



## **Study Guide on John Milton's *Paradise Lost* (Books I – VI)**

What does Milton give as his purpose in the opening lines of the poem? What kind of project is *Paradise Lost*?

- Who is the “Heav’nly Muse” (I.6) whose aid Milton invokes? How does she relate to his poetry? What kind of existence does she have—true, fictional, allegorical?
- What does Milton think has been “unattempted yet in prose or rhyme” (I.16)? Is he right that it has never been attempted, either by pagan writers or Christian ones? Can we tell why Milton thinks that he will be able to accomplish it?
- What Spirit is Milton calling to at line 17? Why does Milton need to invoke a second being? How does the Spirit seem to stand to the Muse, and how to God?
- How will Milton go about his project, to “justify the ways of God to men” (I.26)? From this proem, does it seem this will be a work of theology, or of poetry?

What motivates Satan to make war against God? Consider Book I: 94 ff., 159–162, 254–263. What does Satan mean in saying that “Whom reason hath equaled, force hath made supreme / Above his equals” (I.248–9)? What does this show us about Satan’s perception of God?

Is Satan the hero of *Paradise Lost*? Does he exhibit admirable traits, or manifest nobility (See, for example, I.590–606, and II.1010 ff.)? How does Milton’s portrayal of Satan assist the purpose of the poem?

What motivates Satan to seek the fall of Adam and Eve? Consider Book I: 157–168, 187–91, 660–62, and Book II 380–85. Is this war against God and man “necessary,” or the result of resentment? Do the demons see it as futile or not?

Compare the three accounts of why the angels fell. What possible bias does each teller bring to his perspective? Do the accounts describe the same event without contradiction, or are there discrepancies? What is Milton trying to convey as the true account of why Satan revolted?

- Raphael’s account: consider V.657–665, 679–682, 689–693. What does Raphael see as Satan’s fault? Was there a catalyst to Satan’s turn away from God?
- The account of God the Father: “they themselves ordained their fall. / The first lost by their own suggestion fell, / Self-tempted, self-depraved” (III.128–130). Is this compatible with Raphael’s account? What, if anything, does God the Father’s explanation add to what we already knew?

# Miltons Paradise Lost Study Guide

**Bob Linn**



## **Milton's Paradise Lost Study Guide:**

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## **Table of Contents Miltons Paradise Lost Study Guide**

1. Understanding the eBook Miltons Paradise Lost Study Guide
  - The Rise of Digital Reading Miltons Paradise Lost Study Guide
  - Advantages of eBooks Over Traditional Books
2. Identifying Miltons Paradise Lost Study Guide
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Miltons Paradise Lost Study Guide
  - User-Friendly Interface
4. Exploring eBook Recommendations from Miltons Paradise Lost Study Guide
  - Personalized Recommendations
  - Miltons Paradise Lost Study Guide User Reviews and Ratings
  - Miltons Paradise Lost Study Guide and Bestseller Lists
5. Accessing Miltons Paradise Lost Study Guide Free and Paid eBooks
  - Miltons Paradise Lost Study Guide Public Domain eBooks
  - Miltons Paradise Lost Study Guide eBook Subscription Services
  - Miltons Paradise Lost Study Guide Budget-Friendly Options

6. Navigating Miltons Paradise Lost Study Guide eBook Formats
  - ePub, PDF, MOBI, and More
  - Miltons Paradise Lost Study Guide Compatibility with Devices
  - Miltons Paradise Lost Study Guide Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Miltons Paradise Lost Study Guide
  - Highlighting and Note-Taking Miltons Paradise Lost Study Guide
  - Interactive Elements Miltons Paradise Lost Study Guide
8. Staying Engaged with Miltons Paradise Lost Study Guide
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Miltons Paradise Lost Study Guide
9. Balancing eBooks and Physical Books Miltons Paradise Lost Study Guide
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Miltons Paradise Lost Study Guide
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Miltons Paradise Lost Study Guide
  - Setting Reading Goals Miltons Paradise Lost Study Guide
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Miltons Paradise Lost Study Guide
  - Fact-Checking eBook Content of Miltons Paradise Lost Study Guide
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements



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