

Bible Study Notes and Comments

Who - What is the *Day Star?*

By Craig M White



Peter uses the wording *day star* and *day dawn* which we often read over or not fully understand. What does this mean? Does this have any interesting significance to a Christian? Can Peter's revelation open up further understanding to God's Word for us? Further, do Lucifer and the Azazel goat of Leviticus 16 have any significance with *day star* and Satan's fate?

Who – What is the Day Star?

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Our purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Opening Remarks

In 2Peter 1:19 it is written:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a **light that shineth** in a dark place, until the **day dawn**, and the **day star arise in your hearts.**”

What is this *day star*? What is the *day dawning*? And just what is the *light that shineth*? The context makes it obvious to Whom this refers – Jesus Christ Himself.

The theme of the chapter, addressed to believers, is Christ’s glory and how we can partake of that Divine glory. Peter urges forward believers forward strive to enter the “everlasting kingdom of our Lord and Saviour Jesus Christ” (v 11).

In verses 16-18 he recalls his witness of the transfiguration where Christ’s face appeared as bright as the sun.

It therefore seems also seems from the context that Christ is the day star arising in our hearts and the day dawning – in our minds and emotions as our Saviour leading us to eternal life.

Let us explore the original Greek to fully understand what Peter is getting at. Strong’s *Concordance* entry for *day*:

“ἡμέρα

hēmera

hay-mer'-ah

Feminine (with [G5610](#) implied) of a derivative of ἤμαι hēmai (to sit; akin to the base of [G1476](#)) meaning *tame*, that is, *gentle*; *day*, that is, (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively a *period* (always defined more or less clearly by the context): - age, + alway, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years.”

Strong’s for *dawn*:

“διαυγάζω

diaugazō

dee-ow-gad'-zo

From [G1223](#) and [G826](#); to *glimmer through*, that is, *break* (as day): - dawn.”

For *day star*, Strong’s states:

“φωσφόρος

phōsphoros

foce-for'-os

From [G5457](#) and [G5342](#); *light bearing* (phosphorus), that is, (specifically) the *morning star* (figuratively): - day star.”

Throughout Scripture God and His Son guide us via His Ways through a dark valley of earthly horrors and death. His Laws and Way of Life (the way of give and not get – or outgoing concern for others) is a light before us, shining the path through a spiritual desert on toward the glory of the Holy Land.

Here are several other translations which are helpful in understand the intent of what Peter was writing:

Wuest Expanded Translation:

“And we have the prophetic word as a surer foundation, to which you are doing well to pay attention, as to a lamp which is shining in a squalid place, until **day dawns and a morning star arises** in your hearts.”

Green's Interlinear Bible:

“... until the day dawns, and the Day Star rises in your hearts.”

Young's Literal Translation:

“And we have more firm the prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, **till day may dawn, and a morning star may arise** -- in your hearts.”

Amplified Version:

“And we have the prophetic word [made] firmer still. You will do well to pay close attention to it as to a lamp shining in a dismal (squalid and dark) place, **until the day breaks through [the gloom] and the Morning Star rises (comes into being)** in your hearts.”

Douay Rheims:

“And we have the more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until **the day dawn and the day star arise** in your hearts.”

English Standard Version:

“And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until **the day dawns and the morning star rises** in your hearts.”

International Standard Version:

“Thus we regard the message of the prophets as confirmed beyond doubt, and you will do well to pay attention to it, as to a lamp that is shining in a gloomy place, **until the day dawns and the morning star rises** in your hearts.”

But are there other Scriptures that can provide helpful insights?

Following are some Bible Study notes that should throw light on this subject.

Old Testament Clues

Clues seem to be contained within the Psalms, especially in Psalms 20-22. One excellent resource is *Exploring Psalms: An Expository Commentary, Volume 1* by John Phillips, Kregel Publications, 2001:

"This interesting Psalm is a sequel to Psalm 20. Psalm 20 is a *prayer before the battle*. Psalm 21 is *praise after the battle*. The din and noise of strife is over, the drums of war are stilled, the dust of conflict has settled, the foe has been vanquished. Now comes the coronation of the King. The title tells us this was a psalm of David; the contents tell us that the psalm looks far beyond David to great David's greater Son. It anticipates the coming of the coronation of the Lord's true Anointed.

According to the subscription of the psalm, it was sent to the chief musician for public use, along with the note: *Upon Aijeleth Shahar*. Scholars tell us that this Hebrew expression means "hind of the morning." This gives us the key to the psalm. The hind of the morning! **The expression is also rendered "The day-dawn." The first rays of the rising sun**, slanting upward on the horizon, are likened to the horns of a deer appearing above the rising ground before the rest of the creature can be seen.

"Psalm 21 rejoices in victory after battle. It is a national anthem, a coronation hymn, a song of thanksgiving for victories won. It may perhaps have been sung at the coronation of David. It looks forward to the day when the Lord Jesus will return, put down all His foes, cause every knee to bow, and wear the diadem of the world empire, swaying His scepter from the river to the ends of the earth.

"Psalm 21 concerns the coronation of the Messiah." [emphasis mine]

Psalm 22 follows on from the above where it is stated at the outset of that Psalm:

"To the Chief Musician, upon Aijeleth Shahar. A Psalm of David."

As we noted above, *Aijeleth Shajar* is the *hind of the morning or land of the morning or hind early chased* – more accurately translated as *day dawning* which reflects its typological intent and outcome. The context here is the day dawning of David's coronation – because David is typological of Christ this Psalm is a prophecy which looks forward to the Messiah's Coronation as we have noted.

So this Psalm, given that it is a coronation hymn, certainly is prophetic of his descendant, Jesus Christ, Who will be coronated at the dawn of the day His Father so determines. Has this already occurred or will it be just prior to His marriage feast?

Keil & Delitzsch's *Commentary of the Old Testament* offers further insights:

"(Note: There is a determination of the time to this effect, which is found both in the Jerusalem and in the Babylonian Talmud "from the hind of the morning's dawn till the east is lighted up." In Jer. Berachoth, ad init., it is explained: מנהרין לעלמא א` , לת השחר כמין תרתי קרני דנהורא סלקין ממדינחא , "like two horns of light, rising from the east and filling the world with light.")

But natural as it may be to assign to the inscription a symbolical meaning in the case of this Psalm, it certainly forms no exception to the technical meaning, in connection with the music, of the other inscriptions." (volume 5, page 194).

Apparently the term *Aijeleth Shajar* was a figure of speech in the ancient Middle East. In those days the rising sun seemed to shoot beams of light which in turn seemed to form like horns from a hind just before the sun appeared on the horizon (cp Hab 3:4).

Bullinger in his *Companion Bible* states:

"Aijeleth Shahar = the Day-dawn : David's Coronation ... Looking forward to the Day-dawn of Messiah's Coronation, which is the subject of the twenty-first Psalm ... Cp. 2Sam. 23.4; see note on 2 Pet 1.19, and Ap. 65. I. Cp. 139.9" (page 739)

This confirms the views of other commentaries.

Psalm 110:3-4 contains a similar expression:

"Your people will offer themselves freely on the day of your power, in holy garments; from the **womb of the morning, the dew of your youth** will be yours. The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

Allen Ross explains the above in his *A Commentary on the Psalms*, Volume 3 (90-150), page 358:

"6. The Masoretic text has a difficulty with the spelling of the second word: "dawn" has a letter mem prefixed to it ... If the second word had the [Heb symbol] repositioned it would be another preposition: "from the womb from the dawn"... The Greek has "out of the womb before the dawn" or "morning star," ...
7. ... The MT has ... **"From the womb, before the morning star, I have begotten you."** ... by recalling the royal coronation" ..." [emphasis mine]

So, His Divine coronation must arise in our hearts culminating in His ultimate coronation by the Father (Ps 8:5; HCould this be a Feast of Trumpets event?).

Consider also that Christ or the Anointed One means Messiah or Saviour – One Who that is crowned for glory – to rule the entire world during the millennium. He will bring peace and prosperity to all.

"In the Hebrew Bible, the term is most often used of kings, whose investiture was marked especially by anointing with oil (Judg 9.8-15; 2 Sam 5.3; 1 Kings 1.39; Ps 89.20 ...), and who were given the title 'the Lord's anointed' (e.g., 1 Sam 2.10; 12.3; 2 Sam 23.1; Ps 2.2; 20.6; 132.17; Lam 4:20)" (*The Oxford Companion to the Bible*, p. 513 by Bruce Metzger and Michael Coogan, editors, 1993, "Messiah").

God is the Supreme Ruler of all and will yet rule the entire world. James Luther Mays comments on the centrality of God's rulership in the Psalms:

"The integrity of psalmic speech in all its forms, praise, prayer, and instruction depends on the proclamation, 'The Lord reigns.'... In the social sphere, the Lord reigns in justice and righteousness as the power that opposes the disorder of violence, deceit, and greed and draws human beings toward an order of motive

and action that makes for shalom [peace]" ("The Language of the Reign of God," *Interpretation*, April 1993, p. 121).

To return full circle to 2Pet 1:19, we now should attempt to identify relevant Old Testament scriptures that may further inform of us of the meaning of that Scripture, if any. My scouring of Scripture and memory dug up the following:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day.

The way of the wicked is as darkness: they know not at what they stumble." (Prov 4:18-19)

"But unto you that fear my name shall **the Sun of righteousness arise** with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Mal 4:2)

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be just*, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; *as the tender grass springing out of the earth by clear shining after rain.*" (2Sam 23:3-4)

"I shall see him, but not now: I shall behold him, but not nigh: **there shall come a Star out of Jacob**, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Num 24:17)

"If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Ps 139:8-10)

From the above we can see that there are Old Testament scriptures that appear to provide us with some pointers in our quest to understand what *day dawning* means. It has to do with Christ, His coronation and coming to this earth to rule justly.

We will see in the New Testament that further information is provided to assist us to arrive at a conclusion about this intriguing subject.

New Testament fulfilments

A number of New Testament scriptures follow:

"To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby **the dayspring** [Gr = rising of light or dawn, figuratively] **from on high** hath visited us, **To give light** to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace." (Luke 1:77-79)

"For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; **A light to lighten** the Gentiles, and the glory of thy people Israel." (Luke 2:30-32)

Other Scriptures that are helpful in this regard are: John 1:1, 7-8; 3:19; 8:12; 12:36

Reference should also be made to Bullinger's *Companion Bible* notes for verse 78:

"**dayspring**. Greek. *anatole*. Hebrew. *Zemach* = branch (see page 1304), is rendered *Anatole* in Jeremiah 23:6 and Zechariah 3:8, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezekiel 16:7; Ezekiel 17:10."

The Apostles Paul and John also provide some clues:

"In whom the god of this world hath blinded the minds of them which believe not, lest **the light** of the glorious gospel of Christ, who is the image of God, **should shine** unto them.

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

For God, who commanded the **light to shine out of darkness, hath shined in our hearts, to give the light** of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. (2Cor 4:4-7)

"And he who overcomes, and keeps My works until the end, to him I will give power over the nations—'He will rule them with a rod of iron; as the potter's vessels shall be broken to pieces'—as I also have received from My Father; and I **will give him the morning star.**" (Rev. 2:26-29)

One work with an interesting article which may assist in our understanding is the *World Book Encyclopedia*:

"Evening star is a planet which can be seen in the evening sky after sunset. The term is used particularly to mean Venus and Mercury.

When they are west of the sun and can be seen just before sunrise, they are called **morning stars**"

"They are not really stars at all, but members of our own solar system. They shine only by reflecting sunlight. But the ancients thought of planets as wandering stars.

They called Venus either *Hesperus* or *Vesper* as an evening star and *Phosphorus* or *Lucifer* as a morning star. They called Mercury by its present name as an evening star but *Apollo* when it was a **morning star.**" ("Evening Star," *The World Book Encyclopedia*, 1956, vol. 5, p. 2419). [emphasis mine]

Are we not also told that those angels that were extant at the time of creation were known as morning stars?

"Then the LORD answered Job out of the whirlwind, and said: ... 'Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.

Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when

the **morning stars** sang together, and all the sons of God shouted for joy?" (Job 38:1, 4-7) [emphasis mine].

Here the morning stars and sons of God are connected. Stars are bright, powerful, brilliant, awesome, lighting the way – symbolic of their role.

As sons of God Himself – this must infer in some way a direct Divine creation rather than offsprings or creations of other created angelic beings. It seems that our God has directly created each angelic being. He takes a personal and intense interest in each and every one of them.

Presumably He has created – formed – brought about - trillions upon trillions of these brilliant beings for His glory and to partake of His plan for eternity. Perhaps these creations took place over many millions or billions of years as His plan unfolded and extended over time and the universe.

The Day Star (Lucifer) – the light bringer

Then there was the fallen spirit being translated as Lucifer, a light bringer:

"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!" (Is 14:12)

The *Revised Standard Version* has translated is as follows:

"How you are fallen from heaven, **O Day Star, son of Dawn!** How you are cut down to the ground, you who laid the nations low!"

Hebrew Names Version:

"How you are fallen from heaven, **Heylel, son of the morning!** How you are cut down to the ground, who laid the nations low!"

Young's Literal Translation:

"How hast thou fallen from the heavens, **O shining one, son of the dawn!** Thou hast been cut down to earth, O weakener of nations."

This name *Lucifer* is due to Jerome's *Vulgate Translation* and derives from the Latin proper name for "the morning star" or "light bringer" and can be translated either way. It was also another name for Venus. The word can be a description or title or name.

The Greek *Septuagint* version has it as *ho Heosphoros* which can be translated as "the dawn bearing one." This in turn is translated from the Hebrew *Heylel*. So all Jerome did was give us the Latin version of the *Septuagint* which is translated from the Hebrew. In English the wording is *Shining One* or *Day Star*.

So, just as the Bible does not say in Genesis that the serpent is Satan, so it does not say in Isaiah that the Day Star (Lucifer) is Satan – this is revealed elsewhere in the Scriptures.

Strong's *Concordance* reveals:

“G5459

φωσφόρος

phōsphoros

foce-for'-os

From G5457 and G5342: *light bearing* (“phosphorus”), that is, (specifically) the *morning star* (figuratively): - day star.”

A similar typology is used in Ezekiel 28:

“By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore **I will cast thee as profane out of the mountain of God**: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom **by reason of thy brightness**: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.” (Ezek 28:16-17. Cp 2Cor 11:14).

Why is Venus so important in this context? It must be because it is the first astral body to be seen in the morning, eclipsing all others. The great Lucifer thus became likened to this planet.

The word *phosphorus* is used in 2Pet 1:19; *ho aster ho proinos* is found in Rev 2:28; and *ho aster ho lampros kai orthrinus* is used in Rev 22:16. It therefore follows that just as these words are the names or descriptions for Venus, so they are also for the great fallen Day Star who is called Lucifer in Latin. This wonderful and beautiful spirit being, once great, but is now terrible and in defiance of his own Creator, as shocking as that may seem to us puny, temporal humans.

Ugaritic mythology also informs us of this event where a being, known as the shining one or day star rebels against the Canaanite god. Even pagan religion contains some memory of this truth they would have learned or carried forth over the centuries.

“... Is. Xiv 12-15. One could rightly interpret these phrases as pointing to ‘Athar’s presumed inheritance of Ba’al’s position as “king of the gods,” a position held by Ba’al without respect to El’s position as head of the divine council. As “king of the gods,” Ba’al was above the “stars of El” all the while El was at the head of then pantheon.” (Michael S Heiser, *The Mythological Provenance of Isaiah 14:12-15: A Reconsideration of the Ugaritic Material*. Liberty University, Lynchburg, Virginia: 364).

“... The theme of a revolt of an astral deity against the high god seems to go back to Ugaritic myth (CTA 6.1.48-65) and is found in the Hebrew Bible in Isa 14:12-20. In this passage the king of Babylon is pictured as the deity “Day Star, son of Dawn” (the translation of the RSV) who attempted to ascend to heaven and overthrow the Most High, but who instead was cast down from heaven into the underworld. The story of the fall of Satan from heaven in later literature seems to be derived ...” (Melchizedek, Michael, and War in Heaven by James R Davila, internet article: 11)

The ancients thus seem to have a vague recollection of ancient events that are properly recorded within the Bible.

“The Greek work for Day Star ... referred in the ancient world to the “Morning Star,” the planet Venus when it shone brightly in the morning sky before sunrise ... Day Star might be just another way of talking about the Second Coming via hendiadys, expressing one idea through two terms (the coming of the Day and the

Day Star)." (Tom Shepherd, "The Scholar and the Word of God: Reflections on 2 Peter 1:16-21," *Journal of the Adventist Theological Society*, vol.24, no. 2, 2013: 11)

Yet it is now Christ Who is the Morning Star Who is like the sun in full brilliance – with super bright lightning striking with massive glows from east to west – so great will be His glory! Note scriptural references to this below:

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance **was as the sun shineth in his strength**. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev 1:16-18)

"For **as the lightning cometh out of the east, and shineth** even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and **great glory**." (Matt 24:27-30)

So, it would appear that because Lucifer has fallen, many of his roles and functions have been assigned to Christ. In other words, his offices he had under Christ have possibly not been assigned to any other angel, but have been assumed by Christ Himself.

On the other hand, it may be that Gabriel could have replaced Lucifer and taken over some of his functions, while some other functions are carried out by Christ.

Let us now explore a little more about Lucifer's fallen attributes. He is also known as the Devil.

The envious Devil means *Slanderer* – see further information contained in *Strong's Concordance*:

"**διάβολος**, διάβολον (διαβάλλω which see), prone to slander, slanderous, accusing falsely, (Aristophanes, Andocides, Plutarch, others):1 Timothy 3:11; 2 Timothy 3:3; Titus 2:3; as a substantive, ὁ διάβολος, a calumniator, false accuser, slanderer, (see κατηγορέω, at the end) (Xenophon, Ages. 11, 5; (Aristotle, others)): the Sept. Esther 7:4; Esther 8:1. In the Bible and in ecclesiastical writings ὁ διάβολος (also διάβολος without the article; cf. Winers Grammar, 124 (118); Buttman, 89 (78)) is applied κατ' ἐξοχήν to the one called in Hebrew שָׂטָן, ὁ σατανᾶς (which see), viz., Satan, the prince of demons, the author of evil, persecuting good men (Job 1; Zechariah 3:1ff, cf. Revelation 12:10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah: Matthew 4:1, 5; Luke 4:2, (R L); John 13:2; Acts 10:38; Ephesians 4:27; Ephesians 6:11; 1 Timothy 3:6; 2 Timothy 2:26; Hebrews 2:14; James 4:7; 1 Peter 5:8; Jude 1:9; Revelation 2:10; Revelation 12:9, 12; Revelation 20:2, 10; (Wis. 2:24; (cf. Psalm 108:6; 1 Chronicles 21:1)). Men who resemble the devil in mind and will are said εἶναι ἐκ τοῦ διαβόλου to be of the devil, properly, to derive their origin from the devil, tropically, to depend upon the devil in thought and action, to be prompted and governed by him: John 8:44; 1

John 3:8; the same are called τέκνα τοῦ διαβόλου, children of the devil, 1 John 3:10; υἱοὶ τοῦ διαβόλου, sons of the devil, Acts 13:10, cf. Matthew 13:38; John 8:38; 1 John 3:10. The name διάβολος is figuratively applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him: John 6:70, cf. Matthew 16:23; Mark 8:33. (Cf. σαταν at the end.)”

It seems that his jealousy of God was so great that it built up into envy and then rebellion! He swayed other angels into this rebellion which probably was stoked by slander.

Regardless, in going through Ezekiel 28 and Isaiah 14 it is interesting to see how the pride and intense desire to invade heaven to become like God were key drivers to his ambition. He must have **envied** God’s glory and power; he must have been so jealous that he would backbite and slander the Most High God. One of his sins is the “multitude of thy merchandise” (Ezek 28:16) which “= traffic, or going about, as in v. 18. Hence it meant calumniator (slanderer) in a moral sense” according to Bullinger, He was, after all, “the father of lies” (John 8:44) going around fomenting opposition and undermining God.

The more he did that and got away with it, the more he must have felt confident that his ambition would come to fruition. But if he slandered God, he would also have slandered other angelic beings he saw as rivals or imagined contenders for his position or he was just plain jealous of their abilities or accomplishments. He may have felt that he was superior to them. Or maybe he had an inferiority complex – a sort of beta dog struggling against an alpha dog – imagining rivals. Perhaps he thought they were good at this or that and should be kept down because he compared himself with them (2Cor 10:12; Gal 6:4). This jealousy – if mirrored by what goes on in today’s world and in churches, even among minister jealous of members – would keep those one is jealous of down (or push them aside or even push them out of the church) and give opportunities to those that make one look good.

“Wrath is cruel, and anger is outrageous; but who is able to stand before **envy**?”
(Prov 27:4)

“**Envy** has no other quality but that of detracting from virtue” (Livy)

“**Envy** always implies conscious inferiority wherever it resides” (Pliny the Elder)

Envy will keep one out of the Kingdom unless repented of and those offended thereby restored to the opportunities they are supposed to have. But the envious are so self-deceived, proud of their imagined accomplishments and so belligerent like little children that they refuse to repent.

Researcher Gary North describes envy well:

“Jealousy is the sin of covetousness. The person says “You have what I want. I intend to take it from you.” Envy is far more insidious. “You have what I want. I can’t get it from you. Yet I resent the fact that you have it. I’d rather see it destroyed, so that no one can have it.”

The jealous man can be placated. He can be bought off. The envious man cannot be placated short of absolute equality of all aspects of life – an impossibility in a world of hierarchy.

A good example of envy in the Bible is the case of the Philistines who filled Isaac’s wells with dirt ... (Gen. 26:12-15).

The stopped wells did the Philistines no good. It was not that they stole the wells. They merely kept Isaac from enjoying their use. No one was made richer; Isaac was made poorer. In fact, everyone was made poorer; the productivity that the wells might have provided was lost to everyone. This is the heart and soul of envy.

So pervasive is envy today that it extends into every nook and cranny of society. People vote in terms of envy. They pass laws in terms of envy. There is no aspect of the society that is regarded as too unimportant for envy to become the ruling passion." (Gary North, "Envy and Entertainment", *Biblical Economics Today*, Feb/March (vol. 13, no. 2) 1991, page 1) [emphasis mine]

This can happen to many people in a very direct and aggressive way. It is an horrendous and disgusting expose of the evil intent of the inner dark heart of evil ones.

Psalm 55 applies:

"He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

The words of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords." (Ps 55:20-21. See also Ps 37:14-15).

Many readers would be familiar with *People of the Lie* by Scott Peck. Amazon.com states that in the book Peck explains about

"People who are evil attack others instead of facing their own failures. Peck demonstrates the havoc these people of the lie work in the lives of those around them. He presents, from vivid incidents encountered in his psychiatric practice, examples of evil in everyday life.

This book is by turns disturbing, fascinating, and altogether impossible to put down as it offers a strikingly original approach to the age-old problem of human evil."

Here is one excellent quote:

"The poor in spirit do not commit evil. Evil is not committed by people who feel uncertain about their righteousness, who question their own motives, who worry about betraying themselves. The evil of this world is committed by the spiritual fat cats, by the Pharisee's of our own day, the self-righteous who think they are without sin because they are unwilling to suffer the discomfort of significant self-examination. It is out of their failure to put themselves on trial that their evil arises. They are, in my experience remarkably greedy people." (p.72)

Yes, they are "remarkably greedy people" – that is they are selfish; self-centred; practice the way of GET and not the way of GIVE. They influence others to turn them against you and to let you down. These are evil people, looking so good and trustworthy - but inwardly are nothing but wolves!

"Those who are evil are masters of disguise; they are not apt to wittingly disclose their true colors - either to others or to themselves. It is not without reason that the serpent is renowned for his subtlety. We therefore cannot pass judgment on a person for a single act. Instead judgment must be made on the basis of a whole pattern of acts as well as their manner and style." (p.104)

These sorts live a double life. They say one thing and do another all the time. It is incredible to watch, monitor and predict. Always the same (ie "pattern of acts"). They play games ... in some cases it MAY not be pre-meditated - it could be simply 'second nature' - because they have done certain things so often that it is imprinted upon them and they sometimes don't realise what they do to destroy others on an ongoing basis.

"Think of the psychic energy required for the continued maintenance of the pretense so characteristic of 'the evil'! They perhaps direct at least as much energy into their devious rationalizations and destructive compensations as the healthies do into loving behavior. Why? What possesses them, drives them? Basically, it is fear. They are terrified that the pretense will break down and they will be exposed to the world and to themselves. They are continually frightened that they will come face to face with their own evil. Of all emotions, fear is the most painful. Regardless of how well they attempt to appear calm and collected in their daily dealings, 'the evil' live their lives in fear." (p.124)

You can tell the patterns and repeated things that they do. Very predictable - you know what is going to happen next and you don't even have to be a prophet to predict it! Are there some false brethren in the church like that?!

In effect these are callous people - without feelings for other people and their needs. They undermine and hurt the innocent.

Notice what Herbert W Armstrong wrote about these attitudes in another Church amongst a few of the people he encountered there. Firstly, some of the ministry were jealous of him, antagonistic and had a competitive spirit (*Autobiography*, Vol 1, page 474, 1973 edition). Some of these jealous ministers were looking for all kinds of excuses for having a go at him that they then picked on his wife provoking him to anger by their accusations - it's a pity that some tried to provoke him to that extent, but what else is new? Nothing has changed (*Good News*, June/July 1980, page 24 (part of a series titled "The History and the Beginning and Growth of the WCG")).

Mr Armstrong later wrote "... opposition from other ministers, both within this church and without, was met at every turn continually" (page 319 of the *Autobiography*). In that aforementioned series he writes "Persecution from their [jealous] ministers continued" (September 1980, *Good News*, page 28). Now this quote is excellent:

"Always the brethren ... had been more than friendly to me - they really did love me and my wife. **It was their jealous ministers, who were fruitless in the work, who persecuted me**" (August 1980, *Good News*, page 4).

They would have seen him as an alpha male and couldn't handle it. How I can identify with this with the shocking and relentless encounters I have had to endure.

You can read about Herbert Armstrong's experiences in the last few chapters of the *Autobiography*. It was merciless how they tried to turn the membership against him. There is surely nothing new under the sun.

So it must have been with Satan – his relentless envyings and resultant slander together with his belligerent refusal to back down, imagining rivals and alpha dogs everywhere. He must have suffered paranoia and schizophrenia.

A point I should raise here is the assertion from some quarters that *Morning Star* or *Son of the Morning* or *Lucifer* in Isaiah 14 cannot be a title or another name for the Devil. I shall demonstrate below that it can indeed be a title or name.

Zerr's *Bible Commentary* states that these sorts of phrases are

“used figuratively in this verse to symbolize the dignity and splendor of the Babylonian monarch. His complete overthrow was likened to the falling of the morning star” (vol 3, page 265).

Other scholars claim that this is a description or even a title for the king before his death as he is about to be transported into the heavens – he was called the *Day Star* or *Son of the Dawn*.

So if a falling morning star is figurative of the Babylonian king and he in turn is figurative of the great evil one, why would it be impossible for that also to be a name?

Isaiah 14:12 is possibly an *antonomasia* – which is the use of the name or title of an office in lieu of the occupant's true name. For instance one might call a body builder *Samson* because he is similar to or reminds one of Samson.

Similarly Judah is even called Sodom and Gomorrah in prophecy and John the Baptist is called Elijah providing support to this view.

"A retrospective glance is now cast at the self-deification of the king of Babylon, in which he was the antitype of the devil and the type of Antichrist." (Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, page 312).

Ryrie's Study Bible, Expanded Edition:

“star of the morning. Lit., the bright one. **Evidently a reference to Satan embodied in the king of Babylon** because of Christ's similar description (Luke 10:18) and because of the inappropriateness of the expressions of verses 13-14 on the lips of any but Satan (cf. I Tim 3:6).” (page 1069) [emphasis mine]

Lucifer or Day Star is one of three supreme angelic beings named in the Scriptures:

- Lucifer/DayStar (= “light-bearer”, “shining one” or “morning star”¹. Refer to the Appendix for further views on this intriguing subject),
- Michael (= “who is like God?”) and
- Gabriel (= “warrior of God” or “man of God”).

Lucifer or the Day Star was therefore very close to God Himself and perhaps ruled one third of the angels (some believe that presumably so did Michael and Gabriel, but Michael at least, seems to have other functions). Indeed, Michael clearly has responsibility for caring or having guardianship over Israel; while Gabriel has responsibility for the Church.

It follows that there may be 12 senior Princes under Michael's command, over each of the tribes of

¹ MS Heiser in “The Nachash and His Seed” (internet article, no date) explains well what others before him have tried to do: the Hebrew for serpent in Genesis 3 can also be translated as bright or brazen. “Eve was not talking to a snake. She was speaking to a bright, shining upright being who was serpentine in appearance, and who was trying to bewitch her with lies.” (p. 2)

Israel². Similarly (and it follows logically), there are 7 angels over each Church of God era or phase (Rev 2 & 3) under the leadership of Gabriel.³

Interestingly, the Archangel Michael means *Who is like God?* per the above – and we are told in Isaiah the following concerning Lucifer's/Day Star's intentions that:

“For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne above the stars of God**: I will sit also upon the mount of the congregation, in the sides of the north:
I will ascend above the heights of the clouds; **I will be like the most High.**” (Is 14:13-14)

Because Michael is the chief of the armies of God (angels are called stars) and the meaning of his name (ie to be like God), it may be conjectured that Lucifer/Day Star wanted to replace him as the most senior of beings under God. The more traditional view is that he had to fight Michael and his armies to attempt to topple God.

Either way, it is impossible to topple God. So for any being, no matter how supreme and powerful, to be able to ever win a battle with God Whom is trillions of times more powerful, knowledgeable and wise than all of His creation combined, is mere fantasy and self-delusion on a grand scale defying logic and the mind of a rational thinking being.

Lucifer or the Day Star also appears to be one of two great spirit beings that covered God's throne (see Ex. 25:19-20; Ezek. 28:14-16). It seems that either Gabriel or Michael may have been the other covering cherub and may even have functioned as secretaries to Christ Himself. When Lucifer/Day Star rebelled another probably took his place in this role (Gabriel?) or his position/office was abolished and much or all of it subsumed into Christ's office.

Like all those who represent God, Christians are supposed to be shining so to speak – reflecting His attributes – in other words being light bringers to this world as Christ Himself was and will be again. Refer to James 1:17; Matt 5:15-16; Luke 2:9; Ezek 43:2-4; Is 49:6 etc. Angels, Israel and the Church are all meant to be shining reflections of His glory in terms of His ways and eventually Christians will literally inherit His bright glory.

The similar fate of Azazel and the Day Star (Lucifer)

We should, at this juncture, veer into a short discourse on the fate of the fallen Day Star.

We have seen what Isaiah said about Lucifer's fall:

“How you are fallen from heaven,
O Day Star, son of Dawn!” (ESV)

Christ seems to be referring to the same event, but calling him Satan (Adversary) instead:

“And he said to them, “I saw Satan fall like lightning from heaven.” (Luke 10:18, ESV)

² Josh 5:14 may refer to him

³ Note reference to Christ's Angel in Rev 1:1. Is this Gabriel, the angel to the Church and whom gives understanding? Cp. Dan 8:16; 9:21-22

The bright day star fell with his brilliance to the earth – cast out from the presence of the Most High.

It is this fallen Lucifer who is portrayed as the scapegoat or Azazel in Leviticus 16. Some believe that this goat portrays Christ, but this cannot be the case for the following reasons:

- why cast lots if both goats are Christ? That doesn't make sense
- Azazel did not bear our sins – that is something Christ did. But, he will have the blame for sins placed on him (Satan) as he is the originator or cause of sin for mankind. He will have placed on him the cause of sin, after all he is to blame ultimately
- this Azazel did not have its bloodshed, but Christ shed His blood for us
- Christ died for us, but the Azazel didn't (at least not immediately although Jewish tradition has it as Azazel being thrown off a cliff by a strong or capable man or Levite. Cp Rev 20:1-3 with Matt 25:41).
- the Azazel was exiled to an uninhabited area, unlike Christ.

Many would be aware, there has been a debate for decades or even centuries over whether the Azazel goat pictures Christ or Satan. When one reads the literature on the subject one can see both views and the many reasons for them.

In this regard, Peter Jenson's technical and scholarly work *Graded Holiness* is helpful.

His book investigates the religious system commencing with Exodus 25. He demonstrates with enormous detail how the laws, institutions under the guidance of the priestly class controlled and Israel's religious system.

Jenson delves into the Biblical texts on purity and holiness – a holiness spectrum or grading that is generally overlooked.

We know that the rewards of the saints differ in glory; that some sins are regarded as worse than others and punished accordingly. Holiness is also graded.

As such, an understanding of the structure of the Old Testament system of Sabbath, Holy Days, Tabernacle, Priests, Levites, rituals and sacrifices help us to understand more about God, His thinking and typology.

Jenson's work delves deeply into the worship practices of ancient Israel through the priesthood. Holiness is found to be ritualistic, spatial, personal.

When one studies the tabernacle and the temple, it becomes evident that there are grades of holiness. The holy of holies was the centre of holiness followed by the altar and sacrificial area. The outer areas were not considered holy.

Even among Israelites there was holiness gradation: the high priest, priests, Levites. Overall the Israelites were a holy people, but in a general sense. Gentiles were considered unclean or profane – something Peter later struggled with.

Uncleanness was also considered in degrees. Major uncleanness, for example, was contagious and could infect others. The solution took longer and often involved a ritual by a priest (Lev 15:13-15; 12:1-8).

Minor uncleanness could be touching a person with discharge or a carcass (Lev 11:24-28; 15:7, 18). These were easy to resolve by washing clothes, bathing and a short time period eg “until evening.”

So it was with the spatial dimension of the ritual on the Day of Atonement:

“A second goat was presented at the sanctuary, but instead of being sacrificed, it was driven out into the wilderness. At no other time of the year were these two extreme poles of the spatial dimension of the Holiness Spectrum employed in Priestly rituals ...

“In the text the two goats begin by being indistinguishable ... But by the end of the day they have embraced the extreme reaches of significant space ...

“The extreme polarization in the spatial dimension is closely aligned with a similar one in the personal dimension. The identity and etymology of Azazel have been disputed, but the weight of the evidence seems to point to its identification with a demonic being which dwelt in the wilderness. From an equivalence at the beginning of the ritual, the two goats end up at opposite poles of the Holiness Spectrum, both in the spatial (Holy of Holies – wilderness) and in the personal dimension ...

“... the unique reference to a demon in a legitimate ritual context could be because Azazel represented the extreme opposite of God’s holy presence in the Holy of Holies. The domain of Azazel is not neutral or undefined space, but imbued with a personal quality which is the mirror opposite to God’s presence in his holy sanctuary ... it is perhaps possible to regard Azazel’s domain as a coalescence of the demonic, the impure, and the sinful.” (*Graded Holiness*, pages 201-03)

Below is some additional information that supports this view:

“ “for Azazel” (la’azaz’el). The lamed auctoris indicates the name of the owner (Cazelles 1949)... **Finally it could be a name of a demon. This is the dominant view in midrashic literature, dating back to the early postbiblical period** (3 Enoch 4:6; Pirge R. El. 46; cf. Inb Ezra, Ramban). It is supported by (1) the parallel syntactic structures of this verse by which one goat is designated “for the Lord,” the other “for Azazel,” which implies that Azazel is the personal name of a divine being (2) The wilderness to which the goat is dispatched (vv 10,22) is the habitation of demons (e.g. Isa 13:21; 34:14...)” (Jacob Milgrom, Leviticus 1-16, *The Anchor Bible*, page 1020). [emphasis mine]

“We already know that the live goat for Azazel serves as a ritual “garbage truck” to haul nonmaterial faults away as if they were material refuse. We also know that this ritual is not a sacrifice, not because of the absence of slaughter, but because the animal is not offered to the Lord for his utilization. To the contrary it goes away from him. It is true that 16:5 speaks of the slain and live goats as hatta’t animals, but with the latter this term simply means (nonsacrificial) “purification ritual” rather than the usual (sacrificial) “purification offering.” This usage reflects the fact that both goats play roles in purification from evil, one through sacrifice and the other through an elimination process.

“The live goat is owned by “Azazel.” In 16:8-10 the syntax of lyhwh (“to/for the LORD”) and la’aza’zel (to/for Azazel”) is: preposition l + proper name, as on ancient Israelite seals that identify objects as belonging to individuals. In lyhwh the

preposition clearly carries a possessive meaning. The sacrificial goat offered to God “belongs to the LORD.” **So the parallel la’aza’zel must mean “belongs to Azazel.”** Since “Azazel” is capable of ownership and his name is placed alongside that of the Lord, he must be a supernatural being other than the Lord. Since the Lord allows sacrifices only to himself (e.g., 17:7), he would not permit the Israelites to send a goat to Azazel as a sacrifice.

“Already we can cut through the fat of mistaken theories. Once we know that la’aza’zel is the proper name “Azazel,” referring to a personal being other than the Lord, we automatically rule out the notion that it is a place. Because Azazel is the owner of the goat, we also rule out the traditional mistranslation of ‘aza’zel as “scapegoat,” that is, the goat that goes away or escapes. Another argument against “scapegoat” is the fact that the live goat is sent la’az’azel (16:10). While several English versions render the preposition l by “for/as” (i.e., for/as a/the scapegoat,” KJV, NKJV, NASB, NIV), the simplest plain sense of l in the context is “to”: The goat is sent “to ‘az’azel.” Plug “scapegoat” in here and you get nonsense. The live goat is sent “to the scapegoat.” There is no problem if you read “to/for Azazel” (NIPS, NIB, NRSV)” (Roy Gane, *Leviticus/Numbers, NIV Application Commentary*, pages 288-89). [emphasis mine]

No wonder Jacob Milgrom translates Leviticus 16:8-10 as:

“Aaron shall place lots upon the two goats, one marked “for the Lord” and the other “for Azazel.” Aaron shall bring forward the goat designated by lot “for the Lord” to sacrifice it as a purification offering, while the goat designated by lot “for Azazel” shall be stationed live before the Lord to perform expiation upon it by sending it off into the wilderness to Azazel.”

Whether it should be a scapegoat or ‘sent to Azazel’ is open for debate.

A further lengthy quote from Gane is warranted:

"Mediatorial bearing...

"In what way did the priestly activity of eating the meat serve the goal of expiation. Three pieces of evidence help us with this. (1) Whether a purification offering to remedy moral fault was to be eaten or not made no difference to the overall goal of the ritual: to expiate (*kipper*) evil from the offerer(s), prerequisite to divine forgiveness (e.g., eaten type: 4:26, 31, 35; incinerated type: 4:20). So what difference did it make whether a priest ate from the sacrifice? He was only permitted to eat a purification offering that he officiated if it was for the benefit of someone else, that is, if he was acting purely in a mediatorial capacity. If he were the offerer or included in a group, he could not eat it (4:3-12, 13-21; 9:9-11).

(2) A mediator for another Israelite, the priest received part of the person’s purification offering by eating it, just as the Lord receive the suet/fat of the same sacrifice on his altar (cf. 4:26, 31, 35). **So there is a close parallel between the role of the priest and that of the Lord.**

In 10:17 the priests must eat purification offering meat to accomplish two goals, which would apply to this kind of sacrifice to remedy moral fault but not physical impurity:

"to bear the culpability of the community
to expiate on their behalf before the Lord

The parallel syntax here indicates that bearing (*ns'*) the peoples’ culpability (*'wn*) and expiating for them before the Lord mean basically the same thing.

Ex 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

Lev 5:1 And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

So by participating with God in receiving purification offerings, the priests expiated for the people as the Lord does: He bears culpability (*ns' 'wn*) when he frees wrongdoers from the consequences of their sins (Ex 34:7), which they would otherwise continue to bear (cf. Lev 5:1).

A final question is: What happened to the priests as a result of bearing the culpability of the people? Schwartz shows that elsewhere the expression *ns' 'wn* metaphorically refers to legal guilt in terms of carrying sin, with the offense viewed as an object to be hauled around as a burden. In context of persons bearing their own sin, *'wn* (usually translated "iniquity") is "culpability," which means that they deserve and may suffer consequences.

Nu 30:15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

Ex 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

In some passages people bear the culpability (*'wn*) of others. A man who nullifies his wife's vow, except when he first hears about it, bear her culpability, that is, the blame she would otherwise bear for breaking her vow (Num 30:15). In Leviticus 10:17 priests who perform priestly mediation for laypeople through purification offerings bear their culpability. K. Koch explains: "Part of the task of priests and Levites, however, is to remove *'awon* from Israel or from the sanctuary itself, to 'bear' that *awon* representatively and by virtue of their own inherent quality to render it harmless (Ex 28:38; Lev 10:17; Num 18:1, 23)."

By "their own inherent quality," Koch refers to the divine holiness conferred on the priests at their consecration. **So the culpability remains on the priests at their consecration, who are immune to its consequences. Then Koch suggests that on the day of Atonement the high priests transfers the culpability born of the priests to Azazel's goat (Lev 16:21). This makes good sense because the goat bears all the culpabilities (*ns' + plural of 'wn*) of the Israelites into the desert (16:22).**" (ibid pages 194-197).

Above reference was made to the Jewish tradition that the scapegoat was thrown over a cliff. Further information is available:

"Scapegoat was to be taken down the Valley of Hinnom to a place about three miles east and south of Jerusalem called Beth Chaduda where the goat was allowed to go over a very deep cliff (like an abyss) so that he would never come in contact with civilization again (Yoma 67b; Targum Jerusalem Leviticus 14:10). This part of the wilderness was where the demons were supposed to be. It was near this region where Christ was tempted of the Devil (Matthew 4:1–11). The place was a part of the drainage system of the Wady en-Nar—the extension of Gehenna, the Streambed of Fire. From this area, the Streambed of Fire ran directly eastwards into the Dead Sea (the Lake of the Fire). This region between Beth Chaduda and the Dead Sea contained the abyss mentioned in the Book of Revelation. It will be a place of temporary confinement of Satan and his angelic powers for the Millennium." (<https://thecenacle.weebly.com/where-is-hell.html>) [emphasis mine]

In any event, the Azazel cannot represent Christ. While there is so much good information available for both viewpoints, perhaps the summary by Dr Sam Bacchiocchi (deceased) which is available at www.biblicalperspectives.com/books/festivals_2/4.html is one of the better articles on the subject.

Refer also to Charles Feinberg's article on "The Scapegoat of Leviticus Sixteen," *Bibliotheca Sacra* 115 (1958): 320-33.

However, for me, one of the clinches is that the Feast days form a sort of 'template' for the book of Revelation – note the part in red below re Atonement concerning the Holy Feast Day/Book of Revelation Parallels:

Chapter	Prophecy/Event	Holy Feast Day
1	Introduction – Christ the Lamb of God	Passover
2-3	Seven Churches – sin in spiritual Israel and examining the self	Seven Days of Unleavened Bread
4-5	Christ the Lamb, Redeemer, worthy to open the scroll	Sheaf of the Firstfruits during the DUB
6 – 8:6	Seven Seals of the Scroll	Pentecost
7:4,9; 14:4	Two Wave Loaves and Two Multitudes – Israel and the Gentiles	Pentecost
8:7 – 11:19	Seven Trumpets	Trumpets
12	INSET	
13 – 19	Great Tribulation & Day of the Lord	Trumpets
20:1-3	Satan bound	Atonement
20:4-6	Millennial reign of the Messiah	Tabernacles
20:7-15	Judgment	Last Great Day

(The above chart I assembled is based on the information contained in David Hill's booklet on *The Correlation between the Holy Days and the Book of Revelation* and other sources)

From this we can see that Atonement does represent Satan's role in God's Plan and thus in this context is represented by the Azazel goat.

Concluding Remarks

It seems that because Satan is a counterfeit of Christ – though a poor imitation, there are some similarities between him (Azazel goat) and Christ and this is what causes confusion for some (for example both are called lions in the Bible). At least, that is how I see Leviticus 16.

Similarly, Satan was a Day Star and bringer of light. He was like the dawn of day. But he fell and lost those attributes which have always been a reflection of God and Christ.

Christ now is the major Day Star, dawning upon the world.

He must live in our hearts as we await His coming to resurrect us to be in the light with Him for eternity. He will come with a great shout and trumpet – recalling the shouting and singing of the morning stars in Job 38:7. Or when angels rejoice when sinners repent (Luke 15:7-10).

Imagine their joy and singing when you are born into God's Family at the resurrection where you will become a bringer of light – a day star (day dawning or bringer) yourself.

But notice, Christ is not just a morning star, but the **bright** morning star. This means that He must be more glorious than any other, even more so than the fallen Day Star which is known as Lucifer in Latin:

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, **and the bright and morning star.**” (Rev 22:16)

Here is what Strong’s *Concordance* explains about “the bright and morning star”:

“Bright
λαμπρός
lampros
lam-pros'
From the same as [G2985](#); *radiant*; by analogy *limpid*; figuratively *magnificent* or *sumptuous* (in appearance): - bright, clear, gay, goodly, gorgeous, white.”

“Morning
ὀρθρινός
orthrinos
or-thrin-os'
From [G3722](#); *relating to the dawn*, that is, *matutinal* (as an epithet of Venus, especially brilliant in the early day): - morning.”

“Star
ἀστήρ
astēr
as-tare'
Probably from the base of [G4766](#); a *star* (as *strown* over the sky), literally or figuratively: - star.”

We have seen in this article that there was once a great Day Star or Shining One (Lucifer) - this can be a name, title or description of the one that fell out of favour from God. It is not true that this only refers to the Babylonian king and/or the end-time Beast leader. It also refers to the one inspiring them – the fallen Day Star now known as Satan.

If Day Star or Shining One is not his name, then it is not revealed in the Old Testament – though his existence is revealed.

This being – Satan or the Devil – is now master of this world but whose punishment is foretold in the Day of Atonement.

Christians are destined to become day stars or light bringers too, but vastly superior to what the fallen angels under the influence of the chief Day Star:

“And they that be wise **shall shine as the brightness of the firmament**; and they that turn many to righteousness **as the stars** for ever and ever.” (Dan 12:3)

There is **one glory of the sun, and another glory of the moon, and another glory of the stars**; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body” (1 Corinthians 15:41,42).

“Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, **we shall be like Him**, because we shall see Him just as He is” (1 John 3:2).

“Then the righteous will shine forth **as the sun** in the kingdom of their Father” (Matthew 13:43).

Let us plough on, working through the issues, jealousies, envyings and trials of this world, toward that awesome future He has in store for us. Strive to be a sort of day star dawning in this life – a light bringer – which will eventually, at the resurrection, culminate in you being an eternal day star – one with Christ, the ultimate Day Star, for eternity!

Appendix: Extracts from Commentaries

Jamieson-Fausset-Brown Bible Commentary

Isa 14:12-15. The Jews Address Him Again as a Fallen Once-bright Star.

The language is so framed as to apply to the Babylonian king primarily, and at the same time to shadow forth through him, the great final enemy, the man of sin, Antichrist, of Daniel, St. Paul, and St. John; he alone shall fulfil exhaustively all the lineaments here given.

12. Lucifer—"day star." A title truly belonging to Christ (Re 22:16), "the bright and morning star," and therefore hereafter to be assumed by Antichrist. Gesenius, however, renders the Hebrew here as in Eze 21:12; Zec 11:2, "howl." "weaken—"prostrate"; as in Ex 17:13, "discomfit."

13. above ... God—In Da 8:10, "stars" express earthly potentates. "The stars" are often also used to express heavenly principalities (Job 38:7).

mount of the congregation—the place of solemn meeting between God and His people in the temple at Jerusalem. In Da 11:37, and 2Th 2:4, this is attributed to Antichrist.

sides of the north—namely, the sides of Mount Moriah on which the temple was built; north of Mount Zion (Ps 48:2). However, the parallelism supports the notion that the Babylonian king expresses himself according to his own, and not Jewish opinions (so in Isa 10:10) thus "mount of the congregation" will mean the northern mountain (perhaps in Armenia) fabled by the Babylonians to be the common meeting-place of their gods. "Both sides" imply the angle in which the sides meet; and so the expression comes to mean "the extreme parts of the north." So the Hindus place the Meru, the dwelling-place of their gods, in the north, in the Himalayan mountains. So the Greeks, in the northern Olympus. The Persian followers of Zoroaster put the Ai-bordsch in the Caucasus north of them. The allusion to the stars harmonizes with this; namely, that those near the North Pole, the region of the aurora borealis (compare see on [709] Job 23:9; Job 37:22) [Maurer, Septuagint, Syriac].

Matthew Poole's Commentary

From heaven; from the height of thy glory and royal majesty. As kings are sometimes called gods in Scripture, so their palaces and thrones may be fitly called their heavens.

O Lucifer; which properly is a bright and eminent star, which ushers in the sun and the morning; but is here metaphorically taken for the high and mighty king of Babylon. And it is a very usual thing, both in prophetic and in profane writers, to describe the princes and potentates of the world under the title of the sun or stars of heaven. Some understand this place of the devil; to whom indeed it may be mystically applied; but as he is never called by this name in Scripture, so it cannot be literally meant of him, but of the king of Babylon, as is undeniably evident from the whole context, which certainly speaks of one and the same person, and describes him as plainly as words can do it.

Song of Solomon of the morning: the title of son is given in Scripture not only to a person or thing begotten or produced by another, but also in general to any thing which is any way related to another; in which sense we read of a son of stripes, **Deu 25:2**, the son of a night, **Jonah 4:10**, a son of perdition, **John 17:12**, and, which is more agreeable to the present case, the sons of Arcturus, **Job 38:32**.

Barne's Notes on the Bible

How art thou fallen from heaven - A new image is presented here. It is that of the bright morning star; and a comparison of the once magnificent monarch with that beautiful star. He is now exhibited as having fallen from his place in the east to the earth. His glory is dimmed; his brightness quenched. Nothing can be more poetic and beautiful than a comparison of a magnificent monarch with the bright morning star! Nothing more striking in representing his death, than the idea of that star falling to the earth!

Lucifer - Margin, 'Day-star' (הַיְלֵל *hēylēl*, from הָלַל *hâlal*, "to shine"). The word in Hebrew occurs as a noun nowhere else. In two other places Ezekiel 21:12; Zechariah 11:2, it is used as a verb in the imperative mood of Hiphil, and is translated 'howl' from the verb יָלַל *yālal*, "to howl" or "cry." Gesenius and Rosenmuller suppose that it should be so rendered here. So Noyes renders it, 'Howl, son of the morning!' But the common translation seems to be preferable. The Septuagint renders it, Ἑωσφόρος *Heōsphoros*, and the Vulgate, 'Lucifer, the morning star.' The Chaldee, 'How art thou fallen from high, who wert splendid among the sons of men.' There can be no doubt that the object in the eve of the prophet was the bright morning star; and his design was to compare this magnificent oriental monarch with that. The comparison of a monarch with the sun, or the other heavenly bodies, is common in the Scriptures.

Son of the morning - This is a Hebraism (see the note at Matthew 1:1), and signifies that that bright star is, as it were, the production, or the offspring of morning; or that it belongs to the morning. The word 'son' often thus denotes possession, or that one thing belongs to another. The same star in one place represents the Son of God himself; Revelation 21:16 : 'I am - the bright and morning star.'

Which didst weaken the nations - By thy oppressions and exactions, rendering once mighty nations feeble.

Pulpit Commentary

Verse 13. - For thou hast said; rather, **and thou - thou saidst; i.e.** weak as thou art now shown to have been, it was thou that didst dare to say. I will ascend into heaven, etc. (comp. Isaiah 10:13, 14; Isaiah 37:24, 25). Isaiah represents rather the thoughts of the Babylonian monarch than his actual words. The Babylonian inscriptions are full of boasting egotism; but they do not contain anything approaching to impiety. The king may regard himself as, in a certain sense, Divine; but still he entertains a deep respect and reverence for those gods whom he regards as the most exalted, as Merodach, Bel, Nebo, Sin, Shamas. He is their worshipper, their devotee, their suppliant (see 'Records of the Past,' vol. 5. pp. 111-148). The Babylonian monarchs may have believed that after death they would mount up to heaven and join the "assembly of the great gods" (*ibid.*, vol. 3. p. 83); but we scarcely know enough as yet of the religions opinions of the Babylonians to state positively what their belief was on the subject of a future life. I will sit also upon the mount of the congregation. The early commentators explained this of Mount Zion, especially on account of the phrase, "**in** the sides of the north," which is used of the temple-hill in Psalm 48:2. But it is well objected that Mount Zion was a place of no grandeur or dignity or holiness to the Babylonians, who had made it a desolation; and that no Babylonian monarch would have desired to "**sit**" there. Moreover, the "mountain" of this passage must be one which is "above the heights of the clouds" and "above the stars of God," which the most imaginative poet could not have said of Mount Zion. A mythic mountain, belonging to the Babylonian theosophy, was therefore seen to be intended, even before the times of cuneiform decipherment (Rosenmüller, Michaelis, Knobel). Now that the Babylonian inscriptions can be read, it is found that there was such a mountain, called "**Im-Kharsak**," or "**Kharsak-Kurra**," which is described as "**the** mighty mountain of Bel, **whose head rivals heaven**, whose root is the holy deep," and which "**was** regarded as the spot where the ark had rested, and where the gods had their seat" ('Records of the Past,' vol. 11. p. 131, with the comment of Mr. Sayce, p. 130). In Babylonian geography this mountain was identified, either with the peak of Rowandiz, or with Mount Elwend, near Ecbatana. In the sides of the north. Both El-wend and Rowandiz are situated to the northeast of Babylou - a position which, according to ancient ideas, might be described indifferently as "north" or "east."

Dictionary of Deities and Demons in the Bible

The following is from pages 392-394 of the scholarly work *Dictionary of Deities and Demons in the Bible* edited by Karel van der Toorn et al, Brill, Leiden, 1999. Article "Helel." Unfortunately a plain text version is not available so copy the text from a PDF version resulted in a less than perfect product, below. But at least it will provide the reader with some idea of what the research produced.

HELEL

I. The astral being Hclcl. occurs as a divine name only in Isa 14: 12: "How you have fallen from heaven. Bright Morning Star (*heIN beJ-.{tibar}*). felled to the earth. sprawling helplessly across the nations!" (NEB). Howsoever translations of this verse vary. After the opening words. the RSV continues: "O Day Star. son of Dawn! How you are cut down to the ground. you who laid the nations low!" Alternatively. in view of Gilg. XI 6. where the hero is described as lying on his back doing nothing. the second half of the verse may be rendered "(How) you've been cut down to the ground. helplessly on your back!" (VAN LEEUWEN 1980. rejected by SPRONK 1986:214 n. 4). The last three words of the v. remain difficult.

The Hebrew expression *heIN ben-fii~1ar* means 'Shining one. son of dawn'. Heb *MIN* comes from the root *ILL*. 'to shine'. and means 'the Shining. Brilliant One'. Here evidently an epithet of the Morning-star. Venus.

Etymologically. Heb *heIN* corresponds to Ugaritic *"ll* which occurs in the following expressions: *bill hll snnt*, 'daughters of Brightness, swallows (or perhaps 'Shining Ones' and *bnl hll btl 8ml*, 'daughters of Brightness, Lord of the Crescent Moon' (*KTU* 1.24:41-42) used of the Kathirntu (Ug. *klm*) who feature largely in the same text as handmaidens to Nikkal. Ug *hll* is not to be connected with (Thamudic) Ar *hilal*, 'new moon'. *Shahar* also occurs in Ugaritic mythology as the other half of the divine pair --*Shahar* and --*Shalim*, 'Dawn' or 'Morning Star' and 'Dusk'.

II. The search for a comparable myth in neighbouring religions has led scholars to Babylonian, Ugaritic and Greek mythology. It would seem that Isa 14: 12-15 reflect.. the episode in Ugaritic myth where Athtar failed to replace -. Baal on the throne. Baal was dead, and after mourning, burial and sacrifice the goddess --Anat asked --El for a successor. He in turn asked Athirat (cf. --Asherah) for one of her sons and eventually they decided on Athtar. "Thereupon Athtar the Tyrant went up into the heights of ~aphon: he sat on the throne of Mightiest Baal. His feet did not reach the footstool, his head did not reach its top. And Athtar the Tyrant spoke: 'I cannot be king in the heights of Saphon'. Accordingly, he came down and became king over the whole earth or perhaps the netherworld (*KTU* 1.6 i). However, no mythological episode in Ugaritic connects; either *hll* or *#lr* with the presumption of rising to heaven and instead being thrust into the underworld (cf. --Sheol).

Hclcl has been considered to represent an aspect of the --moon. However, this would involve repointing as *helal* and correcting *sbr* to *shr*. Hclcl has also been identified with the Babylonian underworld god --Nergal or with Jupiter. Yet another identification is with Phaethon, of Greek mythology. Phaethon was the son of Eos, the Dawn-goddess, and this is matched by Hclcl's own parentage (*bill #lr*) since there is strong evidence that in Hebrew. too. *Ja~lar*, 'Dawn', was feminine.

It has also been suggested that the pair of gods "*gh w srr* (*KTU* 1.123: 12), alleged to mean 'Brightness and Rebellion'. is ..the earliest occurrence of the magnificent mythological poem, Isaiah 14:12-15" (AsroUR 1964; 1966). However. *srr* means 'last night of the lunar month' (Ar) and both tens refer to the moon. not to Venus, so there is no connection with Isa 14. (II. In Isa 14: 12-21. Hclcl, son of *Shahar* is asserted to have said to himself: "I will go up to --heaven, above the --stars of God I will place my throne on high. I will sit on the Mount of Assembly in Saphon. I will rise above the heights of the clouds, I will make myself like the Most High". His presumption, instead, resulted in his translation to the very depths of the underworld. To be mocked as the erstwhile all-powerful tyrant. If there are mythological overtones, as is probable, it remains to be determined how the myth was transmitted to Isaiah and used by him.

One reconstruction of the transmission history of Isa 14: 12-15 suggests that an original poem on the fall of a king, and based on Canaanite verse tradition, was transferred to the fate of a king of Babylon. His downfall was explained by means of the myth of Helel, son of Dawn, in the light of current belief concerning good and evil spirits and angels. Babylon and its kings were represented as a manifestation of the rebellious fallen angels (LORETZ 1976).

Alternatively, in pre-Classical Greece there was already confusion between Phaethon and Heosphoros (or Venus as the morning star), both being sons of Eos by different fathers. When the Phaethon myth reached the Levant, Phaethon's attempt to scale the heights of heaven became confused with the episode of Athtar's failure to gain the throne in Ugaritic mythology. The Greek names were simply translated into Hebrew, but *.f~/r.* as in Ugaritic, remained masculine (McKAY 1970). It is also possible to treat the whole of Isa 14 as a parody of the dirge and in particular of the lament in 2 Sam I: 19-27. In Isa 14:12-15 an ancient myth of Hclcl was transmitted by the poet in the form of a dirge. "By embedding this dirge in the center of the overall lament, the poet assimilates the tyrant to this primordial figure, identifying the tyrant's rise and fall with that of Hclcl, the Bright One. Thus, for the poet, the tyrant's transgression, his harsh oppression of the people, is ultimately traceable to his consummate arrogance in desiring to be like God. As Helel climbed higher and higher only to fall deeper and deeper, so too is the tyrant's fate" (YEE 1988:577-579).

Etymologically, Heb helel can be explained by Ug h11 (see above), but at the level of myth, the strongest affinity is between Isa 14 and the Athtnr episode in the Ugaritic Cycle of Baal. This is strengthened by common terminology, in particular hr m'd, 'mount of the assembly' and)"rkt)" ~pwn, 'heights of ~aphon' (v. '13) which correspond to Ug pbr m'd, 'plenary session' (KTU 1.2 i: 14) and ml)"m ~pn, 'heights of ~aphon' (KTU 1.3 iv:l) respectively. It has even been suggested that Athtar's epithet, 'n., means 'luminous' rather than 'tyrant'. This would lend further support to this identification (CRAIGIE 1973). but this is not the accepted opinion. In Isa 14, the King of Babylon is designated mockingly as Helel in the guise of Athtar, but there is no evidence for the acknowledgement of Helel's real existence or of his cult.

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