

Paradise Lost
Book 6th

Paradise lost Book 6th Ch: 1—

("war in prociuct") The Roman soldiers were said to stand "in prociuctu," when ready to give the onset. prociuctu, complete preparation. ("Servant of God")

So the name of Abdiel signifies in Hebrew. ^{God} Michael, of celestial armies prince") As this battle of the

Angels is founded principally on 12th Chap: Reve: 17. & ver: "There was war in Heaven, Michael and his Angels fought against the Dragon, and the dragon fought, and his Angels, and prevailed not, neither was there place found any more in Heaven"

Michael is rightly made by Milton

The leader of the Heavenly armies, and the name in Hebrew signifies

the power of God. ("His fiery Chaos")
Chaos may mean any place of confu-
sion, but if we take it strictly, Jar-
jans or Heh was built in Chaos,
and therefore that part of it being
stowed with fire may not improper-
ly be called a fiery Chaos. ("reluctant
flames") As slow and unwilling to break
forth. (and nearer view) To the north
appeared a fiery region, and nearer
to the view appeared the banded powers
of Satan. It appeared a fiery region
indistinctly at first, but upon nearer
view it proved to be Satan's rebel ar-
my. (Various, with boastful arguments)
Shields various, are varied with di-
verse sculptures and paintings. (And
in fierce hosting meet) This word hosting
seems to have been first coined by
Milton; it is plainly formed from

the substantive host ("and käety") for
loyalty, as the Italian dictionaries ex-
plain the adjective leale by loyale.
("who out of the best things") Milton
did not favor the opinion, that
the creation was out of nothing. (God
have raised incessant armies") 26th.
chap: Matthew. 53. ver: Thinkest
thou that I cannot now pray to
my Father, and he shall presently
give me more than 12 legions of
angels? ("that thy success may show")
thy success, thy success. ("ministering
spirits") So they are called Hebrews /
chap: 14 ver: "Are they not all mi-
nistering spirits?" and Satan mentions
it in derision. ("though numbered
such") Each legion was in number
like an army, each single warrior
was in strength like a legion, and though

led in fight was as expert as a commander in chief. So that the angels are celebrated first for their number, then for their strength, and lastly for their expertness in war. ("As only in his arm, the moment lay of victory") As if upon his single arm had depended the whole weight of the victory. The moment, the weight that turns the balance, as the word signifies in Latin. ("That war and various") The syntax and sense is, The war was sometimes a standing fight on the ground, and sometimes the war soaring on main wing, tormented at the air. ("The Adversary") Not as any enemy in fight may be called, but in a sense peculiar to him, Satan being his name, and Satan in Hebrew, signifying the Adversary, or enemy.

("almighty arm uplifted") The arm was quite lifted up, and hanging over just ready to fall. ("The griding sword with his continuous wound") His continuous wound is said in allusion to the old definition of a wound, that it separates the continuity of the parts. And griding is an old word for cutting, and used in Spenser. ("Mic and Raphael") The speaker here is Raphael, and it had been improper to mention himself as a third person, and tell his own exploits, but that Adam knew not his name ("Adramelech") Hebrew, Mighty Mag-nificent King, one of the idols of Sepharvaim, worshipped by them in Samaria, when transplanted thither by Shalmaneser. 2^d. Kings 17. c. 31. ver.

"And the Sepharvites burnt their
children in the fire to Adramelech
"("Asmadai") the destroying angel
Asmodens, mentioned 3^d chap: Job
9th ver: who robbed Sara of her 7
husbands; of a Hebrew word signify-
ing to destroy. ("Plate and mail") Plate
is the broad solid armour. Mail is
that composed of small pieces like
shells or scales of fish laid one over
the other; something resembling the
feathers as they lie on the bodies
of fowl. ("Arriel and Arioch") two
fierce spirits, as their names denote.
Arriel. Hebrew. the lion of God, or a
strong lion. Arioch, of the like signi-
fication, a fierce and terrible lion.
Rameel, Hebrew, one that exalts

himself against God. ("the battle
swerved") swerved, from the Saxon,
to wander out of its place; here by
analogy, to bend, to ply - ("what stood")
what stood is the nominative case
in the sentence, and is put in oppo-
sition to what "lay overturned";
that part which was not overturned
but kept their feet, and stood, either
gave way, "recoiled o'er-wearied, on
with pale fear surprised, fled igno-
minious": ("his wch") A god of the
Assyrians, in whose temple at Nine-
veh, Sennacherib was killed by his
two sons 2^d Kings 19th c. 37. v. and
Isaiah 37. c. 37. v. His' not known who
this god his wch was. The Seventy call
him Meserach in Kings, and Nasarach
in Isaiah; Josephus calls him A -

-ashes. He must have been a prin-
-cipal idol, being worshipped by so
great a prince, and at the capital
city Nineveh, which may justify Mil-
ton in calling him, of "Principalities
the Prime." ("Of golden panoply") with
golden armor from head to foot com-
pletely armed. Panoply, armour at
all joints. ("Lionel") In Hebrew the
thy of God. ^{add} ^{begin the canon} ("So then, thou mightiest")
from Psalm 45. ver. 3. 4. And they
sword upon thy thigh, O most mighty,
with thy glory & thy majesty, &
in thy majesty ride prosperously.
("Thou shalt be all in all") This paper
is taken from 1 Corinth. 15 c. 24. 28 v.
"Then cometh the end when he shall
have delivered up the kingdom to God
and when all things shall be subdued
unto him, then shall the son also

himself be subject unto him, that put
all things under him, that God may
be all in all." ("I in thee forever, and
in me all whom thou lovest") 17th
chapter John 21 ver. That they all
may be one, as thou Father art in me,
and I in thee, that they also may be
one in us. 23 ver. I in them and thou
in me &c ("But whom thou hatest,
I hate") in allusion to 139 Psalm 21.
So now I hate them, O Lord, that hate
thee ^{add} ^{fold} "forth rushed with whirlwind
sound") Ezekiel 1 c 4 v. "And I looked
and behold, a whirlwind came out
of the north, a great cloud, and a fire
involving itself": also Isaiah 66th c.
15 v. "For behold the Lord will come
with fire, and with his chariots like
a whirlwind" ("wheel within wheel
indrawn, itself instinct with spirit,

both convoyed by four cherubic shapes")
Ezekiel. 1. c. 5. 16. 19. 20. v. "And
out of the midst thereof came the
likeness of 4 living creatures, and their
appearance was as it were a wheel
in the middle of a wheel; and when
the living creatures went, the wheels
went by them, for the spirit of
the living creature was in the wheels."
("four faces each had wound was") Eze-
1. c. 6. v. "And every one had four
faces: ("as with stars their bodies
are, and wings were set with eyes,
with eyes the wheels.") 10 chap: Eze-
12 v. "And their whole body and their
wings, and the wheels were full of
eyes round about: ("the wheels of fire
and careering fires between") The bevil
is a precious stone of a sea-green

color, and "careering fires" are lightnings
darting out in fits. 1st chap: Ezekiel
16. 13. v. "The appearance of the wheels
and their work was like unto the color
of ^aberyl, and the fire was bright,
and out of the fire went forth light-
ning. ("Over their heads a crystal
firmament, whereon a saphir throne,
inlaid with pure amber, and colors
of the show'ny arch.") 1st chap: Eze-
22. 26. 27. 28. ver: "And the likeness
of the firmament upon the heads of
the living creatures, was as the color
of the terrible crystal, stretched
forth over their heads above: And
above the firmament that was
over their heads was the likeness
of a throne, as the appearance of
a saphir stone: And I saw as the
color of amber, as the appearance

of the bow that is in the cloud in
the day of rain": ("He in celestial
panoply ah armed of radiant hrim")
Ah armed in complete heavenly
armor of radiant light. Celestial
panoply is in allusion to St Paul's
expression, 6th chap: Ephesians
11th v. "Put on (the panoply) the
whole armor of God": hrim & Thum-
min were something in haron's breast
plate; what they were critics and
commentators are by no means a-
greed; but the word hrim signifies
light, and Thummin, perfection, and
therefore Milton very properly gives
the epithet of radiant to hrim. ("And
from about him fierce effusion robed
of smoke, and bickering flames and
sparkles dire") A furious tempest pour-
ing forth smoke and fighting flame

round about him. Bickering, fighting
and thence destroying. 18th Psalm
9th v. "There went up a smoke out
of his nostrils, and fire out his
mouth devoured." 50th Psalm. 3 v.
"A fire shall devour before him, and
it shall be very tempestuous round
about him": ("Attended with ten thou-
sand thons and Saints, He onward came")
14th ~~chap~~ ^{verse of} Jude. "Behold the Lord com-
eth with ten thousands of his Saints":
("And twenty thousand (I their number
lead) Chariots of God") 68th Psalm
17th v. "The chariots of God are twenty
thousand" 7th chap Reve: 4th v. "I
lead the number of them": ("He on
the wings of Cherub") 10th Psalm 10th
v. "He rode upon a Cherub": ("his sign")
The sign of the cross probably. ("Under
their head") Romans 12th 5th "We being

many are one body in Christ. Colossians
1 chap 18th v. "He is the head of the body."
("vengeance is his") Deut: 32^d chap:
35 v. "To me belongeth vengeance &
recompense": 12th chap: Romans
19 v. "vengeance is mine, I will re-
pay, saith the Lord": ("At once
the four") Whenever he mentions the
four Cherubim, and the Messiahs
chariot, he sth comes from Ezekiel's
vision. ("At once the four spread
out their starry wings with dread-
ful shade contiguous") Their wings
together made a dreadful shade,
and Ezekiel says 1st chap: 9 v. "Their
wings were joined one to another" ("And
the orbs of his fierce chariot whirled,
as with the sound of ^{torment flood}
or of a numerous host.") And when
1 ch; Eze: 19. 24 v.

the living creatures went, the wheels
went by them; and when they went,
I heard the noise of their wings, like
the noise of great waters, as the
noise of an host" ("The ^{old} steadfast
empyrean shook throughout") Job
26th chap. 11th v. "The pillars of
Heaven tremble, and are astonished
at his reproof": ("That wished the
mountains now might be again")
Reve: 6th chap: 16 v. "They said to
the mountains, Fall on us, and hide
us from the face of him that sit-
teth on the throne, and from the
wrath of the Lamb: ("with terrors
and with furies to the bounds") Job: 6th
c. 4 v. "The terrors of God do set them
selves in array against me" and
the fury of the Lord, is a common

expression in Scripture 51 chap Isaiah
20th v. "They are full of the fury of
the Lord". Fury is sometimes used
for such frights and disturbances
of mind as drive persons to mad-
ness. ("worthiest to reign") Rev: 4
chap: 11th v. "Thou art worthy
O Lord, to receive glory, and honor,
and power" — ^{add}

half note Book 4th God. 2?
("In this pleasant") its second, delight
softness, or tranquillity. The word
Eden had, probably, one of these
senses in the Sacred Text, tho'
we use it as a proper name.

("warmly smote") a similar ex-
pression in 121 Psalm. 6. v. ("and
the inspired Bastalian") not
that one at the foot of par-

to that of the grove of Daphne
which foretold Hadrian's advance-
ments to the empire. ("Amal-
thea") Bacchus is commonly
said to be the son of Semele, not
Amalthea; but Milton here follows
Sivdorus Siculus. ("Mount Amara")
("It is related of the hill of Amara
that it is a day's journey high
on the top whereof are 34 palaces
in which the younger sons of the
emperor are continually inclosed
to avoid sedition. They enjoy there
whatsoever is fit for delight
or princely education. This
mountain hath but one ascent,
which is impregnable fortified
and was destined ("this is the proverb")
its limber trunk. ("Insinuating")
wrapping or rolling up, and as it

were, embosoming himself. ("little inferior") See. P. Psalm. 5. v. and 2 c. Hebre. 7. v. ("Heh shah m-fold 2c") 14 c. Haiah. 9. v. ("Aught whereof he hath 2c") 17. c. Acts. 25. v. ("under a plantan") The plane tree, so named from the breadth of its leaves. The plantan is a very different tree. ("twice the night") into watches; as the trumpet did among the ancients sounding as the watch was relieved which was called, "dividing the night") ("Of costliest emblem") Emblem is here used in the Greek & Latin sense for inlaid floors of stone or wood. ("Thou also mad'st the night") Some commentators suppose that Milton had here in view the 74 Psalm. From the

hymn of our first parents commences with the acknowledgements of God's power, made by David in the 16th verse, "The day is thine 2c." And in the 14th verse God is thus addressed - Then follows as here, a transition from the 3^d. person to the second in the 5 succeeding verses. "Thou didst 2c." ("thy gift of sleep") 12th Psalm. "He giveth his beloved sleep." ("Pride on thy wrist") 18th Psalm. 10. v. ("To trample thee as mire") 10. c. Haiah 6. v. 1st Sam. 22^d. c. 43. v.

5th Book Idd.

("Awake my fairer") Addison has observed the similarity of this address to that of Solomon Cant^h 2^d. c. 10 v. ("Thyself how wondrous")

13. c. wis. Job. 3. 4. 5. ver. "with
whose beauty &c" 8th Psalm 1st.
105. Psalm. 2^d. v. ("Day without
night. 21 c. Revel. 25. v. 22^d. c.
Isaiah 5. v. 60th c. Isaiah. 20 v.

14th c. Lecha 7. v. ("inoffensive must")

inoffensive, because the juice was
not fermented, and therefore had
no intoxicating quality. ("the
Kumb unfumed") That is, not burnt
and exhaling smoke as in fumi-
gations, but with its natural
scent. ("no thought infirm") 2^d.
c. Gene. 25 v. ("if even, then") The
allusion is 6 c. Gene. 2^d. v. ("reac-
ed much to perfection") 1 c. wisdom
Job. 14. v. ("his Heaven's great year")
He seems to have had Plato's
great year in his thoughts. Pla-
to's great year of the Heavens.