

*Your complete online resource for the study of John Milton's Paradise Lost This site provides information about the epic poem Paradise Lost by John Milton. It includes summaries, links, illustrations, and a question and answer section.*

Mee of these Remaines, sufficient of it self to raise That name, unless an age too late, or cold Climat , or Years damp my intended wing [ 45 ] Deprest, and much they may, if all be mine, Not Hers who brings it nightly to my Ear. For what God after better worse would build? For onely in destroying I find ease To my relentless thoughts; and him destroyd, [ ] Or won to what may work his utter loss, For whom all this was made, all this will soon Follow, as to him linkt in weal or woe, In wo then: Subjected to his service Angel wings, [ ] And flaming Ministers to watch and tend Thir earthy Charge: Of these the vigilance I dread, and to elude, thus wrapt in mist Of midnight vapor glide obscure, and prie In every Bush and Brake, where hap may finde [ ] The Serpent sleeping, in whose mazie foulds To hide me, and the dark intent I bring. So saying, through each Thicket Danck or Drie, Like a black mist low creeping, he held on [ ] His midnight search, where soonest he might finde The Serpent: Not yet in horrid Shade or dismal Den, [ ] Nor nocent yet, but on the grassie Herbe Fearless unfeard he slept: And Eve first to her Husband thus began. Thou therefore now advise Or hear what to my minde first thoughts present, Let us divide our labours, thou where choice Leads thee, or where most needs, whether to wind [ ] The Woodbine round this Arbour, or direct The clasping Ivie where to climb, while I In yonder Spring of Roses intermixt With Myrtle, find what to redress till Noon: But if much converse perhaps Thee satiate , to short absence I could yield. For solitude somtimes is best societie , And short retirement urges sweet returne. The Wife, where danger or dishonour lurks, Safest and seemliest by her Husband staies, Who guards her, or with her the worst endures. But that thou shouldst my firmness therfore doubt To God or thee, because we have a foe [ ] May tempt it, I expected not to hear. To whom with healing words Adam replyd. So spake domestick Adam in his care And Matrimonial Love; but Eve, who thought Less attributed to her Faith sincere, [ ] Thus her reply with accent sweet renewd. But harm precedes not sin: And what is Faith, Love, Vertue unassaid [ ] Alone, without exterior help sustaind? Against his will he can receive no harme. Firm we subsist, yet possible to swerve, Since Reason not impossibly may meet [ ] Some specious object by the Foe subornd, And fall into deception unaware, Not keeping strictest watch, as she was warnd. Seek not temptation then, which to avoide Were better, and most likelie if from mee [ ] Thou sever not: Trial will come unsought. But if thou think, trial unsought may finde [ ] Us both securer then thus warnd thou seemst, Go ; for thy stay, not free, absents thee more; Go in thy native innocence, relie On what thou hast of vertue, summon all, For God towards thee hath done his part , do thine. For now, and since first break of dawne the Fiend, Meer Serpent in appearance, forth was come, And on his Quest, where likeliest he might finde The onely two of Mankinde, but in them [ ] The whole included Race, his purposd prey. As one who long in populous City pent, [ ] Where Houses thick and Sewers annoy the Aire, Forth issuing on a Summers Morn to breathe Among the pleasant Villages and Farmes Adjoynd, from each thing met conceaves delight, The smell of Grain, or tedded Grass, or Kine, [ ] Or Dairie, each rural sight, each rural sound; If chance with Nymphlike step fair Virgin pass, What pleasing seemd, for her now pleases more, She most, and in her look summs all Delight. Thoughts , whither have ye led me, with what sweet Compulsion thus transported to forget What hither brought us, hate, not love, nor hope [ ] Of Paradise for Hell, hope here to taste Of pleasure, but all pleasure to destroy, Save what is in destroying, other joy To me is lost. With tract oblique [ ] At first, as one who sought access, but feard To interrupt, side-long he works his way. His gentle dumb expression turnd at length The Eye of Eve to mark his play; he glad Of her attention gaind, with Serpent Tongue Organic , or impulse of vocal Air, [ ] His fraudulent temptation thus began. What may this mean? Empress of this fair World, resplendent Eve, Easie to mee it is to tell thee all What thou commandst and right thou shouldst be obeyd: About the mossie Trunk I wound me soon, For high from ground the branches would require [ ] Thy utmost reach or Adams: Round the Tree All other Beasts that saw, with like desire Longing and envying stood, but could not reach. But say, where grows the Tree, from hence how far? For many are the Trees of God that grow In Paradise, and various, yet unknown To us, in such abundance lies our choice, [ ] As leaves a

greater store of Fruit untoucht, Still hanging incorruptible, till men Grow up to thir provision , and more hands Help to disburden Nature of her Bearth. To whom the wilie Adder, blithe and glad. Hee leading swiftly rowld In tangles, and made intricate seem strait, To mischief swift. To whom thus Eve yet sinless. As when of old som Orator renound [ ] In Athens or free Rome, where Eloquence Flourishd, since mute, to som great cause address, Stood in himself collected, while each part, Motion, each act won audience ere the tongue, Somtimes in highth began, as no delay [ ] Of Preface brooking through his Zeal of Right. So standing, moving, or to highth upgrown The Tempter all impassiond thus began. Queen of this Universe, doe not believe Those rigid threats of Death; ye shall not Die: God therefore cannot hurt ye, and be just; [ ] Not just, not God; not feard then, nor obeyd: Your feare it self of Death removes the feare. Why then was this forbid? What can your knowledge hurt him, or this Tree Impart against his will if all be his? Goddess humane, reach then, and freely taste. He ended, and his words replete with guile Into her heart too easie entrance won: Great are thy Vertues, doubtless, best of Fruits. Thy praise hee also who forbids thy use, [ ] Conceales not from us, naming thee the Tree Of Knowledge, knowledge both of good and evil; Forbids us then to taste, but his forbidding Commends thee more, while it inferrs the good By thee communicated, and our want: In plain then, what forbids he but to know, Forbids us good, forbids us to be wise? Such prohibitions binde not. But if Death [ ] Bind us with after-bands, what profits then Our inward freedom? In the day we eate Of this fair Fruit, our doom is, we shall die. How dies the Serpent? For us alone Was death invented? For Beasts it seems: Earth felt the wound, and Nature from her seat Sighing through all her Works gave signs of woe , That all was lost. Back to the Thicket slunk The guiltie Serpent, and well might, for Eve [ ] Intent now wholly on her taste, naught else Regarded, such delight till then, as seemd, In Fruit she never tasted, whether true Or fansied so, through expectation high Of knowledg, nor was God-head from her thought. But to Adam in what sort Shall I appeer? So dear I love him, that with him all deaths I could endure, without him live no life. Adam the while Waiting desirous her return, had wove Of choicest Flours a Garland to adorne [ ] Her Tresses, and her rural labours crown, As Reapers oft are wont thir Harvest Queen. To him she hasted, in her face excuse Came Prologue , and Apologie to prompt, Which with bland words at will she thus address. But strange Hath bin the cause, and wonderful to heare: Speechless he stood and pale, till thus at length First to himself he inward silence broke.

*Paradise Lost: Book 1 ( version) Put forth at full, but still his strength conceal'd, John Milton's career as a writer of prose and poetry spans three.*

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Milton studied, travelled, wrote poetry mostly for private circulation, and launched a career as pamphleteer and publicist under the increasingly personal rule of Charles I and its breakdown into constitutional confusion and war. The shift in accepted attitudes in government placed him in public office under the Commonwealth of England , from being thought dangerously radical and even heretical, and he even acted as an official spokesman in certain of his publications. The Restoration of deprived Milton, now completely blind, of his public platform, but this period saw him complete most of his major works of poetry. The senior John Milton " moved to London around after being disinherited by his devout Catholic father Richard Milton for embracing Protestantism. In London, the senior John Milton married Sarah Jeffrey " and found lasting financial success as a scrivener. The elder Milton was noted for his skill as a musical composer, and this talent left his son with a lifelong appreciation for music and friendships with musicians such as Henry Lawes. There he began the study of Latin and Greek, and the classical languages left an imprint on both his poetry and prose in English he also wrote in Italian and Latin. John Milton at age 10 by Cornelis Janssens van Ceulen. One contemporary source is the Brief Lives of John Aubrey , an uneven compilation including first-hand reports. He graduated with a B. Milton may have been rusticated suspended in his first year for quarrelling with his tutor, Bishop William Chappell. Based on remarks of John Aubrey , Chappell "whipt" Milton. He also befriended Anglo-American dissident and theologian Roger Williams. Milton tutored Williams in Hebrew in exchange for lessons in Dutch. His own corpus is not devoid of humour, notably his sixth prolusion and his epitaphs on the death of Thomas Hobson. Study, poetry, and travel[ edit ] Further information: Early life of John Milton It appears in all his writings that he had the usual concomitant of great abilities, a lofty and steady confidence in himself, perhaps not without some contempt of others; for scarcely any man ever wrote so much, and praised so few. Of his praise he was very frugal; as he set its value high, and considered his mention of a name as a security against the waste of time, and a certain preservative from oblivion. He also lived at Horton , Berkshire, from and undertook six years of self-directed private study. Hill argues that this was not retreat into a rural idyll; Hammersmith was then a "suburban village" falling into the orbit of London, and even Horton was becoming deforested and suffered from the plague. As a result of such intensive study, Milton is considered to be among the most learned of all English poets. In addition to his years of private study, Milton had command of Latin, Greek, Hebrew, French, Spanish, and Italian from his school and undergraduate days; he also added Old English to his linguistic repertoire in the s while researching his History of Britain, and probably acquired proficiency in Dutch soon after. Comus argues for the virtuousness of temperance and chastity. He contributed his pastoral elegy Lycidas to a memorial collection for one of his fellow-students at Cambridge. He met famous theorists and intellectuals of the time, and was able to display his poetic skills. There are other records, including some letters and some references in his other prose tracts, but the bulk of the information about the tour comes from a work that, according to Barbara Lewalski , "was not intended as autobiography but as rhetoric, designed to emphasise his sterling reputation with the learned of Europe. Milton left France soon after this meeting. He travelled south from Nice to Genoa , and then to Livorno and Pisa. He reached Florence in July While there, Milton enjoyed many of the sites and structures of the city. His candour of manner and erudite neo-Latin poetry earned him friends in Florentine intellectual circles, and he met the astronomer Galileo who was under house arrest at Arcetri , as well as others. In [Florence], which I have always admired above all others because of the elegance, not just of its tongue, but also of its wit, I lingered for about two months. There I at once became the friend of many gentlemen eminent in rank and learning, whose private academies I frequented" a Florentine institution which deserves great praise not only for promoting humane studies but also for encouraging friendly intercourse. His poetic abilities impressed those like Giovanni Salzilli, who praised

Milton within an epigram. Milton left for Naples toward the end of November, where he stayed only for a month because of the Spanish control. In *Defensio Secunda*, Milton proclaimed that he was warned against a return to Rome because of his frankness about religion, but he stayed in the city for two months and was able to experience Carnival and meet Lukas Holste, a Vatican librarian who guided Milton through its collection. He was introduced to Cardinal Francesco Barberini who invited Milton to an opera hosted by the Cardinal. Around March, Milton travelled once again to Florence, staying there for two months, attending further meetings of the academies, and spending time with friends. In Venice, Milton was exposed to a model of Republicanism, later important in his political writings, but he soon found another model when he travelled to Geneva. He vigorously attacked the High-church party of the Church of England and their leader William Laud, Archbishop of Canterbury, with frequent passages of real eloquence lighting up the rough controversial style of the period, and deploying a wide knowledge of church history. This experience and discussions with educational reformer Samuel Hartlib led him to write his short tract *Of Education* in 1644, urging a reform of the national universities. She did not return until 1642, partly because of the outbreak of the Civil War. In 1642, Milton had a brush with the authorities over these writings, in parallel with Hezekiah Woodward, who had more trouble. In *Areopagitica*, Milton aligns himself with the parliamentary cause, and he also begins to synthesize the ideal of neo-Roman liberty with that of Christian liberty. In 1643, Milton moved into a "pretty garden-house" in Petty France, Westminster. He lived there until the Restoration. Later it became No. 1. A month later, however, the exiled Charles II and his party published the defence of monarchy *Defensio Regia pro Carolo Primo*, written by leading humanist Claudius Salmasius. By January of the following year, Milton was ordered to write a defence of the English people by the Council of State. Alexander Morus, to whom Milton wrongly attributed the *Clamor in fact* by Peter du Moulin, published an attack on Milton, in response to which Milton published the autobiographical *Defensio pro se* in 1649. Milton held the appointment of Secretary for Foreign Tongues to the Commonwealth Council of State until 1649, although after he had become totally blind, most of the work was done by his deputies, Georg Rudolph Wecklein, then Philip Meadows, and from by the poet Andrew Marvell. Milton, however, stubbornly clung to the beliefs that had originally inspired him to write for the Commonwealth. In 1649, he published *A Treatise of Civil Power*, attacking the concept of a state-dominated church the position known as Erastianism, as well as *Considerations touching the likeliest means to remove hirelings*, denouncing corrupt practises in church governance. As the Republic disintegrated, Milton wrote several proposals to retain a non-monarchical government against the wishes of parliament, soldiers, and the people. Proposals of certain expedients for the preventing of a civil war now feared, written in November 1649. The work is an impassioned, bitter, and futile jeremiad damning the English people for backsliding from the cause of liberty and advocating the establishment of an authoritarian rule by an oligarchy set up by unelected parliament. Upon the Restoration in May 1660, Milton went into hiding for his life, while a warrant was issued for his arrest and his writings were burnt. He re-emerged after a general pardon was issued, but was nevertheless arrested and briefly imprisoned before influential friends intervened, such as Marvell, now an MP. Milton married for a third and final time on 24 February 1671, marrying Elizabeth Betty Minshull aged 24, a native of Wistaston, Cheshire. Giles, his only extant home. During this period, Milton published several minor prose works, such as the grammar textbook *Art of Logic* and a *History of Britain*. His only explicitly political tracts were the *Of True Religion*, arguing for toleration except for Catholics, and a translation of a Polish tract advocating an elective monarchy. Both these works were referred to in the Exclusion debate, the attempt to exclude the heir presumptive from the throne of England—James, Duke of York—because he was Roman Catholic. That debate preoccupied politics in the 1670s and 1680s and precipitated the formation of the Whig party and the Glorious Revolution. Milton and his first wife Mary Powell had four children: Milton married for a third time on 24 February 1671 to Elizabeth Mynshull or Minshull, the niece of Thomas Mynshull, a wealthy apothecary and philanthropist in Manchester. Milton collected his work in *Poems* in the midst of the excitement attending the possibility of establishing a new English government. The anonymous edition of *Comus* was published in 1673, and the publication of *Lycidas* in 1674 in *Justa Edouardo King Naufrago* was signed J. The collection was the only poetry of his to see print until *Paradise Lost* appeared in 1667. As a blind poet, Milton dictated his verse to a series of aides in his employ. It has been argued that the poem

reflects his personal despair at the failure of the Revolution , yet affirms an ultimate optimism in human potential. Some literary critics have argued that Milton encoded many references to his unyielding support for the " Good Old Cause ". Just before his death in , Milton supervised a second edition of Paradise Lost, accompanied by an explanation of "why the poem rhymes not", and prefatory verses by Andrew Marvell. In , Milton republished his Poems, as well as a collection of his letters and the Latin prolusions from his Oxford days. Views[ edit ] An unfinished religious manifesto, De doctrina christiana , probably written by Milton, lays out many of his heterodox theological views, and was not discovered and published until Their tone, however, stemmed from the Puritan emphasis on the centrality and inviolability of conscience. The years 1642 were dedicated to church politics and the struggle against episcopacy. After his divorce writings, Areopagitica, and a gap, he wrote in 1654 in the aftermath of the execution of Charles I , and in polemic justification of the regicide and the existing Parliamentary regime. Then in 1660 he foresaw the Restoration, and wrote to head it off. In coming centuries, Milton would be claimed as an early apostle of liberalism. Austin Woolrych considers that although they were quite close, there is "little real affinity, beyond a broad republicanism", between their approaches. When Cromwell seemed to be backsliding as a revolutionary, after a couple of years in power, Milton moved closer to the position of Sir Henry Vane , to whom he wrote a sonnet in Milton had argued for an awkward position, in the Ready and Easy Way , because he wanted to invoke the Good Old Cause and gain the support of the republicans, but without offering a democratic solution of any kind. This attitude cut right across the grain of popular opinion of the time, which swung decisively behind the restoration of the Stuart monarchy that took place later in the year. In his early poems, the poet narrator expresses a tension between vice and virtue, the latter invariably related to Protestantism. In Comus, Milton may make ironic use of the Caroline court masque by elevating notions of purity and virtue over the conventions of court revelry and superstition. He has been accused of rejecting the Trinity , believing instead that the Son was subordinate to the Father, a position known as Arianism ; and his sympathy or curiosity was probably engaged by Socinianism: Rufus Wilmot Griswold argued that "In none of his great works is there a passage from which it can be inferred that he was an Arian; and in the very last of his writings he declares that "the doctrine of the Trinity is a plain doctrine in Scripture. In his treatise, Of Reformation , Milton expressed his dislike for Catholicism and episcopacy, presenting Rome as a modern Babylon , and bishops as Egyptian taskmasters. He knew at least four commentaries on Genesis: These views were bound up in Protestant views of the Millennium , which some sects, such as the Fifth Monarchists predicted would arrive in England. Milton, however, would later criticise the "worldly" millenarian views of these and others, and expressed orthodox ideas on the prophecy of the Four Empires. Illustrated by Paradise Lost is mortalism , the belief that the soul lies dormant after the body dies. Though he may have maintained his personal faith in spite of the defeats suffered by his cause, the Dictionary of National Biography recounted how he had been alienated from the Church of England by Archbishop William Laud, and then moved similarly from the Dissenters by their denunciation of religious tolerance in England. Milton had come to stand apart from all sects, though apparently finding the Quakers most congenial. He never went to any religious services in his later years.

**Chapter 3 : Paradise Lost: Book 9**

*The John Milton Reading Room Paradise Lost. Paradise Lost: Paradise Regain'd: and what to determin thereon he refers to a full The John Milton Reading Room.*

What in me is dark Illumin, what is low raise and support; That to the highth of this great Argument I may assert Eternal Providence , [ 25 ] And justifie the wayes of God to men. Nine times the Space that measures Day and Night [ 50 ] To mortal men, he with his horrid crew Lay vanquisht, rowling in the fiery Gulfe Confounded though immortal: If he Whom mutual league, United thoughts and counsels, equal hope And hazard in the Glorious Enterprize, Joynd with me once, now misery hath joynd [ 90 ] In equal ruin: What though the field be lost? And what is else not to be overcome? That Glory never shall his wrath or might [ ] Extort from me. If then his Providence Our labour must be to pervert that end, And out of good still to find means of evil; [ ] Which oft times may succeed, so as perhaps Shall grieve him, if I fail not, and disturb His inmost counsels from thir destined aim. Seest thou yon dreary Plain, forlorn and wilde, [ ] The seat of desolation, voyd of light, Save what the glimmering of these livid flames Casts pale and dreadful? Thither let us tend From off the tossing of these fiery waves, There rest, if any rest can harbour there, [ ] And reassembling our afflicted Powers , Consult how we may henceforth most offend Our Enemy, our own loss how repair, How overcome this dire Calamity, What reinforcement we may gain from Hope, [ ] If not what resolution from despare. Such resting found the sole Of unblest feet. Be it so, since he [ ] Who now is Sovran can dispose and bid What shall be right: Farewel happy Fields Where Joy for ever dwells: Hail horrors, hail [ ] Infernal world, and thou profoundest Hell Receive thy new Possessor: Or in this abject posture have ye sworn To adore the Conquerour? Nor did they not perceave the evil plight [ ] In which they were, or the fierce pains not feel; Yet to thir Generals Voyce they soon obeyd Innumerable. He also against the house of God was bold: Belial came last, then whom a Spirit more lewd [ ] Fell not from Heaven, or more gross to love Vice for it self: All in a moment through the gloom were seen Ten thousand Banners rise into the Air [ ] With Orient Colours waving: And now his heart Distends with pride, and hardning in his strength Glories: Thrice he assayd, and thrice in spight of scorn, Tears such as Angels weep , burst forth: Thither, if but to pry, shall be perhaps Our first eruption, thither or elsewhere: But these thoughts Full Counsel must mature: Peace is despaird, [ ] For who can think Submission? Let none admire [ ] That riches grow in Hell; that soyle may best Deserve the precious bane. But far within And in thir own dimensions like themselves In close recess and secret conclave sat [ ] A thousand Demy-Gods on golden seats, Frequent and full. After short silence then And summons read, the great consult began. The End of the First Book.

Chapter 4 : John Milton - Poet | Academy of American Poets

*Paradise Lost* is an epic poem in blank verse by the 17th-century English poet John Milton (). The first version, published in , consisted of ten books with over ten thousand lines of verse.

The biographer John Aubrey <sup>1697</sup> tells us that the poem was begun in about and finished in about . However, in the edition, *Paradise Lost* contained twelve books. He also wrote the epic poem while he was often ill, suffering from gout , and despite the fact that he was suffering emotionally after the early death of his second wife, Katherine Woodcock, in , and the death of their infant daughter. The Arguments brief summaries at the head of each book were added in subsequent imprints of the first edition. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. It begins after Satan and the other rebel angels have been defeated and banished to Hell , or, as it is also called in the poem, Tartarus. Belial and Moloch are also present. He braves the dangers of the Abyss alone in a manner reminiscent of Odysseus or Aeneas. At several points in the poem, an Angelic War over Heaven is recounted from different perspectives. At the final battle, the Son of God single-handedly defeats the entire legion of angelic rebels and banishes them from Heaven. Following this purge, God creates the World , culminating in his creation of Adam and Eve. While God gave Adam and Eve total freedom and power to rule over all creation, he gave them one explicit command: Adam and Eve are presented as having a romantic and sexual relationship while still being without sin. They have passions and distinct personalities. Satan, disguised in the form of a serpent, successfully tempts Eve to eat from the Tree by preying on her vanity and tricking her with rhetoric. Adam, learning that Eve has sinned, knowingly commits the same sin. He declares to Eve that since she was made from his flesh, they are bound to one another <sup>1697</sup> if she dies, he must also die. In this manner, Milton portrays Adam as a heroic figure, but also as a greater sinner than Eve, as he is aware that what he is doing is wrong. After eating the fruit, Adam and Eve have lustful sex. At first, Adam is convinced that Eve was right in thinking that eating the fruit would be beneficial. However, they soon fall asleep and have terrible nightmares, and after they awake, they experience guilt and shame for the first time. Realizing that they have committed a terrible act against God, they engage in mutual recrimination. Meanwhile, Satan returns triumphantly to Hell, amidst the praise of his fellow fallen angels. He tells them about how their scheme worked and Mankind has fallen, giving them complete dominion over Paradise. As he finishes his speech, however, the fallen angels around him become hideous snakes, and soon enough, Satan himself turned into a snake, deprived of limbs and unable to talk. Thus, they share the same punishment, as they shared the same guilt. Eve appeals to Adam for reconciliation of their actions. Her encouragement enables them to approach God, and sue for grace, bowing on supplicant knee, to receive forgiveness. In a vision shown to him by the angel Michael , Adam witnesses everything that will happen to Mankind until the Great Flood. Adam and Eve are cast out of Eden, and Michael says that Adam may find "a paradise within thee, happier far". Adam and Eve also now have a more distant relationship with God, who is omnipresent but invisible unlike the tangible Father in the Garden of Eden. Satan[ edit ] Satan , formerly called Lucifer , is the first major character introduced in the poem. He was once the most beautiful of all angels, and is a tragic figure who famously declares: Satan is deeply arrogant, albeit powerful and charismatic. He argues that God rules as a tyrant and that all the angels ought to rule as gods. According to William McCollom, one quality of the classical tragic hero is that he is not perfectly good and that his defeat is caused by a tragic flaw, as Satan causes both the downfall of man and the eternal damnation of his fellow fallen angels despite his dedication to his comrades. Milton characterizes him as such, but Satan lacks several key traits that would otherwise make him the definitive protagonist in the work. One deciding factor that insinuates his role as the protagonist in the story is that most often a protagonist is heavily characterized and far better described than the other characters, and the way the character is written is meant to make him seem more interesting or special to the reader. Therefore, it is more probable that he exists in order to combat God, making his status as the definitive protagonist of the work relative to each book. Following this logic, Satan may very well be considered as an antagonist in the poem, whereas God could be considered as the protagonist instead. According to Aristotle, a hero is someone

who is "superhuman, godlike, and divine" but is also human. While Milton gives reason to believe that Satan is superhuman, as he was originally an angel, he is anything but human. He makes his intentions seem pure and positive even when they are rooted in evil and, according to Steadman, this is the chief reason that readers often mistake Satan as a hero. God appraises Adam and Eve most of all his creations, and appoints them to rule over all the creatures of the world and to reside in the Garden of Eden. Adam is more gregarious than Eve, and yearns for her company. His complete infatuation with Eve, while pure of itself, eventually contributes to his deciding to join her in disobedience to God. She is the more intelligent of the two and more curious about external ideas than her husband. Though happy, she longs for knowledge, specifically for self-knowledge. Her first act in existence is to turn away from Adam to look at and ponder her own reflection. Eve is beautiful and though she loves Adam she may feel suffocated by his constant presence. In her solitude, she is tempted by Satan to sin against God by eating of the Tree of Knowledge. Soon thereafter, Adam follows Eve in support of her act. The Son of God[ edit ] The Son of God is the spirit who will become incarnate as Jesus Christ , though he is never named explicitly because he has not yet entered human form. The Son is the ultimate hero of the epic and is infinitely powerful—he single-handedly defeats Satan and his followers and drives them into Hell. He, the Son, volunteers to journey into the World and become a man himself; then he redeems the Fall of Man through his own sacrificial death and resurrection. Milton presents God as all-powerful and all-knowing, as an infinitely great being who cannot be overthrown by even the great army of angels Satan incites against him. The poem shows God creating the world in the way Milton believed it was done, that is, God created Heaven, Earth, Hell, and all the creatures that inhabit these separate planes from part of Himself, not out of nothing. Raphael also discusses at length with the curious Adam some details about the creation and about events that transpired in Heaven. Michael[ edit ] Michael is a mighty archangel who fought for God in the Angelic War. In the first battle, he wounds Satan terribly with a powerful sword that God fashioned to cut through even the substance of angels. Before he escorts them out of Paradise, Michael shows them visions of the future that disclose an outline of Bible stories from that of Cain and Abel in Genesis through the story of Jesus Christ in the New Testament. The relationship between Adam and Eve is one of "mutual dependence, not a relation of domination or hierarchy. Hermine Van Nuis clarifies, that although there is stringency specified for the roles of male and female, Adam and Eve unreservedly accept their designated roles. When examining the relationship between Adam and Eve, some critics apply either an Adam-centered or Eve-centered view of hierarchy and importance to God. Other works by Milton suggest he viewed marriage as an entity separate from the church. Discussing Paradise Lost, Biberman entertains the idea that "marriage is a contract made by both the man and the woman". In response, the angel Michael explains that Adam does not need to build physical objects to experience the presence of God. That is, instead of directing their thoughts towards God, humans will turn to erected objects and falsely invest their faith there. While Adam attempts to build an altar to God, critics note Eve is similarly guilty of idolatry, but in a different manner. Even if one builds a structure in the name of God, the best of intentions can become immoral in idolatry. The majority of these similarities revolve around a structural likeness, but as Lyle explains, they play a greater role. In addition to rejecting Catholicism, Milton revolted against the idea of a monarch ruling by divine right. He saw the practice as idolatrous. Barbara Lewalski concludes that the theme of idolatry in Paradise Lost "is an exaggerated version of the idolatry Milton had long associated with the Stuart ideology of divine kingship". Critics have long wrestled with the question of why an antimonarchist and defender of regicide should have chosen a subject that obliged him to defend monarchical authority. What he does deny is that God is innocent of its wickedness: The first illustrations to accompany the text of Paradise Lost were added to the fourth edition of , with one engraving prefacing each book, of which up to eight of the twelve were by Sir John Baptist Medina , one by Bernard Lens II , and perhaps up to four including Books I and XII, perhaps the most memorable by another hand. By the same images had been re-engraved on a smaller scale by Paul Fourdrinier.

**Chapter 5 : SparkNotes: Paradise Lost**

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These arguments were written by Milton and added because early readers had requested some sort of guide to the poem. Several of the books also begin with a prologue. The epic begins traditionally in medias res. Satan and the other rebellious angels awake to find themselves in Hell on a lake of fire. Satan is lying beside Beelzebub. Satan raises himself from the lake and flies to the shore. He calls for the other angels to do the same, and they assemble by the lake. Satan tells them that all is not lost and tries to inspire his followers. Led by Mammon and Mulciber, the fallen angels build their capital and palace, Pandemonium. The highest ranking of the angels then assemble for a council. In the council, Satan asks what the demons think should be the next move against God. Moloch argues for open warfare. Mammon, the materialistic angel, argues that they do the best with what they have. He leaves at once, flying to the Gate of Hell. There, he meets his children, Sin and Death. Sin opens the gate for Satan who flies out into Chaos and Night. Sin and Death follow him. Finally, in the distance Satan sees Earth. God watches Satan approach Earth and predicts his success in corrupting Man. Man has free will. But God omnisciently knows what will happen. God adds that Man can be saved through mercy and grace, but he must also accept the just punishment of death, unless someone takes on death for Man. The Son offers to become a man and suffer death in order to overcome it. In the meantime, Satan, sitting on the edge of the Earth, cannot see the way to Man. Satan disguises himself as a cherub and flies to the sun to talk with the archangel, Uriel. Uriel shows Satan the way to Man. Looking at Earth, Satan is taken with its beauty but quickly overcomes his sympathy to concentrate on what he must do. He sees Adam and Eve and is entranced with their beauty. Satan immediately begins to formulate a plan. Uriel, on the sun, becomes suspicious of the cherub whose face shows changing emotions and goes to warn Gabriel. When Eve awakes, she tells Adam of her troubling dream. Adam comforts her, reminding her that they are safe if they obey God. God decides to send the angel Raphael to warn Adam and Eve to be wary of Satan. Raphael goes to Earth where he eats with Adam and Eve. After the meal, Raphael tells Adam about the great rebellion in Heaven. Raphael says that Lucifer Satan was jealous of the Son and through sophistic argument got his followers, about one third of the angels, to follow him to the North. Satan attacks God and the Heavenly Host, whose power has been limited by God. Michael splits Satan in half, which is humiliating, but not deadly, because Satan, as an angel, cannot die. God is amused at the presumption of the rebels but does not want the landscape destroyed. He sends the Son forth by himself in a chariot. The rebels are quickly herded into Hell. The angel explains the day-by-day creation of the world in six days. Then, in an effort to keep the angel engaged in conversation, Adam asks about the motions of the heavenly bodies. Next, Adam describes his own creation, his introduction to Eden, and the creation of Eve. He describes how beautiful Eve is to him and the bliss of wedded love. Raphael gives Adam a final warning about Satan as he leaves. Having been gone from Eden for eight days, Satan returns, sneaking in through a fountain near the Tree of Knowledge. He takes the form of a serpent to try to trick Man. When Adam and Eve awake, they argue over whether they should work together or alone. Eve finally convinces Adam to let her work by herself. After Eve eats, she reveals what she has done to Adam, who, unable to bear the thought of losing Eve, eats also. Having eaten the fruit, the two are overcome with lust and run to the woods to make love. When they awake, they are filled with shame and guilt. Each blames the other. In Heaven, the angels are horrified that Man has fallen, but God assures them that He had foreknowledge of all that would happen. He sends the Son to Earth to pronounce judgment on the humans and the serpent. The Son goes to Earth and makes his judgments. He adds though, that through mercy, Adam and Eve and all humans may eventually be able to overcome death. In an act of pity, the Son clothes the two humans. Sin and Death meanwhile have sensed an opportunity on Earth. They construct a huge causeway from Hell to Earth. On their way across, they meet Satan returning to Hell. They proceed to Earth while Satan enters Hell in disguise. Satan appears on his throne and announces what he has done. Expecting to hear the applause of all the fallen angels, he instead hears only hissing as he and all his followers are turned into snakes. When they eat the fruit of the Tree of Knowledge which appears before them, it turns to bitter ashes.

On Earth, Sin and Death see infinite opportunities. God, looking down on the two, says eventually they will be cast into Hell and sealed up. He relents, his love overcoming his bitterness. She suggests suicide as a way to avoid the terrible curse on the world, but Adam says they must obey God. God sends the angel, Michael, to take Adam and Eve out of Eden. Before doing so, Michael takes Adam to a hill and gives the human a vision of biblical history, ending with the birth of Jesus who will be the savior of Man. Adam and Eve together are led out of Eden. Behind them a flaming sword guards the entrance; ahead, they face a new life in a new world.

## Chapter 6 : Paradise Lost: The Poem

*Paradise Lost (version 2) by John Milton [Full Audiobook] How the Universe Works - National Geographic The Universe - Space Discovery Documentary How the Universe Works watching Live now.*

An eloquent, powerful epic that almost perfectly sums up the reasons why I do not believe in Christianity. Paradise Lost is the famous epic by 17th-century English poet John Milton. Paradise Lost is an epic in every sense of the word: As a work of fiction, it is superb. However, as a depiction of actual events, I find it not just false, but unacceptable. I can appreciate its artistic merit, but I wholeheartedly reject its theology. His subject matter explained, he then proceeds to begin his story. In the classical style, Paradise Lost begins in medias res – that is, in the middle of the action. More specifically, the first book opens with Satan and the rest of the rebel angels sprawled unconscious on the burning lake of Hell immediately after having been cast out of Heaven, still thunderstruck by the almighty power that defeated them. Finally, Satan awakes and rouses his companions, and they lament their defeat and the sad state they are in. However, they refuse to surrender, and vow to make the best of their exile to the infernal realm. Satan rallies his vast legions with a speech, and in a matter of moments they construct an enormous palace, called Pandemonium, and there assemble a council of war to decide their next move. In the first place, Satan was already in Hell; there is nowhere lower to go in the Christian system. Allowing him to commit further crimes, therefore, would not make his punishment any worse than it already was. Instead, it caused enormous, incalculable amounts of innocent suffering and death, and will result in the large majority of all humankind ending up condemned to Hell forever along with him. Satan was already damned; what purpose does it accomplish for God to allow him to bring others down with him? They conclude that repentance is out of the question, and thus their war must go on. Several plans are debated and rejected, but ultimately a decision is reached: Satan proposes that they may be able to strike a blow against God either by destroying this world or seducing it to their cause. This is agreed, but the potential danger of the journey dismays the others, and finally he himself volunteers to go, as their leader, and departs to much praise and applause. Satan flies over the coast of Hell and reaches its gates, which are massively fortified and soundly locked. Two guards await him: Death demands he return to his punishment, but an unafraid Satan scorns him and demands he move aside. However, just before they come to blows, Sin rushes in between them. They were both cast out along with the rebel angels, but God entrusted the keys of Hell to her care, and though he forbade her to unlock the gates, she feels she owes him nothing, and rather would obey Satan, her father. Sin agrees to this and unlocks the gates of Hell. Beyond is the void of primordial Chaos, and Satan flies out into it. Motivated by mischief and revenge, he flies toward it. This chapter continues the completely inadequate explanation for evil given in the last. It makes no sense for a jailer to give the keys to one of the prisoners! This theology makes God inescapably and deliberately responsible for all the evil that occurs. He could effortlessly have prevented it, but chose to do the opposite. Would you praise the goodness of a police officer who deliberately let a gang of murderers out of prison? Since Christianity tells us no one can earn grace by their own efforts, if he protects anyone, why not protect everyone? This chapter opens in Heaven, where God sees Satan flying to Earth and attempts to rationalize why the fall of man which he omnisciently sees coming, and does nothing to prevent is not his fault. Such a statement implies that the possibility existed of things going differently; but with God that is impossible, since he knew exactly how things would turn out from the beginning and made them so that they would turn out that way. There is no contradiction in supposing that an omnipotent God could have made humanity such that they had the freedom to rebel, but freely chose not to. After all, is this not the state that will attain in Heaven? Did not Jesus, despite being a free-willed human during his time on Earth, choose not to sin? What did he have that we lack that made it possible for him to do this? Milton also ignores the numerous Bible verses that do indeed say salvation is by predestination, not free choice. God the Son, the second part of the Trinity, replies to this speech by the Father. He protests that allowing humanity to fall to Satan and be lost would be unjust: The Son volunteers for this and is praised at length by the heavenly choirs of angels. God also states that because Satan and the rest chose to fall of their own free will, not as the result of temptation, they will never find mercy as man will.

Meanwhile Satan, approaching Earth, flies through a realm called the Limbo of Vanity, a sphere near the Moon where doers of vain deeds end up not in Hell, apparently. Milton uses his description of this realm to slip in a peroration against the Catholic priesthood. Satan alights on the Sun, which Milton supposed to be a world like ours, though one where everything glows brilliantly, as might be expected. There he encounters the Archangel Uriel, warden of the Sun. Uriel directs him, and he flies down to Earth and lands on the peak of Mt. Niphates which in *Paradise Regained* becomes the mountain where he carried Jesus to show him all the kingdoms of the world. Niphates, Satan experiences doubt over his mission, despair at his fall, and sadness as he realizes fully what he has lost and how he must always be miserable from now on. While this may explain why God allowed him to escape Hell for his own sake, however, it cannot explain why God allowed him to do so with the intent to bring others down with him. Finally, though, he reaffirms his mission and resigns himself to his fate: Satan comes to the Garden of Eden, a hill forested with cedar, pine, fir and palm trees, surrounded by a high wall with only one gate. However, Satan easily leaps over the wall which raises the question of what it was there for in the first place and lands within. Perching atop the Tree of Life, he surveys the beauty of the Garden and sees its first two human inhabitants. They are noble and godlike "but, as the text makes clear from the first, not equal. From the very first time we meet Adam and Eve, it is stated explicitly that she is inferior and was made to be submissive: This blatant sexism will recur throughout the text. His reaction to this is worth quoting in full: Why should their Lord Envy them that? O fair foundation laid whereon to build Their ruin! The symbolism here is obvious: What God prefers is ignorance and unquestioning obedience. As a humanist, I reject and despise this view. Gaining knowledge about the world can never be an evil. A true faith will stand up to critical examination; only proponents of a false belief system have something to fear from questioning. Only advocates of lies and deception have a reason to exalt passive obedience and threaten with hellfire those who will not blindly accept what they are told. It is anti-intellectual attitudes like this that have been the cause of so much suffering and evil in human history. Meanwhile, Uriel realizes he has been tricked and sends word to Gabriel, another archangel, to keep watch for evil spirits. The sun is setting in Paradise, and as night comes, Adam and Eve retire from their daily gardening in another appallingly sexist passage, Eve says to Adam: Saying their evening prayers, the first couple retire to their bower to sleep. The confrontation almost comes to battle, but God will not allow such to take place in Paradise, and Satan flees. BOOK 5 Morning comes, but Eve is unsettled "for the first time ever" by strange and disturbing dreams she had during the night, dreams about eating from the forbidden tree of knowledge. In Heaven, God is again concerned that he might seem responsible if Satan successfully tempts the humans, and sends the angel Raphael down to Eden to tell them of their enemy and their danger and admonish them again to obey. Raphael obeys with alacrity and soars down to Earth. Raphael meets Adam and Eve in the Garden, is welcomed graciously by them and sits down to speak with them. And if God is omnipotent, then did he not make men and angels knowing and intending that they would turn out as they did anyway? God sends his legions forth to meet the army of rebel angels, and the two sides join battle. Angels, it transpires, can suffer and be wounded like humans, but cannot die like humans; damage done to their ethereal bodies heals almost instantly. Night falls, and the rebels withdraw and regroup. Satan rallies his troops and proposes a new strategy, and throughout the night they mine the heavenly soil for minerals and ore. With the coming of daybreak, the rebels show off their new weapons: However, they are discomfited for only a brief time, then recover and counterattack by uprooting entire hills and hurling them on top of the rebels, burying and crushing them and their cannons alike. On the third day, God decides that this combat could go on indefinitely, and allowing it to continue serves no purpose. One wonders why it took him this long to decide this. He sends his Son out onto the battlefield alone, who with a display of overwhelming power blasts the rebels from the field and sends them hurtling down from Heaven into the pit. Raphael concludes his tale by telling Adam that this same Satan is now abroad in Paradise, and warns him not to trust anything he says. BOOK 7 Adam, curious, asks Raphael to tell him about the creation of the world, in order that he may glorify God by the knowledge. Raphael assents, though cautiously, warning Adam that too much knowledge is a bad thing. Inexplicably, rather than create them in Heaven to begin with, God decides to create them outside Heaven and make them work their way up why? God sends the Son, his agent of creation, out into Chaos, and Milton provides a retelling of the

six-day Genesis creation story. BOOK 8 Still curious for knowledge, and desiring to detain his angelic guest in order to longer enjoy his company, Adam asks Raphael why all the innumerable stars of the vast cosmos were created for no reason other than to revolve around the Earth, which is a tiny, seemingly insignificant point in comparison. The angel says that even the knowledge of whether the Earth moves or is stationary is something mortals should not try to figure out: In any event, Raphael concludes, we should not presume to try to figure these things out; we should just believe, and be content to be ignorant. Adam accedes to this and changes the subject, expressing a desire to tell his visitor of the day he was created. Raphael agrees to this, and Adam begins to tell a story of how he first awoke in Eden, fully cognizant and aware of himself, but not knowing how he had come to be there. He explores the Garden, but does not have long to wait before God manifests himself, identifies himself as the creator of all this, brings the animals before Adam so that he can name them, and tells the first man he has given him Paradise on the one condition that he not eat from the tree of knowledge.

### Chapter 7 : Paradise Lost - Wikipedia

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### Chapter 8 : John Milton - Wikipedia

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*Paradise Lost is an epic poem by John Milton that was first published in*