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Autore	Nuttall A. D (Anthony David)
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Nota di contenuto	CONTENTS; LIST OF PLATES; LIST OF ABBREVIATIONS; Introduction; I: BLAKE: THE SON VERSUS THE FATHER; II: RAISING THE DEVIL: MARLOWE'S DOCTOR FAUSTUS; (i) Calvinists and Hermetists; (ii) Flying Men and Gnostics; III: MILTON; (i) Satan's Shield; (ii) Milton's Theodicy: The Argument from Freedom; (iii) The Garden as Maze; (iv) The Fortunate Fall; (v) Arianism, Monism, Materialism; (vi) The Invisible Christ; (vii) The Language of Trees: Unstable Mythologies; IV: BLAKE; (i) Godly Nudists; (ii) The Matrix of Blake's Thought; (iii) Blake and Milton; (iv) Antinomian Blake; (v) Contraries; INDEX; A; B CD; E; F; G; H; I; J; K; L; M; N; O; P; Q; R; S; T; U; V; W; Y; Z
Sommario/riassunto	What if the creator of the world were evil? What if Christ, the Son, were the antagonist not the ally of the Father? Nuttall tracks this subversive theology from the Gnostics of the second century, through its flickering reappearance in Marlowe and Milton, to its full development in Blake. - ;The Trinity of orthodox Christianity is harmonious. The Trinity for Blake is, conspicuously, not a happy family: the Father and the Son do not get on. It might be thought that so cumbersome a notion is

inconceivable before the rise of Romanticism but the Ophite Gnostics of the second century AD appear to
