[Template:Pp-vandalism](/wiki/Template:Pp-vandalism" \o "Template:Pp-vandalism) [Template:About](/wiki/Template:About) [Template:See also](/wiki/Template:See_also) [Template:Use dmy dates](/wiki/Template:Use_dmy_dates) **Lucifer** ([Template:IPAc-en](/wiki/Template:IPAc-en);[Template:RefnTemplate:RefnTemplate:Refn](/wiki/Template:Refn) [Template:Respell](/wiki/Template:Respell)) is the [King James Version](/wiki/King_James_Version) rendering of the [Hebrew](/wiki/Hebrew_language) word [Template:Lang](/wiki/Template:Lang) in [Isaiah](/wiki/Book_of_Isaiah) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb). This word, transliterated *hêlêl*[[1]](#cite_note-1) or *heylel*,[[2]](#cite_note-2) occurs once in the [Hebrew Bible](/wiki/Hebrew_Bible)[[1]](#cite_note-1) and according to the KJV-based [Strong's Concordance](/wiki/Strong's_Concordance) means "shining one, light-bearer".[[2]](#cite_note-2) The [Septuagint](/wiki/Septuagint) renders הֵילֵל in [Greek](/wiki/Greek_language) as ἑωσφόρος[[3]](#cite_note-3)[[4]](#cite_note-4)[[5]](#cite_note-5)[[6]](#cite_note-6)[[7]](#cite_note-7) (*heōsphoros*),[[8]](#cite_note-8)[[9]](#cite_note-9)[[10]](#cite_note-10) a name, literally "bringer of dawn", for the morning star.[[11]](#cite_note-11) The word *Lucifer* is taken from the [Latin](/wiki/Latin) [Vulgate](/wiki/Vulgate),<ref name=Kohler1923>[Template:Cite book](/wiki/Template:Cite_book)</ref> which translates הֵילֵל as *lucifer*,[[12]](#cite_note-12)[[13]](#cite_note-13) meaning "the morning star, the [planet](/wiki/Planet) [Venus](/wiki/Venus)", or, as an adjective, "light-bringing".<ref name=Lewis&S>[Template:Cite web](/wiki/Template:Cite_web)</ref>

Later [Christian tradition](/wiki/Christian_tradition) came to use the Latin word for "morning star", *lucifer*, as a proper name ("Lucifer") for the [devil](/wiki/Devil_in_Christianity); as he was before his fall.[[14]](#cite_note-14) As a result, "'Lucifer' has become a by-word for Satan/the Devil in the church and in popular literature",<ref name=Kohler1923/> as in [Dante Alighieri's](/wiki/Dante_Alighieri) [*Inferno*](/wiki/Inferno_(Dante)), [Joost van den Vondel's](/wiki/Joost_van_den_Vondel) *Lucifer* and [John Milton's](/wiki/John_Milton) [*Paradise Lost*](/wiki/Paradise_Lost).[[10]](#cite_note-10) However, the Latin word never came to be used almost exclusively, as in English, in this way, and was applied to others also, including [Jesus](/wiki/Jesus_in_Christianity).[[15]](#cite_note-15) The image of a morning star fallen from the sky is generally believed among [scholars](/wiki/Bible_scholar) to have [a parallel](/wiki/Attar_(god)) in [Canaanite mythology](/wiki/Canaanite_mythology).[[16]](#cite_note-16) However, according to both Christian[[17]](#cite_note-17) and [Jewish exegesis](/wiki/Jewish_exegesis), in the [Book of Isaiah](/wiki/Book_of_Isaiah), chapter 14, the [King of Babylon](/wiki/Neo-Babylonian_Empire), [Nebuchadnezzar II](/wiki/Nebuchadnezzar_II#Helel.2C_Son_of_the_Morning), conqueror of Jerusalem, is condemned in a [prophetic vision](/wiki/Prophecy) by the prophet Isaiah and is called the "Morning Star" (planet Venus).[[18]](#cite_note-18)[[19]](#cite_note-19) In this chapter the [Hebrew](/wiki/Hebrew) text says [Template:Lang](/wiki/Template:Lang).[[20]](#cite_note-20) "**Helel ben Shahar**" may refer to the [Morning Star](/wiki/Venus), but the text in Isaiah 14 gives no indication that Helel was a star or planet.[[21]](#cite_note-21)<ref name=MM-Isa14>[Template:Cite web](/wiki/Template:Cite_web)</ref>

## Contents

* 1 Etymology[[edit](/index.php?title=(none)&action=edit&section=1)]
* 2 Mythology[[edit](/index.php?title=(none)&action=edit&section=2)]
* 3 Literal meaning[[edit](/index.php?title=(none)&action=edit&section=3)]
* 4 Latin[[edit](/index.php?title=(none)&action=edit&section=4)]
* 5 Apocrypha and pseudepigrapha[[edit](/index.php?title=(none)&action=edit&section=5)]
* 6 Christianity[[edit](/index.php?title=(none)&action=edit&section=6)]
  + 6.1 Lucifer as Satan or the devil[[edit](/index.php?title=(none)&action=edit&section=7)]
* 7 Islam[[edit](/index.php?title=(none)&action=edit&section=8)]
* 8 Anthroposophy[[edit](/index.php?title=(none)&action=edit&section=9)]
* 9 Occultism[[edit](/index.php?title=(none)&action=edit&section=10)]
* 10 Taxil's hoax[[edit](/index.php?title=(none)&action=edit&section=11)]
* 11 Gallery[[edit](/index.php?title=(none)&action=edit&section=12)]
* 12 See also[[edit](/index.php?title=(none)&action=edit&section=13)]
* 13 References[[edit](/index.php?title=(none)&action=edit&section=14)]
* 14 Further reading[[edit](/index.php?title=(none)&action=edit&section=15)]
* 15 External links[[edit](/index.php?title=(none)&action=edit&section=16)]

## Etymology[[edit](/index.php?title=(none)&action=edit&section=1)]

[thumb|right|Illustration of Lucifer in the first fully illustrated print edition of](/wiki/File:Lucifer_from_Petrus_de_Plasiis_Divine_Comedy_1491.png) [Dante Alighieri's](/wiki/Dante_Alighieri) [*Divine Comedy*](/wiki/Divine_Comedy). [Woodcut](/wiki/Woodcut) for [*Inferno*](/wiki/Inferno_(Dante)), canto 33. Pietro di Piasi, Venice, 1491. Translation of הֵילֵל as "Lucifer", as in the King James Version, has been abandoned in modern English translations of Isaiah 14:12. Present-day translations have "morning star" ([New International Version](/wiki/New_International_Version), [New Century Version](/wiki/New_Century_Version), [New American Standard Bible](/wiki/New_American_Standard_Bible), [Good News Translation](/wiki/Good_News_Bible), [Holman Christian Standard Bible](/wiki/Holman_Christian_Standard_Bible), [Contemporary English Version](/wiki/Contemporary_English_Version), [Common English Bible](/wiki/Common_English_Bible), [Complete Jewish Bible](/wiki/Messianic_Bible_translations)), "daystar" ([New Jerusalem Bible](/wiki/New_Jerusalem_Bible), [English Standard Version](/wiki/English_Standard_Version), [The Message](/wiki/The_Message_(Bible)), "Day Star" [New Revised Standard Version](/wiki/New_Revised_Standard_Version)), "shining one" ([New Life Version](/wiki/New_Life_Version), [New World Translation](/wiki/New_World_Translation_of_the_Holy_Scriptures), [JPS Tanakh](/wiki/JPS_Tanakh)) or "shining star" ([New Living Translation](/wiki/New_Living_Translation)).

The term appears in the context of an oracle against a dead king of Babylon,<ref name=Eerdmans/> who is addressed as הילל בן שחר (*hêlêl ben šāḥar*),[[22]](#cite_note-22)[[23]](#cite_note-23) rendered by the King James Version as "O Lucifer, son of the morning!" and by others as "morning star, son of the dawn".

In a modern translation from the original Hebrew, the passage in which the phrase "Lucifer" or "morning star" occurs begins with the statement: "On the day the Lord gives you relief from your suffering and turmoil and from the harsh labour forced on you, you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!"[[24]](#cite_note-24) After describing the death of the king, the taunt continues:

"How you have fallen from heaven, *morning star*, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of [Mount Zaphon](/wiki/Mount_Aqraa). I will ascend above the tops of the clouds; I will make myself like the Most High.' But you are brought down to the realm of the dead, to the depths of the pit. Those who see you stare at you, they ponder your fate: 'Is this the man who shook the earth and made kingdoms tremble, the man who made the world a wilderness, who overthrew its cities and would not let his captives go home?'"[[25]](#cite_note-25)

J. Carl Laney has pointed out that in the final verses here quoted, the king of Babylon is described not as a god or an angel but as a man; and that man may have been not Nebuchadnezzar II, but rather his son - Balthazar. During the trito Isaiah period of the Persian sacking of the Babylonian empire, Nebuchadnezzar was gripped by a spiritual fervor to build a temple to the moon God Sin (possibly analogous with Hubal, the primary God of pre Islamic Mecca), and his son ruled as regent. The abrahamic scriptural texts could be interpreted as a weak usurping of true kingly power, and a taunt at the failed regency of Balthazar.<ref name=Laney/>[[26]](#cite_note-26) For the unnamed[[27]](#cite_note-27) "king of Babylon" a wide range of identifications have been proposed.<ref name=Manley>[Template:Cite book](/wiki/Template:Cite_book)</ref> They include a [Babylonian](/wiki/Babylonia#Neo-Babylonian_Empire_(Chaldean_Era)) ruler of the prophet [Isaiah's](/wiki/Isaiah) own time<ref name=Manley/> the later [Nebuchadnezzar II](/wiki/Nebuchadnezzar_II), under whom the [Babylonian captivity](/wiki/Babylonian_captivity) of the Jews began, or [Nabonidus](/wiki/Nabonidus),<ref name=Manley/><ref name=Melugin>[Template:Cite book](/wiki/Template:Cite_book)</ref> and the [Assyrian](/wiki/Neo-Assyrian_Empire) kings [Tiglath-Pileser](/wiki/Tiglath-Pileser_III), [Sargon II](/wiki/Sargon_II) and [Sennacherib](/wiki/Sennacherib).<ref name=Laney>[Template:Cite book](/wiki/Template:Cite_book)</ref><ref name=Manley/>[[28]](#cite_note-28) Herbert Wolf held that the "king of Babylon" was not a specific ruler but a generic representation of the whole line of rulers.[[29]](#cite_note-29)

## Mythology[[edit](/index.php?title=(none)&action=edit&section=2)]

In ancient [Canaanite mythology](/wiki/Ancient_Canaanite_religion), the morning star is pictured as a god, [Attar](/wiki/Attar_(god)), who attempted to occupy the throne of [Ba'al](/wiki/Baal) and, finding he was unable to do so, descended and ruled the [underworld](/wiki/Underworld).[[30]](#cite_note-30)[[31]](#cite_note-31) The original myth may have been about a lesser god Helel trying to dethrone the Canaanite high god [El](/wiki/El_(deity)) who lived on a mountain to the north.[[32]](#cite_note-32)<ref name=GVS/> [Hermann Gunkel's](/wiki/Hermann_Gunkel) reconstruction of the myth told of a mighty warrior called Hêlal, whose ambition it was to ascend higher than all the other stellar divinities, but who had to descend to the depths; it thus portrayed as a battle the process by which the bright morning star fails to reach the highest point in the sky before being faded out by the rising sun.<ref name=Gunkel/>

[thumb|Planet Venus rising above the horizon at dawn](/wiki/File:Venus_over_Otter_Lake,_from_Goddard_Bay.JPG) Similarities have been noted with the [East Semitic](/wiki/East_Semitic) story of [Ishtar's](/wiki/Ishtar) or [Inanna's](/wiki/Inanna) descent into the underworld,<ref name=GVS>[Template:Cite book](/wiki/Template:Cite_book)</ref> Ishtar and Inanna being associated with the [planet](/wiki/Planet) [Venus](/wiki/Venus).[[33]](#cite_note-33) A connection has been seen also with the [Babylonian](/wiki/Babylonia) myth of [Etana](/wiki/Etana). The [*Jewish Encyclopedia*](/wiki/Jewish_Encyclopedia) comments:

"The brilliancy of the morning star, which eclipses all other stars, but is not seen during the night, may easily have given rise to a myth such as was told of Ethana and [Zu](/wiki/Zu_(mythology)): he was led by his pride to strive for the highest seat among the star-gods on the northern mountain of the gods ... but was hurled down by the supreme ruler of the Babylonian Olympus."[[34]](#cite_note-34)

The Greek myth of [Phaethon](/wiki/Phaethon), whose name, like that of הֵילֵל, means "Shining One", has also been seen as similar.<ref name=Gunkel>[Template:Cite book](/wiki/Template:Cite_book)</ref>

The Eerdmans Commentary on the Bible points out that no evidence has been found of any Canaanite myth of a god being thrown from heaven, as in Isaiah 14:12. It concludes that the closest parallels with Isaiah's description of the king of Babylon as a fallen morning star cast down from heaven are to be found not in any lost Canaanite and other myths but in traditional ideas of the Jewish people themselves, echoed in the Biblical account of the fall of Adam and Eve, cast out of God's presence for wishing to be as God, and the picture in [Template:Bibleverse](/wiki/Template:Bibleverse) of the "gods" and "sons of the Most High" destined to die and fall.<ref name=Eerdmans>[Template:Cite book](/wiki/Template:Cite_book)</ref> This Jewish tradition has echoes also in Jewish [pseudepigrapha](/wiki/Pseudepigrapha) such as [2 Enoch](/wiki/2_Enoch) and the [*Life of Adam and Eve*](/wiki/Life_of_Adam_and_Eve).[[34]](#cite_note-34)<ref name=Schwartz>[Template:Cite book](/wiki/Template:Cite_book)</ref>

## Literal meaning[[edit](/index.php?title=(none)&action=edit&section=3)]

[Template:See also](/wiki/Template:See_also) The [Hebrew](/wiki/Hebrew_language) words [Template:Lang](/wiki/Template:Lang)[[2]](#cite_note-2)<ref name=MM-Isa14/> in Isaiah 14:12 are part of a [prophetic vision](/wiki/Prophecy) against an oppressive king of Babylon.[[35]](#cite_note-35) [Jewish exegesis](/wiki/Jewish_exegesis) of Isaiah 14:12–15 identified the king of Babylon as [Nebuchadnezzar II](/wiki/Nebuchadnezzar_II#Helel.2C_Son_of_the_Morning).[[36]](#cite_note-36) Verse 20 says that this king of Babylon will not be "joined with them [all the kings of the nations] in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named for ever", but rather be cast out of the grave, while "All the kings of the nations, all of them, sleep in glory, every one in his own house".[[37]](#cite_note-37)[[38]](#cite_note-38)

## Latin[[edit](/index.php?title=(none)&action=edit&section=4)]

As an adjective, the [Latin](/wiki/Latin_language) word *lucifer* meant "light-bringing" and was applied to the moon.<ref name=Lewis&S/> As a noun, it meant "morning star", or, in [Roman mythology](/wiki/Roman_mythology), its divine [personification](/wiki/Anthropomorphism) as "the fabled son of [Aurora](/wiki/Aurora_(mythology))[[39]](#cite_note-39) and [Cephalus](/wiki/Cephalus), and father of [Ceyx](/wiki/Ceyx)", or (in poetry) "day".<ref name=Lewis&S/> The second of the meanings attached to the word when used as a noun corresponds to the image in [Greek mythology](/wiki/Greek_mythology) of [*Eos*](/wiki/Eos), the goddess of dawn, giving birth to the morning star [Phosphorus](/wiki/Phosphorus_(morning_star)).[[39]](#cite_note-39) [Template:Bibleverse](/wiki/Template:Bibleverse) is not the only place where the Vulgate uses the word *lucifer*. It uses the same word four more times, in contexts where it clearly has no reference to a fallen angel: [Template:Bibleverse](/wiki/Template:Bibleverse) (meaning "morning star"), [Template:Bibleverse](/wiki/Template:Bibleverse) ("the light of the morning"), [Template:Bibleverse](/wiki/Template:Bibleverse) ("the signs of the zodiac") and [Template:Bibleverse](/wiki/Template:Bibleverse) ("the dawn").[[40]](#cite_note-40) *Lucifer* is not the only expression that the Vulgate uses to speak of the morning star: three times it uses *stella matutina*: [Template:Bibleverse](/wiki/Template:Bibleverse) (referring to the actual morning star), and [Template:Bibleverse](/wiki/Template:Bibleverse) (of uncertain reference) and [Template:Bibleverse-nb](/wiki/Template:Bibleverse-nb) (referring to [Jesus](/wiki/Jesus)).

Indications that in Christian tradition the Latin word *lucifer*, unlike the English word, did not necessarily call a fallen angel to mind exist also outside the text of the Vulgate. Two bishops bore that name: Saint [Lucifer of Cagliari](/wiki/Lucifer_of_Cagliari), and [Lucifer of Siena](/wiki/Roman_Catholic_Archdiocese_of_Siena-Colle_di_Val_d'Elsa-Montalcino#Bishops_of_Siena).

In Latin, the word is applied to [John the Baptist](/wiki/John_the_Baptist) and is used as a title of Jesus himself in several early Christian hymns. The morning hymn *Lucis largitor splendide* of [Hilary](/wiki/Hilary_of_Poitiers) contains the line: "*Tu verus mundi lucifer*" (you are the true light bringer of the world).[[41]](#cite_note-41) Some interpreted the mention of the morning star (*lucifer*) in [Ambrose's](/wiki/Ambrose) hymn *Aeterne rerum conditor* as referring allegorically to Jesus and the mention of the cock, the herald of the day (*praeco*) in the same hymn as referring to John the Baptist.[[42]](#cite_note-42) Likewise, in the medieval hymn *Christe qui lux es et dies*, some manuscripts have the line "Lucifer lucem proferens".[[43]](#cite_note-43) The Latin word *lucifer* is also used of Jesus in the [Easter Proclamation](/wiki/Exsultet) prayer to God regarding the [paschal candle](/wiki/Paschal_candle): *Flammas eius lucifer matutinus inveniat: ille, inquam, lucifer, qui nescit occasum. Christus Filius tuus, qui, regressus ab inferis, humano generi serenus illuxit, et vivit et regnat in saecula saeculorum* ("May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever"). In the works of Latin grammarians, Lucifer, like Daniel, was discussed as an example of a personal name.[[44]](#cite_note-44)

## Apocrypha and pseudepigrapha[[edit](/index.php?title=(none)&action=edit&section=5)]

[Template:See also](/wiki/Template:See_also) In the [Second Temple period](/wiki/Second_Temple_period) literature the main possible reference is found in [2 Enoch](/wiki/2_Enoch), also known as [Slavonic Enoch](/wiki/Slavonic_Enoch): [Template:Quote](/wiki/Template:Quote)

However the editor of the standard modern edition (Charlesworth, *Old Testament Pseudepigrapha* Vol.1) pipelines[Template:Clarify](/wiki/Template:Clarify) the verse as a probable later [Christian interpolation](/wiki/Christian_interpolation) on the grounds that "Christian explanations of the origin of evil linked Lk 10:18 with Isa 14 and eventually Gen. 3 so vs 4 could be a Christian interpolation... Jewish theology concentrated on Gen 6., and this is prominent in the Enoch cycle as in other apocalypses." Furthermore, the name used in 2 Enoch, [Satanail](/wiki/Satanail), is not directly related to the Isaiah 14 text, and the surrounding imagery of fire suggests [Template:Bibleref2](/wiki/Template:Bibleref2).[[45]](#cite_note-45) Other instances of *lucifer* in the [Old Testament pseudepigrapha](/wiki/List_of_Old_Testament_pseudepigrapha) are related to the "star" [Venus](/wiki/Venus), in the [Sibylline Oracles](/wiki/Sibylline_Oracles) battle of the constellations (line 517) "Lucifer fought mounted on the back of Leo",[[46]](#cite_note-46) or the entirely rewritten Christian version of the [Greek Apocalypse of Ezra](/wiki/Greek_Apocalypse_of_Ezra) 4:32 which has a reference to Lucifer as [Antichrist](/wiki/Antichrist).[[47]](#cite_note-47) An association of Isaiah 14:12–18 with a [personification of evil](/wiki/Evil#Christianity), called the [devil](/wiki/Devil) developed outside of mainstream [Rabbinic Judaism](/wiki/Rabbinic_Judaism) in pseudepigrapha and Christian writings,[[48]](#cite_note-48) particularly with the [apocalypses](/wiki/Apocalypse).<ref name=ODJR>[Template:Cite book](/wiki/Template:Cite_book)</ref>

Especially Isaiah 14:12, became a dominant conception of a [fallen angel](/wiki/Fallen_angel) motif[[49]](#cite_note-49) in 1 Enoch 86-90 and 2 Enoch 29:3–4.[Template:Clarify](/wiki/Template:Clarify) Rabbinical Judaism rejected any belief in rebel or fallen angels.[[50]](#cite_note-50) In the 11th century, the [*Pirqe de-Rabbi Eliezer*](/wiki/Pirke_De-Rabbi_Eliezer) illustrates the origin of the "fallen angel myth" by giving two accounts, one relates to the angel in the [Garden of Eden](/wiki/Garden_of_Eden) who seduces Eve, and the other relates to the angels, the [*benei elohim*](/wiki/Sons_of_God) who cohabit with the daughters of man (Genesis 6:1–4).[[51]](#cite_note-51)

## Christianity[[edit](/index.php?title=(none)&action=edit&section=6)]

[Template:Main](/wiki/Template:Main) Christian writers applied the words of Isaiah 14:12 to Satan. Sigve K Tonstad argues that the [New Testament](/wiki/New_Testament) [War in Heaven](/wiki/War_in_Heaven) theme of [Template:Bibleverse](/wiki/Template:Bibleverse), in which the dragon "who is called the devil and Satan … was thrown down to the earth", derives from the passage in Isaiah 14.[[52]](#cite_note-52) [Origen](/wiki/Origen) (184/185 – 253/254) interpreted such Old Testament passages as being about manifestations of the Devil; but of course, writing in Greek, not Latin, he did not identify the devil with the name "Lucifer".<ref name=Mask>[Template:Cite book](/wiki/Template:Cite_book)</ref>[[53]](#cite_note-53)[[54]](#cite_note-54)[[55]](#cite_note-55) [Tertullian](/wiki/Tertullian) (c. 160 – c. 225), who wrote in Latin, also understood [Template:Bibleverse](/wiki/Template:Bibleverse) ("I will ascend above the tops of the clouds; I will make myself like the Most High") as spoken by the Devil,[[56]](#cite_note-56) but "Lucifer" is not among the numerous names and phrases he used to describe the devil.[[57]](#cite_note-57) Even at the time of the Latin writer [Augustine of Hippo](/wiki/Augustine_of_Hippo) (354–430), "Lucifer" had not yet become a common name for the Devil.<ref name=Mask/>

Some time later, the metaphor of the morning star that Isaiah 14:12 applied to a king of Babylon gave rise to the general use of the Latin word for "morning star", capitalized, as the original name of the devil before his fall from grace, linking Isaiah 14:12 with [Template:Bibleverse](/wiki/Template:Bibleverse) ("I saw Satan fall like lightning from heaven") and interpreting the passage in Isaiah as an allegory of Satan's fall from heaven.[[58]](#cite_note-58)[[59]](#cite_note-59) However, the understanding of the morning star in Isaiah 14:12 as a metaphor referring to a king of Babylon continued also to exist among Christians. [Theodoret of Cyrus](/wiki/Theodoret_of_Cyrus) (c. 393 – c. 457) wrote that Isaiah calls the king "morning star", not as being the star, but as having had the illusion of being it.[[60]](#cite_note-60) The same understanding is shown in Christian translations of the passage, which in English generally use "morning star" rather than treating the word as a proper name, "Lucifer". So too in other languages, such as French,[[61]](#cite_note-61) German,[[62]](#cite_note-62) Portuguese,[[63]](#cite_note-63) and Spanish.[[64]](#cite_note-64) Even the Vulgate text in Latin is printed with lower-case *lucifer* (morning star), not upper-case *Lucifer* (proper name).[[13]](#cite_note-13) [Calvin](/wiki/John_Calvin) said: "The exposition of this passage, which some have given, as if it referred to Satan, has arisen from ignorance: for the context plainly shows these statements must be understood in reference to the king of the Babylonians."[[65]](#cite_note-65) [Luther](/wiki/Martin_Luther) also considered it a gross error to refer this verse to the devil.[[66]](#cite_note-66)[thumb|](/wiki/File:Lucifer3.jpg)[Gustave Doré](/wiki/Gustave_Doré), illustration to [*Paradise Lost*, book IX, 179–187](http://www.danshort.com/pl/page1.php?p=38): "... he [Satan] held on /His midnight search, where soonest he might finde /The Serpent: him fast sleeping soon he found ..."

### Lucifer as Satan or the devil[[edit](/index.php?title=(none)&action=edit&section=7)]

Adherents of the [King James Only movement](/wiki/King_James_Only_movement) and others who hold that Isaiah 14:12 does indeed refer to the devil have decried the modern translations.[[67]](#cite_note-67)[[68]](#cite_note-68)[[69]](#cite_note-69) Treating "Lucifer" as a name for the devil or Satan, they may use that name when speaking of such accounts of the devil or Satan as the following:

* Satan inciting [David](/wiki/David) to number Israel ([1 Chronicles](/wiki/Books_of_Chronicles) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb)), though in [2 Samuel](/wiki/Books_of_Samuel) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb) it is stated that God caused David to take census of Israel, possibly pointing to a deeply rooted Gnostic belief in which the archons ascribed to Satan and Jehovah are merely archons—a dualist expression of the Monad's will, and part of the demiurge.
* [Job](/wiki/Job_(biblical_figure)) tested by Satan ([Book of Job](/wiki/Book_of_Job))
* Satan ready to accuse the high priest Joshua ([Zechariah](/wiki/Book_of_Zechariah) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb))
* [Sin](/wiki/Sin) brought into the world through the devil's envy ([Wisdom](/wiki/Book_of_Wisdom) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb))
* "The prince of the power of the air, the spirit that is now at work in the sons of disobedience" ([Ephesians](/wiki/Epistle_to_the_Ephesians) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb))
* "The god of this world" ([2 Corinthians](/wiki/Second_Epistle_to_the_Corinthians) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb)).
* The devil disputing with [Michael](/wiki/Michael_(archangel)) about the body of [Moses](/wiki/Moses) ([Jude](/wiki/Epistle_of_Jude) [Template:Bibleref2-nb](/wiki/Template:Bibleref2-nb))
* The dragon of the [Book of Revelation](/wiki/Book_of_Revelation) "who is called the devil and Satan" ([Template:Bibleref2](/wiki/Template:Bibleref2))

They may also use the name Lucifer when speaking of Satan's motive for rebelling and of the nature of his [sin](/wiki/Sin), which, without using the name Lucifer, [Origen](/wiki/Origen), [Chrysostom](/wiki/John_Chrysostom), [Jerome](/wiki/Jerome), [Ambrose](/wiki/Ambrose), and [Augustine](/wiki/Augustine_of_Hippo) attributed to the devil's [pride](/wiki/Pride), and [Irenaeus](/wiki/Irenaeus), [Tertullian](/wiki/Tertullian), [Justin Martyr](/wiki/Justin_Martyr), [Cyprian](/wiki/Cyprian), and again Augustine attributed to the devil's [envy](/wiki/Envy) of humanity created in the image of God.<ref name=Cain>[Template:Cite book](/wiki/Template:Cite_book)</ref><ref name=one>[Template:Cite book](/wiki/Template:Cite_book)</ref><ref name=two>[Template:Cite book](/wiki/Template:Cite_book)</ref> [Jealousy](/wiki/Jealousy) of humans, created in the divine image and given authority over the world is the motive that a modern writer, who denies that there is any such person as Lucifer, says that Tertullian attributed to the devil,[[70]](#cite_note-70) and, while he cited Tertullian and Augustine as giving envy as the motive for the fall, an 18th-century French Capuchin preacher himself described the rebel angel as jealous of Adam's exaltation, which he saw as a diminution of his own status.<ref name=two/>

## Islam[[edit](/index.php?title=(none)&action=edit&section=8)]

[Template:Main](/wiki/Template:Main) In [Islam](/wiki/Islam) the [Devil](/wiki/Devil_(Islam)) is known as [Template:Transl](/wiki/Template:Transl) ([Template:Lang-ar](/wiki/Template:Lang-ar), plural: [Template:Lang](/wiki/Template:Lang) [*Template:Transl*](/wiki/Template:Transl)) or [Template:Transl](/wiki/Template:Transl) ([Template:Lang-ar](/wiki/Template:Lang-ar), plural: [Template:Lang](/wiki/Template:Lang) [*Template:Transl*](/wiki/Template:Transl)). Iblis is banished from heaven for refusing to [prostrate](/wiki/Prostration) himself before Adam, which is similar to the earlier [3 Enoch](/wiki/3_Enoch), chapter 4, in which all of the angels prostrate themselves before [Enoch](/wiki/Enoch_(ancestor_of_Noah)), an early descendant of Adam. Thus, he sins *after* the creation of man. He asks God for a respite until [judgment day](/wiki/Judgment_day) rather than being consigned to the fire of hell immediately. God grants this request, and Iblis then swears revenge by tempting human beings and turning them away from God. God tells him that any humans who follow him will join him in the fire of hell at judgment day, but that Iblis will have no power over all mankind except who wants to follow Iblis.[Template:Citation needed](/wiki/Template:Citation_needed) This story is cited multiple times in the Qur'an for different reasons.

Islamic literature presents Iblis as God worshipping and very pious until he refused to prostrate to Adam due to his jealousy and pride.<ref name=Jung>[Template:Cite book](/wiki/Template:Cite_book)</ref>[[71]](#cite_note-71) Iblis was a type of supernatural being known as the [Jinn](/wiki/Jinn), who were made out of smokeless fire and created before humankind.[[72]](#cite_note-72)[[73]](#cite_note-73)[[74]](#cite_note-74)[[75]](#cite_note-75)

## Anthroposophy[[edit](/index.php?title=(none)&action=edit&section=9)]

[Rudolf Steiner's](/wiki/Rudolf_Steiner) writings, which formed the basis for [Anthroposophy](/wiki/Anthroposophy), characterised Lucifer as a spiritual opposite to [Ahriman](/wiki/Ahriman), with [Christ](/wiki/Christ) between the two forces, mediating a balanced path for humanity. Lucifer represents an intellectual, imaginative, delusional, otherworldly force which might be associated with visions, subjectivity, psychosis and fantasy. He associated Lucifer with the religious/philosophical cultures of Egypt, Rome and Greece. Steiner believed that Lucifer, as a supersensible Being, had incarnated in China about 3000 years before the birth of Christ.

## Occultism[[edit](/index.php?title=(none)&action=edit&section=10)]

[Luciferianism](/wiki/Luciferianism) is a belief system that venerates the essential characteristics that are affixed to Lucifer. The tradition, influenced by [Gnosticism](/wiki/Gnosticism), usually reveres Lucifer not as the devil, but as a liberator, a guardian or guiding spirit[[76]](#cite_note-76) or even the true god as opposed to [Jehovah](/wiki/Jehovah).[[77]](#cite_note-77) In [Anton LaVey's](/wiki/Anton_LaVey) [*The Satanic Bible*](/wiki/The_Satanic_Bible), Lucifer is one of the [four crown princes of hell](/wiki/The_Book_of_Abramelin), particularly that of the East, the 'lord of the [air'](/wiki/Air_(classical_element)), and is called the bringer of light, the morning star, intellectualism, and enlightenment.<ref name=LaVey>[Template:Cite book](/wiki/Template:Cite_book)</ref> The title 'lord of the air' is based upon [Ephesians](/wiki/Ephesians) 2:2, which uses the phrase 'prince of the power of the air' to refer to the pagan god [Zeus](/wiki/Zeus), but that phrase later became conflated with Satan.

Author Michael W. Ford has written on Lucifer as a "mask" of the adversary, a motivator and illuminating force of the mind and subconscious.[[78]](#cite_note-78)

## Taxil's hoax[[edit](/index.php?title=(none)&action=edit&section=11)]

[Léo Taxil](/wiki/Léo_Taxil) (1854–1907) claimed that [Freemasonry](/wiki/Freemasonry) is associated with worshipping Lucifer. In what is known as the [Taxil hoax](/wiki/Taxil_hoax), he alleged that leading Freemason [Albert Pike](/wiki/Albert_Pike) had addressed "The 23 Supreme Confederated Councils of the world" (an invention of Taxil), instructing them that Lucifer was God, and was in opposition to the evil god [Adonai](/wiki/Adonai). Supporters of Freemasonry contend that, when Albert Pike and other Masonic scholars spoke about the "Luciferian path," or the "energies of Lucifer," they were referring to the Morning Star, the light bearer,[[79]](#cite_note-79) the search for light; the very antithesis of dark, satanic evil. Taxil promoted a book by Diana Vaughan (actually written by himself, as he later confessed publicly)[[80]](#cite_note-80) that purported to reveal a highly secret ruling body called the [Palladium](/wiki/Palladists), which controlled the organization and had a satanic agenda. As described by *Freemasonry Disclosed* in 1897: [Template:Quote](/wiki/Template:Quote)

Taxil's work and Pike's address continue to be quoted by anti-masonic groups.[[81]](#cite_note-81) In *Devil-Worship in France*, [Arthur Edward Waite](/wiki/Arthur_Edward_Waite) compared Taxil's work to what today we would call a [tabloid](/wiki/Tabloid_journalism) story, replete with logical and factual inconsistencies.

## Gallery[[edit](/index.php?title=(none)&action=edit&section=12)]

<gallery> File:Inf. 34 Alessandro Vellutello, Lucifero (1534).jpg|Lucifer, by Alessandro Vellutello (1534), for Dante's *Inferno*, canto 34 File:Blake Hell 34 Lucifer.jpg|Lucifer, by [William Blake](/wiki/William_Blake), for Dante's *Inferno*, canto 34 File:Lucifero.gif|Cover of 1887 edition of [Mario Rapisardi's](/wiki/Mario_Rapisardi) poem *Lucifero* File:Zichy,Mihaly - Lucifer az urral szemben (Madach).jpg|Lucifer before the Lord, by [Mihály Zichy](/wiki/Mihály_Zichy) (19th century) File:Punchinello Mayor Hall.png|[Mayor Hall](/wiki/A._Oakey_Hall) and Lucifer, by an unknown artist (1870) File:Paradise Lost 12.jpg|[Gustave Doré's](/wiki/Gustave_Doré) illustration for [Milton's *Paradise Lost*, III, 739–742: Satan on his way to bring about the fall of man](http://www.danshort.com/pl/page1.php?p=12) File:Paradise Lost 19.jpg|Gustave Doré's illustration for [Milton's *Paradise Lost*, V, 1006–1015: Satan yielding before Gabriel](http://www.danshort.com/pl/page1.php?p=19) </gallery>

## See also[[edit](/index.php?title=(none)&action=edit&section=13)]

[Template:Div col](/wiki/Template:Div_col)

* [Ahura Mazda](/wiki/Ahura_Mazda)
* [Angra Mainyu](/wiki/Angra_Mainyu)
* [Asura](/wiki/Asura)
* [Devil in popular culture](/wiki/Devil_in_popular_culture)
* [*Doctor Faustus* (play)](/wiki/Doctor_Faustus_(play))
* [Earendel](/wiki/Earendel)
* [Eosphoros](/wiki/Eosphoros)
* [Guardian of the Threshold](/wiki/Guardian_of_the_Threshold)
* [*Inferno* (Dante)](/wiki/Inferno_(Dante)), the first of the three [*canticas*](/wiki/Canticle) of [*Divine Comedy*](/wiki/Divine_Comedy)
* [Luceafărul (poem)](/wiki/Luceafărul_(poem)), a poem by the poet [Mihai Eminescu](/wiki/Mihai_Eminescu)
* [Luceafărul (magazine)](/wiki/Luceafărul_(magazine)), a literary magazine
* [Luciferianism](/wiki/Luciferianism)
* [Shahar](/wiki/Shahar_(god))
* [Shukra](/wiki/Shukra)
* [Varuna](/wiki/Varuna)
* [Venus (astrology)](/wiki/Venus_(astrology))
* [Venus (mythology)](/wiki/Venus_(mythology))
* [2010 (film)](/wiki/2010_(film))

[Template:Div col end](/wiki/Template:Div_col_end)

## References[[edit](/index.php?title=(none)&action=edit&section=14)]

[Template:Reflist](/wiki/Template:Reflist)

## Further reading[[edit](/index.php?title=(none)&action=edit&section=15)]

* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

## External links[[edit](/index.php?title=(none)&action=edit&section=16)]

[Template:Commons category](/wiki/Template:Commons_category) [Template:Catholic Encyclopedia poster](/wiki/Template:Catholic_Encyclopedia_poster) [Template:Wiktionary](/wiki/Template:Wiktionary)

* [Template:Cite EB1911](/wiki/Template:Cite_EB1911)

[Template:Adam and Eve](/wiki/Template:Adam_and_Eve) [Template:Cain and Abel](/wiki/Template:Cain_and_Abel)

[Template:Authority control](/wiki/Template:Authority_control)

[Category:Abrahamic mythology](/wiki/Category:Abrahamic_mythology) [Category:Angels in Christianity](/wiki/Category:Angels_in_Christianity) [Category:Archangels](/wiki/Category:Archangels) [Category:Christian mythology](/wiki/Category:Christian_mythology) [Category:Book of Isaiah](/wiki/Category:Book_of_Isaiah) [Category:Christian terminology](/wiki/Category:Christian_terminology) [Category:Demons in Christianity](/wiki/Category:Demons_in_Christianity) [Category:Fallen angels](/wiki/Category:Fallen_angels) [Category:Hell](/wiki/Category:Hell) [Category:Individual angels](/wiki/Category:Individual_angels) [Category:Luciferianism](/wiki/Category:Luciferianism) [Category:Vulgate Latin words and phrases](/wiki/Category:Vulgate_Latin_words_and_phrases) [Category:Satan](/wiki/Category:Satan) [Category:Satanism](/wiki/Category:Satanism) [Category:Venus](/wiki/Category:Venus)