MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 327

Is This the Man?

A Covenant Deep Dive into "Lucifer": the *helel ben shachar (shining one, son of the dawn)* of Isaiah 14:12, the King of Tyre of Ezekiel 28, and How a Latin Word Became a Name for Satan

Who Is Lucifer — Is the Name in the Hebrew, Whom Did Isaiah and Ezekiel Address, How Did Lucifer Become Satan, and What Is the Covenant Believer to Learn? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Jewish tradition has no figure named Lucifer. The Aramaic Targum renders **Isaiah 14:12** as a king who shone among men like the planet Venus among the stars, and the Talmud hears in **Isaiah 14:14** the boast of Nebuchadnezzar, answered by a voice from heaven (Chagigah 13a). Rabbinic readers of **Ezekiel 28** saw Hiram of Tyre or Adam. The Tanakh speaks first: whom did the prophet address?	Popular teaching makes Lucifer the name of Satan before his fall, reading **Isaiah 14** with Luke 10:18 and Revelation 12. Tertullian and Origen read it so in the third century; Jerome's Latin supplied the word *lucifer*, and the King James Version kept it. Yet the same Latin Bible calls Jesus *lucifer* (2 Peter 1:19), Revelation 22:16 calls him the morning star, and Calvin judged Satan reading a product of ignorance. The Tanakh speaks first.	The Qur'an never uses the name Lucifer. Its devil is Iblis, who refused to bow to Adam, saying ***"I am better than he"*** (Q. 7:12), and who ***"was of the jinn"*** (Q. 18:50); most Western scholars trace his name to the Greek *diabolos*. His sin is arrogance — the same sin **Isaiah** mocks in the king of Babylon. The Qur'an honors the Tawrat; the Tanakh is the earlier witness by which the story is tested.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to one question in four parts: whether the name ***"Lucifer"*** is in the Hebrew text; whom **Isaiah** and **Ezekiel** addressed in the two passages brought to prove a fallen Lucifer; how a Latin translation became a name for Satan; and what the covenant believer is to learn. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The Greek, Latin, Aramaic, and Syriac translations, the poems of Ugarit, rabbinic commentary, the New Testament, the Qur'an, and the writings of the churches and of

later movements are cited as historical and comparative reference — not as binding authority. They appear in the opening table, the Comparative Texts table, the record of Section VII, and the Three-Religion Audit; in the body, a few remarks on the history of a word or an image are marked as comparative notes. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Numbers, Deuteronomy	The desire to be like **Elohim**; Babel's tower; Noah the blameless; the high priest's stones; the star out of Jacob; the command not to serve the host of heaven; two or three witnesses
Nevi'im (Prophets)	2 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Obadiah, Micah, Habakkuk, Zechariah	The taunt over the king of Babylon; the boasts of Assyria and of Babylon; the lament over the king of Tyre; Pharaoh the cedar of Eden; Edom among the stars; the cry "wail!"
Ketuvim (Writings)	Psalms, Proverbs, Job, Daniel, 2 Chronicles	The morning stars that sang; the shining lights not to be served; Zion the far recesses of the north; none like **Yahweh**; Nebuchadnezzar humbled; the proud brought low

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient translations	Septuagint (Greek) at Isaiah 14:12 and Ezekiel 28:13–16; Aquila and the Syriac Peshitta at Isaiah 14:12; Targum Jonathan (Aramaic) at Isaiah 14:12–14; Latin Vulgate at Isaiah 14:12, Job 11:17, Job 38:32, Psalms 109:3 (Latin numbering), and 2 Peter 1:19	How the title was translated, and how *lucifer* entered the verse
Poems of Ugarit	Baal Cycle (KTU 1.6 I), the god Athtar on the throne of Baal; KTU 1.23, the gods Shahar and Shalim	The nations' sky-myths the taunt may be mocking

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Luke 10:18; 2 Corinthians 11:14; 2 Peter 1:19; Revelation 2:28; 9:1; 12:4, 7–9; 22:16; James 4:6	Satan cast down; the morning star given to Jesus; the name Lucifer absent
Rabbinic literature	Talmud Chagigah 13a; Bava Batra 16a; Pirkei de-Rabbi Eliezer 13	The Jewish reading of Isaiah 14 as Nebuchadnezzar; the later Samael story
Qur'an	Q. 2:34; 7:11–18; 14:22; 15:26–42; 18:50; 37:6–10; 38:71–85; 67:5	Iblis, the jinn, and the shooting stars in the Islamic witness
Church writers and liturgy	Tertullian, *Against Marcion*, Book 5; Origen, *On First Principles*, Book 1; Jerome, *Commentary on Isaiah*; the Easter *Exsultet*; Calvin, *Commentary on Isaiah* (on 14:12)	How Isaiah 14 and Ezekiel 28 were read as the fall of the devil, and how that reading was challenged
Later literature and movements	Dante, *Inferno* (14th century); King James Version (1611) with its margin; Milton, *Paradise Lost* (1667); *Doctrine and Covenants* 76 (1832); Pike, *Morals and Dogma* (1871); the Taxil hoax (1890s); the Theosophical magazine *Lucifer* (1887)	Where the popular pictures and modern uses of the name come from
Scholarship and reference	Patmore, *Adam, Satan, and the King of Tyre* (Durham thesis 2008; Brill 2012); Lee, *Journal for the Study of the Old Testament* 41 (2016); Heiser on the Ugaritic background (2001); *Catholic Encyclopedia*, "Lucifer" (1910); BDB; HALOT; Gesenius; TWOT	Tools for the Hebrew, and witnesses to how the passages have been read

I. FRAMING THE QUESTION — WHO IS LUCIFER?

I-A. The Question as It Is Usually Asked

Ask almost anyone raised in a church who Lucifer is, and the answer comes quickly. Lucifer was the most beautiful and most powerful of the angels, the light-bearer who stood nearest the throne and led the worship of heaven. He grew proud, said *"I will be like the Most High,"* and was cast out of heaven with a third of the angels. He became Satan, the devil, the serpent

in Eden, and the prince of this world. Novels, films, songs, and sermons repeat the story, and many readers are certain they learned it from the Bible.

The question put to this Institution is simple: ***"Who is Lucifer?"*** Behind it stand four more:

First: is the name ***"Lucifer"*** in the Hebrew Tanakh at all?

Second: whom did **Isaiah** address in **Isaiah 14:12**, and whom did **Ezekiel** address in **Ezekiel 28**?

Third: how did a word in one verse become a personal name of the devil?

Fourth: what is the covenant believer to learn from the passage, once it is read in its own setting?

This study builds on earlier work in the Library and does not repeat it in full. *Malakim and Ha-Satan* (March 2026) gave the word study of the messenger and of the adversary, and first answered **Isaiah 14** and **Ezekiel 28** as proof texts. Doc 280 (*Who Do His Word*) weighed every text brought for a fall of angels and found none. Doc 278 (*For He Also Is Flesh*) read **Genesis 6:1–4**, and Doc 247 (*I Have Not Spoken in Secret*) tested the claims made about Freemasonry and Lucifer.

The present document is the Library's first study devoted to the name itself: where it comes from, what the two chapters say line by line, and how the name traveled from a Latin translation into the creeds, the poets, and the popular mind. It also corrects three points in earlier material and sets out a fourth for decision (Section X).

I-B. The Question in the Tanakh's Own Terms

The Hebrew Tanakh does not contain the word ***"Lucifer."*** It contains a two-word title, spoken once, in a song of mockery:

הֵילֵל בֶּן־שָׁחַר

"How you have fallen from the heavens, O shining one, son of the dawn! You are cut down to the ground, you who laid the nations low!" (**Isaiah 14:12**)

The title is ***helel ben shachar (shining one, son of the dawn)***. Eight verses earlier the prophet has already said whom the song is about: ***"you shall take up this taunt against the king of Babylon"*** (**Isaiah 14:4**). Four verses later, those who look on the fallen one ask, ***"Is this the man?"*** (**Isaiah 14:16**). The Latin word ***lucifer*** **(light-bearer, the morning star)** entered the verse more than a thousand years after **Isaiah**, when Jerome translated the Hebrew into Latin.

The four questions therefore become:

1. What does ***helel (shining one)*** mean?
2. Who is the king of Babylon in **Isaiah 14**, and who is the king of Tyre in **Ezekiel 28**?

3. What does the Tanakh say about the morning star, and about those who claim its place?
4. And how did the Latin word become a name?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

I-C. The Answer in Brief

The short answer. **In the Tanakh, Lucifer is not a person.** The word is the Latin translation of a mocking title, ***helel ben shachar (shining one, son of the dawn)***, which **Isaiah** gave to the king of Babylon — a man who boasted that he would climb above the stars and make himself like the Most High, and who died, was denied a grave, and became a byword. The figure whom later tradition calls Lucifer was assembled from that taunt, from the lament over the king of Tyre in **Ezekiel 28**, from two passages of the New Testament, and from the writings of church teachers and poets. The rest of this document lays out the evidence.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The two chapters turn on a small set of Hebrew words. The table sets them out.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
helel (shining one), **הֵילֵל**	H1966	A title in the address of the taunt; once only. Read as "shining one" from ***halal (to shine)***, or as "wail!" from ***yalal (to howl / wail)***	**Isaiah 14:12**
halal (to shine), **הָלַל**	H1984	To flash forth light; the same consonants also give "to praise"	**Job 29:3; 31:26**
yalal (to howl / wail), **יָלַל**	H3213	To wail in grief; its command form is spelled exactly like the title of Isaiah 14:12	**Zechariah 11:2**; **Ezekiel 21:12** [Hebrew 21:17]
shachar (dawn), **שָׁחַר**	H7837	The first light of morning; a creature **Yahweh** commands	**Job 38:12**; **Psalms 139:9**
mashal (taunt / proverb), **מָשָׁל**	H4912	A saying or comparison; here a song of mockery over a fallen ruler	**Isaiah 14:4**; **Micah 2:4**; **Habakkuk 2:6**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
kokhav (star), **כּוֹכָב**	H3556	A star; ***"the stars of El"*** are His possession	**Isaiah 14:13**; **Job 38:7**
har mo'ed (mount of assembly), **הַר מוֹעֵד**	H2022 + H4150	The mountain of meeting; ***mo'ed (appointed meeting)*** is the word of the Tent of Meeting	**Isaiah 14:13**; **Exodus 33:7**
yarketei tsafon (far recesses of the north), **יַרְכְּתֵי צָפוֹן**	H3411 + H6828	The far heights of the north; the Tanakh gives the phrase to Mount Zion	**Isaiah 14:13**; **Psalms 48:2** [Hebrew 48:3]
Elyon (Most High), **עֶלְיוֹן**	H5945	A title of **Yahweh** alone	**Genesis 14:18–22**; **Psalms 83:18** [Hebrew 83:19]
damah (to be like / liken), **דָּמָה**	H1819	To be like, to compare; **Yahweh** asks, "to whom will you liken Me?"	**Isaiah 14:14; 40:18, 25; 46:5**
she'ol (the grave), **שְׁאוֹל**	H7585	The place of the dead, where every king goes down	**Isaiah 14:9, 11, 15**
ish (man), **אִישׁ**	H376	A man; the onlookers' word for the fallen one	**Isaiah 14:16**
naphal (to fall), **נָפַל**	H5307	To fall; used of the tyrant and of the cedar	**Isaiah 14:12**; **Zechariah 11:2**
keruv (cherub), **כְּרוּב**	H3742	A guardian of holy space; in Ezekiel 28 the king is called one, or set beside one	**Ezekiel 28:14, 16**; **Genesis 3:24**
mimshach (anointed / outstretched), **מִמְשַׁח**	H4473	Once only; meaning debated	**Ezekiel 28:14**
tamim (blameless / whole), **תָּמִים**	H8549	Whole, upright; said of Noah, and of the king of Tyre at his beginning	**Ezekiel 28:15**; **Genesis 6:9**
rekhullah (trade), **רְכֻלָּה**	H7404	Merchandise, commerce; the road by which the king of Tyre sinned	**Ezekiel 28:5, 16, 18**
El (Mighty One), **אֵל**	H410	The prince of Tyre says "I am El" and is answered, "you are a man and not El"	**Ezekiel 28:2, 9**

Four lexical observations govern what follows.

First, the title is used once. ***helel (shining one)*** appears nowhere else in the Tanakh as a noun. It is not a name the Tanakh gives to any being in any other passage, and it stands in poetic parallel with ***ben shachar (son of the dawn)***, a second description, not a family name.

Second, the title can be read two ways. The Masoretic vowels, the Greek translators, and most lexicons connect it with ***halal (to shine)***: ***"shining one,"*** the morning star. But the same Hebrew letters, with the same vowels, are the command ***"wail!"*** from ***yalal (to howl / wail)*** in two other verses: ***"Wail, O cypress, for the cedar has fallen"*** (**Zechariah 11:2**), and ***"Cry out and wail, son of man"*** (**Ezekiel 21:12** [Hebrew 21:17]). As a comparative note, the ancient translations of Aquila and of the Syriac took it that way, and Jerome knew their reading. On either reading the word mocks the king: he is called a shining star at the moment he falls, or he is told to howl. Neither reading names an angel.

Third, the English name has no Hebrew behind it. ***Lucifer*** is Latin, from ***lux* (light)** and ***ferre* (to carry)**. The Greek translation before it had ***heosphoros* (dawn-bringer),** the Greek name of the morning star. Both translate the title, and both mean the planet Venus as it rises before the sun. Section VII traces how the translation became a proper name.

Fourth, the words that are missing matter as much as those that are present. Neither **Isaiah 14** nor **Ezekiel 28** uses ***satan (adversary / accuser)***, ***malakh (messenger)***, or any word for a spirit. Neither speaks of a fall before the creation of man, of angels who followed, or of a kingdom that continues. The fallen one of **Isaiah 14** goes down to ***she'ol (the grave)***, and the fallen one of **Ezekiel 28** becomes ***"no more forever"*** (**Ezekiel 28:19**).

III. ISAIAH 14 IN ITS OWN SETTING — THE TAUNT OVER THE KING OF BABYLON

III-A. The Frame of the Song

The chapter cannot be read from verse 12. The section opens: ***"The burden of Babylon, which Isaiah son of Amoz saw"*** (**Isaiah 13:1**). Chapter 13 describes the day of **Yahweh** upon Babylon. Chapter 14 opens with Israel's return (**Isaiah 14:1–3**), and then Israel is told what to sing:

"You shall take up this taunt against the king of Babylon, and say: How the oppressor has ceased, the fury has ceased!" (**Isaiah 14:4**)

The word is ***mashal (taunt / proverb)***, the word for the song sung over a ruined people (**Micah 2:4**) and over the plunderer who heaps up what is not his (**Habakkuk 2:6**). What follows is a mock funeral song, and the table shows its movements.

VERSES	WHAT IS SAID	WHO IS IN VIEW
Isaiah 14:4–6	The staff of the wicked is broken; the one who struck the peoples with unceasing blows is stopped	The king of Babylon, oppressor of the nations
Isaiah 14:7–8	The whole earth rests and breaks into singing; the cypresses and the cedars of Lebanon rejoice that no woodcutter comes up against them	The lands he cut down
Isaiah 14:9–11	Sheol stirs to meet him; the dead kings rise from their thrones and say, ***"You too have become weak as we"***; maggots are his bed and worms his cover	A dead king among dead kings
Isaiah 14:12–15	The shining one, son of the dawn, has fallen; he said he would climb to the heavens; he is brought down to Sheol	The same king, mocked with a star-title
Isaiah 14:16–17	Onlookers stare: ***"Is this the man who made the earth tremble?"***	A man
Isaiah 14:18–21	Other kings lie in honor, each in his tomb; he is cast out of his grave, because he destroyed his land and killed his people	A ruler denied burial
Isaiah 14:22–23	**Yahweh** will cut off from Babylon name and remnant, and sweep it with the broom of destruction	The city and dynasty of Babylon

Verses 12–15 sit in the middle of this song, between the dead kings of verse 9 and the onlookers of verse 16. Whoever falls in verse 12 is the one the kings greet in verse 10 and the crowd stares at in verse 16.

III-B. The Five Boasts

"And you said in your heart: I will ascend to the heavens; above the stars of El I will raise my throne; and I will sit on the mount of assembly, in the far recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High" **(Isaiah 14:13–14)**

Five times the king says ***"I will."*** Each boast reaches for something the Tanakh assigns to **Yahweh** alone.

THE BOAST	WHAT THE TANAKH SAYS BELONGS TO YAHWEH
"I will ascend to the heavens"	***"The heavens are the heavens of Yahweh, but the earth He has given to the sons of man"*** (**Psalms 115:16**); ***"heaven is My throne"*** (**Isaiah 66:1**)
"Above the stars of El I will raise my throne"	He counts the stars and calls them all by name (**Psalms 147:4**); ***"Yahweh has established His throne in the heavens"*** (**Psalms 103:19**)
"I will sit on the mount of assembly, in the far recesses of the north"	***"Mount Zion, the far recesses of the north, the city of the great King"*** (**Psalms 48:2** [Hebrew 48:3])
"I will ascend above the heights of the clouds"	**Yahweh** ***"makes the clouds His chariot"*** (**Psalms 104:3**); ***"Yahweh rides on a swift cloud"*** (**Isaiah 19:1**)
"I will make myself like the Most High"	***"To whom then will you liken Me, that I should be equal?"*** (**Isaiah 40:25**); ***"Who among the sons of the mighty is like Yahweh?"*** (**Psalms 89:6** [Hebrew 89:7])

The third boast deserves a closer look. The phrase ***yarketei tsafon (far recesses of the north)*** stands in **Psalms 48:2** as a name for Mount Zion, the dwelling of the great King. As a comparative note, in the poems of Ugarit the heights of Zaphon were the mountain of Baal. In the prophet's mouth, the king of Babylon wants the seat that Israel's psalm gives to Zion and Canaan's poems gave to Baal. The prophet answers with the same word: the king is brought down ***"to the far recesses of the pit"*** (**Isaiah 14:15**) — the same ***yarketei (far recesses)***, now of the grave. The heights he wanted become the depths he gets.

The fifth boast turns on one verb. ***damah (to be like / liken)*** is the verb of **Isaiah 40:18, 25** and **46:5**, where **Yahweh** asks three times to whom He can be compared.

The answer of the whole book is: **no one.** The king answers: **me.** **That is the sin the song mocks.**

אֲדַמֶּה לְעֶלְיוֹן

The phrase is ***eddammeh le-Elyon (I will make myself like the Most High)***. It is the language of a man who has forgotten that he is a man. The Tanakh records the same desire in the first garden, where the serpent promised, ***"you will be like Elohim"*** (**Genesis 3:5**).

III-C. The Answer: the Grave, the Man, and the Lost Tomb

The song gives three answers to the five boasts.

First: the grave. ***"Your pride is brought down to Sheol, the sound of your harps; beneath you maggots are spread, and worms are your covering"*** **(Isaiah 14:11)**. ***"Yet to Sheol you are brought down, to the far recesses of the pit"*** **(Isaiah 14:15)**. A spirit does not lie on maggots.

Second: the man.

הֲזֶה הָאִישׁ

"Those who see you will stare at you; they will consider you: Is this the man who made the earth tremble, who shook kingdoms, who made the world like a wilderness and tore down its cities, who would not open the house to his prisoners?" **(Isaiah 14:16–17)**

The question is ***ha-zeh ha-ish (is this the man?)***. The onlookers have seen the body. The deeds they list are the deeds of a conqueror: kingdoms shaken by war, cities torn down, prisoners who never went home. Babylon's kings did all of these to Judah (**2 Kings 25:7–11**).

Third: no tomb. ***"All the kings of the nations lie in honor, each in his own house; but you are cast out of your grave like a loathed branch ... you will not be joined with them in burial, because you have destroyed your land and slain your people"*** **(Isaiah 14:18–20)**. The worst disgrace a king could suffer in the ancient world was to lie unburied. The song gives him exactly that.

III-D. Which King of Babylon?

The text says ***"the king of Babylon"*** and gives no name. Three answers have been offered.

First: Nebuchadnezzar, the king who burned the Temple. This is the traditional Jewish reading. As comparative witness, the Talmud tells of a voice from heaven that answered Nebuchadnezzar's boast of **Isaiah 14:14** by reminding him that a man's years are seventy, and that the heavens are far beyond his reach (Chagigah 13a).

Second: a later king of the same dynasty, or the line of Babylon's kings as a whole, since the song ends with the cutting off of the dynasty (**Isaiah 14:21–22**).

Third: some modern scholars propose an Assyrian king who also ruled Babylon, such as Sargon II, who died in battle in 705 BCE and whose body was never recovered for burial.

The Tanakh does not settle the name, and this study does not force it.

It settles the kind: a human ruler of Babylon who conquered nations and died.

The book of **Daniel** shows a king of Babylon speaking the same boast and being brought low for it:

"Is this not great Babylon, which I have built for a royal house by the might of my power and for the honor of my majesty?" (**Daniel 4:30** [Aramaic 4:27])

"Now I, Nebuchadnezzar, praise and extol and honor the King of heaven ... and those who walk in pride He is able to humble" (**Daniel 4:37** [Aramaic 4:34])

Finding — the subject of Isaiah 14: that the ***helel ben shachar (shining one, son of the dawn)*** is a human king of Babylon is **Corroborated** (**Isaiah 13:1; 14:4, 16, 18–22**; with the parallel of **Daniel 4:30–37**). That the passage describes a heavenly being who fell before the creation of man is **Not in the text**.

III-E. Why the Star Language? — A Comparative Note

If the subject is a man, why does the prophet speak of stars, the mount of assembly, and the heights of the north? Because the song is a taunt, and a taunt borrows the enemy's own boasts. The kings of the nations were hailed in the language of their gods, and the peoples around Israel told stories of gods who tried to climb to a high throne. As a comparative note, a poem from Ugarit tells how the god Athtar, linked with the morning star, was set on the throne of Baal on Mount Zaphon, found that his feet did not reach the footstool, and came down to rule the earth below (Baal Cycle, KTU 1.6 I). Ugarit also knew a god named Shahar, Dawn (KTU 1.23). Scholars debate how closely **Isaiah** drew on such material.

What matters for the covenant is what the prophet does with it. He does not teach the myth; he uses it to mock. The same Tanakh that calls **Yahweh** the One who ***"commanded the morning"*** and ***"caused the dawn to know its place"*** (**Job 38:12**) turns the king's star-language into a joke at his funeral: the would-be morning star lies under worms. **Psalms 82:6–7** does the same to the unjust powers of the earth: ***"you shall die like men, and fall like one of the princes."***

Finding — the star language: that the prophets mock proud rulers with the language of the heavens and then bring them down is **Corroborated** (**Isaiah 14:12–15**; **Obadiah 1:3–4**; **Psalms 82:6–7**). That **Isaiah** endorsed a myth of a god or angel who fell from heaven is **Not in the text**.

IV. THE KING OF TYRE — EZEKIEL 28

IV-A. Two Oracles, One City

The second text brought for Lucifer is **Ezekiel 28**. The chapter holds two oracles against Tyre, the island merchant city of Phoenicia. The first is addressed to the ***nagid (prince / ruler)*** of Tyre (**Ezekiel 28:1–10**); the second is a ***qinah (lament)*** over the ***melekh (king)*** of Tyre (**Ezekiel 28:11–19**). Both are given to **Ezekiel**, who is addressed as ***"son of man,"*** and both concern the same city.

וְאַתָּה אָדָם וְלֹא־אֵל

"Because your heart is lifted up, and you have said, 'I am El; I sit in the seat of Elohim in the heart of the seas' — yet you are a man and not El, though you set your heart as the heart of Elohim" **(Ezekiel 28:2)**

The phrase is ***ve-attah adam ve-lo El (yet you are a man and not El)***. It is repeated at the moment of his death: ***"Will you still say 'I am Elohim' before the one who kills you? You are a man and not El, in the hand of those who pierce you"*** **(Ezekiel 28:9)**. The prince claimed to be El, and the text answers twice that he is a man.

IV-B. The Lament and Its Eden Language

"Son of man, take up a lament over the king of Tyre, and say to him: Thus says the Lord Yahweh: You were the seal of perfection, full of wisdom and perfect in beauty. In Eden, the garden of Elohim, you were; every precious stone was your covering" **(Ezekiel 28:12–13)**

This is the passage on which the picture of Lucifer as a perfect being in Eden rests. It must be read with three facts in view.

First: Ezekiel uses Eden as a picture of royal splendor elsewhere, of a king who is plainly a man. Three chapters later Pharaoh is a great cedar:

"no tree in the garden of Elohim was like it in its beauty ... and all the trees of Eden that were in the garden of Elohim envied it" **(Ezekiel 31:8–9)**.

That cedar too is brought down to the pit (**Ezekiel 31:16–17**), and the chapter ends, ***"This is Pharaoh and all his multitude"*** **(Ezekiel 31:18)**. No reader makes Pharaoh an angel.

Second: the stones are the high priest's stones. The nine stones of **Ezekiel 28:13** in the Hebrew text are all found among the twelve stones of the breastpiece of judgment (**Exodus 28:17–20**); as a comparative note, the Greek translation lists all twelve. The king of Tyre is clothed in the glory of a priest-king, and then he profanes his sanctuaries (**Ezekiel 28:18**).

Third: the sin is commerce. ***"By the abundance of your trade they filled your midst with violence, and you sinned"*** (**Ezekiel 28:16**).

"By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries" (**Ezekiel 28:18**).

The word is ***rekhullah (trade)***, the merchant's word, already used in the first oracle: ***"by your great wisdom in your trade you have increased your riches, and your heart is lifted up because of your riches"*** (**Ezekiel 28:5**). Chapter 27 is a long list of Tyre's ships and markets (**Ezekiel 27:12–25**). A merchant prince sins by trade. A spirit does not keep a market.

IV-C. "You Were a Cherub," or "With the Cherub"?

אַתְּ־כְּרוּב

"You were a cherub, anointed, covering; and I set you there. On the holy mountain of Elohim you were; in the midst of the stones of fire you walked" (**Ezekiel 28:14**, as the Masoretic vowels read it)

Here the text itself is uncertain, and honesty requires saying so. The Hebrew letters can be read ***at keruv (you were a cherub)***, as the Masoretic vowels read them, or ***et keruv (with the cherub)***, as the Greek translation read them: ***"with the cherub I placed you."*** In verse 16 the Hebrew says **Yahweh** destroyed the ***"covering cherub"*** from among the stones of fire, while the Greek says the cherub drove the king out. The word ***mimshach (anointed / outstretched)*** occurs nowhere else, and its meaning is debated. As comparative witness, a doctoral study of this chapter (Patmore, Durham University, 2008; published by Brill, 2012) found that ancient readers took the figure variously as a god, the high priest, Adam, Hiram of Tyre, or — among the Church Fathers — Satan; and a 2016 study argued that the Masoretic reading likens the king to a cherub in order to expose his claim to divine rank (Lee, *Journal for the Study of the Old Testament*).

On either reading, the lament remains a lament over a king. If he is called a cherub, it is the same kind of language as Pharaoh the cedar of Eden: the poet places the king among the holiest images he can name, to show how far he fell. If he was placed with a cherub, then the cherub was his guardian, and the king was never the cherub at all. Neither reading supplies the name Lucifer, which **Ezekiel** never uses.

IV-D. "Blameless from the Day You Were Created"

"You were blameless in your ways from the day you were created, until unrighteousness was found in you" (**Ezekiel 28:15**)

The word is ***tamim (blameless / whole)***, the word used of Noah: ***"Noah was a righteous man, blameless in his generations"*** (**Genesis 6:9**), and of the one who walks in integrity (**Psalms 15:2**). ***"Created"*** is the ordinary verb for what **Yahweh** makes, and the Tanakh uses it of a people yet to be born (**Psalms 102:18** [Hebrew 102:19]) and of the Ammonites in their own land (**Ezekiel 21:30** [Hebrew 21:35]). A king who began upright and turned to violence is the story of Saul and of Solomon, and of Uzziah, whose ***"heart was lifted up to his destruction"*** when he grew strong (**2 Chronicles 26:16**) — the same lifted heart of **Ezekiel 28:2, 17**. It does not require an angel.

IV-E. The End of the King of Tyre

"I cast you to the ground; I set you before kings, that they might look at you ... I brought forth fire from your midst; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you ... you have become a horror, and you shall be no more forever" (**Ezekiel 28:17–19**)

Like the king of Babylon, the king of Tyre ends as a spectacle before other kings and a ruin before onlookers. He is not left to roam the earth and tempt mankind; he is ash, and he is ***"no more."*** The prophet names the instrument of judgment elsewhere: ***"Behold, I will bring upon Tyre Nebuchadnezzar king of Babylon"*** (**Ezekiel 26:7**).

The Tanakh even records the long siege: ***"Nebuchadnezzar king of Babylon made his army labor a great labor against Tyre ... yet he had no wages from Tyre, nor his army"*** (**Ezekiel 29:18**). The oracle has a city, a besieger, and a ruler.

Finding — the subject of Ezekiel 28: that the prince and king of Tyre is a human ruler judged for pride, violence, and dishonest trade is **Corroborated** (**Ezekiel 28:2, 5, 9, 16, 18**; **Ezekiel 26:7**; **Ezekiel 29:18**). That the lament describes Satan, or a being named Lucifer, is **Not in the text**. Whether **Ezekiel 28:14** reads ***"you were a cherub"*** or ***"with the cherub"*** is an open question of text; on either reading the subject is the king.

V. THE MORNING STAR IN THE TANAKH

If ***helel (shining one)*** means the morning star, it is fair to ask what the Tanakh says about the stars of morning. Its answer is consistent, and it is not dark.

V-A. The Morning Stars Sing

כּוֹכְבֵי בֹּקֶר

"When the morning stars sang together, and all the sons of Elohim shouted for joy" **(Job 38:7)**

The phrase is ***kokhvei voqer (morning stars)***. At the founding of the earth the morning stars sang. ***"Praise Him, sun and moon; praise Him, all you stars of light"*** **(Psalms 148:3)**.

He ***"counts the number of the stars; He calls them all by name"*** **(Psalms 147:4)**, and because of the greatness of His might, ***"not one is missing"*** **(Isaiah 40:26)**. In the Tanakh the morning stars do not rebel. They sing.

V-B. The Dawn Obeys

The dawn itself is **Yahweh**'s servant. He asks **Job**, ***"Have you ever in your days commanded the morning, and caused the dawn to know its place?"*** **(Job 38:12)**.

He is the One ***"who makes the dawn darkness"*** **(Amos 4:13)**. To be ***ben shachar (son of the dawn)*** is to be the child of a creature that rises when it is told.

V-C. The Shining Lights Are Not to Be Served

"If I looked at the light when it shone, or at the moon walking in splendor, and my heart was secretly enticed ... this also would be an iniquity for the judges, for I would have denied El above" **(Job 31:26–28)**

Job uses the verb ***halal (to shine)***, the very root of ***helel (shining one)***. The shining light of heaven is beautiful, and to be drawn into worshiping it is to deny El above.

The Torah says the same: ***"lest you lift up your eyes to the heavens and see the sun and the moon and the stars ... and be drawn away and bow down to them"*** **(Deuteronomy 4:19)**.

The prophets condemn those who made cakes for ***"the queen of heaven"*** **(Jeremiah 7:18; 44:17–19)**; as a comparative note, many scholars identify her with the star-goddess of the nations, whose planet was Venus.

V-D. The Star That Is Promised

Twice the Tanakh uses the star as a picture of good. Balaam, against his will, sees that ***"a star shall come forth out of Jacob, and a scepter shall rise out of Israel"*** **(Numbers 24:17)**.

And **Daniel** is told, ***"those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever"*** (**Daniel 12:3**).

The star is a picture of rule and of righteousness given by **Yahweh**. The king of Babylon wanted to be that star by his own climbing. The wise become it by turning many to righteousness.

Finding — the morning star: that the morning stars and the shining lights of heaven are **Yahweh**'s creatures, which praise Him and are not to be served, is **Corroborated** (**Job 38:7; 31:26–28**; **Psalms 148:3**; **Deuteronomy 4:19**). That the morning star is a name of the devil is **Not in the text**.

VI. THE PATTERN THE TANAKH TEACHES — THOSE WHO WOULD BE LIKE THE MOST HIGH

Read in its own setting, **Isaiah 14** does not stand alone. It belongs to a family of texts in which a man, a city, or a kingdom climbs toward heaven in its own heart and is brought down by **Yahweh**. The table gathers them.

TEXT	WHO	THE BOAST	THE FALL
Genesis 11:4–9	The builders of Babel	***"Let us build a city and a tower whose top is in the heavens, and let us make a name for ourselves"***	Their language confused; the city left unfinished
Isaiah 10:12–15	The king of Assyria	***"By the strength of my hand I have done it, and by my wisdom"***	The axe asked whether it boasts over the one who swings it
Isaiah 14:13–15	The king of Babylon	***"I will ascend ... I will make myself like the Most High"***	Brought down to Sheol, unburied
Isaiah 37:24, 29	Sennacherib of Assyria	***"I have gone up to the height of the mountains, to the far recesses of Lebanon"***	A hook in his nose; turned back the way he came
Isaiah 47:8–11	Babylon, the proud city	***"I am, and there is none besides me"***	Disaster comes suddenly, which she cannot charm away
Jeremiah 51:53	Babylon	Though she should mount up to the heavens	***"From Me destroyers shall come to her"***

TEXT	WHO	THE BOAST	THE FALL
Ezekiel 28:2, 17	The prince and king of Tyre	***"I am El; I sit in the seat of Elohim"***	Cast to the ground before kings
Ezekiel 31:10–18	Pharaoh, the cedar of Eden	Lofty in height, his heart lifted up in his height	Cut down and sent to the pit
Obadiah 1:3–4	Edom	***"Who will bring me down to the ground?"***	***"Though your nest is set among the stars, from there I will bring you down"***
Daniel 4:30–37	Nebuchadnezzar	***"Is this not the great Babylon, which I have built?"***	Driven from men until he knew that the Most High rules
Daniel 8:10–11, 25	The little horn	It grew up to the host of heaven and magnified itself against the Prince of the host	***"Broken without hand"***
Daniel 11:36–45	The king who exalts himself	He magnifies himself above every god	***"He shall come to his end, and none shall help him"***

The family resemblance is plain. The boasts use the language of height: the heavens, the stars, the clouds, the mountains, the seat of **Elohim**. The answers use the language of depth: the ground, the pit, the grave, the dust. And the subjects are kings and cities. The Tanakh's wisdom states the rule behind them all:

"Pride goes before destruction, and a haughty spirit before stumbling" **(Proverbs 16:18)**

"The haughty looks of man shall be brought low, and the loftiness of men shall be humbled, and Yahweh alone shall be exalted in that day" **(Isaiah 2:11)**

The same desire appears at the beginning of the Torah, in the first man and woman: ***"you will be like Elohim"*** **(Genesis 3:5)**. The Tanakh does not trace that desire to a fallen star. It shows it in every human heart that wants to rule itself **(Jeremiah 17:9)**, and it records the kings in whom that desire grew largest.

Finding — the pattern: that the Tanakh repeatedly mocks and judges human rulers who exalt themselves to the heavens, and brings them down, is **Corroborated** (**Genesis 11:4–9**; **Isaiah 14:13–15**; **Ezekiel 28:2, 17**; **Obadiah 1:3–4**; **Daniel 4:30–37**). **The figure later called Lucifer is, in the Tanakh, this pattern of human pride.**

VII. HOW LUCIFER BECAME A NAME — THE RECORD IN ORDER

If the Tanakh does not name Lucifer, the name had to come from somewhere. The record can be traced, and each step is documented. Comparative texts are cited as historical reference only.

PERIOD	WHAT HAPPENED	WITNESS STRENGTH
The Hebrew Prophets	**Isaiah**'s taunt calls the king of Babylon ***helel ben shachar (shining one, son of the dawn)***	Corroborated (the Hebrew text)
3rd–2nd century BCE	The Greek translation renders the title *heosphoros*, the Greek name of the morning star	Corroborated
1st century CE	The New Testament says Satan fell ***"like lightning"*** (Luke 10:18) and tells of a dragon cast down with his angels (Revelation 12:7–9). It never uses the name Lucifer, and it calls Jesus the morning star (2 Peter 1:19; Revelation 22:16)	Corroborated
Early centuries CE	Aquila and the Syriac read the title as ***"wail!"***; the Aramaic Targum renders a king who shone among men like the planet Venus, and turns his boast into an attack on the people of **Elohim**	Corroborated
Early 3rd century	Tertullian applies **Isaiah 14** and **Ezekiel 28** to the devil; Origen reads **Isaiah 14** as the fall of the devil (*On First Principles*, Book 1)	Corroborated
4th century	A bishop, Lucifer of Cagliari, bears the name; it is still an ordinary Latin word	Corroborated

PERIOD	WHAT HAPPENED	WITNESS STRENGTH
c. 390–405	Jerome's Latin Vulgate puts *lucifer* at **Isaiah 14:12**. The same Latin word serves for the morning light (Job 11:17), the stars of the zodiac (Job 38:32), the dawn (Psalms 109:3 in the Latin numbering), and the morning star rising in the heart, said of Jesus (2 Peter 1:19)	Corroborated
Early church liturgy	The Easter proclamation (*Exsultet*) calls Jesus the morning star that never sets, using the word *lucifer*	Corroborated
Early 14th century	Dante's *Inferno* names the frozen king of hell Lucifer	Corroborated
1550s	Calvin's commentary on Isaiah says the Satan reading arose from ignorance, because the context speaks of the king of Babylon	Corroborated
1611	The King James Version keeps ***"Lucifer"*** in the text, with ***"O day star"*** in the margin	Corroborated
1667	Milton's *Paradise Lost* uses Lucifer as the fallen angel's heavenly name and gives the popular picture its shape	Corroborated
1832	The Latter-day Saint *Doctrine and Covenants* 76:25–26 names Lucifer a son of the morning who rebelled and was thrust down	Corroborated
1871–1897	Albert Pike's *Morals and Dogma* discusses Lucifer the light-bearer; Léo Taxil forges a "Luciferian" instruction in Pike's name and confesses the hoax in 1897 (see Doc 247)	Corroborated
1887 onward	Esoteric movements adopt the name as a symbol of enlightenment; the Theosophists publish a magazine called *Lucifer*; later "Luciferian" groups follow	Corroborated
20th–21st century	Most modern translations replace ***"Lucifer"*** with ***"Day Star," "morning star,"*** or ***"shining one"***	Corroborated

Two facts stand out.

First: the step from translation to proper name was taken by readers, not by the text. Even the church writers who read **Isaiah 14** as the devil's fall held that ***lucifer*** described what he had been, not what he

was called; the *Catholic Encyclopedia* of 1910 reports that the Fathers did not treat Lucifer as the devil's proper name.

Second: the same Latin word that English readers now hear as the devil's name was used by the Latin Bible and the Latin liturgy for Jesus. A word that can name both cannot, by itself, name either.

Finding — the name: that ***"Lucifer"*** became a proper name of Satan through translation, church commentary, and poetry, long after the Tanakh was written, is **Corroborated** by the documentary record above. That the Tanakh gives the name to any being is **Not in the text**.

VIII. WHAT IS TAUGHT THAT THE TANAKH DOES NOT SAY

The table gathers the claims most often heard and sets each beside the text.

CLAIM	WHAT THE TEXT SHOWS	GRADE
"Lucifer was Satan's name before he fell."	The Hebrew has ***helel (shining one)***, a title in a taunt over the king of Babylon (**Isaiah 14:4, 12**). The Tanakh never joins it to ***satan (adversary / accuser)***.	**Not in the text**
"Lucifer was the highest angel, nearest the throne."	**Isaiah 14** says the king wanted to rise above the stars; it never says he had been there. **Ezekiel 28** speaks of a king of Tyre.	**Not in the text**
"Lucifer led the music of heaven."	The claim rests on King James rendering "tabrets and pipes" in **Ezekiel 28:13**. Most modern translations read the two Hebrew words as a jeweler's settings and mountings; the meaning is debated. Either way they belong to a king's adornment, and no office of worship is named.	**Not in the text**
"Lucifer fell before Adam was created."	No text dates a fall before creation. **Isaiah 14** describes the death of a king; **Ezekiel 28** a king of a trading city.	**Not in the text**
"A third of the angels fell with Lucifer."	The number comes from Revelation 12:4. The Tanakh has no such number (see Doc 280 on **Daniel 8:10**).	**Not in the text**
"Lucifer was the serpent in Eden."	The serpent is ***"more crafty than any beast of the field which Yahweh Elohim had made"*** (**Genesis 3:1**).	**Not in the text**

CLAIM	WHAT THE TEXT SHOWS	GRADE
"Ezekiel 28 describes Satan in Eden."	The prince of Tyre is ***"a man and not El"*** (**Ezekiel 28:2, 9**); he sinned ***"by the abundance of your trade"*** (**Ezekiel 28:16**); Pharaoh is also placed among the trees of Eden (**Ezekiel 31:8–9**).	**Not in the text**
"Isaiah 14 is about the king of Babylon and about Satan behind him."	The text names one subject and gives no second. A second subject is a later reading laid over the text.	**Not in the text**
"Jesus called Satan Lucifer."	The New Testament never uses the name; as a comparative note, it calls Jesus the morning star (Revelation 22:16).	**Not in the text**
"The morning star is a symbol of evil."	The morning stars sang at creation (**Job 38:7**); a star out of Jacob is promised (**Numbers 24:17**); the wise shine like the stars (**Daniel 12:3**).	**Not in the text**
"Lucifer is the true bringer of light, the friend of man."	**Yahweh** forms light (**Isaiah 45:7**; **Genesis 1:3**); ***"in Your light we see light"*** (**Psalms 36:9** [Hebrew 36:10]).	**Not in the text**
"Lucifer is a spirit brother of the Messiah."	The teaching comes from a writing of 1832. The Tanakh gives **Yahweh** no rival son and records no heavenly council in which a son of the morning rebelled.	**Not in the text**
"Freemasons are taught that Lucifer is God."	The "Luciferian" instruction was forged by Léo Taxil, who confessed in 1897 (Doc 247, Section VII).	**Not corroborated**

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION SPEAKS OF LUCIFER

The table sets the three traditions against the findings above. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
How the picture grew	The Aramaic Targum reads **Isaiah 14:12** as a king who shone among men like the planet Venus among the stars, and turns his boast into a war on the people of **Elohim**. The Talmud hears in **Isaiah 14:14** the boast of Nebuchadnezzar, answered by a voice from heaven (Chagigah 13a). Rabbinic readers of **Ezekiel 28** saw Hiram of Tyre or Adam. A later midrash tells of Samael, the great prince in heaven, who came down with his band and used the serpent (Pirkei de-Rabbi Eliezer 13).	Luke 10:18 and Revelation 12:7–9 speak of Satan cast down. Tertullian and Origen read **Isaiah 14** and **Ezekiel 28** as his fall; Jerome's Latin supplied *lucifer*; later teachers such as Augustine and Gregory the Great built on that reading; Dante and Milton gave it its pictures. The King James Version carried the Latin word into English, and in 1832 the Latter-day Saint *Doctrine and Covenants* made Lucifer a rebel in a council before the world.	The Qur'an never uses the name Lucifer. Its devil is Iblis, who refused to bow to Adam, saying ***"I am better than he; You created me from fire"*** (Q. 7:12; 38:76), and who ***"was of the jinn"*** (Q. 18:50). Most Western scholars trace the name Iblis to the Greek *diabolos*. The Qur'an also describes shooting stars as missiles against devils who eavesdrop on heaven (Q. 37:6–10; 67:5).
Covenant strength	No Jewish tradition makes Lucifer a person. The traditional readings keep **Isaiah 14** on the king of Babylon and **Ezekiel 28** on a man, as the text does, and the Talmud keeps the adversary within the court of heaven (Bava Batra 16a).	The Latin Bible and liturgy call Jesus *lucifer*, and Revelation 22:16 calls him the morning star — evidence within the tradition that the word is not a devil's name. Calvin rejected the Satan reading of **Isaiah 14**, and most modern Christian translations follow the Hebrew with "Day Star" or "morning star."	The sin of Iblis is arrogance (Q. 2:34; 7:13), the sin the Tanakh mocks in the king of Babylon. The Qur'an gives him no authority over the servants of the Creator (Q. 15:42) and has him confess that he only called and men answered (Q. 14:22), in agreement with **Genesis 4:7**.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant departure	The Samael story and the later mystical teaching of a realm of evil, the *sitra achra* (the other side), go beyond the Tanakh, which records no fall in heaven and no second realm.	Lucifer as a personal name, a fall before creation, a heavenly music minister, a third of the angels, and a rival kingdom are taught as doctrine, though the Tanakh states none of them. The two-subject reading gives **Isaiah 14** a subject its text does not name.	The account of Iblis refusing to bow and being expelled from heaven is not in the Tanakh. The Tanakh's stars sing and praise (**Job 38:7**; **Psalms 148:3**); they are never described as weapons against spirits.
Covenant witness	The rabbinic answer to Nebuchadnezzar — a man's years are seventy, and heaven is beyond his reach — is the answer of **Isaiah 14:16**: ***"Is this the man?"***	Read from the Tanakh outward, the New Testament's own warning stands with **Proverbs 3:34**: ***"God opposes the proud"*** (James 4:6).	The word spoken to Iblis, ***"it is not for you to be arrogant"*** (Q. 7:13), stands with **Isaiah 2:11**: **Yahweh** alone shall be exalted.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Three points in *Malakim and Ha-Satan* (March 2026; Google Doc "Who are the Angels and who is Satan/Devil") have been corrected in its Google Doc, and a fourth is set out for the Elder's decision. Doc 280 and Doc 247 agree with the findings of this study and need no change.

Correction 1 — Ezekiel 28:2 (Question 2 and Section XII). The study quotes the verse as ***"you are a man (adam) and not Elohim."*** The Hebrew reads ***ve-lo El (and not El)***, the short form that the prince had just claimed for himself (***"I am El"***). Corrected in the Google Doc to ***"a man (adam) and not El."*** The study's conclusion stands.

Correction 2 — who first read Isaiah 14 as Satan (Question 7). The study names Origen as among the first. Tertullian, writing a generation earlier, already applied **Isaiah 14** and **Ezekiel 28** to the devil. Corrected in the Google Doc to name Tertullian and Origen together.

Correction 3 — the Durham thesis (Section XII). The study calls Patmore's work ***"a peer-reviewed doctoral thesis."*** It is a doctoral thesis examined at Durham University (2008), later revised and published by Brill (2012). Corrected in the Google Doc. The study's summary of the rabbinic readings agrees with Patmore's finding that the rabbis saw Adam or Hiram of Tyre.

Correction 4 — the meaning of helel (Section XI), left for the Elder's decision. The study gives only the derivation from ***halal (to shine)***. It would be strengthened by recording the second reading, from ***yalal (to howl / wail)***, and the identical Hebrew form in **Zechariah 11:2** and **Ezekiel 21:12** [Hebrew 21:17] (Section II of this document). The addition does not change the study's conclusion, and nothing has been changed in the Google Doc on this point.

XI. SEVEN COVENANT DECLARATIONS ON LUCIFER

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The name Lucifer is not in the Hebrew Tanakh. It is the Latin word for the morning star, and no doctrine may be built on a translation word that the text does not carry.	**Isaiah 14:12**; **Deuteronomy 4:2**; **Proverbs 30:6**; **Isaiah 8:20**
II	The ***helel ben shachar (shining one, son of the dawn)*** of **Isaiah 14:12** is a mocking title for the king of Babylon, a man who died and was denied a grave.	**Isaiah 13:1; 14:4, 11, 16, 18–20**; **Daniel 4:30–37**
III	The prince and king of Tyre of **Ezekiel 28** is a man and not El, who sinned by pride, violence, and dishonest trade, and became no more.	**Ezekiel 28:2, 9, 16, 18–19**; **Ezekiel 26:7**; **Ezekiel 29:18**
IV	The boast ***"I will make myself like the Most High"*** is the pride of kings and of the human heart, and **Yahweh** brings it down.	**Genesis 3:5; 11:4–9**; **Isaiah 14:14–15**; **Obadiah 1:3–4**; **Proverbs 16:18**
V	None is like **Yahweh**. No creature sits on His mount, rides His clouds, or shares His throne.	**Isaiah 40:25; 46:5**; **Psalms 89:6; 48:2; 104:3**; **Isaiah 66:1**
VI	The morning stars are **Yahweh**'s creatures. They sing His praise, and they are not to be served.	**Job 38:7; 31:26–28**; **Psalms 148:3**; **Deuteronomy 4:19**
VII	The covenant believer tests every teaching about the unseen world against the Hebrew and against two or three witnesses, and fears **Yahweh** alone.	**Deuteronomy 19:15**; **Proverbs 18:17**; **Isaiah 8:12–13**

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question *"who is Lucifer?"* there is often fear: of a fallen prince of light who still schemes, who may stand behind music and films and governments, and whose very name feels dangerous.

The answer of the Tanakh is fivefold.

First: read the Hebrew, not the Latin. The name came by translation. ***"To the Torah and to the testimony!"*** **(Isaiah 8:20)**. Any teaching built on a single word must be tested against the Hebrew and against two or three witnesses (**Deuteronomy 19:15**). ***"The first to plead his case seems right, until his neighbor comes and examines him"*** (**Proverbs 18:17**).

Second: see the king, and see yourself. The boast of **Isaiah 14** is not foreign to us. ***"The heart is deceitful above all things"*** (**Jeremiah 17:9**), and the wish to be ***"like Elohim"*** (**Genesis 3:5**) is the oldest wish in the Torah. Every ***"I will"*** of the king of Babylon has a smaller form in a man's house, his work, and his marriage. The covenant believer reads the taunt as a mirror before he reads it as a weapon.

Third: do not give a dead tyrant a throne he never had. The song ends with onlookers staring at a corpse and asking, ***"Is this the man?"*** (**Isaiah 14:16**). Those who fear ***"Lucifer"*** have been taught to fear a figure the Tanakh mocks. ***"Do not fear what they fear, nor be in dread. Yahweh of hosts, Him you shall regard as holy"*** (**Isaiah 8:12–13**).

Fourth: humble yourself before the Most High. There is one Most High, and He shares that title with no one (**Psalms 83:18**). His way with the proud is the way of **Daniel 4**: ***"those who walk in pride He is able to humble"*** (**Daniel 4:37**).

His way with the lowly is the way of **Isaiah 57:15**: ***"I dwell in the high and holy place, and also with the one who is crushed and lowly of spirit." "And what does Yahweh require of you but to do justice, to love kindness, and to walk humbly with your Elohim?"*** (**Micah 6:8**).

Fifth: look for light from the right place. The king wanted to be the morning star. The covenant gives light another way: ***"Arise, shine, for your light has come, and the glory of Yahweh has risen upon you"*** (**Isaiah 60:1**), and ***"Yahweh will be your everlasting light"*** (**Isaiah 60:19**).

"In Your light we see light" (**Psalms 36:9**). Those who are wise, and who turn many to righteousness, will shine like the stars forever (**Daniel 12:3**). That is the only climb to the stars the Tanakh offers.

The shining one who said ***"I will ascend"*** lies under the worms. The morning stars still sing. And **Yahweh** alone is the Most High.

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"Those who see you will stare at you; they will consider you: Is this the man who made the earth tremble, who shook kingdoms?"

Isaiah 14:16 — The Written Covenant of Yahweh

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