Milton's greatest poem was first published not long after his fortunes had sunk to their lowest level. As a religious and political dissenter, Milton had been a supporter of the Commonwealth government of Oliver Cromwell. He had been strongly critical of King Charles I, whose execution marked the Interregnum period during which Milton acted as the Secretary for the Foreign Tongues for the Council of State and wrote several political tracts opposing the former monarchy. Among the hierarchies of greatest interest to Milton in Paradise Lost is that found in marriage. As some critics have noted, Milton spends a large amount of time establishing and reinforcing an idea that almost no one in his age would have seriously contested: the inferiority of women to men. Milton presents in Paradise Lost two important aspects of God's purpose: first, God's macrocosmic purpose in history, and second, His microcosmic purpose in each individual soul. These two elements, historical and spiritual, are essential components of the poem. Milton in his writings shares the fundamental outlook that traces its roots to the ideology of holy war. The historical orientation of Paradise Lost in the political context of Restoration society requires a juxtaposition of the brief epic not so much with Milton's political pamphlets before the Restoration, like Eikonoklastes (1649) or The Readie and Easie Way (1660). After Satan's voyage and earthly landfall, Milton's reimagining of earth and Eden as an idealized western planting permeates the poem.