

Contents

<i>Preface</i>	page	ix
1 The contexts of Milton's theodicy		1
The problem of evil		1
Prolegomena to a historical approach		11
The critical issues		14
2 God and Chaos		24
Chaos and creation: literary and metaphysical roots		25
Chaos and creation: the Miltonic context		32
Creation, new creation, and the theodicy of <i>Paradise Lost</i>		43
3 Assertion and justification: providence and theodicy		58
Milton and Arminianism: prolegomena		59
Grace and free will: Augustinian roots		62
Reformation theology and the battle for theodicy		66
Milton amid the battle		75
Milton's Arminianism and <i>Paradise Lost</i>		82
4 Milton and the Free Will Defense		92
Free Will Defense: the model and its uses		92
Milton and the model: prosaic assumptions		101
Free Will Defense: literary dynamics		104

5	Theodicy, free will, and determinism	131
	"Compatibilism" and human freedom	132
	Divine freedom and divine justice	149
	Human freedom and divine foreknowledge	154
6	Eden and the "soul-making" theodicy	164
	"Soul-making" versus "Augustinian" theodicy	164
	<i>Areopagitica</i> , Lactantius, and the principle of contrariety	172
	"Soul-making" theodicy: the logic of the literary	177
7	<i>Paradise Lost</i> and the Unfortunate Fall	202
	<i>Felix culpa</i> : the paradox and the problem	203
	The unfallen image: prelapsarian process	210
	The unfallen analogue: "more illustrious made"	214
	The hypothesis of the Unfortunate Fall	224
	Epilogue	228
	<i>Appendix: The unfortunate fall of Satan</i>	230
	Notes	234
	Selected bibliography	271
	Index	289