On Milton’s “Paradise Regained”

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Prologue:

John Milton was an Englishman who lived from 1608 to 74.
And here is Milton’s opening Musical invocation to his Paradise Regained—a “free verse” or rhythmless and rhymeless poem in four parts or “books,” written between 1665-70, as a sequel to his earlier epic prose poem, Paradise Lost.

I who e’re while the happy Garden sung,/ By one man’s [Adam’s–Ed.] disobedience lost, now sing/ Recovered Paradise to all mankind,/ By one man’s [Jesus’ (Romans 5:12-21)–Ed.] firm obedience fully tri’d/ Through all temptation, and the Tempter foil’d/ In all his wiles, defeated and repuls’t,/ And Eden rais’d in the vast Wilderness./

Thou Spirit who ledst this glorious Eremite [hermit (i.e. Jesus-God)–Ed.]/ Into the Desert, his Victorious Field/ Against the Spiritual Foe, and broughtst him [from–Ed.] thence/ By proof the undoubted Son of God, inspire,/ As thou art wont, my prompted Song else mute,/ And bear through highth or depth of nature’s bounds/ With prosperous wing full summ’d to tell of deeds/ Above Heroic [i.e. greater than those tragic old Trojan tales of home, or Rome–Ed.], though in secret done,/ And unrecorded left through many an Age,/ Worthy t’ have not remain’d so long unsung. [Paradise Regained, Book I, Lines 1-17; (or PR, 1:1-17)]

* * * * *

Paradise Regained is Milton’s version and imaginative embellishment of the biblical story of the Devil’s temptation of Jesus in the desert, just before the beginning of His three-year preaching ministry.

And compare these three gospel accounts with 1:35-41 of John, an actual eye witness and the first apostle who, by his omission, denies this tempting desert episode altogether.

* * *

(Note that I do not place Milton’s “free-verse” in verse form. For why bother? It’s essentially (rhymeless and rhythmless) prose.
And note also that I have placed Milton’s prose “poem” in paragraphs.)

* * * * *

Of Milton’s Devil and Milton’s God

On Milton’s Devil and Milton’s God, the Lords and Kingdoms of Earth and Heaven, and The Spiritual War of these Two Titans over these Two Worlds

* * * * *

Milton’s Satan as the Evil Agent of Milton’s (therefore Evil?) God
According to Matthew (4:8-10) and Luke (4:5-8), the entire world has long been Satan’s property. This old earth had long ago somehow and explicably fallen under the Devil’s power—even before the time of Jesus-God. Kindly explain how, if you will, or can.

And moving on to the future, and according to Apocalypse/Revelation 13:1-4, Satan the “dragon” (20:2) gives Its power, throne and “great authority” to Its super-national empire or “beast,” as well as to Its various national kings. (17:9-14)

Question: Who or what gave the earth to Satan? Satan Itself? God? What?

As written in his epic poem, “Paradise Lost,” Milton’s Satan finds Itself cast out of God’s heaven at the dawn of History, well before Moses’ mythological garden of Eden, into which this Serpent creeps to spoil God’s plan for man.

And Milton’s long outcast Devil forever longs to storm God’s heaven to gain entrance once again—and surely to kill or cast out the Lord of heaven, what’s-His-name? (Apo./Rev. 19:12 & 3:12)—and thus to reign supreme in heaven as on earth. (Luke 4:5-8 & Matt. 4:8-11)

(And all doubtlessly with the help of Its demonic spawn, the Devil’s “jews,” and their demonic anti-Christ Gentile lackeys. (John 8:44 & Matt. 21:33-46)

And yet for Milton it’s somehow all for the good:

So stretcht out huge in length the Arch-Fiend lay/ Chain’d on the burning lake, nor ever thence/ Had ris’n or heav’d his head, but that the will/ And high permission of all-ruling Heaven/ Left him at large [free–Ed.] to his own dark designs,/ That with reiterated crimes he might/ Heap on himself damnation, while he sought/ Evil to others, and enrag’d might see/ How all his malice serv’d but to bring forth/ Infinite goodness, grace and mercy shown,/ On man by him [“the Arch-Fiend”–Ed.] seduc’t, but on himself/ Treble [triple or threefold–Ed.] confusion, wrath and vengeance pour’d./ [“Paradise Lost” (PL), 1:209-20]

And so all History is merely God’s plan to teach the dirty Devil a well-deserved lesson? (I don’t think so.)

I cannot believe nor accept Milton’s explanation for the existence of Satan—(which existence I do not deny)—nor for God’s continual Willing sufferance of this eternal Adversary—if that’s the case.

But whoever has a better, truer explanation for the existence of Evil or the Devil should surely speak up. For to remain silent is to continue to abandon us, who know no better, to forever listen to such tales of the likes of Milton’s God and Milton’s Satan, and of the symbiotic and/or master-servant relationship between them.

Milton’s outcast Devil starts off seemingly-innocent enough—and It is seemingly free to roam everywhere at will—and even “sometimes” into heaven itself.

And though his interpretation and elaboration is often his own, Milton’s authority is often no less than the “infallible” Bible itself.

Satana comes to tempt Jesus-God in the barren desert, in order to trick Him into doubting and hence distrusting divine providence, and hence Himself. And by knowing truth and seeing the Devil through Its lies and disguise, thus to His undying Enemy our one true God replies:

“...Why dost thou then suggest to me distrust [of God’s providence–Ed.],/ Knowing who I am, as I know who thou art?”

Whom thus answer’d th’ Arch Fiend now undisguis’d./ “Tis true, I am that Spirit unfortunate,/ Who leagued with millions more in rash revolt/ Kept not my happy Station, but was driven/ With them from bliss to the bottomless deep,/ Yet to that hideous place not so confined/ By rigour unconniving [?], but that oft/ Leaving my dolorous Prison I enjoy/ Large liberty to round this Globe of Earth,/ Or range in
th’ Air, nor from the Heav’n of Heav’ns/ Hath he excluded my resort sometimes./

And so we “see” Milton’s Satan roams about with God’s tacit, if “unconnived,” permission—and hence decidedly not via God’s Historic impotence to tie the Devil down with sufficiently strong chains, and thus to confine It within the “bottomless pit”—as predicted in the long past (circa 100 A.D.) to happen sometime in the Apocalyptic future. (Apo./Rev. 20:1-3)

And yet, it is therein written that after a thousand years of such strong confinement, “he must be loosed [“unchained”–By.] a little season.”

But how is this “Arch Fiend” to be thus loosed or unchained? By God’s willing hand, or by God’s command?

Much depends upon your answer, dear reader. For how could or why would a good God do such a monstrous thing?—as to willingly release His greatest enemy…and our own? And this likewise goes to the origin or genesis of this ancient Enemy—which has never been written, or which writing never survived.

I came among the Sons of God, when he/ Gave up into my hands Uzzean
Job/ To prove him, and illustrate his high worth [Job 1: & 2:]–Ed.; And when to all
his Angels he propos’d/d/ To draw the proud king Ahab into fraud/ [i.e. into believing
and following a false prophecy (from the Bible’s God via Milton’s Devil) that this king of
Israel would surely not lose a coming battle in “Ramoath-gilead” against Syria. (See 1
Kings 22:)–Ed.] That he might fall in Ramoth, they [God’s other angels–Ed.]
demurring,/ I undertook that office, and the tongues/ Of all his
[Ahab’s–Ed.]
flattering Prophets glibb’d with lies/ To his destruction, as I had in charge./ For

Really?!
And note how Milton’s Devil inspires false prophets. For they are Its demonic
mouthpieces upon Its earth. (Apo./Rev. 16:13-14) And with that assertion I have no quarrel.

“…though I have lost/ Much lustre of my native brightness, lost/ To be
belov’d of God, I have not lost/ To love, at least contemplate and admire/ What I
see excellent in good, or fair,/ Or vertuous [But I say, only Virtue can possibly love
Virtue. But Vice, in its obsessed jealously, hates virtue viceously. Evil or Vice “loves”
sadistically, demonically, Satanically. Evil is pleased or “loves’ to kill, to destroy, to
pervert, to torment, to pain, and most of all, to damn souls, like Itself. This is what Evil
derives It’s joy or pleasure from. This is what Evil truly loves.–Ed.], [otherwise–Ed.] I
should so have lost all sense./ What can be then less in me then desire/ To see thee
and approach thee [Truly, but malevolently, and hence not for the mild and loving
reasons stated.–Ed.], whom I know/ Declar’d the Son of God, to hear attent[ively–Ed.]/
Thy wisdom, and behold thy God-like deeds? [1:377-86]

[If You believe that one, Jesus, surely this Father of lies will tell you another.
And yet, “Why do birds suddenly appear/ every time you are near? Just like me/
they long to be/ close to you./ On the day that you were born the angels got together/
and decided to create a dream come true.”—(the Carpenters)–Ed.]

(And all doubtlessly with the help of Its demonic spawn, the Devil’s “jews,” and
their demonic anti-Christ Gentile lackeys. (John 8:44 & Matt. 21:33-46)

“Men generally think me much a foe/ To all mankind: why should I? they to
me/ Never did wrong or violence [And neither did the Lamb ever wrong the Wolf, nor,
in true comparison, did the Gentile ever do violence to the “jew”—though both forever
c ceaselessly screech the opposite, demanding eternal “reparations” and “justice.” (How
"justice," therefore, depends entirely upon the “judge”! (See Nuremberg e.g.–Ed.), by them/ I lost not what I lost, rather by them/ I gain’d what I have gain’d [i.e. God’s earth—now long ago usurped by Satan, and hence by Its human demons possessed (Luke 4:5-8, Matt. 4:8-11 & 21:33-46)—Ed.], and with them dwell/ Copartner [Is this, dear reader, really true? Surely even far less so than the Gentile is “copartner” with Satan’s “jew”!—Ed.] in these Regions of the World/ If not disposer [i.e. owner, landlord, proprietor, master—Ed.]; lend them oft my aid,/ Oft my advice by presages and signs,/ And answers, oracles, portents and dreams,/ Whereby they [and hence not this very Devil?—Ed.] may direct their future life./

[See and hear the world-wide mass-media monopoly of Satan’s “jew”: that only they (those mighty two) might forever give all “answers” and “advice,” and thus perpetually “aid” all Gentile humanity, and hence forever “direct their future life.”

And whereto? Where else but straight into Satan’s “jewish” kingdom of hell on earth! Into mankind’s’ spiritual, physical and earthly damnation. Into this diabolical duo’s wolfish claws, predatory jaws and insatiably and all-devouring beastly bellies.

(See e.g. their Marxism, “ communism,” “ messianism” and/or “ zionism.”—all various forms of anti-Christ or “jewish” Satanism!)

They always promise heaven on earth: (“dictatorship of the proletariat,” a golden age of perpetual peace and prosperity, etc.). But they never fail to deliver the exact opposite—as in their “Soviet Union” and their “Israel.” For their heavenly promises are merely Satanic lures for very foolish Gentile fish. My advice: Don’t bite.—Ed.]

“Envy they say excites me, thus to gain/ Companions of my misery and wo[e]./ At first it may be; but long since with wo[e]/ Nearer acquainted, now I feel by proof,/ That fellowship in pain divides not smart [?],/ Nor lightens aught each man’s peculiar load./ Small consolation then, were Man adjoyn’d [to the Devil and hence Its “misery and wo[e]”–By.]:/

[“Misery does not love company,” professes the miserable and deceitful Devil, hatefully jealous of all joyous souls!–Ed.]

“This wounds me most (what can it less) that Man,/ Man fall’n [via being tripped up by this very “mankind-loving,” “philanthropic” and most sly, subtle and deceitful Tongue—all the while denying Its malevolent jealousy of “Man’s” present and priceless chance for salvation–Ed.] shall be restor’d, I never more.” [PR, 1:387-405]

To whom our Saviour sternly thus reply’d:/ “Deservedly thou griev’st, compos’d of lies/ From the beginning, and in lies wilt end; [John 8:44]–Ed.]/ Who boast’st release from Hell [Apo./Rev. 20:1-3]–Ed., and leave to come/ Into the Heav’n of Heavens; thou com’st indeed, / As a poor miserable captive thrall [?],/ Comes to the place where he before had sat/ Among the Prime in Splendor, now depos’d,/ Ejected, emptyed, gaz’d, unpityed, shun’d,/ A spectacle of ruin or of scorn/ To All the Host of Heaven; the happy place/ Imparts to thee no happiness, no joy,/ Rather inflames thy torment, representing/ Lost bliss, to thee no more communicable,/ So never more in Hell then when in Heaven./ [PR, 1:406-20]

Methinks Milton, believing the Bible, and especially Job—which same say Moses himself, no stranger to myth-making, wrote—has got his times all mixed up here.

The Devil is not cast out of heaven or God’s presence until the time of the Apocalypse—and only because God (i.e. “Michael” the “archangel” has sufficient power to do so. (Apo./Rev. 12:7-13; see also Jude :9) (The old Hebrew word “Michael” literally means “who is like God”).

And this, being a prediction of the future, is obviously no explanation for the origin, genesis or beginning of Satan the Devil—as countless false “theologians” have falsely, endlessly and misleadingly preached.

But in my particular mythology or cosmology, Satan is, was and will never be a welcomed (or even tolerated) guest in God’s heaven—but only and always the contrary. For
only via Its superior power can, did and does Evil ever enter and remain within God’s presence. And only via God’s power is this spirit of Evil to be someday forcibly exorcised therefrom—as predicted in Apocalypse (12:7-13). (And may that day come soon.)

But until that future time, Evil therefore has sufficient (if not superior) power to enter into God’s presence—i.e. into His “Heaven.” And therefore Evil perforce can and does enter and remain within God’s “Heaven”—which is Himself, His Mind, His Spirit, His Soul.

And within a mere 2 or 3 lines Milton brilliantly and insightfully depicts this dreamlike intrusion of God’s Enemy upon His sleep—or rather into His sleeping Mind, Spirit or Soul, i.e. into His “heaven.” (For one is less awake or aware in one’s sleep, and hence is less resistant or more vulnerable to (Satanic) suggestion or temptation.)

“But…[Jesus–Ed.] slept in vain, for at his head/ The Tempter watch’d, and soon with ugly dreams/ Disturb’d his sleep;…” (PR 4:407-09)

And when my God has sufficient power—(as nothing less will ever suffice—(since Satan “loves” to be with God so very, very much, as the Wolf “loves” the Lamb)—then only, and not a moment sooner, shall the Devil be a “poor miserable captive thrall”—but not within God’s heaven, but firstly cast down to earth—(in an apparently intermittent stage of the Historically-endless Titanic wrestling match), and later (but not finally nor eternally) “chained” for a millennium within God’s “bottomless pit.” (Apo./Rev. 20:1-3)

Perhaps the blasphemously-seeming sayings that: Satan is God’s agent e.g., or the Devil “must be unchained or loosed” (by God?), or Evil is permitted by God to torment you, me, Job and doubtlessly most of all, God Himself, has valid meaning only in so far as perhaps at the beginning of (His) creation the Creator foresaw, and hence allowed, all events throughout all History to the very end of his universal/earthly creation. Although God alone knows (if He can remember) what the hell He was thinking of! And hence God from the beginning perhaps knew what He was doing in apparently allowing Evil to exist and to wreak seemingly-eternal havoc upon us poor souls.

But there’s no way I’m gonna blame God for the existence of Evil or the Devil. To allow, permit or suffer something to happen is not the same as to will or desire it.

Perhaps if God, the Host or “Tree” of all life, willingly burdened himself at the beginning of His creation with all the sins of that creation, and hence burdened Himself with the Historical task of reascending back up the divine, heavenly, spiritual “mountain” from where He started before creation, or before He thus burdened Himself with the weight of the sins of the world on His over-loaded back. And in so doing perhaps God somehow unavoidably allowed Evil or the Devil to exist and to grow and to plague us humans and especially Himself. (Hell, I don’t know!)

But that doesn’t make the Devil God’s servant or agent. On the contrary, It ain’t called “Satan” the (“Adversary” or “Enemy”) for nothing, you know! There are no two beings, creatures, or spirits even half as opposed and contrary as these two. And hence to say that Satan could possibly ever willingly perform the righteous Will or voluntarily serve the benevolent purpose of God is as absurd as to say that Darkness could ever spread Light, or Death prolong Life, or Poison grant Health.

But the more a commander’s commands are obeyed, the stronger, more irresistible or undefeatable that commander thus becomes. And so it is also with our earthly commander Satan. (Luke 4:5-8 & Matt. 4:8-11)

(And so may God save us, and hopefully with our help—if only we knew what in Hell to do in order to resist or combat this Enemy, and hence to help God “deliver us from Evil.”)

And Milton’s “Savior” thus continues:

“But thou [Satan–Ed.] art serviceable to Heaven’s King. [Really? How?–Ed.]/ Wilt thou impute to obedience what thy fear/ Extorts, or [thy sadistic, demonic or Satanic–Ed.] pleasure to do ill excites?/ What but thy malice mov’d thee to misdeme [misjudge–Ed.]/ Of righteous Job, then cruelly to afflict him/ With all infestions [with the Mosaic or Old Testament god’s expressed leave to do precisely so!}
ON MILTON’S “PARADISE REGAINED”

(John 1:6-12 & 2:1-7) And Satan, by the way, is apparently this god’s son. (Job 1:6 & 2:1) And there’s a Satanic origin and genesis.–Ed., but his patience won?

[“In your patience posses ye your souls.”–(Luke 21:19)–Ed.]

“The other service” [(1:371-77 above)—i.e. misleading (as God’s agent) credulous mortal(s) with (God and Satan’s) divine, diabolical and false prophecies—[in this case “Israel’s” king Ahab of 1 Kings 22:1-39, (esp. :19-23) & of 2 Chron. 18:1-34, (esp. :18-22)–Ed.] was thy chosen task [Yes, the god in the story asks his angels for a volunteer to do the deceitful deed. So there’s the “holy” father of that particular lie! The lying, flying arrow is the devil indeed; but the crooked bow and archer is the Old Testament god himself. (Twanggggg!)–Ed.]

/To be a lyer in four hundred mouths;/ For lying is thy sustenance, thy food./

“No more shalt thou by oracling abuse/ The Gentiles; henceforth Oracles are ceast,/ And thou no more with Pomp and Sacrifice/ Shalt be enquir’d at Delphos or elsewhere,/ At least in vain, for they shall find thee mute. [Ooh! Did you hear that Miltonian oracle, dear reader? Apollo himself was or is the poet’s Devil!–Ed.]

/Then to thy self ascrib’st the truth fore-told./ But this thy glory shall be soon retrench’d [cut down, back, off or out–Ed.];

“So spake our Saviour; but the subtle Fiend, Though inly stung with anger and disdain Dissembid,/ and this Answer smooth return’d./ “Sharply thou hast insisted on rebuke,/ And urg’d me hard with doings, which not will/ But misery [i.e. God’s divine force–Ed.] hath [w]rested from me; where/ Easily canst thou find one miserable/ And not inforc’d oft-times to part from truth;/ [and yet–Ed.] If it may stand him more in stead to lye,/ Say and unsay, feign, flatter, or abjure? [Then he, like Satan’s Job, will allegedly do so. (Job 1:6-12 & 2:1-6)–Ed.]

/But thou art [by Your “Father”–Ed.] plac’t above me, thou art Lord;/ From thee I can [(though of course I choose not to)–Ed.] and must [(only because I cannot defeat You)–Ed.] submiss[ion] endure/ Check or reproof, and glad to [e]scape so [lightly thus acquitted (as “God’s” (i.e. Milton’s) divine Liar)–Ed.] quit.”

[SATAN (to Jesus-God)]: “Hard are the ways of truth, and rough to walk,/ Smooth on the tongue discourt, pleasing to th’ ear,/ And tuneable as Silvan Pipe or Song [?];/ What wonder then if I delight [?] to hear/ Her [Truth’s–Ed.] dictates from thy
mouth? most men admire/ Vertue, who follow not her lore: permit me/ To hear thee when I come (since no man comes)/ And talk at least, though I despair to attain. [What? Jesus’ soul, His wisdom and/or His plans?–Ed.]/

“Thy Father, who is holy, wise and pure,/ Suffers the Hypocrite or Atheous Priest/ To tread his Sacred Courts, and minister/ About his Altar, handling holy things,/ Praying or vowing, and vouchsaď’d his voice [i.e. He spoke–Ed.]/ To Balaam Reprobate, a Prophet yet/ Inspir’d; [therefore deny or–Ed.] disdain not such [divine, heavenly, personal–Ed.] access to me.”/

To whom our Saviour with unalter’d brow./ “Thy coming hither, though I know thy scope, [power to roam–Ed.]/ I bid not [n]or forbid [For why vainly command the invasive Devil to depart from God’s presence or heavenly kingdom without first possessing sufficient power in hand, Spirit or Mind to make, force or compel It to do so? For otherwise the Devil will surely never, ever depart.–Ed.]; do as thou [Ed.–had’st power to, or] find’st Permission from above [John 19:11]–Ed.; thou canst not more.”/

He added not; and Satan bowing low/ His gray dissimulation, disappear’d/ Into thin Air diffus’d: for now began/ Night with her sullen wing to double-shade/ the Desert... [PR, 1:421-501]

...For Satan with slye preface [excuse, or peremptory, assumed or self-granted permission–Ed.] to return/ Had left him vacant [left Jesus alone in the desert–Ed.],/ and with speed was gon/ Up to the middle Region of thick Air/ Where all his Potentates in Council sate;... [PR, 2:115-18]

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The Miltonian Verses the Biblical Devil, God, Hell, Heaven, and the Exorcism of Satan therefrom

Again, the Devil (evidently) has had power to take (usurp) and to keep God’s world all these long centuries. (Luke 4:5-8 & Matt. 4:8-11)

Who can truly explain why? But let us at least hear Milton try:

[JESUS (to His earthly Usurper)] “The Kingdoms of the world to thee were giv’n,/ Permitted rather, and by thee usurp’t [Both “usurp’t” (from) and “permitted” or “giv’n” (by God)? Isn’t that a glaring or shouting contradiction?–Ed.]./ Other donation [alternative? (other than either “permitted” (“giv’n”) or “usurp’d”)–Ed.] none thou canst produce: [?]/ If given, by whom but by the King of Kings,/ God over all supreme? If giv’n to thee,/ By thee how fairly is the Giver now/ Repaid? But gratitude in thee is lost/ Long since.” [PR, 4:182-89]

But how then shall this Enemy be defeated, whether in heaven or on earth, but by an even greater Power than this Enemy Itself?

[JESUS (to His earthly Usurper)–Ed.] “Know therefore when my season comes to sit/ On David’s Throne, it shall be like a tree/ Spreading and over-shadowing all the Earth [See “Daniel” 4:10-12 & Matt. 13:31-32 (Mark 4:30-32 & Luke 13:18-19)–Ed.]/ Or as a stone that shall to pieces dash/ All Monarchies besides throughout the world [“Daniel” 2:31-46 & Matt. 21:42-44 (& Luke 20:17-18)–Ed.],/ And of my Kingdom there shall be no end / Means there shall be to this, but what the means,/ Is not for thee to know, nor me to tell.” [PR, 4:146-53]
And now let us hear from the New Testament itself:

But if I cast out devils by the Spirit of God [“with the finger of God”—(Luke 11:20)—Ed.], then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house [i.e. the Devil’s world-kingdom—Ed.], and spoil his goods, except he first bind the strong man [i.e. Satan; And so the Devil’s “Spoiler” must perforce be more powerful than the Devil Itself.—Ed.]? and then he will spoil his house. [Matt. 12:28-29; (also Mark 3:27)]

Resist the Devil, and he will flee from you. [James 4:7]

This sounds easy, but in truth, driving the Devil away is far easier said than done—even for a half-brother of Jesus-God Himself.

For the Devil surely has more than enough power to sift even a strong man like wheat—and doubtlessly even with Its other hand tied behind Its back:

And the Lord said, Simon [Peter–Ed.], behold, Satan hath desired (to have) you, that he may sift (you) as wheat: But I have prayed for thee, that thy faith fail not:…[Luke 22:31]

But hasn’t the Devil—(via Its personally or “cardinally” chosen demon—“vicars,” substitutes or stand-ins)—been all the while sitting upon “Peter’s [Roman] chair”? But what is this “faith” which is stronger even than the Devil? Is it not a power of mind, of (truthful) thought, of spirit? And so is God’s eventual victory over His Adversary (and Its demonic children) therefore not primarily mental or spiritual?

And now let’s get back to Milton.

[Milton’s GOD (to his “angel” Gabriel)] “He now shall know I can produce a man/ Of female Seed [Genesis 3:14-15)—Ed.], far abler [than Job—Ed.] to resist/ All his [Satan’s—Ed.] sollicitations, and at length/ All his vast force, and drive him back to Hell,/ Winning by Conquest what the first man [Adam in Eden—Ed.] lost/ By fallacy surpriz’d. But first I mean/ To exercise him in the Wilderness,/ There he shall first lay down the rudiments/ Of his great [spiritual or mental—Ed.] warfare, e’re I send him forth/ To conquer Sin and Death the two grand foes,/ By Humiliation and strong Sufferance:/ His weakness shall o’recome Satanic strength/ And all the world, and mass of sinful flesh;...” [1 Corin. 1:27-28] [PR, 1:150-62]

And a heavenly chorus of Miltonian angels thus most lyrically and Musically chime in:

“All together now:

“Victory and Triumph to the Son of God/ Now entring his great duel, not of arms,/ But to vanquish by wisdom hellish wiles./ The Father knows the Son therefore secure/ Ventures his filial Vertue, though untried,/ Against what’er may tempt, what’er seduce,/ Allure, or terrifie, or undermine./ Be frustrate all ye stratagem of Hell,/ And devilish machinations come to nought.” [PR, 1:173-81]
A war of wits or of spirits is thus to be waged by these two great spirits: this great Dragon and Lord of god’s usurped earth against our Christian Siegfried with His double-edged spiritual “sword of truth” (Apo./Rev. 19:15 & :21, 1:16, 2:16)

And why double-edged? Because divine Truth cuts though Satan’s lies, slanders and pretensions like a knife through butter, which therefore simultaneously sets God’s good or “saintly” servants free (from Evil’s lies and deceitful bonds). (John 8:32)

And because Truth sounds like Music to the truly Godly, but like fingernails on a blackboard to the truly Satanic. And Truth likewise feels like divine, Apollon Sunshine upon all vampiric creatures of demonic Darkness. But that’s not what they say. They say they always love, crave, seek and speak the Truth, the whole Truth, and nothing but the Truth.

Hear their fearless leader:

[SATAN (to the Truth, the Way, and the Life)] “Hard are the ways of truth, and rough to walk, Smooth on the tongue discours, pleasing to th’ ear, And tuneable as Silvan Pipe or Song; What wonder then if I delight to hear Her [Truth’s–Ed.] dictates from thy mouth? [PR, 1:478-82]

What an incessant Liar!

But only the White Knight (“stronger than Dirt”) can possibly slay the Dragon. (And it is clearly taking Him forever to do so—almost as long as creation. And perhaps there is a clue in that fact—that Satan is intimately tied up with the sins of the world, of mankind. On the one hand Satan tempts, suggests, manipulates and commands humanity to sin, and on Evil’s evil hand, these sins strengthen Satan and Its demonic kindred against God and His kind. (John 8:44)

And the Devil and Its “chosen race” are most helped by an unwitting humanity by using (or rather being “democratically” forced by evil “jewish” “legislators” and “representatives”) to use their evil money, their debt-, theft- and trap-money, their debt-token, monopoly-money. (See Apo./Rev. 13: 16-18 & The Monetary/Economic Problem and the Honest Money Solution.)

Only the Good Shepherd can possibly protect His human sheeple from this predatory pack of the Satanic Wolf. And Historically, this divine protection has only be temporal, and not eternal.

(See e.g. Lord Hitler’s saved flock—(whose temporal victory was primarily and prerequisitely spiritual, via the Truth)—until Satan’s Super-Nazi forces, led by the anti-Christ or “jewish” Amerikans, once again invaded, overwhelmed, destroyed, mass-murdered, enslaved and buried God’s Germany and His earthly kingdom of Light under their infinite “weapons of mass-destruction and mass-murder,” and under their mountains of Satanic “jewish” lies and slanders. (See e.g. their incessant “jewish” “holocaust.”)

[JESUS-GOD (to Himself)]: …my Spirit aspir’d, victorious deeds/ Flam’d in my heart, heroic acts, one while/ To rescue Israel from the Roman yoke,/ Then to subdue and quell o’re all the earth/ Brute violence and proud Tyrannick pow’r,/ Till truth were freed, and equity restor’d:/ Yet held it more humane, more heavenly first/ By winning words to conquer willing hearts,/ And make perswasion do the work of fear [pain, official coercion or governmental terror–Ed.];/ At least to try, and teach the erring Soul/ Not wilfully mis-doing, but unaware/ Misled; the stubborn only to subdue. [I.E. all humans (“stubbornly” and “willfully”) unconvinced by the Truth, or deliberate liars in the face of Truth?–Ed.] [PR, 1:215-26]

[SATAN (to JESUS-GOD)] “Sharply thou hast insisted on rebuke,/ And urg’d me hard with doings, which not will/ But misery [i.e. God’s divine force–Ed.] hath [w]rested from me;...

[Yes, as surely as “not [via Satan’s–Ed.] will,” but only via God’s superior power will the Devil be “wrestled” out of God’s Heaven and cast down to Its usurped earth, and
eventually even driven out of earth—and divinely cast and confined for a thousand years deep within God’s “hellish” “bottomless pit.” (Apo./Rev. 20:1-3 And very good riddance!—Ed.)

But thou art [by Your “Father”–Ed.] plac’t above me, thou art Lord;/ From thee I can [(though I of course choose not to)–Ed.] and must [(if and only when divinely-overpowered)–Ed.] submiss[ion] endure/ Check or reproof, and glad to [es]cape so quit.” [PR, 1:421-70 & :475-77]

The Biblical Verses the Miltonian “War in Heaven”

(Note: In Milton’s “Paradise Lost,” from “book” 5:519 to the end of 6:, Milton’s angel Raphael tells Adam in great detail of Milton’s imaginative war in heaven—which, although meticulously based upon Biblical scriptures, is nonetheless entirely baseless, methinks.)

Here the Devil hears and reacts to the Christian “Father” proclaiming his “Son” at the time of Jesus’ baptism in the Jordan river: (Matthew 3:13-17 to 4:1 & Mark 1:9-12—an allegedly heavenly, “Fatherly” voice from the sky, which, by the way, was denied by eye- and ear-witness, John the beloved (1:29-40) (See Why the Father and the Son are Really, Truly One.)

And Genesis 3:15 is also quite relevant: It hearkens back to that most subtle serpent within the ancient, fallen and mythical garden of Moses wherein God told Satan: “...I will put enmity between thee and the woman [Eve–Ed.], and between [“your issue and hers”–By.] thy seed and her seed [Jesus-God the Savior–Ed.]; it shall bruise thy head and thou shalt bruise his heel [“it bursting your head and you bursting its heel.”–By.].”

From Paradise Regained, 1:33-90.

That [i.e. the Baptist and the heavenly voice of the “God-Father”–Ed.] heard the Adversary, who roving still/ About the world [Job 1:7 & 2:2].../
...then with envy fraught and rage/ Flies to his place, nor rests, but in mid air/ To Counsel summons all his mighty Peers,/ Within thick Clouds and dark ten-fold involv’d,/ A gloomy Consistory [a religious council (of airy demons)–Ed.]; and them amidst With looks ag[h]ast and sad he thus bespake.

“0 Ancient Powers of Air and this wide world [Ephesians 2:2 & 6:12 & Romans 8:38-39]–Ed.],/ For much more willingly I mention Air,/ This our old Conquest, then [(than) will I willingly or gladly–Ed.] remember Hell/ Our hated habitation; well ye know/ How many Ages, as the years of men,/ This Universe we have possesst, and rul’d/ In manner at our will th’ affairs of Earth,/ Since Adam and his facil[e] [“easy,” easily seduced, misled, deceived–Ed.] consort Eve/ Lost Paradise deceiv’d by me,

“though since/ With dread attending [watching, awaiting–Ed.] when that fatal wound [which God had predicted (Genesis 3:15)–Ed.]/ Shall be inflicted by the Seed [or descendant–Ed.] of Eve [i.e. Jesus-God–Ed.]/ Upon my head, long the decrees of Heav’n/ Delay, for longest time to him is short;

“And now too soon for us the circling hours/ This dreaded time have compast, wherein we/ Must bide [or survive–Ed.] the stroak of that long threatn’d wound,/ At least if so we can, and by the head [of these demonic rebel angels, Satan, the speaker–Ed.]/ Broken be not intended all our power/ To be infringd [destroyed–Ed.], our freedom and our being/ In this fair Empire won of Earth and Air;

“For this ill news I bring, the Woman’s seed/ Destin’d to this [slaying of this Dragon (Apo./Rev. 12:1-17)–Ed.], is late of woman born./ His birth to our just fear
gave no small cause;/ But his growth now to youth’s full flowr, displaying/ All
der sibe, grace and wisdom to atchieve/ Things highest, greatest, multiplies my fear. [Luke 2:40 & :52]–Ed.

“Before him a great Prophet, to proclaim/ His coming, is sent Harbinger, who all/ Invites, and in the Consecrated stream/ Pretends to wash off sin [well and truly said by Satan…or Milton; For well does Satan (and Milton) know the real and true damage of sin upon the sinner.–Ed.], and fit them so/ Purified to receive him pure [1 John 3:3]–Ed.], or rather/ To do him honour as their King; all come,/ And he himself among them was baptiz’d;/ Not thence to be more pure [Matthew 3:13-17]–Ed.], but to receive/ The testimony of Heaven, [Not so, for there truly was no heavenly, “Fatherly” voice (John 1:32-33 (“like”), 12:28-30 & 11:41-42)—but merely to receive the “testimony” of man, of the Baptist, of Elijah/“Elia” ("if you will,” Matt. 11:13-14)–Ed.] that who he is/ Thenceforth the Nations [lit. the Gentiles–Ed.] may not doubt; I saw/The Prophet do him reverence, on him rising/ Out of the water, Heav’n above the Clouds/ Unfold her Crystal Dores, thence on his head/ A perfect Dove descend, what ere it meant [Methinks it symbolizes a peaceful creature of both sky and earth, heaven and earth, God and man.–Ed.]/ And out of Heav’n the Sov’raign voice I heard,/ This is my Son belov’d, in him am [I] pleas’d.

“His Mother then is mortal, but his Sire,/ He who obtains [possesses, holds–Ed.] the Monarchy of Heav’n,/ And what will he not do to advance his Son? [in Satan’s realm of earth and sky–Ed.]/ His first-begot we know, and sore have felt,/ When his fierce thunder drove us to the deep;...

And thus does Milton’s Satan in private thought—if not also in respectful deed—recognize and acknowledge this Jesus of Nazareth as the “first-begot[ton]” Son of God, Who—within Milton’s mythology, at least—and as clearly contradicted in and by Apocalypse 12)—had formerly cast Satan and Its demons out of His heaven even long before His earth’s creation.

(Unlike the three other gospel writers, the apostle John’s Jesus is the one and only Creator of all things, presumably including all these mythical biblical angels. (John 1:1-3 & 1 John 1:1-2) And thus is He, if anyone, God the Father’s “first begot[ton]” Son.

But in fact Jesus is His very own Father…and Son…and Spirit. And if you doubt this, dear reader, then see Why the Father and the Son are Really, Truly One.) (And Job (1:6 & 2:1) apparently lists this very Satan as another of the “sons of God.”)

And by way of explanation of what we’ve just read from Milton: Here’s his “argument” (or preface) to “book” 6 of his Paradise Lost (PL):

Raphael continues to relate how Michael and Gabriel were sent forth to battel against Satan and his Angels. The first Fight describ’d: Satan and his Powers retire under Night: He calls a Council, invents devilish Engines, which in the second dayes Fight put Michael and his Angels to some disorder; but they at length pulling up Mountains overwhelm’d both the force and Machin[e]s of Satan: Yet the Tumult not so ending, God on the Third day sends Messiah his Son, for whom he had reserv’d the glory of that Victory: Hee in the Power of his Father coming to the place, and causing all his Legions to stand still on either side, with his Chariot and Thunder driving into the midst of his Enemies, [thus single-handedly–Ed.] pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horrible and confusion into the place of punishment prepar’d for them in the Deep [2 Peter 2:4, Jude 6 & Job 4:17-18, 15:15 & 25:5]–Ed.]: Messiah returns with triumph to his Father. [PL, 6: “argument”]
And Milton assumes these “Messiah”-outcast angels had later escaped from “the deep” wherein they had “lept” to escape their heavenly Pursuer:

Unanimous they all commit the care/ And management of this main enterprize [to stop Jesus-God from ever again stopping them—Ed.]/ To him their great Dictator [you-know-who or what—Ed.], whose attempt/ At first against mankind so well had thriv’d/ In Adam’s overthrow, and led thir march/ From Hell’s deep-vaulted Den to dwell in light,/ [and in earthly—Ed.] Regents and Potentates, and Kings, yea [even in non-“YHWH” or “pagan” (PL, 1:356-522)—Ed.] gods/ Of many a pleasant Realm and Province wide. [PR, 1:111-18]

* * * * *

...For Satan...with speed was gon/ Up to the middle Region of thick Air/ Where all his Potentates in Council sate;/ There...he thus began. / “Princes, Heaven’s antient Sons [Job 38:4-7, 1:6-7 & 2:1-2)—Ed.], Aethereal Thrones,/ Demonian Spirits now, from the Element/ Each of his reign allotted, rightlier call’d,/ Powers of Fire, Air, Water, and Earth beneath, Ephesians 2:2 & 6:12, Romans 8:38-39 & Colossians 1:16)—Ed.]/ So may we [please God (or “YHWH,” the “jew’s” god)?—Ed.] hold our place and these mild seats/ Without new trouble;

“[Ed.—BUT] such an Enemy/ Is ris’n to invade us, who no less [than the victorious heavenly charioteer—“Messiah” above? (PL 6, “argument”—Ed.]/ Threat’ns then our expulsion down to Hell;...” [PR, 2:115-28]

In light, dear reader, of what we’ve just read of Milton, shouldn’t that be “re-expulsion down to Hell”?

* * * * *

And Milton’s angelic chorus close his Paradise Regained by singing these lyrics (and more) to Jesus-God:

“...The Son of God, with Godlike force indu’d [induced—Ed.]/ Against th’ Attempter of thy Father’s Throne,/ And Thief of Paradise; him long of old [?]!/ Thou didst debel [defeat, repel—Ed.], and down from Heav’n cast/ With all his Army, now thou hast aveng’d/ Supplanted Adam, and by vanquishing/ Temptation, hast regain’d lost Paradise,/ And frustrated the conquest fraudulent:/ He never more henceforth will dare set foot/ In Paradise [Why not? And is this Miltonian “Paradise” Adam’s world of “earthly bliss” (below), or God’s heavenly dream-world of spirit above, or simply (within) God Himself?—Ed.] to tempt [Adam or God?—Ed.]; his snares are broke [?]!/ For though that [original paradisiacal—Ed.] seat of earthly bliss be fail’d,/ A fairer [spiritual, inner, immaterial, heavenly [PR, 1:7)—Ed.] Paradise is founded now [of worldless or heavenly Spirit, Mind, Soul or Psyche)—Ed.]/ For Adam and his chosen [?] Sons, whom thou:/ A Saviour art come down to re-install./ Where they shall dwell secure, when time shall be/ Of Tempter and Temptation without fear./

“But thou, Infernal Serpent, shalt not long/ Rule in the Clouds;¹ like an Autumnal Star [comet or meteor—Ed.]/ Or Lightning thou shalt fall from Heav’n² trod down/ Under his feet [Luke 10:17-20 & 11:20-26; Romans 16:20; Genesis 3:15 & song #91:13)—Ed.]: for proof, ere this [future, final and total defeat, expulsion, restriction, confinement, end (as predicted in John’s Apocalypse 20:10 & :14-15)?—Ed.] thou feel’st/ Thy wound, yet not thy last and deadliest
wound/ By this repulse [from the Nazarene–Ed.] receiv’d, and hold’st in Hell⁴/ No
triump[h; in all her [i.e. Sheol’s or Hell’s–Ed.] gates Abaddon⁵ [“destruction,” decay, the
gate, the worm–Ed.] rues/ Thy bold attempt;

“hereafter learn with awe/ To dread the Son of God: he all unarm’d/ Shall
chase thee with the terror of his voice [Is He really such a “terrible” singer?–Ed.]/
From thy Demoniac [strong]holds, possession foul,/ Thee and thy Legions, yelling
they shall flye [Apo./Rev. 18:2–Ed.],/ And beg to hide them in a herd of Swine,/ Lest he command them down into the deep/ Bound, and to torment sent before
thir time.⁶/ [(Matthew 8:28-33)–Ed.]

“Hail Son of the most High, heir [because Conqueror–Ed.] of both worlds, [And
methinks this mental, spiritual or “heavenly” conquest and repulsion of Jesus-God’s
invasive and usurpacious Enemy in the desert is both primary and prerequisite to His
much later physical and earthly expulsion of the Devil.–Ed.]/ Queller of Satan,... [PR,
4:602-34]

Note #1. But did Milton not just now claim that Jesus-God has already and forever cast
the Serpent out of “Paradise”?

But the poet makes a distinction not only between Adam’s original “paradise” and God’s
heaven and earth—(all contested by God and His Adversary throughout all of History)—but
also between heaven and the sky (or “clouds”—which Milton’s Satan conquered—after It
escaped from the hellish “lake of fire” into which It and Its rebel-angel crew were first cast.

But this is un- or anti-biblical. For nothing and no one escapes from the Apocalyptic
“lake of fire,” which is the “second [permanent or eternal] death.” (Apo./Rev. 20:14 & 21:8—
seemingly or apparently contradicted by 20:10)

And this was all even before Milton’s God created “paradise,” Adam, Eve and earth.
(In short, Milton’s cosmology and History is a confusing and unbiblical mess.)

2. Note, dear reader, the future tense of “shall”—contrasting with and contradicting the
past tense above when “long of old” Satan was “down from Heav’n cast” by “the Son of God.”
(Go figure!)

Milton’s confusion and contradiction is partly misinformed and misled by biblical
confusion and contradiction: Specifically (Moses?) Job (1:6 & 2:1) and John’s Apocalypse
(12:7-17).

(By the way, in Job, Satan is by God sent down from heaven to earth to torment and test
the faithful Job—which is thus contrary to Milton’s time-line, cosmology, angelic history and
mythology, whereby Satan is outcast even before God’s creation of “paradise,” Adam, and
earth.)

In Job, Satan is apparently one of the angelic “sons of God.” But in Apocalypse (12:9),
Satan is none other than “that old serpent [and tempter within Moses’ garden of Eden?–Ed.]
called the Devil” “and his angels” are “cast out into the earth.” And so “Woe to the inhabitants
of the earth and of the sea! for the devil is come sown unto you, having great wrath, because
he knoweth that he hath but a short time.” (12:12)

So Milton, and others, created a mythology to explain how this angelic to demonic
reversal—how Satan the apparent “son of God” (Job) or “angel” (Apo/Rev.) became Satan the
Devil.

But if we separate the old from the new “testament”—the Mosaic, messianic book from
the Jesusite or Christian book—we can see that to the Christians (aside from John’s Apo./Rev.
12:7-17—esp. :7-9, wherein “the dragon” Satan is once again an apparent angel) Satan was
never an angel, nor God’s servant or friend, but always an enemy—(indeed the “Enemy” or
“Adversary”—and also the “Devil,” (false) “Accuser” or “Slanderer” (of God and His kind)—and
doubtlessly (on Its other dark hand) a continuously Satanic influence upon Its very own
demon seed—the Devil’s very own demonic, earthly, human children. (John 8:44 & Matt. 23:13 & :15)

But we are still left without an explanation of Satan’s origin. In short: How could a wise and good God create such a thoroughly evil spirit?—whether unknowingly or knowingly. And if the former, then God is not so wise. And, if the latter, then He’s not so good. Or so the conventional wisdom goes.

And the conventional explanation for the Devil’s existence is that a good or Godly spirit somehow went bad. And this bogus explanation is fantastically concocted by combining the “old testament” past (Job) with the “new testament” future (Apo./Rev. 12:), and by misplacing the latter-day, futuristic Christian expulsion from heaven deep into the “old testament” or Mosaic past to thus pseudo-explain how Job’s angelic “son of God” became our Christian “Devil.”

But, aside from the mysterious origin of this most mendacious, slanderous and murderous spirit, why would or how could Satan the Devil not have been God’s irreconcilable Enemy from the very moment of Its origin, and by Its very nature and unchanging character? Why would or how could any angelic spirit or Godlike soul so fundamentally and so completely change and transform itself? Via jealousy of Its Creator?—as has been suggested? Why not eternal gratitude instead?

3. (Luke 10:18 & John 12:31) Yet more Biblical confusion from the book of Jesus whereby He says (or is made to say) that he saw Satan from Heaven fall in His day—thus contradicting the future expulsion prophesied or predicted within John’s Apocalypse/Revelation.

So how can we reconcile these “new testament” contradictions except by theorizing, positing or imagining more than one heavenly expulsion of Satan?—which indeed Milton does below.

4. But again Milton’s Devil has not yet been cast (or rather re-cast) into John’s Apocalyptic “lake of fire”—from which, according to Milton, It had formally and fantastically escaped to conquer the “Air.” For that future and “deadliest wound” is apparently a far deadlier wound than the Devil received via from It’s Historical “repulse” by Jesus of Nazareth in the desert.

And again this Apocalyptic “lake of fire,” which is “the second death,” the last or final death. It is permanent, complete and eternal death. (20:14 & 21:8) Unlike the “first death,” there is no revival or resurrection from this “second death”—although this again is seemingly contradicted in and by 20:10—whereby and wherein the Devil seems to eternally live “in torment.” (Cf. 19:3) But again, why would a good God (eternally) do such a thing?

5. Here Milton’s “Hell” is not a place of eternally-tormented spirits or minds (like our modern “Hell”), but merely a temporary place of rotting bodies, the grave, the Hebrew “Sheol,” personified as a female and ruled by a overlord, “Abaddon,” here ruing, regretting or lamenting his recent overthrow by the eternal Life of the Christian Savior.

(“…death is swallowed up in [Christ’s–Ed.] victory. O death where is thy sting? O grave, where is thy victory?”—1 Corin. 15:55)

But our modern (and not yet overthrown) idea of “Hell” could not even have been born in men’s minds before the advent or dawning of the Christian idea of eternal spirit or mind— (“God is a spirit”—John 4:24)—of pure spirit, of spirit or mind somehow existing apart from and independent of the body, of corruptible flesh and blood—(which must, as always, naturally and inevitably cease, decay, rot and stink). And so because we moderns (unlike e.g. the ancient Egyptians or “jews”) believe, or can at least imagine, that our minds can survive our deaths, i.e. the destruction (“abaddon”) of our bodies, we now can also thereby believe or imagine that we can be eternally pained, punished, tormented or tortured by a god, a lord, a king or “Hades” of dead spirits, if he has a mind or will to do so—and whether justly or not. (Apo./Rev. 6:7-8) (Can you dig it?)

Thus, there and then, methinks, entered the popular, mythical Devil as the merciless inflictor of eternal damnation and torment in his never-ending “Hell”—the (blues-playing
and/or soul-buying?) “bogie man” who long haunted the fearful and self-torturing imagination of the Christian, the Mohammedan, and other spiritualists. (“Boo!”) (Not too groovy!)

And thus, during his long, dark and imaginative night, did the modern spiritual child, conscious of spirit, and of himself as one, vainly torment himself with his ungrounded fears of invisible spirits, spooky ghosts and/or vengeful demons hidden under his bed, hiding in his closet, or devilishly awaiting for him to die in his sleep to take him away and downward toward eternal torment in the Devil’s eternal kingdom of “Hell.” (Super Bummer!)

Methinks old king Hades would not at all be pleased with this modern and slanderous misconception of himself as the Devil, of all his subjects (“the Hades”) as eternally condemned souls, and so of his kingdom (of Hades) as the Devil’s “Hell.” And even the King James bible translation is guilty of this. See for yourself.

(And also compare and contrast, if you please, this particular “abaddon” of John Milton with the apostle John’s Apocalyptic one. (9:1-11)

6. I.E. “their time” of Apocalyptic exorcism: first from heaven down to earth (12:7-17); and then from earth into “the bottomless pit” (20:1-3); and then at last and finally —(after a thousand-year reign of a Godly kingdom upon the earth, followed by a Satanic “escape,” rebellion and defeat)—into an all-destroying, all-consuming “lake of fire.” (20:10 & :14-15) And there’s an end!—an end of Something whose beginning is not known to man, and maybe not even by Moses nor “Job” himself. (Job 1:6-7 & 2:1-2)

And so why on earth did Milton cast his Satan down in the beginning of his poem, and before the creation of his paradise, his Adam and Eve, and his earth?

* * * * *

The Eternal War between God and His Enemy

The Eternal War between God and His Enemy: God’s Eventual Victory Over His Satanic Enemy via His Own (Suicidal?) Self-Sacrifice: His Voluntary “Vicarious-Atonement” for the Deadly Sins of All Mankind

From Milton’s “Paradise Lost”: Once again the point here is that this eternal war or battle between God and Satan is essentially and primarily spiritual or mental:

And again the old Hebrew name, “Michael,” means “who is like God”:

How then shall Satan die, if It is not to be destroyed? (“And Who then shall ‘destroy Satan’?”)
He who can. And unless I’m wrong, only One can: this very same “Saviour.” (“And when?”)
At a later time than the present: over one-thousand years after the Apocalypse.

(Apo./Rev. 20:1-3 & :7-10)

[angel MICHAEL (to Adam)]: “…this God-like act [of Jesus-God’s Self-sacrifice and/or “vicarious atonement” for mankind’s sins—Ed.]/ Annuls thy doom, the death thou shouldst have dy’d,/ In sin for ever lost from life; this act/

Shall bruise the head of Satan, crush his strength/ Defeating Sin and Death, his two maine armes,/ And fix farr deeper in his head thir stings/ Then temporal death shall bruise the Victor’s [i.e. Jesus’—Ed.] heel, [Gen. 3:15]; i.e. the earthly body of Jesus shall die by Satan and via Its demonic earthly “jewish” children and Its/their Roman agents (John 8:44 & 7:19)—Ed.]/ Or theirs whom he redeems, a death like sleep,/ A gentle wafting to immortal Life.” [PL, 12:427-35]

No Pauline “rapture” here or there, gone up from earth to cloudy sky, for the living then and there, to fly straight up into the bye and bye. And all false hope ever place therein is naturally doomed to live and die, in “rapturous delusion” and confusion, and all within a blink or wink of Paul’s false god’s eye. (1 Thess. 4:17 & 1 Corin. 15:51-52)

For Milton offers us mere earthingles only physical death…naturally.

Can you dig it? (I knew that you could.)

[angel MICHAEL (to Adam)]: “…So in his seed [in Jesus-God—Ed.] all Nations shall be blest./ Then to the Heav’n of Heav’ns he shall ascend/ With victory, triumphing through the aire/ Over his foes and thine; there [in the air Jesus—Ed.] shall surprise/ The Serpent, Prince of aire, and drag in Chaines/ Through all his realme, and there [Where? in the air?] confounded leave;/

[Apo./Rev, 20:1-3 & :7-10] (But this “chaining” of the Devil is predicted to occur at the beginning of the Apocalyptic, millennial reign of God’s kingdom on earth, and hence not at the time of the agonizing death and the spiritual “resurrection” of Jesus Christ!—Ed.)

Then enter into glory, and resume/ His Seat at Gods’ right hand, exalted high/

Above all names in Heav’n;

“and thence shall come [at a much later date—Ed.],/ When this world’s dissolution shall be ripe,/ With glory and power to judge both quick [i.e. the living—Acts…10:42, 2 Timothy 4:1 & 1 Peter 4:5] How? Via Paul’s false or miraculously mythical “rapture”? Is Milton now contradicting himself? (See Apo./Rev. 20:11—21:1) And note, dear reader, that John does not specifically say that there shall be any living earthlings at this time of the world’s physical end and of final judgment. But if so, that would perhaps explain the ever puzzling Matt. 24:39-42.—Ed.] and dead,/ To judge [i.e. to punish or to simply not reward (with His eternal life)—Ed.] th’ unfaithful dead, but to reward/ His faithful, and receave them into bliss,/ Whether in Heav’n or Earth, for then the Earth/ Shall all be Paradise, far happier place/ Then this of Eden, and far happier daies.” [PL, 12:450-65]

But I say earth shall never be heaven—too many mosquitoes.

Apocalypse/Revelation predicts a thousand-year reign of a Godlike earthly kingdom to span the time between Satan’s apocalyptic confinement deep within a “bottomless pit,” and Its being “loosed [for a] little season,” It’s war against this Godly kingdom, and Its final defeat. (Apo./Rev. 20:1-10)

For at the close of (and perhaps threatening) this Godlike millennial, earthly kingdom, the Devil shall either somehow escape or be inexplicably “loosed” or “un chained” from Its “bottomless” confinement, and shall gather up human allies to rebel and attack this Godly earthly kingdom, but shall fail, by God, and be finally defeated for the very last time, and then
shall suffer either eternal confinement and “torment” (20:10, also 19:20), or else merely eternal death within a symbolic, all-consuming “lake of fire” (20:14-15 & 21:8).

But Milton wrongly (in my book) casts his Devil and Its rebel-angels into this (not all-consuming—in his book) “lake of fire” immediately after their heavenly expulsion (Apo./Rev. 12:7-17)—which expulsion, in Milton’s mythology, was long before this earth was even created. (See his “Paradise Lost.”)

Thus while Milton mistakenly and misleadingly places God’s exorcism and outcasting of Satan from heaven long before the birth, scapegoating and deicide of Jesus-God at the demonic hands of the “jews” and their Roman lackeys, the Nazarene’s biblical and spiritual battle with the Tempter, and His perhaps merely metaphorical outcasting of the Devil from His heaven, is not to be the final and Apocalyptic one. (Luke 4:1-15, Matt. 4:1-11, Mark 1:12-13 & Luke 11:14-26; Luke 10:18, John 12:31 & 16:11)

And again, scripturally or biblically speaking, at least two more Historic wars or battles between Jesus-God and the Devil must occur: one at the very beginning and another soon after the end of God’s Apocalyptic and millennial kingdom on earth. (Apo./Rev. 19:11—20:3 & 20:7-15)

* * * * *

The Bible and the Truth

Once again, the Christian text for John Milton’s prosaic poem on Jesus-God’s spiritual “regaining of paradise” in the desert is Matthew 3:13 to 4:12 & Luke 4:1-14. (See also John 1:14-40)

And the Devil’s three temptations for Jesus-God in the desert are 1.) to change a stone into bread, 2.) to jump from a height, to be saved by His angels, and 3.) for God to sell or trade Himself into Satanic servitude for all the kingdoms in Satan’s usurped world.

Luke places the second temptation last; and Milton follows Luke’s order.

* * * * *

But first:

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

...And Jesus increased in wisdom and stature, and in favour with God and man. [Luke 2:40 & :52]

Hence the “waxing” growth, gradual improvement, incremental progression or Self-“increase” of the God-Man.

So what did Jesus know?—(about e.g. Goodness and Evil, Himself and Satan, truth and falsehood, medicine and poison)? And when did He know it?

Who knows? And who but He can possibly say?

And that being over 2,000 years ago, can even He be expected to remember it all like it was only yesterday?

(“Yes of course, because God knows all things at all times. He wouldn’t be God if He didn’t. And because God can of course travel back and forth in time at Will. He wouldn’t be God if he couldn’t. And as Milton’s Devil is made to say: ‘long the decrees of Heav’n/ Delay, for longest time to him [God–Ed.] is short’”. (PR, 1:, above)

Oh, I didn’t know all that. In fact, I still don’t. And don’t look now, but even Milton’s Jesus doesn’t everything from the start of His earthly life.

* * * * *

And so Jesus-God, the Nazarene, alone in the desert wilderness of Milton’s poem, thus muses of His past, His future, His divine mission on earth, and His destiny:

From Paradise Regained, 1:259-309,
“...This having heard [from His mother Mary of all those miraculous signs and portents concerning He, her Son, which Luke, in apparent contradiction of Milton’s premise here, had reported to us that she had silently “kept...and pondered in her heart.” (Luke 2:19, :51 & 1:66), strait I [Jesus–Ed.] again revolv’d [reread, researched, returned to–Ed.].] The [Mosaic–Ed.] Law and Prophets, searching what was writ/ Concerning the Messiah [His sandals doubtless for to try–Ed.], to our Scribes / Known partly, and soon [I–Ed.] found of whom they spake/ I am; [“I AM the one you warned me of! I AM the one who never, never lies!”–(Blue Oyster Cult) (Can you dig it)?] (See also Exodus 3:13-14, John 8:58 & the upcoming “Messianic” or “Christian” Predictions or Prophesies–Ed.) this chiefly [Milton’s Jesus gleaned or learned from the Old Testament–Ed.], that my way must lie/ Through many a hard assay even to the death,/ E’re I the promis’d Kingdom can attain, [Hebrews 9:28–Ed.]/ Or work Redemption for mankind, whose sins/ Full weight must be transferr’d upon my head./ [via Moses’ scapegoat mythology (Lev. 17:11); Also see Isaiah 53:5-6 & Matthew 20:28 & 26:28–Ed.].

“Yet neither thus disheartn’d or dismay’d,/ The time prefixt I waited, when behold/ The Baptist, (of whose birth I oft had heard, [even from His mother? (Luke 1:5-80)–Ed.]/ Not knew by sight) [But Luke claims they both were the children of close female cousins. (1:36-43)–Ed.] now come, who was to come/ Before Messiah and his way prepare.” [Luke 1:13-17]–Ed.] [PR, 1:259-72]

And the great Thisbite [i.e. Elijah (1 Kings 17:1–Ed.) who on fiery wheels/ Rode up to Heaven [i.e. died; surely another Biblical fib and fable (2 Kings 2:11–Ed.), yet once again to come [down to earth to announce and/or anoint the “messiah” (Malachi 4:5–Ed.).]/ Therefore as those young [hopeful?–Ed] Prophets then with care/ Sought lost Eliah [to proclaim themselves (or some other young “prophetic” hopeful) the prophet of prophets, the “messiah,” the “christ”?; (“Is it me for a moment?” Who? You? You must be kidding?)–Ed.], so in each place these [“sought” John the Baptist as “Elijah” (2 Kings 2:11-17)–Ed.]/...but return’d in vain. [PR, 2:16-19 & :24]

[The preceding is admittedly a editorial twisting of Milton’s meaning.
But think of hopeful “messianic” Cinderellas seeking out the Prince to try on the glass slipper (of his lost and much sought after Princess). But instead of Cinderella, think of a Cinder-fella.–Ed.]

[JESUS (continuing from above)]: “I as all others to his Baptism came,/ Which I believ’d was from above; but he/ Strait knew me [as his cousin, or the “messiah,” or both? (Luke 1:5-80)–Ed.], and with loudest voice proclaim’d/ Me him [i.e. the prophesied “messiah”–Ed.]/ (for it was shew’n him so from Heaven)/ Me him whose Harbinger he was; and first/ Refus’d on me his Baptism to confer,/ As much his greater, and was hardly won [persuaded–Ed.];/ But as I rose out of the laving [bathing–Ed.] stream,/ Heaven open’d her eternal doors, from whence/ The Spirit descended on me like a Dove,/ And last the sum of all, my Father’s voice,/ Audibly heard from Heav’n, pronounc’d me his,/] Me his beloved Son, in whom alone/ He was well pleas’d; by which I knew the time/ Now full, that I no more should live obscure,/ But openly begin, as best becomes/ The Authority which I deriv’d from Heaven.” [PR 1:273-89]

But note, dear reader, John the “beloved” apostle1:32-37 (who was present at the baptism) makes no mention of hearing a fatherly voice booming down from heaven. And (as Milton admits) all four gospel narratives symbolize or metaphorize the Spirit of God coming

And what does this “dove” mean, portend, signify or symbolize, but, again, this “Spirit of God” or this “Holy Ghost”? But exactly Who or What is that?

And what does that “seeing” the “Spirit descending, and remaining on him” (you-know-Who) mean, portend or signify? (John 1:33)

(See Why the Father and the Son are Really, Truly One.)

* * * * *

The True, Biblical Significance of the “Christian’s” “Forty Day Fast” in the Desert Wilderness

And here, dear reader, is the biblical kicker: John “the beloved apostle” reports that he and Peter’s brother, Andrew (hitherto disciples of the Baptist) then (i.e. the very next day after His baptism in the Jordan river) became disciples of Jesus, and at that specific time accompanied Him back to His home. (John 1:35-40)

And so John, the only ear- and eye-witness among the four gospel or narrative writers of this baptismal event and its aftermath, thus clearly denies the collective claim of the other three evangelists that Jesus went alone into the desert wilderness immediately after His baptism, instead affirming that Jesus at that very time did something completely different, and with he (the writer) and his friend Andrew. (So go figure!)

“And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan…. and the angels ministered unto him. (Mark 1:12-13)

“And Jesus being full of the Holy Ghost returned from Jordan [alone–Ed.], and was led by the Spirit into the wilderness, Being forty days tempted of the devil. (Luke 4:1-2)

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.” (Matthew 4:1)

(I myself believe John. But Milton clearly doesn’t.)

[JESUS (continuing from above)]: “And now by some strong motion [inSpiration or “prophetic” need–Ed.] I am led/ Into this wilderness, to what intent/ I learn not yet, perhaps I need not know;/ For what concerns my knowledge God reveals./” [PR, 1:290-93]

’Twas methinks for none other and no less purpose than to, not out-Herod Herod, but to out-Elijah Elijah, or to out-prophet the prophet, or at least to tie or equal him. (See below.)

And furthermore, ’twas neither Jesus’ nor His “Father’s” idea, inspiration or prompting, but came rather from “gospel” (or “good news”) writers Matthew, Mark and Luke.

So spake our Morning Star then in his rise,;/ And looking round on every side beheld/ A pathless Desert, dusk with horrid shades;/ The way he came not having mark’d, return,/ Was difficult, by humane steps untrod;/ And he still on was led [“up of the Spirit into the wilderness to be tempted of the devil.” (Matthew 4:1)–Ed.], but with such thoughts/ Accompanied of things past and to come/ Lodg’d in his brest, as well might recommend/ Such Solitude before choicest Society./ Full forty days he pass’d, whether on hill/ Sometimes, anon in shady vale, each night/ Under the covert of some ancient Oak,/ Or Cedar, to defend him from the dew,/ Or harbour’d in one Cave, is not reveal’d;/ Nor tasted humane food, nor hunger felt/ Till those days ended,… [PR 1:294-309]

* * * * *
And what is the significance of this “forty day” fast—which again John the eye-witnessing apostle clearly denies? Methinks ‘tis no less than to out-prophet the greatest prophets—as Moses (in another false Biblical story, or symbolic “parable”) out-magicked Pharaoh’s most miraculous magicians. (Exodus 7:8-12) His snake-staff devoured all their snake-staffs. Or in other, less symbolic words, Moses’ magic or “mojo” was greater or more divine than theirs. And I suppose victorious generals can claim the very same.

And in the same “prophetic” vein, methinks similarly that—not John the bellowed apostle, but—the other three literary promoters of the new Prophet evidently felt it psychologically necessary, toward His greater acceptance among the Hebrews, “Israelites” or pseudo-Mosites, that their new prophet must then and there in the desert (not out-Herod, but) out-prophet the most miraculous Biblical prophets of old. Or at least to tie or equal them.

And John Milton, to some degree, is evidently aware of this:

He [the Devil in a shepherd’s disguise–Ed.] ended, and the Son of God reply’d./

“Think’st thou such force in Bread? is it not written/ (For I discern thee other
then thou seem’st)/ ‘Man lives not by Bread only, but each Word/ Proceeding from
the mouth of God’ [Deut. 8:3]–Ed.; who fed/ Our Fathers here [i.e. in desert
wilderness–Ed.]; with Manna; [Exodus 16:14-36]–Ed.]

“in the Mount/ Moses was forty days, nor eat nor
drank,” [Deut. 9:9; Exodus 34:28 & 24:18]–Ed.]

“And forty days Eliah without food/ Wandred this
barren waste [1 Kings 19:5-9]-Ed.], the same I now:;” [PR, 1:346-54]

[But why?—if not for the reason I gave above: to out-prophet these two most
miraculously fasting prophets?

(By the way, can anyone really and truly survive forty days without eating? How about
without drinking? And how about without both eating and drinking?

I know: Let’s both try it and see who drops first.)

Moses we all (think we) know from his book(s). He claimed to have twice spent forty days
with his god upon mount Sinai without food or drink—just prior to and sometime after having
miraculously received (or rather having laboriously engraved) his stone-tablet
commandments—which he smashed when he condescended to find his Hebrew non-followers
worshipping a golden calf.

When I was gone up into the mount to receive the tables of stone, even the
tables of the covenant which the Lord made with you, I abode in the mount forty days
and forty nights, I neither did eat bread nor drink water: And the Lord delivered
unto me two tables of stone written with the finger of God;... [Deut. 9:9-10]

And he [Moses–Ed.] was there with the Lord forty days and nights; he did
neither eat bread, nor drink water. And he (?) wrote upon the tables the words of the
covenant, the ten commandments. [Exodus 34:28; (also 24:18)]

And I took the two tables...and broke them before your eyes. And I fell down
before the Lord, as at the first, [another–Ed.] forty days and nights; I did neither
eat bread, not drink water, because of all your sins... [Deut. 9:17-18]

And why, dear readers, do we moderns, to this day, faithfully or slavishly believe
whatever Moses (or the prophets) did write or did say?
All together now: “Because “it is (or was) written by ‘the finger of God’! And because neither the Bible, nor Moses, nor the prophets could ever possibly lie! And that, you see, is precisely why, not a word in the book can we ever deny!”

But lo!, there was another “prophet” afterwards made in Moses’ mold. And he too went to mount Sinai (a.k.a. “Horeb”) and, after being fed magical food by “the angel of the Lord,” he too went without food for forty days and forty nights on his desert journey to the holy Sinai mountain.

Do you doubt this, dear reader? Then lo, unbeliever, feast your doubting eyes upon these empty, holey, Biblical lies!

And as he [Elijah–Ed.] lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise (and) eat. And he looked, and, behold, (there was) a cake baked on the coals, and a cruse [“jug”–By.] of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise (and) eat; because the journey [through Sinai desert to mount Horeb–Ed.] (is) too great [“long”–By.] for thee. And he arose, and did eat and drink, and went in [“by”–By.] the strength of that [angelic, heavenly, miraculous–Ed.] meat forty days and forty nights unto Horeb the mount of God. [1 Kings 19:5-8]

And wouldn’t you know it? As with this Elijah coming sometime after him, Moses’ god or angel likewise spoke to him upon mount Sinai/Horeb, but it was out of a “burning bush.” Or so it was (is) written. And we all well know all this is truly so, because once upon a time, it was so biblically written?

(And so holy moly! that mountain is haunted! Yet the truly “prophetic” go there undaunted!)

And again this second Moses was called Elijah (or “Elias” or “Esaias”—as transliterated from the Greek new testament). And his fabulous story can still yet be found within 1 Kings 19:1-14.

But can you, dear reader, believe it? (Me neither.)

And this is because, “He who believes, because ‘it is written,’ is a fool in his folly.”—professor Redbeard

* * * * *

…and of “Elijah the Baptist”

And the great Thisbite [i.e. Elijah (1 Kings 17:1)–Ed.] who on fiery wheels/ Rode up to Heaven [i.e. died; surely another Biblical fib and fable (2 Kings 2:11)–Ed.], yet once again to come [down to earth once again (on heavenly “fiery wheels”?!) to announce and/or anoint the “messiah” (Malachi 4:5)–Ed.]./ Therefore as those young Prophets then with care/ Sought lost Eliah, so in each place these [“sought” John the Baptist as “Elijah” (2 Kings 2:11-17)–Ed.]/...but return’d in vain. [PR 2:16-19 & :24]

By way of explanation, this Mosaic prophet Elijah was said to have ascended up into heaven in a divine or miraculous chariot of fire: “…behold, (there appeared) a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (2 Kings 2:11)

Luke (3:4-6) quotes the Baptist referring to a (now lost) “book of Esaias” as the scriptural source of his avocation or profession of his mission of pre-messianic preparation. (And note: this fragment from “Esaias” is also in Isaiah 40:3-5.)
See also Malachi 4:5, where the Mosaic god, “WHWH,” is quoted as promising to reincarnate and resend “Elijah the prophet before the coming of the great and dreadful day of the Lord”.

(Once again, the name is “Elijah” as transliterated from the Hebrew, but “Elias” or “Esaias” as transliterated from the “new testament” Greek.)

And so this important job of messianic preparation was popularly expected to be personally performed by this dead prophet, Elijah, miraculously reincarnated by the Sinai desert mountain god of Moses. (I wouldn’t believe that one before I saw it.)

But the “jews” popularly expected the reincarnated return of this long-dead Mosaic prophet Elijah to prepare the way for, and to announce or anoint, their long-prophesied and – long-awaited Mosaic “messiah.” (Deut. 18:15-19) And that is precisely why the Jerusalem priests came to the Jordan river to personally ask the Baptist if he was this reincarnated prophet Elijah. (John 1:19-28)

But when asked directly by these temple priests if he were this long-expected reincarnation of Elijah, the Baptist said No, but that he was merely performing the job or function of which Elijah spoke (again in that long lost book of his): “I (am) the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.”

And so, according to the Baptist himself, he was not Elijah, but either a symbolic or a substitute Elijah.

And I (for one) believe him. John the Baptist was no one’s reincarnation. But believe it or not, John the beloved apostle was scripturally predicted to be reincarnated in the time of his Apocalypse. (See Why the Father and the Son are Really, Truly One.)

And this beloved apostle John, who was apparently present at this questioning of the Baptist, is the only one of the four gospel writers or evangelists to report John’s direct denial, as well as the only one not to claim that the Baptist was this long-dead Elijah/Elias. (again, John 1:19-28)

The reincarnated return of the former was a Biblical falsehood or fable, but the latter “Elijah” (i.e. John the Baptist) at least really did what the (supposedly reincarnated) former was merely popularly believed and expected to do—i.e. to prepare the way of the Lord,—i.e. the “messiah,” the Savior, the “Christ” or the “anointed One.”

And though it is surely a lie or falsehood to confirm a falsehood, however popular, is it always necessarily wrong? According to Matthew, Jesus didn’t think so. And again although the apostle John makes no mention of this, Matthew twice quotes Jesus professing that John the Baptist was indeed the long-awaited reincarnation of the Mosaic prophet, Elijah/Elias—both before (11:9-15) and after (17:1-13—esp. :10-12; repeated in Mark 9:2-13—esp. :11-13) Herod’s “execution” of the Baptist. And Luke 1:17 confirms and re-echos both Matthew and Mark.

(Why? Was it merely to strengthen popular faith in the proposition that Jesus of Nazareth was in fact this long-awaited Mosaic savior, “messiah” or “christ”?)

But did Jesus of Nazareth, this “christ” or “messiah,” actually identify John the Baptist as the reincarnation of the prophet Elijah?—as claimed by both Matthew and Mark?

For if so, as we’ve read above, He would have been directly contradicting the self-testimony of the Baptist himself, as reported by John.

Or was Jesus misunderstood or unintentionally misquoted? Or were false words deliberately put into His mouth after His death?

(Who knows? Who remembers? And who can truly say for sure?)

* * * * *

And so next to Moses, this Elijah was the next biggest Hebrew/“Israelite” prophet. He was much revered among the Hebrews/“Israelites,” both because of his supposed miraculous bodily ascension into heaven on a “chariot of fire,” and also because of his allegedly divine commission to return to earth to personally announce the coming prophesied “messiah.”
And methinks it is for this reason, and no other, that Moses and Elijah are reportedly seen talking to Jesus during His “transfiguration” on the mount. (See Luke 9:28-31, Mark 9:1-4 & Matthew 17:1-3)

And note well that John, who, along with his brother James and Peter, is included in this very episode, makes no mention of this “transfiguration”—neither in his gospel nor in his other writings. So go figure why not. Was it for the very same reason that he didn’t include this supposed 40 day fast in the desert?

And so once again methinks the purpose of this 40 day fast story, denied by eyewitness John, but affirmed by these other three evangelists, was to out-prophet, or at least equal or tie, the greatest of the former “old testament” prophets, Moses and Elijah.

(Can I get an witness, or at least an “Amen”?)

* * * * *

…of the Symbolic Language of Parables

To be understood, one must necessarily communicate in the language of one’s audience, and that includes their every day experiences and their symbols.

“I still remember the talks by the water/ the proud sons and daughters/ who knew the knowledge of the Man/ Who spoke to them in sweet accustomed ways.”—(Yes)

As he who would be heard and understood must speak to his listeners in their own particular language, so he must write to them in their own particular ciphers or letters and words.

(Every word or letter is itself a symbol—standing for whatever thing it is written, thought or said to mean.)

And as Moses the Egyptian all too well knew, no one can communicate more than what one’s audience is willing to hear or bear—and yet survive their “criticism.” (See Numbers 14:10-20; and note also John 16:12)

Must prophets ever lie as parents, then, to stubborn or small-minded children?

* * * * *

As aforementioned, Elijah was biblically said to have ascended up into heaven in a divine or miraculous chariot of fire: “…behold, (there appeared) a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (2 Kings 2:11)

And as John Milton the Englishman much later chimed in:

And the great Thisbite [i.e. Elijah (1 Kings 17:1)–Ed.] who on fiery wheels/ Rode up to Heaven [i.e. died; surely another Biblical fib and fable (2 Kings 2:11)–Ed.], yet once again to come./ [down to earth once again (on heavenly “fiery wheels”?) to announce and/or anoint the “messiah” (Malachi 4:5)–Ed.] [PR 2:16-17]

But Jesus-God, of course, well knew that this heavenly “chariot of fire” was no more than a false, misleading, biblical symbol, figure, metaphor or “parable” for Elijah’s death. For the real McCoy had doubtlessly heard and read this “great” bible story many times before, and had appropriately concluded that this story of Elijah ascending up to heaven on (Apollo’s?) fiery chariot was no more than a “sacred” scriptural lie or a “holy” bible myth. For Jesus indirectly said as much.

Yes, along with teaching the great difference or chasm between the symbol (or “parable”) and the thing symbolized (John 3:12), Jesus-God also informed this metaphorically ignorant or symbolically retarded “master of Israel” that “…no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13)
Jesus was of course referring to Himself. And although methinks this heavenly “ascension” was not physical but spiritual, it was later misrepresented as a physical, bodily ascension by His apostolic survivors after His torturous “jewish”/Roman deicide, and His (spiritual) resurrection and heavenly ascension.

For it is only the Life (and Host of all other life) Who has Life in Himself. (John 15:1-6) And therefore only this Life could ever possibly lay His Life down and yet pick it up again. (John 10:17-18) And therefore only this God-man (and hence no mere man, such as this Elijah/Elias) could never truly die, regardless of His naturally-doomed flesh, and hence could spiritually re-“ascend” back up where He was before His natural birth. And yes, if He so choose, why not upwards within Apollo or the sun-god’s “fiery chariot”?

Again this better, newer, truer and most divine Prophet, being god Himself, dared announce and position Himself even above the most revered of the old and superseded ones. And yes, that included Moses (John 6:48-58) and Elijah—not to mention Jonah (within the whopping biblical whale myth) and “wise” old king Solomon. (“Behold, a greater than Jonas [and Solomon–Ed.] is here.”—Matt 12:29-42 & Luke 11:29-32)

As Moses in his Exodus claimed to have out-magicked Pharaoh’s magicians, so Jesus-God really, truly and easily out-propheted all these other and much lesser prophets of old—simply by being Himself, and simply by telling the truth about Himself. (John 8:58) And Satan’s demons were naturally wroth. (John 8:41-45 & :59)

And furthermore, these false, fabulous and fantastic old testament stories about the old “prophets,” popularly-believed and hence revered by “religious” fools, made and make it far more difficult (though clearly not impossible) for the real McCoy to be recognized (as Himself)—and, so far as He too believes or believed these “holy” lies, even for Him to recognize Himself.

For, as we read above (Luke 2:40 & :52), and even according to Milton’s poem, the Real McCoy didn’t always know Himself right from the start, I mean Who and What He really and truly was (is). (Cf. 1 Corin. 13:11)

Why not? How could that be? How could God forget Who and What He is? Is there some kind of amnesia necessarily associated with divine incarnation or reincarnation? (If so, divine bummer!)

But Jesus-God evidently found Himself in time, via experience, and even within the Mosaic and messianic writings or scriptures—which was certainly for Him more a (biblical) curse than a blessing. (See e.g. Matt. 27:46, which refers all the way back to Psalm 22)

And so I guess divine incarnation (or reincarnation) involves a divine Self-forgetfulness or amnesia. (Divine bummer!)

* * * * *

But do you know what is undeniable proof, even to a divinely Self-doubting Thomas? Do you know what can wake up even a the most sleeping God? (“The Dreamer, the unwoken Fool, high on a hill, in Eldorado.”—E.L.O.)

Try “ambrosia,” “psilocybin,” peyote or mescaline—whether organic or synthetic. Try these natural “holy communions,” real and true—unlike the Roman one, Satanic and untrue.

Try thus metaphorically changing “water into wine”—Dionysus and Jesus-like. (John 2:1-11)

Try “magic mushrooms.” Can you dig it?

(“Your Master is a Monster./ The whole world on L.S.D.”—from Blue Oyster Cult’s “Baron von Frankenstein”

And “I was working in the lab late one night, when my eyes behind a dreary sight.”—(Boris K)

“See page from deep, dark, brittle experiments which failed, and transformations too hard to find.”)

And by the way, that’s an excellent reason to go off into the desert or the wilderness alone. Don’t you agree?

And can I get a witness? (“Yes, we see.”)
I.E. Imagine this: Only the Host, the Only One, can possibly do that. And thereby God cannot fail to recognize Himself for Who and What He really and truly is: One eternally-happening and most groovy Dude.

And this is the eternally divine and ambrosial truth of which the Romans’ wafer-god is a most Satanic mockery and blasphemy. (Can I get an “Amen”?)

* * * * *

The Tempter’s Method (and Attempts)

The Tempter’s Method: To Ensnare and to Damn both Bodies and Souls: (By “Inspiring” Hunger, Creating Needs and Provoking Dissatisfactions where before there were None) (See e.g. “jew” T.V.)

As Milton’s heavenly choral angels thus lyrically chimed in:

“Victory and Triumph to the Son of God/ Now entering his great duel, not of arms,/ But to vanquish by wisdom hellish wiles./ The Father knows the Son therefore secure/ Ventures his filial Virtue, though untri’d,/ Against what’er may tempt, whate’er seduce,/ Allure, or terrify, or undermine./ Be frustrate all ye stratagems of Hell,/ And devilish machinations come to nought.” [PR 1:173-81]

A man on crutches is far more easy to tackle than one walking without them. Dependency or addiction makes one weaker, and thus more easier overpowered, manipulated, controlled.

And this is as true for a race or a nation as it is for an individual, or for a group of individuals—such as all those money- and power-addicted parliamentary pigs snorting together in congressional unison within all the Gentile world’s “jewish” “legislatures,” and conspiring in Satanic sin to drag us all within their “Uncle” or their Father Satan’s “new [and Jew] world order.” (John 8:44)

Whatever one’s physical or sensual addiction, compulsion, dependence or craving, whatever it is—whether sex, alcohol, food, coffee, tobacco or what-need-you?—one cannot go very long or far without it—(according to “its” strength and/or one’s weakness)—and its removal, loss or absence makes one painfully fall down prostrate: crawling, asking, pleading, and finally begging for a helping or “enabling” hand.

And then perhaps enters the Devil (or one of Its demons) with a proposition, a deal or a price for you to pay for It to supply your aching and addictive heart’s desire...for a while...until It withdraws it, in order to make new and greater demands upon you.

(See e.g. heroin drug-dealers; pimps or whore-masters with their drug-addicted prostitutes or sex-slaves; and/or Parliamentary “lobbyists” with their money-addicted “legislators.”)

And therefore the Devil or Tempter creates or inspires unnecessary needs and desires far more than It ever satisfies them. And therefore the Devil’s human spawn or kindred likewise create, inspire, exacerbate and enflame unnecessary needs and desires far more than they ever actually satisfy them. For “Like Father, like son[s].” (John 8:44) For neediness is weakness—as well as dependence and subjection.

(See and hear e.g. “commercial” television and radio—the ceaselessly tempting 24/7/365 “jew”-devil in a box.)

And so by this evil and underhanded means souls (and their bodies) are weakened by Evil and fall under Its power—either to satisfy these needs, or else to extort even more and greater demands before any satisfaction of these needs: whether physical or mental (psychological or emotional) needs; and whether natural (and therefore unavoidable), or artificial (acquired, induced, learned), and therefore unnecessary needs; or both.
As a horse is “tamed” by sugar, or a woman by poppy or heroin, so by the artificial creation and exploitation of needs does the Devil tame needy bodies and souls into Its Satanic service.

And this is partly how Satan’s media-monopolistic “jews” psychologically subject or “tame” us Gentiles.

And on the natural and physically unavoidable front: Note how the “jewish” “communists” or “Soviets deliberately and malevolently controlled, manipulated and withheld food from their “Soviet” Gentile slaves—the very laborers who produced, grew and harvested this food!

...the importune Tempter still remain’d, / And with these words his temptation pursu’d:/  
“By hunger, that each other Creature tames,/ Thou [Jesus-God–Ed.] art not to be harm’d, therefore not mov’d;/ Thy temperance invincible besides,/ For no allurement yields to appetite [but only vice-versa: needs or “appetites” “yield” to temptations or “allurements”; but He without needs cannot be so “moved,” “tamed,” “harmed”—Ed.],,/ And all thy heart is set on high designs,/ High actions:...” [PR, 2:404-411]

* * *

It’s true. Artificial needs are engendered in those free or wild ones whom such “tamers” seek to “tame”: sugar for horses or for children, for example.

To have too many needs is to be mentally weak. And those who cultivate such needs in you, however they may present themselves, are not your friends, dear readers, but your enemies.

* * *

Have you ever heard this one, dear readers, from that little, black, one-eyed, American devil who thus musically claimed to love all the children? What was this “Candy Man’s” name again: Satan Claws? Willie Wanka? Chocolate-factory dude?

Who can take a sunrise, sprinkle it with dew  
Cover it with chocolate and a miracle or two?  
The Candy Man, the Candy Man can  
The Candy Man can ’cause he mixes it with love and makes the world taste good.

Who can take a rainbow, wrap it in a sigh  
Soak it in the sun and make a groovy lemon pie?  
The Candy Man, the Candy Man can.  
The Candy Man can ’cause he mixes it with love and makes the world taste good.

The Candy Man makes everything he bakes satisfying and delicious.  
Now you talk about your childhood wishes, you can even eat the dishes.

Oh, who can take tomorrow, dip it in a dream  
Separate the sorrow and collect up all the cream?  
The Candy Man, the Candy Man can.  
The Candy Man can ’cause he mixes it with love and makes the world taste good.

The Candy Man makes everything he bakes satisfying and delicious  
Talk about your childhood wishes, you can even eat the dishes

Yeah, yeah, yeah,  
Who can take tomorrow, dip it in a dream  
Separate the sorrow and collect up all the cream?  
The Candy Man, the Candy Man can.
The Candy Man can ’cause he mixes it with love and makes the world taste good. Yes, the Candy Man can ’cause he mixes it with love and makes the world taste good.

And the world tastes good ’cause the Candy Man thinks it should.

(Well, thank God or Satan for the Candy Man! And for all his sugar-coated “love”!)

* * *

And once children have tasted of this candy-“love,” and have thus already “gone to Paris,” they will consider it a punishment if you afterwards deprive them of it. For they have fallen in love. They have fallen in love with the pleasures of candy—of its pleasing sensations. And we all know what fools we are for “love.” And we all know how much it hurts to be separated from our loved ones, or deprived of our beloved objects or sensations.

And so you just can’t command or “tell” someone under the “sinful” spell of sensuality or under the power of their bodily sensations or physical pleasures that they are better off without them, and should do without them. For they must find this out for themselves—if they are ever to truly know, think or believe it. (And denial is more than just a river in Egypt. It can be a way of life.)

And their conquest must be a self-conquest. No one else can conquer their senses for them. Candy, like all the other bodily pleasures, sensations, temptations and beloved objects—like “candy-girl” or “Candy-O”—must be personally rejected to be overcome. If they are ever to really and truly be conquered, bodily pleasures or sensations, physical addictions and all other sinful temptations must be personally, individually and spiritually (mentally or psychologically) conquered or overcome. But to forcibly deprive an addict of his beloved object(s)—(sex, alcohol, poppies or pain-killers, e.g.)—only puts off or postpones their inevitable reunion. For he is still in love. And until he talks himself out of it, or otherwise falls out of “love,” therein he will remain. For not all love is good, honorable, admirable.

* * *

From Max Stirner’s The Only One and His Property, LBC Eng. lang. ed., NYC, 1963; p. 169,

Selfishness [lit. “own use”–Ed.], in the Christian sense, means something like this: I look only to see whether anything is of use to me as a sensual man. But is sensuality then the whole of my ownness? Am I in my own senses when I am given up to sensuality? Do I follow myself, my own determination, when I follow that? I am my own only when I am master of myself, instead of being mastered either by sensuality or by anything else (God, man, authority, law, State, Church); what is of use to me, this self-owned or self-appertaining one, my selfishness pursues. [Stirner, p. 169]

* * *

And the worst kind of pimps or whore-masters have been known to kidnap pretty young girls, forcibly addict them to pain-killing drugs—(poppies, morphine, heroin, etc.)—and then afterwards withdraw or deprive them of these craved pain-killers in order extort to you-know-what kind of behaviors from them. (See “white slavery.”)

And this again is only an extreme example of “taming” horses with sugar cubes. It is the deliberate creation of unnecessary, artificial or psychological needs or acquired physical, bodily addictions in order to extort certain desired behaviors from the addicted.
(Again, simply see and hear that electronic tempter in a box: “jewish” television & radio: those twin devils going nonstop 24/7/365—and even with back-to-back program-lengthed temptations or “commercials.”

For the Tempter Itself cannot always be everywhere! And so Its children have thus seized, “own” or possessed God’s air! (John 8:44) And so, with God’s help, we Gentiles must simply take it back.)

* * *

And so whatever is loved or valued by the pursued or plotted prey—(such as the toys of a child (or an adult: cars, houses, etc.); the loved-ones of an adult; his or her pain-killers, etc.)—can be threatened, withdrawn or taken away by a would-be “tamer,” in order to cast these valuers, needers or desirers under his power, and thereby subject them to his will, his commands and his desires—which is generally more and more power (over his “tamed” or captive prey) and/or more money—(as in “commercial” television, radio and “advertising”—where the sociopathic “jewish” intent is to transform the viewing public into thoughtless, mindless zombies who go out to the market on cue to buy things they don’t really need and often cannot afford. (See “credit card debt.”)

* * * * *

And so, because Jesus-God has conquered His bodily appetites, physical needs and/or sinful desires—(and thus all the more Power to Him!)—Milton’s Satan must look for another possible entrance to possess, control or manipulate His Soul.

[Milton’s SATAN (to Its demons)]: “Therefore with manlier objects we [Satanic tempters–Ed.] must try/ His [you-know-Whose–Ed.] constancy, with such [desirable things–Ed.] as have more shew/ Of worth, of honour, glory, and popular praise;/ Rocks whereon greatest men have oftest wreck’d;/ Or that which only seems/ To satisfy/ Lawful desires of Nature [like food, water, shelter–Ed.], not beyond [will Jesus go–Ed.];/

And now I know he hungers where no food/ Is to be found, in the wide Wilderness;/ The rest commit to me, I shall let pass/ No advantage, and his [mental, psychological, spiritual–Ed.] strength as oft assay [measure, test or try–Ed.”]

[PR, 2:225-34]

But why should the Devil care whether Jesus-God eats or not? How does God’s fasting impact His Enemy and Its world? And why should Satan be repeatedly looking for a lapse or weakness in God’s resolve, in order to thus attack Him with temptations of the flesh?

Did Jesus’ fast somehow make Him spiritually-stronger, and thus give Him more power over Satan and Its usurped world-kingdom than He supposedly had had before He entered the desert? Is that not the real reason why God’s Enemy so very much wants His fasting to end?


* * *

In the desert a famished Jesus dreamt of His heart’s desire.

But on “jew” TV (cinema, etc.) the Devil dreams our dreams and desires for us. (For is Hollywood U.S.A., today as it was yesterday, not an evil “jewish” “dream-factory”?)

...there [in the desert, dry and famished–Ed.] he [Jesus-God–Ed.] slept,/ And dream’d, as appetite is wont to dream,/ Of meats and drinks, Nature’s refreshment sweet;/ [PR, 2:26365]

* * * * *

Those Incredible Inedible Biblical Loaves of Stone
“Or what man is there of you, whom if he son ask bread, will he give him a stone? Or is he ask a fish? will he give him a serpent?” [Matthew 7:9-10 (& Luke 11:11)]

* * *

Watch out Jesus! For here comes Milton’s Satan in shepherd’s disguise:

But now an aged man in Rural weeds,/ Following, as seem’d, the quest of some stray Ewe,/ Or wither’d sticks to gather…/
...He [Jesus–Ed.] saw [this seeming shepherd–Ed.] approach, who first with curious eye/ Perus’d him, then with words thus ut’tred spake./
“Sir, what ill chance hath brought thee to this place/ So far from path or road of men, who pass/ In Troop or Caravan, for single none/ Durst ever, who return’d, and dropt not here/ His Carcass, pin’d with hunger and with droughth?/
“I ask the rather, and the more admire,/ For that to me thou seem’st the man, whom late/ Our new baptizing Prophet at the Ford/ Of Jordan honour’d so, and call’d thee ‘Son/ Of God’; I saw and heard, for we sometimes/ Who dwell this wild, constrain’d by want, come forth/ To Town or Village nigh (nighest is far)/ Where ought we hear, and curious are to hear,/ What happ’ns new; Fame [news–Ed.] also finds us out.”/

To whom the Son of God. “Who brought me hither/ Will bring me hence, no other Guide I seek.

“By Miracle he may,” reply’d the Swain [shepherd–Ed.],/ “What other way I see not, for we here/ Live on tough roots and stubs [stumps–Ed.], to thirst inur’d [accustomed, hardened, used–Ed.]/ More then the Camel, and to drink go far,/ Men to much misery and hardship born;/
“But if thou be the Son of God, Command/ That out of these hard stones be made thee bread [Matthew 4:3-4 & Luke 4:4–Ed.];/ So shalt thou save thy self and us relieve/ With Food, whereof we wretched seldom taste.”/

He ended, and the Son of God reply’d./ “Think’st thou such force in Bread? [or rather in this “Son of God”—that He could thus magically or miraculously change desert stones into bread?–Ed] is it not written/ (For I discern thee other then thou seem’st)/ ‘Man lives not by Bread only, but each Word/ Proceeding from the mouth of God’ [Deut. 8:3–Ed.]; who fed/ Our Fathers here [i.e. in desert wilderness–Ed.]; with Manna [Exodus 16:14-36–Ed.]; in the Mount/ Moses was forty days, nor eat nor drank [Deut. 9:9; Exodus 34:28 & 24:18–Ed.],/
“And forty days Eliah without food/ Wandred this barren waste [1 Kings 19:5-9–Ed.], the same I now:/ [See above for the real and true reason why.–Ed.]

“Why dost thou then suggest to me distrust [of God, of the (biblical/scriptural) “word of God,” and/or of God’s providence to likewise feed or sustain His “Son” for forty days of similar fasting–Ed.],/ Knowing who I am, as I know who thou art?”/

Whom thus answer’d th’ Arch Fiend now undisguis’d./ “’Tis true, I am that Spirit unfortunate,…” [PR, 1:314-58]

* * * * *

Yet more “Satanic” “Suggestions of Distrust”

Once again, and like the rest of all us wishful thinkers and desirous dreamers, Milton’s famished Jesus likewise dreams of what He most wishes:

...there [in the desert, dry and famished–Ed.] he slept,/ And dream’d, as appetite is wont to dream,/ Of meats and drinks, Nature’s refreshment sweet;/
Him thought, he by the Brook of Cherith stood/ And saw the Ravens with their
horny beaks/ Food to Elijah bringing Even and Morn [1 Kings 17:3-7]–Ed./ Though
ravenous, taught [Himself–Ed.] to abstain from what they brought:/ He saw the
Prophet [Elijah–Ed.] also how he fled/ Into the Desert, and how there he slept/
Under a Juniper; then how awak’t,/ He found his Supper on the coals prepar’d./
And by the Angel was bid rise and eat,/ And eat the second time
after repose,/ The strength whereof suffic’d him forty days [1
Kings 19:3-7]–Ed.];

Sometimes that with Elijah he partook [ate–Ed.],/ Or as a guest with Daniel
at his pulse [seed-pottage, (Daniel 1:8-16)–Ed.]/ Thus wore out night, and now the
Herald Lark/ Left his ground-nest, high towring to descry/ The morn’s approach, and
greet her with his Song:/ As lightly from his grassy Couch up rose/ Our Saviour, and
found all was but a dream,/ Fasting he went to sleep, and fasting wak’d. [PR, 2:263-
84]

And now, once again, uninvited, enters the Dragon, undelighted:

[SATAN] “With granted leave [PR 1:492-96]–Ed.] officious [ministrant, well-
meaning–Ed.] I return,/[But much more wonder that the Son of God/ In this wild
solitude so long should bide/ Of all things destitute, and well I know,/ Not without
hunger.

“Others of some note,/ As story [i.e. the fabulous Biblical book of fables, myths,
lies–Ed.] tells, have trod this Wilderness;/ The Fugitive Bond-woman [of Abe’s,
Hagar; (Genesis 21:9-21)–Ed.] with her Son/ Out cast Nebaioth [Ishmael, Abe’s eldest
child and son (Genesis 16:1-16 & 25:12)–Ed.], yet found he relief/ By a providing
Angel;

“all the race/ Of Israel here had famish’d, had not God/ Rain’d from Heaven
Manna, [Exodus 16:14-36]–Ed.]

“and that Prophet bold/ Native of Thebes [the city of Elijah the “Thisbite” (PR
2:16)–Ed.] wandring here was fed/ Twice by a voice inviting him to eat./

“Of thee these forty days none [or no such provident but fabulous god, angel or
spirit, for thee, Jesus of Nazareth–Ed.] hath regard,/ Forty and more deserted here
indeed.”/[again, 1 Kings 19:3-7]–Ed.]

To whom thus Jesus; “what conclud’st thou hence?/ They all had need, I as
thou seest have none.”/

[Was that, and could that, be true, dear reader?–Ed.]

“How hast thou [no] hunger then?” Satan reply’d,/ “Tell me if Food were now
before thee set,/[Would’st thou not eat?” [PR, 2:302-21]

* * *

And so the again Tempter visits Jesus of Nazareth, on or after the 40th day of His desert
fast, and hence after he has already out-profited these former fasting prophets, by breaking or
surpassing their former biblical records.

What is happening here, dear reader? Surely the Devil is subtly pointing out certain
“miraculous” lies within Mosaic scripture. And Milton’s Jesus is not denying these biblical lies,
but rather denying that the bible lies.

Methinks Jesus were better off to distinguish Himself from the “good book,” and to
always defend the Former, but the latter only when- and wherever true.

(For any book, however true, must forever be far less than God Himself. And no book
has life in itself, nor speech, hearing, will, desire, volition, animation, etc. Nor can any mere
book raise anyone from the dead. And that important point has already, clearly and divinely
been made. (See John 5:38-40)
And methinks Milton’s Devil’s earlier temptation, suggestion or (more precisely) challenge to Jesus to transform a desert stone into a loaf of bread, is likewise really an assertion that the God-man had no such miraculous power. Yet Milton’s Jesus, along with Luke and Matthew’s besides, did not admit, confess nor acknowledge this “Satanic” truth.

And the Devil’s later challenge that Jesus cast Himself off the temple’s roof—(to be saved by His “angels” if they be real, and if the bible be true)—is likewise a Satanic acknowledgment that the Devil knew the truth of the matter, and a Satanic challenge to Jesus that He admit the same, or if not, then to suicidally jump and kill Himself to prove His faith in “holy” falsehood, rather than confess the awful truth to this smirking Father of lies. The clever Devil placed Jesus-God between a scriptural rock and a hard place, between faith and reality, between biblical falsehood and the truth. (Can I get a witness?)

And methinks these mocking taunts of Satan are like those of those (Satanic) “jews” at God’s crucifixion who “derided (him), saying ‘He saved others; let him save himself, if he be Christ, the chosen of God.’” Or like one of those two “malefactors which were [likewise] hanged[,] railed on [“taunted”–By.] him, saying, ‘If thou be Christ, save thyself and us.’” (Luke 23:35 & :39)

Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, thou that destroyest the temple, and buildest (it) in three days, save thyself. If thou be the Son of god, come down from the cross. Likewise also the chief priests mocking (him), with the scribes and elders said, he saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. “Let Christ the King of Israel descend now from the cross, that we may see and believe.”—Mark 15:32] He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were with him, cast the same in his teeth. [Matthew 27 38-44, (also Mark 15:27-32]

For surely they were all sure that Jesus-God couldn’t possibly (miraculously) come down from His cross, even if He wanted to—and doubtlessly He partly did.

(And that realistic “jewish” doubt is surely the reason why their offer to believe in Him was such a “mockery.”)

(For reality really bites and painfully penetrates our sensitive skin, however much we wish it didn’t or try to ignore it. But the more you can (in self-controlled silence, patience and other-worldly serenity) “suffer the slings and arrows of outrageous fortune,” surely the more powerful, superior, virtuous and Godly a spirit you really and truly are. And the more power to you!)

Milton’s Satan then miraculously lays out a sumptuous meal in the desert for the famished Jesus—complete with demonic attendants. But Milton’s Guest of honor simply won’t bite—yet claims if He so wished He could as easily do the same.

To whom thus Jesus temperately reply’d: “Said’st thou not that to all things I had right?/ And who withholds my pow’r that right to use?/ [Nature’s Creator-God, perhaps, whose natural laws bind even the most “miraculous” God-man Himself? (John 1:1-3)—Ed.]

“Shall I receive by gift what of my own,/ When and where likes me best, I can command?./ I can at will, doubt not, as soon as thou [True, if the Devil can’t miraculously do so either.—Ed.],/ Command a Table in this Wilderness / And call
swift flights of Angels ministrant/ Array’d in Glory on my cup to attend:/ [Psalm 78:19, :25; 91:11-12; & Matthew 26:53]–Ed.

“Why shouldst thou then obtrude this diligence/ In vain, where no acceptance it can find,/ And with my hunger what hast thou to do?” / [, 2:377-89]

Again I ask: Did Jesus’ fast somehow make Him spiritually stronger, and thus give Him more power over Satan and Its usurped world-kingdom than He supposedly had had before He entered the desert? Is that not the real reason why Satan so very much wants God’s fasting to end?


* * * * *

Satan Reconsiders Sending Its Sexy Sirens or Cuing Its Dancing Girls

From Paradise Regained, 2:149-230,

...from amidst them rose/ Belial [Hebrew for “worthlessness” or “destruction” (PL 1:490-505)] the dissolustest Spirit that fell,/ The sensualesst, and after Asmodai/ The fleshliest Incubus [a rapacious male dream-spirit or sex-ghost–Ed.], and thus advis’d./ “Set women in his eye and in his walk [path–Ed.],/ Among daughters of men the fairest found;/ Many are in each Region passing beautiful [beyond beautiful–Ed.]/ As the noon Skie; more like to Goddesses/ Than Mortal Creatures, graceful and discreet;/ Expert in amorous Arts, enchanting tongues/ Perswasive, Virgin majesty with mild/ And sweet allay’d, yet terrible to approach,/ Skill’d to retire [to go to bed; in this context, to seduce–Ed.], and in retiring [or bedding their man-prey–Ed.] draw/ Hearts after them tangl’d in/ Amorous Nets./

“Such object [sexy siren women–Ed.] hath the power to soft’n and tame/
Severest temper, smooth the rugged’st brow,/ Enervate, and with voluptuous hope dissolve,/ Draw out with credulous desire, and lead/ At will the manliest, resolutest brest,/ As the Magnetic hardest Iron draws.

“Women, when nothing else, beguil’d the heart/ Of wisest Solomon, and made him build [other temples in Jerusalem to house his wives’ gods, and his own–Ed.],/ And made him bow to the Gods of his Wives.”

[And thus in his insatiable lust did Solomon likewise bow to his seven-hundred wives (plus three-hundred concubines) as his own personal gods or goddesses, sexual-偶像s or “fetishes.” (1 Kings 11:1-8) (Sex is like drinking salt-water: it only makes you thirstier.) And so “religious” devotions and self-sacrifices (however delightful and pleasing to gods, goddesses or humans) are not necessarily holy, righteous and Godlike.–Ed.]

To whom quick answer Satan thus return’d./ “Belial, in much uneven scale thou weigh’st/ All others by thy self [projection–Ed.]; because of old/ Thou thy self doat’st on womankind admiring/ Thir shape, thir colour, and attractive grace,/ None are, thou think’st, but taken with such toys.

“Before the Flood thou with thy lusty Crew,/ False titl’d Sons of God, roaming the Earth/ Cast wan’ton eyes on the daughters of men,/ And coupl’d with them, and begot a race. [of Titanic giants and/or mythical heroes, (Genesis 6:1-4; PL 3:461-65, 5:445-50 & 11:574-627 & :683-99)–Ed.]

“Have we not seen, or by relation heard,/ In Courts and Regal Chambers how thou lurk’st,/ In Wood or Grove by mossie Fountain side,/ In Valley or Green Meadow to way-lay/ Some beauty rare, Calisto [a nymph of Artemis/Diana, “loved” by Zeus (or was it this “Belial”?), and thus (by Jove!) the mother of Arcas–Ed.], Clymene [an oceanid nymph who (via Apollo) bore Phaethohn–Ed.],/ Daphne [daughter of the river-god
Peneus, once chased (but not caught) by Apollo (and hence still chaste), but rather transformed into a laurel tree—Ed., or Semele [the over-enlightened (and still smoldering?) mother of Dionysus or Bacchus by thundering Zeus or Jove—Ed.], Antiopa [mother of Zethus and Amphion by Zeus—Ed.], or Amymone [mother of Nauphius by Poseidon/Neptune—Ed.], Syrinx [a nymph of Diana once chased by Pan, but was (like Apollo’s Daphne) transformed to avoid divine ravishment (or rape), but this time into a reed—Ed.], many more/ Too long, then lay’st thy [es]cap[ad]es on names ador’d,

“But these haunts/ Delight not all; among the Sons of Men,/ How many have with a smile made small account/ Of beauty and her lures, easily scorn’d/ All her assaults, on worthier things intent?

“Remember that Pellean Conquerour [great Alexander, born in Pella, Macedonia, in 356 B.C.—Ed.]/ A youth, how all the beauties of the East/ He slightly view’d, and slightly over-pass’d;/ How hee sirnam’d of Africa [i.e. Scipio Africanus (see below)—Ed.] dismiss’d/ In his prime youth the fair Iberian maid.

“For Solomon he liv’d at ease, and full/ Of honour, wealth, high fare, aim’d not beyond/ Higher design then to enjoy his State;/ Thence to the bait of Women lay expos’d;

“But he whom we attempt [to ruin—Ed.] is wiser far/ Then Solomon, of more exalted mind./ Made and set wholly on the accomplishment/ Of greatest things [Matthew 12:42—Ed.];

“what [“Helen”—Ed.] woman will you find,/ Though of this Age the wonder and the fame,/ On whom his [Jesus’—Ed.] leisure will vouchsafe an eye/ Of fond desire? or should she confident,/ As sitting Queen ador’d on Beautie’s Throne [Apo./Rev. 18:7—Ed.]/ Descend with all her winning charms begirt/ To enamour, as the Zone [sexy or “magic” girdle; (Iliad 14:214 ff.)—Ed.] of Venus once/ Wrought that effect on Jove, so Fables tell;

“How would one [such irresistible Aphrodite or Helen—Ed.] look from his Majestick brow/ Seated as on the top of Vertue’s hill,/ Discount’nance her despis’d, and put to rout/ All her array;/ All her female pride deject[ed, because refused or rejected, however softly or politely—Ed.],/ Or turn to reverent awe [of her sublime Refuser—Ed.]? for Beauty stands/ In the admiration only of weak minds/ Led captive;

“Therefore with manlier objects we must try/ His constancy, with such as have more shew/ Of worth, of honour, glory, and popular praise;/ [some other siren-like—Ed.] Rocks whereon greatest men have oftest wreck’d;/ Or that which only seems to satisfy/ Lawful desires of Nature [like food, water, shelter—Ed.], not beyond [will Jesus go—Ed.]...” [PR, 2:149-230]

* * * * *

The god of Mammon (with All Its Money)
Tries to Buy the God Incarnate

Or how and by Whom shall earth’s “paradise” be regained from all her human and diabolical usurpers, who conquer(ed) only via the “legislative,” legalistic, coercive or tyrannical power of their “beastly” monopoly money?—which can indeed buy parliamentary whores and traitorous hirelings, but never love nor racial/national loyalty. (Apo./Rev. 13:16-18)

(See The Monetary/Economic Problem, and Honest Money Solution.)
From Paradise Regained, 2:410-86,

[SATAN (to Jesus)]: “...And all thy heart is set on high designs, / High actions: but wherewith to be achiev'd? / Great acts require great means of enterprise, / Thou art unknown, unfriended, low of birth, / A Carpenter thy Father known, thy self / Bred up in poverty and streights at home; / Lost in a Desert here and hunger-bit: / Which way or from what hope dost thou aspire / To greatness? whence Authority deriv'st [from one’s inner personal power, ability, competence—as always—Ed.], / What Followers, what Retinue canst thou gain [i.e. purchase—Ed.], / Or at thy heels the dizzy Multitude, / Longer then thou canst feed them on thy cost?

“Money brings Honour, Friends, Conquest, and Realms / What rais’d Antipater the Edomite, / And his Son Herod plac’d on Juda’s Throne; / (Thy throne) by who or what “authority”?–Ed. but gold that got him puissant [powerful, strong, competent–Ed.] friends? /

[E.G. Julius Caesar, who (in 47 B.C.) appointed Antipater II the “procurator” or Roman governor of Judea.]

Money buys false friends, untrustworthy mercenaries, disloyal hirelings and treacherous whores.

“(And when you got money, you got lots friends crowding ’round your door. But when the money’s gone, and all your spending days, they won’t be round any more.”)—Ed.]

“Therefore, if at great things thou wouldst arrive, / Get Riches first, get Wealth, and Treasure heap [And thereby buy “great things”?–Ed.], / Not difficult, if thou hearken to me [and be my hireling, mercenary, servant, whore, worshipper? (Matt. 4:8-19)—Ed.], / Riches are mine, Fortune is in my hand; / They whom I favour thrive in wealth amain [at once, suddenly, immediately–Ed.], / While Virtue, Valour, Wisdom sit in want."

To whom thus Jesus patiently reply’d; / “Yet Wealth without these three [virtues–Ed.] is impotent, / To gain dominion or to keep it gain’d. / Witness those antient Empires of the Earth, / In hight of all thir flowing wealth dissolv’d: / But men endu’d with these [virtues–Ed.] have oft attain’d / In lowest poverty to highest deeds; / Gideon [Judges 6: to 8:–Ed.] and Jephtha [Judges 11: to 12:–Ed.], and the Shepherd lad [David the Mosite conqueror and king of Jerusalem–Ed.], / Whose off-spring on the Throne of Juda sat / So many Ages, and [this speaking Heir or “Son of David”?–Ed.] shall yet regain / That seat, and reign in Israel without end. [But why bother? Why not rather despise and thus rise above such a most petty earthly throne?–Ed.] / Among the Heathen, (for throughout the World / To me is not unknown what hath been done / Worthy of Memorial) canst thou not remember / Quintius, Fabricius, Curius, Regulus? [Low-born Romans who, by their virtues, rose high.–Ed.]/ For I esteem those names of men so poor / Who could do mighty things, and could contemn / Riches though offer’d from the hand of Kings. [There’s a rhyme.–Ed.]/ And what in me seems wanting, but that I / May also in this poverty as soon / Accomplish what they did, perhaps and more?

“Extol not Riches then, the toy! [trapping-net–Ed.] of Fools, / The wise man’s cumbrance if not snare, more apt / To slacken Virtue, and abate her edge, / Then prompt her to do aught [anything which–Ed.] may merit praise.

“What if with like aversion I reject / Riches and Realms; yet not for that [because–Ed.] a Crown, / Golden in shew, is but a wreath of thorns / Brings dangers, troubles, cares, and sleepless nights / To him who wears the Regal Diadem, / When on his shoulders each man’s burden lies; / For therein stands the office of a King, / His Honour, Vertue, Merit and chief Praise / That for the Publick all this weight he bears.
Yet he who reigns within himself, and rules/ Passions, Desires, and Fears, is more a King; [So very true, and most royal! (“...he that ruleth his spirit [is better than–Ed.] he that taketh a city.”–(Proverbs 16:32)–Ed./] Which every wise and vertuous man attains:/ And who attains not, ill aspires to rule/ Cities of men, or head-strong Multitudes,/ Subject himself to Anarchy within,/ Or lawless passions in him which he serves. [See the portrait of the tyrant, the sensualist-slave, so well depicted by Socrates in the last three “books” of his Republic; and also The Ancient Socratic Tyrant, And Our Modern Ideological Version.—Ed./] But to guide Nations in the way of truth/ By saving Doctrine, and from errour lead/ To know, and knowing worship God aright,/ Is yet more Kingly, this attracts the Soul,/ Governs the inner man, the nobler part,/ That other [tyrant (over)–Ed.] ore the body [politic–Ed.] only reigns,/ And oft by force, which to a generous mind/ So reigning can be no sincere delight./

“Besides to give a Kingdom hath been thought/ Greater and nobler done, and to lay down/ Far more magnanimous, then to assume./ [For “it is better to give than to receive.” And yet to “lay down” God’s kingdom unto Satan or Its “jew” is always too “magnaminous” a thing to ever do. And to accept a throne from Satan, or to reign to serve Its “jew,” is something that a Godly man could never, ever do. (See Matt. 4:8-10, Luke 4:5-8 & “democratic” or “representative” “jewish” government/tyranny.)–Ed.]

“Riches are needless then, both for themselves,/ And for thy reason why they should be sought,/ To gain a Scepter, ofttest better miss’t.” [PR, 2:410-86]

Yet in all whorey, evil, “jewish” states where “scepters” are for sale, there is no other way to gain the crown (of Satan or Its Baal).

And now with Fame the Infamous Tempter Dares atTempt our most Famous Savior

From Paradise Regained, 3:1-107,

So spake the Son of God, and Satan stood/ A while as mute confounded what to say,/ What to reply, confuted and convinc’t/ Of his weak arguing, and fallacious drift;/ At length collecting all his Serpent wiles,/ With soothing words renew’d, him thus accosts.

“I see thou know’st what is of use to know,/ What best to say canst say, to do canst do;/ Thy actions to thy words accord, thy words/ To thy large heart give utterance due, thy heart/ Containst of good, wise, just, the perfect shape./ Should Kings and Nations from thy mouth consult,/ Thy Counsel would be as the Oracle/ Urim and Thummim, those oraculous gems[tones]/ On Aaron’s breast[plate (Exodus 28:30, Leviticus 8:8, Numbers 27:21 & Deut. 33:8)–Ed.]: or tongue of Seers old/ Infallible; or wert thou sought to deeds/ That might require th’ army of war, thy skill/ Of conduct would be such, that all the world/ Could not sustain thy Prowess, or subsist/ In battel, though against thy few in arms.
[See e.g. Lord Napoleon Bonaparte–Ed.]/

“These God-like Vertue’s wherefore dost thou hide?/ Affecting [preferring–Ed.] private life, or more obscure/ In savage Wilderness, wherefore deprive/ All Earth her wonder at thy acts, thy self/ The fame and glory, glory the reward/ That sole [?] excites to high attempts the flame/ Of most erected [sublime–Ed.]
Spirits, most temper’d pure/ Aetherial, who all pleasures else despise,/ All treasures and all gain esteem as dross,/ And dignities and powers all but the highest?/ Thy years are ripe, and over-ripe, the Son/ Of Macedonian Philip [Alexander the great–Ed.] had [at 28 years of age–Ed.] e’re these [elder years of yours–Ed.]/ Won Asia and the Throne of Cyrus held/ At his dispose, young Scipio [Africanus, Roman proconsul in Spain, defeated Hannibal there in 210 B.C.–Ed.] had brought down/ The Carthaginian pride; young Pompey quell’d/ The Pontic King [of the Black sea–Ed.] and in triumph had rode./ Yet years, and to ripe years judgment mature,/ Quench not the thirst of glory, but augment./ Great Julius, whom now all the world admires/ The more he grew in years, the more inflam’d/ With glory, wept that he had liv’d so long/ Inglorious: but thou yet art not too late.”

To whom our Saviour calmly thus reply’d./ “Thou neither dost persuade me to seek wealth/ For Empire’s sake, nor Empire to affect [or prefer–Ed.]/ For glories sake by all thy argument./

“For what is glory but the blaze of fame/ The people’s praise, if always praise unmixt?/ And what the people but a herd confus’d,/ A miscellaneous rabble, who extol/ Things vulgar, and well weigh’d, scarce worth the praise,/ They praise and they admire they know not what;/ And know not whom, but as one leads the other [John 4:21-22 & Matt. 15:14–Ed.];/ And what delight to be by such extoll’d,/ To live upon thir tongues and be thir talk,/ Of whom to be disprais’d were no small praise?/ His lot who dares be singularly good./ Th’ intelligent among them and the wise/ Are few, and glory scarce of few is rais’d./

[What a profoundly aristocratic (or anti-democratic) speech! (Milton rocks!–Ed.)]

“This is true glory and renown, when God/ Looking on the Earth, with approbation [approval–Ed.] marks/ The just man, and divulges him through[out] Heaven/ To all his Angels, who with true applause/ Recount his praises; thus he did to Job,/ When to extend his fame through Heaven and Earth,/ As thou to thy reproach mayst well remember/ He ask’d thee, hast thou seen my servant Job? [Job 1:7-8 & 2:2-3–Ed.]/ Famous he [Job–Ed.] was in Heaven, on Earth less known/ Where glory is false glory, attributed/ To things not glorious, men not worthy of fame./

[Milton is claiming God used Satan to “extend [Job’s]” fame throughout Heaven and Earth.” But what of all those earthly souls who fell to Satan’s powers, wiles, temptations and trials? What, if any, was God’s purpose then, in all those unfortunate cases?–Ed.]

“They err who count it glorious to subdue/ By Conquest far and wide, to over-run/ Large Countries, and in field great Battels win,/ Great Cities by assault: what do these Worthies,/ But rob and spoil, burn, slaughter, and enslave/ Peaceable Nations, neighbouring, or remote,/ Made Captive, yet deserving freedom more/ Then those thir Conquerours, who leave behind/ Nothing but ruin wheresoere they rove,/ And all the flourishing works of peace destroy./ Then swell with pride, and must [like Roman emperors–Ed.] be titl’d Gods,/ Great Benefactors of mankind, Deliverers,/ Worship’t with Temple, Priest and Sacrifice;/ One [great Alex–Ed.] is the Son of Jove, of Mars the other [Romulus–Ed.],/ Till Conquerour Death discover them scarce men,/ Rowling [or brawling–Ed.] in brutish vices, and deform’d,/ Violent or shameful death thir due reward./

“But if there be in glory aught [anything–Ed.] of good,/ It may by means far different be attain’d/ Without ambition, war, or violence;/ By deeds of peace, by wisdom eminent,/ By patience, temperance; I mention still/ Him whom thry wrongs with Saintly patience born,/ Made famous in a Land and times obscure;/ Who names not now with honour patient Job?/ Poor Socrates [who next more memorable?]/ By what he taught and suffer’d for so doing,/ For truth’s sake suffering death unjust, lives now/ Equal in fame to proudest Conquerours./

“Yet if for fame and glory aught [anything (truly good)–Ed.] be done,/ Aught suffer’d; if young [Scipio] African[us] for fame/ His wasted Country freed from Punic
[Carthaginian–Ed.] rage, / The deed becomes unprais'd, the man at least, / And loses, though but verbal, his reward [of popular praise, fame, acclaim–Ed.]. / Shall I seek glory then, as vain men seek/ Oft not deserv'd? I seek not mine, but his/ Who sent me, and thereby witness whence I am." [John 5:18]–Ed. [PR, 3:1-107]

“But why should man seek glory? who of his own/ Hath nothing, and to whom nothing belongs/ But condemnation, ignominy, and shame?/ Who for so many benefits receiv'd/ Turn'd recreant [disloyal or traitorous–Ed.] to God, ingratitude, and false;/ And so of all true good himself despoil'd,/ Yet, sacrilegious [Satanic and “jew”-like (Matt. 21:33-46)–Ed.], to himself would take/ That which to God alone of right belongs;/

“Yet so much bounty is in God, such grace,/ That [those–Ed.] who advance his glory, not thir own,/ Them he himself to glory will advance.”

So spake the Son of God; and here again/ Satan had not[hing] to answer, but stood struck/ With guilt of his own sin, for he himself/ Insatiable of glory had lost all,/ Yet of another Plea [argument, temptation–Ed.] bethought him soon. [PR, 3:134-49]

* * * * *

The Devil Offers Jesus-God Its Own (Satanic) Power to Reign over Its Satanic Earthly Empire for an Hour

(cf. Apo./Rev. 17:12-14)

Satan Seeks to Suborn God as Its Administrator of the very Earthly Crowns and Kingdoms which It (via Its Human and Demonic Agents) had Wrested and Usurped from the very One It now Dares Offer them to. And at what Price?

* * *

According to Apocalypse/Revelation 13:1-4, Satan the “dragon” (20:2) gives Its power, throne and “great authority” to Its super-national empire or “beast,” as well as to Its various national kings. (17:9-14)

Question: Who or what gave the earth to Satan? Satan Itself? God? What?

* * * * *

That most “Royal” and Usurpatious Can of Davidic and Dynastic Worms Reigning over Jerusalem

From Paradise Regained, 3:150-211,

[SATAN (continuing from above)]: “Of glory as thou wilt, said he, so deem,/ Worth or not worth the seeking, let it pass:/ But to a Kingdom thou art born, ordain’d/ To sit upon thy Father David’s Throne [Luke 1:30-33]–Ed.];/ By Mother’s side thy Father [i.e. ancestor—though the two (inconsistent) Biblical genealogies (Matthew 1:1-25 & Luke 3:23-38), contradict this, via their tracing the ancestry of Jesus back to king David not via His mother Mary, but via her husband Joseph. But Joseph was genetically unrelated to Jesus, not being His Father but merely his mother’s husband, and the father of the remainder of her children, hence Jesus’ half-siblings. (So go figure!–Ed.), though thy right/ Be now in powerful hands, that will not part/ Easily from possession won with arms;/ Judaea now and all the promis’d land/ Reduc’t a Province under Roman yoke,;/ Obeys Tiberius [emperor of Rome from A.D. 14 to 37–

* * * * *
nor is always rul’d/ With temperate sway; oft have they violated/ The Temple, oft the Law with foul affronts, Abominations rather, as did once Antiochus: and thinks’t thou to regain/ Thy right by sitting still or thus retiring?/ So did not Machabeus: he indeed/ Retir’d unto the Desert, but with arms;/ And o’re a mighty King so oft prevail’d,/ That by strong hand his Family [the Macabees (hence the Maccabean dynasty)—Ed.] obtain’d,/ Though Priests [see below—Ed.], the Crown, and David’s Throne usurp’d/ With Modin and her Suburbs once [again—Ed.] content./ [PR, 3:150-70]

Historical explanation: Antiochus IV Epiphanes was the Greek king of Syria, and a bloodless conqueror of Jerusalem, who in 169 B.C. plundered the temple of “YHWH’s” gold and silver, sacrificed a pig on “YHWH’s” altar, afterwards had “jewish” priests do likewise, and even (by Jove!) re-dedicated “YHWH’s” temple to Zeus.

And this very “desecration” of or “abomination in the temple” at Jerusalem “inspired” the revolutionary (and retroactive) book of “Daniel,” and fueled the Maccabean revolt of the incensed “jews” toward rededicating their temple to what’s-its-name?

The Roman general Pompey, after conquering Jerusalem in 63 B.C., is said to have dared enter the temple’s “holy of holies”—doubtlessly finding no god therein, and walked out of the structure unharmed by the god’s supposed deadly curse upon all those daring to enter its private apartment, its “holy of holies,” or to touch its “ark” or holy box, or to look therein, etc. (Exodus 19:21-22, Numbers 4:15, 2 Samuel 6:3-8 & 1 Samuel 6:19)

But this alleged curse of “YHWH” was, of course, merely Mosaic priestcraft and deceit on the part of its perpetrators, and mere superstition on the part of its foolish believers, and never had more efficacy than e.g. the curse of any Egyptian mummy.

What one must beware is not this non-present or non-existent god within Jerusalem’s temple or environs, but “it’s” most-murderous self-alleged devotees. (John 8:44)

And Modin in Judea was the birthplace of Mattathias Maccabeus, and the place where the successful revolt against Rome (166-160 B.C.) first began, led by himself and his son, Judas, who thus “usurped” David’s throne from David’s descendants, and set up their own dynasty, called “Hasmonaean,” one ruler of which (Aristobulus I) was the first to call himself the “king of the Jews.”

And again because these Maccabees were not descendants of Jerusalem’s king David, Milton (via his archangel Michael) truly and justly describes them as “usurpers” of “David’s Throne” and “Crown.”

* * *

And now from Paradise Lost, 12:320-31 & :353-71,

[MICHAEL the ARCHANGEL (to the fallen Adam)]: “…under Kings; of whom/ The second [i.e. inferior, human, “jewish” king David—Ed.], both for pietie renownd/ And puissant [powerful—Ed.] deeds, a promise shall receive/ Irrevocable, that his Regal Throne/ For ever shall endure;

[A promise not from God but from the Hebrew/“Israelite” “prophet” Nathan (2 Samuel 7:12-17), and also from Jerusalem’s king David to himself. (Psalm or song 89:34-37, see also 2:6-9; 1 Kings 2:1-4 & 8:25)

But since this “prophecy” obviously failed (during the Maccabean dynasty, Herod’s dynasty, the dispersion (“diaspora”), etc.), thus plainly has History proven this “prophecy” to be false. And so, even if unrecognized as such for many, many years, this allegedly divine promise must always have been false, pretentious, undivine, blasphemous, demonic or Satanic—and never, ever, ever from any infallibly-truthful God. Is all this not precisely, logically and unavoidably or inescapably so? And therefore I say it was a (blasphemous) promise of king David to himself.—Ed.]
“the like shall sing/ All Prophecie [e.g. Isaiah 9:6-7–Ed.], That of the Royal Stock/ Of David (so I name this King) shall rise/ A Son, the Woman’s Seed to thee foretold [“...that destind Seed to bruise/ The Serpent, by what means he shall achieve/ Mankind’s deliverance.” (PL 12:233-35; Genesis 3:15–Ed.),/ Foretold to Abraham [Gen. 22:17-18–Ed.], as in whom shall trust/ All Nations [or “Gentiles”–Ed.], and to Kings foretold, of Kings/ The last, for of his Reign shall be no end. Isaiah 9:6-7, 11:10; Dan. 7:14 & Luke 1:30-35–Ed.]


[MICHAEL the ARCHANGEL (to the fallen Adam)]: “...But first among the Priests [i.e. the revolutionary cult of the “Daniels”?—whose retroactive book of false-prophecy and false-History intentionally incited the “jewish” (Maccabean) rebellion against Grecian Syria, and the “abominable” Antiochus IV (Epiphanes)?–Ed.] dissension springs,/[Men who attend the Altar, and should most/ Endeavour Peace:

thir strife pollution brings/ Upon the Temple it self: at last they [and the Maccabean dynasty (160 or 142 to 37B.C.–Ed.] seise/ The Scepter, and regard not David’s Sons,/ Then [afterwards, and via the imperial power of Rome, these temple priests lose or–Ed.] loose it to a stranger, that the true/ Anointed King Messiah might he born/ Barr’d of his [dynastic, ancestral–Ed.] right;...” [thus royally usurped by “jewish” strangers, usurpers, impostors and enemies–Ed.] [PL, 12:53-60]

Once again:

“...by strong hand his Family [the Macabees (hence the Maccabean dynasty)–Ed.] obtain’d,/ Though Priests, the Crown, and David’s Throne usurp’d...” [PR, 3:168-69]

Historical explanation: And the “stranger” to whom the David-usurping Maccabees and the priests of Jerusalem lost their “Scepter” was Antipas or Antipater, who had the very same name as his father. According to Josephus (but contradicted by Nicholas of Damascus) this Antipas was not a Judean but an Edomite (son/descendant of Esau, brother of Isaac), and thus a “stranger.”

This Herod was appointed governor or “procurator” of Judea in 47 B.C. by Julius Caesar, as a reward for helping him defeat the Roman general Pompey, who had conquered Jerusalem in 63 B.C.

And Antipas’ son and successor, “Herod the great,” was, appointed “king of Judea” by the Roman senate around 40 B.C.—via the recommendation of one Marc Antony, a loyal friend of the recently assassinated Julius Caesar. And three years later this “great” Herod (with Roman help of course) captured Jerusalem, deposed and (via Marc Antony) had the last of the Maccabean kings killed, along with his main supporters. This was Antigonus, son of Aristobulus. And again this deposed and murdered Antigonus was the first “jew” to entitle himself “king of Judea”—a title thus inherited or usurped by this “great” Herod.

This “Herod the Great,” this Roman “king of Judea,” was also granted Samaria, Perea, Edom, and even more area to rule over—by the Roman emperor, Augustus Caesar, the grand-nephew of the dead Julius.

But this “great” Herod died soon after the birth of Jesus-God, and was, succeeded by three of his sons—via Augustus Caesar’s imperial sub-division of their dead father’s kingdom.
And so (Herod) Archelaus became “ethnarch” of Judea. (An “ethnarch” was a Roman racial or national ruler, a position higher than a “tetrarch”—or ruler of a quarter of a province). This unpopular Archelaus was deposed by Augustus a decade or so later, and Roman governors (or “procurators”) were thereafter appointed by Rome’s reigning emperor. (E.G. Tiberius Caesar appointed Pontius Pilate “procurator” of Judea from 26 to 36 A.D.)

(Or) Philip became “tetrarch” of Trachonitis (northeast of Galilee).

And finally, (Herod) Antipas became “tetrarch” of Galilee and Perea. (See Luke 3:1) This is the “Herod Antipas” who later took his brother Philip’s wife, Herodias; killed his matrimonial critic, John the Baptist; and questioned and mocked the silent Jesus-God.

[Michael the Archangel (to the fallen Adam)]: “…yet at his Birth a Starr/ Unseen before in Heav’n proclaims him com[e],/ And guides the Eastern Sages [wise men or “magi”—Ed.], who enquire/ His place, to offer Incense, Myrrh, and Gold;/ His place of birth a solemn Angel tells,/ To simple Shepherds, keeping watch by night;/ They gladly thither haste, and by a Quire/ Of squadrons Angels hear his Carol sung./

“A Virgin is his Mother [Isaiah 7:14 & Matthew 1:20-23—Ed.], but his Sire/ The Power of the most High [Luke 1:30-35—Ed.]; he shall [eventually—Ed.] ascend [transcend, rise above or supersede —Ed.]/ The [Davidic, Judean, Jerusalemite—Ed.] Throne hereditarie, and bound his Reign/ With earth’s wide bounds, his glory with the Heav’ns.” [PL, 12:360-71]

* * * * *

The Satanic Call of the god or Idol of “Prophetic” Duty (to Moses, “YHWH,” king David and his “Israel”)?

The Satanic/“Messianic” Hopes of the “Israelites” and/or “jews” are thus Divinely Dashed by their One, True and Divinely-Promised “Messiah” or “Christ”

According to John (1:35-42) the apostle, he and Andrew (Peter’s brother) witnessed the baptism, and immediately afterward followed Jesus homeward, and stayed with him from then on.

Yet the other three narrators, who were not even there, contradict this eyewitness report of John’s—choosing instead to send Jesus into the desert to fast and be tempted for forty days by the Devil—and methinks for the reason mentioned above: to out-fast and out-prophet Moses and Elijah before Him—or at least to tie them.

Heck, without ignoring John and going with Matthew, Mark and Luke, Milton wouldn’t have this prosaic (but inspired?) poem to write.

(And by the way, Milton truly knew his bible very well. He could even read it in its original Hebrew and Greek. For Milton was a mighty linguist, scholar, thinker and writer.)

From Paradise Regained, 2:1-12,

Mean while the new-baptiz’d, who yet remain’d/ At Jordan with the Baptist, and had seen/ Him whom they heard [the Baptist—Ed.] so late expressly call’d/ Jesus Messiah [Hebrew for “the anointed one”; a.k.a. the “christ” (in Greek—Ed.)] Son of God declar’d,/ And on that high Authority had believ’d,/ And with him [i.e. Jesus—Ed.] talkt, and with him lodg’d [John 1:35-39—Ed.], I mean/ Andrew and Simon [a.k.a. Peter—Ed.], famous after known/ With others though in Holy Writ not nam’d/ Now missing him thir joy so lately found,/ So lately found, and so abruptly gone./
Began to doubt, and doubted many days,/ And as the days increas’d, increas’d thir doubt:/

* * * * *

According to eyewitness John, it was himself and Andrew, Peter’s brother—and (therefore not Peter and his brother Andrew, as Milton here insists)—who were with the Baptist at the coming of the Mosite/Christian “messiah.” (John 1:35-40)

John and Andrew follow Jesus, and are invited to His home, presumably in Capernaum, on the northern shore of the lake of Galilee. Andrew then finds his brother Peter, and introduces him to Jesus. And on the third day, with newcomers Philip and Nathanael, they all travel to a wedding feast at Cana, around 17 miles southwest of Capernaum. [John 1:41 to 2:2]

But Milton follows the other three evangelists. And so his two would-be disciples have now lost their “messiah” to the desert. But they don’t know that, so they look everywhere else and can’t find Him.
And so after Jesus had left the Baptist and his followers to go into the desert, Milton thus expresses the “messianic” hopes of the ten “Israelite” and the two “Judahite,” “jew” or “jewish” tribes below.

* * * * *

Continuing from above, PR 2:13-59,

Sometimes they thought he might be only shewn,/ And for a time caught up to God, as once/ Moses was in the Mount, and missing long [forty days (Deut. 9:9 & Exodus 34:28–Ed.)];

And the great Thisbite [i.e. Elijah (1 Kings 17:1)–Ed.] who on fiery wheels/ Rode up to Heaven, yet once again to come. [Malachi 4:5–Ed.]/ Therefore as those young Prophets then with care/ Sought lost Elijah [2 Kings 2:11-17–Ed.], so in each place these [“sought” Jesus of Nazareth as their long-awaited “messiah” everywhere nearby–Ed.]/ Nigh to Bethabara [a.k.a. “Bethany across the Jordan” (John 1:28) around 5 miles north of the Dead Sea–Ed.]; in Jerico/ The City of Palms [west of the Jordan, and about 8 miles west of Bethany–Ed.], Aenon, and Salem Old [John 1:23–24–Ed.],/ Machaerus [a fortress in Perea, around 7 miles east of the Dead Sea, and 20 miles south of Bethany, where Herod imprisoned and killed the Baptist–Ed.] and each Town or City wall’d/ On this [west–Ed.] side the broad lake Genezaret [“sea” of Galilee (Luke 5:1)–Ed.],/ Or in Perea [a province east of the Jordan river and east and north of the Dead Sea, ruled (along with Galilee) by Roman “tetrarch” Herod Antipas–Ed.], but return’d in vain. / 


[Note the following speaker is unnamed. May we assume it is Milton’s aforementioned Peter? And what are the other “plain fishermen” doing so far from the lake of Galilee?–Ed.]

“Alas, from what high hope to what relapse/ Unlook’d for are we fall’n, our eyes beheld/ Messiah certainly now come, so long/ Expected of our Fathers; we have heard/ His words, his wisdom full of grace and truth [John 1:14–Ed.],/ Now, now, for sure, deliverance [from imperial Rome–Ed.] is at hand,/ The Kingdom [of David over the twelve tribes of “Israel”–Ed.] shall to Israel be restor’d: [Or not! (Acts…1:6-8)–Ed.]/

“Thus we rejoiced, but soon our joy is turn’d/ Into perplexity and new amaze:/ For whither is he gone, what accident/ Hath rapt [miraculously transported or “raptured” “up to God” above (as in 2:14-15 above)–Ed.] him from us? will he now retire/ After appearance, and again prolong/ Our expectation? /

“God of Israel,/ Send thy Messiah forth, the time is come/ Behold the Kings of the Earth how they [politically–Ed.] oppress/ Thy chosen, to what highth thir pow’r unjust/ They have exalted [themselves (over us “jews”)–Ed.], and behind them cast/ All fear of thee, arise and vindicate/ Thy Glory, free thy people from thir yoke,/ 

[Note, dear reader, that in thus identifying themselves with God (i.e. deifying themselves) the “jews” thereby make God’s “glory” their own glory, property and divine right. And they thereby thus assign God the duty of forever defending them against the Gentile world—and especially against those Gentiles who defend themselves against “jews”—such as the Germans and the Arabs, the Christians and the Mohammedans. They make their cause God’s cause, and God’s cause their cause.

Now here is the question: Is this true? Or is this blasphemy, demonism, Satanism?

Think that over well, dear reader, for much depends upon your answer.–Ed.]
"But let us wait; thus far he hath perform’d, / Sent his Anointed [“messiah” or “christ”–Ed.], and to us reveal’d him,/ By his great Prophet [John the Baptist–Ed.], pointed at and shown,/ In publck, and with him [Jesus–Ed.] we have convers’d;/ Let us be glad of this, and all our fears/ Lay on his Providence; he will not fail/ Nor will withdraw him [Jesus–Ed.] now, nor will recall,/ Mock us with his blest sight, then snatch him hence,/ Soon we shall see our hope, our joy return.”/

Thus they out of their [com]plaints new hope resume/ To find whom at the first they found unsought:/... [PR, 2:13-59]

And yet Milton’s un-biblical inclusion of Peter here at Jesus’ baptism may perhaps be an “inspired” choice. For Peter was a most “messianic” (i.e. racist and nationalistic, or as they say, “nazi”-type) “jew.”

Peter was such a haughty “jew” he who wouldn’t even eat with Gentiles. Even with fellow Christians he would not eat—if they were not at the same time fellow “jews.” (Gal. 2:11-16)

Please, dear reader, don’t get me wrong: Carnivorous, predatory, racist or Nazi-type (or rather Super-Nazi-type) “jews” greedily eat or devour Gentiles every day—metaphorically, militarily, economically, monetarily, politically, “legislatively,” dictatorially or tyrannically—but they do not eat with Gentiles—in the same way that wolves eat lambs, but not with lambs.

“Jews” do not regard nor treat non-“jews” as equals or brothers, but as inferiors, animals and even as “legitimate” prey. (It’s true. See their Satanic bible called “Talmud.”)

For how could a self-deifying or most haughty “jew” imagine himself superior to even the best (“aristos”) of the Gentiles, of humanity, and yet regard and treat them as his equals or brothers? (John 4:9; Galatians 2:7-16 & Acts...15:1-11)

In fact the Satanic Talmudic bible of the “jews” tells, suggests and even commands the “jews” to “Kill the best of the Gentiles!” This is in order to more easily conquer and enslave the rest of the Gentiles! (See e.g. their “Soviet Union” and their “Israel.”)

And this is the true “religion” of the “jews.” It is super-racism, super-nationalism or Super-Nazism. It is “jewish” (“messianic,” “zionistic” and or Marxist/“communistic”) imperialism disguised as “religion,” or as God’s divine Will—when it is really and truly been no more and no other than the demonic will and desire of Satan’s “jews.” (John 8:44)

And mind you this “messianic” or “zionist” “jewish” Satanism is nothing new, but something very old, far older than the advent of Jesus of Nazareth, and even older than old king David. (See e.g. “What is Zionism?” within Constitutional Liberty, Mayoral Tyranny and the NYC Zionist-“Republican Convention of 2004.)

The Romans falsely claim(ed) that Peter went to their city and therein established their “catholic” church. This was and is of course so the Romans could deceitfully, fraudulently and most Satanically—(via Peter, “apostolic succession” and Matthew 16:13-20)—claim Jesus as their personal property, and make Him their puppet-god perpetually dancing according to their Satanic Roman strings, and forever hanging upon their torturous Roman cross or crucifix.

(“People what have you done? [You’ve] Locked Him in His golden cage [see the Romans’ “tabernacle,” the home of their wafer-god–Ed.],/ [and] made Him bend to your ‘religion,’/ Him resurrected from the grave./ ....And the graven image, you-know-who,/ with his plastic crucifix, he’s got Him fixed!”—Jethro Tull)

But this is not so. Unlike Paul, the self-appointed “apostle to the Gentiles,” Peter never even went to Rome. But Peter probably went to Babylon, (1 Peter 5:13), because Babylon, like NYC, was full of “jews.” And Peter, unlike Paul, was an “apostle to the Jews.” Just like Paul before his “conversion,” Peter too was a racist “jew,” and evidently remained one, regardless of Acts... 10:28 & :34-36.
And it was none other than Peter who “forbade” the messianic and prophetic or scripturally predicted self-sacrifice of Jesus-God. For Peter had other “messianic” uses and hopes for Jesus…and himself. And for this apostolic obstruction Jesus called Peter “Satan.” (Matthew 16:13-28, esp. :22-23; Mark 8:27-38, esp. 32-33; and see also Luke 4:5-8)

For traditional “jewish” “messianic” hopes and designs were, even then, and as always, entirely self-serving, anti-God, Satanic, imperialistic, super-nationalistic or Super-Nazi, anti-Gentile and anti-creation.

And Peter too followed Jesus mostly for personal gain, worldly glory, property and riches. (Matthew 19:27-30; Luke 22:24-34)

And so it is appropriately Peter, instead of John, who is by Milton here included with his brother, Andrew, in discussing his “messianic” “jewish” hopes—which are entirely pro-“jewish,” but also and therefore entirely anti-messianic or anti-God.

For the “messianic” or Satanic “jews” have always had no use for the real McCoy, the real and true “messiah,” the “christ” or savior. Any “messiah” that doesn’t conquer the world for them, or at least throw off any and all occupiers or “oppressors,” is and can be, in their Satanic definition, no Messiah at all.

And so once again we see how the “jewish” “religion” is essentially self-deification. They blasphemously profess and pretend that their cause is God’s cause, and God’s cause is their cause. And God help any man, God or God-man Who thinks otherwise.

For the Satanic “jew”—(just like his father, John 8:44)—wants to be God, and to rule as God on earth, and hence to reign over all Gentiles, all nations, all peoples and all countries (as God). And therefore this Satanic, imperialistic, super-national, Super-Nazi or “beastly” “jew,” again like his father Satan, wants to murder God again and again and again, to thus keep God forever dead, so that this anti-Christ and his father Satan can forever usurp and reign over God’s earth as their Satanic/“messianic” world-kingdom, their global, “beastly,” Super-Nazi “jewish” empire. (Matt. 21:33-16)

But the real McCoy, Jesus of Nazareth, of course did not encourage nor support these Satanic “jewish” desires and Super-Nazi delusions. On the contrary, as Milton’s Jesus rightfully points out to His eternal Enemy, the Devil, it is for the “jew” or Gentile (if he or she so wish) to submit and to serve to God, and not vice-versa, never vice-versa.

This entire poem is about the “jewish” Devil’s attempt to effect the very opposite—to get God to worship, submit and serve It and Its mutually “chosen people.” (John 8:44)

To submit to God is Godly. And to hate, slander, persecute, torture and murder God for refusing to submit to you (as God), is Satanic, “jewish,” and Roman.

Again the Satanic “jews” are like the mean, fat, ugly, piggish half-sisters of Cinderella, who push her aside (or rather trample her underfoot) as they try to force their stinky hooves into the exquisite glass slippers made only for the feet of our “Cinder-fella,” the real McCoy—called “christ” or “messiah” by those who didn’t know His real and true name. (Apo./Rev. 19:12 & 3:12)

* * * * *

From “Paradise Regained,” 3:171-211,

[SATAN to Jesus (continuing from above—and apparently oblivious to my impertinent and lengthy Editorial interruption)]: “If Kingdom move thee not, let move the Zeal,/ And Duty; Zeal and Duty are not slow;/ But on Occasion’s forelock watchful wait./

[The obstruction or foe barring one’s success (throne, liberation, etc.) must first be taken by the forelock to be removed—and preferably on a favorable or advantageous occasion.

Given up as serf to a master, I think only of myself and my advantage; his blows strike me indeed, I am not free from them; but I endure them only for my benefit, perhaps in order to deceive him and make him secure by the
semblance of patience, or, again, not to draw worse upon myself by contumacy [or defiance—Ed.]. But, as I keep my eye on myself and my selfishness, I take by the forelock the first good opportunity to trample the slaveholder into the dust. That I then become free from him and his whip is only the consequence of my antecedent egoism. [Max Stirner, p. 157-58—Ed.]

They themselves [the “jews,” “zionists” or “zealots”—Ed.] rather are occasion best, / Zeal of thy Father's house [to free His temple from the Godless “jewish” “heathen” swine therein (John 2:17 & Matthew 7:6)—Ed.], Duty to free/ Thy Country from her Heathen servitude [to Rome—Ed.];/ So shalt thou best fullfil, best verifie/ The Prophets old, who sung thy endless raign,/ The happier raign the sooner it begins,/ Raign then; what canst thou better do the while?"/ [The “Prophets [of] old,” perhaps, but the “jews” certainly did not and do not “sing God’s” endless reign,” but rather their own, and only their own. And God help God should He ever again stand in their Satanic way. (Matt. 21:33-16)—Ed.]

To whom our Saviour answer thus return’d. “All things are best fullfil’d in their due time,/ And time there is for all things, Truth hath said [Ecclesiastes 3:1 & :17—Ed.]

: If of my raign Prophetic Writ hath told/ That it shall never end [Luke 1:30-33—Ed.], so when [ever it begins it shall—Ed.] begin/ The Father in his purpose hath decreed,/ He in whose hand all times and seasons roul [roll (Acts… 1:6-7)—Ed.]/

“What if he hath decreed that I shall first/ Be try’d in humble state, and things adverse/ By tribulations, injuries, insults,/ Contempts, and scorns, and snares, and violence,/ Suffering, abstaining, quietly expecting/ Without distrust or doubt, that he [“the Father”—Ed.] may know/ What I can suffer, how [I can best—Ed.] obey? who best/ Can suffer, best can do; best reign, who first/ Well hath obey’d; just tryal e’er I merit/ My exaltation without change or end./ [Luke 16:10 & 19:17; Matthew 25:21—Ed.]

“But what concerns it thee when I begin/ My everlasting Kingdom, why art thou/ Sollicitous, what moves thy inquisition? [Are you a Jew?—thus “singing [Jesus-God’s] endless reign”—Ed.]/ Know’st thou not that my rising is thy fall, And my promotion will be thy destruction?”

To whom the Tempter in[ward]ly rackt reply’d./ “Let that come when it comes [Isn’t that just what Jesus just said?—Ed.]; all hope is lost/ Of my reception into grace [Matthew 25:21—Ed.]; what worse? [Eternal “torment,” damnation or “hell,” perhaps? (Apo./Rev. 20:10—Ed.)]/ For where no hope is left, is left no fear;/ If there be worse, the expectation more/ Of worse torments me then the feeling [of actual torment—Ed.] can./ I would be at the worst; worst is my Port,/ My harbour and my ultimate repose,/ The end I would attain, my final good.” [PR, 3:171-211]

* * *

Yeah sure, the Devil can’t wait to jump into Hell, because It’s fearful expectation of Hell is far worse than Hell itself—which Hellish end it calls It’s “final good.” (Believe that one and It will tell you another.)

The Devil professes a hopeless lack of fear, but fear of what? And of which “worst expectation” is Satan’s greatest “torment”? Merely eternal death? Or eternal torment (i.e. eternal life) within that hellish, Apocalyptic “lake of fire”? (20:10)

Methinks the Devil must fear the latter (eternal torment) infinitely more than the former (eternal death, a.k.a. the “second death,” 20:14 & 21:8). For clearly and by definition there can
be no life—(and hence no consciousness, no sensation, no pain and no torment)—within this “second death.”

But surely the Devil, that old dragon, will fiercely fight against both (eternal death and eternal torment) even with Its last fiery breath—thinking it a far, far better thing to reign anywhere than nowhere, to put off the reign and kingdom of God (and hence the end of It’s own) for as long as demonically possible, and hence to live to hate, fight, pain and harm God (and His faithful friends, John 15:13-15) with Its every malevolent thought, word and deed, than to ever cease breathing or to willingly submit to It’s “ultimate repose, end, harbour, port,” and “final good”—which It professes It desires or “would attain.”

And surely Satan, like every other soul, would far prefer eternal death to eternal torment. Such would be a “a consummation devoutly to be wished” by the Devil upon Itself. And surely Satan hath no conscience to make It cower from such eternal self-slaughter. (Hamlet, 3:2:63-4 & 83)

And perhaps a layman’s response to the Devil’s speech belongs here:

If what you say be truly so, Satan, then why wait forever for your “final good” and “end” when it is perhaps even now and every moment within your grasp? Your eternal death and “repose” can hopefully commence immediately if you genuinely wish to “attain” it. There stands a cliff and the entrance to your “harbour” of “repose.” Go and throw yourself off, and see if you can thereby kill yourself, thus “attaining” your craved “end.” And if not so, then keep trying this way and that until you finally succeed in granting yourself your sincerely-wished “final good.” OK? Good Luck! And good riddance!

But if its eternal torment in the “lake of fire” you’re after, Mr. Devil, and it truly exists, then pray somehow (Orpheus-like) find your way thereto, and promptly take yourself a less-than-refreshing dip therein. And so, via embracing the “feeling” of eternal “torment,” you can forever escape the hellish “expectation” thereof. And thus haphly find your pined-for “repose,” “final end” and “good.” (Now there’s a happy ending for all concerned! Don’t you agree? Then go do it now, and forever, amen.

And now we see and hear that Milton’s Devil was lying to Jesus...and why.

* * *

[SATAN (continuing)]: “If I then [hasten–Ed.] to the worst that can be hast [“If” is right!–Ed.],/ Why move thy feet so slow to what is best,/ Happiest both to thy self and all the world,/ That thou who worthiest art should’st be thir King?/
Perhaps thou [Hamlet-like–Ed.] linger’st in deep thoughts detain’d/ Of the enterprize so hazardous and high;...” [PR, 3:223-28]

[SATAN (to Jesus)]: “The world thou hast not seen, much less her glory,/ Empires, and Monarchs, and thir radiant Courts,/ Best school of best experience, quickest in sight/ In all things that to greatest actions lead./ The wisest, unexperienc’t, will be ever/ Timorous and loath, with novice modesty,/ (As he who seeking Asses found a Kingdom) [i.e. Saul (1 Samuel 9:3, :27 & 10:1-2)—Ed.]/ Irresolute, unhardy, unadventurous:/ “But I will bring thee where thou soon shalt quit/ Those rudiments, and see before thine eyes/ The Monarchies of the Earth, thir pomp and state,/ Sufficient introduction to inform/ Thee, of thy self so apt, in regal Arts,/ And regal Mysteries; that thou may’st know/ How best their opposition to withstand.”/
[Yeah, sure!–Ed.]

With that (such power was giv’n him [by whom? God? Is that blasphemy?–Ed.] then) he took/ The Son of God up to a Mountain high./ It was a Mountain at whose verdant feet/ A spatious plain out stretch’t in circuit wide/ Lay pleasant; from his side two rivers flow’d [Tigris and Euphrates–Ed.],/ T’ one winding, the other strait and left
between/ Fair Champain [flat open country–Ed.] with less rivers interveind,/ Then
meeting joyn’d their tribute to the Sea:/ Fertil of corn the glebe [soil–Ed.], of oyl and
wine,/ With herds the pastures throng’d, with flocks the hills,/ Huge Cities and high
towr’d, that well might seem/ The seats of mightiest Monarchs, and so large/ The
Prospect was, that here and there was room/ For barren desert fountainless and dry./
To this high mountain top the Tempter brought/ Our Saviour, and new train of
words began./

“Well have we speeded, and ore hill and dale,/ Forest and field, and flood, Temples
and Towers/ Cut shorter many a league; here thou behold’st/ Assyria and her Empire’s
antient bounds, / Araxes [a.k.a Araks (river)–Ed.] and the Caspian lake, thence on/ As
far as Indus East, Euphrates West,/ And oft beyond; to South the Persian Bay,/ And
inaccessible the Arabian drouth [desert–Ed.]:/

“Here Ninevee [or Nineveh, on the east bank of the Tigris river, across from the
modern city of Mosul–Ed.], of length within her wall/ Several days journey, built by
Ninus old,/ Of that first golden Monarchy the seat,/ And seat of Salmanassar, whose
success/ Israel in long captivity still mourns;/ [Explanation: Assyria’s Salmanassar V (reigned 727 to 722 B.C.) and/or his
successor Sargon (722-705 B.C.) conquered north Palestine, “Samaria” or “Israel”—i.e.
the land of the ten “lost” tribes of “Israel.” And then he deported and scattered these
“Israelites,” thus rendering them forever “lost,” intermingled, assimilated, and hence
forever unfindable and unrestorable by anyone—whether savior, “messiah,” “christ,” or
not. (2 Kings 17:1-6 &18:7-12; and Sennacherib and the Temple of Doom.–Ed.]

[and–Ed.] There Babylon the [imperial, many-nationed–Ed.] wonder of all
tongues,/ As antient, but rebuilt by him who twice/ Judah [the southern kingdom of
the 2 or 3 surviving Mosite/Hebrew tribes–Ed.] and all thy Father David’s house/ Led
captive [Nebuchadnezzar captured Jerusalem twice, in 597 and 586 B.C., and deported
36:22-23 & Ezra 1:1-3–Ed.]; Persepolis/ His City there thou seest,...” [PR
3:236-85]

And Paradise Regained 3:345-443,

...At sight whereof the Fiend yet more presum’d,/ And to our Saviour thus his
words renew’d.

“That thou may’st know I seek not to engage [combat, entangle, ensnare–Ed.]/ Thy
Vertue, and not every way secure/ On no slight grounds thy safety; hear, and mark/ To
what end I have brought thee hither and shewn/ All this fair sight;

“thy Kingdom though foretold/ By Prophet or by Angel, unless thou/
Endeavour, as thy Father David did [via force, coercion, war, bloodshed, victory–Ed.],/ Thou never shalt obtain [Your earthly kingdom–Ed.]; prediction still/ In all things,
and all men, supposes means,/ Without means us’d, what it predicts revokes./

[But mustn’t genuine prophecy or true prediction occur, happen and come to pass
no matter what?—even though all the world do nothing to make the prophecy happen—or
even join the Devil and Its “jews” in their fierce opposition to God’s reign and kingdom
(as in Germany)? For otherwise such prediction or prophecy would, by definition, be
false. Would it not? Genuine “prophecy” is of what must be, and not what may be.–Ed.]

“But say thou wert possess’d of David’s Throne/ By free consent of all, none
opposite,/ Samaritan or Jew; how could’st thou hope/ Long to enjoy it quiet and
secure,/ Between two such enclosing enemies/ Roman and Parthian? therefore one of
these/ Thou must make sure thy own, the Parthian first/ By my advice, as nearer
and of late/ Found able by invasion to annoy/ Thy country, and captive lead away her
Kings/ Antigonus [the last Maccabean king before the Herodian dynasty, who far from
being “lead captive away” by Parthia, supported their capture of the city from Rome and
was thus by them brought victoriously in and made king. And “Herod the great” (the son of Antipas, Julius Caesar’s appointed “procurator” or governor of Judea), then fled to Rome, where he was by the Senate appointed “king of Judea.” And three years later Rome re-took Jerusalem and thus forcibly made Herod Judea’s king. And so Judea was then a bone of contention between Rome and Parthia—as it formerly was between Egypt and Assyria, Babylon or Persia. (Again, see Sennacherib and the Temple of Doom.) And likewise, the victor would appoint their puppet-king, regent, vicar or agent over Judea, as the Romans appointed their Herod,—Ed., and old Hyrcanus [the high priest, by his Parthian-allied nephew Antigonus castrated (Deut. 23:1) and—Ed.] bound [to the Parthian—Ed.],/ Maugre [in spite of—Ed.] the Roman: it shall be my task/ To render thee the Parthian at dispose [at Your disposal—Ed.];/ Chuse which thou wilt by conquest or by league [alliance (against Rome)—Ed.]./

“This by him [the Parthian (and the Devil)—Ed.] thou shalt regain, without him not,/
That which alone can truly reinstall thee/ In David’s royal seat, his true Successour,/ Deliverance of thy brethren, those ten Tribes/ Whose off-spring in his Territory yet serve/ In Habor [“(by) the River of Gozan,” wherever that was (2 Kings 16:6)—Ed.], and among the Medes dispers’t,/ Ten Sons of Jacob, two of Joseph lost/ Thus long from Israel; serving as of old/ Thir Fathers in the land of Egypt serv’d,

[Once again referring to the 722 B.C. Assyrian conquest, deportation and dispersion of the thus still “lost” (and doubtless by this time genetically-absorbed, mixed or miscegenated) 10 tribes of the northern Mosaic kingdom of “Israel”—or 12, if, as Milton says, 10 of Jacob and 2 of Joseph. (2 Kings 17:1-6 & 18:7-12)—Ed.]

This offer sets before thee to deliver./ These [ten “lost” Mosaic tribes; (Milton is hereby acknowledging they were still “lost” in Jesus time, and hence doubtlessly forever. And therefore perceive the hopeless and impossible task or “offer” thus “set before” Jesus-God by His Enemy, Satan the Tempter, to “deliver” these non-existent, and therefore irretrievably “lost” and eternally “undeliverable,” Mosaic tribes. Some friend, huh?)—Ed.]/if from servitude thou shalt restore/ To thir inheritance, then, not till then,/ Thou on the Throne of David in full glory [I.E. over all 12 (or 13, if counting Joseph’s 2 sons, Menassah and Ephraim, instead of Joseph himself (Gen. 48) tribes of the two Mosaic kingdoms, thus again (by miracle) united as once they were under king David. But again this “Messianic restoration” can never occur—since the northern tribes are long since genetically “lost,” and were so even at the time of Jesus, which was seven centuries after their 722 B.C. conquest, deportation and scattering “among the Medes dispers’t.” In other words, and according to Milton’s Devil, no one, not even God Himself, can ever sit “in full [thirteen-tribed] glory” upon “the Throne of David.” Can you see that?—Ed.],/ From Egypt to Euphrates and beyond/ Shalt raign, and Rome or Caesar not need fear [this Satan-proposed alliance between Itself, Jesus-God, Judea and Parthia (against Rome) (?)—Ed.].

To whom our Saviour answer’d thus unmov’d./ “Much ostentation vain of fleshly arm,/ And fragile arms, much instrument of war/ Long in preparing, soon to nothing brought, [Jeremiah 17:5-10]—Ed.]/ Before mine eyes thou hast set; and in my ear/ Vented much policy, and projects deep/ Of enemies, of aids, battels and leagues,/ Plausible to the world, to me worth naught.

“Means I must use thou sayst, prediction else/ Will unpredict and fail me of the Throne:/ My time I told thee, (and that time for thee/ Were better farthest off) is not yet come; [John 7:6]—Ed.]/ When that comes think not thou to find me slack/ On my part aught [anything—Ed.] endeaouuring, or to need/ Thy politic maxims, or that cumbersome/ Luggage of war there shewn me, argument/ Of human weakness rather then of strength.
“My brethren, as thou call’st them; those Ten Tribes/ I must deliver, if I mean to reign/ David’s true heir, and his full Scepter sway/ To just extent over all Israel’s [i.e. Jacob’s twelve–Ed.] Sons;

“But whence [comes–Ed.] to thee this zeal? Where was it then/ For Israel, or for David, or his Throne/ When thou stood’st up his Tempter to the pride/ Of numbring Israel, which cost the lives/ Of three-score and ten thousand Israelites/ By three days Pestilence? [1 Chron. 21:1-14]–Ed.] such was thy zeal/ To Israel then, the same that now to me.

“As for those captive Tribes, themselves were they/ Who wrought their own captivity, fell off/ From God to worship Calves [1 Kings 12:26-29]–Ed.], the Deities/ Of Egypt, Baal next and Ashtaroth [a Syrian fertility or sex goddess–Ed.],/ And all the Idolatries of Heathen round,/ Besides thir other worse then heathenish crimes;/ Nor in the land of their captivity/ Humbled themselves, or penitent besought/ The God of their fore-fathers; but so dy’d/ Impenitent, and left a race behind/ Like to themselves, distinguishable scarce/ From Gentils, but by Circumcision vain,/ And God with Idols in their worship joyn’d./

“Should I of these the liberty regard,/ Who freed, as to their antient Patrimony,/ Unhumbld, unrepentant, unreform’d,/ Headlong would follow; and to thir Gods perhaps/ Of Bethel and of Dan? [1 Kings 12:26-29]–Ed.] no, let them serve/ Thir enemies, who serve Idols with God. [Jeremiah 5:19]–Ed.]

“Yet he at length time to himself best known/ Remembring Abraham [who?–Ed.] by some wondrous call/ May [and hence may not–Ed.] bring them back repentant and sincere [but (besides their genetic absorption) this “repentant” condition likewise renders eternally impossible “lost” “Israel’s” return to Palestine–Ed.],/ And at their passing cleave the Assyrian flood [the river Euphrates (Isaiah 11:16), and (perhaps metaphorically) the power of Assyria–Ed.],/ While to their native land with joy they hast[en],/ As the Red Sea and Jordan once he cleft,/ When to the promis’d land thir Fathers pass’d;/ To his due time and providence I leave them.”/

[And this “he” is someone other than the Speaker, and hence no one. And so Milton’s Jesus’ thus leaves the “Israelites” to their chosen fate.–Ed.]

So spake Israel’s true King, and to the Fiend/ Made answer meet [appropriate–Ed.], that made void all his wiles./ So fares it when with truth falshood contends./ [PR, 3:345-443]

* * *

Thus does Milton’s Jesus dash the political/imperial hopes and the Satanic/“messianic” dreams and schemes of those ten “lost” “Israelites” and those two surviving “jews.” And I for one say, “Amen.”

* * * * *


According to the Devil and It’s “jews,” God must serve them, or they will murder and usurp Him. But for God, each and all must serve Him—(or at least not be intolerably contrary and opposed to Him)—or He Will not grant them entrance into His kingdom. Nor should He.

Know, dear reader, that God chooses, but is not chosen (against His Will). For anyone may refuse God, and vice-versa: God may refuse anyone. This is voluntary, mutual and “free-
association.” It is the proverbial tango for two. And it is of God. In short, God is not predator. Nor is He (nor His loved ones) prey—not if He can stop it.

And there’s a (Christian) saying: “Many [if not all–Ed.] are called, but few are chosen.” (Matt. 22:11-14 & 20:16) This again is free, voluntary and mutual or bi-lateral association.

But its antithesis, the unilateral choosing of one against (and over) another’s will, as a wolf “chooses” its prey, is clearly predation. And, along with their false promises of heaven on earth, “worker’s paradise,” such predation is the vile and violent method of the Devil and It’s Satanic “jews”—who refuse to take “No!” for an answer (from their divine and Gentile prey.)

Again, God is not a predator. But God’s enemies, the Devil and Its mutually-“chosen peoples,” are predators in demonic deed, in demonic thought, and in demonic intent.

(Perceive for yourselves the Devil’s and It’s “chosen people’s” disguised racial/racist predation and “legislative” or tyrannical coercions: See e.g. their “communism,” their "zionism,” their anti-speech, anti-truth and anti-choice “laws,” their “anti-discrimination” dictates, “affirmative action” decrees; etc, etc. etc. They thus “legislatively,” tyrannically and predatorily insist on making everyone’s choices “for” them. They “choose” their victims (clearly against their will). They won’t take “No!” for an answer. And hence they never grant their Gentile victims the choice or option to escape them. For they are ravenous and demonic wolves in human or “humanistic” clothing.)

But know then that Jesus-God calls and chooses his own brethren and family, and not ever vice-versa. No, not even if countless books or “bibles” were written by “self-chosen” God-haters in self-professed self-deification as “God’s chosen people”—to thus blasphemously take God’s choice away from Him, or to thus make it “for” Him.

In truth they choose self-divinity in vain. And their Satanic choice to kill God to forever keep His usurped vineyard or world-kingdom in their demonic power—(thus granting to themselves and to their god and Father, Satan the Devil, many more centuries of their anti-Christ rule, shall not forever stay them in their usurped thrones and Satanic powers as if demonic gods over God’s own globe. (Matt. 4:8-11, 21:33-46 & John 8:44)

God’s earthly kingdom, God’s “messianic,” “christian” and Apocalyptic reign, God’s earthly “paradise” can only be regained by God from these God-hating, God-murdering and God-usurping “jews”—and hence never for them, as they have always blasphemed, and as Milton’s Devil thus concurs.

And by the way, much of what is true of these Satanic “jews” is similarly true of their blasphemous, decidual and usurpatious brothers in Satan, the Romans. For demonic hand in demonic hand, they both murdered Jesus-God to take His throne, His kingdom and, if possible, His entire globe. Is this not so?

And if you are unsure, simply review the Satanic History of both pagan and “catholic” Rome—which was (is) no less than the Satanic revival or resurrection of the old Roman empire or “beast,” and whose anti-Christ “holy father,” “pope” or “pontiff” is the revival of the old Roman “pontifex maximus” or highest priest. (Apo./Rev. 13:1-10, 17:1-9 & 13:11-18)

* * * * *

From Paradise Regained 4:

Perplex’d and troubl’d at his bad success,/ The Tempter stood, nor had [nor knew–Ed.] what to reply,/ Discover’d in his fraud, thrown from his hope,/ So oft, and the persuasive Rhetoric/ That sleek’t his tongue, and won so much on Eve,/ So little [won–Ed.] here, nay lost; but Eve was Eve,/ This [God-man Who would not be Satan’s dupe nor prey–Ed.] far his over-match,... [PR, 4:1-7]

So Satan, whom repulse upon repulse/ Met ever; and to shameful silence brought,/ Yet gives not o’re though desperate of success,/ And his vain importunity pursues./ He brought our Saviour to the western side/ Of that high mountain, whence he might behold... [imperial Rome–Ed.] [PR, 4:21-26]
And now the Tempter thus his silence broke. “The City which thou seest no other deem/ Then great and glorious Rome, Queen of the Earth [and the seven-hilled, Apocalyptic “whore of Babylon,” (17:9 & 18:7)—Ed.]/ So far renown’d, and with the spoils enricht/ Of Nations; there the Capitol [hill–Ed.] thou seest/ Above the rest lifting his stately head/...” [PR, 4:43-48]

“All Nations now to Rome obedience pay,/ To Rome’s great Emperour, whose wide domain/ In ample Territory, wealth and power,/ Civility of Manners, Arts, and Arms,/ And long Renown thou justly may’st prefer/ Before the Parthian [Why then was Parthia first offered by the Devil to God before Rome? Because It believed Parthia was inferior to Rome in strength, and would most likely fall in conflict to the latter?—and hence Jesus as well?—Ed.]; these two Thrones except,/ The rest are barbarous, and scarce worth the sight,/ Shar’d among petty Kings too far remov’d;

“These having shewn thee, I have shewn thee all/ The Kingdoms of the world, and all thir glory./ This Emperour [Tiberius (42 B.C.-37 A.D.)–Ed.] hath no Son, and now is old, old and lascivious, and from Rome retired/...” [PR, 4:80-91]

“...Hated of all, and hating; with what ease/ Indu’d with Regal Vertues as thou art,/ Appearing, and beginning noble deeds,/ Might’st thou expel this monster from his Throne/ Now made a stye, and in his place ascending/ A victor, people free from servile yoke?

“And with my help thou may’st [become Rome’s emperor–Ed.]; to me the power/ Is given [Once again, by whom or what?–Ed.], and by that right I give it thee./ Aim therefore at no less then all the world,/ Aim at the highest, without the highest attain’d/ Will be for thee no sitting, or not long/ On David’s Throne, be propheci’d what will.”

[In other words, Milton’s Devil is saying that Power, Its Power, is the one, true Prophecy, and that no other prophecy, however divine, can long stand before It.–Ed.]

To whom the Son of God unmov’d reply’d./ “Nor doth this grandeur and majestic show/ Of luxury, though call’d magnificence/ More then of arms before, allure mine eye,/ Much less my mind; [And now Milton’s God tells His Temptor Its most pressing and immediate business:–Ed.] though thou should’st add to tell/ Thir sumptuous gluttonies, and gorgeous feasts/...” [PR, 4:97-114]

“...to me should’st tell who thirst/ And hunger still:
“then Embassies thou shew’st/ From Nations far and nigh; what honour that,/ But tedious wast of time to sit and hear/ So many hollow complements and lies,/ Outlandish flatteries?
“then proceed’st to talk/ Of the Emperour, how easily subdu’d,/ How gloriously; I shall, thou say’st, expel/ A brutish monster:/
“what if I withal [my superior power–Ed.]/ Expel a Devil who first made him such?/
“Let his tormenter Conscience find him out,/ For him I was not sent,/...” [PR, 4:120-31]

* * * * *

Jesus as Savior of the Self-Damned?

Jesus as Savior of the Self-Damned?—a Popular Liberator of the Self-Enslaved and Tyrannized?—the Vile and Weak of Spirit?
[JESUS (to Satan) continuing from above]: “...nor yet [was I sent–Ed.] to free [self-enslavers–Ed.]/ That people victor once, now vile and base,/ Deservedly made vassal [to “their” imperial government–Ed.], who once just,/ Frugal, and mild, and temperate, conquer’d well,/ But govern ill the Nations under [their Roman–Ed.] yoke,/ Peeling [plundering and/or “taxing”–Ed.] thir Provinces, exhausted all/ By lust and rapine; first ambitious grown/ Of triumph that insulting vanity;/ Then cruel, by thir sports to blood enur’d/ Of fighting beasts, and men to beasts expos’d,/ Luxurious by thir wealth, and greedier still,/ And from the daily Scene effeminate./

“What wise and valiant man would seek to free/ These thus degenerate, by themselves enslav’d,/ Or could of inward slaves make outward free?/ [PR, 4:131-45]

Isn’t that wise?
And yet, for his mad love of his twin goddesses, Freedom and Equality, the crazed Euro-American devotee of these ruinous gods bled, and yet still bleeds, himself and all his kindred white to “free” the sensuous, sinful or self-enslaved Negro. And even further seeks this Euro-fool, for his beloved goddess Equality’s sake, to reduce his race to Negroid level, and the wily “jews’” yoke thus to take.

(By Jesus-God!, this masochistic madness was neither wise nor valiant.)

Is self-enslavement anything other than the foolish, masochistic and self-damning choice to exalt, idolize and serve whatever is unworthy of such servitude, devotion or worship?—e.g. sex, liquor, drugs, food, Liberty, Equality, Love, Humanity, Bible, Law, Constitution, Government, Church, State and all other possible false gods or idols thought worthy of self-subjection and service, and hence exalted as if (and even above) God Himself?

Is this self-abasement and self-damnation not Satanism itself in theory and in practice: To thus place and to serve our own chosen idols or gods above God Himself?

But the smartest and most servant seeks out and serves that God or Master Who pays best! And which one might that be, dear reader?

* * * * *

The Necessity for Reason and Self-Control to Win Liberty or Freedom

The Necessity for Reason and Self-Control to Win Liberty or Freedom (from Illusion, Falsehood, Self-Enslavement and Tyranny)

Here be an editorial interruption, interlude and Miltonian meditation on the link between individual and/or national virtue and liberty...or vice and enslavement:

From Milton’s Paradise Lost,

[MICHAEL the Archangel (to fallen Adam)]: “…true Libertie.../always with right Reason dwells/ [en]Twinn’d, and from her hath no [in]dividual being:/ Reason in man obscur’d, or not obey’d,/ Immediately inordinate desires/ And upstart Passions catch the [mental self–Ed.] Government/ From Reason, and to servitude reduce/ Man till then free. Therefore since hee permits/ Within himself unworthie Powers to reign/ Over free Reason [the mental (spiritual, psychological) ability to discern truth (from falsehood), medicine from poison, helpful from harmful, good from evil, etc.–Ed.], God [nature, reality, History?–Ed.] in Judgement just/ Subjects him from without to violent Lords;/ Who oft as undeservedly [as his “upstart passions” enslaved himself–Ed.] enthrall/ His outward freedom: [As long as “Nature abhors a vacuum.”–Ed.] Tyrannie must be,;/ Though to the Tyrant thereby no excuse./ Yet somtimes Nations will
decline so low/ From vertue, which is reason, that no wrong,/ But Justice, and some fatal curse annext/ Deprives them of thir outward libertie,/ Thir inward [liberty (reason, virtue) once–Ed.] lost:... [PL, 12:83-101]

Would-be tyrants within all branches of the “beastly” or imperial, super-national or Super-Nazi anti-Christ or “jewish” Amerikan government are presently trying terribly to scare the Americans—and all other Gentile nations besides—out of their wits, out of their ability to think or reason, and into thoughtless emotion and great fear. I mean precisely that kind or species of petrified or terrified fear that is willing to trade its liberties for tyrannical “protection” from fear, harm or “terror”—without thinking, as their Ben Franklin once wisely said, that he who trades liberty for protection loses both. And more than any other, it is the imperious, peremptory and pretended anti-Christ or “jewish”-Amerikan would-be “protector” of the terrified Gentile globe that is the very deceitful source and treacherous perpetrator of this global terror and terrible fear. (And if you doubt this long-standing Historical truth, then see On Recognizing (Demonic) Terrorists (through their Slanderous Masks): “Allied” Terror-Bombing during W.W. II)

Such is the terrible attack of the would-be tyrant. And Historically he is nothing new. And he or they who keep their heads their liberties thus renew. But chicken-hearts who lose their heads fall victim to this Super-Nazi “jew.” And if such cowards be the majority, then cursed be “democracy.” For they will vote you and your family into petrified, global, “democratic” slavery.

[SAMSON]: “But what more oft in Nations grown corrupt,/ And by their vices brought to servitude,/ Then to love Bondage more than Liberty,/ Bondage with ease than strenuous liberty;/ And to despise, or envy, or suspect/ Whom God hath of his special favour rais’d/ As thir Deliverer; if he aught begin,/ How frequent to desert him, and at last/ To heap ingratitude on worthiest deeds?” [Samson Agonistes, 268-76]

[MICHAEL the Archangel (to fallen Adam)] “Those whom last thou sawst/ In triumph and luxurious wealth, are they/ First seen in acts of prowess eminent/ And great exploits, but of true vertu[e] void/ Who having spilt much blood, and don[e] much waste/ Subduing Nations, and achievd thereby/ Fame in the World, high titles, and rich prey,/ Shall change thir course to pleasure, ease, and sloth,/ Surfe[i]t, and lust, till wantonness and pride/ Raise out of friendship hostil[e] deeds in Peace./

“The conquerd also, and enslav’d by Warr/ Shall with thir freedom lost all vertu loose/ And fear of God, from whom thir pietie feign’d/ In sharp contest of Battel found no aide/ Against invaders; therefore coold in zeale/ Thenceforth shall practice how to live secure,/ Worldlie or dissolute, on what thir Lords/ Shall leave them to enjoy; for th’ Earth shall bear/ More then anough [hardships, trials, conflicts, clashes, strife—(or so such conquered slaves tell themselves)–Ed.], that temperance may be tri’d:/

“So all [both conqueror and conquered–Ed.] shall turn degenerate, all deprav’d,/ Justice and Temperance, Truth and Faith forgot;/ One Man except, the onely Son of light/ In a dark Age, against [such bad–Ed.] example good,/ Against allurement, custom, and a World/ [easily–Ed.] Offended; fearless of reproach and scorn,/ Or violence, hee of thir wicked wayes/ Shall them admonish, and before them set/ The paths of righteousness, how much more safe,/ And full of peace, denouncing [proclaiming–Ed.] wrauth to come/ On thir impenitence; and shall returne/ Of thm derided, but of God observd/ The one just Man alive; by his command/ Shall build a wondrous Ark, as thou
beheldst,/ To save himself and household from amidst/ A World devote [doomed–
Ed.] to universal rack.” [PL, 11:787-812]

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And now back to Paradise Regained, right where we left it:

And now back to Paradise Regained, right where we left it:

[JESUS to Satan (continuing from above)–Ed.] “Know therefore when my season
comes to sit/ On David’s Throne, it shall be like a tree/ Spreading and over-
shadowing all the Earth [“Daniel” 4:10-12 & Matthew 13:31-32 (Mark 4:30-32 & Luke
13:18-19)—Ed.],/ Or as a stone that shall to pieces dash/ All Monarchies besides
Ed.],/ And of my Kingdom there shall be no end / Means there shall be to this, but what the means,/ Is not for thee to know, nor
me to tell.”/

[Nor even to know? Or to have forgotten?
And call me a doubting Thomas, but from this particularly dark and grim pre-
Armageddon Historical viewpoint, I’ll need to see this post-Apocalyptic Millennial city-
state kingdom of God on earth with my own two eyes before I can ever believe in it.
[Apo./Rev. 16:12-16, 19:17-21 & 20:7-9 ]—Ed.]

To whom the Tempter impudent repli’d./ “I see all offers made by me how
slight/ Thou valust, because offer’d, and reject’st:/ Nothing will please the difficult
and nice [discriminating, fastidious, impossible to please, or perversely contrary (like
Satan and Its “jews”)—Ed.],/ Or nothing more [pleases them—Ed.] then still to
contradict:/

[It seems foolish of Milton’s Tempter to only now declare the purchase price of
something which has already been so roundly and soundly rejected as unworthy and
undesirable by Its unimpressed non-Customer, but here it is:—Ed.]

“On the other side know also thou, that I/ On what I offer set as high
esteem,/ Nor what I part with mean to give for naught;/ All these which in a
moment thou behold’st,/ The Kingdoms of the world to thee I give;/ For giv’n to
give to whom I please,/ No trifle; yet with this reserve, not else,/ On this
condition, if thou wilt fall down,/ And worship me as thy
superior Lord,/ Easily done, and hold them all of me;/ For what can less so
great a gift deserve?” [PR, 4:145-69]

Now the Devil’s price-tag is visible at last upon the strings Its attaches to Its proffered
worldly-article, Jesus-God’s Satanically and demonically usurped globe.
(The robber this offers to sell the Robbed all His worldly property back. What, dear
reader, is wrong with this proposition?)

The cost is to be God’s perpetual allegiance, loyalty, fealty and fidelity, His permanent
obedience, subjection and servitude, and His eternal, feudal and thankful service to His
eternal Enemy, and His perpetual devotion and worship of the usurper of His earth—as if this
usurper were God Himself.

As always, the Devil wants to change places with God. As always, the Devil wants to be
God. The Evil usurper, possessor, owner and overlord of the kingdom of the one true King
would like to be regarded by the Latter as the Latter.

Here’s is Satan’s suggestion: God should worship not God. (Not that God worships
Himself, but that He doesn’t, and shouldn’t, worship anything or anyone.) But God should
worship Satan as God, and hence serve Satan as God. God should never worship God, but only His Enemy, and forever. This is the Devil’s suggestion, proposal and everlasting desire.

For this (as might be supposed from Matthew (3:8-10) and Luke (4:5-8) is not to be a one-time-deal, a momentary sin, a temporary and one-time lapse into idolatry—like a virtuous man’s uncharacteristic and temporary venture deep into sin, sensuality, wine and/or wanton woman—according to the commonly-asked and most bawdy question: “Would you, for all the world as payment, and for one-time-only, sexually-service so-and-so?”

SATAN: “All these things ['all the kingdoms of the world, and the glory of them'] will I give thee, if thou wilt fall down and worship me.”


And again how strange that Milton would have his Tempter say such a thing to One so clearly untempted, or to thus announce so offensively high a price on an article already evaluated, appraised (as near worthless) and clearly rejected by its non-Buyer!

Oh well, it’s his poem, or prose—now continuing, from above:

Whom thus our Saviour answer’d with disdain./ “I never lik’d thy talk, thy offers less,/ Now both abhor, since thou hast dar’d to utter/ The abominable terms, impious condition;/ But I endure the time, till which expir’d,/ Thou hast permission on [i.e. power or authority over?–Ed.] me.

[But who or what gave the Devil this Satanic “permission”?]

To Hell with all those who make God out to be Satan’s employer! It is no less than the ultimate slander, calumny, vilification.–Ed.]

“It is written/ The first of all Commandments, ‘Thou shalt worship/ The Lord thy God, and only him shalt serve’;/ And dar’st thou to the Son of God propound/ To worship thee accurst, now more accurst/ For this attempt bolder then that on Eve,/ And more blasphemous? which expect to rue [or regret—Ed.].

‘The Kingdoms of the world to thee were giv’n,/ Permitted rather, and by thee usurp’t,/ [(?) Both “usurp’t” (from) and “permitted” or “giv’n” to Satan (by God?)! Clearly that’s a contradiction, right? Or is it: Give the Devil a/thefinger, and It will take your entire hand. And if so, shouldn’t God have known that beforehand?–Ed.]

“Other donation [alternative? (other than either “permitted” (“giv’n”) or “usurp’d”–Ed.] none thou canst produce [or bring forward–Ed.]:/ If given, by whom but by the King of Kings,/ God over all supreme? if giv’n to thee,/ By thee how fairly is the Giver now/ Repaid?

[Plainly, Milton too is (or rather was) grappling with this most important and most unanswered question of how Satan got its power and Its world kingdom in the first place—which is doubtlessly tied up with Its unknown origin or genesis.

Would you, dear reader, care to explain?–Ed.]

“But gratitude in thee is lost/ Long since. Wert thou so void of fear or shame,/ As [to–Ed.] offer them to me the Son of God,/ To me my own, on such abhorred pact,/ That I fall down and worship thee as God?/ Get thee behind me; plain thou now appear’st/ That Evil one, Satan for ever damn’d.”

To whom the Fiend with fear abasht reply’d./ Be not so sore offended, Son of God;/... [PR, 4:170-96]
“...Who then thou art, whose coming is foretold/ To me so fatal, me it most concerns./ The tryal hath indamag’d thee no way,/ Rather more honour left and more esteem;/ Me naught advantag’d, missing what I aim’d./ Therefore let pass, as they are transitory,/ The Kingdoms of this world; I shall no more Advise thee, gain them as thou canst, or not.”/ [PR, 4:204-11]

* * * * *

Again and as always, the Devil wants to forever change places with God.
And from this vantage point it is most clear to see, how very much the Devil is like the “jews” and the Romans, and how very much the Satanic “jews” and the Romans are like their father the Devil.

And this suggestion of Satan that God worship It, (and presumably all Its kindred too, John 8:44), reminds me of how the “jews” violently insist that all Gentiles, and especially we Europeans or Euro-Americans, must never ever dare love, respect, serve and further themselves, but must instead perpetually worship, serve and further the “jews” (as “God’s chosen people,” as “our” alleged “holocaust” “victims,” “survivors,” “children of survivors,” etc., etc. etc.)—and also their racial allies, the Negroes, (as alleged victims of “our” alleged enslavement, “racial discrimination,” “hatred,” etc.).

How they always cast us Euros as the Devil, and themselves as our victims! But the truth is the exact opposite!

Note well these countless national “holocaust” monuments or temples wherein Gentiles must perpetually and periodically go and pray for forgiveness from these Satanic “jews,” as well as this annual “jewish”-Negro “holiday” called “saint” Martin Luther King’s day, along with every single February from now on, ad infinitum and ad nauseum, as “black history month.”

We Europeans have a History too. So get off and stay the hell off our backs, you demonic self-worshipping creatures of Satan! (John 8:44)

We are nor interesting in worshiping you black and “jew” bastards like satanic gods, nor in carrying your big, fat, pampered asses on our overburdened shoulders like some evil species of Satanic “royalty.” We do not wish to be tyrannically, “legislatively” nor “democratically” deprived, even for one moment longer, of our once-sacred and inviolable liberties (of association, e.g.), nor to be further tax-robbed of our hard-won labors and properties, nor otherwise coerced into “donating” another drop of our blood, sweat and tears to our avowed racial (and most racist) enemies, who demonically hate us, and who, allied with their anti-European, pro-“jewish” and pro-Negro “democratic” parliamentary representatives, thus continue to seek to tyrannically, dictatorially and “legislatively” devour, dispossess, degenerate and enslave us and our European posterity.

So back off, go straight to hell, all you Satanic, Marxist, “communist” “jews,” with your violent and murderous black attack dogs or apes, and take your god-damned Father with you! (John 8:44)

Our European self-salvation is called “freedom of association,” and its “jewish” criminalization your racist predation!

* * * * *

And finally with Wisdom doth Milton’s Tempter Tempt our Savior:


From Paradise Regained 4:
[SATAN (to Jesus, continuing from above)]: “And thou thy self seem’st otherwise inclin’d/ Then to a worldly Crown, addicted more/ To contemplation and profound dispute,/ As by that early action may be judg’d,/ When slipping from thy Mother’s eye thou went’st/ Alone into the Temple; there was found/ Among the gravest Rabbies disputant,/ On points and questions fitting Moses’ Chair [i.e. throne (Matthew 3:2) (& see PR 1:201-14)–Ed.],/ Teaching not taught; the childhood shews the man,/ As morning shews the day.

‘Be famous then/ By wisdom; as thy Empire must extend,/ So let extend thy mind o’re all the world,/ In knowledge, all things in it comprehend,/ [There’s a rhyme.–Ed.]/ All knowledge is not couch’t in Moses’ Law,/ The Pentateuch [book(s) of Moses–Ed.] or what the Prophets wrote, [You can say that again, Satan!–Ed.]/ The Gentiles also know, and write, and teach/ To admiration, led by Nature’s light;/ [and by Nature’s god, called “Apollo” or whatever?–Ed.]

“And with the Gentiles much thou must converse,/ Ruling them by perswasion as thou mean’st,/ Without [first learning–Ed.] thir learning how wilt thou [“converse”–Ed.] with them,/ Or they with thee hold conversation meet?/ How wilt thou reason with them, how refute/ Thir Idolisms, Traditions, Paradoxes? [PR, 4:212-34]

I.E. one must speak, and hence must know or learn, the language and culture of all those whom one seeks to influence or teach. One must first learn their “learning,” their lore, their culture, forms, ways or traditions, their gods, “sacred” scriptures, values or “principles.” And hence when in Greece one must speak as the Greeks do, and not only linguistically but also culturally—as once spoke Paul of their unknown God. (Acts... 17:18-23)

And this is in part a re-echoing of an earlier passage wherein Jesus thus mused to Himself:

…my Spirit aspir’d, victorious deeds/ Flam’d in my heart, heroic acts, one while/ To rescue Israel from the Roman yoke,/ Then to subdue and quell o’re all the earth/ Brute violence and proud Tyrannick pow’r,/ Till truth were freed, and equity restor’d:/ Yet held it more humane, more heavenly first/ By winning words to conquer willing hearts,/ And make perswasion do the work of fear [pain, official coercion or governmental terror–Ed.];/ At least to try, and teach the erring Soul/ Not wilfully mis-doing, but unaware/ Misled; the stubborn only to subdue. [I.E. all humans (“stubbornly” and “willfully”) unconvincd by the Truth, or deliberate liars in the face of Truth?–Ed.] [PR, 1:215-26]

But hark! Milton’s Devil thus continues...

“Error by his own arms is best evinc’t.” [PR, 4:235]

Or one learns best from one own personal mistakes.

Thus by the Devil’s and Milton’s advice, and in their particular context (see above): “Error by his own arms [deeds, thoughts, words, writings, books or “sacred” scriptures–Ed.] is best evinc’t.” I.E. shown or proven (to be in error).

And this again is how “Error” is best discovered, recognized, corrected, overcome or conquered—both by the erroneous one(s) and by their teacher(s) or corrector(s).

In other words, He Who would teach or influence the Mohammedans e.g., or the idolatrous worshippers of the Bible, old or new, or of “constitution,” or what-have-you?, and thus bring them closer to genuine or truer Truth, must first and clearly show or prove to them
the (uninSpired) errors lurking within their very own “sacred” book(s), and thus ever-
impudently staring out at them therefrom.

But all those who would do so—(who would thus liberate the enthralled minds, bodies
and souls of such foolish, superstitious, deceived, self-deceived and/or terrified men and
women)—had better watch their “irreverent” backs. For priests rule by such “sacred” priestly
lies, and by their “sacred” violence, murder and mass-murder of “nonbelievers” or “infidels.”

(See “priestcraft,” and e.g. “global terrorism,” this supposed “global war against
terrorism” and/or against (anyone else’s) “weapons of mass-destruction” and/or “mass-
murder.”)

And once thus “scripturally,” Biblically, Koranically or constitutionally de-“programmed”
or de-hypnotized, these formerly deceived and enthralled ones can then be led to Truth, or at
least to truer truth than enthralled them before.

(“And you shall know the truth, and the truth shall make you free.” (John 8:32)

But free from what? What else from but such “errors,” falsehoods, ignorances,
superstitions, delusions, lies? And yes even (and especially from) “holy” lies, “sacred” lies,
inviolable, unquestionable, “divine” or “inSpired” lies.

And now Satan’s Milton, still atop Its mount of earthly Power, champions the wisdom of
(ancient) Greece and Athens, which Milton’s Jesus then condemns as folly uninSpired (by
Himself)—if not diabolically-inspired by Satan Itself.

[SATAN (to Jesus)]: “Look once more e’re we leave this spec[tacular Mount/
Westward, much nearer by Southwest, behold/ Where on the Aegean shore a City
stands/ Built nobly, pure the air, and light the soil,/ Athens the eye of Greece, [“The
light of the body is the eye.” (Matthew 6:22; 19-24, & see 5:13-16)–Ed.] Mother of Arts/
And Eloquence, native to famous wits/ Or hospitable, in her sweet recess/City or
Suburban, studious walks and shades;/ See there the Olive Grove of Academe,;
where the Attic Bird/ Trills her thick-warbl’d notes the summer long,/ There flowrie hill Hymettus [south-east of Athens–Ed.] with the
sound/ Of Bees industrious murmur oft invites/ To studious musing; there Ilissus
routs/ His whispering stream;

“within the walls then view/ The schools of antient Sages;/ his [Aristotle’s–Ed.]
who bred Great Alexander to subdue the world,/ Lyceum there [outside Athena’s walls,
north-east–Ed.], and painted Stoa next:/
[I.E. the market-place colonnade (“stoa”) where Zeno (the “stoic”) taught (his
“stoicism”)—his method of imperturbably combating, defeating and overcoming the
world via one’s own mental, spiritual or psychological detachment from and indifference
to the hitherto-overwhelming pains and pleasures of this material world.–Ed.]

“There thou shalt hear and learn the secret power/Of harmony in tones and
numbers hit/ By voice or hand, and various-measur’d verse/ Aeolian charms and
Dorian Lyric Odes,/ And his who gave them breath, but higher sung,/ Blind
Melesigenes thence [from the river Meles near Smyrna (Izmir) in Asia Minor (Turkey)–
Ed.] Homer call’d,/ Whose Poem Phoebus [Apollo–Ed.] challeng’d for his own./

“Thence what the lofty grave Tragedians taught/ In Chorus [music or songs–
Ed.] or Iambic [the poetic meter (–/ –/ –/ , or da dum, da dum, da dum) of the dramatic
dialogue of Athenian theater, and much later of London’s Shakespeare–Ed.], teachers
best/ Of moral prudence, with delight receiv’d/ In brief sententious precepts, while
they treat/ Of fate, and chance, and change in human life;/ High actions, and high
passions best describing:

“Thence to [Athens–Ed.] the famous Orators repair,/ Those antient
[Demostheneses–Ed.], whose resistless eloquence/ Wielded at will that fierce
Democra\tie,/ Shook the Arsenal and fulmin’d over Greece,/ To Macedon, and
Artaxerxes’ Throne;/
“To sage Philosophy [“love of wisdom” or truth—Ed.] next lend thine ear,/ From Heaven descended to the low-rooff house/ Of Socrates, see there his Tenement,/ Whom well inspir’d the Oracle pronounc’d/ Wisest of men [(Socrates’) Apology, p. 21—Ed.]; from whose mouth issu’d forth/ Mellifluous streams that water’d all the schools/ Of Academicks old and new, with those [Aristotelians—Ed.]/ Sirnamb’d Peripatetics, and the Sect/ Epicurean [conscious and deliberate pleasure-seekers—Ed.], and the Stoic severe;/ [who sought (and found?) more pleasure, satisfaction or fulfillment in worldly detachment and individual isolation—Ed.]

“These here revolve, or, as thou lik’st, [learn them—Ed.] at home,/ Till time mature thee to a Kingdom’s waight;/ These rules [of the kingdom (from Socrates’ Republic and Aristotle’s Politics)—Ed.] will render thee a King compleat/ Within thy self, much more with Empire joyn’d.” [PR, 4:236-84]

But these Socratic truths of a well-established and managed worldly kingdom (predicated upon the “philosopher-king’s” self-control, love of wisdom and continual search for truth) are perhaps already well-known to Milton’s Jesus. (See PR 2:466-80 above, and below.)

“And now once again continuing from above: PR 4:285-364,

[JESUS (to Satan)]: To whom [Satan—Ed.] our Saviour sagely thus repli’d./ “Think not but that I know these things, or think/ I know them not; [but—Ed.] not therefore am I short/ Of knowing what I aught [or should; for—Ed.]: he who receives/ Light from above, from the fountain of light,/ No other doctrine needs, though granted true;/

“But these [Grecian philosophies—Ed.] are false, or little else but dreams,/ Conjectures, fancies, built on nothing firm./

“The first and wisest of them all profess’d/ To know this only, that he nothing knew;/

[Yes (to admit Socrates’ humble artifice, Apology, p. 21), but at least he knew he knew nothing, and hence was far ahead of those other Athenian wise-men (“sophists”) who imagined, thought and taught that they knew a great deal, but evidently (upon Socratic questioning) did not. But they (poor things!) did not know they did not know—before they had met this their humble, prosaic and truth-seeking inquirer, who thus left all his presumptuous “sophists” with a bitter taste of truth in their pompous mouths—that he who had professed to know nothing at all, had in fact all along known much more than they. (Can you dig it?—philosophically-speaking?—Ed.)

“The next [his pupil, Plato (but never Moses and “his” latter “prophets”?—Ed.] to fabling fell and smooth conceits,/ A third sort [skeptically, scientifically—Ed.]
doubted all things, though plain [or evident to–Ed.] sense; / Others [“eudaemonics” or “good spirits”–Ed.] in vertue plac’d felicity [or happiness–Ed.], / But vertue joyn’d with riches and long life; / In corporal pleasure he [the Epicurian (found happiness)–Ed.], and careless ease;

“The Stoic last in Philosophic pride, / By him call’d vertue; and his [ideal or–Ed.] vertuous man,/ Wise, perfect in himself, and all possessing/ [Say rather all the earth “rejecting” in his Historically-ascendant (and yes, self-exalting) quest to lose himself as bodily flesh and find himself at last as fleshless mind or worldless spirit. (John 4:24)–Ed.] Equal to God [?], oft shames not to prefer [himself or his “vertuous man” to God Himself?–Ed.], / As fearing [ancient, pagan, fleshy–Ed.] God nor man, contemning [condemning–Ed.] all/ Wealth, pleasure, pain or torment, death and [earthly–Ed.] life,/ Which when he lists, he [hopefully, wishfully, ideally–Ed.] leaves, or boasts he can [rise above–Ed.], / For all his tedious talk is but vain boast [in his stoic whistling past earth’s grave-yard–Ed.], / Or [he–Ed.] subtle shifts conviction [his professions–Ed.] to evade. [detection of inconsistency, contradiction, fraud, falsehood, uselessness or vanity (Cf. PL, 2:555-69)–Ed.]

[But doesn’t the Christian sinner, even to this latter day, and beyond, likewise “stoically” or “vainly” try to rise above this simultaneously attractive and repulsive world of sin, of flesh, of pleasure and of pain?–Ed.]

“Alas what can they [Athena’s philosophers–Ed.] teach, and not mislead;/ Ignorant of themselves, of God much more,/ And how the world began, and how man fell/ Degraded by himself, on grace depending?/

[OK, then how did the world and man begin? And how did the first man and woman fall? And please don’t point to the Genesis of Moses. For I’ve read it. And it’s clearly merely a symbolic creation myth, or else a story for children.

And see “On all these False and Innumerable “Christian” Mis-Teachers and Misleaders,” within Why the “Father” and the “Son” are Really, Truly One.–Ed.

‘Much of the Soul they talk, but all awrie/ And in themselves seek vertue, and to themselves/ All glory arrogate, to God give none [Such is “Humanism” or “Man” as God; and similarly, “Democracy.”–Ed.], / Rather accuse him under usual names,/ Fortune and Fate, as one regardless quite/ Of mortal things. Who therefore seeks in these/ True wisdom, finds her not, or by delusion/ Far worse, her false resemblance only meets,/ An empty cloud.

[Like Matthew’s? (24:30 & 26:64)
Or that cloud-god of Moses the Egyptian?
I refer to that ever-foggy cloud- and mountain-god of Moses?—still yet unseen and still yet unheard all these passing centuries and even unto this very latter day?
Isn’t it astounding that so few souls, even to this very latter day, have yet to detect or smell this reeking, old, malodorous Mosaic rat?
And so priestcraft, “sacred” lies and false religion clearly makes people stupid. So get smart. See “What the “Good Book” Teaches Us about Usury” within Shall there be Usury within your County?: The Pros and Cons of Usury.–Ed.]

“However, many books/ (Wise men have said) are wearisom [Ecclesiastes 12:12 & 1:17-18)–Ed.]; who[ever] reads/ Incessantly, and to his reading brings not/ A spirit and judgment equal or superior [to the author–Ed.],/ (And what he brings [(or if the reader brings) such “equal or superior judgment”–Ed.], what needs he elsewhere seek) [?]/ Uncertain and unsettled still remains [he who is–Ed.]/ Deep verst in books and shallow in himself/ Crude or intoxicate, collecting toys,/ And trifles for choice [consequential or weighty–Ed.] matters, worth a [i.e. worthy or deserving to be forever erased by a?–Ed.] spunge;/ As Children gathering pibles [pebbles–Ed.] on the shore./ [PR, 4:285-330]
Methinks that’s a wise saying of Milton’s: “...who[ever]...to his reading brings not/ A spirit and judgment equal or superior [to his authors–Ed.],.../Uncertain and unsettled still remains [he who is–Ed.]/ Deep verst in books and shallow in himself/...”

And so the reader should be a critic, a skeptic, a doubter, an non–believer. He or she should try or test all things all writers and speakers may say, and believe only those things that are by them amply proven or demonstrably true—as similarly suggested by Paul. (1 Thess. 5:19-22) For otherwise one gets deceived and/or mislead.

So why then not apply Paul and Milton’s precept to the bible, the constitution, and any other “sacred scriptures” which we are supposed to approach with all-believing, undoubting, childlike faith, or with uncritical mindlessness and unskeptical thoughtlessness.

And so the reader should be a critic, a skeptic, a doubter, an non–believer. He or she should try or test all things all writers and speakers may say, and believe only those things that are by them amply proven or demonstrably true—as similarly suggested by Paul. (1 Thess. 5:19-22) For otherwise one gets deceived and/or mislead.

And aside from this: What book is completely true? What book or writer is without any falsehood whatsoever, and whether deliberate or not?

How false or true is your book...or mine?

Likewise what earthly soul’s eye is completely light, with no darkness whatsoever? But how great is that light, or darkness?

These are the questions inquiring neither of compete Light nor compete Darkness, or total Truth nor total Falsehood, but rather of earthly, human shades of gray. (Luke 11:33-36 & Matthew 6:22-23)

Yes, the more false ideas to be found within a book, writer, speaker or teacher—(and especially false fundamentals or premises—from which many false conclusions must doubtlessly and logically follow—notably that the Christian Son of God is not His Father incarnate)—the more these falsehoods cannot fail but to mislead their “faithful,” trusting, thoughtless, mindless, believing, credulous, indiscriminate, undiscerning and foolish readers, listeners, believers and followers who evidently know no better, and who perhaps have some emotional or psychological need to believe these false things they read or hear.

[JESUS (to Satan)]: “Or if I would delight my private hours/ With Music or with Poem, where so soon/ As in our native Language [Aramaic?–Ed.] can I find/ That [spiritual–Ed.] solace? All our [Mosaic–Ed.] Law and [old testament–Ed.] Story/ Strew’d/ With Hymns, our [Davidic–Ed.] Psalms with artful terms inscrib’d, / Our Hebrew Songs and Harps in Babylon, / That pleas’d so well our Victor’s ear, [Nebuchadnezzar? (Psalm 137:1-4)–Ed.] declare/ “That rather Greece from us these Arts deriv’d [?]; / Ill imitated [PL, 3:26-32]–Ed., while they loudest sing/ The vices of their Deities, and thir own/ In Fable, Hymn, or Song, so personating/ Thir Gods ridiculous, and themselves past shame./ Remove their swelling Epithetes [adjectives–Ed.] thick laid/ As varnish on a Harlot’s cheek, the rest, / Thin sown with aught of profit or delight, / Will far be found unworthy to compare/ With Sion’s songs, to all true tastes excelling, / Where God is prais’d aright, and Godlike men, / The Holiest of Holies, and his Saints; “Such are from God inspir’d, not such from thee [Satan, Greece, and all non-“jews” or Gentiles–Ed.]; / Unless where mortal vertue is express’t/ By light of Nature[and hence by “Nature’s God” (And is there any other?)–Ed.] not in all quite lost. [PR, 4:331-52]

The ancient music (being unnotated) is alas, all lost! Only some lyrics remain. (Even Shakespeare’s songs are unnotated; the invention of notation coming after him.)

And so we cannot hear (them) to compare the songs of “Sion’s” (or “Zion’s”) king David with those of ancient Greece—in order to judge which are more Musical—and thus more Godlike or “insPired.” (For insPired Music is the voice of God, as refracted or filtered through His musicians.)
And so again we moderns cannot hear “Sion’s songs,” but we can read them, as translated. See e.g. song or “psalm” #2. Here’s a taste of the allegedly “incomparable” and divinely “inspir’d” songs of the Hebrews:

[JESUS (to Satan)]: Yet have I [the god of Moses–Ed.] set my king [David–Ed.] upon my holy hill of Zion. I will declare the decree: the Lord said unto me, thou [David–Ed.] (art) my son; this day have I begotten thee. Ask of me, and I shall give (thee) [king David and/or his “zionist” heirs–Ed.] the heathen [i.e. the Gentiles–Ed.] (for) thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them [the “heathen” Gentiles–Ed.] with a rod of iron; thou shalt dash them into pieces like a potter’s vessel. [song #2:6-9]

King David just loved Gentiles, didn’t he? And he loved to sing his (very own) “holy” praises! Note how blasphemously he thus declares himself God’s son and heir, and thus grants himself God’s Gentile world and every “heathen” thing in it as his (and his heirs’) personal property.

“Just ask the world of me and its yours,” allegedly says the god of Moses to its king David (who put these very words in its mouth)—the king who “set” himself upon the god’s “holy hill of Zion” and with much fanfare moved Moses’ holy box thereto.

Now dear reader, can we safely assume the “zionists,” “Hebrews” or “jews” have not merely been fervently craving or “religiously” desiring God’s world and everything in it—including all Gentiles or “heathens” as their slaves, “inheritance” or “possession”—but that they’ve also always been incessantly asking God for it?—insofar as they believed in Him at all. And if so, and David’s lyric is true, then why have they yet to receive their most fervent craving or “religious” desire: God’s world and everything in it?

And so, which was lying: Moses’ god, God or king David?

And for more on this important topic, see “What is ‘Zionism’?” within Constitutional Liberty, Mayoral Tyranny and the NYC Zionist-“Republican” Convention of 2004.

* * *

And as for poetry, one can indeed, even today, hear a recital of the best of both Greek and Hebrew cultures, and thus judge for oneself which is most Poetical, pleasing or Musical to the ear—even without knowing the language(s). For poetry, like music, is mostly about sound.

But one cannot possibly compare or judge poetry via translation(s), because different languages have different sounds or different words for the same things. But via an accurate translation one can at least know, and hence compare, the prosaic content or meaning of the original poems. But again the original (poetic) sounds are necessarily and unavoidably lost in translation.

“Thir Orators thou [Satan–Ed.] then extoll’st, as those/ The top of Eloquence, Statists indeed,/ And lovers of thir Country, as may seem;/”

“But herein to our [Hebrew–Ed.] Prophets [are Greece’s “Orators”–Ed.] far beneath,/ As men divinely taught, and better teaching/ The solid rules of Civil Government [“from God inspir’d” and written–Ed.]/ In thir majestic unaffected stile/ Then [than–Ed.] all the Oratology of Greece and Rome./ In them [the “God inspir’d” Hebrew scriptures–Ed.] is plainest taught, and easiest learnt,/ What makes a Nation happy, and keeps it so,/ What ruins Kingdoms, and lays Cities flat;/ These only with our [Mosaic–Ed.] Law best form a King.”/[or “philosopher-king”–Ed.] [PR, 4:353-364]

If this were truly so, then why didn’t the Hebrew kingdom(s) last? Because of the Hebrews?

Though Proverbs is truly wise, I see nothing in the bible (old or new) to compare with the political wisdom within Socrates’ Republic or Aristotle’s Politics concerning the (natural and
political) laws necessary for the foundation and maintenance of a Godly earthly kingdom. Do you, dear reader?

(Moderns may also do well to consult Lord Adolf Hitler’s Mein Kamph.)

* * * * *

And finally, the preceding, by Milton, reminds me of the following, by Emerson:

Good-bye, proud world! I’m going home:

....
O, when I am safe in my sylvan [forest, rural or country—Ed.] home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the leaned clan;
For what are they all, in their high conceit,
When man in the [burning?—Ed.] bush with God may meet?

* * * * *

The Failed Tempter Simultaneously Attacks both Jesus-God’s Earthly and Heavenly Worlds

The Failed Tempter, Frustrated and Enraged, Now Simultaneously Attacks Jesus-God’s Material and Spiritual Worlds: His Earth and His Heaven; His Horizon and His Sky; His Outside and His Inside.

From atop Its high mount of earth’s dominion, God’s Enemy now returns Its Enemy to the desert where It found Him.

And that night Satan tries to terrorize Jesus-God into submission by simultaneous attack both from without and from within, from both the outside and the inside, from the material world of men and beasts, and from the spiritual or dream-world of God Himself, a.k.a. “heaven”

For Satan at once directs a worldly storm or tempest toward that very spot in the desert where Jesus-God sleeps. And Satan also simultaneously terrorizes Jesus-God’s dreams. And so the Devil’s attack is both material and spiritual. And so within both contested worlds, realms or kingdoms, and also from within them both, is Jesus-God thus diabolically attacked and besieged.

And this dream world of God’s is—at least in my mythology, if no one else’s—Heaven or Paradise itself, or rather Himself. It is the very place from which this material world or universe was once by God created, and shall from hence, and one fine day, be by this God destroyed. And methinks this is at least partly what makes Him both Alpha and Omega. (Apo./Rev. 1:8, 11, 21:6 & 22:13; John 1:1-3 & Apo./Rev. 20:11)

And this “heaven” is the very “place” from which Milton’s Devil had clearly not yet, neither in Jesus’ nor Milton’s time, been forever outcast therefrom, and from thence thrown down to earth by “Michael” (Apo./Rev. 12:7-17)—who in my mythology is none other than God Himself. For none other that He could possible do so. (And as we read above, from his Paradise Lost, Milton prosaically agrees.) And none other than He is heaven itself.

And so Milton’s Devil clearly has sufficient power to enter this divine or heavenly dream-world of (Jesus) God.
But what about the real, true, genuine Devil? Can It (enter this divine or heavenly dream-world of God)? If so, then It is clearly not yet, entirely and forever, cast out of heaven—or God’s Mind, Spirit, Soul.

Can you dig it? Don’t bother. You’d never find it with your earthly eyes, nor penetrate it with your shovel. (Luke 17:20-21)

* * * * *

And in the words of old pop-rock music band called “Genesis,” who obviously couldn’t possibly tell God from the Devil, and who thus hopelessly (and slanderously?) confuse the two as one: Here’s “A Trick of the Tail,” from 1976:

Bored [?] of the life in the city of gold,/ he’d left and let nobody know./ Gone were the towers he had known from a child./ Alone with the dream of a life, /he traveled the wide open road, the blinkered arcade,/ in search of another to share in his life./ Nowhere./ Everyone looked so strange to him./

[CHORUS] “They got no horns and they got no tails./ They don’t even know of our [?] existence./ Am I wrong to believe in a city of gold/ that lies in the deep distance?”, he cried./

And wept, as they led him away to a cage./ “Beast that can talk,” read the sign./ The creatures [i.e. the humans–Ed.] they pushed and they prodded his frame,/ and questioned his story again./ But soon they grew bored of their prey./ “Beast that can talk?”/ More like a freak or publicity stunt./ Oh, no!/ [CHORUS]

He broke down the door of his cage and marched on out./ He grabbed a creature by the scruff of his neck, pointing out:/ “There beyond the bounds of your weak imagination,/ lie the noble towers of my city, bright and gold./ Let me take you there and show you a living story./ Let me show you others such as me.[?]/ (Why did I ever leave?)”/

[As God has no “angels,” so Satan has no “demons”—at least none of the non-human variety.

(Yes I realize this is entirely contrary to the bible, and even to Apocalypse/Revelation. (12:7-9) But there it is. Take it or leave it. Believe it or not. But don’t say I never told you so.)

There’s only God and Satan—or as “father” Max Von Sidow says in his 70’s photo-play, “The Exorcist,” “There is only one.”–Ed.]

[CHORUS] “They got no horns and they got no tails./ They don’t even know of our [?] existence./ Am I wrong to believe in a city of gold/ that lies in the deep distance?”, he cried./

[If “our” refers to Satan and Its demons, then no; but if to Satan and God, then yes. (For even those who “devoutly” believe in both have no direct experience with either.)–Ed.]

And so we set out with the beast and his horns,/ and his crazy description of home./ After many days journey we came to a peak/ where the beast gazed around and cried out. [I.E. “There it is? Can you see it?”–Ed.]/ We followed his gaze and we thought maybe we saw/ a spire of gold?—No a trick of the eye. That’s all!/ But the beast was gone and a voice was heard:/ [CHORUS]

(“Hello friend, welcome home.”)
(Is this supposed to be God welcoming Satan back into His heavenly home?—a la Job 1:6-7 & 2:1-2?)

And what “city of gold” is the “beast” pointing out? Is this Satan pointing out Its earthly capitols, as Matthew, Luke and Milton’s Devil did to Jesus? Or is this Jesus-God—with horns and a tail, mind you—pointing out His heavenly kingdom to near-blind, mean and stupid earthlings?

Do you see what I mean how God and Satan are hopelessly confused in this “genesis” lyric?—as if they were both one and the same “crazy” “beast”? (Not really nor truly groovy, baby!)

From Milton’s Paradise Regained, 4:365-93, continuing from above, and still upon the mount of Satan’s earthly throne or dominion:

So spake the Son of God; but Satan now/ Quite at a loss, for all his [tempting and deceitful –Ed.] darts were spent, / Thus to our Saviour with stern brow reply’d./ 
[SATAN (to Jesus)]: “Since neither wealth, nor honour, arms nor, arts,/ Kingdom nor Empire pleases thee, nor aught [anything–Ed.]/ By me propos’d in life contemplative,/ Or active, tended on by glory, or fame,/ What dost thou in this World? the Wilderness/ For thee is fittest place, I found thee there,/ And thither will return thee, yet remember/ What I foretell thee, soon thou shalt have cause/ To wish thou never hadst rejected thus/ Nicely or cautiously [warily, suspiciously, wisely–Ed.] my offer’d aid,/ Which would have set thee in short time with ease/ On David’s Throne; or Throne of all the world,/ Now at full age, fulness of time, thy season,/ When Prophecies of thee are best fullfill’d./

“Now [comes the–Ed.] contrary, if I read aught [anything–Ed.] in Heaven,/ Or Heav’n write aught of Fate [in prophetic songs, poems or books? or–Ed.], by what the Stars/ Voluminous [constellated–Ed.], or single characters,/ In their conjunction met, give me to spell,/

“Sorrows, and labours, opposition, hate,/ Attends thee, scorns, reproaches, injuries,/ Violence and stripes, and lastly cruel death,/ “A Kingdom they portend thee, but what Kingdom,/ Real or Allegoric I discern not,/ Nor when, eternal sure, as without end,/ Without beginning; for no date prefixt/ Directs me in the Starry Rubric [big red letters–Ed.] set.”/ [PR, 4:365-93]

So saying he took (for still he knew his power/ Not yet expir’d) and to the Wilderness [or desert–Ed.]/ Brought back the Son of God, and left him there,/ Feigning to disappear.

Darkness now rose/ As day-light sunk, and brought in low[er]ing night/ Her shadowy off-spring unsubstantial both,/ Privation meer[ly] of light and absent day./ [Yes but Satan’s Darkness is much more than merely the absence of God’s Light.–Ed.]

Our Saviour meek and with untroubl’d mind/ After his aerie jaunt, though hurried sore,/ Hungry and cold be took him to his rest,/ Wherever, under some concourse of shades/ Whose branching arms thick intertwind might shield/ From dews and damps of night his shelter’d head,/ But shelter’d slept in vain,

for at his head/ The Tempter watch’d, and soon with ugly dreams/ Disturb’d his sleep;

[How? Does Satan have power to somehow enter God’s dreams, His Mind, His “heaven”? May God and Heaven forbid!—or at least eventually and eternally prevent! (Apo./Rev. 12:7-13, 20:1-3, :7-10 & :14-15)–Ed.]
and either Tropic [both north and south–Ed.] now/ [be]’Gan thunder, and both ends of Heav’n, the Clouds/ From many a horrid rift abortive pour’d/ Fierce rain with lightning mixt, water with fire/ In ruine reconcil’d: nor slept the winds/ Within thir [mythical Grecian–Ed.] stony caves, but rush’d abroad/ From the four hinges of the world, and fell/ On the vext Wilderness, whose tallest Pines,/ Though rooted deep as high, and sturdiest Oaks/ Bow’d their Steff Sticks, loaden with stormy blasts,/ Or torn up sheer: ill wast thou shrouded then,/ O patient Son of God, yet only stoodst/ Unshaken;

nor yet staid the terror there/ Infernal Ghosts, and Hellish Furies, round/ Environ’d thee, some howl’d, some yell’d, some shriek’d./ Some bent at thee their fiery darts, while thou/ Sat’st unappall’d in calm and sinless peace. [Milton apparently believed in such unearthly and disembodied spirits, “ghosts” or demons.–Ed.]/ Thus pass’d the night so foul till morning fair/ Came forth with Pilgrim steps in amice gray [-furred and hooded robe–Ed.];/ Who with her radiant finger [of Homer–Ed.] still’d the roar/ Of thunder, chas’d the clouds, and laid [down–Ed.] the winds,/ And grisly Spectres, which the Fiend had rais’d/ To tempt the Son of God with terrors dire. / [PR, 4:394-431]

...Nor yet amidst this joy and brightest morn/ Was absent, after all his mischief done,/ The Prince of darkness, glad would also seem/ Of this fair change [And of this advent of this over-bright, Darkness-dispelling, Devil-outcasting, Paradise-regaining Sun of Nazareth?–Ed.], and to our Saviour came,/ Yet with no new device, they all were spent,/ Rather by this his last affront resolv’d,/ Desperate of better course, to vent his rage,/ And mad despight to be so oft repell’d./

Him [Jesus–Ed.] walking on a Sunny hill he [the Devil–Ed.] found./ Back’d on the North and West by a thick wood,/ Out of the wood he [Satan–Ed.] starts in wonted [customary or familiar (horn and tail?)–Ed.] shape;/ And in a careless mood thus to him said.

[SATAN (to Jesus)]: “Fair morning yet betides thee Son of God,/ After a dismal night; I heard the rack/ As Earth and Skie would mingle; but my self/ Was distant; and these flaws [squalls–Ed.], though mortals fear them/ As dangerous to the pillard frame [dome or foundation–Ed.] of Heaven [as the Devil somehow sneaking into God’s divine or heavenly dreams?–Ed.]/ Or to the Earth’s dark basis underneath,/ Are to the main [God’s body, the universe–Ed.] as inconsiderable,/ And harmless, if not wholsom, as a sneeze [or “nocturnal emission”?–Ed.]/ To man’s less[er] universe, and soon are gone:/

“Yet as being oft times noxious where they light/ On man, beast, plant, wastful and turbulent,/ Like turbulentities in the affairs of men/ Over whose heads they rore, and seem to point,/ They oft fore-signifie and threaten ill:/ This Tempest at this Desert most was bent [directed, pointed, centered–Ed.];/ Of men at thee, for only thou here dwell’st./

“Did I not tell thee, if thou didst reject/ The perfet season offer’d with my aid/ To win thy destin’d seat, but wilt prolong/ All to the push of Fate, persue thy way/ Of gaining David’s Throne no man knows when,/ For both the when and how is no where told,/ [as is the how and when of Satan’s origin–Ed.]

“Thou shalt be what thou art ordain’d, no doubt;/ For Angels have proclaim’d it, but concealing/ The time and means: each act is rightliest done,/ Not when it must, but when it may be best./

[Satan is now contradicting Itself, and what It said above: that prophecy must be willfully fulfilled, or it will simply not be.–Ed.]

“If thou observe not this, be sure to find,/ What I foretold thee, many a hard assay [test or trial–Ed.]/ Of dangers, and adversities and pains,/ Ere thou of Israel’s
Scepter get fast hold;/ Whereof this ominous night that clos’d thee round,/ So many terrors, voices, prodigies/ May warn thee, as a sure fore-going sign.”/

So talk’d he, while the Son of God went [walked–Ed.] on/ And staid not, but in brief him answer’d thus. 

[JESUS-GOD (to Satan)]: “Mee worse then wet thou find’st not; other harm/
Those terrors which thou speak’st of, did me none;/ I never fear’d they could, though noising loud/ And threatening nigh;
what they can do as signs/ Betok’ning, or ill boding, I contemn/ As false portents, not sent from God, but thee;/ Who knowing I shall raign past thy preventing,/ Obtrud’st thy offer’d aid, that I accepting/ At least might seem to hold all power of thee,/ Ambitious spirit, and wouldst be thought my God,/ And storm’st [upset or enraged that you were–Ed.] refus’d, thinking to terrifie/ Mee to thy will; desist; thou art discerned/ And toil’st in vain, nor [(?) and–Ed.] me in vain molest.”/ [PR, 4:439-98]

Thus Jesus calls the Liar what It is. And thus recognition of the Devil’s deceits, (disguises, tricks, traps, lies) is seen as the spiritual, mental or psychological prerequisite to Its ultimate and Godly defeat.

A dull, undiscerning or stupid Siegfried (however powerful) could never slay the Dragon, being incapable of perceiving it through Its white-knight disguise. (What else?)

(And similarly, we moderns must first discern or see, in Its reigning debt-token monopoly money, the Devil or Dragon’s Apocalyptic “mark of the Beast,” which Its evil, “beastly” Super-Nazi “jew(s)” thus tyrannically or “legislatively” force us all to borrow and to use. 13:11-18)

(See, if you will, An Apocalyptic Beast or Two, along with The Monetary or Economic Problem and Solution.)

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The Liar finally Speaks Truly to Our Hero and Spiritual/Heavenly Savior

The Liar, yet again Unmasked and Recognized, but now Emotionally Upset, at last Speaks Truly to our “Son of God,” Hero and Spiritual/Heavenly Savior

First Satan Lies

As preface to the Devil’s truthful reply, perhaps we’d better overhear the Devil’s lies.

Evil (and Its kindred, John 8:44) keeps to Itself Its true thoughts and evil intentions—lest all good or Godly souls should come to see Evil for what It really, truly is, through all Its “benevolent” masks, pretenses and lies, and hence, via such wise or Godly discernment, to flee from Evil a.s.a.p.; and thus avoid Its tricks and traps—such as Its “beastly” “jewish” monopoly-money or “mark”; and thus escape all the Devil’s human(oid) demons, who would similarly damn all Godly souls both in earthly life and into spiritual death.

But here Milton’s Devil speaks frankly to Its demons—which in my mythology and book simply do not exist—no more than leprechauns, fairies or angels—and whether fallen or not:

[SATAN (to Its demons)] Who this is we must learn, for man he seems/ In all his lineaments, though in his face/ The glimpses of his Father’s glory shine./ Ye see our danger on the utmost edge/ Of hazard, which admits no long debate [among us demons–Ed.],/ But must with something sudden be oppos’d,/ Not force [Why not? For fear of an even greater Force? Or only if found necessary after all lies and tricks
fail?–Ed.], but well couch’t fraud, well woven snares;/ Ere in the head of Nations he appear/ Their King, their Leader, and Supream on Earth. /

“I, when no other durst, sole undertook/ The dismal expedition to find out/ And ruine Adam, and the exploit perform’d/ Successfully; a calmer voyage now/ Will waft me; and the way found prosperous once/ Induces best to hope of like success.” [PR, 1:91-105]

We’ve just overheard the Father of lies tell Its kindred of It’s true intent toward the “Son of God”: To subvert, misdirect and somehow stop Him from regaining His throne and paradise: And after Its initial attempt fails, the Devil thus speaks again to Its Devilish crew:

...For Satan with slye preface [excuse, or peremptory, assumed or self-granted permission–Ed.] to return/ Had left him vacant [left Jesus alone–Ed.],/ and with speed was gon/ Up to the middle Region of thick Air/ Where all his Potentates in Council sate;... [PR 2:115-18

“...such an Enemy/ Is ris’n to invade us, who no less/ Threat’ns then our expulsion down to Hell;/... [PR 2::126-28]

“...And now I know he hungers where no food/ Is to be found, in the wide Wilderness;/ The rest commit to me, I shall let pass/ No advantage, and his strength as oft assay.” [PR 2::231-34

“But on Occasion’s forelock watchful wait.” [PR, 3:173

(The Devil doubtlessly takes Its own counsel here...and there—in the desert, lurking invisibly and spying silently and preyfully over the shoulder of Its silent and prayerful, intended Prey.

[SATAN (to Its demons and/or Itself)] “But I will bring me where I soon shalt quit those rumored messianic rudiments, and unseen see before my eyes this nascent Monarch of the Earth, sufficient introduction to inform me, (myself so apt in dark and deceitful Arts and Mysteries); that I may’st know how best His opposition to withstand.” [an editorial turning (if not twisting or wrestling) of PR 3:244-50]

But just compare the preceding with the following—from the very same most crooked mouth:

[SATAN (to Jesus-God)] “...But I will bring thee where thou soon shalt quit/ Those [Jerusalemite, country-boy–Ed.] rudiments, and see before thine eyes/ The Monarchies of the Earth, thir pomp and state,/ Sufficient introduction to inform/ Thee, of thy self so apt, in regal Arts,/ And regal Mysteries; that thou may’st know/ How best their opposition to withstand.”/ [PR, 3:244-50]

And again hear the Liar’s lies to Jesus-God as to why—so long at It has power (if not the permission) to do so—It shall forever approach Him.

[SATAN (to Jesus-God)] “...What can be then less in me then desire / To see thee and approach thee, whom I know/ Declar’d the Son of God, to hear attent/ Thy wisdom, and behold thy God-like deeds?” [PR, 1:383-86]

Yes, but why? (All the better for It to hurt God with.) This is merely Satanic malevolence, espionage and “reconnaissance”—concealed as attraction, if not also devotion.
For the Devil’s self-alleged attraction to God is merely a mask for the eternal malevolence of this eternal Liar and Murderer. (John 8:44) For what better concealment of the truth can there be than the most contrary pretension for all to see—apparently?

[SATAN (to Jesus-God)] “Hard are the ways of truth, and rough to walk,/ Smooth on the tongue discours, pleasing to th’ ear,/ And tuneable as Silvan Pipe or Song [?]; / What wonder then if I delight [?] to hear/ Her [Truth’s–Ed.] dictates from thy mouth? most men admire/ Vertue, who follow not her lore: permit me/ To hear thee when I come (since no man comes)/ And talk at least, though I despar to attain. [What? Jesus’ soul, His wisdom and/or His plans?–Ed.]/ [PR, 1:478-85]

[SATAN (to Jesus-God)] “That thou may’st know I seek not to engage [combat, entangle, ensnare–Ed.]/ Thy Vertue, and not every way secure/ On no slight grounds thy safety; hear, and mark/ To what end I have brought thee hither and shewn/ All this fair sight;... [PR, 3:347-51]

(Yeah, sure, believe that one and It will tell You another.)
And similarly—out of the Enemy’s alleged good-will, devotion, solicitude and love for Jesus-God, His health, His safety, His fulfillment of prophecy and His worldly success, we saw above (or rather merely heard)—the Devil offer God a feast, apparently friendly advice and all Its worldly kingdoms—with Its Satanic stings attached, of course.
But when Jesus asked the Devil why It thus wanted to bid Its worldly kingdom(s) goodbye, It’s sly reply was doubtless among Its very biggest, greatest lies. [PR, 2:198-226]

* * * * *

...and only if and because Its Lies Failed, comes the Satanic Truth

And so Milton’s Jesus saw through all Its Enemy’s pretensions, lies, masks and disguises.
And so, with all such Satanic lies and tricks thus divinity discovered and gently handed back to their prolific Author, Creator, Originator and Owner, now comes the hitherto hidden truth of the Liar bursting forth in Its enraged reply to God’s truthful mirror held before Its truthless face and sudden furor. Satan at last tells Jesus-God the real and true reason why It secretly and ceaselessly spies upon Him.

[JESUS-GOD (to Satan)]: ...thee;/ Who knowing I shall raign past thy preventing,/ Obtrud’st thy offer’d aid, that I accepting/ At least might seem to hold all power of thee,/ Ambitious spirit, and wouldst be thought my God,/ And storm’st [upset or enraged that you were–Ed.] refus’d, thinking to terrifie/ Mee to thy will; desist; thou art discerned/ And toil’st in vain, nor [(?] and–Ed.] me in vain molest.”/

To whom the Fiend now swoln with rage reply’d./

[SATAN (to Jesus-God)]: “Then hear, 0 Son of David, Virgin-born [meaning a spiritual or “immaculate” conception, which means God Himself is the Father—(as in the Grecian fables of Zeus’ children Helen, Hercules and Dionysus). But in the Christian case (and actual reality) the Father fathers Himself; the Father becomes or is His Own Son; the Spirit of God (i.e. “Father”—with the help of an apt woman) incarnates Himself as a man. Such is the God-man or the “Son of God.”–Ed.];/ For Son of God to me is yet in doubt,/ Of the Messiah I have heard foretold/ By all the Prophets; of thy birth at length/ Announc’t by Gabriel with the first I knew,/ And of the Angelic Song in Bethlehem field,/ On thy birth-night, that sung thee Saviour born./
ON MILTON’S “PARADSE REGAINED”

[Luke 1:26-38 & 2:7-20; Milton’s Devil apparently reads the bible (also). But we knew that from above, right?–Ed.]

“From that time seldom have I ceas’d to eye [i.e. to spy–Ed.] / Thy infancy, thy childhood, and thy youth,/ Thy manhood last, though yet in private bred;/ Till at the Ford of Jordan whither all/ Flock’d to the Baptist, I among the rest,/ Though not to be Baptiz’d [nor even to be seen?–Ed.], by voice from Heav’n/ Heard thee pronounc’d the Son of God belov’d. / [Matthew 3:16-17; Mark 1:9-11 & Luke 3:21-22]

“Thenceforth I thought thee worth my nearer view/ And narrower Scrutiny, that I might learn/ In what degree or meaning thou art call’d/ The Son of God [Simply the earthly incarnation or bodily temple of the Holy Spirit of God, the heavenly “Father.” (John 12:45, 14:7-8 & 16:25-26)–Ed.], which [vague phrase–Ed.] bears no single sence;/ [And so what’s a “son of God” in the specific context of this Jesus of Nazareth?–Ed.]

“The Son of God I also am, or was, [Job 1:6 & 2:1)–Ed.]/ And if I was, I am;/ [the (biblically alleged)–Ed.] relation stands; [“If” is right?–Ed.]/ All men are [also said to be–Ed.] Sons of God;”... [PR, 4:491-20]

(See John 1:12, 11:52 & 1 John 3:1-2; Matthew 5:9 & :45; Luke 6:35 & 20:35-36; (Paul to) Romans 8:14-21, Galatians 3:26 & Phillipians 2:15.)

Paul perhaps says it best in Romans 8:15: “but ye have received the spirit of adoption, whereby we cry, Abba, Father.” (Also Galatians 4:3-7)

Christianity is a spiritual rebirth from worldliness or sensuality into spirituality, or from sinfulness into Godlikeness. (John 3:3-8; also 1 John 5:4-5, :18 & 3:9-10) It is a metaphorical and adoptive sonship of God, but not actual, natural or genetic sonship.

And surely, Job notwithstanding, Satan the Devil is not, nor has never been, a true, literal or genetic offspring of God. (For “like father, like son.”)

And yet this very Devil is said, to be the father of many (if not most) “jews”—and by no less an authority than by God Himself. (John 8:44) And again, Jesus’ point was (and is) that the son acts out, and hence reveals, his true father, patrimony, seed and genesis. (See John 8:38-44) But are we to understand this Satanic fatherhood or progenesis of the (Satan-like) “jews” to be absolutely genetic, or merely metaphorical, or adoptive?

[SATAN (continuing)–Ed.]: “...yet thee I thought/ In some respect far higher so declar’d./ Therefore I [secretly, invisibly and undetectedly?–Ed.] watch’d thy footsteps from that hour,/ And follow’d thee still on to this wast wild/ Where by all best conjectures I collect [gather, conclude, judge–Ed.]/ Thou art to be my fatal enemy./” [Gen. 3:15–Ed.]/ [PR, 4:520-25]

If He wasn’t already.

Why, dear reader, and in spite of all stories to the contrary—(S.V. Benet’s “The Devil and Daniel Webster,” e.g., and all those countless tales of diabolical “possession”—such as the aforementioned “Exorcist” movie)—has all humanity never really and truly seen, heard or encountered Satan?—nor ever been personally tempted, individually tormented nor directly attacked by the Devil? Why not?

Methinks it is simply because, unlike God, and as Milton’s Satan implies, all humans were never really and truly a threat to It, Its power and Its diabolical dominion over God’s globe—and even to some degree over God’s very own heaven, paradise, spirit-realm or dream-world—i.e. over God’s very Mind, Spirit or Soul!
Only this one particular Mind, Spirit or Soul is truly a threat to the Devil. For only He shall someday have power to cast this Thing out of His Heaven and His earth. (Apo./Rev. 12:7-13, 20:1-3, & :7-10)

Methinks this gospel story of the temptation in the desert to be literal myth which nevertheless points symbolically or metaphorically to a diabolical truth and reality.

You, dear reader, perhaps have no idea. But methinks Milton vaguely or dreamily did. Again see PR 4:407-09 above: “But [even–Ed.] shelter’d [Jesus–Ed.] slept in vain, for at his head/ The Tempter watch’d, and soon with ugly dreams/ Disturb’d his sleep;...”

Is Satan therefore both outside and (somehow and sometimes) inside God’s Mind, Spirit Soul or dreams and hence His “heaven”?

[SATAN (continuing)–Ed.]: “Good reason then, if I before-hand seek/ To understand my Adversary [or “Satan”–Ed.] who/ And what he is;

“his wisdom power, intent,/ By parl[ey], or composition [alliance–Ed.], truce or league/ To win him, or win from him what I can./

[That’s uncharacteristically frank and truthful!–Ed.]

“And opportunity I here have had/ To try thee, sift thee [(Luke 22:31) tempt and trip thee–Ed.], and confess have found thee/ Proof against all temptation as a rock/ Of Adamant, and as a Center, firm/

“To the utmost of meer man both wise and good,/ Not more [than a “mere man”–Ed.]; forHonours, Riches, Kingdoms, Glory/ Have been before contemn’d [disvalued, rejected and refused by men–Ed.], and may agen:/ Therefore to know what more thou art then man/ Worth naming Son of God by voice from Heav’n,/ Another method I must now begin.” [PR. 4:526-40]

* * * * *

And Milton’s Satan now sweeps Jesus off His feet, but the conclusion is not as the Devil desired, as we shall see—or rather merely read.

* * * * *

The Last Temptation of Milton’s Christ

Again, Milton is following Luke’s order of the fabulous three temptations in the desert, and hence not Matthew’s. And Luke’s order is: to “transubstantiate” stone into bread; to worship the Devil—via ruling as Its “vicar” over Its earthly or “catholic” kingdoms; and to jump down from atop Jerusalem’s temple to prove to the Devil that the bible is absolutely true and that angels really and truly exist. (Luke 4:1-13 & Matt. 4:1-11)

This last one seems to me, at least in part, to be the least tempting of the Tempter’s three temptations: the mere vanity of divinely “showing off”—of God’s publicly proving His divinity to others—in this case the Devil. The other part is the vanity of believing that the bible is the “infallible word of God.” (Pun intended.)

This last temptation, by the way, is a louder re-echoing of Satan’s earlier suggestion to the famished “Son of God” that He should change a stone into bread before the Devil’s inquisitive and demanding eyes: i.e. that God must prove His divinity to Satan.

Why? Methinks God will best prove His divinity to Satan when He destroys It forever and ever, amen. (Apo./Rev. 20:10, :14-15 & 21:7-8) You go, Jesus!

(And by the way, the anti-Christ or Satanic “jews” likewise asked or demanded of Jesus-God a miraculous proof or “sign” that He was Who He is. And do you, dear reader, recall His response?)

Now you must know, dear reader, that in both gospel narratives, Jesus answers each and all of the Devil’s three temptations by quoting from the bible; thus: “It is written.” And all
the Devil’s three temptations are answered by Jesus by quoting something “written” by Moses. So go figure.

Matthew’s climactic third temptation is perhaps more dramatic, but Luke’s, if not more meaningful, is certainly more cumulative, and subtle: For it based upon the two previous suggestions or temptations—or rather upon Jesus’ scriptural/biblical answers to them.

And so, according to the gospel of Luke, the Devil apparently sees an opening or opportunity here, to “try or sift” this “Son of God.”

For surely the Devil all-too-well well knows—and perhaps all-too-doubtful and disbelieving of what the “good book” says or teaches, intones or preaches—that there simply are no angels to catch Jesus-God as He falls—or rather jumps from a height—and to His death—(unless this is “merely” a divine/Satanic dream, in which case Jesus would not die in His sleep).

And so is this not then a suicidal temptation? And is it not also a clever response to Jesus’ earlier refusal, not only to fall down and worship Satan as the Lord of the earth, but also and especially to change a stone into bread, with this specific response: “It is written [by Moses (Deut. 8:3)—Ed.], Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”? (Matthew 4:3 & Luke 4:4)

Now here’s the question: Are all these divine words of God collected in a book somewhere?

For this would clearly and logically be impossible in a book as old as the bible—unless God died or stopped talking such a long time ago. (See e.g. the Koran.)

And does this book contain anything other than all these divine words of God? If so, then how would the reader know or discern the difference?—between the divine and the merely human (if not Satanic) words therein?

And now, as formerly, countless idolatrous fools believe most fervently, devoutly, sanctimoniously and insistently, that every word within their Bible indeed “proceedeth out of the mouth of God”—while certain other idolaters misplace this misplaced divinity into the mouth of their anti-Christ(ian) “holy [Roman] father,” “pope” and/or “pontifex maximus.”

But I myself, knowing better, misplace divinity in neither. For I distinguish God from the bible, as well as this “false [Roman] prophet” and “beast.” (Apo./Rev. 13:11-15, 19:20 & 20:10)

But the very false ground of this Satanic argument and suggestion or temptation is the absolute divinity or sanctity of the bible. And therefore, because the bible says so-and-so, Jesus must believe it and act accordingly.

And so Will Jesus fall into Satan’s trap by thus identifying the bible with God, i.e. with Himself, and hence its words with God’s words, i.e. His own?—even if He, like the rest of us, simply cannot recall each and every single thing He ever said?

God and Heaven (or God in Heaven—or wherever) forbid! For surely only God is God, and therefore everything and everyone else is decidedly not! (God).

So someone please inform the “beastly” or imperial Roman “pope.” And I myself will inform the Bible—if I can only get it to stop “talking,” and to listen to me for a minute. (Call me a undiscerning fool, but it doesn’t seem to be listening, alive or animate at all! All to more reason, therefore, to conclude the bible can’t really save me, nor anyone else. (See John 5:38-40) But perhaps the Roman wafer-god can.

But if Jesus-God identifies the two—(i.e. the Bible and Himself, or every single word in the bible as having “proceedeth out of the mouth of God”—as the clever, wily and deceitful Devil would clearly have Him do, then Satan has thereby placed or maneuvered Jesus into the difficult, indeed impossible, position of having to defend the absolute truthfulness of the bible—which again is impossible. (See e.g. Sennacherib and the Temple of Doom). And if so, if Jesus falls into the Devil’s trap by professing absolute faith and truth in the bible as wholly and entirely from “the mouth of God,” then the Devil intends to prod Jesus into proving His biblical faith, into acting on that idolatrous belief—which can get a person mortally wounded—as the Devil maliciously intends, and as we shall soon see.
For the Devil will suggest that Jesus, to prove His faith, should take a biblical, proverbial and suicidal “leap of faith” from the pinnacle of Jerusalem’s temple.

For surely the Devil (like God, and most every other intelligent and truth-seeking soul) well knows the Bible is not absolutely or entirely true. And therefore Jesus could alternately have answered (earlier within this temptation fable) that not every word within the bible “proceedeth out of the mouth of God.”

And again this is obvious even to a fool or an editor—and regardless of Mohammed’s contradiction and self-promotion as the very last or “seal of the prophets,” messengers, or divine oracles. (Koran, 33:40)

Again, since God is not dead, and hence keeps talking, how on earth could everything He ever said be written in any one book, or even within an encyclopedia of “sacred scriptures”—and especially one completed so very long ago? It’s clearly impossible, right?

And furthermore that every word within the Bible (yes even those from the mouth or pen of Moses, the book’s originator) is neither from God nor true. See e.g. that song lyric (#91:11-12) which the Devil quotes (but does not sing) to Jesus-God. In this way God would likewise have escaped the Devil’s snare, of being psychologically maneuvered into suicidally jumping off the roof of Jerusalem’s temple to prove the gospel truth of every word written in the “divinely-inspired” Bible as having “proceeded from God’s mouth.”

But instead the tempting fable concludes with Jesus again quoting as gospel truth something “written” by Moses in the Bible: that no one should ever tempt God—even to prove His faith in Himself and/or some allegedly divine book. And that’s an excellent answer too. For it evades or sidesteps the (Satanic) question of the bible’s absolute divinity or divine infallibility.

And the same goes for “angels”: Surely God and the Devil both know there are no “angels,” nor “demons”—although the bible says otherwise in countless places, and even Jesus Himself, perhaps most famously at His arrest in the garden of Gethsemane.

Yes indeed, this angelic biblical fantasy is divinely “confirmed” in Matthew 26:53, wherein Jesus is quoted as claiming He has power to summon and command “legions of angels” at any time His wishes. But there was a good reason for that. See Why the “Father” and the “Son” are Really, Truly One.

And yet a few torturous hours later Jesus said this to Pilate, the Roman “procurator” of Judea: “My kingdom is not of this world: if my kingdom were of this world, then would my servants [including “legions of angels”?–Ed.] fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (John 18:36)

And so let’s now go back once again to Milton’s Paradise Regained—and pick it up precisely where we left it above:

So saying he [Satan–Ed.] caught him [Jesus–Ed.] up, and without wing/ Of Hippogriff [“horse-griffin,” a fabulous flying creature–Ed.] bore through the Air sublime/ Over the Wilderness and ore the Plain;/ Till underneath them fair Jerusalem,/ The holy City lifted high her Towers,/ And higher yet the glorious Temple rear’d/ Her pile, far off appearing like a Mount/ Of Alabaster, top’d with Golden Spires:/ There, on the highest Pinacle [spire or minaret–Ed.] he set/ The Son of God; and added thus in scorn:/

[SATAN (to Jesus)]: “There stand, if thou wilt stand; to stand upright/ Will [require acrobatic skill–Ed.] ask thee skill; I to thy Father’s house [John 2:16]–Ed.]/ Have brought thee, and highest plac’t, highest is best,/ Now shew thy Progeny [i.e. prove your Godness or divinity–Ed.]; if not to stand,/ Cast thy self down; safely if [you really are the–Ed.] Son of God:/ For it is written, ‘He [the Father God or God-Father–Ed.] will give command/ Concerning thee [the “Son of God”–Ed.] to his Angels, in thir hands/ They shall up lift thee, lest at any time/ Thou chance to dash thy foot against a stone.’”/[song #91:11-12; (see also Matt. 26:53)–Ed.]
To whom thus Jesus: “also it is written, / Tempt not the Lord thy God” [Deut. 6:16–Ed.], he said and stood [precariously on the very tip of the highest spire of the temple–Ed.].

[And Jesus thereby declares Himself (God). Did you catch that? Methinks Milton’s Satan did, for lo, and look out below;–Ed.]

But Satan smitten with amazement fell/ As when Earth’s [Gaea’s gigantic–Ed.] Son Antaeus (to compare/ Small things with greatest) in Irassa [Libya–Ed.] strove/ With Jove’s Alcides [Hercules–Ed.], and oft foil’d still rose,/ Receiving from his mother Earth new strength,/ Fresh from his fall, and fiercer grapple joyn’d,/ Thrott’ld at length [by Hercules–Ed.] in the Air, expir’d and fell;

So after many a foil [failed or “foiled” temptations–Ed.] the Tempter proud,/ Renewing fresh assaults, amidst his pride/ Fell whence he stood [in malevolent hopes–Ed. to see his Victor fall.]

And as that Theban Monster [that riddling, devouring sphinx, correctly answered and thus foiled by Oedipus the stranger and ascendant king–Ed.] that propos’d/ Her riddle, and him, who solv’d it not, devour’d;/That once found out and solv’d, for grief and spight/ Cast her self headlong from th’Ismenian [mountain–Ed.] steep,/ So strook with dread and anguish fell the Fiend,/ And to his [demonic–Ed.] crew, that sat consulting [among themselves–Ed.], brought/ Joyless triumphals of his hop’t success,/ Ruin, and desperation, and dismay,/ Who durst so proudly tempt the Son of God./ [PR, 4:541-80]

* * *

(And now we approach the end of Milton prosaic poem of four parts or “books.”)

* * * * *

Angelic Calvary to the Rescue

Mark and Hark, an Angelic Calvary Comes down from Heaven to Rescue, Feed and Sing Praises to their Famished Fearless Leader

Isn’t it ironic (or something) that Jesus’ (alleged) angels now come down from heaven to aid Him, immediately after the departed, repulsed or exorcised Devil had suggested that He (suicidally) force or compel them to do precisely that?

Another curious thing: The very next biblical verse, “psalm” line or song lyric after the one the Devil quotes to Jesus goes thus: “Thou shall tread upon the lion and adder [“viper”–By.]: the young lion and the dragon [“reptile”–By.] shalt thou trample under feet.” (song #91:13)

And this psalmist lyric hearkens back to the fallen garden of Moses wherein God tells Satan the serpent: “...I will put enmity between thee and the woman, and between [“your issue and hers”–By.] thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel [“it bursting your head and you bursting its heel.”–By.].” [Genesis 3:15]

(And this entire Mosaic scene, with Satan the talking snake in the heavenly-earthly garden, is rewritten by Milton in his similarly prosaic epic poem, Paradise Lost (10:97-208). And Milton also writes of “…that destind Seed to bruise/ The Serpent, by what meanes he shall achieve/ Mankind’s deliverance.... And all the Prophets in thir Age, the times/ Of great Messiah shall sing.”/ (PL, 12:233-35 & :43-44)

And so Milton, like his Devil—(“Of the Messiah I have heard foretold/ By all the Prophets”—PR 4:502-3 above)—was biblically well-read and hence well-knew that seminal prophecy of Moses from his fable of his fallen garden of Eden, or, as Milton terms it, “Paradise”—which was thus prophesied by Moses to be somehow and someday “Messianically” or “Christianly” redeemed or regained.
And though neither God’s earth (clearly) nor His heaven (Apo./Rev. 12:7-8) have truly nor Historically been retaken (by God) from Satan, Milton uses this biblical temptation in the desert to illustrate his (and God’s) prematurely “Regained Paradise.” Right re-Conqueror, but wrong time. But that’s OK. It’s a rich and worthy poem from a rich and worthy writer and source.

And now continuing, once again, from above:

**So Satan fell** [from atop the very temple where It had hoped and subtly schemed to see Jesus-God fall—and perhaps metaphorically from Milton’s “Paradise” as well–Ed.] and **strait a fiery Globe** [a spherical body or group–Ed.]/ Of [“heavenly”–Ed.] **Angels on full sail of wing flew nigh,** Who on their **plumy Vans** [fans, wings–Ed.] **receiv’d him** [Jesus–Ed.] **soft/ From his uneasis station** [standing there atop the temple’s highest point–Ed.], **and upbore** [Him–Ed.]/ As on a floating couch through the blithe Air,/ **Then in a flowry valley set him down/** On a green bank,

[Call me a faithless “doubting Thomas,” but I’d have to see this to believe this.–Ed.]

**and set before him spred/ A table of Celestial Food, Divine,/ Ambrosial** [Gr. from “ambrotos,” “immortal”; “The fabled food of the ancient Greek gods, which conferred immortality on [all] those who partook of it.” ; Used by Moses the Egyptian in his mythical “garden of Eden.”–Ed.], **Fruits fetcht from the tree of life** [standing in the very center of Moses’ “garden of Eden”; (Its “ambrosial” fruit makes the eater immortal. Believe that and Moses will tell you another.) (Gen. 2:9, 3:22-24; John 15:1-6 ; Apo./Rev. 2:7 & 22:2 & :14–Ed.),/ **And from the fount of life Ambrosial drink** [John 4:10-14; Apo./Rev. 21:6, 22:1 & :17–Ed.],/ **That soon refresh’d him wearied, and repair’d/** What hunger, if aught hunger had impair’d,/ Or thirst, and as he fed, **Angelic Quires/ Sung Heavenly Anthems of his victory/** Over temptation, and the Tempter proud./

[“Sing my holy praises, yo!” (Can you dig it?)–Ed.]

**“True Image of the Father whether thron’d/ In the bosom of bliss, and light of light/ Conceiving, or remote from Heaven, enshrin’d/ In fleshly Tabernacle, and human form,/**

[Here, dear reader, we again catch a literary glimpse of the “Son of God” as simply the “Father” or the “Spirit” (of God) incarnate or enfleshed as a man, i.e. the God-man!—with all the alleged heavenly angels around us and via Milton’s authority and literary blessing—if we still insist on rejecting and disbelieving Jesus’ **Self**-testimony within the bible itself. (Again, see Why the “Father” and the “Son” are Really, Truly One.)–Ed.]

**“Wandering the Wilderness, whatever place,/ Habit, or state, or motion, still expressing/ The Son of God, with Godlike force indu’d** [endued or invested–Ed.]/ **Against th’ Attempter of thy Father’s Throne,/ And Thief of Paradise; him long of old** [?] Are we moderns no longer by Satan tempted?–Ed.]/ **Thou didst debel** [defeat, repel–Ed.], **and down from Heav’n cast/ With all his Army,**

[Not so fast, Milton! That’s in Apocalypse/Revelation (12:7-8), and Apocalypse is (or was) in the future, and hence not at all the “long of old” past.–Ed.]

**“now thou hast aveng’d/ Supplanted Adam, and by vanquishing/ Temptation [?], hast regain’d lost Paradise** [meaning heaven or merely earth? (The latter.)–Ed.],/ **And frustrated the conquest fraudulent:**

[See Milton’s Paradise Lost. And so Milton Jesus has regained Adam’s “paradisiacal” earth.–Ed.]

**“He** [Satan–Ed.] **never more henceforth [?] will dare set foot/ In Paradise** [Adam’s world of “earthly bliss” (below)? Or God’s heavenly dream-world of spirit
above?—(or simply within God Himself)?–Ed.] to tempt [Adam or God?–Ed.]; his snares are broke [(?) Are we moderns no longer by Satan ensnared?–Ed.]:/ For though that [original paradisiacal–Ed.] seat of earthly bliss be fail’d,/ A fairer [spiritual, inner, heavenly (PR 1:7)–Ed.] Paradise is founded now [of worldless, immaterial or heavenly Spirit, Mind, Soul or Psyche—yet still embodied upon the earth–Ed.]/ For Adam and his chosen Sons, whom thou/ A Saviour art come down to re-install./ Where they shall dwell secure, when time shall be/ Of Tempter and Temptation without fear./ [PR, 4:581-617]

[And we’re still awaiting that earthly “paradise,” aren’t we? Apocalypse/Revelation predicts a millennial period on earth without the Tempter (20:1-3), but surely not without earthly, sensual, bodily temptation.
And furthermore, earth will never be Heaven: too many mosquitoes.
Milton appears to be arguing that because Jesus has overcome temptation, anyone and everyone can do likewise.
And here below Milton’s angel Gabriel is similarly not speaking to Adam of heaven, but merely of living on earth in some inner spiritual bliss, which is somehow closer to Man’s or Adam’s grasp now, after Jesus, than it was before. (See the Stirner excerpt below.)
But as to how Milton’s Adam should somehow be reborn or reincarnated upon the earth, to experience this “far happier paradise within” him, I have no idea.–Ed.]

[the Paradise-expelling ANGEL GABRIEL to the fallen and expelled ADAM:
“…then [unlike now–Ed.] will thou not be loath/ To leave this earthly paradise, but shalt possess/ A Paradise within thee, happier farr.”/ (PL, 12:585-87)–Ed.]

And so because Milton’s Satan has by Jesus-God been driven from earth, and perhaps from heaven as well, wherein it shall no more find toleration divine, Satan now has no where left to go but the sky.
It is of interest to note, that because the ancient Mosites, Hebrews or “Israelites” had no concept of spirit, of bodiless or unearthly spirit, they had no concept of heaven. (The spiritual teaching of Jesus was foreign to and ungraspable by these “Philistine” materialists. John 4:22-24) And further proof of this, aside from their writings, is that fact that they had no word for it. The Hebrew word translated as “heaven” by KJB is merely “sky.” (Once again, see Why the “Father” and the “Son” are Really, Truly One.)
And the song of the Milton’s angels, so thoughtlessly interrupted, now continues, and deals with the ancient Enemy that goes all the way back to mythical garden of Moses, if not also to his heavenly “sons of God” within his mythical Job.
Continuing from above (4: 618-39):–Ed.]

“But thou, Infernal Serpent, shalt not long/ Rule in the Clouds; like an Autumnal Star [comet or meteor–Ed.]/ Or Lightning thou shalt fall from Heav’n [Luke 10:18 & John 12:31]–Ed.] trod down/ Under his feet [Luke 10:17-20 & 11:20-26; Romans 16:20; Genesis 3:15 & song #91:13]–Ed.]: for proof, ere this thou feel’st/ Thy wound, yet not thy last and deadliest wound/ By this repulse receiv’d, and hold’st in Hell/ No triumph; in all her gates Abaddon [“destruction,” decay, the grave, the worm–Ed.] rues/ Thy bold attempt;
[But in my particular mythology, which is admittedly biblical, but not blindly, thoughtlessly or foolishly biblical, this “last and deadliest wound” to Satan will not occur until sometime after the Apocalyptic/millennial reign. (Apo./Rev. 20:1-3, :7-10, :14-15 & 21:7-8)–Ed.]}
“hereafter learn with awe/ To dread the Son of God: he all unarm’d/ Shall chase thee with the terror of his voice [Is He really such a “terrible” singer?—Ed.] / From thy Demoniac holds, possession foul, / Thee and thy Legions, yelling they shall fyfe [Apo./Rev. 18:2]–Ed., / And beg to hide them in a herd of Swine, / Lest he command them down into the deep/ Bound, and to torment sent before thir time./ [Matthew 8:28-33 & Apo./Rev. 20:1-3]–Ed.]

“Hail Son of the most High, heir [because Conqueror–Ed.] of both worlds, [But methinks the spiritual or heavenly conquest and expulsion of the Enemy is primary and prerequisite to the physical and earthly.–Ed.]/ Queller of Satan, on thy glorious work/ Now enter, and begin to save mankind.”

[So ends Milton’s song of the angels.–Ed.]

Thus they the Son of God our Saviour meek/ Sung Victor, and from Heavenly Feast refresht/ Brought on his way with joy; hee unobserv’d/ Home to his Mother’s house private return’d./ [Paradise Regained 4: 618-39]

And thus so simply ends Milton’s Paradise Regained.
Because Jesus of Nazareth has thus taken on and defeated the very worst that this world (or any other world) has to offer, He is therefore now ready to take on the world itself, or rather to try to take back His world. And so, in the three aforementioned gospels, Jesus-God is thus Self-prepared and ready to begin His public earthly ministry.

* * * *

Editor’s Epilog

Again from Milton’s angelic chorus (1st refrain):

“Hail Son of the most High, heir [because Conqueror–Ed.] of both worlds, [i.e. heaven and earth. Yeah, but He’s not!—not yet anyway; Matt. 11.27 notwithstanding. Again, simply see Apo./Rev. 12:7-13. And simply look around. Does this look like God’s earthly kingdom to you? How then could it seem so to Milton? But methinks this spiritual or heavenly conquest and expulsion of Satan is necessarily primary to and Historically prerequisite for the (latter) physical and earthly conquest and (Apocalyptic) expulsion of His Enemy. And, lo and behold: It biblically is: (Apo./Rev. 19:11 to 20:3)–Ed.]/ Queller of Satan, on [or into–Ed.] thy glorious work/ Now enter, and begin to save mankind.” [PR, 4:632-35]

* * *

(This makes one wonder what Milton thinks Jesus-God had been doing prior to His time in Palestine, doesn’t it?)

And as for God’s alleged apocalyptic conquest of His Earth from His eternal Enemy: Should we believe in it? Should we look to the skies for God and His “angels” to save our wicked earthly asses from this endless Satanic oppression? (See Why the Father and the Son are Really, Truly One.)

Perhaps if we were to juxtapose a line or three from Milton’s angelic choir with a few from the apocalyptic bible:

“Victory and Triumph to the Son of God/ Now entring his great duel, not of arms,/ But to vanquish by wisdom hellish wiles./ The Father knows the Son therefore secure/ Ventures his filial Vertue, though untri’d,/ Against whate’re may tempt, whate’re seduce,/ Allure, or terrifie, or undermine./
Be frustrate all ye stratagems of Hell,/ And devilish machinations come to nought.”
[PR, 1:173-81]

(“his great duel, not of arms, But to vanquish by wisdom”)—Milton

And from Apocalypse/Revelation 19:11-21,

And I saw heaven opened, and behold a white horse [the First (and Last) Apocalyptic Horseman? (6:1-2)—Ed.]; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. [John 1:1-5)—Ed. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword [of Truth—Ed.], that with it he should smite the nations: and he shall rule [“drive”—By.] them with a rod of iron: [see Apo./Rev. 2:27 & 12:5—Ed.] and he treadeth the winepress of the fierceness and wrath of Almighty God. [“and he treads the press of God Almighty’s fierce anger-wine.”—By.] And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper [“banquet”—By.] of the great God; That ye may eat the flesh of kings, and the flesh of captains [“generals”—By.], and the flesh of mighty men, and the flesh of horses, and of [“riders”—By.] them that sit on them, and the flesh of all men [“everybody”—By.], both free and bond [“freemen and slaves”—By.], both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against [“the rider”—By.] him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [“the pretended prophet who did before it [the beast—Ed.] the tokens by which he mislead those who took the beast’s stamp and that did reverence to its image:”—By.] These both were cast alive into a lake of fire burning with brimstone [“sulpher”—By.]. And the remnant were slain with the sword of him that sat upon the horse, which [spiritual, symbolic or metaphoric—Ed.] sword [of Truth—Ed.] proceeded out of his mouth: and all the fowls were filled with their flesh.

[“and the rest [of the army of Satan’s Super-Nazi “beast” or empire—Ed.] were killed by the rider’s sword that came out of his mouth, and all the birds gorged on their flesh.”—By.]
[Apo./Rev. 19:11-21]

And so perhaps the Jesus of Apocalypse/Revelation is much like Milton’s Jesus of Nazareth and the Historical One: a spiritual but not a military warrior—although Apocalypse/Revelation clearly speaks out of both sides of its mouth on this particular issue.

As Milton’s Jesus “vanquish[ed] by wisdom,” so perhaps this apocalyptic Jesus “smites” and “slays” via that wise and truthful “sword [which] proceedeth out of his mouth.”

Perhaps the first and the fourth riders or horsemen of the Apocalypse are merely spiritual warriors and peaceful conquerors (Matt. 10:34-39), whereas the second and the
third, the Red and the Black riders, are also military warriors/generals and earthly conquerors. (Apo./Rev. 6:1-8)

And so this fourth rider, called “Hades” or “Death,” is perhaps merely a **spiritual** warrior who fights only with the word or **sword** of Truth proceeding out of His mouth.

* * *

And so, as if earth were on a collision course with herself, and if this “Death” or “Hades” is **not** an earthly conqueror, perhaps the “beast’s kingdom”—i.e. Satan’s Super-Nazi “jewish”/anti-Christ empire (2:9 & 3:9)—will simply destroy itself via its own internal contradictions, dissensions, natural resentments and national rivalries. (See Apo./Rev. 17:12-18)

“And if Satan...is divided against himself; how shall then his kingdom stand?”—(Matt. 12:26 & Luke 11:18)

(Can you dig it? Don’t bother. Rather let that “sleeping” old Satanic “beast” and imperious “whore” lie dead and rotting (or rather rusting) together forever. And very good riddance!) (Apo./Rev. 19:1-3)

* * *

And note that the faces of all these four Apocalyptic horsemen are described: the first is like a lion’s (5:5 & 10:3); the second like a calf; the third like a man and the fourth like an eagle. (4:7)

This first rider is most likely the Life (John 14:6, 5:26 & 6:35), and the last is called “Hades” or “Death.”

And Who is both first and the last, or the Alpha and the Omega? (Apo./Rev. 1:8 & :11, 21:6 & 22:13)

And remember the old Christian saying: “One soweth, and another reapeth.” (John 4:36-37) (But don’t fear the Reaper. He’s harmless.)

* * *

The alternative biblical interpretation is that these Godlike or angelic “ghost-riders in the sky”—(we are not told if they will be traveling within and via clouds (cf. Matt. 24:30 & 26:63-66)—are to miraculously incarnate when they reach the ground in order to do battle with Satan’s “beastly,” imperial or Super-Nazi armies at “Armageddon.” (Apo./Rev. 16:13-16)

And then shall appear the sign of the Son of man in heaven [“in the sky”–By.]: and **then shall all the tribes of the earth** mourn [“wail”–By.], and they shall **see the Son of man coming in the clouds of heaven** [“the sky”–By.] **with power and great glory.**— (Matt. 24:30)

( Believe that one, and the bible will tell you another.)

This Godly, heavenly or angelic transformation from pure spirit into embodied or enfleshed spirit is the very opposite of the false but currently raging “rapture” doctrine—whereby earthlings are expected to be instantly transformed into pure spirits (without earthly bodies) and be miraculously “beamed up” to meet God in the clouds—in short, to become “angels,” ghosts, or disembodied spirits. This is essentially the same as the supposed **bodily** ascension into heaven of Christ, Mary, Mohammed, etc.

But surely both doctrines are false. Earthly bodies do not and cannot “materialize” and “dematerialize” in an instant—like the mythological visitations of “angels” to earthlings. (If it didn’t happen in dreams, it didn’t happen at all.) Earthly bodies must naturally grow in the womb and they must eventually stop, die, and rot. That’s reality and truth; everything contrary is fantasy and falsehood. But many people believe what pleases them to believe, instead of the truth.

(“But it says so in the bible?”)

Does it? In that case either I or the bible is lying, or mistaken.
(See “Why No One on Earth Should Ever Expect to get ‘Rapturously’ ‘Beamed Up’ into Heaven” within Why the “Father” and the “Son” are Really, Truly One.)

* * *

If there are no “angels,” and there are no “demons,” again other than the human variety (John 8:44), then that leaves only God and His eternal Enemy, Satan the Devil. (Apo./Rev. 20:2)

And this saying of Jesus takes on a new (or rather old) significance or meaning:

And Jesus knew their thoughts, and said unto them [the anti-Christ or Satanic “jews”–Ed.], Every kingdom divided against itself is brought to desolation [“laid waste”–By.]; and every city or house [“family”—By.] divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub [a demon in “jewish” mythology–Ed.] cast out devils [“demons”—By.; (There’s only one “devil,” only one Satan.—Ed.], by whom do your children cast them out? therefore [“accordingly”—By.] they shall be your judges [i.e.condemners; I.E. “Satan will cast out Satan.” (Can you dig it?)—Ed.]

But if I cast out devils [“demons”—By.] by the Spirit of God [“finger of God”–Luke 11:20], then the kingdom [“reign”—By.] of God is come unto you [“has overtaken you”—By.; i.e. “has overtaken” your Satanic “jewish” reign and kingdom; What a difference a (different) translation can make!—Ed.]

[When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.—(Luke 11:21-22)

“Divedeth” with whom, dear reader? With whom doth the Devil “divideth” God’s (earthly) goods?—besides the “jews” and the Romans?—Ed.]

Or else how can one enter into a strong man’s house, and spoil [“carry off”—By.] his goods, except he first bind the strong man? and then he will spoil [“plunder”—By.] his house. He that is not with me is against me; and he that gathereth not [my “goods”—Ed.] with me scattereth abroad. [Matt. 12:25-30; also Luke 11:17-23]

Now, we have seen that the Devil has clearly usurped, conquered, “spoiled” and “plundered” earthly house or kingdom Jesus-God’s. Have we not? (Matt. 4:1-11 & Luke 4:1-15)

And for millenniums now the Devil’s kindred has clearly helped It to do so—to demonically usurp and occupy God’s earthly kingdom. (Matt. 21:33-15, Mark 12:1-12, Luke 20:9-19 & John 8:44) (And let’s neither forget nor neglect the Romans.)

And so if there are no “angels” to help God retake His world, His kingdom, His earthly creation, then only one man, or rather God-man, has always Historically had to contend with all these legions of Satan’s earthly demons. Can you see that?

And so no wonder He’s always lost! Can you see that? (I for one sure as earthly hell can!)

* * *

And so perhaps a lyrical interlude on this matter best belongs here...and now. From Jethro Tull:

In the shuffling madness of the locomotive breath,/ runs the all-time Loser, headlong to his death./ He feels the piston scraping/ [and] steam breaking on his brow./

Old Charlie stole the [accelerator/brake—Ed.] handle,/ and the train it won’t stop going—no way to slow down./

He [“the all-time Loser”—Ed.] sees his children jumping off/ at the stations, one by one./

His woman and his best friend/ in bed and having fun./

He’s crawling down the corridor/ on his hands and knees./
Old Charlie stole the handle,/ and the train it won’t stop going—no way to slow down.

He [“the all-time Loser”—Ed.] hears the [Truthless–Ed.] silence howling/ catches angels as they fall. / [Oh! So now we know Who this “all-time Loser” is, right?–Ed.]

And the all-time winner [“Old Charlie” and/or Satan?–Ed.]/ has got him by the balls.

He [“the all-time Loser”–Ed.] picks up Gideon’s Bible/ open[s] at page one./ Old Charlie stole the handle,/ and the train it won’t stop going—no way to slow down./

Methinks Satan’s world, kingdom (and imperial beast) is on a collision course with itself. So how can we possibly escape?

There’s a saying: “Stop the world! I want to get off!” But where is there to go? Mars? The moon? Many fools long have dreamed so. But there isn’t even any oxygen to breathe out there—much less anything to eat.

So how can one possibly escape? Well, for one thing: Get the hell out of Satan’s imperial capitols—and especially out of It’s NYC/Jew York City/Babylon! (Apo./Rev. 18:4-10, 17:1, &15-18)

And for another, Read The Political and Economic/Monetary Problem and Solution.

* * * * *
* * * * *

And once again from Milton’s song of the angels (2nd refrain):

“True Image of the Father whether thron’d/ In the bosom of bliss, and light of light/ Conceiving, or remote from Heaven, enshrin’d/ In fleshly Tabernacle, and human form,/ “Wandering the Wilderness, whatever place, Habit, or state, or motion, still expressing/ The Son of God,…” [PR, 4:596-602]

* * *

And finally, and far more up to date, is this modern refrain from Jim Morrison’s America Prayer (of the early 1970’s):

All hail the American night/Knight!

...Reaching your head with the cold sudden fury of a divine messenger [“angel”–Ed.] Let me tell you about heartache and the loss of God—wandering, wandering in hopeless night. Out here on the perimeter there are no stars. Out here we is [sic] stoned, immaculate.


.... Do you know the warm progress under the stars? Do you know we exist? Have you forgotten the keys to the kingdom? Have you been born yet? And are you alive?

Let’s reinvent the gods—all the myths of the ages—celebrate symbols from deep elder forests. Have you forgotten the lessons of the ancient [Troyan?–Ed.] war?

* * *

And these related lyrics are from a Morrison/Doors’ song called “The W.A.S.P. [White Anglo-Saxon Protestant/(Texas Radio and the Big Beat))”:

I wanna tell you about Texas radio and the big beat./ [It (“the big beat”)–Ed.] Comes out of the Virginia swamps cool and slow with blend [?] and precision, and a backbeat narrow and hard to master./ Some call it heavenly in its brilliance/
ON MILTON’S “PARADISE REGAINED”

Others [call it—Ed.] mean and rueful of the [heavenly, paradisiacal, Puritanical promised-land—Ed.] western dream.

**I love the friends I have gathered together at [on] this thin raft./**
**We have constructed pyramids in honor of our escaping./**
**This is the land where the pharaoh died./**

[How very Mosaic! But this is a “new” Moses, a new bondage, a new Egypt (called “beastly Babylon”) and a new pharaoh (called “president” and “parliament”/“congress”), and a new (Mosaic) deliverance or escape. (Apo./Rev. 18:1-8)

And so the ancient, old Mosaic “Let my people go!” has become the new, modern, apocalyptic “Come out of Babylon!” (Exodus 5:1, 8:1, :20, 9:1, :13, 10:3 & Apo/Rev. 18:1-5)—Ed.]

The Negroes of the forest, brightly feathered,
They are saying: “Forget the night [or Knight–Ed.]/ live with us in forests of azure./

**Out here on the perimeter there are no stars.**/ Out here we is stoned, immaculate.”

**Now listen to this/ I’ll tell you about the heartache./**
**I’ll tell you ’bout the heartache and the/ loss of God./**
**I’ll tell you ’bout the hopeless [Historical?–Ed.] night/ the meager food for souls forgot./**

[“Food for souls” must be spiritual food or “soul-food,” right? And are not Milton’s poems and Doors’ songs, e.g., spiritual food for us “souls forgot”—us “forgotten souls”? (And so Someone must have Historically remembered to leave on or turn on the Musical Light, right?)—Ed.]

**I’ll tell you about the maiden with wrought iron soul./**

[Is she not that cold and dead, “beastly” and Babylonian, goddess, queen and Satanic whore called “Lady Liberty,” standing still (or still standing—or rather “sitting”) within Jew York harbor? (Apo./Rev. 17:1-7, :15 & :18)

If so, that is no “maiden,” and no “lady,” but rather Satan’s imperious blood-thirsty queen, and Its beastly imperial capitol. (18:1-10 & 17:1-6)—Ed.]

**I’ll tell you this:/ No eternal reward will forgive us now for wasting the Dawn./**

I tell you about Texas radio and the big beat/
[It’s] Soft, driven slow and mad, like some new language./
Now listen to this/ I’ll tell you about Texas./
I’ll tell you about Texas, radio./

**I’ll tell you about the hopeless night/ the wandering/ the western dream./**

**I’ll tell you about the maiden with wrought iron soul./**

...I’ll tell you this:/ No eternal reward will forgive us now for wasting the Dawn./
And one morning you awoke in the strange Sun./
And opening your door…/
...I’ll tell you this:/ No eternal reward will forgive us now for wasting the Dawn./
(from another version of the above Doors’ song—included in “Alive She Cried” (’83) and also from Doors “Live”)

**From The King in Yellow by Robert W. Chambers, (1895):**
Along the shore the cloud waves break,
The twin suns sink behind the lake,
The shadows lengthen
In Carcosa.

Strange Is the night where black stars rise,
And strange moons circle through the skies,
But stronger still is
Lost Carcosa.

Songs that the Hyades shall sing,
Where flap the tatters of the King,
Must die unhead in
Dim Carrosa.

Song of my soul, my voice is dead,
Die thou, unsung, as tears unshed
Shall dry and die in
Lost Carcosa.

(Cassilda’s Song in “The King in Yellow” (Act 1. Scene 2.)

* * * * *

And as for “the warm [Historical–Ed.] progress under the stars,” perhaps the following can enlighten us. Consider, dear reader, what it may mean, suggest, portend and reveal to modern mankind.

It is from Johann Caspar (“the friendly Ghost”) Schmidt’s (or “Max Stirner’s”) The Only One and His Property, a.k.a. “The Ego and His Own”; Leipzig, Germany, 1845; Eng. trans. by S.T. Byington; L.B.C. pub., NYC, 1963, pgs. 93-96:

In fact, ancient history ends with this—that I have struggled till I won my ownership of the world. “All things have been delivered to me by my Father” (Matt. 11.27). It has ceased to be overpowering, unapproachable, sacred, divine, for me; it is undeified, and now I treat it so entirely as I please that, if I cared, I could exert on it all miracle-working power, that is, power of mind—remove mountains, command mulberry trees to tear themselves up and transplant themselves into the sea (Luke 17.6), and do everything possible, thinkable: “All things are possible to him who believes.” (Mark 9:23) I am the lord of the world, mine is the “glory.” The world has become prosaic, for the divine has vanished from it: it is my property, which I dispose of as I (to wit, the mind) choose.

When I [Who dat?–Ed.] had exalted myself to be the owner of the world, egoism had won its first complete victory, had vanquished the world, had become worldless, and put the acquisitions of a long age under lock and key.

The first property, the first “glory,” has been acquired!

But the lord of the world is not yet lord of his thoughts, his feelings, his will: he is not lord and owner of the spirit, for the spirit is still sacred, the “Holy Spirit,” and the “worldless” Christian is not able to become “godless.” If the ancient struggle was a struggle against the world, the medieval (Christian) struggle is a struggle against self, the mind; the former against the outer world, the latter against the inner world. The medieval man is the man “whose gaze is turned inward,” the thinking, meditative man.

All wisdom of the ancients is the science of the world, all wisdom of the moderns is the science of God.
The heathen (Jews included) got through with the world; but now the thing was to get through with self, the spirit, too; to become spiritless or godless.

For almost two thousand years we [earth-bound, human demons?–Ed.] have been working at subjecting the Holy Spirit to ourselves, and little by little we have torn off and trodden under foot many bits of sacredness; but the gigantic opponent is constantly rising anew under a changed form and name.

[This is the mighty Ideal, the thought-god(s). You know them: “Liberty,” “Equality,” “Fraternity/Love,” “Humanity,” “Law,” “Constitution,” etc.

Who but a Satanic demon would or could fail to worship, serve and obey them all his earthly life? And yet, they are as dead as stone statues, and all their worshippers (are) clearly idolaters. So what’s virtuous, admirable, Godly or Godlike about that, dear modern?

We moderns, we “post-Christians,” thus worship or idolize our “highest” or “greatest” thoughts as gods—even as or above God or the “Holy Spirit” Himself.

(“Saint” Anselm, (1033-1109 A.D.), the archbishop of Canterbury, professed that “God is that being than whom none greater can be conceived,” thought, imagined; the most perfect being conceivable, thinkable, imaginable. In other words, that God is the highest or greatest thought, i.e. the ideal.)

And should God refuse to worship our great and modern gods, what great evils would we moderns do to him?–Ed.]

The spirit has not yet lost its divinity, its holiness, its sacredness; to be sure, it has long ceased to flutter over our heads as a dove [Matt. 3:16-17, Mark 1:9-11, Luke 3:21-22 & John 1:32-33–Ed.]; to be sure, it no longer gladdens its saints alone, but lets itself be caught by the laity too; but as spirit of humanity, as spirit of Man, it remains still an alien spirit to me or you, still far from becoming our unrestricted property, which we dispose of at our pleasure. However, one thing certainly happened, and visibly guided the progress of post-Christian history [i.e. A.D.–Ed.]: this one thing was the endeavor to make the Holy Spirit more human, and bring it nearer to men, or men to it. Through this it came about that at last it could be conceived as the “spirit of humanity,” and, under different expressions like “idea of humanity, mankind, humaneness, general philanthropy,” appeared more attractive, more familiar, and more accessible.

Would not one think that now everybody could possess the Holy Spirit, take it up into himself the idea of humanity, bring mankind to form and existence in himself? No, the spirit is not stripped of its holiness and robbed of its unapproachableness, is not accessible to us, not our property; for the spirit of humanity is not my spirit. My ideal it may be, and as a thought I call it mine; the thought of humanity is my property, and I prove this sufficiently by propounding it quite according to my views, and shaping it to-day so, to-morrow otherwise; we represent it to ourselves in the most manifold ways. But it is at the same time an entail, which I cannot alienate nor get rid of.

[This is the mighty Ideal, the thought-god(s). You know them: “Liberty,” “Equality,” “Fraternity/Love,” “Humanity,” “Law,” “Constitution,” etc. Who but a Satanic demon would or could fail to worship, serve and obey them all his earthly life? And yet, they are as dead as stone statues, and all their worshippers (are) clearly idolaters. So what’s virtuous, admirable, Godly or Godlike about that, dear modern? We moderns, we “post-Christians,” thus worship or idolize our “highest” or “greatest” thoughts as gods—even as or above God or the “Holy Spirit” Himself.

(“Saint” Anselm, (1033-1109 A.D.), the archbishop of Canterbury, professed that “God is that being than whom none greater can be conceived,” i.e. thought, imagined; the most perfect being conceivable, thinkable, imaginable. In other words, that God is the highest or greatest thought, i.e. the ideal.)

And should God refuse to worship our great and modern gods, what great evils would we moderns do to Him?–Ed.]
Among many transformations, the Holy Spirit became in time the “absolute idea,” which again in manifold refractions split into the different ideas of philanthropy, reasonableness, civic virtue, and so on.

But can I call the idea my property if it is the idea of humanity, and can I consider the Spirit as vanquished if I am to serve it, “sacrifice myself” to it? Antiquity, at its close, had gained its ownership of the world only when it had broken the world’s overpoweringness and “divinity,” recognized the world’s powerlessness and “vanity.”

The case with regard to the spirit [the idea or ideal–Ed.] corresponds. When I have degraded it to a spook [a purely imaginary thing, a no-thing–Ed.] and its control over me to a cranky notion, then it is to be looked upon as having lost its sacredness, its holiness, its divinity, and then I use it, as one uses nature at pleasure without scruple. [Stirner, p. 93-96]

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