

Original Article

Critical Analysis of the Redemption of Mankind in John Milton's "*Paradise Regained*"

F. Flora Jannet

Content Editor, Kittle Private Limited, Trichy, Tamilnadu, India

florajannet004@gmail.com

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Abstract - This paper critically examines redemption in John Milton's *Paradise Regained*, focusing on the journey from disobedience to obedience, Adam to Christ, and the great fall and rising. Spiritual ideas about regaining paradise are clearly observed and analysed. From Adam to Christ, a gap shadows the redemption where Christ is the hero of the redemption who completed the plan of salvation by emptying human sin drawn in eternity. From the poet's agony on the great fall, a generation gap, and through trials and tribulations of Christ, the gateway of heaven gets opened. Christ recreates the ecstasy of joy through redemption. The intention and need for sin removal throughout the generation have been fulfilled. Thus the biblical verses describe Milton's poem in a deep manner taken to ponder over the insights on how man was redeemed from sin and perfection of redemption is presented.

Keywords - Salvation, Disobedience, The inner man, Temptation, Great rescue.

1. Introduction

Milton is a great author of the epic poem 'Paradise Regained,' which reflects the actual redemption of human beings from the great fall of disobedience. Milton sounds the great fall of mankind in one line, "Of man's first disobedience," in his previous epic poem, *Paradise Lost*. To trumpet the redemption and rise of human beings, Milton wrote *Paradise Regained*. He allegorises the bible, especially the chapter of Luke's gospel, to show how Jesus Christ gave redemption during his tribulation. Milton published the poem *Paradise Regained* in the year 1671. It contains four books. It was written in iambic pentameter. All four books draw the temptation of Christ in the wilderness, as is written in the book of Luke in the bible. Milton proclaims the great fall of Adam, and everything was redeemed through Christ. *Paradise Regained* is the history of Christian history, where *Paradise Lost* is announcing its beginning and the loss of humanity. *Paradise Recovered* is always seen as a soul-redeeming one that proposes the actual rescue done by Christ to the world [4]. So, in this case, the research can analyse that redemption was there for human beings when Christ came to the world, and in Christ, everything was corrected by "One man's firm obedience." The upcoming paper analyses redemption through Christ, how it was redeemed, and the journey from disobedience to obedience.

2. Redemption in *Paradise Regained*

Firstly, the root of disobedience should be analysed; then, only it walks through the redeemed paradise. In *Paradise Lost*, disobedience is considered a major and highly influenced sin on man and separates both humans and God. Milton mentions it in the very first line;



Of Mans First Disobedience, and the Fruit
Of that Forbidden Tree, whose mortal Taste
Brought death into the world, and all Our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful
Seat, [5] [3]

Milton echoes the great fall of mankind in that the mortal taste brings death to the whole world, which symbolises that separation through sin is formed and brings spiritual death to man. Thus, man could not reach God when Adam and Eve lived with God in the Garden of Eden. [10] Adam must be taught of the order of nature; firstly, by reasoning anything true love and others that stimulate human life. Thus they live pleasantly in God's presence and, by sin, apart from the nature of man, bring trouble to the whole world. So, Milton woees these words in the highest form of melancholy, with great spiritual agony. The taste of sin is death to mortal beings. God plans to make man immortal like him. So that he made men like his own image and his own likeness. We can see this in the holy bible, genesis chapter 1:26,

Then God said, "Let us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." [2] (Genesis 1, NKJV)

Satan corrupts the likeness and God's image by his disobedience. At that very moment, Adam and Eve obey Satan, and they get separated from God, the creator. This is what humanity lost in Adam, the almighty, the first man created by God. When it begins, human beings suffer a lot, and the whole planet undergoes a chaotic sensation where everybody needs the drop of salvation from the dead. Though some comforting spiritual commandments are given to man by God, it only alarms the cause of sin and compensation for sin but does not deliver permanently. This is the man's situation until the disobedience gets compensated by a pure man. Pure in a sense, compensation should be in the form of flesh and not conquered by sin and must overcome death.

2.1. *Paradise gets Regained*

At the beginning of the book, Milton rejoiced that the great redeemer had risen, and the relief of faith was given and cured. He denotes the regain by singing a song, symbolising heaven always singing happily about Messiah, the redeemer.

I who e're while the happy Garden
Sung,
By one mans disobedience lost, now
Sing
Recover'd paradise to all mankind,
By one mans firm obedience fully tri'd
Through all temptation, and the
Tempter foil'd [5] [1]

Milton considered the coming of Christ as nearing the heavenly kingdom. Before Christ's coming, the great proclaimer voiced over to the world to repent to everyone, and the heavenly kingdom is nearing. He is John the Baptist. As we see in the bible, book of John, chapter 1, verse 23, he is the man whose voice proclaims the coming Messiah and his origin. He is the one who baptised Christ when the spirit descended upon Christ with the father's voice that 'he is my beloved son. So, in the beginning, there is a sound like a trumpet about the announcement of the redeemer's arrival, and his blood will cleanse several sins.

2.2. *Generation Gap*

The generations have rolled on from Adam to Christ since the beginning of the world. So much time is needed to make a perfect redemption by giving a perfect sacrifice that is the son of God. The gap resembles a

long journey where many people long for salvation to relieve them from the punishment of sin. How terrible are the days that Milton did not describe enough emotions during these days?. Yes, though Milton is not considered these days, the agony of men, particularly, can be seen through the eyes of Christ on the cross. He burdened everything the human undergoes in-between gap. He gets into the pool of burden and sins to float us in the pool to reach the shore. The shore is the place where he lives. Milton introduced the generation's burden at the poem's beginning in paradise lost.

Moreover, all is redeemed in paradise and regained; it is still not over. The generations need to believe what has been done so far to avoid sin's presence wholly. The rejoicing note is just fulfilled in the regained poem and still regaining the soul from the hands of sins.

2.3. Trials and Tribulations

The poem reflects the temptation of Christ in the wilderness. Inspiration from the Book of Luke, Milton gives us a detailed notion of Christ's trials and his victory over Satan. [7] Satan resides over Christ in some perversions to spoil God's time and plan. However, Christ overcame it. In this victory, Christ overcomes Satan in power by refusing to turn stones into bread for a hungry older man in the desert. Then a man is waiting for Christ with a large meal, but he resists it. Next, in glory, he overcomes Satan when the debate about Alexander the Great and Judas Maccabeus brings him to a high mountain and says to make an alliance with the Parthians if he downs Rome. However, Christ overcomes, and one more time, he shows Rome, but Christ rejects it and saves his own glory God gave.

Jesus considered leaving God's glory to Satan a sin and blasphemy too. With the help of God's word, Christ overcame every trial about the wisdom of ancient Greece to be given if he accepted the deals of Satan. So, in every minute of trials, Christ overcomes it. When he suffered from the cold wind, he endured and overcame it. In the next trial, he carried to Jerusalem to tempt the lord by throwing himself off the Jewish temple. But Jesus overcame by God's word. Then angels came there and helped Christ. So, after forty days of starving for food, he gets into the tribulation. Of course, that is the heavy thing; in every trial, Christ overcame and endured it for the redemption of mankind. To invade sin and Death, Christ endures and brings victory over God's land, power, and glory. Yes, the glory of God is only for God and not given to Satan; that is why he endures all trials and tribulations. Milton saw Christ as obedient to God; in all cases, he lives as a son of God though he is in the flesh. So, in all these trials and tribulations, how Christ overcame Satan and victory over him, human beings also can overcome when one who believes in Christ. Northrop Frye exhibits his views of paradise regained as a battle between Adam and Satan in the Garden of Eden and a cosmic fight between Christ and Satan in the book of revelation. At the same time, temptation in the wilderness is a conflict to rescue man from dying sin [5]. So Milton indirectly considers Christ a redeemer, comforter, and peacemaker; without him, no one can please God. Milton saw the obedience of Christ as a firm and tight one that one can steal. [12] Milton marks the crucifixion of Christ as a main act which affects atonement between God and man, where redemption is the act of finishing the plan of God to put grace upon man by the blood of Christ, there he paid voluntarily as a price of redeeming sinner when the time fulfilled.

2.4. Satan's Pride and Fall

In paradise lost, we can see the pride of Lucifer, who conquers the world through man's disobedience. Paradise is also regained; it is there when Christ gets tempted in the wilderness. We may question, "Why does Milton discuss only the temptation and victory of Christ in Paradise Regained?" What does victory over temptation symbolise? Yes, these questions may be an answer to Satan's pride and fall. Christ endures the temptation from Satan not to blame that he is God's son and can do anything he wishes. Christ is the image of the father of God, resembles humility, and helps the poor in spirit. So, he can blame this on what human intention is. But here, Milton describes Christ as a redeemer and son of God who must undergo human temptations; then, only the plan of human salvation from sin will be done. Christ underwent temptations and stood till he gave his spirit for human salvation. So, he wins over evil whenever he walks in trials, and paradise is opened. This is how redemption draws near to man in the name and obedience of Christ. For Christ's obedience, many get into heaven, which retains what Adam left in the hands of Satan. Victory over

temptation shows that man is now free from immortal sins and can overcome as Christ did when he believed in Christ.

2.5. Disobedience to Obedience

The journey of disobedience to obedience is a generation waiting between Adam and Christ. It is like a paradise lost to regain, a very long journey that Milton observed. From obedience to disobedience, many generations long for redemption until the arrival of the son of God, the hero of paradise. When Christ arrives and redemption draws near, man can know God's mind and will. It is a shadow in Adam and became real in Christ's time. Redemption is a shadow in Adam Christ only brings it to light. So, with the help of the almighty only man can get into a highly sacred place which is a place in the tabernacle where Moses made it. [6] Paradise was regained for men to get salvation until the blissful seat fulfilled this for a long time since Christ arrived. Such a happy moment waiting for generations to pass the complete grace poured upon men. Milton denotes this in joyous, for redemption is already here. [8] the fall may be a fortunate one for humankind to see the Messiah on the blissful throne. From the beginning, it is promised that when it comes, it will be more delighted to see the relationship between man and God. Milton analyses these things in paradise to regain how the reality of redemption is possible. So, there is nothing wrong with saying that disobedience to obedience is a journey. It is detailed in Milton's epic poem. In the conversation between the son of God and Satan about the so far generation undergoing Adam's disobedience, Satan is proud of his power over man. Even Satan boasts to the son of God that no one can replace his place in heaven. These silly human beings never do like that. But the obedience of the son of God vanished all things, his pride and everything at one cross and redeemed and eligible the human beings and replaced to worship God. Thus, the journey entirely covered the eligibility to stand before God through Christ and was modified as an immortal being and fulfilled at last. [9] The readers must accept the uncomfortable fact that Christ's redemption would be made on divine terms, not human terms. Thus, his life is shown as dying in the world and rising in the heavenly body to live in heaven. This is the assurance given to the people who believe in him, from those on the journey of disobedience to obedience and the current generation.

3. Conclusion

Redemption signifies all parts of human beings, spiritually, physically, mentally, and emotionally. Milton also exclusively wrote this poem to say there is redemption for human sufferings and reason for the sufferings of generations. It is inevitable to know through this religious poem that there is a great comfort, which is only Christ. He alarms this heavily to people from the 17th century onwards. Of course, this created a significant impact among people since the time of publishing. The theological themes help recall humanity's history to light on the upcoming. Milton entirely wrote the poem through the lens of theology and recalled human history, the reason for human suffering. It helps to understand the creator, where Milton wrote this poem with mixed emotions. These mixed emotions symbolise the intention and need for redemption that is inevitable to humankind. Thus, the inner man works in daily life with hope; there is a known end, not an unknown finishing line.

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