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Three Identities of Lucifer, during a period within Antiquity.

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Dissertation submitted in partial fulfilment

of a B.A. (Hons.) in History and Theology

University of Wales Trinity Saint David

May 2020

Abstract

Lucifer is presented as many things throughout time and different societies some beliefs dying out while some became like stone and weathered the decay of time, to the point that the many different identities of Lucifer inspired many different pieces of art to popular television productions. Including the misunderstood son who sought his father's recognition seen more commonly in modern contemporary society, the initial centuries of the Christian church who were responsible for the scourge that was Lucifer, seen rampant throughout the world around and within the early church as a consequence of his redefining as the rebel, tempter and finally ruler.

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Three Identities of Lucifer, during a period within Antiquity.

Lucifer is often referred to as the primary conspirator behind the fall from grace of both angels and humanity. The Rebellious son, from the golden child, described as “the angel of the lord”¹ within the King James Version, to Tempter as he was seen as the advocate for any activity that is contradictory to the path ordained by the Christian church with Lucifer being seen as the personification of Lust, to devour the opposition that resided within the people’s heart. Lastly and encompassing the previous two aspects, Lucifer turned lord became the ruler of hell. With earth as his playground, seen evidently to be true in the book of Job, this kingdom extended into God’s created world. The connection with the fall of the angels originated with the book of Isaiah, in the book it says “How art thou fallen from heaven, O lucifer, Son of the morning! How art thou cut down to the ground, which didst weaken the nations”.² This arguably links the character of Lucifer to that of the rebel angel who also weakened both heaven and earth with his banishment unto the ground.

The focus here will be the origins of the attributes of the fallen angel known as Lucifer, who fell from on high and became known as Satan and the Devil. I have chosen these attributes because they summarise the most modern known aspects of what Lucifer was, and what role he would eventually fill. Which for Michael Root, a theologian at the Catholic University of America in Washington, D.C. ‘was not an official church teaching’. Continuing what was secularly accepted as canon, ‘You even had some theologians in the medieval and the early modern periods who thought that there was an adversarial angel, a fallen angel, assigned to

¹ Holy Bible Containing the Old and New Testaments, Authorised King James Version(Cambridge: Cambridge University Press), Numbers 22.22-38.

² Holy Bible, Isiah, 14.12.

each person as well as a guardian angel—though this was never an official thought,³ Root said. This does overstep the focus of Antiquity, but the modern consequences of anything from the past, what we learn and understand from history should never be forgotten.

Of course the concept of Lucifer, the source and ruler of evil existed before and beyond the realm of Christianity, within Islam Lucifer is known as Shaytan, with similarities to the Devil, such as his inciting of an rebellion against God. Inside Judaism, Satan is not a singular being, instead Satan of the Hebrew Old Testament refers to a “being who acts as an opponent or an obstacle”⁴ known in Greek as “adversary” or “Slanderer”. And finally in Buddhism, Maara is a demon that tempted Buddha away from his chosen path of enlightenment, similarly in the Christian tradition we have the Devil’s failed temptation of Jesus. Both Jesus and Buddha resisted the Demon’s temptation, defeating Lucifer and Maara alike. What is also to note that surrounding the ideology and identity of Lucifer is not only ordained by the church nor the religious sector. Outside of the religious fathers the identity of Lucifer and his fallen comrades has been a topic depicted in popular culture for countless generations, reaching back through the medieval ages, scholars and poets, to modern authors have created much of backstory for the character of Lucifer, some based on factual antiquity beliefs while some are pure fabrication, what is interesting is that the created story for Lucifer had become so publicly favourable and shared to the extent that the mass majority of the public would belief these stories to be actual canon.

An issue also with the studying of this topic is linking different accounts and beliefs about the same being, but called by a different name, while other faiths exist with their own

³ Brian Handwerk, *Evolution of Angels: From Disembodied Minds to Winged Guardians*, 2011, <https://www.nationalgeographic.com/news/2011/12/111223-christmas-angels-evolution-science-history-christianity/> [Accessed 8/05/20].

⁴ Darren Oldridge, *The Devil A Very Short Introduction*, (Oxford: Oxford University Press, 2012) pg. 2.

versions of the ultimate evil as mentioned above. However within Christianity Lucifer has multiple identities, from Lucifer, Satan and the Devil with more to come later on. The name Lucifer became associated with Satan by John Milton in *Paradise Lost*, he used the word “Lucifer” as the name for Satan. From this Lucifer became the popular and accepted norm, used for the being from his creation up until his sin in heaven. However after his fall from grace Lucifer lost his name and title and was often referred as Satan or the Devil, thus separating Lucifer from the identity of an angel to that of a monster.

For the broader topic of Angels ‘There is lots of interesting theology about angels, and in some ways we've kind of lost the knack for that,’⁵ said John Cavadini, chair of theology at the University of Notre Dame. The topic of Angels was great within Antiquity as ‘many people, especially in antiquity, were very interested in them’⁶ John Cavadini focusing especially on how they may look like, how they organise themselves, and in what manner would they behave. In the Bible Angels served as envoys of God, known as *Angelos* in Greek meaning messengers. With the rest of the ideology around Angels in the Bible being down to individual interpretation. For Ellen Muehlberger a professor of Middle Eastern studies at the University of Michigan, this is a ‘fascinating thing’, simply because there isn’t a lot of detail. What’s important here for the focus of Lucifer, is the understanding of what angels were perceived and understood to be. In terms of what they represented as a whole rather than focusing upon the individual meaning behind each of the greater known angels recognised by their title of archangel, while Lucifer had his own associations surrounding his status as a former archangel.

Jesus was dubbed as an angel until 325 AD, when Constantine I the Roman Emperor convened the Council of Nicea. This led to a need for change thus the Christian Bishops

⁵ Handwerk, *Evolution of Angels*.

⁶ Ibid.

needed to revamp the still conflicting concepts of God, Christ and Christianity into a singular and unified theology, resulting in Jesus being seen as Divine, but more akin to God while angels were something else. This also caused the reimagining of Lucifer as a fallen angel and furthermore the role and agenda this concept could fulfil. The necessity to redefine Lucifer was surrounding by a need to explain the cruelty and sin in a world that the early church fathers ordained as good under God, to be able to justify the existence of entities outside of the early fathers' domain of goodness. The figure of Lucifer both justifies the entry of turmoil and sin into the world, firstly with his own upheaval in heaven, and also arguably being the serpent behind Eve's desire to transcend her assigned role in the world with her taking of the forbidden fruit in the pursuit for unlimited knowledge. Casting all of mankind from utopia and leading them all into an imperfect world under Lucifer's domain. In this sense Lucifer broke the unbreakable, his race's capability to break their divine duty to simply obey, and later Lucifer destroyed what God placed higher than the perfect angels themselves, the human race. Lucifer not only introduced turmoil and sin, but his existence as seen in Job his ability to freely roam the earth, allowed the continued existence of contradictory elements that did not exist prior in God's perfect made world envisioned in the garden of Eden. The elements in life that contradicted with the grand scheme of the early fathers and their evident inclusion in all life would be what the character of Lucifer would resemble through his reimagination through numerous stages of the early church fathers.

This dissertation will be laid out in three chapters of Lucifer's existence, while entirely a being of belief that has no physical form but his actual existence has always been linked with the actions of men often those that tread a different path to that of Christianity. I have chosen to begin with Lucifer at his heights of an angel, his personification of Lust and his eventual return to authority through his coronation over Hell as they are believed to be in

chronological order, also in this order the change of both meta and physical of Lucifer take on an in depth meaning. This will be because the origins of Lucifer place him as one of the holiest and highest of angels as an archangel, who became the pinnacle of that is wrong with Heaven, Earth and Hell.

The Rebellious Angel-Creation to Fall

The term rebel in basic terms means adversary, primarily in the case of a lower power acting against a greater power often in authority. In this case Lucifer was the adversary of God, the ying to his yang, Lucifer was the element which brought balance into the Christian tradition of a merciful God, emerging anew from the wrathful and vengeful God of the Jewish faith. The role of rebel beginning with the clash in heaven and continuing on earth, with the minds of men as the centre point, whether mankind's was capable of obeying the commandments of God or if the pleasures of the flesh that the angels themselves seemed to enjoy was more palatable than the promise of a better life in the world after. This promised better life failing to contend with the pleasures of the flesh contributed to the necessity of punishment beyond life. This being Hell, known for being an eternal realm of turmoil for the sinful that was created as a mirror of heaven's eternal peace. Thus Lucifer as the symbol of Hell was created as the opposition to God, the first to commit treason against the original monarch, the ultimate sin that can be committed against your lord and saviour even in modern times.



Pieter Bruegel The Elder, *The Fall of the Rebel Angels*, (1562).

⁷The fall of the heavens perfectly depicted in *The Fall Of The Rebel Angels* (1562), created by Pieter Bruegel the Elder a renowned Netherlandish renaissance artist, who living from 1525 to 1569 became arguable one of the world's most publicly displayed artist, this masterpiece was one of

⁷ Pieter Bruegel The Elder, *The Fall of the Rebel Angels*, (1562).

the final pieces of Bruegel and one of his greatest. The artwork not only includes the casting out of the fallen angels alongside Lucifer, but also the transformation of their ilk, seen to be given the same transformation Lucifer is given within body and meaning, this is seen in the painting with the lower one looks the greater the transformation of angels to vermin. Bruegel presents these fallen angels or devils as a domestic nuisance, calling the war of heaven as an operation of hygiene. This is supported by a book of the same name⁸, where thanks to Origen who connects the accounts of Isiah to that of Satan. This for some reinforces the idea that nothing was made perfect, the disloyalty of creations that were made without altering meaning other than the pre-determined obligation to obey rebelled, by a third of their count in an attempt to seek change their heavenly divined existence and over their jealousy of the existences that mankind under God where permitted to have, angels aspired to be something other than subservient contraptions beneath something they believed as weaker than themselves.

As early as the second and third centuries, the Christian church and scholars, such as Origen of Alexandria saw important roles for angels, in this case fallen angels. Notre Dame's Cavadini said, "For Origen and a lot of church fathers, angels participated in the governance of the universe at God's will".⁹ In relation to fallen angels this meant "That the fallen angels were intended to participate in the betterment of the universe, and that you have to take them very serious, because they still did participate-but in a negative way".¹⁰ The meaning behind angels including those who fell was that they were expanding the sphere of God's dominion over creation, extending beyond life itself, with fallen angels seemingly to fill essential roles within the afterlife for the sinful, such as angel of death. Originating from Jewish Talmud, this being existed within Islam and Jewish traditions

⁸ Auffarth, Christoph; Stuckenbruck, Loren T., *The Fall of the Angels*, (Leiden: BRILL, 2004), pg. 62.

⁹ Handwerk, *Evolution of Angels*.

¹⁰ Ibid.

known as Azrael, translated was “Angel of God”. While Azrael is not Lucifer and is not considered a sinful being, however just like Lucifer he was fashioned by humanity to fit a need within the grand scheme, instead of denying the existence of the darker aspects of the concept of God and of his failed creations, they were redefined and categorised being bound by the covenant of the meaning behind their creation, the role intended. Angels were beings created to fill assigned roles and obey, but how does the dubbed “disloyal son” who refused to obey and follow his assigned role fit into this angelic origin belief. If all angels were made equal, all made to obey and kneel, then how does the idea of Lucifer fit into this celestial ideology. Lucifer the morning star’s refusal to lower himself, refusal to obey for this was what was ordained for his existence, to create balance and order within the world. Lucifer filled in the void that existed in contrast to the light of God, Lucifer became the lord of darkness. Thus Lucifer’s fall was ordained and essential. However whether the creator of Lucifer was God or Man is speculated. For why would God create something to be destructive. For man there was a necessity, to have their own scapegoat for their failings and sin and rather than contend with the idea that humanity is forever condemned, Lucifer as a scapegoat allowed men to continue in belief their own sins were the actions of



M.C. Escher, *The Scapegoat*, 1921.

something beyond their power but not their understanding, seen in the growth of his character revolving around all that is destructive and damned in the world.

The concept of Lucifer as the darkness of God, is depicted perfectly in M. C. Escher, “The Scapegoat,”¹¹ created in 1921. In this the Devil appears as the Shadow,

¹¹ M.C. Escher, *The Scapegoat*, 1921.

as the dark side. While God is clearly seen to have a darkness within the Old Testament, evident with Noah and the flood and turning people into salt. Each in response to sin, a response of ultimate punishment, from the genocide of the entire human race, to simply a woman who looked back on her ruined home leaving her as a pillar of salt. Genocide of any race or creature can only be described as the ultimate darkness, seen with the Holocaust by the Nazis, and dubbed as one of the darkest times of humanity, another example in the bible, turning a non-sinner to stone, with the only sin of looking back upon her past. For God to have caused or even permitted these to transpire means that there must exist a darkness within him, only removed and branded unto Lucifer in the New testament reimagining of a peaceful and forgiving Christian God.

While Lucifer's fall from grace could have been ordained there was emotion behind his fall, a cause to disobey and rebel. There exist two main emotions behind the rebellion, and the exiling of fallen angels, within the book of Enoch we have lust. With sons of God known as angels known to procreate with the daughters of Adam, and in some beliefs creating hybrids of their failings, also Lucifer being seen as the cause of all Lust originating in the third to the fourth century, with the early church fathers waging war on the vices of the body and labelling the Greek god Pan as the embodiment of evil, with his message of love via the body and also his image of a satyr becoming the standard image of Lucifer after his fall, which is seen in the comparison of artwork, looking at the example of Pan, the Coptic ivory¹² from the 6th century, in this piece preserved in the ambo of Henry II, in the city of Aachen, the emblems of Pan and Lucifer, after his fall became fused into one.¹³ From horns, cloven hooved, goats legs and goatee. This depiction strikingly close to being Satanist, only remains untrue with an inclusion of pipes, a symbol of Pan that remained his own, allowing his

¹² Jeffrey Burton Russell, *The Devil, Perceptions of Evil from antiquity to Primitive Christianity*, (New York: New American Library, 1977), pg. 125.

¹³ Russel, *The Devil*, pg. 126.

depiction in this case to be distinguishable from that of Lucifer. While not the focus within this paper it is however very important to account for how Lucifer is represented in artwork especially during the beginning were any depiction of anything with celestial origins was controlled by the church and state and those who disobeyed were deemed sinful and had both their art and their lives destroyed, so in relevance to the characteristics of Lucifer as both an angel and a monster what was connected with Lucifer, associated with enemies of the early church fathers, from whole nations and people been described. And secondly in Isaiah, Pride is believed to be the cause behind the fall of Lucifer and a third of the heavenly body falling to Lucifer as the tempter and believing their own being above that of man, the Pride of Lucifer and his fellow fallen angels seemed to bypass their programming as instruments of God and resulted in their aspiration to retain their high status within the grand scheme. Made first and believed that humanity was made for the betterment and the pleasure of the angels, aligning with lust mentioned above in association with the fable of angels and humans experiences the sin of lust in physical form.

In the beginning, before earth and man there existed angels, created by God and believed to be creations directly and eternally under the control of God, made different from man in the sense that they lacked free will. From here originates the first aspect the disbelief within the origin story of Lucifer as an angel. Dubbed the rebellious son, who after God had created Adam in his own image, and Michael commanding all the angels to worship him, being Adam. Lucifer or the Devil is accounted as being jealous or prideful and refuses to worship, saying: 'I will not worship one inferior and subsequent to me. I am prior to him in creation; before he was made, I was already made. He ought to worship me'.¹⁴ Lucifer responds that his position will be higher than God, 'If he [God] be wrathful with me, I will set my throne

¹⁴ VITA ADAE ET EVAE (14:3).

above the stars of heaven and will be like the most high'.¹⁵ Of course, known from antiquity to modern that this did not come to fruition, as 'He [Jesus] said to them, "I watched Satan fall from heaven like a flash of lightning"'.¹⁶¹⁷ From this we witness the descent from a celestial place of power in heaven to his fall unto earth but to re-ascend to his later dubbed own and personal realm of power and control argued to be on par with that of heaven itself. This will be explored further in the final chapter, as with this we have the conclusion of Lucifer within the chosen parameters of which I have decided to focus on. Which are of Lucifer as an angel dubbed the brightest to his enactment as the first rebel resulting in his tragic discharge from grace and his acquisition of the role as the opposition of God and man alike. Seen as tempter which will be addressed next and to his coronation, but not of Heaven as he aspired but of all that is evil in Hell and on earth.

To conclude, to gain an in depth look into Lucifer as the rebel leader he was imagined to be, the causes and motivations behind this dubbing of himself as well as those who imaged up the tale must be taken into greater significance. The account of fallen stars from the sky, of a great dragon sent crashing to earth, with such force to open the earth, leaving hell in its path. Sigve K Tonstad¹⁸ believed the New Testament War in Heaven theme of Revelation 12,¹⁹ were the dragon "who is called the devil and Satan ... was thrown down to the earth", was derived from the passage about the Babylonian king in Isaiah 14. Lucifer as a figure is important, but the countless tales of an imperfect heaven also, while the fall of a third of the heavens may have removed this imperfection its existence left heaven from its origins as imperfect. Thus Lucifer was created to remove this imperfection, as described above the fall

¹⁵ VITA ADAE ET EVAE (15:3).

¹⁶ Holy Bible, Luke, 10.18.

¹⁷ Holy Bible, Revelations, 12.

¹⁸ Sigve K Tonstad. *Saving God's Reputation*, (New York City: Continuum 2007) p. 75.

¹⁹ Holy Bible, Revelation, 12.7–9.

of a third of the heavens can be seen as the removal of the sin and bad, recreating heaven as it was truly meant to be. Lucifer took away the bad from the good and in the creating of his own kingdom, the bad of the angels were contained and reduced drastically of their once benevolent celestial power.

The Tempter and Lust

Lucifer and temptation is a difficult topic to dissect, while a fallen angel named Satan is said to tempt Job away from God by means of destruction and loss, the strongest temptation, of Lust was not attributed to the identity of Lucifer until the third to fifth century. Here we have the inclusion of politics and agendas of the early church fathers such as Tertullian (c. 160 – c. 225), who in his *Adversus Marcionem*²⁰ believed that the devil spoke the words of Isaiah 14:14: "I will ascend above the tops of the clouds; I will make myself like the Most High", and Origen who translated the old testament accounts as concerning the manifestations of the devil, but like Tertullian never referring to him as Lucifer. They who worked together on the issue of evil, thus effecting the manner in which the character of Lucifer was created. This was both physically and metaphysically which is the focus here, The Lucifer we acknowledge both at this time and in modern society was created under the Christian dominion. The manner in which Lucifer was shaped was affected by all that attacked the Christian faith, as well as that which contradicted its agendas. Anything associated with Lucifer predating Christianity existed outside of the early church fathers vacuum of power, that contradicted the message that they were attempting to broadcast as the singular word of a true god amidst a growing storm of quarrelling and rivalrous religious beliefs and practices from Judaism, Paganism to old Greek beliefs which attributed to both the metaphysical and physical of the commonly acknowledged Lucifer in society. So the identity of Lucifer incorporated the meta and physical aspects of other religious faiths predating that of Christianity.

Known as the tempter, both of man and of those deemed divine, Satan is known as the culprit behind all actions of mankind that contradict the ideology of Christianity, for within Christianity temptation is the intentional enticement, often pride, usually self-gratifying with

²⁰ *Adversus Marcionem* book 5, chapters 11 and 27.

the intent of disobeying God's word, Always with the objective of distorting the world of God, to be defiant of God. For this was Lucifer's first sin, his refusal to bend the knee introduced a break in perfection and the descendance of darkness into the light. While not the first sin associated with Lucifer, the tale of his deeds in heaven left the early fathers ample material to create a greater evil in the name of Lucifer, to create a source that explained why the world was so imperfect.

The first temptation occurs within the Garden of Eden, while not dubbed as Satan himself, the serpent that had the capability to speak was later associated to being that of Satan himself in latter society. The first fall of humanity, just like Lucifer's fall, both from grace and beauty and fell to land of turmoil and suffering, a land later ruled by Lucifer. This first temptation was the enticement, to better themselves to a grade higher than that of God, to aspire to be more knowing than the all-knowing God. The first temptation is important because it filled an essential necessity for the early growing church, to associate the downfall of man to something beyond the power of man, which the Marcionites argue that the fall of man belonged to the creator via the tempter, for God made him with a "lying and deceitful nature."²¹ Tertullian counters the Marcionites by assigning more power to the angel, arguing that it was made good, but with freewill was corrupted of its own accord. For Lucifer "beguiled our first parents"²², he "led them to suppose that there could be no harm in eating the forbidden fruit".²³ All with two aims to make themselves infinitely wiser than they were, and in offence to God. While not the first sin, it was the first sin of mankind, in the pursuit of knowledge, mankind lost its right to peace in God's garden. Similarly to the modern pursuit

²¹ Hector M. Patmore, *Adam, Satan and the King of Tyre: The interpretations of Ezekiel 28:11-19 in Late Antiquity*, (Boston: Leiden, 2012) pg.43.

²² Thomas Knowles, *Satan's Devices Exposed*, (London, J and J. Jackson Market Place Louth 1821) pg. 1-3.

²³ Knowles, *Satan's Devices Exposed*, pg. 3-4.

of knowledge, leading many religious sectors to call for a swift retreat, before more knowledge brings catastrophe upon the earth itself.

The accepted depiction of Satan, as a satyr is later seen in artwork, corresponding the link between the serpent of the Garden of Eden and Satan. The need to demonise and redefine the idol of Pan, a Greek God who existed for centuries and existed strongly within the hearts of the population, a strong adversary for the early Christian fathers who aspired the heart to belong solely to Jesus. The Figure of Pan, a Greek God existed before the need to rebrand Lucifer as the cause of all evil within the world. Pan existed not as an entity of evil intent, nor as a tempter of the good souls, but simply as the God of physical love, of fertility and reproduction. Described as a joyful and peaceful hairy being that simply existed to bolster the human race. Because of the loving and friendly demeanour of Pan this god was able to be not only integrated into the vast societies that existed before there even existed the Christian faith as well as during its establishment, thus the early fathers saw a tough and embedded vice and opposition that they dubbed as sinful in an attempt to demean the precious pure meaning and realign it towards a being that they aspired to be the champion of all evil in both the Christian and none world. Of course this champion of evil was Lucifer and he was seen as the cause of those who fell to the temptation of Lust. This reimagination of Lucifer into the tempter of lust can be seen evidently in the physical transformation of Lucifer, from an angelic graceful humanoid, often described as beautiful being just like all angels, however with the fall the entirety of the fallen angels changed, while in artwork Lucifer was reimagined as a darker creature, often without angelic attributes. However with relation to the Greek god Pan, Lucifer also takes over the physical characteristics of Pan being drawn in art as a satyr, seen in art.²⁴ For St. Jerome²⁵ who lived from 347-420 AD and translated the Vulgate was a

²⁴ Russell, The Devil, pg. 125.

²⁵ Britannica Encyclopedia, *St. Jerome (Christian scholar)*, 2017. <https://www.britannica.com/biography/Saint-Jerome> [Accessed: 7/05/20].

leading biblical scholar during the early church, the satyrs that existed in art and culture became symbols of Lucifer due to their open nature towards sexual behaviour, which was proclaimed as only good when conducted in private and within marriage. Lucifer here is seen more akin to that of a beast, degrading the recognised depiction of Lucifer to something akin to a being even lower than humanity, in clear contradiction to that of the beauty normally seen as the norm with all descriptions and depictions of celestial conceptions. While again the focus is not on the physical it is important to take in the physical change of Lucifer, while normally all celestial creations are depicted with beauty, Lucifer just as all the fallen angels lose this recognition and guaranteed beauty. As seen in the arts above as well as *Paradise Lost*, seen in the latter example the pure or good angels are easily distinguishable from the falling angels, their beauty seen changing more drastic the further they have fallen from God.

The book of Job introduces the impression that an entity that resembles that of angels, a being named as Satan believed to be Lucifer is seen to tempt God himself into testing his own faith in humankind with the man named Job at the centre point. In a sense we see God and Devil playing a game of faith over good and evil with humankind as the play pieces of their game. In this game between God and Lucifer, a game of true faith unaffected by surrounding circumstances. Beginning with peace and prosperity and concluding with ashes and death within this tale we have Lucifer dubbed as Satan playing the role of tempter perfectly and in a destructive manner, tempting the perfect God-Fearing believer to refute the divine and believe that Lucifer has true power over man, seen evidently in the repetitive destruction of Job's community and family, after each stage of the demonstration of Lucifer's power temptation is introduced, alas the destruction continues till its completion and Lucifer retreats, while a failure it is still vital in the sense Lucifer is clearly included as the embodiment of temptation a vital inclusion in the degree that his role was ordained, the necessity for God to have someone to test his creation of humanity, to be capable of

conducting acts of great sin and turmoil and not have the blame solely on God's hands. In relation to that of all the sin and evil in the world, God has the capability to wash his hands of the blame of all the bad evil also known as moral evils which will be addressed in the next chapter. The early church fathers washed consolidated the blame for all the evil on earth and imaged Lucifer at its core as the sole culprit. Similarly to the case of Pontius Pilate and the Jewish rabble, the roman official in this example being like a godlike figure of power, however just like God and not using his ultimate power to stop the evil. Allowing it to exist to the extent that many would die, but not accepting the blame, instead the blame and the reason not to act to prevent calamities, was shifted unto another, in this example the Jewish rabble symbolising Lucifer, being scapegoated as well as created by another group of religious leaders. The book of Job is a prime example of Lucifer being seen as the tempter as well as being in contradiction to the meaning behind God. Lucifer here named as Satan returns after "roaming throughout the earth, going back and forth on it",²⁶ what is important here is Lucifer's titleship and celestial being as well putting this in chronological order. Lucifer rebelled and in popular common belief was cast down and forever banned from returning to Heaven, but in the tale of Job Lucifer also known as Satan alongside his fellow angels return to Heaven, to present themselves before God, here Lucifer is seen capable to traverse both earth and the heavens and earth seems to become his to roam and corrupt for his own uses.²⁷ Also in this context arguably Lucifer retains his origins as an angel, returning amongst his brothers and sisters to account for all they have witnessed, for if his prestige of an angel had faded to the point of no longer being of celestial body then how could he have returned amongst his fellow angels unmolested. So while the church fathers from antiquity to modern day had focused upon devolving Lucifer into a monster, removing all angelic essence

²⁶ Holy Bible, Job, 1.7.

²⁷ Holy Bible, Job, 1.6.

from his character, this verse returns some of this essence by aligning Lucifer as an angel of sorts, returning in their company, even having enough credence to assault God's trust in Job to the extent of destroying everything to push Job to forego God.

Seen as tempter in the books of Matthew, Mark and Luke, while Mark's account remains brief, a simple notation that it occurred, the books of Matthew and Luke, account the temptation of Jesus, on the mount of temptation. In this example, Satan tempts Jesus three times; firstly hedonism (hunger/satisfaction), egoism (spectacular throw/might) and materialism (kingdoms/wealth). Tempted to manifest food to quell hunger, to demonstrate the power of God, and finally a meagre attempt to buy Jesus with promises of wealth. For any time were a devout man falls to his vices, it is said to be the work of Satan, however Jesus was not the first to be tempted as mentioned above. Temptation has its place at the heart of Man in corporation with Sin, having its own role to play with the origins of the downfall of creation itself. Starting with the fall of Lucifer for the angels and the garden of Eden for man, with the serpent and the apple, and later with Job as described above.

Temptation is one of the strongest elements of the character of Lucifer, while his occupation of a rebel, the source of all evil and ruler, temptation lies at the core of them all. Enticing all that Lucifer falls upon to enter into one of his known vices, to delve into sin as Christ has already came unto earth, and became the scapegoat of all sin. Similarly to Lucifer, the scapegoat of all the wrong of God and man. Lucifer became the tempter of all that was morally wrong in the world of men. Seen capable to even entice the angels of heaven, so mere mankind was no struggle for Lucifer, reinforced by the early fathers continued war on all deemed unholy, especially with the cause of Pan and bodily love, redefined as Lust and the vice of Lucifer that any good god-fearing Christian should profane from, especially outside of marriage. The issue with the different identities of Lucifer that I have chosen is that the name of Lucifer is rarely used, often referred to as Satan or simply Devil within

Christianity, resulting in many modern scholars arguing that Lucifer and Satan stood as separate entities that simply shared some characteristics, however these shared attributes made it more easily for both entities to be seen as one and eventually being one. Satan was dubbed as the tempter of men alone and responsible for all who swayed from the path of the church, described as a monster inside and outside. However, Lucifer before his fall was like all angels beautiful and a source of light, what links Lucifer and Satan is that even during his heights Lucifer by all accounts was not innocent. Lucifer did not simply leave heaven, his descent was the consequence of Lucifer being the tempter among his own race, inciting a third of the host to reject the imposed supremacy of man and strive to further improve their own status, also that man and especially the daughters, implying angelic foreshadowing of one of their own being seen as the cause of all Lust.

To conclude, Lucifer redefining as the tempter is ultimately thanks to the agendas and determination of the early church fathers, with the war of hearts ever growing the early fathers struggled to implant their new faith into the expanding Christian populous. Old faiths that predated of Christianity still existed within the heart and soul of the masses, with the failed attempts to remove these via physical means such as Christianity becoming the state religion and even with the protection of the roman authority the hearts still belonged to someone else. This someone else being Pan the Greek god who embodied fertility and love was rebranded as sin and lustful with his physical and metaphysical identity no longer solely his, Pan was made into the devil, in the fallen personification of Lucifer who became the ultimate tempter, first in Heaven with the inciting of rebellion in pursuit of higher authority and later on Earth within the Garden of Eden with the pursuit of greater knowledge. Being successful in both incidents thus introducing sin to both Heaven and Earth.

Ruler of Hell

Lucifer has many names, Beezlebulb, Mephistopheles to name a few, and as seen above he was known as the tempter and a rebel, modern society recognised the figure of Lucifer as being the son of Heaven but became the prince of darkness being the highest of angels. In the book of Ezekiel²⁸ we have another passage commonly used by Christians to prove the existence of the Lucifer as the Devil. It warns of the gluttonous King of Tyre, but also refers to the king as a cherub, a type of angel assigned to many roles including the protection of the garden of Eden. As a result, some translations argue that the Devil and the King of Tyre were one of the same. While he fell from grace and authority as previously stated, the figure of Lucifer rose again to a new position of power that was his own and not via another such as Tyre, his own throne rose up in opposition to the throne of God that Lucifer aspired to transcend to in.²⁹ Lucifer is seen to be created in the rivalrous counterpart to that of God. A being to rule the evil things in the world, just as God rules the good. Hell was created then in sharp contrast to that of Heaven, while heaven was imagined to be a place of eternal peace and beauty with no trace of need or pain, Hell was imagined as a place of eternal strive, consumed by need and its soul purpose is pain, these attributes became so widely seen on earth itself that many modern scholars view Earth itself as Hell, supported by the Divine Comedy, while not biblical nor canon it became popular to the point to be publicly accepted. Hell itself is referenced in the bible as a place of eternal fire, creation for the Lucifer and his angels. However, what is important is that the Bible does not state that Hell was created as the Devil's realm to rule, simply that hell would be Lucifer's eventual prison. The belief that Lucifer the Devil had authority over hell, and governed its properties may have been inspired by a much later poem by Dante Alighieri, the *Divine Comedy*. Originating in the early

²⁸ Holy Bible, Ezekiel, 28.11-19.

²⁹ VITA ADAE ET EVAE (14:3).

fourteenth century. Within this poem, when God threw the Devil and his demons out of heaven, he did so with such force that their impact created an enormous hole in the centre of the earth, bringing hell into existence within earth, God's prized creation. In this retelling of the tale, Hell was made not as a kingdom to become the rival of the heaven but as a prison for those cast out from heaven, however as stated hell would not be the instant destination for Lucifer or the fallen, on earth they had roam of the land, continuing their war heavenly civil war but on earth. We have earth as the final battle place for heaven and hell in the tradition of the apocalypse or Armageddon believed to transpire when earth has ready for the final battle, which was brought down by the four horsemen.

While much later than the other origins of Lucifer's identity, his dubbing as Lord of Hell, remains as one of his greater known identities. His dubbing as "governor of hell"³⁰ by Dante Alighieri, enlarged the rivalry status between Lucifer and God. Creating an even larger and more ominous contradicting opponent for the church's God. While clearly not canon the impression that Dante imagined up of Lucifer was taken to such heights as to be accepted to the point it is recognised by the public as canon facts, while never actually being canon.

While originating in the fourteenth century, did there exist belief that Lucifer was more than a singular force let loose within the world, that Lucifer was the being behind multiple forces, of fallen angels and condemned souls, who in later traditions and beliefs saw the inclusion of human souls sold to Lucifer the devil in excuse for earthly gain. With this addition the collective force of the dark side was expanded eventually to include humanity in the legions of Lucifer, from originally just the fallen angels who through their fall lost their angelic essence and as a result were warped and corrupted into the minions or warriors of Lucifer, continuing with the tradition that they are mindless creations, except that they follow and mimic the example and message of Lucifer. The legions of Lucifer to Jeffrey Burton Russell

³⁰ Dante Alighieri, *Divine Comedy*, (1265-1321).

consisted of “lesser spirits who personify specific evils”³¹ Russell continues with these spirits being the embodiment of heat and cold. What is curious with the usage hot and cold is that demons fulfil the dark side of God, through “serving the God’s justice by tormenting damned souls in hell”.³² In the same sense hot and cold are opposites, and can be described as adversaries, Lucifer and his legions symbolise this perfectly, for while they are the ultimate evil and rival of God, they also have a role to play within the grand scheme, for just as the example of Job and modern society, there needed to be temptation and misery to produce true faith.

The creation of Hell just like Lucifer filled a void within the world of good and evil, while the saved went to heaven there needed to exist a punishment that transcended earth and continued to a manner parallel to the eternity of heaven. Hell while not the first after-life belief destination for the sinful and condemned, it was however overhauled and given new depth by the Christian faith. The existence of punishment beyond life became essential for all religions such as Judaism, with its evolving afterlife system, from being descending into darkness known as Sheol, this was later evolved when the Jewish belief was influenced by others, with the creation of Gan Eden and Gehenna, with Sheol as a place of purification and the soul being sent to Gan Eden or destroyed. And for the Islamic faith, there exists Jannam, a place of physical and spiritual punishment. The creation of a home for punishment was one thing but allowing it to exist unmanaged was another, there was a necessity for it to be controlled and guided by an agenda, ambition understood by the early fathers. It needed to be controlled as the early fathers were dealing numerous sects and divisions of the new faith, seen as early as the time of the apostles with St. Paul’s numerous letters to different churches, these divided churches had their own traditions, and definitions of the word of God. Some

³¹ Russel, *The Devil*, pg. 73.

³² *Ibid.* pg. 72.

were dubbed as wolves among sheep's clothing, thus the early fathers needed to have greater control to prevent their faith collapsing. The centre of punishment needed something to rule it, Lucifer fulfilled this role, being made to rule and being capable of converting a third of the heavenly host, Lucifer had sufficient leadership skills to become the ruler of his own domain, continuing with the identity of a rebellious son Lucifer was the perfect creation of man and God to bring punishment into an understood and useful weapon of the early and modern church leaders.

Hell or the afterlife for the unfortunate that enter was believed to be a place overwhelming with fires and eternal punishment, in some faiths such as Judaism and Islam places of punishments or hell had different degrees of punishment, for each great sin an aligning punishment befitting of their lifestyle, from greed to lust each chosen by the religious leaders as capital offences against the way of their belief, and each with an individual punishment.

Within the world there exists evil, while all bad evil is attributed as the deeds of Lucifer upon the human realm, there existed natural evils, that existed as essential occurrences in the world. These are seen normally within natural disasters of extreme weather that go beyond the realm of the bad evil, for their existence to be linked to God would make him a cruel god and for Lucifer to be that powerful would put him on an uncontrollable level for the early fathers. The existence of Lucifer needed to be dangerous but controllable, strong but not unbeatable. To possess unbelievable power that can cause great calamity, seen through each trial in the book of Job, but to be beatable with prayer and devotion, just as Job did. Jeffrey Russel coins the term of "bad evil", otherwise seen as morally wrong evil, bad evil consists of anything arguably beyond the recognised powers of Lucifer, for his own powers are said to be those of men, as "the nature of men is so corrupt through the fall, that they are more in

love with the ways of the Devil, than those of God.”³³ While a modern reading, it speaks true of Lucifer as the two firstly mention attributes, that of a rebel in heaven, and of a tempter on earth, and as he did among the angels he tempts the men to rebel against God, and easily he succeeds.

The ideology behind the authority of rulership comes into importance here, after issues among obedience to that state among the growing Christian populous one of St. Paul’s churches began to have many quarrels, leading to St. Paul having to reinstate the laws of men and that on earth the roman state was to be obeyed for it was there under God’s authority, in the same sense Lucifer ruled hell and all instances of “bad evil” were conducted under God’s authority, for as the church taught all royalty was there to be God’s representative on earth, and that to disobey their law was to break from God. Under Hell existed countless demons, spirits and more as mentioned before, with their role as being the eternal punishment of the sinful. The separation of God and the bad evils were essential, for God to be seen as the cause of all punishment, would negatively impact the message of a peaceful god of the new Christian faith. Thus Lucifer needed to not only be the cause of the bad evil, but to control it throughout the world, just as the good God controls all that is good. For Lucifer to be threatening and his own creations of demons numbering enough to be a legion striking fear as the antithesis of all that is good. The need for Lucifer to be more than an individual monster, to have thralls of his own that spread the evil intent of Lucifer. The necessity of Lucifer to have his own army of evil monsters reinforces that Hell was made to counter that of Heaven, while heaven was guarded by scores of angels, armed with swords of fire in order to protect the world of God, while Hell was consumed by monsters who’s soul intent is the temptation and downfall of the living, as well continuing the suffering for the dead.

³³ Knowles, *Satan’s Devices*, pg.6.

In relation to Lucifer's identity as an instigator and rebel, as mentioned in a previous chapter, hell was constructed as a necessity to extend punishment of the sinful beyond the short duration on earth, to be a rival to the perfection of heaven, hell was imagined as imperfect, as a place of fire and brimstone, with Lucifer as the ruler in chief of all the suffering. However, the creators of Lucifer went beyond simple ruler of all evil, thus he was not only in charge his character was created as the intentional cause of all suffering, both in heaven and on earth. Lucifer as ruler of hell was to raise his status to an acceptable level allowing the identity of Lucifer to be both respected and to a certain degree observed. Thus Lucifer as a ruler also validates the necessity of evil and suffering in the world as a reflection of the good of God and needed to be capable of actually perceiving the good, for a world full of good would only lead to bad thus the necessity of evil that allows the goodness to shine greater. In response to the acceptance of evil and similar to Lucifer's origins, man is incited to be like Lucifer to rebel, while the church aims for man to rebel solely against Lucifer, Lucifer is content that man rebel against anything that is powerful, for to go against Lucifer is to defy God, for as mentioned in a previous paragraph, all that exist within power are ordained by God, thus Lucifer's reign over hell and earth was the proclamation of God. This is a tricky and delicate concept the ordeals of Lucifer must be challenged and battled but given their obligated respect and courtesy. To completely refute the threat and authority of Lucifer, with the false belief in the protection of God has more often than nought been met by often brutal catastrophes, thus the danger and authority of Lucifer as a needed existence within the world must be accepted.

To conclude, Hell was made as the struggles of Christianity continued, to rival the pleasures of the flesh, embodied within Pan the lustful god. To expand the punishment and pain Christianity adopted concepts that had already existed from other faiths of punishment within the afterlife, as detailed above. What is unique however with Christianity is that the

expanded the concept of an afterlife punishment to the extent that Hell became a concept known beyond Christianity seen as the inspiration in numerous artists work. Hell was envisioned to mirror the power of heaven but only in terms of turmoil and suffering beyond death itself, this was directed at the populous that defied the growing church. Hell existed to be a scary story shared to create not true believers but believers through fear of eternal damnation. Lucifer while created good was needed to be in charge of the domain of Hell, in some modern interpretations this was a forced placement by God. Either way Lucifer the fallen angel and tempter of man and angel alike was then described as the cause and commander of all evil, later assigned to solely the bad evils. Lucifer thus was risen higher than arguably his previous position in heaven, just as he said in retaliation for Michael's orders to bow before man, that he would rise higher than God.

Conclusion

The Journey is over, we have gone from Lucifer at his height in heaven and ending with his reign in the depths of hell. Lucifer a celestial being created by God and man, created among many as the perfect race to serve and obey, made without freewill and thus perfect, well clearly not. The Lucifer we have in heaven is courteous righteous known also as the morning star, the first star to break the darkness. Lucifer's origins thus make his betrayal and descent even more heart breaking and drastic, from something that all recognised as being made to serve a set and singular focus seen with the watchers to name an example, to being capable of creation itself. As not only the controller of all sin and evil in the world, Lucifer was dubbed as its creator, elevating his position of servant class to something with power akin to God himself. While Lucifer was accounted as this a more feasible explanation rather than him possessing god-like power is that the early church fathers utilised Lucifer as a scapegoat, imposing all evil past present and future upon a singular being, with the sole intent of continuing the reimagined God. Of someone more forgiving and incapable of allowing such calamities and the existence of sin itself to occur, let alone be the creator of it all. Thus the separation introduced balance into the picture, God was singular good and Lucifer was singular bad. The depiction of Lucifer as the ultimate evil both in terms of metaphysical and physical, of tempter and rebel had effects on the religious worlds, while roman state had previously incorporated other faiths under their protection and made some of them their own, similarly to what was done with Christianity. However once incorporated the Christian church initiated war on everything that rivalled their own God within the minds and hearts of the populous. Their war was dirty, vilifying the gods of over religions, incorporations aspects from the horns of Ancient Egypt to the entirety of the Greek god Pan, both his physical appearance, goat like features in a crooked human figure, and his symbolism of bodily love, all except his little panpipe. This makes the creation of Lucifer be akin to the Christian

kingdoms during the crusades, simple tools of the Christian Church full of destruction but used to bring turmoil on all who traverse another path.

Lucifer as tempter introducing all evil into the world. The issue with rebel is that it incites challenge against authority but Lucifer himself reigned as monarch himself thus he calls for rebellion within his own realms. Lucifer as ruler introduces another equation into his origin story, whether or not he was born to rule over hell and earth. Lucifer, Satan, or simply the Devil whichever name you refer to him as his authority remains the same. Whether or not his authority was acknowledge or his orders and prodding was obeyed by the masses because we had to obey the blue blood or simply cause man is weak.

This dissertation has added to the discussion of angels and especially in this case focusing on Lucifer by the study of celestial beings and their intended purposes including an insight into the motivations and goals behind their construction within religion, their associations with the outside world. These being the usefulness of the concept of evil especially manifested in a physical form that allowed the religion of then and now to continuously associate all that is wrong in society as an expression of this embodiment of evil known as Lucifer.

To summarise with Lucifer there stands three main arguments around his existence, firstly that he was created good as the symbol of righteousness and turned evil through stubborn pride over the entitlement of man or jealousy of the freedom and physical pleasure enjoyed by man, via the agenda of the early fathers. Secondly he was simply created bad from the beginning, created evil and corrupted to fulfil a need in creation ensuring that the Christian God remained good and pure. And Lastly that Lucifer did not exist and was simply a concept created by the early church fathers to shift the blame for the failings of man unto another.

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