ABSTRACT

The revolt commanded by Lucifer in the heaven marked a start in the cosmology of Christianity. Although scholars agree the problem of evilness as one of the most vivid contradictions of Catholic Church, it is clear that God forgives its life. Unlike other traditions or mythologies where the Gods kill the dissidents or inflict unbearable torments, Judaism and Christianity continue the dialectic relations between goodness and evilness by the introduction of forgiveness. That way, these cosmologies neglect the possibility of dying, creating the desire to embrace the life. The riot of Lucifer exhibits our ancient panic to the offspring death.

INTRODUCTION

Over years, Lucifer has garnered the attention of European philosophy and theology. Beyond its archetype, some questions have not been rightly deciphered. One of the main problems with Lucifer associates to his nature. Theology dangled the possibility that if he was created by an all-powerful God, how can we explain the evilness?. Although the existence of God was widely discussed within Catholic circles, (Bernstein 2006), the dilemma of evilness was not correctly answered. Per the view of Catholic Church, Lucifer’s creation and subsequent fall shows only one thing, which means that evilness is subordinated to goodness. The supremacy of
God over demons not only is granted (following this axiom) but also enrooted into a type of theodicy. As a result of this, the fall (sin) is understood as a path toward redemption, a breaking ground that leads humans to good. The evil sublimates a necessary mean to reach the benevolence of God. Rather, other academic discipline has developed another interpretation. Anthropology and history equal Lucifer to the figure of medieval princes who worked hard to conspire against the King. Resting his authority on Catholic Church, a whole portion of Medieval Kings was symbolically enthralled as Gods. Starting from this premise that any claim against them were unsurprisingly labeled as an act of sin placing Lucifer’s fall as an example (Muchembled, 2000; Russell, 1977; 1986). A separate chapter is needed from the role played by Witchcraft and its effects on the inheritance system. Although the archetype of woman in the formation of witchcraft was widely examined by the specialized literature (Middleton, 1967, Kohnert, 1996; Seltzer & Seltzer, 1983; Ezzy, 2006; Wilby, 2013; Pfau, 2013), less attention was given to Lucifer as the “Prince of darkness” (Korstanje, 2011). Ethimologically, we may obtain interesting outcomes, if further attention is paid on the term Lucifer. It resulted from the word Luzbell, which means light-bringer. Not only Lucifer was the most loved angel of God, but he was designed as protector of humankind. In this facet, we see that the etymology of Lucifer connotes to “protection” which mutates to Satan (separator) once he is defeated and expelled from heaven by Michael (Arch-Angel). Let’s note readers this essay review is not based on theological speculations, rather, it is moved by the evidences collated by ethnology and anthropology. As Lucifer was not killed by God one might speculate that Christianity and Judaism enroot an impossibility to understand the death of sons. Therefore, our main thesis is that the “archetype of Lucifer” should be defined as a discourse that gives a moral lesson to society. Beyond what this story tells to us, Lucifer represents the panic for death of son, which was one of the founding myths of West. Anthropologically speaking, the rebellion of Lucifer can be framed as a myth, not a real story.

Preliminary Discussion

Whilst the whole creation moves in this earth by its instinct, humans are the only ones who prefigure their own death (Gebauer & Wulf, 2009). As Myth-producers, we are living and dwelling this world reminding not only our importance respecting to animals but our sacred-connectedness to Gods (Castoriadis, 2006). At some extent, religion may be considered as good platform to resolve the problem of time. British anthropologist Evans Pritchard (1977) acknowledged the significance of myth to legitimize the customs and social structure. Unconsciously, our daily practices are determined by the mythical structures. It is important to differentiate also between myths and rituals. While the former is culturally subject to a much deeper meta-text,
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