. And God set them  
in the firmament of Heaven, to give



upon the earth, and to rule over the  
day, and over the night, and to  
divide the light from the darkness,  
and God saw that it was good."

"Hither as to their fountain other stars")  
The sun is called the "fountain of  
light, of liquid light. ("joicum to  
run his longitude thro' Heaven's  
high road") longitude signifies the  
sun's course from east to west in  
a straight and direct line; and we  
find Milton using the word in this  
manner. This passage alludes to 19  
Psalm. 5 v. where it is said of the  
sun, that "he rejoiceth as a giant  
to run his course": ("and the Pleiades  
before him danced, shedding sweet in-  
fluence") The Pleiades are 7 stars in

the neck of the constellation Taurus,  
which rise about the time of the  
vernal equinox. By saying that  
the Pleiades danced before the sun  
at his creation, Milton intimates  
that the creation was in the spring.  
("shedding sweet influence") alluding  
to 30<sup>th</sup> chap. Job. 31 v. "Canst thou  
bind the sweet influences of Pleiades?  
("And God said") This and many verses  
following are almost word for word  
from Genesis 1<sup>st</sup> chap. 20. 21. 22<sup>d</sup>.  
"And God said, Let the waters bring  
forth abundantly the moving crea-  
ture that hath life, and fowl that  
may fly abundantly above the  
earth in the open firmament of  
Heaven. And God created great whales



And every living <sup>creature</sup> thing that moveth  
which the waters brought forth  
abundantly after their kind, and eve-  
ry winged fowl after his kind: and  
God saw that it was good. And  
God blessed them, saying, Be fruit-  
ful and multiply, and fill the  
waters in the sea, and let fowl  
multiply in the earth. ("in  
schools that oft break the mid  
sea") shoals of fish so vast, that  
they appear like mighty banks in  
the midst of the sea. Schools and  
shoals are vast multitudes of fish  
from the salmon for an assemblage.  
("and thro' groves of coral stray".  
Coral is a production of the sea

and is commonly ranked among the  
number of marine plants. Some  
suppose entire forests of it to  
grow at the bottom of the sea,  
which may justify Milton's ex-  
pression of groves of coral. The  
ancients believed that it was soft  
under the water, and hardened in  
the air, but later discoveries have  
shown, that only the extremities  
of the branches are a little soft  
in the water, and soon petrify  
in the air. ("In jointed armor")  
The shells of lobsters &c and ar-  
mor very much resemble one  
another; ~~in the civil wars there~~  
~~was a regiment of~~ ("On smooth  
the sea, and bend'd dolphins play")



"The seal or sea calf, and the dolphin are observed to sport on smooth seas in calm weather.

The dolphin is here called banded not that he is seamy to more than any other fish, but only appears crooked, as he forms an arch by leaping out of the water, and instantly dropping into it again with his head foremost. ("There Leviathan") The best critics & commentators upon the book of Job, by the Leviathan understand the crocodile, but Milton by several particulars in his description seems to mean the whale. ("They summed their pens") Pens from penna, a feather. Sum-

med is a term in falconry; a hawk is said to be summed, when his feathers are grown to their full length. ("Under a cloud") The ground being shaded by the multitude of birds, seemed as when a cloud passes by it. ("There the eagle and the stork on cliffs and cedar tops their eyries build") These birds build their eyries, that is their nests in such high places. 39<sup>th</sup> chap. Job. 27. 28. "Soth. the eagle mounts up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place: ("Hanged in figure wedge their way") Jeremiah takes notice of the remarkable instinct in



birds in migration 8<sup>th</sup> chap. 7 v.  
"Yea, the stork in the Heaven know-  
-eth her appointed times, and the tur-  
-tle, and the crane, and the swallow  
observe the time of their coming" —  
It is said that wild ducks and cra-  
nes at the approach of winter fly  
in quest of other climates; they all  
assemble at a certain day, and  
decamp at the same time; they  
generally range themselves in a  
long column like an I or in two  
lines united in a point like an  
A, and so "ranged in figure wedge  
their way. The bird who forms the  
point, cuts the air, and facilitates  
a passage to those who follow, but  
only for a certain time, at the con-

clusion of which, he wheels into the  
rear, and another takes his post. And  
thus, as Milton says, "with mutual  
wing, Easing their flight." ("nor then  
the solemn nightingale") Of all singing  
birds he instances the nightingale par-  
ticularly; his fondness for this bird  
is remarkable, and he expresses it upon  
every occasion. In the 3<sup>d</sup> book, he  
compares his own making verses in  
his blindness to the nightingale's sin-  
ging in the dark "as the wakeful  
bird sings darkling, and in shadow  
coverts hid, Tunes her nocturnal note"  
In book 4<sup>th</sup> in the description of eve-  
ning. "All but the wakeful nightingale  
the all night long her amorous des-  
cant sings;" In book 4<sup>th</sup> in Book 3  
heech to roam, "the silent night



with this her solemn bird" and also  
in book 4.<sup>th</sup> Adam and Eve are  
made to sleep lulled by nightingales  
"These, lulled by nightingales / em-  
-bracing slent" and in book 5<sup>th</sup>  
when the evil spirit tempts Eve  
in her dream "Save where silence  
yields to the night warbling bird  
that now awake tunes sweetest his  
love labored song." And here when  
he is describing the creation of all  
the sorts and species of fowls, of sin-  
ging birds he particularizes the  
nightingale alone "now then the  
solemn nightingale ceased warbling  
but all night ~~turned~~ her soft lays"  
and book 9<sup>th</sup> upon Adam and Eve's  
first coming together the nightingale

sings them with accompaniment of their  
wedding song "the amorous bird of  
night sung spousal: (<sup>lull'd</sup> when God said)"  
1<sup>st</sup> chap: Gene: 24 v. "And God said  
let the earth bring forth the living  
creature after his kind, cattle &  
creeping thing, and beasts of the earth  
after his kind" ("up rose as from his  
lair") lair, an old Saxon word signi-  
fying a bed. ("where he wons in forest  
wild") wons is an old Saxon word  
to dwell or inhabit. ("The libban")  
the same as the leonard. ("Behemoth")  
Milton means the elephant. Behe-  
moth and leviathan are two crea-  
tures described in the book of Job,  
and by some understood to be the  
elephant and whale, but later



critics have attempted to show that  
Behemoth is the river horse, &  
Leviathan, the crocodile ("Let  
us make man now in our image")  
1<sup>st</sup> chap: Gene: 26. 27. 28. v. ("Where-  
ever thus created") The bible says  
2<sup>nd</sup> chap Gene: 3 v. "The Lord God  
planted a garden eastward in Eden,  
and there he put the man whom  
he had formed" and in the 15<sup>th</sup>  
verse "And the Lord God took the  
man, and put him into the garden  
of Eden, to dress it, and to keep it"  
This seems to imply that man was  
created in some other place, and was  
afterwards brought into the garden  
of Eden, and therefore Milton says

"Wherever thus created &c" ("Here finishes  
he") He finishes the account of the  
creation, in the same manner as  
Moses 1<sup>st</sup> chap: Gene: 31<sup>st</sup> v. "And  
God saw every thing that he had made,  
and behold it was very good: And the  
evening & the morning were the sixth  
day: ("The planets in their station  
listening stood") The word station is  
used in a more peculiar sense than  
usual. The station of a planet is  
a term of art, when the planet ap-  
pears neither to go backwards nor  
forwards, but to stand still and  
keep the same place in its orbit:  
"Open ye everlasting gates, &c") 24<sup>th</sup>  
Psalm. 7. v. "Lift up your heads, O  
gates, and be ye lifted up, ye ever-



lasting doors; and the king of glory  
shall come in." This hymn was sung  
when the ark of God was carried  
up into the sanctuary on Mt  
Sion, and is understood as a pro-  
phesy of our Saviour's ascension  
into Heaven. ("and from work now")  
2<sup>d</sup>. chap: Genesis 2<sup>d</sup>. chap. 2 and  
3<sup>d</sup>. v. "God rested on the seventh  
day from all his work which he  
created and made: and God blessed  
the 7<sup>th</sup> day and sanctified it, be-  
cause that in it he had rested  
from all his work" ("on the clean  
hyaline") This word is taken from  
the greek and means, glassy sea  
The glassy sea is the same as  
the "crystalline ocean". 4<sup>th</sup> chap

Revel: 6<sup>th</sup> v. "And before the throne  
was a sea of glass, like unto crys-  
taline."