

Paradise Lost

Book 12th

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²
("th one that rise") It is generally
agreed that the first governments
in the world were patriarchal,
"by families and tribes", and that
himrod was the first who laid
the foundations of kingly govern-
ment among mankind. ("And 3
from rebellion that derive his name
for the name himrod, is common-
ly derived from a Hebrew word sig-
nifying to rebel ("Marching from⁴
Eden towards the west") 11th chap:
Gene: 2^d. and 3^d. verses. "And it came
to pass as they journeyed from the
east, that they found a plain in

the land of Shinar. And they had
brick for stone, and slime had
they for mortar. ^{4th} And they said, Lo, ⁵
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 earth. ⁵ ("Comes
down to see their city") 11th chap: Gen:
Gen: 5th verse. "And the Lord came
down to see the city and the tow-
er, which the children of men
builded." ("And ⁶the work confusion
named") For Babel in Hebrew signi-
fies confusion. 11th chap Gen: 9
verse. "Therefore is the name of

it called Babel, because the Lord
did there confound the language
of all the earth." ("witness, th'
irreverent son of him who built
the ark") Cham, the father of
Canaan, and son of Noah, who
had this heavy curse pronounced
by him on his wicked posterity
the Canaanites. 11th chap: Gen:
22. 25. "Cursed be Canaan, a
servant of servants shall he
be unto his brethren." ("Bred
up in idol worship") 24th chap:
Joshua. 2^d verse. "Your fathers
dwelt on the other side of the flood
in old time, even Terah the father
of Abraham, and the father of

of Nachor, and they served other
Gods." Now as Terah, Abraham's fa-
ther was an idolater, it may be
considered certain that Abraham
was bred up in the religion of
his father, tho' he renounced it
afterwards, and in all probabi-
-lity converted his father like-
-wise, for Terah removed with
Abraham to Haran, and there
died. ("While yet the patriarch
lived who escaped the flood") It
appears that Terah the father
of Abraham was born 222
years after the flood, but that
Noah lived after the flood 350

years, and we learn from Joshua
that Terah, and the ancestors of
Abraham "served other gods;" and
from the Jewish traditions is
learned still further, that Terah
and Nachor his fa~~ther~~, and se-
-ving his grandfather were statu-
-ries, and carvers of idols; and
therefore idolatry was set up in
the world, "while yet the pa-
-triarch lived who escaped the flood"
("Yet him God moth High.") 12th
chap. Gene: 1. 2. 3^d verses. "Now
the Lord had said unto Abraham,
get thee out of thy country, &
from thy kindred, and from thy fa-
-ther's house, unto a land that I will

thou thee. And I will make of
thee a great nation, and I will
bless thee, and make thy name
great; and thou shalt be a
blessing. And I will bless them
that bless thee, and curse them
that curse thee; and in thee
shall all families of the earth
be blessed." ("he strait obeys, not
knowing to what land, yet firm
believes") Hebrews 11th chap. 8th
verse. "By faith Abraham, when
he was called to go out into a
place, which he sh^d. after re-
ceive for an inheritance, obey-
ed; and he went out, not know-

-ing whither he went." ("hr of
Chaldea") 11th chap Gene: 31 verse.
"And they went forth from hr of
the Chaldees, to go into the land
of Canaan". Chaldea, a province
of Asia, lying east of the Euphra-
tes, and west of the Tigris. hr, a
city of Chaldea; the country of
Terah and Abraham. The word
hr, in Hebrew signifies light or
fire; ("not wand'ring poor but
trusting all his wealth") 12th chap
Gene: 5th verse. "Abram took Sarai
his wife, and Lot his brother's
son, and all their substance that
they had gathered, and the souls
that they had gotten in Haran; and

they went forth to go into the
land of Canaan, and into the
land of Canaan they came." ("I
see his tents pitched about Sechem
and the neighboring plain of Mo-
se." 12th chap. Gene: 6 verse. "And
Abram passed thro' the land into
the place of Sechem, unto the
plain of Moreb." Sechem was
a town of the province of Sa-
maria. ("There by promise he
receives") 12th chap. Gene: 7th
verse. "And the Lord appeared
unto Abram, and said, unto thy
seed with I give this land: ("From
Hamath northward") Hamath,

was a city of Syria, and the en-
tering into Hamath, so frequently
mentioned in Scripture, is the nar-
row pass leading from the land
of Canaan to Syria, thro' the val-
ley which lies between Libanus
and Anti-libanus. This is set
down as the northern boundary
of the land; 34 chap. Numbers.
7. 8. verses "And this shall be
your north border; from the great
sea ye shall point out for you
Mount Hor; From Mount Hor
ye shall point out your border
unto the entrance of Hamath;
and the goings forth of the border
shall be to Tedad". ("To the desert

South) the desert of Arabia, or
the wilderness of Tin, as it is
called 34th chap. Numbers. 3. "Your
south quarter shall be from the
wilderness of Tin." ("From Her-
mon east") a mountain beyond
Jordan, on the north east ("to
the great western sea") the
Mediterranean 34th chap.
Numbers. 6th verse. "And as
for the western border, you shall
have even the great sea for
a border; this shall be your
west border" ("On the shore Mt.
Carmel") a mountain famous
in Scripture upon the coast

of the Mediterranean. ("Here the
double founted stream Jordan")
as it is commonly said to arise
from two sources at the foot
of Mount Libanus, the one cal-
led Jor, and the other Dan; ("the
limit eastward") 34th chap. Num-
bers. 10. 12. "And ye shall point
out your east border from Ha-
Zarenan" a village at the
fountain of Jordan "and the
border shall go down to Jordan".
For the name of Canaan, tho'
sometimes it includes the whole
land possessed by the twelve tribes,
yet peculiarly belongs to no more
than the country westward of the

of the river Jordan; and the Jews themselves make a distinction between the land promised to their fathers, and the lands of Sihon and Og which were to the eastward of the river. Moses plainly does the same in this expression 2^d chap Deut: 29 verse. "Untill I shall pass over Jordan, into the land which the Lord our God giveth us" And the land on this side Jordan was esteemed more holy than the land on the other; the one was barely called "the land of your possession;" the other "the land of the possession

of the Lord": 22^d chap: Joshua 19th verse. This river was the "true limit eastward;" But his sons were to extend themselves farther, "Shah dwelt to Senir, that long ridge of hills". This Shenir or Senir is the same as Mt. Hermon, mentioned as the eastern border before, as appears from 3^d chap Deut. 9th verse. "which Hermon the Sidonians call Sirion, and the Amorites call it Shenir." ("See where it flows disgorging at 7 months") This pointing to the river adds a liveliness to the narration, and the ancient poets seldom mention the

river Nile without taking notice
of its 7 mouths. ("To blood unshed")
The history of this part of the poem
is so well known as to need little
comment. We may observe however
Milton's exactness in copying Holy
writ, and particularly in recounting
the plagues of Egypt in the same
method and order as the divine
Historian. ("Thunder mixed with
hail") The storm of hail and fire
with the darkness that overspread
the land for three days, are descri-
bed with great strength. ("The
river dragon") is an allusion to
the crocodile, which inhabits the
Nile, from whence Egypt derives
her plenty. This allusion is taken

from that passage in Isaiah 29th
chap: 3rd verse "Thus saith the Lord
God, behold I am against thee, Pha-
raoh king of Egypt, the great ma-
gon that sitteth in the midst of his
rivers, which hath said, My river is
mine own, and I have made it for
myself." ("Darkness defends between")
To defend has here the signification of
to forbid, to keep off, to hinder. "Dark-
ness between defends, forbids & hinders
his approach. Milton has before u-
sed defended in the same manner
"that defended fruit." ("not the sea-
diest way") ^{example} 13th chap: 17. 18 verses.
"It came to pass when Pharaoh had
let the people go, that God led them
not thro' the way of the land of the
Philistines, altho' that was near"

that was the nearest way from
Egypt to Canaan, and was a jour-
ney of not above three days;
as some allege; others say ten.
~~But it~~ ("of whose day he that
foretold, and all the prophets") 3.
chap. Lev. 22. 24, th verses. "For
Moses truly said unto the fathers,
A prophet that the Lord your God
raise up unto you of your brethren,
like unto me, yea, and all the pro-
phets from Samuel, and those that
follow after, as many as have spo-
ken, have likewise foretold of these
days." ("Save when they journey")
40 th chap Exodus 34 th ^{35th} verse. }

"Then a cloud covered the Tent of

the congregation, and the glory of
the Lord filled the tabernacle. And
Moses was not able to enter into
the Tent of the congregation be-
cause the cloud abode thereon, and
the glory of the Lord filled the ta-
bernacle. And when the cloud
was taken up, from over the
Tabernacle, the children of Is-
rael went onward in all their
journeys. But if the cloud was not
taken up, then they journeyed not,
till the day that it was taken
up. For the cloud of the Lord was
upon the Tabernacle by day, &
fire was on it by night, in the
sight of all the house of Israel
throughout all their journeys."

("Mine eyes true one ring") For
that was a false promise which
the serpent had made 3^d chap
Gene: 5th verse. "Your eyes shall
be opened": ("His day") An allu-
sion to that of our Saviour 9th
chap: John 56 verse. "Your father
Abraham rejoiced to see my
day; and he saw it, and was
glad" (And therefore, shall not
Moses) Moses died in Mount Hebo,
in the land of Moab, from whence
he had the prospect of the prom-
ised land, but not the honor of
leading the Israelites in to possess
it, which was reserved for Joshua.
Commentators on the death of

haron in Mount Hor remark
that neither Miriam that is
the prophetess, nor Aaron that is
the priests, nor Moses the deliv-
erer of the law, but Joshua
that is Jesus Christ, was able to
lead God's people into the promised
land, to Heaven and everlasting life.
("His name & office bearing") Joshua
was in many things a type of Je-
sus, and the names are the same
Joshua according to the Hebrew, &
Jesus in Greek. There are two passa-
ges in the New Testament where
Jesus is used for Joshua, once by
St Stephen 7th Acts 45 verse. "The
Tabernacle which our Fathers brought
in with Jesus, that is with Joshua

into the possession of the Gentiles" and again by St Paul 4th chap: Hebrews. 8th verse. "If Jesus, that is if Joshua, had given them rest, then would he not afterwards have spoken of another day". And the name of Joshua or Jesus, signifies a saviour. ("He promise that receive.") The poet alludes here to the following prophecies 2^d. Sam: 7th chap 16th verse. "and thine house, and thy kingdom, shall be established for ever before thee, thy throne shall be established forever." And this promise is called irrevocable for God says 89th Psalm. 34th. 35th 36th verses "My covenant

will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lye unto David. His seed shall endure forever, and his throne as the sun before me." The poet goes on, ("the like shall sing all prophecy") all the prophets shall foretell the same, ("that of the royal stock of David shall rise a son") in so much that when the Pharisees were asked, whose son is Christ? they all readily answer, "The son of David" 3^d. chap Genesis. 15th verse "foretold to thee as the woman's seed" 22^d. chap Gene: 18th verse. foretold to Abraham as (a person)

in whom all nations shall trust.
15th chap: Romans. 12th verse
"And in thy seed shall all the na-
tions of the earth be blessed, and
in him shall the Gentiles trust"
("and to kings foretold, the last
of kings, for of his reign shall be
no end") according to the declara-
tion of the Angel 1 chap: St Luke,
32^d. 33^d. "The Lord God shall give
unto him the throne of his father
David; And he shall reign over the
house of ~~Judah~~ Jacob forever, and
of his kingdom there shall be no end.
("their strife justification brings") It
was chiefly thro' the contests be-
tween Jason and Menelaus high

priests of the Jews, that the temple
was profaned by Antiochus Epipha-
nes. 5th chap: 2^d. ^{15. 16 v} Maccabees.
"At last they seize the Sceptre")
Aristobolus, eldest son of Hyrcanus
high priest of the Jews, was the 1st
who assumed the title of king after
the Babylonish captivity; 107 years
before Christ. ("and regard not David's
sons") none of that family having
had the government since Zerub-
babel. ("Then lose it to a stranger")
to Herod who was an Idumean, in
whose reign our Saviour was born.
("his works in thee") 1 John 3^d chap:
O verbe. "For this purpose the Son
of God was manifested, that he might
destroy the works of the Devil".

("Be shameful and accursed") 3^d.
chap Galatians 13th verse. 21st
chap: Lenti: 23^d. verse. "For it
is written, Cursed is every one
that hangeth on a tree." ("exal-
ted high above all names in Heav^{3^d}"
2^d. chap: Philip: 9th verse. "Where-
fore God also hath highly exalted
him, and given him a name which
is above every name" Also, 1st chap
Ephesians 20. 21 verses "Hath set
him at his own right hand in the
heavenly places, above every name
that is named, not only in this
world, but also in that which
is to come." ("The promise of the
Father") 24th chap Luke 13th verse
"And behold I send the promise

of my Father upon you." ("To guide
them in all truth") 16th chap. John
13th verse. "When the Spirit of
Truth is come, he will guide you
into all truth" ("and also arm
with spiritual armor, able to
resist Satan's assaults, and
quench his fiery darts") Alluding
to Ephesians 6th chap: 11th verse
"Put on the whole armour of God,
that you may be able to stand a-
gainst the wiles of the Devil."
("What man can do against them,
not afraid") 56th Psalm 11th verse
"I will not be afraid what man
can do unto me." ("But in their
room, as they forewarn, wolves
shall succeed") 10th pane had

forewarned the elders of the church
at Miletus, 20th chap: Acts 20th
verse. "For I know this that after
my departure, shall grievous
wolves enter in among you, not
sparing the flock:" ("Laws which
none shall find") 31st chap. Jer.
38th verse. "I will put my law in
their inn and parts, and write
it in their hearts:" ("His counsel
liberty") 2^d. Corin: 3^d chap: 17th
verse. "For where the Spirit of
the Lord is, there is liberty:" ("His
living temples") Christians are
called the Temples of God 1st Corin:
3^d chap: 16th 17th verses. 6th
chap: 19 verse. ("On all who in
the worship persevere of spirit

and truth") # 4th ⁸⁰⁰⁰chap: John
23^d verse. "The true worshippers
shall worship the Father in tri-
-ity and truth" ("New Heavens,
new Earth") 2^d epistle of Peter
3^d chap. 13th verse. "Nevertheless
we, according to his promise, look
for new Heavens, and a new Earth,
wherein dwelleth righteousnesse."
("Subverting worldly strong") 1 Corin:
1 chap: 27th verse. "God hath cho-
sen the foolish things of the world
to confound the wise; and God hath
chosen the weak things of the
world to confound the things
which are mighty" ("To obey is best")
1st Samuel. 15th chap. 22^d verse.
"Behold to obey is better than sa-

-crifice: ("On him sole depend")
5th 1st Peter. 5th chap. 7th v.

"Casting all y^r care upon him,
for he careth for you" ("mer-
-ciful over all his works") 145
Psalm. 9th verse. "His mercies
are over all his works: ("only
add") 2^d. Peter. 1 chap. 5th and
following verses. "And besides this,
giving all diligence, add to y^r.
faith, virtue; and to virtue, know-
ledge; and to knowledge, temperance;
and to temperance, patience; and
to patience, godliness; and to god-
liness, brotherly kindness; and to
brotherly kindness, charity." ("manix")
An old word for mark, from the

French, marais --

God --

("Last in the clouds") 26th c
Matthew 64 v. 16th c. Matthew
27. v. ("with good stik overcoming
evil") 12th c. Rom. 21 v. ("from
this top of speculation") from
this bit of prophecy or prediction
speculation, a watching -- ("for
God is also in sleep.") 12th c. Num.
6. v. ("