

Paradise Regained

Book 1st

Paradise Regained Book 1st

("I who ere while") Milton begins his Paradise Regained in the same manner as the Paradise Lost; first proposes his Subject, and then invokes the assistance of the Holy Spirit.

("Thou Spirit who led'st this glorious eremite") The invocation is proper - by addressed to the Holy Spirit, not only as the inspirer of every good work, but as the leader of our Saviour upon this occasion into the wilderness. 4th chap: Matthew. 1st verse. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." ("Of nature's bounds") To which he confines himself in this poem, not as in Paradise Lost, where he soars above & without

the bounds of nature. ("with prosperous wing full summed") It is a term in falconry. A hawk is said to be full summed, when all his feathers are grown, when he wants nothing of the sum of his feathers. ("O ancient powers of air and this wide world") So the Devic is called in Scripture, "the prince of the power of the air" Ephe: 2^d. chap. 2^d. verse. and evil Spirits "the rulers of the darkness of this world" 6th chap. Ephe. 12 verse. ("purified to receive him pure") 1 John 3^d. chap 3^d. verse. "And every man that hath this hope in him, purifieth himself even as he is pure" ("So to the coast

of Jordan") For the wilderness where our Saviour underwent his forty days temptation, was on the same bank of Jordan where the baptism of John was, St Luke witnessing it, that Jesus being now baptized, returned from Jordan. ("His easy steps") for here was not that danger and difficulty as in his first expedition to win mankind. It is said in reference to what he had spoken before, "I, when no other durst, sole undertook the dismal expedition to find out Adam - a calmer voyage now with wait me." ("thus to Gabriel smiling spake") This speech is proper by addressed to Gabriel particularly among the Angels

as he seems to have been the Angel particularly employed in the embasies and transactions relating to the Gospel. Gabriel was sent to inform Daniel of the famous prophecy of the 70 weeks; Gabriel notified the conception of John the Baptist to his father Zacharias, and of our blessed Saviour to his virgin mother. And the Jewish Rabbies say, that Michael was the minister of severity, but Gabriel of mercy; and accordingly Milton makes Gabriel the guardian Angel of Paradise, and employs Michael to expel our first parents out of Paradise: and for the same reason this speech is directed to Gabriel in particular. ("their eyes

and vigils tuned") By vigils is meant those songs which they sung while they kept their watches. ("who yet some days Lodged in Bethabara where John baptised") He says this upon the authority of the 1st chap of St John's Gospel, where several particulars, which happened several days together, are related concerning the Son of God, and it is said 28th verse. "These things were done in Bethabara beyond Jordan, where John was baptizing." ("myself I thought, born to that end born to promote a truth") 18th chap John 37 verse. "To this end was I born, and for this cause came I into the world, that I sh^d bear witness unto the truth" ("at our

great feast") The feast of the pass-
-over. ("And was admired by all")
2^d. chap. Luke 4th verse. "All that
heard him were astonished at his
understanding and answers." ("eternal
doors") So in Psalm 24th. 7. 9 verses
"everlasting doors". ("the time now
ful") Galatians 4th chap. 4th verse
"when the fulness of time was come"
("to shake our morning star") So
our Saviour is called in the 22^d
chap: Revel: 16 verse "the bright
and morning star" ("I went not my
happy station") Jude. 6th verse.
"And the Angels which kept not
their first estate" ("I came among
the sons of God") 1 chap. Job 6th verse
"Now there was a day, when the sons
of God came to present themselves

before the Lord, and Satan came also
among them". ("To draw the proud
king Babel into fraud") 1 Kings 22^d.
chap. 19 and following verses. "I saw
the Lord sitting on his throne, and
all the host of Heaven standing
by him, on his right hand and on
his left. And the Lord said, who
shall persuade Babel, that he may
go up and fall at Ramoth Gilead
And one said on this manner, and
another on that manner. And
there came forth a spirit, and
stood before the Lord, and said,
I will persuade him. And the Lord
said unto him Wherewith? And
he said, I will go forth, and I will
be a lying spirit in the mouth of
all his prophets. And he said, Thou

thalt persuade him, and prevail
also; go forth, and do so:

Book 3^d. Paradise Regain'd

Ed.

("Erected spirit") is a classical phrase

It occurs likewise in Paradise Lost.

"Inammon, the least erected spirit
that fell from Heaven": ("divulger")

"publishes, makes known" ("who leave
behind, nothing but ruin") 2^d Eccl

3. v. ("By patience, temperance")

In allusion to St Peter's combina-
tion 2^d. Pet. 1 c. 6 v. ("Zeal of

thy father's house") 109 Psalm. 9 v.

which passage is applied in the
New Testament to the zeal of

our Lord, for the honor of his
father's house 2^d. John. 17. v.

("would stand between me & my

father's etc") 16 c. Num. 40 v. 106
Psalm 23 v. 10th c. wisdom Job-

23 v. ("Then meeting joined 2^d") There

two rivers are described, as joining

their streams near Babylon, &

flowing into the Persian Gulf.

("Much ostentation vain of fleshly

arm") "Fleshly arm" is scriptural

2^d. Chron. 32^d. v. 17 c. Jer. 5 v.

("No, let them serve their enemies")

5. c. Jer. 19. v.

Book 4th Paradise Re-
Ed.