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LANGUAGE, POWER, AND DIVINE ORDER IN THE WORKS OF JOHN MILTON.

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Abstract. This paper investigates how John Milton connects language, divine authority, and human freedom in his writings. His view of language goes beyond communication-it becomes a sacred means of revealing divine truth and challenging political oppression. Through the analysis of Paradise Lost, Areopagitica, and selected sonnets, the study explains how Milton's language reflects divine order while allowing space for human choice and resistance. The research combines historical and textual analysis to show that Milton treats language as both a spiritual and political power.

Key words: John Milton, divine order, language, power, theology, freedom, politics.

INTRODUCTION

John Milton (1608–1674) was one of England's greatest poets and political thinkers. His works emerged during a period of civil war, political conflict, and debates about faith and authority. For Milton, language was sacred-it linked humanity to divine truth and conscience.

He saw words as tools that could build or destroy moral order. In Paradise Lost, divine speech brings creation into being, while Satan's deceptive language brings chaos. Milton also valued free expression as a divine gift and a foundation for moral responsibility. Thus, in his writings, language serves as a bridge between divine power and human freedom.

LITERATURE REVIEW AND METHODOLOGY

Researchers have long studied Milton's religious and political ideas. C. S. Lewis (1942) viewed him as a poet who balanced Christian faith with human reason. Stanley Fish (1998) argued that Milton's writing makes readers reflect on their moral understanding. Christopher Hill (1977) described him as a revolutionary voice who defended freedom of thought and conscience. This study uses textual and historical methods to analyze three main works: 1. Paradise Lost - as a theological poem about divine order and disobedience. 2. Areopagitica - as a defense of free speech and moral truth. 3. The Sonnets - as reflections on inspiration, authorship, and faith. The methodology focuses on close reading and interpretation, connecting Milton's language to his political and religious ideas.





RESULTS AND DISCUSSION

1. Language as a Reflection of Divine Truth. In *Paradise Lost*, Milton shows that divine speech represents perfect truth and order. When God speaks, the world is created; when humans and angels misuse words, they distort divine harmony. Satan's persuasive speech leads to moral fall, proving that language can both enlighten and corrupt.

2. Language, Power, and Freedom. In *Areopagitica*, Milton treats freedom of expression as a moral duty. He argues that truth becomes stronger when openly discussed, not when censored. His famous line, 'Give me the liberty to know, to utter, and to argue freely according to conscience,' reflects his belief that free language mirrors divine justice. Thus, speech becomes both a political and spiritual form of power.

3. The Poet as God's Messenger. Milton presents himself as a poet-prophet inspired by divine will. In *Paradise Lost*, he calls on the 'Heavenly Muse' to guide his words, showing that poetry is a sacred mission. The poet's task is to use language for truth and enlightenment, not for vanity or control.

4. The Balance Between Freedom and Obedience. Milton's philosophy of language includes both liberty and discipline. Adam and Eve's fall represents misuse of freedom through words, yet repentance restores their connection to divine order. Thus, for Milton, speech has redemptive power when aligned with truth and obedience to God.

CONCLUSION

John Milton viewed language as the most powerful expression of divine and human order. His works reveal that words can uphold truth or cause destruction, depending on their moral use. Through *Paradise Lost*, *Areopagitica*, and his sonnets, Milton teaches that real power lies not in political control, but in truthful, inspired speech. To speak rightly, for him, is to live in harmony with divine will. His legacy endures as a reminder that language shapes both moral conscience and spiritual freedom.

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