GENESIS, KJV,
CH. 1
1: In the beginning God created the heaven and the earth.
2: And the earth was without form, and void; and darkness was upon
the face of the deep. And the Spirit of God moved upon the face of the
waters.
3: And God said, Let there be light: and there was light.
4: And God saw the light, that it was good: and God divided the light
from the darkness.
5: And God called the light Day, and the darkness he called Night. And
the evening and the morning were the first day.
6: And God said, Let there be a firmament in the midst of the waters,
and let it divide the waters from the waters.
7: And God made the firmament, and divided the waters which were
under the firmament from the waters which were above the
firmament: and it was so.
8: And God called the firmament Heaven. And the evening and the
morning were the second day.
9: And God said, Let the waters under the heaven be gathered
together unto one place, and let the dry land appear: and it was so.
10: And God called the dry land Earth; and the gathering together of
the waters called he Seas: and God saw that it was good.
11: 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: and it was so.
12: And the earth brought forth grass, and herb yielding seed after his
kind, and the tree yielding fruit, whose seed was in itself, after his
kind: and God saw that it was good.
13: And the evening and the morning were the third day.
14: And God said, Let there be lights in the firmament of the heaven to
divide the day from the night; and let them be for signs, and for
seasons, and for days, and years:
15: And let them be for lights in the firmament of the heaven to give
light upon the earth: and it was so.
16: 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.
17: And God set them in the firmament of the heaven to give light
upon the earth,
18: 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.
19: And the evening and the morning were the fourth day.
20: And God said, Let the waters bring forth abundantly the moving
creature that hath life, and fowl that may fly above the earth in the
open firmament of heaven.
21: And God created great whales, and every living creature that
moveth, which the waters brought forth abundantly, after their kind,
and every winged fowl after his kind: and God saw that it was good.
22: And God blessed them, saying, Be fruitful, and multiply, and fill the
waters in the seas, and let fowl multiply in the earth.
23: And the evening and the morning were the fifth day.
24: And God said, Let the earth bring forth the living creature after his
kind, cattle, and creeping thing, and beast of the earth after his kind:
and it was so.
25: And God made the beast of the earth after his kind, and cattle after
their kind, and every thing that creepeth upon the earth after his kind:
and God saw that it was good.
26: And God said, Let us make man in our image, after our likeness:
and let them have dominion over the fish of the sea, and over the fowl
of the air, and over the cattle, and over all the earth, and over every
creeping thing that creepeth upon the earth.
27: So God created man in his own image, in the image of God created
he him; male and female created he them.
28: And God blessed them, and God said unto them, Be fruitful, and
multiply, and replenish the earth, and subdue it: and have dominion
over the fish of the sea, and over the fowl of the air, and over every
living thing that moveth upon the earth.
29: And God said, Behold, I have given you every herb bearing seed,
which is upon the face of all the earth, and every tree, in the which is
the fruit of a tree yielding seed; to you it shall be for meat.
30: And to every beast of the earth, and to every fowl of the air, and to
every thing that creepeth upon the earth, wherein there is life, I have
given every green herb for meat: and it was so.
31: And God saw every thing that he had made, and, behold, it was
very good. And the evening and the morning were the sixth day.

CH. 2

1: Thus the heavens and the earth were finished, and all the host of
them.
2: And on the seventh day God ended his work which he had made;
and he rested on the seventh day from all his work which he had
made.
3: And God blessed the seventh day, and sanctified it: because that in
it he had rested from all his work which God created and made.
4: These are the generations of the heavens and of the earth when
they were created, in the day that the LORD God made the earth and
the heavens,
5: 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.
6: But there went up a mist from the earth, and watered the whole
face of the ground.
7: And the LORD God formed man of the dust of the ground, and
breathed into his nostrils the breath of life; and man became a living
soul.
8: And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
9: And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
10: And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
11: The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
12: And the gold of that land is good: there is bdellium and the onyx stone.
13: And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
14: And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
15: And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
16: And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
18: And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
19: And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
20: And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
21: And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
23: And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
24: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
25: And they were both naked, the man and his wife, and were not ashamed.
CH. 3

1: Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2: And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4: And the serpent said unto the woman, Ye shall not surely die:
5: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6: And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7: And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8: And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
9: And the LORD God called unto Adam, and said unto him, Where art thou?
10: And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11: And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? 
12: And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
13: And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14: And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
17: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
18: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto
dust shalt thou return.
20: And Adam called his wife's name Eve; because she was the mother
of all living.
21: Unto Adam also and to his wife did the LORD God make coats of
skins, and clothed them.
22: And the LORD God said, Behold, the man is become as one of us, to
know good and evil: and now, lest he put forth his hand, and take also
of the tree of life, and eat, and live for ever:
23: Therefore the LORD God sent him forth from the garden of Eden,
to till the ground from whence he was taken.
24: So he drove out the man; and he placed at the east of the garden of
Eden Cherubims, and a flaming sword which turned every way, to
keep the way of the tree of life.
CH. 4
1: And Adam knew Eve his wife; and she conceived, and bare Cain,
and said, I have gotten a man from the LORD.
2: And she again bare his brother Abel. And Abel was a keeper of
sheep, but Cain was a tiller of the ground.
3: And in process of time it came to pass, that Cain brought of the fruit
of the ground an offering unto the LORD.
4: And Abel, he also brought of the firstlings of his flock and of the fat
thereof. And the LORD had respect unto Abel and to his offering:
5: But unto Cain and to his offering he had not respect. And Cain was
very wroth, and his countenance fell.
6: And the LORD said unto Cain, Why art thou wroth? and why is thy
countenance fallen?
7: If thou doest well, shalt thou not be accepted? and if thou doest not
well, sin lieth at the door. And unto thee shall be his desire, and thou
shalt rule over him.
8: And Cain talked with Abel his brother: and it came to pass, when
they were in the field, that Cain rose up against Abel his brother, and
slew him.
9: And the LORD said unto Cain, Where is Abel thy brother? And he
said, I know not: Am I my brother's keeper?
10: And he said, What hast thou done? the voice of thy brother's blood
crieth unto me from the ground.
11: And now art thou cursed from the earth, which hath opened her
mouth to receive thy brother's blood from thy hand;
12: When thou tillest the ground, it shall not henceforth yield unto
thee her strength; a fugitive and a vagabond shalt thou be in the earth.
13: And Cain said unto the LORD, My punishment is greater than I can
bear.
14: Behold, thou hast driven me out this day from the face of the
earth; and from thy face shall I be hid; and I shall be a fugitive and a
vagabond in the earth; and it shall come to pass, that every one that
findeth me shall slay me.
15: And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
16: And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

CH. 6
1: And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
2: That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
3: And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
4: There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.
5: And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
6: And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
7: And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
8: But Noah found grace in the eyes of the LORD.
9: These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.
10: And Noah begat three sons, Shem, Ham, and Japheth.
11: The earth also was corrupt before God, and the earth was filled with violence.
12: And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
13: And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
14: Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
15: And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16: A window shalt thou make to the ark; and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.
17: And, behold, I, even I, do bring a flood of waters upon the earth, to
destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18: But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19: And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20: Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

21: And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22: Thus did Noah; according to all that God commanded him, so did he.

CH. 7

1: And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2: Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3: Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4: For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5: And Noah did according unto all that the LORD commanded him.

6: And Noah was six hundred years old when the flood of waters was upon the earth.

7: And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8: Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9: There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10: And it came to pass after seven days, that the waters of the flood were upon the earth.

11: In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12: And the rain was upon the earth forty days and forty nights.

13: In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14: They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his
kind, and every fowl after his kind, every bird of every sort.
15: And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
16: And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.
17: And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
18: And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
19: And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
20: Fifteen cubits upward did the waters prevail; and the mountains were covered.
21: And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
22: All in whose nostrils was the breath of life, of all that was in the dry land, died.
23: And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.
24: And the waters prevailed upon the earth an hundred and fifty days.

CH. 8
1: And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
2: The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
3: And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4: And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5: And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
6: And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
7: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
8: Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
9: But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto
him into the ark.

10: And he stayed yet other seven days; and again he sent forth the
dove out of the ark;

11: And the dove came in to him in the evening; and, lo, in her mouth
was an olive leaf pluckt off: so Noah knew that the waters were abated
from off the earth.

12: And he stayed yet other seven days; and sent forth the dove; which
returned not again unto him any more.

13: And it came to pass in the six hundredth and first year, in the first
month, the first day of the month, the waters were dried up from off
the earth: and Noah removed the covering of the ark, and looked, and,

14: And in the second month, on the seven and twentieth day of the
month, was the earth dried.

15: And God spake unto Noah, saying,

16: Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’
wives with thee.

17: Bring forth with thee every living thing that is with thee, of all
flesh, both of fowl, and of cattle, and of every creeping thing that
creepeth upon the earth; that they may breed abundantly in the earth,
and be fruitful, and multiply upon the earth.

18: And Noah went forth, and his sons, and his wife, and his sons’
wives with him:

19: Every beast, every creeping thing, and every fowl, and whatsoever
creepeth upon the earth, after their kinds, went forth out of the ark.

20: And Noah builded an altar unto the LORD; and took of every clean
beast, and of every clean fowl, and offered burnt offerings on the altar.

21: And the LORD smelled a sweet savour; and the LORD said in his
heart, I will not again curse the ground any more for man’s sake; for
the imagination of man’s heart is evil from his youth; neither will I
again smite any more every thing living, as I have done.

22: While the earth remaineth, seedtime and harvest, and cold and
heat, and summer and winter, and day and night shall not cease.

CH. 9

1: And God blessed Noah and his sons, and said unto them, Be
fruitful, and multiply, and replenish the earth.

2: And the fear of you and the dread of you shall be upon every beast
of the earth, and upon every fowl of the air, upon all that moveth upon
the earth, and upon all the fishes of the sea; into your hand are they
delivered.

3: Every moving thing that liveth shall be meat for you; even as the
green herb have I given you all things.

4: But flesh with the life thereof, which is the blood thereof, shall ye
not eat.

5: And surely your blood of your lives will I require; at the hand of
every beast will I require it, and at the hand of man; at the hand of
every man's brother will I require the life of man.
6: Whoso sheddeth man's blood, by man shall his blood be shed: for in
the image of God made he man.
7: And you, be ye fruitful, and multiply; bring forth abundantly in the
earth, and multiply therein.
8: And God spake unto Noah, and to his sons with him, saying,
9: And I, behold, I establish my covenant with you, and with your seed
after you;
10: And with every living creature that is with you, of the fowl, of the
cattle, and of every beast of the earth with you; from all that go out of
the ark, to every beast of the earth.
11: And I will establish my covenant with you; neither shall all flesh be
cut off any more by the waters of a flood; neither shall there any more
be a flood to destroy the earth.
12: And God said, This is the token of the covenant which I make
between me and you and every living creature that is with you, for
perpetual generations:
13: I do set my bow in the cloud, and it shall be for a token of a
covenant between me and the earth.
14: And it shall come to pass, when I bring a cloud over the earth, that
the bow shall be seen in the cloud:
15: And I will remember my covenant, which is between me and you
and every living creature of all flesh; and the waters shall no more
become a flood to destroy all flesh.

CH. 16

1: Now Sarai Abram's wife bare him no children: and she had an
handmaid, an Egyptian, whose name was Hagar.
2: And Sarai said unto Abram, Behold now, the LORD hath restrained
me from bearing: I pray thee, go in unto my maid; it may be that I may
obtain children by her. And Abram hearkened to the voice of Sarai.
3: And Sarai Abram's wife took Hagar her maid the Egyptian, after
Abram had dwelt ten years in the land of Canaan, and gave her to her
husband Abram to be his wife.
4: And he went in unto Hagar, and she conceived: and when she saw
that she had conceived, her mistress was despised in her eyes.
5: And Sarai said unto Abram, My wrong be upon thee: I have given
my maid into thy bosom; and when she saw that she had conceived, I
was despised in her eyes: the LORD judge between me and thee.
6: But Abram said unto Sarai, Behold, thy maid is in thy hand; do to
her as it pleaseth thee. And when Sarai dealt hardly with her, she fled
from her face.
7: And the angel of the LORD found her by a fountain of water in the
wilderness, by the fountain in the way to Shur.
8: And he said, Hagar, Sarai's maid, whence camest thou? and whither
wilt thou go? And she said, I flee from the face of my mistress Sarai.
9: And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
10: And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
11: And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.
12: And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
13: And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?
14: Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.
15: And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.
16: And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CH. 17
1: And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
2: And I will make my covenant between me and thee, and will multiply thee exceedingly.
3: And Abram fell on his face: and God talked with him, saying,
4: As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.
5: Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
6: And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
7: And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
8: And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
9: And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10: This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
11: And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
12: And he that is eight days old shall be circumcised among you,
every man child in your generations, he that is born in the house, or
bought with money of any stranger, which is not of thy seed.
13: He that is born in thy house, and he that is bought with thy money,
must needs be circumcised: and my covenant shall be in your flesh for
an everlasting covenant.
14: And the uncircumcised man child whose flesh of his foreskin is not
circumcised, that soul shall be cut off from his people; he hath broken
my covenant.
15: And God said unto Abraham, As for Sarai thy wife, thou shalt not
call her name Sarai, but Sarah shall her name be.
16: And I will bless her, and give thee a son also of her: yea, I will bless
her, and she shall be a mother of nations; kings of people shall be of
her.
17: Then Abraham fell upon his face, and laughed, and said in his
heart, Shall a child be born unto him that is an hundred years old? and
shall Sarah, that is ninety years old, bear?
18: And Abraham said unto God, O that Ishmael might live before thee!
19: And God said, Sarah thy wife shall bear thee a son indeed; and
thou shalt call his name Isaac: and I will establish my covenant with
him for an everlasting covenant, and with his seed after him.
20: And as for Ishmael, I have heard thee: Behold, I have blessed him,
and will make him fruitful, and will multiply him exceedingly; twelve
princes shall he beget, and I will make him a great nation.
21: But my covenant will I establish with Isaac, which Sarah shall bear
unto thee at this set time in the next year.
22: And he left off talking with him, and God went up from Abraham.
23: And Abraham took Ishmael his son, and all that were born in his
house, and all that were bought with his money, every male among
the men of Abraham's house; and circumcised the flesh of their
foreskin in the selfsame day, as God had said unto him.
24: And Abraham was ninety years old and nine, when he was
circumcised in the flesh of his foreskin.
25: And Ishmael his son was thirteen years old, when he was
circumcised in the flesh of his foreskin.
26: In the selfsame day was Abraham circumcised, and Ishmael his
son.
27: And all the men of his house, born in the house, and bought with
money of the stranger, were circumcised with him.
CH. 21
1: And the LORD visited Sarah as he had said, and the LORD did unto
Sarah as he had spoken.
2: For Sarah conceived, and bare Abraham a son in his old age, at the
set time of which God had spoken to him.
3: And Abraham called the name of his son that was born unto him,
whom Sarah bare to him, Isaac.
4: And Abraham circumcised his son Isaac being eight days old, as God
had commanded him.

5: And Abraham was an hundred years old, when his son Isaac was born unto him.

6: And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7: And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8: And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9: And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10: Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

11: And the thing was very grievous in Abraham’s sight because of his son.

12: And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13: And also of the son of the bondwoman will I make a nation, because he is thy seed.

14: And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15: And the water was spent in the bottle, and she cast the child under one of the shrubs.

16: And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17: And God heard the voice of the lad; and the angel of God called Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18: Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19: And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20: And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21: And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

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CH. 22
1: And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.
2: And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
3: And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
4: Then on the third day Abraham lifted up his eyes, and saw the place afar off.
5: And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you,
6: And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.
7: And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?
8: And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.
9: And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.
10: And Abraham stretched forth his hand, and took the knife to slay his son.
11: And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
12: And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.
13: And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
Milton, John (1608–74), son of John Milton the elder, a scrivener and composer of music. He was educated at St Paul’s School and Christ’s College, Cambridge, where he wrote poetry in Latin, Italian, and English, on both sacred and secular themes. His first known attempts at English verse, ‘On the Death of a Fair Infant’ and ‘At a Vacation Exercise’, were probably written in 1628. His first distinctively Miltonic work, ‘On the Morning of Christ’s Nativity’, written in 1629, shows a growing mastery of stanza and structure, an exuberant and at times baroque use of imagery, and the love of resounding proper names so marked in his later work. His fragmentary ‘The Passion’ was probably written in 1630, and the ‘Arcades’ probably in 1632. ‘On Shakespeare’, his two epitaphs for Hobson, the university carrier, and ‘An Epitaph on the Marchioness of Winchester’ belong to 1631. His twin poems, ‘L’Allegro’ and ‘Il Penseroso’, may also have been written at Cambridge. On leaving Cambridge he embarked on an ambitious course of private study at his father’s home in preparation for a future as poet or clergyman; his Latin poem ‘Ad Patrem’ (?1634) appears to be an attempt to persuade his father that the two pursuits were reconcilable. His ‘masque’ Comus was published anonymously in 1637, in which year he wrote Lycidas, a pastoral elegy. During the 20 years that elapsed between this and his composition of Paradise Lost, Milton wrote no poetry, apart from some Latin and Italian pieces, and some sonnets, of which the most notable are those ‘On the late Massacre in Piedmont’, on his blindness, on his deceased wife, his addresses to Cromwell, Fairfax, and Vane, and those to Lawes (with whom he had collaborated on the ‘Arcades’ and Comus) and to his young friends and students Edward Lawrence and Cyriack Skinner. From 1638 to 1639 Milton travelled abroad, chiefly in Italy; he met Grotius in Paris and Galileo. His Latin epitaph on his friend Diodati, Epitaphium Damonis, written in 1639, is his finest Latin poem.

His attentions were now diverted by historical events to many years of pamphleteering and political activity, and to a tireless defence of religious, civil, and domestic liberties. In 1641 he published a series of five pamphlets against episcopacy, engaging in controversy with bishops Hall and Ussher, and displaying from the first (Of Reformation in England and the Causes that Hitherto Have Hindered It) a vigorous, colourful Ciceronian prose, and a keenly polemic spirit which could yet rise to visions of apocalyptic grandeur. The Reason of Church Government (1642) was followed by An Apology against a Pamphlet...against Smectymnuus (1642), which contains interesting autobiographical details. In July 1642 Milton married Mary Powell, daughter of Royalist parents; he was 33, she 17. Within six weeks he consented to her going home to her parents near Oxford on condition that she returned by Michaelmas. She did not do so, for reasons perhaps connected with the outbreak of the Civil War. The Doctrine and Discipline of Divorce (1643) argues among other points that a true marriage was of mind as well as of body. This pamphlet made him notorious, but he pursued his arguments in three more on the subject of divorce in 1644–5, including Tetrachordon of Education, and Areopagitica, his great defence of the liberty of the press, both appeared in 1644. At this time he became aware of his growing blindness; by 1652 he was to be totally blind.
After the execution of Charles I, Milton published *The Tenure of Kings and Magistrates* (1649). He was appointed Latin secretary to the newly formed Council of State, retaining the post until the Restoration. The State papers he wrote include an interesting series of dispatches (1655–8) on the subject of the expulsion and massacre of the Protestant Vaudois. He replied officially to *Eikon Basilike* in *Eikonoklastes* (i.e. Imagebreaker, 1649), and to the *Defensio Regia* of Salmusius in *Pro Populo Anglicano Defensio* (1651), a work which created a furore on the Continent and was publicly burned in Paris and Toulouse; also to Du Moulin’s *Clamor in Defensio Secunda* (1654). He was now assisted in his secretarial duties successively by G. R. Weckherlin, Philip Meadows, and Marvell. His first wife (having rejoined him in 1645) died in 1652, three days after the birth of their third daughter; and in 1656 he married Katherine Woodcock, then aged 28, who died in 1658. On the eve of the Restoration, he boldly published *The Ready and Easy Way to Establish a Free Commonwealth* (1660), a last-minute attempt to defend the ‘Good old Cause’ of republicanism. At the Restoration he went into hiding briefly, then was arrested, fined, and released: D’Avenant and Marvell are said to have interceded on his behalf. He now returned to poetry and set about the composition of *Paradise Lost* (1667). In 1663 he married his third wife, Elizabeth Minshull (who survived him by more than 50 years). *Paradise Regained* was published in 1671 with *Samson Agonistes*. In these later years he also published a *History of Britain* (1670), and a compendium of Ramus’s *Logic* (1672). In 1673 appeared a second edition of his *Poems* originally published in 1645, including most of his minor verse.

Milton died from ‘gout struck in’ and was buried beside his father in St Giles’, Cripplegate. There are full biographies by D. Masson (1859–94) and W. R. Parker (1968). Milton's towering stature as a writer was recognized early. Although appreciated as a master of polemical prose as well as of subtle lyric harmony, his reputation rests largely on *Paradise Lost*, which Dryden (who made a rhymed version of it) was describing by 1677 as ‘one of the greatest, most noble and sublime poems which either this age or nation has produced’. Poets and critics in the 18th cent. were profoundly influenced by Milton’s use of blank verse (previously confined largely to drama) and his treatment of the sublime, and he inspired many serious and burlesque imitations and adaptations.

How to cite this entry:
Paradise Lost by John Milton, 1667

Book Seven: Raphael at the request of Adam relates how and wherefore this world was first created
***
And saw that it was good, and said, Let th' Earth
Put forth the verdant Grass, Herb yielding Seed, [ 310 ]
And Fruit Tree yielding Fruit after her kind;
Whose Seed is in her self upon the Earth.
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender Grass, whose verdure clad [ 315 ]
Her Universal Face with pleasant green,
Then Herbs of every leaf, that sudden flour'd
Op'ning thir various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish't thick the clustering Vine, forth crept [ 320 ]
The smelling Gourd, up stood the cornie Reed
Embattell'd in her field: and the humble Shrub,
And Bush with frizl'd hair implicit: last
Rose as in Dance the stately Trees, and spred
Thir branches hung with copious Fruit; or gemm'd [ 325 ]
Thir blossoms: with high woods the hills were crownd,
With tufts the vallies and each fountain side,
With borders long the Rivers. That Earth now
Seem'd like to Heav'n, a seat where Gods might dwell,
Or wander with delight, and love to haunt [ 330 ]
Her sacred shades: though God had yet not rain'd
Upon the Earth, and man to till the ground
None was, but from the Earth a dewie Mist
Went up and waterd all the ground, and each
Plant of the field, which e're it was in the Earth [ 335 ]
God made, and every Herb, before it grew
On the green stemm; God saw that it was good.
So Eve'n and Morn recorded the Third Day.
***
And God said, let the Waters generate
Reptil with Spawn abundant, living Soule:
And let Fowle flie above the Earth, with wings
Display'd on the op'n Firmament of Heav'n. [ 390 ]
And God created the great Whales, and each
Soul living, each that crept, which plenteously
The waters generated by thir kindes,
And every Bird of wing after his kinde;
And saw that it was good, and bless'd them, saying, [ 395 ]
Be fruitful, multiply, and in the Seas
And Lakes and running Streams the waters fill;  
And let the Fowle be multiply'd on the Earth.  
Forthwith the Sounds and Seas, each Creek and Bay  
With Frie innumerable swarne, and Shoales \[400\]  
Of Fish that with thir Finns and shining Scales  
Glide under the green Wave, in Sculles that oft  
Bank the mid Sea: part single or with mate  
Graze the Sea weed thir pasture, and through Groves  
Of Coral stray, or sporting with quick glance \[405\]  
Show to the Sun thir wav'd coats dropt with Gold,  
Or in thir Pearlie shells at ease, attend  
Moist nutriment, or under Rocks thir food  
In jointed Armour watch: on smooth the Seale,  
And bended Dolphins play: part huge of bulk \[410\]  
Wallowing unwieldie, enormous in thir Gate  
Tempest the Ocean: there Leviathan  
Hugest of living Creatures, on the Deep  
Stretcht like a Promontorie sleeps or swimmes,  
And seems a moving Land, and at his Gilles \[415\]  
Draws in, and at his Trunck spouts out a Sea.  
Mean while the tepid Caves, and Fens and shoares  
Thir Brood as numerous hatch, from the Egg that soon  
Bursting with kindly rupture forth disclos'd  
Thir callow young, but featherd soon and fledg\[420\]  
They summ'd thir Penns, and soaring th' air sublime  
With clang despis'd the ground, under a cloud  
In prospect; there the Eagle and the Stork  
On Cliffs and Cedar tops thir Eyries build:  
Part loosely wing the Region, part more wise \[425\]  
In common, rang'd in figure wedge thir way,  
Intelligent of seasons, and set forth  
Thir Aerie Caravan high over Sea's  
Flying, and over Lands with mutual wing  
Easing thir flight; so steers the prudent Crane \[430\]  
Her annual Volage, born on Windes; the Aire,  
Floats, as they pass, fann'd with unnumber'd plumes:  
From Branch to Branch the smaller Birds with song  
Solac'd the Woods, and spred thir painted wings  
Till Ev'n, nor then the solemn Nightingal \[435\]  
Ces'd warbling, but all night tun'd her soft layes:  
Others on Silver Lakes and Rivers Bath'd  
Thir downie Brest; the Swan with Arched neck  
Between her white wings mantling proudly, Rowes  
Her state with Oarle feet; yet oft they quit \[440\]  
The Dank, and rising on stiff Pennons, towre  
The mid Aereal Skie: Others on ground
Walk'd firm; the crested Cock whose clarion sounds
The silent hours, and th' other whose gay Train
Adorns him, colour'd with the Florid hue [445]
Of Rainbows and Starrie Eyes. The Waters thus
With Fish replenisht, and the Aire with Fowle,
Ev'ning and Morn solemniz'd the Fift day.
The Sixt, and of Creation last arose
With Eevning Harps and Mattin, when God said, [450]
Let th' Earth bring forth Soul living in her kinde,
Cattel and Creeping things, and Beast of the Earth,
Each in their kinde. The Earth obey'd, and strait
Op'ning her fertile Woomb seem'd at a Birth
Innumerable living Creatures, perfet formes, [455]
Limb'd and full grown: out of the ground up rose
As from his Laire the wilde Beast where he wonns
In Forrest wilde, in Thicket, Brake, or Den;
Among the Trees in Pairs they rose, they walk'd:
The Cattel in the Fields and Meddowes green: [460]
Those rare and solitarie, these in flocks
Pasturing at once, and in broad Herds upspring,
The grassie Clods now Calv'd, now half appeer'd
The Tawnie Lion, pawing to get free
His hinder parts, then springs as broke from Bonds, [465]
And Rampant shakes his Brinded main; the Ounce,
The Libbard, and the Tyger, as the Moale
Rising, the crumbl'd Earth above them threw
In Hillocks; the swift Stag from under ground
Bore up his branching head: scarce from his mould [470]
Behemoth biggest born of Earth upheav'd
His vastness: Fleec't the Flocks and bleating rose,
As Plants: ambiguous between Sea and Land
The River Horse and scallie Crocodile.
At once came forth whatever creeps the ground, [475]
Insect or Worme; those waw'd thir limber fans
For wings, and smallest Lineaments exact
In all the Liveries dect of Summers pride
With spots of Gold and Purple, azure and green:
These as a line thir long dimension drew, [480]
Streaking the ground with sinuous trace; not all
Minims of Nature; some of Serpent kinde
Wondrous in length and corpulence involv'd
Thir Snakie foulds, and added wings. First crept
The Parsimonious Emmet, provident [485]
Of future, in small room large heart enclos'd,
Pattern of just equalitie perhaps
Hereafter, join'd in her popular Tribes
Of Commonaltie: swarming next appeer'd
The Female Bee that feeds her Husband Drone [490]
Deliciously, and builds her waxen Cells
With Honey stor'd: the rest are numberless,
And thou thir Natures know'st, & gay'st them Names,
Needless to thee repeated; nor unknown
The Serpent suu'tl'st Beast of all the field, [495]
Of huge extent somtimes, with brazen Eyes
And hairie Main terrific, though to thee
Not noxious, but obedient at thy call.
Now Heav'n in all her Glorie shon, and rowld
Her motions, as the great first-Movers hand [500]
First wheeld thir course; Earth in her rich attire
Consummate lovly smil'd; Aire, Water, Earth,
By Fowl, Fish, Beast, was flown, was swum, was walkt
Frequent; and of the Sixt day yet remain'd;
There wanted yet the Master work, the end [505]
Of all yet don; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctitie of Reason, might erect
His Stature, and upright with Front serene
Govern the rest, self-knowing, and from thence [510]
Magnanmous to correspond with Heav'n,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion, to adore
And worship God Supream, who made him chief [515]
Of all his works: therefore the Omnipotent
Eternal Father (For where is not hee
Present) thus to his Son audibly spake.
Let us make now Man in our image, Man
In our similitude, and let them rule [520]
Over the Fish and Fowle of Sea and Aire,
Beast of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he formd thee, Adam, thee O Man
Dust of the ground, and in thy nostrils breath'd [525]
The breath of Life; in his own Image hee
Created thee, in the Image of God
Express, and thou becam'st a living Soul.
Male he created thee, but thy consort
Female for Race; then bless'd Mankinde, and said, [530]
Be fruitful, multiplie, and fill the Earth,
Subdue it, and throughout Dominion hold
Over Fish of the Sea, and Fowle of the Aire,
And every living thing that moves on the Earth.
Wherever thus created, for no place [ 535 ]
Is yet distinct by name, thence, as thou know'st
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all thir pleasant fruit for food [ 540 ]
Gave thee, all sorts are here that all th' Earth yields,
Variety without end;
***
=================================================================
Book Four
As when a prowling Wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where Shepherds pen thir Flocks at eve [ 185 ]
In hurdl'd Cotes amid the field secure,
Leaps o're the fence with ease into the Fould:
So since into his Church lewd Hirelings climbe.
Thence up he flew, and on the Tree of Life,
The middle Tree and highest there that grew, [ 195 ]
Sat like a Cormorant; yet not true Life
Thereby regained, but sat devising Death
To them who liv'd; nor on the vertue thought
Of that life-giving Plant, but only us'd
For prospect,
***
Beneath him with new wonder now he views [ 205 ]
To all delight of human sense expos'd
In narrow room Natures whole wealth, yea more,
A Heaven on Earth, for blissful Paradise
Of God the Garden was.
***
Out of the fertil ground he caus'd to grow
All Trees of noblest kind for sight, smell, taste;
And all amid them stood the Tree of Life,
High eminent, blooming Ambrosial Fruit
Of vegetable Gold; ... [ 220 ]
***
Southward through Eden went a River large,
Nor chang'd his course, but through the shaggie hill
Pass'd underneath ingulft, for God had thrown [ 225 ]
That Mountain as his Garden mould high rais'd
Upon the rapid current, which through veins
Of porous Earth with kindly thirst up drawn,
Rose a fresh Fountain, and with many a rill
Waterd the Garden; thence united fell [ 230 ]
Down the steep glade, and met the neather Flood,
Which from his darksom passage now appeers,
And now divided into four main Streams,
Runs divers, wandring many a famous Realme
And Country whereof here needs no account, [235]
But rather to tell how, if Art could tell,
How from that Saphire Fount the crisped Brooks,
Rowling on Orient Pearl and sands of Gold,
With mazie error under pendant shades
Ran Nectar, visiting each plant, and fed [240]
Flours worthy of Paradise which not nice Art
In Beds and curious Knots, but Nature boon
Powrd forth profuse on Hill and Dale and Plaine,
Both where the morning Sun first warmly smote
The open field, and where the unpierc't shade [245]
Imbround the noontide Bowrs: Thus was this place,
A happy rural seat of various view;
Groves whose rich Trees wept odorous Gumms and Balme,
Others whose fruit burnisht with Golden Rinde
Hung amiable, Hesperian Fables true, [250]
If true, here only, and of delicious taste:
Betwixt them Lawns, or level Downs, and Flocks
Grasing the tender herb, were interpos'd,
Or palmie hilloc, or the flourie lap
Of som irriguous Valley spred her store, [255]
Flours of all hue, and without Thorn the Rose:
Another side, umbrageous Grots and Caves
Of coole recess, o're which the mantling vine
Layes forth her purple Grape, and gently creeps
Luxuriant; mean while murmuring waters fall [260]
Down the slope hills, disperst, or in a Lake,
That to the fringed Bank with Myrte crownd,
Her chrystal mirror holds, unite thir streams.
The Birds thir quire apply; aires, vernal aires,
Breathing the smell of field and grove, attune [265]
The trembling leaves, while Universal Pan
Knit with the Graces and the Hours in dance
Led on th' Eternal Spring....

***

Adam the goodliest man of men since borne
His Sons, the fairest of her Daughters Eve.
Under a tuft of shade that on a green [325]
Stood whispering soft, by a fresh Fountain side
They sat them down, and after no more toil
Of thir sweet Gardning labour then suffic'd
To recommend coole Zephyr, and made ease
More easie, wholsom thirst and appetite [330]
More grateful, to thir Supper Fruits they fell,
Nectarine Fruits which the compliant boughes
Yielded them, side-long as they sat recline
On the soft downie Bank damaskt with flours:
The savourie pulp they chew, and in the rinde [ 335 ]
Still as they thirsted scoop the brimming stream;
***
About them frisking playd [ 340 ]
All Beasts of th' Earth, since wilde, and of all chase
In Wood or Wilderness, Forrest or Den;
Sporting the Lion rampd, and in his paw
Dandl'd the Kid; Bears, Tygers, Ounces, Pards
Gambold before them, th' unwieldy Elephant [ 345 ]
To make them mirth us'd all his might, and wreathd
His Lithe Proboscis; close the Serpent sly
Insinuating, wove with Gordian twine
His breaded train, and of his fatal guile
Gave proof unheeded; others on the grass [ 350 ]
Couched, and now fled with pasture gazing sat,
Or Bedward ruminating; for the Sun
Declin'd was hasting now with prone carree
To th' Ocean Illes, and in th' ascending Scale
Of Heav'n the Starrs that usher Evening rose: [ 355 ]
***
[SATAN] about them round
A Lion now he stalkes with fierie glare,
Then as a Tyger, who by chance hath spl'd
In some Purlieu two gentle Fawnes at play,
Strait couches close, then rising changes oft [ 405 ]
His couchant watch, as one who chose his ground
Whence rushing he might surest seize them both
Gript in each paw: ...
***
[ADAM SPEAKS:] so many signes of power and rule
Conferrd upon us, and Dominion giv'n [ 430 ]
Over all other Creatures that possess
Earth, Aire, and Sea....
let us ever praise him, and extoll
His bountie, following our delightful task
To prune these growing Plants, and tend these Flours,
Which were it toilsom, yet with thee were sweet.
.... To morrow ere fresh Morning streak the East
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform [ 625 ]
Yon flourie Arbors, yonder Allies green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands then ours to lop thir wanton growth:
Those Blossoms also, and those dropping Gumms, [ 630 ]
That lie bestrowne unsightly and unsmooth,
Ask riddance, . . . .
***
Thus talking hand in hand alone they pass'd
On to thir blissful Bower; it was a place [ 690 ]
Chos'n by the sovran Planter, when he fram'd
All things to mans delightful use; the rooef
Of thickest covert was inwoven shade
Laurel and Mirtle, and what higher grew
Of firm and fragrant leaf; on either side [ 695 ]
Acanthus, and each odoruous bushie shrub
Fenc'd up the verdant wall; each beauteous flour,
Iris all hues, Roses, and Gessamin
Rear'd high thir flourisht heads between, and wrought
Mosaic; underfoot the Violet, [ 700 ]
Crocus, and Hyacinth with rich inlay
Broiderd the ground, more colour'd then with stone
Of costliest Emblem: other Creature here
Beast, Bird, Insect, or Worm durst enter none;
Such was thir awe of Man. . . . [ 705 ]
================================================
BOOK FIVE
Awake, the morning shines, and the fresh field [ 20 ]
Calls us, we lose the prime, to mark how spring
Our tended Plants, how blows the Citron Grove,
What drops the Myrrha, and what the balmie Reed,
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid sweet. [ 25 ]
***
[THEY GIVE THINKS TO GOD:]

His praise ye Winds, that from four Quarters blow,
Breathe soft or loud; and wave your tops, ye Pines,
With every Plant, in sign of Worship wave.
Fountains and yee, that warble, as ye flow, [ 195 ]
Melodious murmurs, warbling tune his praise.
Joyn voices all ye living Souls; ye Birds,
That singing up to Heaven Gate ascend,
Bear on your wings and in your notes his praise;
Yee that in Waters glide, and yee that walk [ 200 ]
The Earth, and stately tread, or lowly creep;
Witness if I be silent, Morn or Even,
To Hill, or Valley, Fountain, or fresh shade
Made vocal by my Song, and taught his praise.

So pray'd they innocent, and to th'ir thoughts
Firm peace recoverd soon and wonted calm. [ 210 ]
On to th'ir mornings rural work they haste
Among sweet dewes and flours; where any row
Of Fruit-trees overwoodie reachd too furr
Thir pamperd boughes, and needed hands to check
Fruitless imbrawes: or they led the Vine [ 215 ]
To wed her Elm; she spous'd about him twines
Her marriagable arms, and with her brings
Her dowr th' adopted Clusters, to adorn
His barren leaves....

[SATAN' VIEW] now is come
Into the blissful field, through Groves of Myrrhe,
And flouring Odours, Cassia, Nard, and Balme;
A Wilderness of sweets; for Nature here
Wantond as in her prime, and plaid at will [ 295 ]
Her Virgin Fancies, pouring forth more sweet,
Wilde above Rule or Art; enormous bliss.
Him through the spicie Forrest onward com
Adam discernd, as in the dore he sat
Of his coole Bowre, while now the mounted Sun [ 300 ]
Shot down direct his fervid Raies, to warne
Earths inmost womb, more warmth then Adam needs;
And Eve within, due at her hour prepar'd
For dinner savourie fruits, of taste to please
True appetite, and not disrelish thirst [ 305 ]
Of nectarous draughts between, from milkie stream,
Berrie or Grape

Book Nine

So spake the Enemie of Mankind, enclos'd
In Serpent, Inmate bad, and toward Eve [ 495 ]
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his reare,
Circular base of rising foulds, that tour'd
Fould above fould a surging Maze, his Head
Crested aloft, and Carbuncle his Eyes; [ 500 ]
With burnisht Neck of verdant Gold, erect
Amidst his circling Spires, that on the grass
Floted redundant: pleasing was his shape,
And lovely, never since of Serpent kind
Lovelier, not those that in Illyria chang'd [505]
Hermione and Cadmus, or the God
In Epidaurus; nor to which transform'd
Ammonian Joye, or Capitoline was seen,
Hee with Olympia's, this with her who bore
Scipio the hight of Rome. With tract oblique [510]
At first, as one who sought access, but feard
To interrupt, side-long he works his way.
As when a Ship by skilful Stearsman wrought
Nigh Rivers mouth or Foreland, where the Wind
Veres oft, as oft so steers, and shifts her Saile; [515]
So varied hee, and of his tortuous Traine
Curld many a wanton wreath in sight of Eve,
To lure her Eye; shee busied heard the sound
Of rusling Leaves, but minded not, as us'd
To such disport before her through the Field, [520]
From every Beast, more duteous at her call,
Then at Circean call the Herd disguis'd.
Hee boulder now, uncall'd before her stood;
But as in gaze admiring: Oft he bowd
His turret Crest, and sleek enamel'd Neck, [525]
Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turnd at length
The Eye of Eve to mark his play; he glad
Of her attention gaid, with Serpent Tongue
Organic, or impulse of vocal Air, [530]
His fraudulent temptation thus began.
Wonder not, sovrain Mistress, if perhaps
Thou canst, who art sole Wonder, much less arm
Thy looks, the Heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze [535]
Insatiate, I thus single, nor have feard
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker faire,
Thee all things living gaze on, all things thine
By gift, and thy Celestial Beautie adore [540]
With ravishment beheld, there best beheld
Where universally admir'd; but here
In this enclosure wild, these Beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except, [545]
Who sees thee? (and what is one?) who shouldst be seen
A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily Train.
So gloz'd the Tempter, and his Proem tun'd;  
Into the Heart of Eve his words made way. [550]  
Though at the voice much marveling; at length  
Not unamaz'd she thus in answer spake.  
What may this mean? Language of Man pronounc't  
By Tongue of Brute, and human sense exprest?  
The first at lest of these I thought deni'd [555]  
To Beasts, whom God on thir Creation-Day  
Created mute to all articulat sound;  
The latter I demurre, for in thir looks  
Much reason, and in thir actions oft appeers.  
Thee, Serpent, suttlest beast of all the field [560]  
I knew, but not with human voice endu'd;  
Redouble then this miracle, and say,  
How cam'st thou speakable of mute, and how  
To me so friendly grown above the rest  
Of brutal kind, that daily are in sight? [565]  
Say, for such wonder claims attention due.  
To whom the guileful Tempter thus reply'd.  
Empress of this fair World, resplendent Eve,  
Easie to mee it is to tell thee all  
What thou commandst and right thou shouldst be obeyd: [570]  
I was at first as other Beasts that graze  
The trodden Herb, of abject thoughts and low,  
As was my food, nor aught but food discern'd  
Or Sex, and apprehended nothing high;  
Till on a day roaving the field, I chanc'd [575]  
A goodly Tree farr distant to behold  
Loaden with fruit of fairest colours mixt,  
Ruddie and Gold: I nearer drew to gaze;  
When from the boughes a savorie odour blow'n,  
Grateful to appetite, more pleas'd my sense, [580]  
Then smell of sweetest Fenel or the Teats  
Of Ewe or Goat dropping with Milk at Eevn,  
Unsuckt of Lamb or Kid, that tend thir play.  
To satisfie the sharp desire I had  
Of tasting those fair Apples, I resolv'd [585]  
Not to deferr; hunger and thirst at once,  
Powerful perswaders, quick'nd at the scent  
Of that alluring fruit, urg'd me so keene.  
About the mossie Trunk I wound me soon,  
For high from ground the branches would require [590]  
Thy utmost reach or Adams: Round the Tree  
All other Beasts that saw, with like desire  
Longing and envying stood, but could not reach.  
Amid the Tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill [595]
I spar'd not, for such pleasure till that hour
At Feed or Fountain never had I found.
Sated at length, ere long I might perceave
Strange alteration in me, to degree
Of Reason in my inward Powers, and Speech [600]
Wanted not long, though to this shape retain'd.
Thenceforth to Speculations high or deep
I turn'd my thoughts, and with capacious mind
Consider'd all things visible in Heav'n,
Or Earth, or Middle, all things fair and good; [605]
But all that fair and good in thy Divine
Semblance, and in thy Beauties heav'nly Ray
United I beheld; no Fair to thine
Equivalent or second, which compel'd
Mee thus, though importune perhaps, to come [610]
And gaze, and worship thee of right declar'd
Sovran of Creatures, universal Dame.
So talk'd the spirited sly Snake; and Eve
Yet more amaz'd unwarie thus reply'd.
Serpent, thy overpraising leaves in doubt [615]
The vertue of that Fruit, in thee first prov'd:
But say, where grows the Tree, from hence how far?
For many are the Trees of God that grow
In Paradise, and various, yet unknown
To us, in such abundance lies our choice, [620]
As leaves a greater store of Fruit untoucht,
Still hanging incorruptible, till men
Grow up to thir provision, and more hands
Help to disburden Nature of her Bearth.
To whom the wilie Adder, blithe and glad. [625]
Empress, the way is readie, and not long,
Beyond a row of Myrtes, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and Balme; if thou accept
My conduct, I can bring thee thither soon. [630]
Lead then, said Eve. Hee leading swiftly rowld
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Bright'ns his Crest, as when a wandering Fire
Compact of unctuous vapor, which the Night [635]
Condenses, and the cold invirons round,
Kindl'd through agitation to a Flame,
Which oft, they say, some evil Spirit attends
Hovering and blazing with delusive Light,
Misleads th' amaz'd Night-wanderer from his way [640]
To Boggs and Mires, and oft through Pond or Poole,
There swallow'd up and lost, from succour farr.
So glist'red the dire Snake, and into fraud
Led Eve our credulous Mother, to the Tree
Of prohibition, root of all our woe; [645]
Which when she saw, thus to her guide she spake.
Serpent, we might have spar'd our coming hither,
Fruitless to mee, though Fruit be here to excess,
The credit of whose vertue rest with thee,
Wondrous indeed, if cause of such effects. [650]
But of this Tree we may not taste nor touch;
God so commanded, and left that Command
Sole Daughter of his voice; the rest, we live
Law to our selves, our Reason is our Law.
To whom the Tempter guilefully repli'd. [655]
Indeed? hath God then said that of the Fruit
Of all these Garden Trees ye shall not eate,
Yet Lords declar'd of all in Earth or Aire?
To whom thus Eve yet sinless. Of the Fruit
Of each Tree in the Garden we may eate, [660]
But of the Fruit of this fair Tree amidst
The Garden, God hath said, Ye shall not eate
Thereof, nor shall ye touch it, least ye die.
She scarce had said, though brief, when now more bold
The Tempter, but with shew of Zeale and Love [665]
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely and in act
Rais'd, as of som great matter to begin.
As when of old som Orator renound [670]
In Athens or free Rome, where Eloquence
Flourish'd, since mute, to som great cause addrest,
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Sometimes in highth began, as no delay [675]
Of Preface brooking through his Zeal of Right.
So standing, moving, or to highth upgrown
The Tempter all impassiond thus began.
O Sacred, Wise, and Wisdom-giving Plant,
Mother of Science, Now I feel thy Power [680]
Within me cleere, not onely to discerne
Things in thir Causes, but to trace the ways
Of highest Agents, deemd however wise.
Queen of this Universe, doe not believe
Those rigid threats of Death; ye shall not Die; [685]
How should ye? by the Fruit? it gives you Life
To Knowledge. By the Threatner, look on mee,
Mee who have touch'd and tasted, yet both live,
And life more perfet have attaint then Fate
Meant mee, by ventring higher then my Lot. [690]
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty Trespass, and not praise
Rather your dauntless vertue, whom the pain
Of Death denounc't, whatever thing Death be, [695]
Deterrd not from atchieving what might leade
To happier life, knowledge of Good and Evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunnd?
God therefore cannot hurt ye, and be just; [700]
Not just, not God; not feard then, nor obeyd:
Your feare it self of Death removes the feare.
Why then was this forbid? Why but to awe,
Why but to keep ye low and ignorant,
His worshippers; he knows that in the day [705]
Ye Eate thereof, your Eyes that seem so cleere,
Yet are but dim, shall perfetly be then
Op'nd and cleerd, and ye shall be as Gods,
Knowing both Good and Evil as they know.
That ye should be as Gods, since I as Man, [710]
Internal Man, is but proportion meet,
I of brute human, yee of human Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods, death to be wisht,
Though threat'nd, which no worse then this can bring. [715]
And what are Gods that Man may not become
As they, participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds;
I question it, for this fair Earth I see, [720]
Warm'd by the Sun, producing every kind,
Them nothing: if they all things, who enclos'd
Knowledge of Good and Evil in this Tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies [725]
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this Tree
Impart against his will if all be his?
Or is it envie, and can envie dwell
In Heav'nly brests? these, these and many more [730]
Causes import your need of this fair Fruit.
Goddess humane, reach then, and freely taste.
He ended, and his words replete with guile
Into her heart too easie entrance won:
Fixt on the Fruit she gaz'd, which to behold [735]
Might tempt alone, and in her ears the sound
Yet rung of his persuasive words, impregn'd
With Reason, to her seeming, and with Truth;
Mean while the hour of Noon drew on, and wak'd
An eager appetite, rais'd by the smell [740]
So savorie of that Fruit, which with desire,  
Inclinable now grown to touch or taste,
Sollicited her longing eye; yet first
Pausing a while, thus to her self she mus'd.
Great are thy Vertues, doubtless, best of Fruits. [745]
Though kept from Man, and worthy to be admir'd,
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The Tongue not made for Speech to speak thy praise:
Thy praise hee also who forbids thy use, [750]
Conceales not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
Commends thee more, while it inferreth the good
By thee communicated, and our want: [755]
For good unknown, sure is not had, or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions binde not. But if Death [760]
Bind us with after-bands, what profits then
Our inward freedom? In the day we eate
Of this fair Fruit, our doom is, we shall die.
How dies the Serpent? hee hath eat'n and lives,
And knows, and speaks, and reasons, and discerns, [765]
Irrational till then. For us alone
Was death invented? or to us deni'd
This intellectual food, for beasts reserv'd?
For Beasts it seems: yet that one Beast which first
Hath tasted, envies not, but brings with joy [770]
The good befall'n him, Author unsuspect,
Friendly to man, farr from deceit or guile.
What fear I then, rather what know to feare
Under this ignorance of good and Evil,
Of God or Death, of Law or Penaltie? [775]
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taste,
Of vertue to make wise: what hinders then
To reach, and feed at once both Bodie and Mind?
So saying, her rash hand in evil hour [780]
Forth reaching to the Fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket slunk
The guiltie Serpent, and well might, for Eve [785]
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seemd,
In Fruit she never tasted, whether true
Or fansied so, through expectation high
Of knowledge, nor was God-head from her thought. [790]
Greedily she ingorg'd without restraint,
And knew not eating Death: Satiate at length,
And hight'nd as with Wine, jocond and boon,
Thus to her self she pleasingly began.
O Sovran, vertuous, precious of all Trees [795]
In Paradise, of operation blest
To Sapience, hitherto obscur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
Not without Song, each Morning, and due praise [800]
Shall tend thee, and the fertill burden ease
Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
Though others envie what they cannot give; [805]
For had the gift bin theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee, I had remaind
In ignorance, thou op'nest Wisdoms way,
And giv'st access, though secret she retire. [810]
And I perhaps am secret; Heav'n is high,
High and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great Forbidder, safe with all his Spies [815]
About him. But to Adam in what sort
Shall I appeare? shall I to him make known
As yet my change, and give him to partake
Full happiness with mee, or rather not,
But keep the odds of Knowledge in my power [820]
Without Copartner? so to add what wants
In Femal Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undesireable, sometime
Superior: for inferior who is free? [ 825 ]
This may be well: but what if God have seen
And Death ensue? then I shall be no more,
And Adam wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I resolve, [ 830 ]
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.
So saying, from the Tree her step she turnd,
But first low Reverence don, as to the power [ 835 ]
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd
From Nectar, drink of Gods ....
BOOK ELEVEN,
What Adam sees, after the fall:
"His eyes he op'nd, and beheld a field,
Part arable and tilth, whereon were Sheaves [ 430 ]
New reapt, the other part sheep-walks and foulds;
1th' midst an Altar as the Land-mark stood
Rustic, of grassie sord; thither anon
A sweatie Reaper from his Tillage brought
First Fruits, the green Eare, and the yellow Sheaf, [ 435 ]
Uncull'd, as came to hand; a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and thir Fat, with Incense strew'd,
On the cleft Wood, and all due Rites perform'd. [ 440 ]
His Offering soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steame;
The others not, for his was not sincere;
Whereat hee inlie rag'd, and as they talk'd,
Smote him into the Midriff with a stone [ 445 ]
That beat out life; he fell, and deadly pale
Groand out his Soul with gushing bloud effus'd.
Much at that sight was Adam in his heart
Dismai'd, and thus in haste to th' Angel cri'd.
O Teacher, some great mischief hath befall'n [ 450 ]
To that meek man, who well had sacrific'd;
Is Pietie thus and pure Devotion paid?
T' whom Michael thus, hee also mov'd, repli'd.
These two are Brethren, Adam, and to come
Out of thy loyns; th' unjust the just hath slain, [ 455 ]
For envie that his Brothers Offering found
From Heav'n acceptance .... ***