

AN EXAMINATION OF ISAIAH 14, VERSES 12-14

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As is the case many times, we read a scripture and we see a surface rendering, which for all intents and purposes is a representation, or should I say a simple communication of a message that YHVH has for us. It is perfectly acceptable for use, understanding and ministry, and is the Word of

To understand scripture correctly, the use of PARDES must be administered. Christians look at Scripture from a Western or Greek perspective. We can look at Scripture from a Greek perspective and understand the surface rendering, but to fully understand scripture one must use PARDES, because the Word of YHVH is four dimensional, therefore can only be understood in four-dimensional learning. So, what is PARDES? PARDES is an acronym for:

- **Peshat** (פֶּשֶׁט) – "surface" ("straight") or the literal (direct) meaning.
- **Remez** (רֵמֵז) – "hints" or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense.
- **Derash** (דֵּרַשׁ) – from Hebrew *darash*: "inquire" ("seek") – the comparative (midrashic) meaning, as given through similar occurrences.
- **Sod** (סוֹד) (pronounced with a long O as in 'lore') – "secret" ("mystery") or the esoteric/mystical meaning, as given through inspiration or revelation.

The shortest verse in the Bible is found in John, Chapter 11 and verse 35, where we read, "Jesus Wept." Using Peshat we determine that Yeshua actually cried, he shed tears. We read a

couple of verses before this one that “he groaned in the spirit and was troubled.” We then have to use Derash and ask why Yeshua wept? Well, we can surmise that he was troubled because he saw the anguish on the faces of the people at the funeral and heard their cries and felt compassion for them, realizing that the wages of sin is death. We then can use Remez to think that maybe He might have thought back to the Garden of Eden, when the first man and woman brought sin and death into the world through their disobedience. Finally, we can use Sod to find the mystical meaning of why he was troubled in spirit, he groaned and he cried. Yeshua knew that he was destined to be the Lamb of YHVH. He not only felt the pain of the sting of death, he knew that he would die someday soon, that he would be sacrificed for those people, those before that day and those in the future, to take away the sting of death and to give people hope for a future. We may never know the reason why Yeshua wept, but in using the four-fold method for looking at scripture we understand more, and we can continue to speculate on what Yeshua’s meaning was in crying. That is a scripture with just four words and what looks like one action. Imagine what you can get out of using PARDES to study all of scripture?

It also must be understood that when studying scripture, especially the Hebrew portion of scripture, as well as the Aramaic, that the Semitic languages use words that are defined by other words. For instance, when we look at a noun in Hebrew, we see that it has a root that is a verb, and vice versa. When someone studies a word and they fail to look at the adjunct word the true meaning is sometimes missed. In my study of Isaiah 14:12-14 I do not neglect the root words or adjunct words because they are very important for meaning. Again, the original word does define what YHVH infers in the scripture, but the root expands the meaning. I liken it to cooking roast for dinner. You can pull the roast out of the wrapper and place it on a grill or in the oven and cook it and you will eat roast. However, if you add a little salt and maybe some spice to the roast

you get the roast, but the salt and spice bring out the flavor of the meat and the roast is a memorable experience rather than just a meal.

With all of that in mind, let us look at the scripture in question in its surface rendering, and afterward let us look at it in a much more definitive manner. Take note that you will see the Hebrew words with numbers that start with the letter “H” before a number. That number is the nomenclature for the Strongs references of Hebrew words, used in Strongs concordance for study purposes.

¹² 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!

¹³ 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:

¹⁴ I will ascend above the heights of the clouds; I will be like the most High (Isaiah 14:12-14 KJV).

Verse 12

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!

How Thou are fallen:

Verb

נָפַל nâphal, naw-fal'; a primitive root; to fall, in a great variety of applications (intransitive or causative, literal or figurative):—be accepted, cast (down, self, (lots), out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, en, ing), fell(ing), fugitive, have (inheritance), inferior, be judged (by mistake for 6419), lay (along), (cause to) lie down, light (down), be (hast) lost, lying, overthrow, overwhelm, perish, present(ed, ing), (make to) rot, slay, smite out, surely, throw down.

From Heaven:

Masculine Noun

שָׁמַיִם shâmayim, shaw-mah'-yim; dual of an unused singular שָׁמַיִם shâmeh; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):—air, astrologer, heaven(s).

Lucifer:

Noun

הַיְלֵל hêylêl, hay-lale'; from H1984 (in the sense of brightness); the morning-star:—lucifer.

Verb

הָלַל hâlal, haw-lal'; a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:—(make) boast (self), celebrate, commend, (deal, make), fool(ish, ly), glory, give (light), be (make,

feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine.

Son:

Noun

בֵּן bēn, bane; from H1129; a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like father or brother), etc.):

Verb

בָּנָה bânâh, baw-naw'; a primitive root; to build (literally and figuratively): — (begin to) build(er), obtain children, make, repair, set (up), surely.

Of The Morning

Masculine Noun

שַׁחַר shachar, shakh'-ar; from H7836; dawn (literal, figurative or adverbial): — day(-spring), early, light, morning, whence riseth.

Verb

שָׁחַר shâchar, shaw-khar'; a primitive root; properly, to dawn, i.e. (figuratively) be (up) early at any task (with the implication of earnestness); by extension, to search for (with painstaking):—(do something) betimes, enquire early, rise (seek) betimes, seek diligently) early, in the morning).

Interim Word:

Verb

לָלַי yâlal, yaw-lal'; a primitive root; to howl (with a wailing tone) or yell (with a boisterous one): — (make to) howl, be howling.

How art thou cut down

גָּדַד gâda', gaw-dah'; a primitive root; to fell a tree; generally, to destroy anything: —cut (asunder, in sunder, down, off), hew down.

To the ground

Noun

אֶרֶץ 'erets, eh'-rets; from an unused root probably meaning to be firm; the earth (at large, or partitively a land): — common, country, earth, field, ground, land, × nations, way, + wilderness, world.

Which Did Weaken:

Verb

שָׁלַח châlash, khaw-lash'; a primitive root; to prostrate; by implication, to overthrow, decay: —discomfit, waste away, weaken.

Discomfit Definition

1: to put into a state of perplexity and embarrassment: disconcert was discomfited by the question

2a: to frustrate the plans of: thwart discomfit our foes

b archaic: to defeat in battle the ground ... strewn with the discomfited

The Nations:

Noun

גוֹי gôwy, go'-ee; rarely (shortened) גֵּי gôy; apparently from the same root as H1465 (in the sense of massing); a foreign nation; hence, a Gentile; also (figuratively) a troop of animals, or a flight of locusts: —Gentile, heathen, nation, people.

Adverb/Feminine Noun

גַּבְעָה gêvâh, gay-vaw'; feminine of H1460; the back, i.e. (by extension) the person: —body.

Meaning of H1460

גָּבַע gêv, gave; from H1342 (corresponding to H1354); the back; by analogy, the middle: — among, back, body.

Meaning of H1342

גָּבַע gâ'âh, gaw-aw'; a primitive root; to mount up; hence, in general, to rise, (figuratively) be majestic: —gloriously, grow up, increase, be risen, triumph.

Verse 13:

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:

For Thou Hast Said: H559

Verb

אָמַר 'âmar, aw-mar'; a primitive root; to say (used with great latitude):—answer, appoint, avouch, bid, boast self, call, certify, challenge, charge, (at the, give) command(ment), commune, consider, declare, demand, desire, determine, expressly, indeed, intend, name, plainly, promise, publish, report, require, say, speak (against, of), still, suppose, talk, tell, term, that is, think, use (speech), utter, verily, yet.

In Thy Heart: H3824

Masculine Noun

לֵבָב lēbâb, lay-bawb'; from H3823; used also like H3820 the heart (as the most interior organ): — bethink themselves, breast, comfortably, courage, (faint), (tender-) heart(ed), midst, mind, unawares, understanding.

Verb: H3823

לָבַב lâbab, law-bab'; a primitive root; properly, to be enclosed (as if with fat); by implication (as denominative from H3824); to unheart; i.e. (in a good sense) transport (with love), or (in a bad sense) stultify; to make cakes:—make cakes, ravish, be wise.

I Will Ascend: H5927

Verb

עָלָה 'âlâh, aw-law'; a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative:—arise (up), (cause to) ascend up, at once, break (the day) (up), bring

(up), (cause to) burn, carry up, cast up, shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, mention, mount up, offer, make to pay, perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Into Heaven: H8064

Masculine Noun

שָׁמַיִם shâmayim, shaw-mah'-yim; dual of an unused singular שָׁמַיִה shâmeh; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):—air, astrologer, heaven(s).

I Will Exalt: H7311

Verb

רָוַם rûwm, room; a primitive root; to be high actively, to rise or raise (in various applications, literally or figuratively):—bring up, exalt (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high(er, one), hold up, levy, lift(er) up, (be) lofty, (a-) loud, mount up, offer (up), presumptuously, (be) promote(-ion), proud, set up, tall(er), take (away, off, up), breed worms.

My Throne: H3678

Masculine Noun

כִּסְאָה kiççê', kis-say'; or כִּסְאָה kiççêh; from H3680; properly, covered, i.e. a throne (as canopied): —seat, stool, throne.

Verb: H3680

כָּסָה kâçâh, kaw-saw'; a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy): —clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm.

Above: H4605

Adjective / Adverb / Substantive

מַעַל ma'al, mah'al; from H5927; properly, the upper part, used only adverbially with prefix upward, above, overhead, from the top, etc.: —above, exceeding(-ly), forward, on (very) high, over, up (-on, -ward), very.

Verb H5927

עָלָה 'âlâh, aw-law'; a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative:—arise (up), (cause to) ascend up, at once, break (the day) (up), bring (up), (cause to) burn, carry up, cast up, shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, mention, mount up, offer, make to pay, perfect, prefer, put (on), raise, recover,

restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up),
stir up, take away (up), work.

The Stars: H3556

Masculine Noun

כֹּכַב kôwkâb, ko-kawb'; probably from the same as H3522 (in the sense of rolling)
or H3554 (in the sense of blazing); a star (as round or as shining); figuratively, a
prince: —star(-gazer).

H3522 Proper Locative Noun

כַּבּוֹן Kabbôwn, kab-bone'; from an unused root meaning to heap up; hilly; Cabon,
a place in Palestine: —Cabbon.

H3554 Verb

קָוָה kâvâh, kaw-vaw'; a primitive root; properly, to prick or penetrate; hence, to
blister (as smarting or eating into): —burn.

Of God: H410

Masculine Noun

אֵל 'êl, ale; shortened from H352; strength; as adjective, mighty; especially the
Almighty (but used also of any deity): —God (god), goodly, great, idol, might (y
one), power, strong. Compare names in '-el.'

H352 Masculine Noun

אָיִל 'ayil, ah'-yil; from the same as H193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:—mighty (man), lintel, oak, post, ram, tree.

I Will Sit: H3427

Verb

יָשַׁב yâshab, yaw-shab'; a primitive root; properly, to sit down (specifically as judge. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:—(make to) abide(ing), continue, (cause to, make to) dwell(ing), ease self, endure, establish, fail, habitation, haunt, (make to) inhabit(ant), make to keep (house), lurking, marry(ing), (bring again to) place, remain, return, seat, set(tle), (down-) sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

Also Upon The Mount: H2022

Masculine Noun

הַר har, har; a shortened form of H2042; a mountain or range of hills (sometimes used figuratively): —hill (country), mount(ain), promotion.

H2042 – Masculine Noun

הַרְרָא hârâr, haw-rawr'; from an unused root meaning to loom up; a mountain: —hill, mount(ain).

Of The Congregation: H4150

Masculine Noun

מוֹעֵד mōw'êd, mo-ade'; or מֵעַד mō'êd; or (feminine) מוֹעֲדָה mōw'âdâh; (2 Chronicles 8:13), from H3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(ity), synagogue, (set) time (appointed).

H3259 Verb

יָעַד yâ'ad, yaw-ad'; a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage):—agree,(make an) appoint(ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

In The Sides: H3411

Feminine Noun

יָרְכָה y'rêkâh, yer-ay-kaw'; feminine of H3409; properly, the flank; but used only figuratively, the rear or recess: —border, coast, part, quarter, side.

H3409 Feminine Noun

יָרֵךְ yârêk, yaw-rake'; from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphemistically the generative parts; figuratively, a shank,

flank, side: — body, loins, shaft, side, thigh. Note the outer thigh is where the sword was kept and the inner thigh is associated with reproduction.

Of The North: H6828

Feminine Noun

צָפֹן tsâphôwn, tsaw-fone'; or צָפֹן tsâphôn; from H6845; properly, hidden, i.e. dark; used only of the north as a quarter (gloomy and unknown): —north (-ern, side, -ward, wind).

H6845 Verb

צָפַן tsâphan, tsaw-fan'; a primitive root; to hide (by covering over); by implication, to hoard or reserve; figuratively to deny; specifically (favorably) to protect, (unfavorably) to lurk:—esteem, hide(-den one, self), lay up, lurk (be set) privily, (keep) secret(ly, place).

Verse 14

I will ascend above the heights of the clouds; I will be like the most High.

I Will Ascend: H5927

Verb

אָלַח 'âlâh, aw-law'; a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative:—arise (up), (cause to) ascend up, at once, break (the day) (up), bring (up), (cause to) burn, carry up, cast up, shew, climb (up), (cause to, make to)

come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, × mention, mount up, offer, make to pay, perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Above The Heights: H1116

Feminine Noun

בָּמָה *bâmâh*, bam-maw'; from an unused root (meaning to be high); an elevation: —height, high place, wave.

Of The Clouds: H5645

Masculine Noun

עָב *'âb*, awb; (masculine and feminine); from H5743; properly, an envelope, i.e. darkness (or density, 2 Chronicles 4:17); specifically, a (scud) cloud; also, a copse: —clay, (thick) cloud, thick, thicket. *Note: a copse is a thicket, grove, or growth of small trees*

H5743 Verb

עָוַב *'ûwb*, oob; a primitive root; to be dense or dark, i.e. to becloud: —cover with a cloud.

I Will Be Like: H1819

Verb

דָּמָה dâmâh, daw-maw'; a primitive root; to compare; by implication, to resemble, liken, consider: —compare, devise, (be) like(-n), mean, think, use similitudes.

The Most High: H5945

Adjective / Masculine Noun

עֲלִיּוֹן 'elyôwn, el-yone'; from H5927; an elevation, i.e. (adj.) lofty (comparison); as title, the Supreme: — (Most, on) high (er, est), upper(-most).

H5927 Verb

עָלָה 'âlâh, aw-law'; a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative:—arise (up), (cause to) ascend up, at once, break (the day) (up), bring (up), (cause to) burn, carry up, cast up, shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, (make) up, × mention, mount up, offer, make to pay, perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

If we render the scripture using the information that we have gathered via the definitions of the Hebrew words, we can render the meaning and intent of the scripture as illustrated below without taking away from the surface rendering of the text:

How thou are thrown down from heaven, foolish and self-boasting lucifer the morning star, subject who painstakingly tried to make something new from early in the morning with boisterous yelling and howling, who tries to make new children. How are thou felled like a tree that crashes to the earth, hewn down and destroyed. Who weakened the nations and caused them to be perplexed and turn their backs.

For thou has expressly uttered with intent in thy innermost being I will climb and mount up into Heaven, the abode of the living God, I will rise and set up my throne that is covered in secrecy high above the Prince (Messiah), the strong tree of Almighty God. I will causatively lurk and establish myself also upon the mountain of the fixed and appointed meetings of the congregation to summon for direction, in the recessed quarter, lurking in the secret place.

I will actively mount above the high place of the dense dark clouds and be covered by clouds. I will devise to liken myself and resemble the most Perfect and Supreme One.

This rendering causes us to take a new look at the scriptures we are examining. First, the surface rendering says that Lucifer fell from Heaven, whereas we learn that he was thrown down. The word fallen makes it seem trite to the average reader. A learned person knows that it means that he became fallen from favor from YHVH and that he had to exit Heaven because he could no longer stand in the Godly Congregation. However, having been thrown from heaven denotes that he was seized and cast out forcefully sort of like a bouncer in a bar would throw out an upstart that was causing trouble, and that same bouncer will keep him from returning. We see a similar account when Adam and Chava were thrown out of the Garden of Eden whereupon a Cherub of Fire was set at the entrance.

The scripture talks about his boisterous yelling and howling. One only has to watch Adolph Hitler's speech at Nuremburg to get the illustration, bragging about German pride while yelling and finally yelling so loud and intent that he sounded like he was growling. It seems that both Hitler and Nietzsche were both students of their master, Lucifer. And it all boiled down to pride. The scripture says that the sound of his fall from heaven was like the sound of a falling mighty tree. I live in timber country and have seen large trees hewn down. When they start to fall, they lean then there is a loud cracking and tearing sound as the tree separates from the trunk. As the tree falls it often takes smaller trees down with it, which might allude to the angels that Satan took with him on the fall. When the tree hits the ground it often causes the ground to shake as it bounces on the ground, hitting with lesser force every time.

The same scripture talks about Lucifer weakening the nations and deceiving them so that they turn their backs on YHVH. It seems to suggest that he diverts their attention with all sort of activities, so much so, that they are perplexed and totally fixated on anything other than YHVH.

For thou has expressly uttered with intent in thy innermost being I will climb and mount up into Heaven, the abode of the living God, I will rise and set up my throne that is covered in secrecy high above the Prince (Messiah), the strong tree of Almighty God. I will causatively lurk and establish myself also upon the mountain of the fixed and appointed meetings of the congregation to summon for direction, in the recessed quarter, lurking in the secret place.

The verse above infers Lucifer's desire to be climb back into heaven. He would have to do that because he has been throw out and fallen far from Heaven's realm. Webster's 1828 Dictionary defines the word "Mount," as "To rise; to ascend; to tower; to be built to a great altitude" (Webster 1828). In a sense Lucifer is saying that he isn't just going to climb up to

Heaven, he's going to try to position himself at the very heights of heaven, above the Throne of El Elyon. The next sentence enforces this point because in his proclamation, Lucifer says that his throne will be a secret place high above the Moshiach (Messiah). Yeshua proclaimed that He sits on the righthand side of Aveinu, therefore Lucifer's plans are to overshadow El Shaddai also.

Lucifer continues by saying that he will lurk (ensconce himself) and proclaim himself as chief consul of the place where the Divine Counsel meets, again usurping Moshiach and El Elyon in an attempt to dethrone each. The place of meeting appears from the description to be a special secret place that is reserved for only a special few, whom it can only be surmised that Lucifer will try to attempt to control. As we will see later, his coup against YHVH fails miserably.

I will actively mount above the high place of the dense dark clouds and be covered by clouds. I will devise to liken myself and resemble the most Perfect and Supreme One.

The verse above gives us a glimpse of how Lucifer (let's just call him Satan, okay?) will attempt to be a counterfeit Yeshua. When Yeshua ascended to Heaven, and as the disciples watched, angels appeared to them and told them:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:8-10).

In addition, we are told by Yeshua himself:

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mark 14:61-62).

In both scriptures we the mention of clouds. As believers in Yeshua, we believe that we can behold Aveinu through His Son, Yeshua. There was a time when people were told that YHVH would not appear to them because flesh could not look upon pure righteousness. On Mount Sinai YHVH came down in a cloud. When Moshe asked to see YHVH, he was told that he would be able to see YHVH’s back because no man could look at YHVH’s face and live. Of course, was a preincarnate view of Moshiach Yeshua. However, while on the mountain YHVH had to be obscured by clouds. We see Yeshua being taken into a cloud when he ascended to Heaven, the angels telling the disciples that he would return in like manner. In addition, at his trial, Yeshua tells the Sanhedrin that they would see Yeshua returning in the “clouds of Heaven.” I won’t try to explain more here. If you want to learn more about The Clouds of Heaven, I suggest you visit [Jim Wilhelmsen’s website](#), Echoes of Enoch, where he has written a wonderful thesis on the subject. All that I can say is that Yeshua left in a cloud and will return in The Clouds of Heaven. In the verse in Isaiah, Lucifer says that he is going to be concealed in clouds. This is no coincidence. We are told in Scripture that Satan will attempt to mimic Yeshua’s ministry to dupe the world into believing that he is the Christ that is supposed to return, namely Yeshua. However, he pulls it off, he will somehow come to earth in clouds or with clouds around him to deceive the world into believing that the counterfeit Messiah is the real deal.

We are also told in the Revelation of Yeshua, given to John, that there will be a war in heaven, meaning that Satan will find a way to climb to heaven and attempt to usurp the Creator’s

authority, the creation fighting against the creator, so to speak. Revelation says that a war occurs in Heaven and Satan is cast out yet again, this time for good, but he is cast down to the Earth, full of wrath, and that he takes a considerable number of angels with him, wither willfully or by force.

Years ago, it was made known to me that the word Lucifer is not a Hebrew word, but is Latin in origin. This presents a problem because it is used in Isaiah, Chapter 14, which is supposed to be an exact translation from Masoretic and Greek ancient texts. The Bible was written in Hebrew (and some Aramaic), for the Tanakh (Old Testament), and Greek for the Brit Hadasha (New Testament).

Looking at the Hebrew Names Bible, we see that the name used in Isaiah 14 for Lucifer is in reality Heylel. Strongs defines this word as a masculine noun, but uses a verb to help us understand the meaning as a whole.

Hebrew from the Masoretic

הֵיִלֵּל *hêylêl, hay-lale'*; H1966: **Masculine Noun**; from H1984 (in the sense of brightness); the morning-star: —lucifer. (Hebrew Names Version – Blue Letter Bible)

הָלַל *hâlal, haw-lal'*; H1984: **Verb**; a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:—(make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine. (Hebrew Names Version – Blue Letter Bible)

Greek from Septuagint

Looking at a concordance of the Septuagint on the Blue Letter Bible website, a website that is quite informative and has Strongs word definitions for every word in Hebrew and Greek yielded nothing when it came to the Greek word for Lucifer. The only mention that it made was:

ἑωσφόρος – Eosforos No Strongs number available. (Septuagint LXX, Blueletterbible.org)

I found that I had to render the word from online dictionary sources, or which there are many.

Here is what I found:

Greek - Etymology - from Ancient Greek Ἑωσφόρος (Heōsphóros), from Ἔως (Héōs, “dawn”) + φέρω (phérō, “to bear, to carry”). Proper noun; Ἑωσφόρος • (Eosfóros): Lucifer; Morning Star, the planet Venus (Wiktionary)

Additional sources Eosforos (Spanish = Fosforo) is equated with the English word Phosphorus:

Phosphorus in English

Phosphorus phosphoros (Greek) Light-bringing; equivalent of Latin Lucifer (the morning star; a torchbearer, e.g., Hecate, a form of the moon). Satan, according to Christian legend, was once Phosphorus, the redeemer. Also a personified aspect of the astral fire and light in the anima mundi. Eliphas Levi speaks of the interior phosphorus, meaning the astral light.

In alchemy and chemistry, applied to any substance which emitted light, but was monopolized for the familiar chemical element first isolated by Brandt of Hamburg in 1669. (Babylon Dictionary)

Thus Satan (Lucifer) is equated with a creature that has a glow about him. David Tue, in his study of Satan says the following:

In other words, normally we don't actually think of Satan as a serpent. We recognize "serpent" as a Figure. Nachash, translated "serpent" in Genesis 3:1 [Open in Logos Bible Software (if available)], means shining one and in Chaldee it means brass or copper. The word "Nehushtan", in 2 Kings 18:4 [Open in Logos Bible Software (if available)], comes from this.

In 2 Corinthians 11:3 [Open in Logos Bible Software (if available)], Paul says he fears that the Corinthians would be deceived by the serpent in the same way that Eve was. Certainly, he does not think they will be deceived by a snake, but Satan. Eleven verses later, in 2 Corinthians 11:14 [Open in Logos Bible Software (if available)], Paul tells us that Satan is an angel of light. Paul has put together that the serpent is a shining one (Tue, 2016).

We come to the conclusion that using the word Lucifer (The Light Bearer), although a foreign language word is not improper. We have seen that Lucifer deceived Chava, not as a Nachash snake, but as a Nachash glowing bronze shining creature. We see that he is equated in the Greek of the Septuagint as the bearer of the morning and as the planet Venus, or the Morning Star. We see that in Greek, his name has name has the same root as the word phosphorus, a metal that burns with a star like brightness. It is also interesting to know that malevolent creatures such as fallen angels, space brothers (fallen angels), and even Satan himself has a glow when they appear to people. So again, the Latin term as Light Bearer fits well with the other languages that describe the same entity.

Conclusion:

We have seen that there are deeper meanings to the scriptures titled “The Five I Wills of Satan.”

We looked at the surface rendering and saw that it was adequate to explain Satan’s intentions.

Then we looked at the word meanings for each word or phrase and saw that there is a deeper

intent to the scripture. Generations of Believers gained knowledge of Satan’s futile plans and

understood them well. We have delved a bit deeper to see the nuances of those plans. We

attained our knowledge by doing a Hebrew word study. In addition, we used PARDES to see the

whole meaning of the scripture. We used Peshat to see the surface rendering, which many have

done throughout history. We used Remez to see the deep allegoric meanings. We used Derash so

see if there are similar occurrences. Finally, we used Sod to see the esoteric meaning given

through Revelation. Yes, it was an intense procedure, but we walk away from this experience

satisfied that we have learned more than we knew before. We got a better glimpse of our

adversary and an idea of how he operates. Knowing how your enemy operates gives you an

advantage when engaged in battle with him. When George S. Patton came up against Rommel in

North Africa, he defeated Rommel and as his tanks and artillery were devastating Rommel’s tank

brigade, Patton utter the words, “Rommel you glorious bastard, I read your book.” Maybe

someday, when the battle against Satan is over we can Glory in Yeshua and say, “we overcame

by the blood of the Lamb, and by knowing how our enemy works and that caused us to turn to

Yeshua, for the battle was his all along, but we saw the enemy fall because he told us how he

was going to fail.

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