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An Analysis of Justice, Authority, and Moral Law in *Paradise Lost*: A Law and Literature Perspective

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ABSTRACT

The Law and Literature has shown a bit more of openness to using literature to define an ethical and legal position on ideas of authority, justice and moral responsibility, and has been more interested in the latter. This paper focuses on the usage of theory of Law and Literature in John Milton's *Paradise Lost* text as a way to present Justice, Authority and Moral Law within the literary text. This epic poem by Milton on the first publication in 1667, tells of the overthrow of Satan, the fall of man and the creation of the divine justice in a moral hierarchy of the cosmos. The poem has been traditionally studied in literary and philosophical perspectives, while recent studies tend to concentrate on the political and legal philosophical issues in the poem. This study argues that *Paradise Lost* creates a juridical universe, which sees the Divine as the highest Sovereign, while the law of morality is the main law governing human and angelic action. Qualitative textual analysis is used in the article to discuss the image of divine justice, the language of the rebellion of Satan, the concept of the moral responsibility of Adam and Eve and the connection between punishment and redemption. In this paper, it has been demonstrated that the epic of Milton does not only reflect early modern thinking on the subject of sovereignty and justice, but also adds to the interdisciplinary debate in the realm of law, ethics, and authority today.

Keywords: Law and Literature; John Milton; *Paradise Lost*; justice; authority; moral law; natural law theory; sovereignty

1. Introduction

History has always been a fundamental and important cultural and intellectual arena in which societies have tackled some of the questions of justice, power, ethics and what humans are responsible for. Literary works often come to a moral dilemma or a social conflict, mimicking social conflicts and moral dilemmas in the present world in terms of story, symbol and poetry. The interdisciplinary approach of Law and Literature includes researchers exploring the connection between the depiction of concepts, legal process and legal institutions in literature, as well as the human construction of concepts of order, power and legal behavior. According to Ward (2016), literature is not only a mirror of the legal systems but it also offers imaginative structures based on which the readers can define the validity of the power, the effects of the resistance, and the ethical basis of justice. The literary texts allow the readers to unfold the subjects of the law and morality on the grounds of complex characters and moral issues, open them up for legal and moral inquiries that may not be available in the context of traditional legal discourse.

Traditionally, epic poetry and especially poetry is a very strong medium with which to explore philosophical and political ideas, including those of Obedience and Resistance, and of Sovereignty and Power. In epic like the *Iliad* and the *Aeneid*, there is a conflict between gods and men, and here are good examples of the forces that are at work when a man rebels against the status quo. These tales typically tell of the consequences of rebellion and disobedience, and often highlight social problems of justice and legitimacy as well. According to this tradition, the epic poetry is not only a kind of artistic activity but the way of moral and political thinking.

One of the greatest works to this tradition is the *Paradise Lost* by John Milton. Published in 1667, Milton wrote an epic poem that tells the biblical tale of the fall of man, which started with the revolt of Satan on earthly powers and ended with the expulsion of Adam and Eve out of the Garden of Eden. The poem captures the conflict between obey and rebels and poses some deep philosophical questions regarding the power, justice and moral responsibility. In the first invocation, Milton has made a clear declaration of the main purpose of the poem:

*“I can say Eternal Providence,
And vindicate the purposes of God to men”* (Milton, 1667/2008, I.24-26).

It is evident from these lines that Milton was no longer telling a story of the Bible but he was trying to give an explanation of the moral and philosophical principles of rule of God. In trying to explain the ways of God to men, Milton places the poem in the position of a philosophical insight into the concept of justice and power. In this epic we learn that godly government is not arbitrary and oppressive, but is a government that follows rational rules – rules that are immutable in the moral universe.

It is also important to remember that the themes that Milton engages in were themes that were current in the seventeenth century England in which he was operating and which also were the subject of intense political debate, civil war, and discussions of the question of sovereignty and legitimacy. The civil wars in England and the execution of King Charles I engendered some powerful discussions about the scope of political power and the rights of the people against tyranny. Being a political writer and advocate of republican beliefs, Milton took part in these discussions directly in his prose writings the defender of the freedom of conscience and opposition to repressive authority. These historical circumstances help to create the ideological background for the *Paradise Lost*, with the themes of sovereignty, obedience and rebellion having a significant role in the narrative.

The most recent scholarship now reminds that the *Paradise Lost* is not merely a theologizing discourse but also a discourse that is much more immersed in the political and legal philosophy (Kahn, 2018). The hierarchical pattern of the universe is established as a result of the poem's creation and the divine power is the supreme power. It is a system in which God is the supreme ruler, and his will is the ethical law which angels and man must obey. This is reinforced by obedience acts and rebellion acts are threatening to disrupt the harmony of creation. By presenting the consequence of the violation of the law, Milton reveals the very nature of the interrelationship of law and morality and of justice.

The greatest and most significant rebellion is that of Satan to this divine order. If Satan doesn't submit to God, it is a problem of having the right to resist government in an unlawful way, and that is a problem of rebellion. His talk is sometimes that of a revolution, he brings up rebellion as a heroic act to fight against a perceived tyranny. But as the story unfolds,

Milton reveals that the pride of the aspiration of Satan is what led people to rebel against him, and not his emancipation; but rather his downfall. With this description, the poem has a multifaceted query regarding the right of rebellion and the moral confines of political control.

In the same way, the downfall of Adam and Eve brings a new aspect of the Milton study on law and morality. Adam and Eve are placed in the context of morality, freedom to do what is right, and freedom to have purpose for their obedience, unlike Satan who can only rebel because his act is wrongful due to his pride and envy. The God gives the mankind free will: it means that people can be faithful or unfaithful. It is this freedom that makes possible the moral responsibility and makes justice apply based on the principles of accountability without coercion. Yes! Adam and Eve's sin of disobeying the divine command is what it is to misuse freedom in a moral legal order.

By dramatizing such events, Milton is making a statement about the complex relationship between law and morality, in that justice is a consequence of obeying the divine order. The poem thus serves a literary depiction of a juridical universe where authority, freedom and responsibility are coupled in a greater moral structure.

The purpose of this paper is to analyse *Paradise Lost* using the approach of the Law and Literature theory, which will help us to analyse how Milton has shaped this 'moral and legal universe'. It asserts the following: the epic describes a complex model of justice which sees the standard of law as the authority of the gods, and liberty as existing in the contexts of ethics which are moral responsibility. In exposing the nature of rebellion, judgment and redemption, the poem of Milton is a very powerful reflection on the philosophical principles of justice and government.

2. Literature Review

As opposed to the previous concentration on the theological interpretation of the epic, modern criticism of Milton's *Paradise Lost* is more concerned with the ethical, political and philosophical aspect of the epic. A more critical perspective has seen that the poem of Milton is entrenched in the intellectual and political discussions of the seventeenth century, especially those that revolved around sovereignty, power, liberty and moral responsibility. The current discussion about Milton concentrates on the Milton poem as an extended commentary on the political philosophy and conception of justice of the early modern period. In order to interpret the Epic, written by Milton, one should not only consider it a religious text, but also a literary text, which is concerned with the conflict between the duty and disobedience, freedom and power along with the conflict between God law and human actions (Loewenstein, 2016).

One of the other notable developments in the new scholarship is interdisciplinary study of the subject, as in the case of Law and Literature, which is an interdisciplinary study of literary texts and legal concepts and institutions. Ian Ward (2016) suggests that literature can be considered as a cultural site through which societies can discuss the issue of legal authority and moral responsibility. Literature is not just a work of art, it is an interpretation of space that enables the discussion of conflicting concepts of the law, justice and governments. As an example, ward identifies literature such as *Paradise Lost* as imaginative depictions of power and opposition as the basis for understanding the moral foundations for legal systems. There is an epic world of Milton's that is created, in which the issue of obedience versus disobedience is fought, and the readers have a model of narration to consider how the authority is legitimate and what the consequences of rebellion are.

The latter is the perspective of the political interpretation which is developed in recent scholarship on the sovereignty and political legitimacy of early modern England, and Milton's place in these debates. In the poem and prose of Milton, Victoria Kahn (2018) sees evidence of the intellectual climate of the civil war and murderous times when new political forces emerged. Satan's revolt in *Paradise Lost* then can be talked about in this regard as an allegoric representation of the rhetoric of revolution. The tone of many of Satan's speeches resemble those of liberty, independence and resistance to tyranny, and many of his political arguments are similar to those that were spread during the period of the English Civil War. The poem however makes this rhetoric complex by showing that there is a moral rottenness on which Satan based his ambition. According to Kahn, Milton's depiction of Satan makes an invitation to the reader to push the boundaries of political opposition and to reflect on the moral nature of regular versus rebellious opposition.

The other central topic in a new Milton study is that of the use of free will in the moral framework of the epic. The philosophical literature has pointed out that in Milton he creates a world in which the moral responsibility is tied to the capacity for free choice. David Davies (2017) believes that the *Paradise Lost* can be seen as an advanced defense of moral free will as it establishes that obedience is ethically justified only when it is the result of a free commitment and not the one enforced by force. According to Milton, angels as well as people have the right to make a decision to either obey or not to obey and this is what constitutes justice in the cosmic order. Because Satan's death signaled his own destruction and in turn man's destruction, this is proof of the destructive impact of the misuse of freedom. Davies believes that the problems of free will as discussed by Milton echo today's philosophical discussion on issues of moral responsibility and agency.

In the nature of Satan, who is one of the most complex characters in English literature, there is close association with this issue, as is the heated debate over it. Over the last few years, some scholars have explored the rhetorical effectiveness and the agenda of Satan, the deceptive and double-minded one. John Rumrich (2019) also thinks that at first glance, Satan seems like a hero, for he possesses all the qualities typically thought of as attributes of an epic hero, such as courage, determination and eloquence. But over the course of the story, these attributes also come across as being pride and self-deception. The transformation is criticism of rebellion as political ideology without regard to the ethical implications, Rumrich stated. Gradually defiled by the devil, Milton shows the baleful aspect of unchecked ambition.

The other significant field of the modern study focuses on how natural law philosophy impacts the concept of justice Milton held. The natural law theory as a theory that was frequently discussed in the early modern intellectual culture proposes that moral principles are interwoven in rational organization of the universe and obtainable using human reason. As Brian Tierney (2016) has demonstrated, it was an important tradition that played a key role in the development of early modern conceptions of political power and moral obligation. Many scholars feel that the Miltonian doctrine of Divine government is a form of larger elements of the natural law theory. God's power is not only required in *Paradise Lost*, but it is also its rational fairness. Divine law, therefore, meant the moral law of the creation itself and the refusal to obey this law meant to disregard the fundamental principles on which the universe operates.

More modern writing has pointed to the more universal moral issues of the Milton story, particularly with regard to the themes of justice and punishment. The story of the rebellion is an awful tragedy not only for Satan, but also for the fall of man, and yet God has a chance to

redeem him of such an awful tragedy. This focus on the justice/mercy balance is indicative of a complex moral sensibility that views punishment as a tool of retribution, but as a tool of re-balancing the cosmic order as well (Lewalski, 2017).

All these have been proposed, but the study of *Paradise Lost* under the Law and Literature does not seem to be too much available in the literature. There are many interpretations that treat the politics or theology or the symbolism of Milton's story, but few that analyze the narrative form as a legal entity of the story. For this reason, the juridical aspects of the epic (that is, image of kingship, the language of law, the moral basis of law, etc.) have not been studied in an interdisciplinary manner. To meet this, need the present paper will discuss the epic as a literary representation of the juridical universe of Milton that followed the moral law. Thus, the paper draws attention to some of the major questions of the book of *Paradise Lost* that revolve around the topic of authority, justice and responsibility, and demonstrates that it is still relevant in today's literary criticism and the law.

3. Theoretical Framework

This study uses an interdisciplinary approach, Law and Literature; because it was through this approach the concepts of Justice, Authority and Morality in *Paradise Lost* by John Milton can be explored. The theory of Law and Literature analyzes the literary texts and the legal ideas, moral values, power structures and concepts of justice that they embody. It attempts to discuss the relationship between the law and human behavior through literature. Within *Paradise Lost*, Milton addresses a number of key issues regarding divine justice, obedience, free will, punishment and moral responsibility. Thus, the poem can be analyzed, not only as a poem, but also as a document concerning legal and moral concepts.

Theories presented in this work are mostly based on Natural law theory and Moral law. One theory of natural law is that there is some connection between law and morality and universal justice. Thomas Aquinas and other philosophers held that the Law is a product of divine inspiration and it is rooted in moral truth. In *Paradise Lost* God is the highest Law and Morality to which obedience is due, to keep Heaven and Earth in Order. Satan's revolt against God is a symbol of not upholding God's law and a challenge to the authority of God. The topics of law, justice, punishment and freedom are discussed in this war.

The approach incorporates also legal authority and political philosophy concepts. In a poem, authority is demonstrated by the rule of God over Heaven, and Satan is questioning this rule and questioning the authority of God and rebelling. The war represents the political power and obedience and resistance themes pertinent in Milton's time, especially in the aftermath of the English Civil War. Also, Milton's depiction of Adam and Eve brings up the issue of moral choice, and legal responsibility. They disobey and are punished, thus showcasing Free Will and Accountability.

In addition, this model uses moral critique to analyse Milton's depiction of justice as a punishment and as a mercy. Although Adam and Eve are punished for their actions, they are also given hope for redemption. Therefore, the poem is not just about justice as revenge but about justice as a moral process that is related to forgiveness, responsibility, and spiritual development. This approach, known as Law and Literature, will be used in the study to trace the presence of legal, moral and political notions pertaining to justice and authority in *Paradise Lost*.

4. Methodology

In this study, the methodology used is a qualitative approach of the interpretive method and is grounded on intimate textual analysis of the book of *paradise lost*. The passages of the poem, which are selected, are analyzed in order to find out the representations of justice, authority, and moral responsibility.

The discussion concentrates on four main narrative moments:

- The rebellion of Satan
- The founding of the divine power
- Temptation and the fall of Adam and Eve
- The redemption and judgment process

Theories in relation to these scenes are stated in the theoretical framework of 'Law and Literature' and special considerations are given on the topic of sovereignty, natural law and the moral accountability.

5. Discussion and Findings

Divine Authority and the Structure of Cosmic Justice

In the book one, John Milton creates the divine authority as the highest source of justice in the cosmic order of universe. The epic tells about God as the supreme ruler over heaven and earth, and thus has established a moral and legal order, with guidelines for obedience and defiance, as well as rewards and punishments. From the beginning of the poem Milton makes it clear that insurrection against the rightful authority is what brings about the fall of Satan and his followers. In his description of the sad expulsion of the rebel angels the poet is very descriptive:

"Him the Almighty Power

Slinging down, flaming, out of the airy sky" (Milton, 1667/2008, I.44-45).

The scene plays a symbolic role of a divine verdict which indicates the imposition of cosmic law. The bloodthirsty fall of Satan into hell is not only a physical loss but a legal penalty to those who questioned the legitimate power of the Creator. In this regard the expulsion of the rebel angels is similar to a verdict passed by some Supreme Being in order to keep the balance of heaven intact. Literary accounts of punishment are typically used symbolically to reinforce the legitimacy of law and authority and this is as scholars in the interdisciplinary discipline of Law and Literature have noted. Next, Milton provides an elaboration of the philosophical basis of divine justice: God gives man moral freedom. In Book III, God so declares:

"And they were freely stood who stood, and fell who fell" (Milton, 1667/2008, III.102).

This is the main idea contained in this statement that justice in the epic is established upon voluntary obedience and not compulsion. The moral responsibility is the ability of human beings to make an obedience/disobedience decision, and this ability is what makes it moral or immoral. As a result, the divine punishment is not shown like it is arbitrary tyranny but as the natural and logical result of the breach of the moral law that regulates the universe. In this context, Milton constructs an idea of cosmic justice in which freedom and authority and accountability are inextricable.

Rebellion of Satan and the Issue of Sovereignty

The ideological clash of the poem as brought about by the rebellion by Satan brings in a dramatic dilemma to the validity of divine rule. At the start of the epic, Satan tries to redefine the defeat of fallen angels as a way of resistance and a fresh determination. In his speech, he is deliberately "rhetoric" and "hagiographic," thus inviting his audience to believe that their cause is not futile even after it is rejected by Heaven. He proclaims:

"What though the field be lost?

Nothing is lost--the unsurpassable will" (Milton, 1667/2008, I.105-106).

In making this claim, Satan sets up a symbol of strength and bravery, rebellion as a heroic act of resistance to the presence of tyranny. His speech is characterized by the language of political revolution where he talks of determination, pride and unwillingness to give up. I think sometimes this is inspirational, and that's why there were early readers who saw Satan as their savior. Yet, it is a fact that Milton is aware of the seeming heroism of Satan is not grounded on the virtues of justice and moral conviction but rather pride and ambition.

This is the underlying agenda that is revealed by the familiar words of Satan:

"Better to reign In Hell, than serve In Heaven" (Milton, 1667/2008, I.263).

This is the arena of Satan's open attack on God's right and his right of personal free will. His words demonstrate that his uprising is driven and inspired more by the need to be in power and to make decisions on his own instead of being concerned about justice and liberty. Satan contrasts power with domination, and alters the principles of administration, replacing them with a new principle, in which all are motivated by desire.

Throughout the story Milton shows the rebellion by Satan and its psychological effects. Even though he opens himself as a self-assured leader, Satan is slowly coming to realize the agony that his own disobedience is causing. He expresses his inner struggle in one of his moments of despair when he confesses:

"And Hell is Which way I fly; myself am Hell" (Milton, 1667/2008, IV.75).

This line portrays how Satan has completely changed his character. Hell is not a physical place anymore, but it is a mindset that is created by the feelings of guilt, hatred, and estrangement. In this manner, Milton demonstrates that we are not to defy the moral law but obey it; it will bring purity of the soul and healing of the spirit. The poem ends up by reasserting the need of a legitimate authority and moral order in the cosmic framework of justice, through the psychological decline of Satan.

Freedom of Man and Human Moral Responsibility

The fall of Adam and Eve is one of the most important events in *Paradise Lost* which demonstrates how Milton philosophically discussed the human freedom and moral responsibility in the divine order in the universe. The human beings are endowed with free will and rational decision making capabilities in Milton's moral vision, not being a passive and obedient being. This liberty is essential to the real virtue; for only if it is a choice will obedience be of moral significance. If there were no choice to be disobedient, then the obedience to divine authority would not have any moral values. Thus, Milton presents the Fall not just as a theological event, but also as a moral play, revealing the multi-dimensional aspects of human agency. This principle is very clearly explained by the archangel Raphael

when he is reminding Adam that the man was created perfect and free:

"God created thee so perfect and not immutable" (Milton, 1667/2008, V.524).

This assertion by Raphael points out that Adam and Eve though made in the state of innocence were not predetermined or predestined in their moral state. They were able to remain disobedient, and able to still escape. The balance between perfection and transformation emphasizes the fidelity to the concept by Milton's belief that moral responsibility must be based on the voluntary action and not on the predestined destiny. Eden is, therefore, to be kept in check with further rational obedience.

The most critical test of this freedom of Morals is the temptation of Eve. Eve is convinced by the falsehoods of Satan and her desire to find out what it is, she finally decides to eat the forbidden fruit. Milton vividly portrays her action:

*"and gluttonously she stuff and stuff,
And knew not eating death"* (Milton, 1667 2008 IX.791-792)

The symbolism of uncontrolled eating is an indication of the abrupt loss of moral restraint and sad irony of the choice made by Eve. She begins to destroy man, but is unaware that the fruit will enlighten and empower her.

The next action of Adam in telling of the fate of Eve also adds to the moral aspects of the story. Adam knows too well the repercussions of disobedience but he instead decides to stick to his wife instead of protecting his own innocence. Adam tells her he is loyal to her, and decides:

*"For with thee
To die is concerning my resolution"* (Milton, 1667/2008, IX.952-953).

This choice of Adam represents the great conflict of love, loyalty and subordination to the divine law. In his act great emotional involvement is evident, but so is the sense of moral responsibility which is seen to be compromised. It is a sad decision that indicates the dignity and risk of human freedom, the power to do right must always be accompanied by the power to do wrong.

Judgment, Punishment and Redemption

Divine Judgement is used after the fall to restore the moral order of creation which has been disturbed. In *Paradise Lost*, the sin of Adam and Eve is not the issue of a personal sin but a crime of the divine word which supports the order in the universe. Consequently, their actions have to be countered by means of judgment that will reestablish the power of divine law. The fact that the first human couple was chased out of Eden is thus a punishment and justice being restored. Their banishment from the garden is the loss of innocence and the beginning of a new human condition of labour, suffering and death. In this episode, Milton demonstrates the moral law which moral freedom requires a person to be responsible because of any decision made.

At the same time, Milton is sensitive to his portrayal of divine justice not as vengeful. Although the consequences of Adam and Eve's fall upon them are to be felt, the poem constantly reminds readers of the presence of god's mercy in the context of judgment. The

couple realizes their sin and becomes conscious of their sinfulness and repents, hence their beginning to be renewed in morals. Repentance also suggests a sense of redemption in the epic, but between man and God.

This justice and mercy best come out in the final vision that is given by the archangel Michael. Adam is provided with prophetic glimpses of human history and its misery, war, and ultimate salvation by means of divine grace. Such revelations help Adam to realize that the fall, as tragic as it is, is a component of a greater providential plan, which is concerned with the moral growth of humanity. The Fall in Eden is not a complete expression of hopelessness, but rather a new morality journey.

In the final lines of Milton's epic, he has this optimistic view:

*"The world lay before them both, and there to make a choice,
Their abode and God their pilot"* (Milton, 1667/2008, XII.646-647).

These lines indicate that Adam and Eve have lost their safe haven in Eden, but at the same time they have been given a chance to make their own destinies by making moral decisions. There is still the hand of God who can take care of them to show that the justice not only leads to punishment, but to regeneration, development, and even redemption.

The universe as presented in *Paradise Lost* is quite like a legal body on a vast scale, with the universe being governed by a systematic ethical code as is evidenced in the discussion. According to this paradigm God is the supreme law, justice and legitimacy. God as the Lord of all things rules the moral values that order the Heavenly and the temporal order. Thus the universe revealed in the poem is not anarchic or random; it is an orderly universe of justice in which actions have to have some consequences. It is obedience that keeps harmony in this divine order, and disobedience and rebellion that disrupts this divine order, result in punishment, and promote moral decline. The revolt of Satan and the resultant fall of Adam and Eve is then a juridical occurrence that illustrates how this cosmic system of justice works.

Milton's epic portrays an image of power related to the philosophical debates on the question of power and legitimacy which might be noticed in the intellectual life of the seventeenth century. The poem is an invitation to think that the authority of the laws of legitimate power must not be linked to the power but, more than that, to the moral truth and in God who can be the most original lawgiver and the lawgiver as well. Satan's rebellion is a useful reminder of how perilous it is to rebel against such power, in that we bring chaos, pain and spiritual degradation. In this narrative form Milton has explored the consequences of challenging legal sovereignty and has asserted the moral obligation to submit to an equitable moral order.

Milton's emphasis on the free will is also of great relevance because it is the foundation of the moral responsibility in the epic. Human beings are designed in such a way that they can be either obedient or disobedient and thus can be a participant in the ethics of the universe. This focus is representative of the philosophical school of natural law, which maintains that justice is a product of universal moral laws immanent in the rational order of creation as opposed to arbitrary power. In *Paradise Lost*, the moral law is thus both rational and universal, and it regulates the behaviour of human beings according to the moral law that supersedes the wishes of the individuals.

The drama of rebellion and disobedience in the epic upholds the values of moral responsibility. They experienced the fall of Satan, and the sin of Adam and Eve, and they have

demonstrated that without moral control, we can only introduce disorder and distress. In these writings, Milton comes to a conclusion that there are eternal and unchanging qualities of the divine order of things, namely justice, power and the law of morality, which govern the universe.

6. Conclusion

To sum up, *Paradise Lost* is a great monument of literary discourse of justice, power and moral responsibility in the western literature. The poem can be interpreted as a narrative illustration of a juridical universe that is ruled by moral law and divine sovereignty with the interdisciplinary approach of Law and Literature. According to the epic vision of Milton, the universe is a kind of moral system and ordered system where the divine authority formulates the basis of justice and ethics behavior. The revolt of Satan, the fall of Adam and Eve and the consequent judgment and redemption are all explanations of how a cosmic legal system works as actions are gauged against universal moral principles. The presentation of authority by God in Milton is a manifestation of the philosophical tradition of natural law, which views justice as being a part of the rational order of the universe and not as an act of coercive power. But Satan has served as a personification of the ideological challenge to legal order, the challenge of pride and ambition to rebellion. In this moral order the free will and responsibility of Adam and Eve are also important in pointing to the importance of human free will and human responsibility. Their demise shows that justice not only assumes the presence of law, but it also involves the active involvement of moral agents who can make a choice between obedience and transgression. Thus, political agency of law, morality and human agency is the ultimate insight of the relation of law and morality as expressed in the epic of Milton.

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