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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE
AND LITERATURE

MESSIANIC HERO IN JOHN MILTON'S *PARADISE REGAINED*

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Bujumbura, July 2015

DEDICATION

To my parents,

To my dearest husband,

To my brothers and sisters,

I warmly dedicate this work.

ACKNOWLEDGEMENTS

This work has been written with the advice, encouragement and support of many people to whom I owe my gratitude.

First of all, I would like to express my gratitude to Mr. Nganyu Dominic Nformi who supervised this work. His advice, criticism and guidance resulted in the completion of this work. May God Almighty continue to provide strength for him to supervise others. Secondly, I owe my acknowledgements to all teachers who taught me from primary school to university, especially those of the Department of English Language and Literature at the University of Burundi. May they find in this work my sincere gratitude.

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ABSTRACT

This work examined Jesus' messianism and heroism as captured in John Milton's *Paradise Regained.* We therefore tried to show how man's disobedience led him to his fall. In the course of our discussion, we exposed how Jesus comes to save man through his obedience. We further discussed how he overcame temptations in his fights with Satan in the wilderness. His obedience to God's word leads him to victory. Our study was carried out against the hypothesis that the fall of man orchestrates the heroic intervention of Jesus as messiah in John Milton's *Paradise Regained.* This work further posited that Jesus' victory become the source of man's redemption. Man, who was oppressed by Satan is now free and can live the new life in Jesus. This work was written against the backdrop of New Historicism approach as well as the Mythological approach. In this way, it shows that the life of the author as well as the myth affected greatly this work as demonstrated in *Paradise Regained* by john Milton.

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GENERAL INTRODUCTION

Background to the Study

The Seventeenth Century England was a period of wars especially conflicts based on religion. The Church of England went through many problems because there were some people who did not accept its organization. The king, who was on the side of the Church of England, disagreed with members of the parliament, who were puritans. They wished to purify the Church of England of its remaining catholic elements. Furthermore, James, the king of England at that period (1603-1625) believed in the divine right of kings. In other words, God had chosen him to rule. On that issue, he thought he could work with the parliament but he believed ultimate authority rest with him.

After the death of King James, his son Charles succeeded him on the throne. As his father did, Charles I was a firm believer of the divine right of Kings. From the start, he quarrelled with the members of parliament. The cause of the quarrel was because he married a French Roman catholic princess Henrietta Maria, and marrying a catholic was an unpopular move with the puritans.

Beside the disagreement over marriage, King Charles I and the parliament clashed over religion. Inasmuch, the 17th century England religion was more important than it is today. It was a vital part of everyday life and furthermore, there was no toleration in religious matters. By law, everybody was supposed to belong to the Church of England even though in practice many were Roman Catholics especially in North West. In 1629, William Laud was bishop of London. He was strongly opposed to the puritans and king Charles I supported him wholeheartedly. In return, parliament refused to grant the king taxes for more than a year. King Charles I sent a messenger to the parliament to announce it was dissolved. However, members of the commons physically held the

speaker down until they had made resolutions about Laud and religion only do they disband.

Laud was made archbishop of Canterbury in 1633. He was determined to suppress the puritans and sent commissioners into almost every parish to make sure the local churches came into line. Besides, the puritans had their own preachers called lecturers. Laud tried to put a stop to these preachers and he succeeded. Most of all, Laud emphasized the ceremony and decoration in churches. These measures were strongly opposed by puritans. They feared it was the "thin edge of the wedge" and Catholicism will eventually be restored in England.

Worse, in 1637 King Charles I and Laud enraged the Scots by proposing religious changes in Scotland. Laud and King Charles I tried to introduce a new prayer book in Scotland. There were also riots in Edinburgh. In 1638, Scottish nobles and ministers signed a document called the national covenant. Parliament and the country continued split over religion. Some wanted to return to the Church of England to the state of affairs before Laud. Others wanted to abolish bishops completely. The country became dangerously divided. The king wanted to arrest some of the members of parliament for treason but they fled.

In the seventeenth century many people were concerned about problems in the church including corruption, low educational standards for priests and religious apathy among the general population. This movement began in early sixteenth century, when some people such as Martin Luther in German and john Calvin in France and Switzerland started to argue that the root problem in the church was that its message had drifted from the original message of Jesus Christ and his first followers. Around this time, the bible was printed and translated into national languages (not just Latin) and so became available to a wider audience than before.

John Milton who was a puritan, disgusted by all what was going on in England, that is to belong to the church of England willy-nilly, devoted himself to propound the freedom of worship through his work *Paradise Lost*, followed by *Paradise Regained*. David Parry in "Milton's religious context" States:

> Milton cannot be understood out of his religious context. When he was a young man, Milton was preparing to become a clergyman in the Church of England, as his parent had intended. However, he later decided that because tyranny had invaded the church, he cannot be ordained by the Church of England with a good conscience. (1)

Through this, it is clearly seen that John Milton was not happy with the Church of England. He took another career, the one of being a writer than to be a clergyman.

Paradise Regained is an illustration of the period characterized by religious wars in that it relates how Jesus comes as a messiah to liberate people from Satan's tyranny. The Church of England is the image of Satan who does not want people to feel happy and free. John Milton is anti-Royalist and anti-Episcopalian because the representative of these two bodies that is the king and the bishop denies the liberty of choice to man. Consequently, the seventeenth century English parliament fought for liberty of spirit, and Milton devoted himself to that cause.

Problem Statement

England went through a critical period in the seventeenth century where there were many crises due to religious misunderstandings. English government wanted people to belong to the Church of England willy-nilly. This idea was not accepted by the parliament. Rather, members of the parliament prone for the freedom of worship. Because of these misunderstandings, the country became divided; some, on the side of the government and others on the side of the parliament. This study is based on the problem that many crises that English society knew in the seventeenth century rooted in religions and consequently inspired John Milton to devote himself to the freedom of worship in *Paradise Regained.*

Definition of key Terms

It is worthwhile defining some key words which are central to this work. These terms include: ''Messiah'' and ''Hero''

Wikipedia, the free Encyclopaedia defines Messiah in different ways. First "Messiah" is the anticipated saviour of Jews. Second "Messiah" is one who is anticipated as regarded as or professes to be a saviour or liberator. Third a "Messiah" is a saviour or liberator of people in Abrahamic religion.

In the *Hebrew Bible* a "Messiah" (ormashiach) is a king or high priest traditionally anointed with holy anointing oil. However, messiahs were not exclusively Jewish Kings as Hebrew Bible refers to Cyrus the great of Persia as a messiah for his decree to rebuild the Jerusalem temple. The Jewish Messiah is a leader anointed by God, physically descended from the David line, who will rule the united Israel and herald the Messianic age of global peace also known as world to come.

The translation of the Hebrew word Masiahas APIOTOS (Khristos) in the Greek Septuagint became the accepted Christian design and title of Jesus of Nazareth. Christians believe that prophecies in the Hebrew Bible (Especially Isaiah) refer to a spiritual saviour and believe Jesus to be that Messiah (Christ).Islamic tradition holds that Jesus the son of Man was the promised prophet and Masih (Messiah) sent to Israelites and that he will again return to earth at the end of times along with Mahdi and they will defeat Masih ad-Dajjal, the "false Messiah" or Anti-Christ.

According to the easy *English Bible Dictionary,* a Messiah is the anointed king in Old Testament. In the New Testament, Messiah is the special servant of God, the name that God chose to Jesus. It means the person whom God sent to save people from their sins and to be their king; the only person who can put us right with God. God promised the Jews that the messiah would save them and be their king; they did not believe that Jesus was the messiah when he came; Jews are still waiting for a messiah. The person who will come again to rule in God's Kingdom forever: God's anointed person. Christ is the Greek word for Messiah.

In this work, the definition given by the *Easy English Bible Dictionary* is the one which is more relevant than others and it is used in the illustration of Jesus identity as Saviour of mankind.

The term "Hero" is defined, according to the Free Encyclopaedia, *Wikipedia* as a man of distinguished courage or ability, admired for his brave deeds and noble qualities. In classical mythology a "Hero" is defined as a being of godlike prowess and beneficence that often come to be honoured as a divinity. In the Homeric period, a "Hero" was a warrior chieftain of special strength, courage or ability and in later antiquity; a "Hero" was referred to as an immortal being, demigod, and hero sandwich.

The perspective in which we are looking at "Hero" is the one of classical mythology. Paradise Regained as an epic poem relies much on mythology and Jesus is going to be included in classical mythology Heroes.

The Aim of the Study

This work examines Jesus' messianism and heroism as captured in John Milton's *Paradise Regained.* We are therefore trying to show how man's disobedience led him to his fall. In the course of our discussion, we are exposing how Jesus comes to save man through his obedience. We further discuss how he overcame temptations in his fights with Satan in the wilderness. His obedience to God's word leads him to victory.

Hypothesis

Our study is carried out against the hypothesis that the fall of man orchestrates the heroic intervention of Jesus as messiah in John Milton's *Paradise Regained.* This work further posits that Jesus' victory becomes the source of man's redemption. Man, who was oppressed by Satan is now free and can live the new life in Jesus.

Motivation

The situation that prevails in England during the seventeenth century as portrayed by John Milton in *Paradise Regained* gives a true picture of what we are living here in our country. Burundi has many problems in all domains of its life that need brave people, people who will accept to sacrifice their interest for the sake of the country. As we see Jesus coming to save mankind through his heroic fight against Satan, our society also need heroes full of love for their country, eager to develop it no matter the price they can pay.

Research Questions

In the course of analysis of this work, we are going to attempt to answer to these questions: What are the causes of human fall? What are the consequences of his fall? How does mankind raise from his fall?

Biography of Author

John Milton was born in 1608 on cheap side street in London. His mother, Sarah Jeffrey was a very religious person and was a daughter of a merchant sailor. His father named John had risen to prosperity as a writer. He also composed madrigal and Psalm setting. Milton was intended to take holy orders but a trip to Italy, after his mother's death together with reading the Italian Torquato Tasso (1544-1595) and Dante (265-1321) would make him to become a writer.

After studying at Cambridge, he decided against all odds to abandon the already mapped out career in either the church or even at University in order to be able to dedicate himself to the art of writing. Some say today that already Milton would have a sense he would have the world the gift of his oeuvre. In any case at this point, he would retire instead to the family home, and would spend a lot of his time reading political and religious history. Milton would also write a series of political pamphlets some would be against the church both catholic and protestant, always a fierce advocate of the freedom of press and for the right to divorce.

Milton is author of Dramas such as *Samson Agonistes* (1671) as well as lyrical sonnets of which the finest were in fact inspired by the death of his second wife. Altogether, John Milton wrote twenty-three sonnets. In a very real sense therefore, those can be considered as exceptions. He used such moments to express his thoughts and feelings in specific event, historical or personal. In his

time moreover, he was mainly known for his political pamphlets. He is among the great writers that England had ever known.

Having sided with the parliamentarians against the monarchists, Milton begins a political career with responsibilities comparable to that of under-secretary of state for foreign affairs today. However the restoration of the monarchy in 1660 will mean he is both fined and imprisoned in that famous still standing today tower of London. Eventually pardoned, he stayed in that famous still standing today tower of London until his death in 1674.

Paradise Lost was his first poem published in 1667, even though it had been written almost ten years before Milton was actually getting blind by the time he started work on it. To help him with his writing, he got assistants and almost famously the English metaphysical poet Andrew Marvell (1621-1678). It took some time but his epic poem *Paradise Lost* would be critically received even abroad where for instance the famous French poet and critic Charles Baudelaire (1821-1867) would praise it highly.

It is interesting to note that even though *Paradise Lost* was to become considered as a major influential work, it did not meet immediate success when it was first published in 1667. It was until 1688 a little over ten years after Milton's death that the poem would start to be widely recognized. Perhaps such late recognition has party to do with the fact that by the time of his death, Milton was not only broke but he had been alienated out of his intellectual life of his own country. In 1670, he published his controversial the *History of Britain* and in 1671, *Paradise Regained* dealing with the temptation of Christ. Milton died in Landon on November 8th 1674. The same year would appear the second edition of *Paradise Lost.*

Theoretical Framework

Our research in this work will be centred on two approaches which are new historicism and mythological approach. To begin with, New Historicism is defined, according to *Wikipedia*, the Free Encyclopaedia as a school of literary theory grounded in critical theory that developed in the 1980s, primary through the work of critic of Stephen Greenbatt, and gained widespread influence in the 1990s.

Many new historicists have acknowledged a profound indebtedness to the writings of Michel Foulcault. French philosophical historian, Foucault brought together incidents and phenomena from areas normally seen as connected, encouraging new historicists to redefine the boundaries of historical inquiry. Foulcault refused to see history as an evolutionary process, a continuous development from cause to effect, from past to present toward the end, a moment of definite closure, a day of judgment. No historical event, according to Foulcault, has a single cause; rather, each event is tied into a vast web of economic, social and political factors. Foulcault saw history in terms of power, not simply as a repressive force or a tool of conspiracy, but rather as a complex of forces that produce what happens.

New historicists aim simultaneously to understand the work through its historical context and to understand cultural and intellectual history through literature which documents the new discipline of the history of ideas.

New historicism is a theory in literary criticism that suggests literature must be studied and interpreted within the context of both the author and history of critic. Critics using this approach look at work and consider other writings that may have inspired it or were inspired by it, as well as the life of the author and how it relates to the text.

Unlike previous historical criticism that limited itself to simply demonstrating how a work reflected its time, new historicism evaluates how a work is influenced by the time in which the author wrote it. It also examines the social sphere in which the author moved the psychological background of the writer and the books and theories that may have influenced him or her.

New Historicism is relevant to the topic in that *Paradise Regained* is written in regard to John Milton's life in that period. To write about the issue of religion during the seventeenth century in England is evident because England of that time was characterised by religious matters.

Besides, Mythological Approach is going to picture well our topic. According to Wikipedia, the Free Encyclopaedia, Mythological Approach (Archetypal literary criticism) is a type of critical theory that interprets a text by focusing on recurring myths and archetypes in the narrative symbols, image and character types in a literary work. As a form of literary criticism, it dates back to 1934 when Maud Bodkin published Archetypal Patterns in Poetry.

Archetypal literary criticism's origins are rooted in two other academic disciplines: social anthropology and psychoanalysis, each contributed to the literary criticism in separate ways, with the latter being a sub-branch of a critical theory. The earliest known mythologies date back the fifth century when Greek philosophers such as Herodotus and Plato questioned prevailing beliefs in their own culture myths. Some of the more profound Christian writers such as St Augustine were interested in the myths of pre-Christian cultures. However, their "agenda" was far from neutral and there is a big difference between the collecting and inevitable dismissal of non Christian World views with what we now think of as mythology. The first notable mythologist known by name is Snorri Sturluson (1179-1241). He collected and edited Icelandic lore; in this he was following a precedent set by the Danish historian saxo Grammaticus (-1150-1220). However, Sturluson notably suggested that the deities were based on human heroes whose great deeds have given them divine status.

Mythological approach emphasizes "the current universal patterns underlying most literary works combining the insights from Anthropology, Psychology, History and Comparative Religion. It further explores the artist's common humanity by tracing how the individual imagination uses myths and symbols common to different cultures and epochs. One key concept in mythological criticism is the "archetypes", character, situation or image that evokes a deep universal "response".

Carl Jung, a Swiss psychologist argues that all individuals share a "collective unconscious", a set of primal memories common to the human race, existing below each person's "conscious mind", often deriving from primordial phenomena such sun, moon, fire, night. He continues to say that those archetypes trigger the collective unconscious.

Another critic, Northrop Frye, defines archetypes in a more limited way as a symbol, usually an image which recurs often enough in literature to be recognizable as an element of one's literary experience as a whole. Regardless of the definition of archetype, he uses Mythological approach to view literary works in the broader context sharing a similar pattern. This approach derives from Northrop Frye and attempts to place poems into categories or subcategories into which all literature is divided by archetypal themes. For instance the myth of the hero: his subjugation of enemies, his fall.

The relevance of this approach in our work rises from how, in regard to the genre of the poem *Paradise Regained (*epic poem), it is based on myths. So, based on the theory that Archetypal or Mythological Approach interprets a text by focusing on recurring myths and archetypes in the narrative symbols, images and character types in a literary work, it is then evident that this approach is of great importance in analyzing our work.

The Scope of the Study

In this work, we are focusing our research on John Milton's *Paradise Regained*, which is an epic poem about Jesus' temptation in the wilderness. We are trying to pursue the themes of Heroism and Messianism of Jesus as a factor leading people to salvation. Though our discussions are largely centred on this text, references are drawn from works treating related matters and especially the *Holy Bible*.

Literature Review

More criticisms have been devoted to Milton. As a great poet, he was scorned by many writers and critics. His work *Paradise Regained* has been a very sensitive work and has gained many criticisms from a number of writers.

To begin with, John Milton was inspired by his period in his writings. When reading his work, one can see a picture of what was going on in England in the time Milton wrote. In *Paradise Regained*, Milton shows how Jesus fights with Satan in the wilderness and this has something to do with the wars which were fought in England in the 17th Century. Elisabeth Oldman in "Milton, Grotius and the law of war: A reading of *Paradise Regained* and *Samson Agonistes*" argues:

> What caused Milton to suggest the inevitability of war to emphasize marital strife as a metaphor or as a subject of pedagogy, and describe battle with a formidable array of authentic trappings? From his earliest gunpowder poems to his employment as a secretary for foreign Tongues to the council of state where he witnessed crucial decision-making, concerning the preparations for and contact of warfare such as funding and strategy debate, the poet worked and lived consumed by war.(www.Luminarium.org/sevenlit/Milton-essay.htm) 25thJuly 2013.

Here, Elisabeth Oldman observes that the life of John Milton, consumed by war, causes him to describe battle in his work. She is convinced that the evolution in John Milton's writings is due to the evolution of his life from simple to great works.

Also, John Milton in writing *Paradise Regained* is primarily inspired by how Jesus and Satan who were friends in heaven have been enemies later. He focuses on the work of Jesus on earth. His concern is mainly to show how Jesus clarified his vocation in the wilderness when Satan was tempting him. Here, things have changed and Jesus and Satan are enemies even though they have lived together in heaven. Christopher Kendrick in ''Majestic Unaffected Style": Quakerism and Improvement in *Paradise Regained* states:

> Surely there is such a duality informing the thematic of work in *Paradise Regained.* It will be said that it is not really work that is in question in his thematic but a figure thereof; I am not sure, but at any rate a figure for work is all my argument needs for it will be precisely the point that Milton alludes to the improving thematic of work, bring them into his poem to negate them. The son's purpose in the wilderness is to determine what his vocation consists in, to figure out what his work is: He is working toward his work and it is no exaggeration to say that the descent into the brooding upon himself and history, dramatized the son's initial speech and coincides with the elimination of previous possibilities for action emerges as the very type of new Christian regime of Christian activity. (www.luminarium.org/severit/Milton essay.htm) 25th July 2013.

In this quotation Christopher Kendrick indicates (how John Milton tries to understand) the work of Jesus in the wilderness. One can imagine that it is a

simple temptation but Christopher Kendrick posits that it is more than a temptation. It is the determination of his vocation. According to him, Jesus is taken to the wilderness to listen carefully to his mind and to get a plan of what he is going to do.

As we can think of it, someone who plans to do something must have guidelines how will be his work. Jesus, who is preparing for a spiritual combat has to prepare himself spiritually and not carnally. He has then to fast to be spiritually strong. Samson Ken in the "Rituals of Presence in Paradise Regained" points out that Jesus is called and separated from the world, crosses a threshold into an extended luminal stage where everyday standards are suspended in spiritual combat, and then is briefly incorporated into the community renewed and strengthened in his identity at the end of the poem.

Regarding Jesus as described in *Paradise Regained*, one can say that Jesus is a martyr. In epic poem, where this idea of martyr is seen, in every society, there are people who accept to die in order to save their society. Also Jesus died for people to save them from sin. From this perspective, Russell M. Hillier in "the wreath, the Rock and the wine press'': Passion iconography in Milton's *Paradise Regained* writes:

> The image of the wreath and the Rock which are both accommodated to Milton's brief epic on Messianic Heroism expand upon issues from Milton's polemics of the late 1640s concerning the true nature of a martyr-king.(5)

Here, Russell M. Hillier compares Jesus to a martyr king. Jesus comes on earth as a king and he accepts to suffer in many ways because of his people. He also tries to compare the heroism of Jesus to the heroism in epic poems where heroes were very frequent. In the 17th century, the theme of heroism was very common because in the wars that England passed through, there were brave people who

accepted to risk their lives in order to save others and rescue them from their enemies' hands.

Still looking at Jesus in the perspective of martyrdom, we can compare him to some of the African heroes who died for the countries. When African countries were fighting for their independence, some people had to sacrifice their lives to save the nations. Edouard Nderagakura in Martyrdom in the fight against colonialism: a study of Ngugi Wa Thiong'o's *A grain of wheat* and Micere Githae Mugo's *The Trial of Dedan Kimathi* states that Ngugi and Micere consider the death of Kenya's heroes as a vehicle of a magnificent eternal living, as the cycle still continues, not only to perpetuate the life of the hero but also to convey the validation of the future of Kenyans. (75)

Here, it is seen that Kenya's heroes were considered as great people who brought life in the country. They are even referred to as messiahs.

In "Mining John Milton's poetry for the devotional Paradise within", James Wardewell states that the second parable moves on the life and work of the second Adam, focusing not as one might expect, on the act of propitiation by which Christ is sacrificed on the cross to pay for the sins of the world, but rather on the moment at which Jesus' career begins, the temptation in the wilderness. Here, the focus is not on resurrection but rather on temptation. This is because the first paradise was lost through temptation. It is then to be regained through temptation. The first Adam failed but the second will succeed.

This work differs from the above mentioned in that it does not only limit itself on temptations of Jesus in the wilderness but it goes further and shows how Jesus gets victory. It shows also how people, through Jesus' victory; gain the paradise that they have lost.

Structure of the Work

This work is divided into three sections: a general introduction followed by three chapters and a general conclusion.

The first chapter, The Fall of Man: Background Relevance deals with how the first man disobeys God's commandments of not eating on the fruit of knowledge of Good and Evil. It shows how after Satan tempted him and finally ate on the fruit, God dismissed him from the paradise.

The second chapter: Conflict between Jesus and Satan talks about the battle between Jesus and Satan in the wilderness. After Jesus' baptism, he goes in the wilderness to be tempted. It goes further to describe how after man lost paradise by disobedience, Jesus obeyed God. These temptations are going to be described and how Jesus overcomes them.

The third chapter: Messianism and the Redemption of man examine how Jesus is victorious in all his fights. The consequence of his victory is the redemption of man from Satan's bondage.

CHAPTER ONE

THE FALL OF MAN: BACKGROUND RELEVANCE

This chapter sets out to show how the first Man deviated from God's commands and took another Way contrary to what God ordained him to do. It therefore paints how man in his weaknesses had been misled by Satan to eat the forbidden fruit (The tree of knowledge of Good and Evil). Man's disobedience caused his fall, that is, after eating the fruit of the tree of knowledge of good and evil, God cast him out of the garden (called paradise). The good orientation of life of man then changed and he began to suffer the consequences of his disobedience.

To start with, God created man in his image and put him in the Garden of Eden. His plan was that man should live peacefully in that garden and control all things. Also, man should always praise God and communicate with Him. In the book of Genesis chapter 1:26, God said: "Let us make man in our image, according to our likeness". Here, we see that it was God's pleasure to create another man that would resemble Him and that would communicate with Him. Naturally, God is good and He always has good plans towards man. It is in His kindness that He put man in the garden, but also gave him a helper. "And the Lord God said: it is not good that man should be alone; I will make a helper comparable to him. (Genesis 2:18)

In giving a woman to man, God was searching for man's full pleasure. That woman was from man's ribs so that he would see himself in that new creature and collaborate with her harmoniously without divergences in nature or thoughts. In the Bible, it is written:

> And the Lord God caused a deep sleep to fall on Adam and he slept, and he took one of his ribs and closed up the flesh in its place. Then the rib which the Lord God had

> taken from man, He made into the woman and he brought her to the man. (Genesis 2:21-22)

From this quotation, we realize that God did not want to hurt man in everything He did. The fact that He caused man to fall into a deep sleep is because taking one of his ribs shows God's love to man. He did not want man to suffer.

Man and his wife lived peacefully in the Garden of Eden. God gave them the power over everything in the Garden. They enjoyed fruits of all trees in the Garden except the tree of knowledge of good and evil, and they made love without lust because there was no sin. Bede NITUNGA in "The fall of man: An analysis of the Acquisition of knowledge in John Milton's *Paradise Lost*" points out:

> Adam and Eve live a wonderful life in paradise. They do not suffer from mental perturbations and physical discomforts. There is neither corruption nor seed of it in them. They do not worry about inward disease and outward accident. Soundest healthy blesses their bodies and so does absolute tranquillity for their souls. There is neither excessive heat nor cold. (10)

The above passage shows that Adam and Eve knew no evil in the Garden of Eden. They worried of nothing because God had made everything to satisfy all their needs. Adam and Eve were innocent. They did not know good and evil. They were like angels. "And they were both naked, man and his wife and they were not ashamed." (Genesis 2:25).

It is interesting to note that even though God is kind, His relation with man is like that of a father to his child. It means that God has to limit man instead of letting him wander here and there. Of course He authorized him to control

everything in the garden but he put a barrier: He forbade him to eat of the fruit of the tree of knowledge of good and evil. In so doing, God did not want to punish them or to show wickedness towards them. In "Paradise Lost" (Genesis 3:1-7) Keith Krell suggests:

> I have a few rules in my family: Don't play with our knives. The blades are razor sharp and you can easily cut yourself. Don't run around the kitchen. Our kitchen is and has sharp corners and you can crack your head open. I have these rules because I am a kill joy that wants to rob my kids of good, clean fun, right? No, I have certain rules because I want to preserve my kids' lives. God has the same intentions for us when He makes rules to prohibit us from certain things. (www.sermoncentral.com/.../the two –adams-jerry-flur)

In the above quotation, we realize that there is a certain kind of relation that must exist between a child and his father. The father in his love has to show his child what to do and what is forbidden. That can cause misunderstandings between them. For example there are things that children love but that can be dangerous to their lives. When a father forbids to a child to do them, the child can consider him as an enemy.

God knew everything and He even knew the future. He foresaw what could happen to man in future. Because He was aware of what could happen to man when he eats of the fruit of the tree of knowledge of good and evil, God told him in advance that he should not eat of that tree. "But of the tree of knowledge of good and evil you shall not eat , for in the day that you eat of it you shall surely die" (Genesis 2:17)

Certainly God created man to live eternally. Their eternal living in Paradise would result in their obedience to God's commands. The contrary would be eternal death. Man had to choose between obedience which would cause eternal life and disobedience which would lead him to eternal death. That was the kind of freedom that God gave man. "Adam's firm obedience would be crowned by God's gift of immortality". "The fall of Man: An analysis of Acquisition of knowledge'' in John Milton's *Paradise Lost* by Bede Nitunga. (15)

Man, who is God's creature had to choose good because evil had no place in his mind. That is he had no idea about evil, he was innocent. "Adam's status as a being created in God's image, his life in the garden of Eden and his knowledge of only good all suggest that he was living in a state of innocence." ("The fall of Man: An Analysis of Acquisition of knowledge in John Milton's *Paradise Lost* (7).

In discussing about the fall of man, one must remember that the fall of man is subsequent to the fall of Lucifer. Lucifer was initially an angel of light. He had been initially the highest among all angels and occupied the first place among God's spiritual creatures as the most powerful archangel. Since he was God's creation, Lucifer was less than God in the perfection of his nature.

Lucifer was God's beloved angel and he was among the powerful angels. After he had been defeated in a battle he engaged in heaven between himself and his angels and God's armies he resumed attacks against heaven when he heard of a prophecy that a new species of creatures was about to be created by heaven. As a matter of vengeance, he got into the garden and found Adam and Eve. He began to put them in confusion about God's commands, to prepare them for their transgression. Satan, the name of Lucifer after his fall, questioned what God said. In forbidding man to eat of the fruit of knowledge of good and evil, God stated it as an order. To minimize its effectiveness, Satan put that

affirmative sentence in a kind of question. The serpent says to the woman: "Has God indeed said you shall not eat of every tree of the garden?"(Genesis3:1)

Satan, who took the form of a serpent, addressed himself to the woman because he believed that she had some weaknesses. Satan took advantage in woman's weakness to be able to penetrate into the woman's mind. Eve, in listening to the serpent did not know his intention. Satan tried to get the woman's attention and to turn her mind. He said that God is a liar, that He did not love them. "Then the serpent said to the woman, "You will not surely die. For God knows that the day you eat your eyes will be opened and you will be like God, knowing good and evil" (Genesis 3:5).

The idea of being like God highly pleased the woman who did not still pay much attention to what God said about the tree. The pressure that Satan put on the woman was more significant. He turned all her thoughts until the woman accepted his advice. John Milton in *Paradise Lost* writes how Satan tried to convince the woman about the importance of eating the fruit:

> Taste this and be henceforth among the gods. Thyself goddess, not to earth confined. But sometimes in the air as we sting. Ascend to heaven by merit thine and see what life the gods live there and such live thou. (V: 77-81)

Satan wanted to stimulate the woman in showing her the advantages of eating the fruit. He tried to make her sure that her life in the garden was not sufficient, that there were other good places to live in. Also He shows her that there is another style of living different from the one she knew.

The woman was powerless of discovering what was hidden behind "being like God" her creator. Being like God would mean that the woman would be creator and would no longer need God's intervention n her life. This is contrary to

God's plan for man. The woman finally surrendered to Satan's proposition. In what "Christian believe" C.S Lewis states:

> How did the dark power go wrong? Well the moment you have a self at all there is a possibility of putting yourself first- wanting to be the centre- wanting to be God, in fact. That was the sin of Satan: and that was the sin he taught to the human race. Some people think the fall of man had to do with sex, but that's a mistake what Satan put into the heads of our remote ancestors was the idea that they could "be like gods"-could set up on their own as if they had created themselves-be their own masters- invent some sort of happiness for themselves outside God, apart from God. And out of that hopeless attempt has come nearly all that we come to human history –money, poverty, ambition, war, prostitution, classes, empires, slavery- the long terrible story of man trying to find something other than God which will make him happy. (374)

In the above quotation, C.S Lewis points out how man fell in Satan's hand well as he thought he was going to be extraordinary man. Lewis emphasizes the ideas that many people misinterpret the sin of the first man, trying to give false interpretations. He shows that their sin was nothing else than "be like gods" meaning depending on themselves.

If the woman had been aware of all things that were waiting her on the other side after eating the fruit, she would not have accepted to talk with Satan. From the beginning, the only voice that the woman was accustomed to hear is God's voice. To hear another voice in the garden would have rose suspicion in her mind. The act of listening had been the genesis of the fall. In "Paradise Lost" Keith Krell comments:

> For spiritual assistance, Eve listens. Eve's first mistake was to listen to him. Instead of rebuking the serpent for its craftiness and calling Adam in for spiritual assistance, Eve listened. Eve' mistake was to listen to instructions that did not come from either God or Adam. Her second mistake was to listen to teaching that was contrary to God's previous instructions. Eve placed herself in a vulnerable position by accepting dialogue with the serpent. (45)

Here, Keith Krell shows that there were many reasons for Eve not to listen to Satan. For him, Eve should have known that she was talking with a stranger and also that what the stranger was telling her was contrary to God's instructions. Not only Eve should have not accepted to talk to Satan, she would have informed to Adam about what was going on.

The conversation between the woman and Satan ended up by the woman resolving to eat of the fruit of the tree of knowledge of good and evil. After eating, she gave to her husband and he ate too. "So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and ate" (Genesis 3:6) Here it seems that the woman was convinced that God is a liar. The new appearance of the tree in the woman's eyes is totally different from the previous. One can compare the two trees: one that God told man that they would die when they ate of its fruits and the other that Satan transformed in a good that they have ever seen. It is evident that the behaviour of the woman towards that tree of knowledge of good and evil shows that she no longer belonged to God but to Satan and so did the man.

The act that man caused in eating of the fruit of the tree of knowledge of good and evil was the sin of disobedience. He disobeyed God and followed Satan's

commands. As God told them before they would be rewarded with death. What followed the sin of disobedience, even before God proclaimed the punishment shows that man was no longer worthy to live in the garden? He was another man different from the one God had created in His image. Let us compare the man before eating of the fruit and after eating of it. Before, man was innocent because he was naked but he was not ashamed (Genesis 2:25) and after eating, he realized that he was naked and became ashamed of it. "Then, the eyes of both of them were opened and they knew that they were naked; and they sewed fig leaves together and make themselves coverings. (Genesis 3:7). In *Paradise Lost*, John Milton writes:

> Their eyes were opened to see their nakedness: naked they were of divine protection and favour naked of Angelical guard and custody, naked of Humane purity and holiness, naked of dutiful subjection, from the rebelling creatures; naked in soul, naked in body, naked of happiness, naked of hope, exposed, naked to the fierce wrath of that God-from who to be hidden was impossible ... and to whom to appear was intolerable. (XVII: 74).

From the above quotation, we realize that immediately after disobeying to God's instruction, man lost all his privileges. He was then exposed to any kind of evil. His discovering of nakedness had something to do with the self-condemnation. God did not come to show them that they were naked but they were the first to see what happened.

Besides, man tried to cover himself with fig leaves instead of waiting for God who would know what to do. This shows the rebellious spirit that sprouted in the man. He no longer needed God's intervention but he thought he could rely on his own intelligence to solve problems that could arise in his life but in vain.

Another difference between the man that God created and the other that Satan transformed is that the man that God created was happy to hear God's voice and to receive God as a visitor. After eating of the fruit, man was frightened by God's voice. "Then the Lord God called to Adam and said to him "where are you?" So he said, "I heard your voice in the garden, and I was afraid because I was naked; and I hid myself." Genesis (3:9-10)

It is after their disobedience that man became aware that he disobeyed. He accused himself and felt he was no longer able to face God. He chose to go far from God and to live an independent life. Those were consequences of disobedience that began to follow him. God followed man where he was hidden and tried to verify that the heart of man was still bound to Him. He finally discovered that man was deformed and had lost his first nature. He did not even accept his mistake. "Then the man said, "The woman whom you gave to be with me, she gave of the tree and I ate" (Genesis: 12). This justification shows the rockedness of his heart: He tried to cleanse himself from his disobedience.

Furthermore, the man that God created was in love with his wife, but after, he seemed to say that if the wife should not have been there, he wouldn't have committed such a sin. This is seen when God asked the man if he ate on the fruit. The man did not call the woman his wife, but she was like a stranger that God put beside the man who had one function of causing his fall. The image of man before eating of the forbidden tree and after eating of it was quite different. Man was deformed, his thoughts and his reactions told that he was no longer God's child, rather he was Satan's.

God who created man with a good plan of making him happy and live with him forever was deceived by his disobedience. He searched for ways of punishing him. He said to the woman that will greatly multiply her sorrow and her conception, that in pain she shall bring forth children; that her desire shall be for her husband, and that he shall rule over her (Genesis 3:16). God said to men that

because he had heeded the voice of his wife, and had eaten from the tree that God commanded him saying that he shall not eat of it, the man was cursed in his ground for his sake; in toil he should eat of it all the days of his life. Both thorns and thistles it should bring forth for him, and he should eat bread till he returned to the ground, for out of it he was taken; for dust he was, and to dust he should return. (Genesis 3:16-19)

From that moment, man's life changed. He was no longer worthy to be called God's creature. God cast him out of the garden and man began to suffer from consequences of his disobedience. Bertrand Russell in "A free Man's worship" states:

> Brief and powerless in man's life on him and his entire race the slow sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its rent less way; for man condemned to- day to rose his dearest; to-morrow himself to pass through the gate of darkness, it remains only to cherish ere, yet the blow falls, the lofty thoughts that enable his little day, disdaining the coward terrors of slave of fate, to worship at the shrine that his own hands have built. Undismayed by the empire of chance to preserve a mind free from the wanton tyranny that rules his outward life, proudly defiant of the irresistible forces that tolerates for a moment his knowledge and his condemnation, to sustain alone a weary, but unyielding Atlas, the world that his own ideas have fashioned despite the trampling march of unconscious power.(352)

From the above citation, we realize that, after committing sin, man began to live a painful life because he was no longer protected by God. Man had to rely on his own in everything without God's intervention. He was exposed to Satan's wrath and tyranny. Man became sinful and all wickedness fell on him and he could not

detach himself from sin's cords. Man tried to look for ways to renew his relations with God.

From the Old Testament, people instituted a method of offerings. A cow or a goat was killed and blood could wash man's transgression. From Generations to generations, people should give something to God in order to be pardoned.

Remember that God promised, when man disobeyed him, that the seed of the woman should bruise the head of the serpent. He is now going to send a Messiah on earth who will rescue people from the power of sin. He will resist to Satan's temptation. Many call him the second Adam who brings life through obedience contrary to the first Adam who brought death disobedience. John Milton in *Paradise Lost* writes:

> Of the man's 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. (I: 1-5)

Milton compares Adam and Jesus. Adam's disobedience pushed all humanity in catastrophic situation. Sorrow and tears became part of people's everyday life, death was always at people's gates and all people were condemned to death. Contrary to Adam, Jesus comes as a solution to man's problems. Happiness and freedom are regained and man can live in a blissful seat.

Jesus, the messiah, whom God will send on earth, is his own son. He will commit no sin and will never surrender to Satan's demand. He will be a hero in all temptations and free man from his oppression. He will finally regain the Paradise Lost through disobedience. How Jesus fights against Satan in rejecting all Satan's ideas that are contrary to God's will is going to be our concern in the second chapter.

CHAPTER TWO

CONFLICT BETWEEN JESUS AND SATAN

This chapter sets out to explore the conflict between Jesus and Satan in *Paradise Regained.* It further attempts to show how Jesus, after his baptism, has been taken in the wilderness to be tempted by Satan. Satan uses all wiles to get Jesus fall in the disobedience but fortunately Jesus resists to all the temptations.

We find it highly considerable to analyze that since the announcement to the serpent that the seed of a woman will bruise his head (Gen.3:15), Satan knew that he did not hold the absolute sway over the world. There was seen in man the working of a power that withstood his dominion. With intense interest, he watched the sacrifices offered by Adam and his sons. In these ceremonies, he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion. He misrepresented God and misrepresented the rites that pointed to the saviour. Men were led to fear God as one who delighted in their destruction. The sacrifices that should have revealed His love were offered only to appease His wrath. Satan excited the evil passions of men in order to fasten his rule upon them. When God's written word was given, Satan studied the prophecies of the saviour's advent. From generation to generation, he worked to blind people to these prophecies, that they might reject Jesus at His coming.

Jesus came on earth with a purpose of liberation of man from Satan's dominion as it was planned by God. In God's plan for man's salvation, there were steps that the saviour had to follow. The temptation in the wilderness is one step and a very important one that Jesus is going to pass through. He was then led into the wilderness to be tempted. He was led by the Spirit of God to mean that Jesus did not invite temptation. He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer, He was to brace Himself for the

bloodstained path He must travel. But Satan knew that Jesus had gone into the wilderness and thought this is the best time to approach Him.

Mighty issues for the world were at stake in the conflict between the prince of light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Jesus had come to disprove Satan's claim. As the son of man, Jesus would be shown that Satan had not gained complete control of human race and that his claim to the world was false.

The coming of Jesus on earth frightens Satan and his angels. Satan knew that Jesus is more powerful than him, and that it will not be easy for him to defeat Him. He was to look for ways to fight against him. In Satan's preparation, he must think of favourable moment, and efficient weapon to use in order to gain his battle. Satan must follow Jesus' movements, to see if He can attack Him or not. Meantime, Jesus would also prepare himself.

After His baptism, Jesus is taken by the Holy Spirit into the wilderness. The main purpose of that journey to the wilderness is not to be tempted but to be strengthened before beginning his heavy task of saving people. For Jesus, fasting is a kind of spiritual training as soldiers train physically when they are preparing themselves for a war. Raph F. Wilson in "Jesus temptation (Luke 4:1-13)" states:

> Fasting has a way of temporarily lifting the tyranny of preparing and eating food to assuage physical. It allows one to focus on the spiritual realm more intently. After the first few days, the hunger pangs subside some as the body is metabolism changes. Fasting

> can produce clarity of mind and spirit. Was the forty days a literal period? Perhaps not. The number forty is used so often in the bible that it seems to be a rounded rather than an exact figure, much as we might say a month in an imprecise manner. In any case, Jesus spent a long time in desert. A long time to be tempted. A long time to fast" (www.Jesuswalk.com/lesson4-1-13.htm) (20th September 2013).

In the above quotation we realize that fasting makes the body weak but raises spiritual strength and thinking. From fasting, Jesus is going to get power to withstand against his enemy. For forty days he fasts and prays, He becomes weak and emaciated from hunger, worn and haggard with mental agony "His visage was so marred more than the son of men" (Isaiah 52:14).

The tempter is going to take advantage in Jesus' physical weakness to approach Him. Satan thinks that Jesus is not going to be eloquent in answering his questions or to think deeply about what he will propose Him to do. Here we see that Satan is profane in fasting matters. He we see that Satan is profane in fasting matters. He did not know the secret behind fasting. What Satan sees is only physical and he ignores that Jesus comes to fight spiritually.

The fact that Jesus comes on earth in the form of human beings seems to encourage Satan in his temptation. He thinks that he will succeed in using the same strategies he used in tempting Adam (The first man). In 1John2:16, it is written: "For all that is in the world -the lust of the flesh, the lust of the eyes, and the pride of life – is not of the father but is of the world".

Here, we see that human being who lives on this earth needs to feed his bodily needs for pleasure. It is natural that our eyes want to see beautiful things, our ears want to hear beautiful sounds, and our stomach wants to be full of food and drink. There is also sexual desire and so on. Knowing all those things in human

nature, it is very easy for Satan to choose what kind of temptation is efficient. With regard to the situation of hunger that Jesus is facing, - remember He is fasting for 40 days – Satan chooses a temptation that is a remedy to the hunger. He tells Jesus to turn stones into bread. "But, if thou be the son of God, command that out of these hard stones be made bread so shalt thou save thyself, and us relieve / with food, whereof we wretched seldom taste (P.R.I: 342-344).

As Satan tempted Adam and Eve in putting them in a situation of doubt, so does he for Jesus. "If thou be the son of God". We see here that in the tone of that sentence there is an expression of incredulity: Would God treat his son as so? Would God let His beloved son in the wilderness with beasts, without food? Satan implies that God can never accept His son to be in such a state. Also the words from heaven "This is my beloved son" are still sounding in Satan's ears. He is then determined to make Jesus' assurance of His divine mission of saving people. He has come to live among men and it is the word that declares his connection with heaven. Satan's purpose is to cause him doubt God's word and lose confidence in Him, and Satan knows that if confidence in God is shaken, the victory will be his. He is going to overcome Jesus. He hopes that under the force of extreme hunger, Jesus would lose faith in his father and work a miracle on his own behalf.

Furthermore, Satan knows that Jesus is powerful. The act of turning stones into bread would be easy for him. It is a very sophisticated trick. Suppose that you are in a situation of trouble and someone proposes you a solution; Jesus needs to eat for sure and Satan shows Him how to get food. Jesus has to choose between Satan's proposition and God's one who demands him to rely solely on him to sustain his life. To accept Satan's idea would have been to be independent of the father which would have been a rebellion. The weapon that Satan uses here is not new. He used it in the time of Israelites when they were from Egypt to the

Promised Land. In the desert, Satan caused people to lust after meat and God killed many of them.

Jesus' response to Satan is that man cannot only live by bread, but by every word that proceeds from the mouth of God. John Milton in *Paradise Regained* writes:

> Thinkst thou such force in bread? Is it not written (For I discern thee other than thou seemlst), Man lives not by bread only, but each word proceeding from the mouth of God, who fed our fathers here with manna? In the mount Moses was forty days, neither ate nor drank; and forty days Eliah without food wondering this barren waste; the same I now. Why dast thou, then, suggest to me distrust knowing who I am, as I know who thou art? (I: 347-356)

Here, Jesus shows Satan that there is no reason to obey him because there are others who pass in the same situation and are able to stay firm to God's word. It is also important that Jesus has not come to earth to show his power to Satan to be praised by him. He comes for God's sake and he is to do everything to praise God and not Himself or Satan. Satan fails to tempt Jesus in the way of telling him to turn stones into breads and he thinks of other wiles. He looks for another weapon that should be more efficient than the first.

Always in the sane perspective that Jesus is a human being, Satan departs from what people like in their everyday life to tempt Jesus. It is human nature to be happy when one proud of being called extraordinary in their life. Satan wants Jesus to show himself as a great person who is able to perform miracles. Here Satan adds an extra-element by telling Jesus that what he is telling him is written in the Holy Scriptures. This is to achieve conviction that it is necessary that he does what Satan tells him. In Luke 4:9-11, it is written:

> Then he brought Him into Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If you are the son of God, throw yourself down from here. For it is written: "He shall give His angels charge over you, to keep you; and, in their hands they shall bear you up, lest you dash your foot against a stone. (70)

In suggesting that Jesus should jump, Satan has in mind that in doing so, Jesus will fail to achieve his messianic mission in the way that Jesus is going to be praised because of the miracle –Jesus would become famous and multitudes of people would become his instant followers. He would be worshipped by all the people. Here, Jesus has to remember that it is not God's plan to turn the word messiah assaulted by the temptation and seduction of the evil one, who proposes a different messianic path to him, far from God's plan. This path would pass through power, success and domination rather than total gift of him. Also, he has to be aware that he did not come on earth to entertain himself but that he has a special mission of saving mankind. He has to decode that it is not worthy for him to do that. It is clear that people will hear someone who performs miracles and will follow him not as a messiah but as someone who does miracles. That should not be eternal glory but superficial one. It would be a failure.

Besides, Satan wants to test the father's claim that God shall give His angels to keep Jesus in all his ways. No one can ignore that Satan is always contradicting God's word. He wants to put Jesus into a situation of confusion. He puts in his mind the idea: is God really going to send angels to save me? In his strengths, God is able to send angels but not at Satan's command. Jesus needs to detect where the trick is and he achieves to resist to that temptation.

Satan does not stop here; he goes ahead in tempting Jesus because he endeavours to do everything to make Jesus disobey God as he did to Adam. Before Jesus comes on earth, there were prophecies that he will be a king and

will rescue people, especially from Roman dominion. "of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, ever forever (Isaiah 9:7). Based on this, Satan is going to raise in Jesus the thirst to rule. He brings Jesus to a mountaintop and shows him all the kingdoms of the earth with all the glory that goes with them. Satan offers them to Jesus under a condition that he worships him.

Satan's proposition to Jesus has a purpose of causing Jesus deviate from his objectives. Jesus would become the earthly ruler, but under Satan's authority, the god of this earth. This would be a failure because in sending Jesus as a messiah, God does not want an earthly kingdom but a heavenly one over which Jesus would rule. Also Jesus would have anticipated because his time to rule has not yet come. He would rule after the fulfilment of his mission of redemption of man. Jesus must not trade God's plan of an eternal heavenly kingdom for a temporal earthly kingdom. In addition, Satan is tempting Christ to save the world in an easier way. He is showing him another way than a humiliating way of death on a cross.

Satan has made himself a god and in gods' character, they have to be worshipped. To worship someone is to praise his works and to admire him. People on earth worshipped Satan for long. After Adam has committed the sin of disobedience, they became Satan's followers, in other words, they were his worshippers. Jesus had to contradict that in denying worshiping Satan to be able to rescue people from worshipping Satan.

God, Jesus' father claims to be worshipped and should be the only God worthy of it. He is almighty and cannot tolerate someone who goes other way. In *Paradise Regained*, when Satan says to Jesus that he should seek for glory, Jesus answered that only God is to be glorified by man because man cannot find another way to thank his creator.

> Think not so slight of glory therein least Resembling thy great father. He seeks glory, and for his glory all thins made, all things orders and governs; nor content in heaven, by all his angels glorifies, requires glory from men, from all men, good or bad, wise or unwise, no difference, no exception. Above all sacrifice, or hallowed gift, glory he requires and glory he receives, promiscuous from all nations, Jew, or Greek, or Barbarous, nor exception hath declared.(III:65-72)

From the beginning God make Adam to worship Him. Adam deviates from that plan and worshiped Satan. Generations after generations on earth follow Adam's path and they increase their rebellion in accepting Satan's command over God's.

The role of the messiah that God sends on earth is to gather people who are scattered by Satan and bring them to God. It is his mission to turn people who worship Satan and to make them God's worshippers. Jesus would not worship Satan knowing that he has come so that people stop worship Satan by God.

In every temptation, Jesus rebukes Satan by showing him what the word of God says about his proposition. He values the word of God contrary to Adam did not take care of the word of Satan and accepts Satan's. At this, he answers Satan that it is written that one to be worshipped is God and no one else. "You shall not make for yourself a carved image –any likeness of anything that is in heaven above, or that is in the earth, you shall not bow down to them, nor serve them. (Exodus 20:45)

In this endeavour, Satan persists in tempting Jesus. He sees that he must either conquer or be against the son of God because Satan knows that if it happens that he is defeated, he is going to suffer forever and all his power over man will be taken. He proposes to Jesus the intellectual gratifications of wisdom and knowledge, paints out to him the celebrated seat of ancient learning, Athens, its

schools, and other various resorts of learned teachers and their disciples. Satan thinks that the glory of Jesus will result on those things and knows that if it is so, the messianic mission that would come from humiliation is not going to be achieved.

Satan, a persistent enemy tries to bring to Jesus all sorts of attractive things; he seduces him in all manners. He shows him good cities, good buildings on earth, beautiful natures and people, mountains, in brief, the beauty of the earth. His purpose is to bring Jesus' attention on those things and forget all about his work of saving mankind.

Considering what Satan says to Jesus, we deduce that Satan did not change. He is the same Satan who tempted Adam. The same wiles he used to make Adam fall, he uses them to tempt Jesus. Let's compare Adam to Jesus vis-à-vis of Satan's temptation and how Adam fails and Jesus resists.

First, Adam lived in the Garden of Eden, and he was happy eating fruits from the trees that were in the garden, except the tree of knowledge of good and evil. Then Satan took opportunity to show him how that tree was good for food (chapter I). Adam was not hungry because he had access to food. He failed to resist to Satan's temptation even though he was not in bad situation. Contrary to Jesus, he was in the wilderness and besides, he was starving. Satan proposes him a solution to his hunger by telling him to turn stones into bread but Jesus overcame him and stayed firm to his decision.

Second, Adam was told by Satan that if he eats of the fruit of knowledge of good and evil he will be like God. Here, Satan brought the idea of pride in Adam. The man who did not think deeply and who did not remember God's plan for him, accepted that proposition. As far as Jesus is concerned, Satan put him on the temple and told him to jump off. This should be like making himself God. Instead of accepting Satan's proposition, Jesus was eager to do his father's

will. He was not seeking his own praise but God's. He did not think that to be equal to God is something of great importance. He accepted humiliation. Here, Adam failed because of pride and Jesus succeeded because of humiliation.

Third, man (Adam) was attracted by the beauty of the fruit. It is the lust of eyes that makes Adam fall. Satan tried to show Jesus all the earth and the beauty of its cities and kingdoms, so that Jesus would be attracted by them. John Milton in *Paradise Regained* quotes:

> He brought our saviour to the, western side of that high mountain, whence he might behold Another plain, long, but in breath, not wide, On seven hills, with palaces ordained Porches and theatres, baths, aqueducts, Statues and trophies and triumphal arcs, Gardens and graves, presented to his eyes.(IV: 25-37)

In this quotation, Jesus has been presented beautiful things of the earth so that he can be attracted by the beauty and be tempted to get them. Satan who knows that Jesus' kingdom is not earthy is trying to trick him to make him lose his heavenly kingdom.

The first man, in observing the beauty of the fruit, lacked strength not to eat it, even though he was aware of the consequences of eating it. It is not the case for Jesus who instead of being attracted by the beauty of the earth tells Satan that his kingdom is not earthy. He is in promise that he will be the king and only perseverance would lead him to the fulfilment of the promise.

Fourth, the first man worshipped Satan in accepting his proposition. In other words, he accepted Satan as his master. Jesus also is tempted in that way when Satan promises him to give him all kingdoms and riches on earth if he bows down and worships him. It is not worthy for Satan to be worshipped by Jesus

because no one can worship his enemy. The act of worshipping Satan would mean that Jesus is no longer Satan's enemy but Satan's follower. It would have been a sign of submission. Then, it would not have been possible for Jesus to fight against Satan after that act. Even here, Jesus opts to overcome Satan's trick in contrary to Adam.

Also, the first man surrendered to Satan's demand and disobeyed God. If we analyse the behaviour of the first man toward Satan's temptation, we deduce that mankind is weak and is not able to resist to Satan's temptation. His weakness results from the fact that Satan is a spirit and man is flesh. They are not of the same nature. Spiritual creatures are not visible but carnal creatures are visible. It is then sure that the man was not accustomed to spiritual fights. Because created with a good mind, the idea of evil was strange for him and he was not prepared to fight such a combat. Paul in his epistle to Ephesians says that we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Although Jesus comes on earth with flesh, in likeness of man, he is aware of evil. One can imagine that it is predictable that Jesus is going to win the fight, because if you know with whom you are fighting against, it is also easy to choose what kind of weapon you are going to use. Also, Jesus is aware of what kind of field he is going to fight, that it is Satan's territory. Having all these information in his mind, Jesus is going to confront his enemy without fear. Nevertheless, Satan did not pay attention on that. He sees Jesus as a human being like Adam, and that is why he tries to use the same weapon he used to tempt Adam. The character of Satan can be seen here as stupid, because no one can fall where another had fallen. He would have used other wiles to tempt Jesus. Jesus would not commit the same mistakes that Adam had committed. John Milton in *Paradise Regained* writes:

> Perplexed and troubled at his bad success The tempter stood, nor had what to reply Discovered in his fraud, thrown from his hope So oft, and the persuasive rhetoric That sleeked his tongue, and worn so much on Eve So little here, nay lost. But Eve was Eve, This fat his over-match, who, self-deceive dand rash, beforehand had no better weighed The strength he was to cope with, or his own. (IV: 1-9)

The above quotation shows how Satan, in his mind, thought that Jesus is like Adam. He tries to use the same tactics to make him fall. What Satan forgets is that Jesus and Adam are two different men with different purpose and strength. John Milton is radicalizing Satan in showing that he is not clever.

Not only Jesus is aware of what happened to Adam, but also he knows that he is a messiah. He is the one who come to bring Adam and his followers out of the grave of sin and put them in a good place of liberty and obedience. To achieve that, he has to obey God in everything which will be the remedy to disobedience. As Adam brought death trough disobedience, Jesus will bring life trough obedience. He has the duty to restore relationship between God and man and he is the pillar of salvation.

All along this chapter, we have shown that Jesus has passed through many temptations from his enemy who is Satan. This chapter has exposed the whole conflict between Satan and Jesus in the wilderness. The wiles used by Satan and how Jesus overcame them were focused on in this chapter. How Jesus achieved his messianic mission and then redeemed man is going to be our concern in the next chapter.

CHAPTER THREE

MESSIANISM AND THE REDEMPTION OF MAN

In this chapter, we are examining Jesus' victory. After passing through many temptations, Jesus became victorious and consequently redeemed man. The paradise that the first man lost through disobedience was regained by Jesus' victory. Also, this chapter is going to deal with how redemption came to man who has been oppressed by Satan for long. John Milton in *Paradise Regained* states:

> I who erewhile the happy Garden sung By one man's disobedience lost, now sing Recovered Paradise to mankind, By one man's firm obedience fully tried Through all temptation, and the tempter failed In all his wiles, defeated and repulsed And Eden raised in the waste wilderness (I: 1-7).

In the above quotation, John Milton tries to compare the first man and Jesus. The first man lost the paradise by disobedience after the non-resistance to temptation but Jesus regained it by obedience after resisting to temptation. Also, he compares Eden which has been the field of failure for the first man and the wilderness which has been the field of victory for Jesus.

Jesus has defeated Satan and achieves his messianic mission. He wins the victory over sin and Satan. The redemption of man has been a long journey and a tedious task for Jesus. Man who is living under the oppression of sin has to be redeemed by someone who is not going to commit sin. He will accept to bear all of man's sins to set him free.

To get a clear understanding, let's define the word Redemption. The *Oxford Dictionary of the Christian Church* defines redemption by saying that the idea of

redemption by saying that the idea of redemption is common to many religions, being based on the desire of man to be delivered from sin, suffering and death. Christian claim that in it alone has it become a fact through the incarnation and death of Christ. It is viewed by theologians under the double aspect of deliverance from sin and restoration of man and the world to communion with God.

The *Catholic Encyclopaedia* gives another definition of the word "redemption". It states that the word "Redemption" is the Latin vulgate rendering of Hebrew kapher and Greek Lytron, which, in the Old Testament means generally a ransom-price. In the New Testament, It is the classic Term designing the great price (1 Corinthians 6:20) which the redeemer paid for our liberation. Redemption presupposes the original elevation of man to a supernatural state and his downfall from it through sin; and inasmuch as sin calls down the wrath of God and produces man's servitude under evil and Satan. Redemption refers to both God and man. On God's part, it is the acceptance of satisfactory amends, whereby the divine honour is repaired and the divine wrath is appeased. On man's part, it is both a deliverance from the slavery of sin and a restoration of the former divine adoption and this includes the whole process of supernatural life from the first reconciliation to final salvation. That double result namely God's satisfaction and man's restoration is brought about by Jesus' vicarious office working through satisfactory and meritorious actions performed on our behalf.

The plan of redemption of man has been in God's mind for long. God has promised that He will send a redeemer to people and that redeemer will pay for all of man's sin and will restore man's relations to God. John Milton in *Paradise Regained* writes:

> Messiah certainly now come, so long expected of
> our fathers we have heard His words, his wisdom

> full of grace and truth. Now, now, for sure, deliverance is at hand, The Kingdom shall to Israel be restored. (IV: 102-106)

The above quotation shows clearly that the idea that a redeemer will come was not new in the ears of people. Israelites, which, in the time of Christ, were oppressed by Romans, were waiting for a redeemer. When they saw Jesus, they knew him and they were happy to see someone who will set them free from Roman's yoke.

As we saw it, the process of redemption is not an easy task. Jesus has to pass through many temptations from Satan. Satan, his antagonist will not allow him to achieve his mission easily because he knows that he is going to suffer consequences of Jesus' victory. Jesus' victory begins in the wilderness. John Milton in *Paradise Regained* focuses on that first victory of Jesus in the wilderness. The reason why he bases the redemption of man of the victory of Jesus in the wilderness is that temptations are based on obedience. If man has fallen because of disobedience, his salvation has to pass through obedience. "Thus they the son of God our saviour meek/sung Victor, and from heavenly feast refreshed brought on his way with Joy" (IV: 636-638). Another reason why Milton focused on that very first victory of Jesus is that it is the beginning of the process of redemption. Jesus must show his heroism from the first temptation, to be sure he is not going to fail later.

The demonstration of heroism in the wilderness is a convincing act that shows the way to redemption of man. In the wilderness, Jesus has shown that he is higher above all heroes. He cannot be compared. Heroes come and go but Jesus is the long-awaited messiah and he is a hero from birth to death. During the temptation in the wilderness, he demonstrated virtue that is prudence, temperance, justice, fortitude and charity with perfection that no man has met

and can never. Because of those above cited virtue, he defeats man's greatest foe. John Milton writes:

> By hunger, that each other creature tames, Thou art not to be harmed, therefore not moved; Thy temperance, invincible besides, for no allurement yield to appetite, And all thy heart is set on high designs; High actions. But wherewith to be achieved? (III: 406-411)

In this citation, Satan is surprised by Jesus' virtue which allows him to resist in front of food, even though he is hungry. Satan, who is his enemy, does not believe that he is going to be able to defeat him and, seems to praise Jesus. That shows that Satan is showing his inability to triumph.

Man's redemption, which is resulting from Jesus' victory, is going to set man free from Satan's slavery. After Jesus' victory, man will be able to deny what Satan demands him to do. From the genesis when the first man disobeyed God, man has begun to work under Satan's orders. Satan has gotten authority over man. Because man is ruled by Satan, he plunges himself in every kind of evil that is: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, Jealousies, outbursts of wrath, selfish ambitions, and dissensions heresies. In this situation of slavery, man has no strength to liberate himself. Jesus comes as a liberator. In *Paradise Regained*, John Milton writes:

> Him who they heard so late expressly called Jesus Messiah, son of God declared and on that high authority had believed, and with him talked, and with him lodged. (IV:7-10)

In the above quotation, Jesus is referred to as a messiah and the idea of messiah mean the saviour or the liberator. He gets the authority over Satan so that people may, through him get authority over sin and Satan.

Apart from redemption of man from Satan's slavery, Jesus restores relationship between God and man. He is a mediator. In everyday life, when there is a conflict between two people, they call a mediator who helps them to restore their relations. It is then the same with Jesus. People, who were not able to communicate with God for long, are going to find a line of communication through Jesus Christ. In *Paradise Regained*, John Milton writes:

> His witness unconfirmed: on him baptized Heaven opened, and in the likeness of a Dove The spirit descended, while the Father's voice From heaven pronounced him his beloved Son. (I: L29-32)

Here, we see that God proclaimed that Jesus is his beloved son. The fact that God had spoken and people heard his own voice from heaven shows that the path from heaven to earth is open and communication between God and man is now possible.

Besides, people who were under the sin's domination were considered as dead. That is because the divine nature that God had created man with had gone away when the first man disobeyed God. Jesus resurrects man and gives him life through his victory. It is seen that Jesus, before beginning his mission of messianism, he got baptized like other. The Jordan liver in which he was baptized by John the Baptist symbolizes the grave. He was immerged to show that he was coming to seek those who are in the grave. (I: 24-29)

Jesus' victory brings man's freedom. In all his temptations, Jesus takes all burdens on him so that man can be free. He accepts to suffer from many sufferings to liberate man. Through Jesus' victory, man is redeemed from all heavy burdens that he bears from the time of Adam. Among those burdens, the great one which is the burden of sin will be thrown away. In *Paradise Regained*, John Milton writes:

> What if with like aversion I reject Riches and realms! Yet not for that a crown, Golden in shew, is but a wreath of thorns, Brings dangers, troubles, cares, and sleepless rights, To him who wears the regal diadem, When on his shoulders each man's burden lies For therein stands the office of a king, His honour virtue, merit, and chief praise That for the public all this weight he bears. (II: 457-465)

In the above quotation, we see how Jesus accepted to suffer all kinds of tribulation. He took man's burden on him in order to set him free. Through his sufferings, he declared that man's sufferings are over. He mentioned that he passed sleepless nights to proclaim that man should sleep peacefully. Troubles and dangers and cares that were frightening man were put on him, to declare that man is no longer going to be under the dominion of the latter.

Furthermore, Jesus' victory brings true glory for man. After man disobeyed God in the genesis, his glory became faded. Man became another thing different from what God planned for him (as we said it previously). After seeing that man is no longer glorified, he began to seek for his own ways to glorify himself. For that, everything man can do will not bring true glory, whatever he does is vanity. Poor Socrates (who next more memorable?) / By what he taught and suffered for so doing/ For truth's sake suffering death unjust, lives now/ Equal in fame to proudest conquerors./ Yet if for fame and glory ought be done/ (III: 96-100). Because man is under Satan's dominion, he cannot know the way.

Because man is under Satan's dominion, he cannot discover the way of getting on true glory. He thinks that achieving great things on earth will help to show him a new way of getting everlasting glory which will pass through the way of humble. In *Paradise Regained*, John Milton writes: "Shall I seek glory, then, as vain men seek, Oft not deserved? I seek not mine but His Who sent me, and thereby witness whence I am". (III: 105-107). In this quotation, it is shown that

even though it was sure that Jesus were coming to reign, he shows himself as a simple one in front of Satan. In saying that he is not seeking his own glory but the glory of his father, he wants to humble himself. He knows that humbling himself is the best way of getting great glory.

The glorious life that man seems to get through his achievement is false. That is because; being Satan's follower, man is not going to achieve it. Satan who is man's master also failed to get glory in heaven and this is evidence that his followers will too. Satan had not to answer but stood struck/ with guilty of his own sin- for he himself, insatiable of glory, had lost all. (P .R III: 140-148).

Not only Jesus has discovered that true glory will rise from humbling himself, but also in waiting a good moment. What man lacked in the Garden of Eden was the patience. He wanted to get things prematurely and he failed. Jesus has to waiting a good moment to be glorified. In *Paradise Regained,* John Milton states:

> What if he had decreed that I shall first Be tried in humble state, and things adverse, By tribulations, injuries, insults, Contempt, and scorns, and snares, and violence suffering, abstaining, quietly expecting (III: 188-192)

The above quotation shows that Jesus is not impatient to receive glory. He is ready to pass in whatever way his father wants him to pass through. He is sure that at the end he will be raised upon everything but he must pass through many sufferings.

Jesus' victory redeems man from that false glory and brings true glory. Man will no longer suffer in seeking for glory which will not long but he will receive eternal glory through Jesus. Jesus' victory is a bridge that links God and man. The first sin committed by the first man put him far from God. From that

moment, God abandoned man. To survive, people got another way to find other gods who can lead them in their journey on earth. In *Paradise Regained*, it is written:

> For God had justly given the nation up To thy delusions; justly, since they fell Idolatrous. But, when his purpose is among them to declare his providence, to thee not known, whence his hast thou then thy truth. (III: 442-446).

Here, man is no longer God worshipper. He plunges himself in idolatry. God gives up him and man has no connection with God. Because of God's mercy, he seeks for a way to bring him back.

Another advantage of Jesus' victory is the restoration of man's place in God's heart. Man who is now Satan's child because he obeys to his rules needs to regain the place he has before. To achieve this, Jesus has to bind him again to God. Before the first man sinned, he was like a child and has access to everything that is in his father's house. Things changed after he sinned. He is now a vagabond on earth and he had no future. Jesus regains God's affection towards man and appeases God's wrath.

In former time, which is before the coming of Jesus on earth, God's wrath towards people was great. For that reason, people would have to give sacrifices in order to appease God's wrath. Otherwise, people would die. Jesus comes as a living sacrifice for people. People will no longer struggle when they commit sins but they will pass through him and receive forgiveness of their sins. John Milton in *Paradise Regained* states:

> No more shalt thou by oracling abuse The gentiles; henceforth oracles are ceased, And thou no more with pomp and sacrifice Shalt be equired at Delphos

> and elsewhere... At least in vain, for they shall find thee mute. God hath now sent his living oracle Into the world to teach his final will, And sends his spirit of truth henceforth to dwell In pious hearts, an inward oracle To all truth requisite for men to know. (III: 456-464)

Here Jesus describes himself as a living oracle. He is coming to redeem people from giving their sacrifice for their sins. Also he is coming to teach truth to people who have been guided by Satan's lies for long:

> The other service was thy chosen task, To be a liar in four hundred mouths; For lying is thy substance, thy sustenance, thy food. Yet thou pretend'st to truth! All oracles By thee are given and what confessed more true Among the nations? That hath been thy craft, By mixing somewhat true to vent more lies But what have been thy answers? What but dark, Ambiguous, and with double sense deluding, which they who asked have seldom understood, And not well understood, as good not known"? (III: 427-433).

In the above quotation, Satan is described as a professional liar. He is able to hide his lies and present them as the truth. He mixed up truth and lies, and then it is not easy to separate what is wrong and what is true. He put people in ambiguous situation and disguises himself in an angel of light.

The victory of Jesus abolishes death penalty for people. The first man brought death by disobeying. Because death was a promise from God as a reward to sins, man has failed to handle it:

> Great benefactors of mankind, Deliverers, Worshipped with temple, priest and sacrifice? One is the son of Jove, of Mars the other; Till conqueror Death discover them scarce men, Rowling in brutish vices, and deformed, violent or shameful death their due reward. (III: 82-86).

Here, we see how man has failed to handle death. It is seen also that great people who are supposed to know everything are very weak in front of death. People can do great things but death will not spare them

Death has been a pertinent question for long. That is because whoever you are, you have to die. People were living hopelessly. Jesus' victory comes as a solution to death. Through him people will live eternally as it was promised to them before the first sin. It is seen that all humanity cannot stand against death. They are all submitted to death. Jesus' victory over sin is a victory over death. That is because the death's root is sin. Then, if something has no root, it cannot survive. Death cannot persist when his root that is sin is no longer there.

Jesus' victory is the light of the world. No one can ignore that when sin came on earth, people were plunged in darkness. That is because they no longer can see God visiting them. Also they cannot differentiate between good and evil, in other words, they were blind. Their leader (Satan) imposes everything he wants to them and they cannot deny because they have no other alternative. Jesus came then as a light that over springs in the darkness. People begin to see and to know God's Will through him.

> Of knowing what I ought. He who receives Light from above, from the fountain of Light No other doctrine needs, though granted true; But these are

> false, or little else but dreams, Conjectures, fancies,
> built on nothing firm.(IV: 288-292)

In the above quotation, we see that Jesus describes himself as Light from above and he who receives him will no longer walk in the darkness. Also He is the fountain of Light, to mean that everyone can get Light from him.

Besides, Jesus' victory is a fulfilment of God's promise that the seed of a woman will break the serpent's head. When Jesus comes, he puts Satan under his feet. He shows that he is powerful than Satan and triumphs over him.

Finally, Jesus' victory is the gate to re-enter the Paradise Lost. When the first man has lost the Paradise, God promised that he will enter it again. That act will be possible not by man's works but by God's grace. Man who was not allowed to put a foot in the garden before he sinned. John Milton in *Paradise Regained* states:

> With all his army; now thou hast avenged supplanted Adam, and, by vanquishing Temptation, hast regained lost Paradise And frustrated the conquest fraudulent, He never more henceforth will dare set foot in paradise to tempt; his snares are broke. For, though that seat of earthly bliss be failed, A fairer Paradise is founded now For Adam and his chosen sons, whom thou, A saviour, art come down to reinstall, Where they shall dwell secure, when time shall be of tempter and temptation without fear. (IV: 606-617)

Here, it is seen that after Adam disobeyed God, he had no right to put his foot in the paradise. He is called a failure under the coming of Jesus. Jesus will reinstall him in the Lost Paradise and there, there will no longer be the tempter to lie to him and make him fall. There will be security and peace that nothing will take away from him.

Not only Jesus' victory will reinstall man in the Paradise Lost, but also, it will cast Satan out of his throne. Satan is no longer going to rule on earth. His promise will be fulfilled. Everyone on earth who will believe in Jesus will not be going to be ruled by Satan. Rather he will be chased and put in the hell forever.

> But thou, infernal serpent! Shalt not long Rule in the clouds. Like an autumnal star, or lightning, thou shalt fall from heaven, tread down under his feet. For proof, ere this thou feel'stThy wound (yet not thy last and deadliest wound) By this repulse received, and hold'st in Hell No triumph; in all her gates Abandon rues Thy bold attempt. Hereafter learn with awe To dread the son of God. He, all unarmed, shall chase thee, with the terror of his voice, From thy demoniac holds, possession foul Thee and thy legions; yelling they shall fly. And beg to hide them in a herd of swine Lest he command them down into the deep, Bound, and to torment sent before their time. (IV: 617-632)

Here, Jesus is showing how painful his victory is to Satan and his demons. The long awaited saviour of mankind is already arrived. The same is the breaker of Satan's head. Satan is no longer going to get place neither on the earth nor in heaven. His only place in underneath where he will be tormented by fire forever.

This chapter raises the curtain on how the victory of Jesus brings redemption to mankind. Not redemption in one way, but in many domains where Satan had dominated for long.

It further shows how people who were oppressed by Satan got salvation from Jesus. It concludes showing that people who were out of the paradise finally re-enter it through Jesus' victory. Also, Satan's throne is no longer on earth but in hell with his demons.

GENERAL CONCLUSION

This work aimed at showing that Jesus came on earth to solve the great problem of humanity. When God created man, he put him in a garden and man enjoyed everything in the garden. He lived there peacefully and in good collaboration with God who always visited him. It came then that man disobeyed God in eating of the tree of knowledge of good and evil that God forbade him. That act of disobedience is the cause of man's sufferings because from that moment God cast them out of the Garden of Eden and there was no longer communication between God and Man. Rather, man began to communicate with Satan and was under his authority and oppression. Because of His love towards man, God sent Jesus to rescue man from Satan's slavery. He became the gate in which man will pass through to reinter in the paradise lost.

In an attempt to channel well our arguments, it was important first of all to clarify how the fall of man occurs, the causes of the fall and the consequences of it. Through John's Milton *Paradise Lost* as well as the bible and many other resources, we tried to look at how man lost the paradise through disobedience. In His Justice, God did not tolerate him, He punished him and there was a rupture of relations between Good and the man. Man learned to live on his own without God's interventions in his affairs. He was like an orphan and for that reason; he always wanted to fill the gaps of God's absence but in vain. Because there is no love in him, Satan who became his master oppressed him and man lived a terrible life on earth.

In our discussion, we also realized that God finally sent his son Jesus to come and fight against that greatest foe of mankind who was Satan. The fight between Jesus and Satan focused more on the temptations in the wilderness as written by John Milton in *Paradise Regained.* Jesus and his antagonist fought in the wilderness. Of all temptations that Jesus passed through, he remained firm to God's word. Temptations that Satan posed to Jesus had been discussed about

such as to tell him to turn a stone into a bread, to fall down from a pinnacle of the temple, to worship Satan so that he could reign over the world and so many others. Not only had we discussed on the temptations but also about how Jesus had shown himself as a hero in all circumstances. The main weapon that Jesus used in all temptations was the knowledge of the word of God. In his responses to Satan's propositions, we always found the word "It is written". Another weapon that helped Jesus to be victorious was his determination to do according to God's will. We saw how Satan tried in all wiles but in vain.

John Milton in *Paradise Regained* shows how Satan had mistaken himself in thinking that Jesus is like the first man. He forgot that Jesus triumphed over him in heaven. The same kind of temptations he used for the first man, he used them also for Jesus but he did not achieve to make Jesus fall. In all temptations, Satan wanted to make Jesus deviate from his mission, and so the redemption of man would be impossible. Satan feared to lose his people and his power, but also to be subordinated to Jesus. He knew that in Jesus' victory there was a secret of kingdom he was going to be dismissed from his throne on earth.

We went further in our discussion and show how Jesus' victory over Satan had been the source of man's redemption. In all fights, Jesus had in mind the mission to redeem man and to regain the paradise lost. For that reason, He accepted many sufferings and pains to rescue people from Satan's bondage. In whatever Jesus did he was seeking for man's freedom. He had been a high priest to give offerings to God for man's sin. He also had been the way. People who, from the first sin were not allowed to arrive in God's place, will arrive through Jesus. He also brought forgiveness to man's sin, he reconciled man to God. Through Jesus, man is now able to communicate with God, to collaborate and longer Satan's child but God's child.

We discovered that Jesus is worth to be called a "messianic hero" because he saved mankind but all he did it heroically. He achieved what was not easy. He

accepted to suffer for sinners. He succeeded where man failed and he regained what man lost "The Paradise".

By the way of contribution to scholarship, this thesis has continued the fascinating but crucial debate on Jesus. It presents Jesus as a hero and not a simple hero but messianic hero. Readers of this thesis might find great recognition to Jesus. The latter accepted to suffer because of man's sin and disobedience to God. People should know that the source of all problems in our society is Satan, the enemy of mankind. But the remedy to all problems is now found: Jesus triumphed over Satan; then whoever believes in Jesus would live peacefully.

Other researches could also be carried out to establish a pedagogical framework in responding to many questions that may be raised like to know if people are really living in the paradise that Jesus regained; where is that paradise regained; are all people allowed to live in that Paradise.

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