

הילל

Ἐωσφόρος Heōsphóros

لُوسِيفِر

ما وراء الطبيعة - Paranormal Arabia : إبليس : الساقط من الملكوت

www.paranormalarabia.com/2012/09/blog-post_3.html ▾ Translate this page

ويمثل إبليس (لوسيفر) في "أسفار الكتابات" وفي كتاب "ابو كريفا" اليهودي بأنه هو الذي جلب الموت - Sep 3, 2012
إلى العالم، كما أنه يمثل بقبض الروح. أقرأ عن ...

لوسيفر (توضيح) - ويكيبيديا، الموسوعة الحرة

<https://ar.wikipedia.org/.../لوسيفر/> ▾ Translate this page Arabic Wikipedia ▾

لوسيفر Lucifer كلمة تشير غالباً إلى الشيطان، كما أنها قد تشير إلى: شخصيات: لوسيفر، الملاك الرئيسي الساقط؛ القديس لوسيفر، أسقف من القرن الرابع؛ فرانتز ...

الحقيقة التي غيبت عن البشر !! من هو إبليس ... ~ مدونة أسرار ...

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(Lucifer) كلمة لاتينية تعني "حامل الضوء" (من lux، lucis، بمعنى "ضوء"، و باللاتينية: لوسيفر - Dec 3, 2012
ferre، بمعنى "يحمل، يجلب") مصطلح فلكي روماني يشير ...

الملاك الساقط من الجنان ... لوسيفر - And Heaven Cried Blood ...

and-heaven-cried-blood.blogspot.com/.../blog-post.ht... ▾ Translate this page

(Lucifer) كلمة لاتينية تعني "حامل الضوء" (من lux، lucis، بمعنى "ضوء"، و باللاتينية: لوسيفر - May 4, 2013
ferre، بمعنى "يحمل، يجلب") مصطلح فلكي روماني يشير ...

لُوسِيفِر

لوسیفر - ویکی‌پدیا، دانشنامهٔ آزاد

<https://fa.wikipedia.org/wiki/لوسیفر> ▼ Translate this page Persian Wikipedia ▾

لوسیفر (به انگلیسی: **Lucifer**) نام قبل از سقوط شیطانی است که بنا بر متون ادیان ابراهیمی موجب سقوط آدم شد. ریشه نام لوسیفر از زبان لاتین به معنی آورنده نور است.

انجیل شیطانی - ویکی‌پدیا، دانشنامهٔ آزاد

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محتویات. [نهفتن]. ۱ کتاب شیطان (۲); Satan) کتاب **لوسیفر** (۳); Lucifer) کتاب بلیال (۴); Belial) کتاب لویاتان ... (۵); Leviathan) منابع ...

۳ کتاب بلیال (Belial) - ۲ کتاب لوسیفر (Lucifer) - ۱ کتاب شیطان (Satan)

تیتی لوسیفر - ویکی‌پدیا، دانشنامهٔ آزاد

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تیتی لوسیفر. **تیتی لوسیفر**، Callicebus lucifer. وضعیت بقا · کمترین نگرانی ... **تیتی لوسیفر** (نام علمی): نام یک گونه از سرده تیتی است.

Lucifer لوسیفر «او را فرزند صبح نیز... - فراماسون - شیطان ...

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Lucifer **لوسیفر** «او را فرزند صبح نیز خوانده اند. این نام بر ستاره بامدادی نیز گذارده شده است. هنگامی که او بر زمین افتاد در دل خود گفت: بالاخره روزی به...

Lucifer

From Wikipedia, the free encyclopedia

Lucifer (/ˈluːsɪfər/ *LEW-sif-ər*) is the King James Version rendering of the Hebrew word הֵילֵל in Isaiah 14:12. This word, transliterated *hêlêl*^[1] or *heylel*,^[2] occurs only once in the Hebrew Bible^[1] and according to the KJV-influenced Strong's Concordance means "shining one, morning star".^[2] The word *Lucifer* is taken from the Latin Vulgate,^[3] which translates הֵילֵל as *lucifer*,^{[Isa 14:12][4][5]} meaning "the morning star, the planet Venus", or, as an adjective, "light-bringing".^[6] The Septuagint renders הֵילֵל in Greek as ἑωσφόρος^{[7][8][9][10][11]} (*heōsphoros*),^{[12][13][14]} a name, literally "bringer of dawn", for the morning star.^[15]

Later Christian tradition came to use the Latin word for "morning star", *lucifer*, as a proper name ("Lucifer") for the Devil; as he was before his fall.^[16] As a result, "'Lucifer' has become a by-word for Satan/the Devil in the church and in popular literature",^[3] as in Dante Alighieri's *Inferno* and John Milton's *Paradise Lost*.^[14] 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.^[17] The image of a morning star fallen from the sky is generally believed among scholars to have a parallel in Canaanite mythology.^[18]

However, according to both Christian^[19] and Jewish exegesis, in the Book of Isaiah, chapter 14, the King of Babylon, Nebuchadnezzar II, conqueror of Jerusalem, is condemned in a prophetic vision by the prophet Isaiah and is called the "Morning Ha" (planet Venus).^{[20][21]} In this chapter the Hebrew text says הֵילֵל בֶּן-שָׁחַר (*Helel ben Shaḥar*, "shining one, son of the morning").^[22] "Helel ben Shaḥar" may refer to the Morning Star, but the text in Isaiah 14 gives no indication that Helel was a star or planet.^{[23][24]}



William Blake's illustration of Lucifer as presented in John Milton's *Paradise Lost*

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Etymology, Lucifer or morning star

Translation of הִלֵּל 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, New Century Version, New American Standard Bible, Good News Translation, Holman Christian Standard Bible, Contemporary English Version, Common English Bible, Complete Jewish Bible), "daystar" (New Jerusalem Bible, English Standard Version, The Message, "Day Star" New Revised Standard Version), "shining one" (New Life Version, New World Translation, JPS Tanakh) or "shining star" (New Living Translation).

The term appears in the context of an oracle against a dead king of Babylon,^[25] who is addressed as הִלֵּל בֶּן שָׁחַר (*hêlêl ben šāḥar*),^{[26][27]} 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!"^[28] 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. 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?'"^[29]

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.^{[30][31]}

For the unnamed^[32] "king of Babylon" a wide range of identifications have been proposed.^[33] They include a Babylonian ruler of the prophet Isaiah's own time^[33] the later Nebuchadnezzar II, under whom the Babylonian captivity of the Jews began, or Nabonidus,^{[33][34]} and the Assyrian kings Tiglath-Pileser, Sargon II and Sennacherib.^{[30][33][35]} Herbert Wolf held that the "king of Babylon" was not a specific ruler but a generic representation of the whole line of rulers.^[36]

Isaiah 14:12

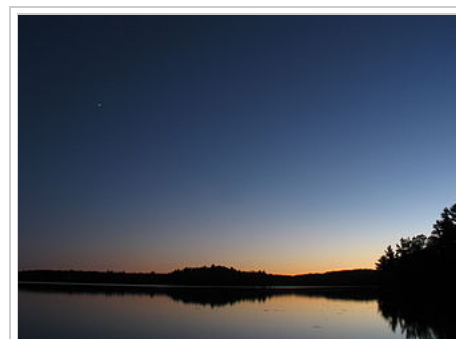
Mythology behind Isaiah 14:12

In ancient Canaanite mythology, the morning star is pictured as a god, Attar, who attempted to occupy the throne of Ba'al and, finding he was unable to do so, descended and ruled the underworld.^{[37][38]} The original

myth may have been about a lesser god Helel trying to dethrone the Canaanite high god El who lived on a mountain to the north.^{[39][40]} Hermann Gunkel's reconstruction of the myth told of a mighty warrior called Hēlal, 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.^[41]

Similarities have been noted with the East Semitic story of Ishtar's or Inanna's descent into the underworld,^[40] Ishtar and Inanna being associated with the planet Venus.^[42] A connection has been seen also with the Babylonian myth of Etana. The *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: 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."^[43]



Planet Venus rising above the horizon at dawn

The Greek myth of Phaethon, whose name, like that of לִלְיָהּ, means "Shining One", has also been seen as similar.^[41]

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 Psalm 82 (<http://tools.wmflabs.org/bibleversefinder/?book=Psalm&verse=82&src=NIV>) of the "gods" and "sons of the Most High" destined to die and fall.^[25] This Jewish tradition has echoes also in Jewish pseudepigrapha such as 2 Enoch and the *Life of Adam and Eve*.^{[25][43][44]}

Latin word *lucifer*

As an adjective, the Latin word *lucifer* meant "light-bringing" and was applied to the moon.^[6] As a noun, it meant "morning star", or, in Roman mythology, its divine personification as "the fabled son of Aurora^[45] and Cephalus, and father of Ceyx", or (in poetry) "day".^[6] The second of the meanings attached to the word when used as a noun corresponds to the image in Greek mythology of *Eos*, the goddess of dawn, giving birth to the morning star Phosphorus.^[45]

Isaiah 14:12 (<http://tools.wmflabs.org/bibleversefinder/?book=Isaiah&verse=14:12&src=!>) 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: 2 Peter 1:19 (<http://tools.wmflabs.org/bibleversefinder/?book=2%20Peter&verse=1:19&src=!>) (meaning "morning star"), Job 11:17 (<http://tools.wmflabs.org/bibleversefinder/?book=Job&verse=11:17&src=!>) ("the light of the morning"), Job 38:32 (<http://tools.wmflabs.org/bibleversefinder/?book=Job&verse=38:32&src=!>) ("the signs of the zodiac") and Psalms 110:3 (<http://tools.wmflabs.org/bibleversefinder/?book=Psalms&verse=110:3&src=!>) ("the dawn").^[46] To speak of the morning star, *lucifer* is not the only expression that the Vulgate uses: three times it uses *stella matutina*: Sirach 50:6

(<http://tools.wmflabs.org/bibleversefinder/?book=Sirach&verse=50:6&src=!>) (referring to the actual morning star), and Revelation 2:28 (<http://tools.wmflabs.org/bibleversefinder/?book=Revelation&verse=2:28&src=!>) (of uncertain reference) and 22:16 (<http://tools.wmflabs.org/bibleversefinder/?book=Revelation&verse=22:16&src=!>) (referring to 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, and Lucifer of Siena.

In Latin, the word is applied to 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 contains the line: "*Tu verus mundi lucifer*" (you are the true light bringer of the world).^[47] Some interpreted the mention of the morning star (*lucifer*) in Ambrose's hymn *Aeternae 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.^[48] Likewise, in the medieval hymn *Christe qui lux es et dies*, some manuscripts have the line "Lucifer lucem proferens".^[49]

The Latin word *lucifer* is also used of Jesus in the Easter Proclamation prayer to God regarding the 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.^[50]

Literal meaning

The Hebrew words הֵילֵל בֶּן־שָׁחַר (*Helel ben Shaḥar*, "day-star, son of the morning")^{[2][24]} in Isaiah 14:12 are part of a prophetic vision against an oppressive king of Babylon.^[51] Jewish exegesis of Isaiah 14:12–15 took a humanistic approach by identifying the king of Babylon as Nebuchadnezzar II.^[52] 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".^{[24][53]}

Intertestamental Period

In the Second temple period literature the main possible reference is found in 2 Enoch, also known as Slavonic Enoch:

2 Enoch 29:3 Here Satanail was hurled from the height together with his angels

However the editor of the standard modern edition (Charlesworth *OTP* Vol.1) pipelines the verse as a probable later 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, is not directly related to the Isaiah 14 text, and the surrounding imagery of fire suggests Ezekiel 28:17-18.^[54]

Other instances of "Lucifer" in the Old Testament Pseudepigrapha are related simply to the "star" Venus, in the Sibylline Oracles battle of the constellations (line 517) "Lucifer fought mounted on the back of Leo",^[55] or the entirely rewritten Christian version of the Greek Apocalypse of Ezra 4:32 which has a reference to Lucifer as Antichrist.^[56]

An association of Isaiah 14:12-18^[57] with a personification of the evil, called the Devil developed outside of mainstream (rabbinic) Judaism in Pseudepigrapha and Christian writings.^[58] Old Testament Pseudepigrapha are works produced after the closing of the Hebrew Bible canon, they flourished toward the end of the Second Temple period under Roman occupation,^[59] particularly with the *apocalypses*.^[60] Old Testament Pseudepigrapha are not accepted as part of Jewish tradition, but are in custodianship of the church. This period before the closing of the Christian canon is also called the Intertestamental Period when the deuterocanonical books were written.

Especially Isaiah 14:12, became a dominant conception of a fallen angel motif^[61] in 1 Enoch 86-90 and 2 Enoch 29:3-4. Rabbis, in Medieval Judaism, made every attempt to protect the Jewish community from their currency, strictly rejecting these Enochic phantasms.^[59] Rabbinical Judaism rejected any belief in rebel or fallen angels.^[62] In the 11th century, the *Pirqe de-Rabbi Eliezer*, an aggadic-midrashic work on the Torah containing exegesis and retellings of biblical stories, illustrates the origin of the "fallen angel myth" by giving two accounts, one relates to the angel in the garden in Eden, who seduces Eve, and the other relates to the angels, the *benei elohim*, who cohabit with the daughters of man (Genesis 6:1-4).^[63]

Allegorical interpretation in Christianity

Apart from the literal meaning of Isaiah 14:12, which applies to a king of Babylon, Christian writers applied the words allegorically to Satan. Sigve K Tonstad argues that in the New Testament itself the War in Heaven theme of Revelation 12:7-9 (<http://tools.wmflabs.org/bibleversefinder/?book=Revelation&verse=12:7-9&src=ESV>), in which the dragon "who is called the devil and Satan ... was thrown down to the earth", derives from the passage in Isaiah 14.^[64] 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".^{[65][66][67][68]} Tertullian (c. 160 – c. 225), who wrote in Latin, also understood Isaiah 14:14 (<http://tools.wmflabs.org/bibleversefinder/?book=Isaiah&verse=14:14&src=NIV>) ("I will ascend above the tops of the clouds; I will make myself like the Most High") as spoken by the Devil,^[69] but "Lucifer" is not among the numerous names and phrases he used to describe the Devil.^[70] Even at the time of the Latin writer Augustine of Hippo (354 – 430), "Lucifer" had not yet become a common name for the Devil.^[65]

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 Luke 10:18 (<http://tools.wmflabs.org/bibleversefinder/?book=Luke&verse=10:18&src=NIV>) ("I saw Satan fall like lightning from heaven") and interpreting the passage in Isaiah as an allegory of Satan's fall from heaven.^{[71][72]}

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 (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.^[73] 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,^[74] German,^[75] Portuguese,^[76] and Spanish.^[77] Even the Vulgate text in Latin is printed with lower-case *lucifer* (morning star),

not upper-case *Lucifer* (proper name).^[5]

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."^[78] Luther also considered it a gross error to refer this verse to the devil.^[79]

Christians who identify Lucifer with Satan or the Devil

Adherents of the King James Only movement and others who hold that Isaiah 14:12 does indeed refer to the devil have decried the modern translations.^{[80][81][82]}

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 to number Israel (1 Chronicles 21:1)
- Job tested by Satan (Book of Job)
- Satan ready to accuse the high priest Joshua (Zechariah 3:1-2)
- Sin brought into the world through the devil's envy (Wisdom 2:24)
- "The prince of the power of the air, the spirit that is now at work in the sons of disobedience" (Ephesians 2:2)
- "The god of this world" (2 Corinthians 4:4).
- The devil disputing with Michael about the body of Moses (Jude 1:9)
- The dragon of the Book of Revelation "who is called the devil and Satan" (Revelation 12:9;20:2)

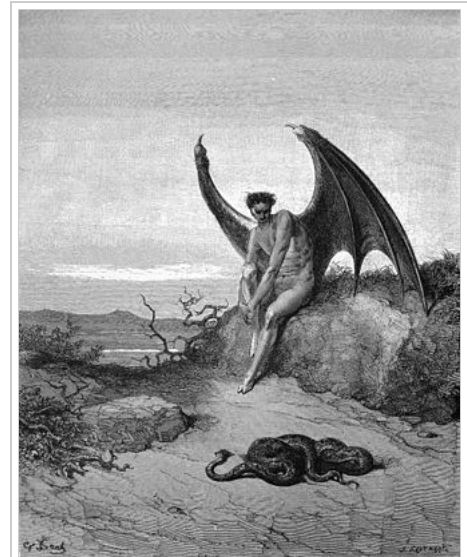
They may also use the name Lucifer when speaking of Satan's motive for rebelling and of the nature of his sin, which Origen, Chrysostom, Jerome, Ambrose, and Augustine attributed to the devil's pride, and Irenaeus, Tertullian, Justin Martyr, Cyprian, and again Augustine

attributed to the devil's envy of humanity created in the image of God.^{[83][84][85]} 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,^[86] 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.^[85]

Islam

In Islam the Devil is known as Iblīs (Arabic: إبليس, plural: ابليسة *abālisah*) or Shayṭān (Arabic: شيطان, plural: شياطين *shayāṭīn*). He has no name corresponding in meaning to that of the Latin word *lucifer* to associate him with the morning star, but the accounts of him resemble the fallen-angel accounts in Enochic and Christian literature. Iblis is banished from heaven for refusing to prostrate himself before Adam. Thus, he sins *after* the creation of man. He asks God for a respite until 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. 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



Gustave Doré, illustration to *Paradise Lost*, book IX, 179–187

(<http://www.danshort.com>

[/pl/page1.php?p=38](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 ..."

his jealousy and pride.^{[87][88]} Iblis was a type of supernatural being known as the Jinn, who were made out of smokeless fire and created before humankind.^{[89] [90][91][92]}

Occultism

Luciferianism is a belief system that venerates the essential characteristics that are affixed to Lucifer. The tradition, influenced by Gnosticism, usually reveres Lucifer not as the devil, but as a liberator or guiding spirit^[94] or even the true god as opposed to Jehovah.^[95]

In Anton LaVey's *The Satanic Bible*, Lucifer is one of the four crown princes of hell, particularly that of the East, the 'lord of the air', and is called the bringer of light, the morning star, intellectualism, and enlightenment.^[96] The title 'lord of the air' is based upon Ephesians 2:2, which uses the phrase 'prince of the power of the air' to refer to the pagan god 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.^[97]



A sigil of Lucifer that was invented in 2007 by the Church of the Elders,^[93] and based upon part of an earlier sigil of Lucifer from the *Grimorium Verum*.

Taxil's hoax

Léo Taxil (1854–1907) claimed that Freemasonry is associated with worshipping Lucifer. In what is known as the Taxil hoax, he alleged that leading Freemason 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. 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,^[98] 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)^[99] that purported to reveal a highly secret ruling body called the Palladium, which controlled the organization and had a satanic agenda. As described by *Freemasonry Disclosed* in 1897:

With frightening cynicism, the miserable person we shall not name here [Taxil] declared before an assembly especially convened for him that for twelve years he had prepared and carried out to the end the most sacrilegious of hoaxes. We have always been careful to publish special articles concerning Palladism and Diana Vaughan. We are now giving in this issue a complete list of these articles, which can now be considered as not having existed.^[100]

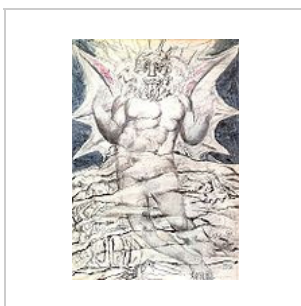
Taxil's work and Pike's address continue to be quoted by anti-masonic groups.^[101]

In *Devil-Worship in France*, Arthur Edward Waite compared Taxil's work to what today we would call a tabloid story, replete with logical and factual inconsistencies.

Gallery



Lucifer, by Alessandro Vellutello (1534), for Dante's *Inferno*, canto 34



Lucifer, by William Blake, for Dante's *Inferno*, canto 34



Cover of 1887 edition of Mario Rapisardi's poem *Lucifero*



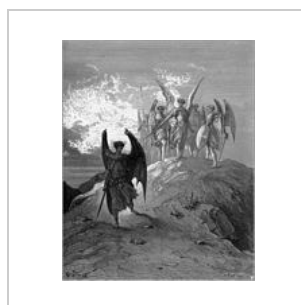
Lucifer before the Lord, by Mihály Zichy (19th century)



Mayor Hall and Lucifer, by an unknown artist (1870)



Gustave Doré's 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>)



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>)

See also

- Ahura Mazda
- Angra Mainyu
- Asura
- Devil in popular culture
- *Doctor Faustus* (play)
- Earendel
- Eosphoros
- Guardian of the Threshold
- *Inferno* (Dante), the first of the three *canticas* of *Divine Comedy*
- Luceafărul (poem), a poem by the poet Mihai Eminescu
- Luceafărul (magazine), a literary magazine
- Luciferianism
- Shukra
- Varuna
- Venus (astrology)
- Venus (mythology)

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lucifer

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See also: **Lucifer** and **Lúcifer**

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English

Etymology

Originally a brand name for matches made by Samuel Jones from 1830, soon used generically for self-igniting matches of any brand. From *lucifer* (“bringer of light”)

Noun

lucifer (*plural lucifers*)

1. (*UK, archaic*) A self-igniting match, ie. one which could be lit by striking on any surface (as opposed to safety matches which only light against the material on the side of the box). [quotations][▼]

Anagrams

- ferulic
-

Dutch

Pronunciation

- Audio 0:00 MENU

Noun

lucifer *m* (plural **lucifers**, diminutive **lucifertje** *n*)

- match
-

Latin

Etymology

From *lūx* (“light”) + *ferō* (“bear, carry”).

Pronunciation

- (*Classical*) IPA^(key): /ˈluː.ki.fer/, [ˈluː.kɪ.fɛr]

Adjective

lūcifer *m* (feminine **lūcifera**, neuter **lūciferum**); *first/second declension*

- light-bringing

Inflection

First/second declension, masculine nominative singular in -er.

<i>Number</i>	<i>Singular</i>			<i>Plural</i>		
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>nominative</i>	lūcifer	lūcifera	lūciferum	lūciferī	lūciferae	lūcifera
<i>genitive</i>	lūciferī	lūciferae	lūciferī	lūciferōrum	lūciferārum	lūciferōrum
<i>dative</i>	lūciferō	lūciferae	lūciferō	lūciferīs	lūciferīs	lūciferīs
<i>accusative</i>	lūciferum	lūciferam	lūciferum	lūciferōs	lūciferās	lūcifera
<i>ablative</i>	lūciferō	lūciferā	lūciferō	lūciferīs	lūciferīs	lūciferīs
<i>vocative</i>	lūcifer	lūcifera	lūciferum	lūciferī	lūciferae	lūcifera

Noun

lucifer

1. bringer of light
2. morning star, daystar, planet Venus

Descendants

- Aromanian: lutseafir
- Catalan: Llucifer
- French: Lucifer
- English: luciferous, Lucifer
- Italian: lucifero, Lucifero
- Portuguese: lucífero, Lúçifer
- Romanian: luceafăr, Lucifer
- Spanish: lucífero, Lucifer

See also

- Lūcifer

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