

# Paradise Lost - Book III

Name:

**Answer the following questions during the notes/lecture:**

On his journey through Chaos, what is Satan compared to? What literary element is being used? Who are the “prey?”

How are the Gates of Heaven described? What two options open up to Satan while in Chaos?

What experience does Satan have on the stairway to heaven?

**Answer the following questions while/after reading and annotating the excerpt from Book III. Paraphrase the meaning of the text when there is a bracket.**

Now had the Almighty Father from above,  
From the pure Empyrean where he sits  
High Thron'd above all highth, bent down his eye,  
His own works and their works at once to view:  
About him all the Sanctities of Heaven [ 60 ]  
Stood thick as Starrs, and from his sight receiv'd  
Beatitude past utterance; on his right  
The radiant image of his Glory sat,  
His onely Son; On Earth he first beheld  
Our two first Parents, yet the onely two [ 65 ]  
Of mankind, in the happie Garden plac't,  
Reaping immortal fruits of joy and love,  
Uninterrupted joy, unrivald love  
In blissful solitude; he then survey'd  
Hell and the Gulf between, and *Satan* there [ 70 ]  
Coasting the wall of Heav'n on this side Night  
In the dun Air sublime, and ready now  
To stoop with wearied wings, and willing feet



**What two things does God observe while in Heaven?**

On the bare outside of this World, that seem'd  
Firm land imbosom'd without Firmament, [ 75 ]  
Uncertain which, in Ocean or in Air.  
Him God beholding from his prospect high,  
Wherein past, present, future he beholds,  
Thus to his onely Son foreseeing spake.

Onely begotten Son, seest thou what rage [ 80 ]  
Transports our adversarie, whom no bounds  
Prescrib'd, no barrs of Hell, nor all the chains  
Heapt on him there, nor yet the main Abyss  
Wide interrupt can hold; so bent he seems  
On desparate reveng, that shall redound [ 85 ]  
Upon his own rebellious head. And now  
Through all restraint broke loose he wings his way  
Not farr off Heav'n, in the Precincts of light,  
Directly towards the new created World,  
And Man there plac't, with purpose to assay [ 90 ]  
If him by force he can destroy, or worse,  
By some false guile pervert; and shall pervert  
For man will heark'n to his glozing lyes,  
And easily transgress the sole Command,  
Sole pledge of his obedience: So will fall, [ 95 ]  
Hee and his faithless Progenie: whose fault?  
Whose but his own? ingrate, he had of mee  
All he could have; I made him just and right,  
Sufficient to have stood, though free to fall.  
Such I created all th' Ethereal Powers [ 100 ]  
And Spirits, both them who stood and them who faild;  
Freely they stood who stood, and fell who fell.  
Not free, what proof could they have givn sincere  
Of true allegiance, constant Faith or Love,  
Where onely what they needs must do, appeard, [ 105 ]  
Not what they would? what praise could they receive?  
What pleasure I from such obedience paid,  
When Will and Reason (Reason also is choice)  
Useless and vain, of freedom both despoild,

**Who is God talking to?  
What is he talking about?**



Made passive both, had serv'd necessitie, [ 110 ]  
Not mee. They therefore as to right belongd,  
So were created, nor can justly accuse  
Thir maker, or thir making, or thir Fate,  
As if predestination over-rul'd  
Thir will, dispos'd by absolute Decree [ 115 ]  
Or high foreknowledge; they themselves decreed  
Thir own revolt, not I: if I foreknew,  
Foreknowledge had no influence on their fault,  
Which had no less prov'd certain unforeknown.  
So without least impulse or shadow of Fate, [ 120 ]  
Or aught by me immutablie foreseen,  
They trespass, Authors to themselves in all  
Both what they judge and what they choose; for so  
I form'd them free, and free they must remain,  
Till they enthrall themselves: I else must change [ 125 ]  
Thir nature, and revoke the high Decree  
Unchangeable, Eternal, which ordain'd  
Thir freedom, they themselves ordain'd thir fall.  
The first sort by thir own suggestion fell,  
Self-tempted, self-deprav'd: Man falls deceiv'd [ 130 ]  
By the other first: Man therefore shall find grace,  
The other none: in Mercy and Justice both,  
Through Heav'n and Earth, so shall my glorie excel,  
But Mercy first and last shall brightest shine.

**What is God's attitude towards Satan's plan?  
Use a quote to support your own explanation.**

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**Remember that this is a story that Milton is writing and making up based on his religious ideology. Based on what you've read, how do you think Milton feels about Predestination? (the idea that everything that happens has been scripted or "preordained" by God)**