

## **"Lucifer" or "Morning Star" (Day Star) in Isaiah 14:12?**

**Will Kinney**

In Isaiah 14:12 the King James Holy Bible (and MANY others, as we shall soon see) reads: "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! 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. Yet thou shalt be brought down to hell, to the sides of the pit."

The reason this passage is attacked by the modern bible version proponents is because the NASB, RSV, ESV, Holman Standard, NIV, Catholic St. Joseph New American Bible, Jerusalem Bible, Jehovah Witness New World Translation, and many others have translated this section in a VERY different way.

Instead of, "How art thou fallen from heaven, O LUCIFER. . .", they say, "How you have fallen from heaven, O MORNING STAR. . ." or "DAY STAR"

The Jehovah Witness New World Translation has: "O how you have fallen from heaven, YOU SHINING ONE, son of the dawn!"

Doug Kutilek, who himself does not believe that any Bible in any language is the complete and 100% true words of God, and who tells us that regarding the N.T. he accepts neither the Textus Receptus, nor the Westcott-Hort influenced critical texts, but thinks that he needs to evaluate every reading for himself before he decides which readings are right and which are not, (in other words Kutilek is his own authority) thinks he has irrefutable proof that Isaiah 14:12 is talking about the planet Venus.

Mr. Kutilek points out in one of his articles criticizing Lucifer in the KJB that the marginal reading of the King James Bible says: "or, O day star", and thus, he thinks, the KJB translators were on the side of the modern versions. It should be pointed out that we King James Bible believers do not believe the KJB translators were inspired nor do we believe their own thoughts, their Preface or their own theology was always right.

We believe and defend THE TEXT of the King James Bible as having been guided by God Almighty to give us His perfect words of 100% truth. God overruled the occasional marginal readings and guided them to put in THE TEXT what He wanted to be there.

The Hebrew does not mean "day star", and though there is a relationship between the planet Venus and what is called the morning star, the Isaiah passage is actually referring to the fall of Lucifer, who became Satan, and not some planet wanting to be like God.

IF Lucifer were referring to the planet Venus, (and it isn't) then "day star" would be an accurate translation. But since it is NOT referring to the rebellion and fall of the planet Venus, but rather to the fall of the spiritual entity we now know as Satan and the devil, the name Lucifer refers to the personal enemy of God and of His people.

#### THE MARGINAL NOTES

The only thing the marginal notes show is that among the forty seven plus translators who worked on the King James Bible not all of them were agreed on how to translate numerous words or passages. The marginal notes refer to ideas other translators entertained but which were rejected in the final TEXT.

You can see many of these marginal notes throughout the whole Bible. For example, in Isaiah 6:9 we read "Here ye indeed, but understand not" - marginal note "Or, without ceasing". Isaiah 9:1 "in Galilee of the nations" - or, populous (Galilee); Isaiah 9:16 "the leaders of this people cause them to err" - or, "they that call them blessed"; Isaiah 14:4 "the golden city ceased" - or, "the exactress of gold"; Isaiah 14:9 "stirreth up...all the chief ones of the earth" - or, "the great goats"; and Isaiah 15:7 "to the brook of the willows" - or, "the valley of the Arabians". We do not defend the marginal notes, but the words God caused to be placed into the TEXT of the King James Bible as being inspired and 100% true.

The Funk and Wagnalls Standard College Dictionary defines Lucifer as 1. The archangel who led the revolt of the angels and fell from heaven: identified with Satan. and 2. The planet Venus when it appears as the morning star.

The Hebrew Lexicon by Benjamin Davidson, The Analytical Hebrew And Chaldee Lexicon, (Peabody: Hendrickson, 2011), p. 190, gives Lucifer as one of the definitions of the Hebrew word Helel. הֵלֵל masculine. the morning star; Lucifer, Isaiah 14:12. Others take it as the imperfect of "to wail, lament"

Likewise the Latin Dictionary at Latin-Dictionary.net defines the English word Lucifer as meaning Lucifer, Satan.

<http://latin-dictionary.net/search/english/Lucifer>

**American Heritage Dictionary - Lucifer -**

1. Bible. An angelic being who was cast from heaven as punishment for his rebellious pride. Lucifer is traditionally identified with Satan.

2. The planet Venus in its appearance as the morning star.

Middle English, from Old English Lucifer, from Latin "light bringer"; lux, luc, light.

### **Collins English Dictionary**

1. Noun. The leader of the rebellion of the angels; usually identified with Satan.

2. The planet Venus when it arises as the morning star.

Word origin of 'Lucifer' Old English, from Latin Lucifer, light-bearer, from lux light + ferre to bear.

### **Webster's 1828 Dictionary**

**LU'CIFER**, *noun* [Latin lux, lucis, light, and fero, to bring.]

1. The planet Venus, so called from its brightness.

2. Satan.

There are several problems with the translation "O morning star", but first let me point out that there are as many opinions in Bible commentaries as to who or what is being referred to as there are bible versions. Some absolutely deny that it has anything to do with the fall of Satan.

Others believe this passage refers to the king of Babylon, whom many identify as king Nebuchadnezzar; others believe it refers to Belshazzar, some say it speaks of the Antichrist, and others as the kingdom of Babylon itself.

Amazingly, some even support the idea that it was the planet Venus that wanted to be like God and will be cast down to hell.

Many others see Isaiah 14:12 as referring to the Satanic spiritual power behind the king and kingdom of Babylon. There is little agreement among scholars as to who or what is being addressed in this passage or how to translate it.

The problem with the translation, "MORNING STAR" (#1966- haylale), is that the words "morning" and "star" are not found here in ANY Hebrew text. (Morning is #1242- boker and star is #3556- kokawb)

The word for star IS found in verse 13, where it says: "I will exalt my throne above the stars of God." The two words, morning and star, are found together in Job 38:7, where God is asking Job in verse 4, "Where wast thou when I laid the

foundations of the earth?. . . When the morning stars sang together, and all the sons of God shouted for joy?"

This might be a reference to the angels who rejoiced at God's creation, or the "morning stars" that sang may well be an anthropomorphism of the first created literal stars "singing". God also describes mountains and hills as singing and trees of the field clapping their hands (See Isaiah 55:12).

Another serious problem with rendering this word (#1966 Haylale) as "morning star" is that Jesus Christ himself is called the morning star in Rev. 22:16 where he says: "I am the root and the offspring of David, and the bright and morning star." The NIV and NASB make it possible to identify Satan with Jesus Christ. I believe this is Lucifer's ultimate game plan and that the new versions have taken a giant step forward in advancing Satan's deception.

In fact, if you take a look at the notes on Isaiah 14:12 in the Amplified bible (put out by the same people who gave us the NASB), you will find the following "explanation". It says: "'Light-bringer' or 'Shining one' was originally translated Lucifer, but because of the association of that name with Satan it is not now used. Some students feel that the application of the name Lucifer to Satan, in spite of the long and confident teaching to that effect, is erroneous. Lucifer, the light-bringer is the Latin equivalent of the Greek word Phosphoros, which is used as a title of Christ in 2 Peter 1:19 and corresponds to the name 'bright Morning Star' in Revelation 22:16, which Jesus called Himself."

The word translated as Lucifer in the KJB occurs only once in the Hebrew, just as the word Lucifer occurs only once in the Holy Bible. It is a noun and it comes from a very interesting verb #1984 hawlal. This verb is used many times and has many very different meanings including: "to shine, to be foolish, to boast, to glory, to praise, and to be mad (insane or crazy)".

Isn't it interesting that Satan boasts and glories in his wisdom and power, wants to receive praise as god, shines as an angel of light to deceive, and his madness in wanting to be like the most High is ultimately the height of foolishness?

Some Bible critics get a bee in their bonnets about the translation Lucifer and they claim this is merely a Latin word, and they ask why does the King James Bible have a Latin translation in it. This is a really silly objection if you think about it. In 382 A.D. Jerome translated from the Hebrew into Latin and he believed Lucifer (bearing light) was the best translation to depict who this entity was that wanted to be like God and fell from heaven.

In 425 the Latin Vulgate did the same and later on the Latin Clementine version did likewise. The 2005 electronic edition of the Latin Clementine reads this

way: "Quomodo cecidisti de caelo, Lucifer, qui mane oriebaris?" You can see this Latin translation online here -

<http://vulsearch.sourceforge.net/html/index.html>

Numerous other Bible translators agree. If you begin to criticize the Latin, you get yourself into all kinds of problems. Numerous words found in the English language come directly from Latin. In the Bible we get such words as justice = Latin iustitiam; justify and justification; sacrifice = sarificium; sanctify and sanctification; cross = cruce[m]; saint= sancti; propitiation, and revelation = revelationis, to name but a very few.

Other common English words found in the English Bible that come directly from the Latin are "father, number, judgment, epistle, horn, fame, not, figure, school, quiet, fierce, people, arms, to save, mortify, disciple, to flow, part, obtain, citizen, light, law, invade, protect, lunatic, habitation, cure, hour, to appear, secret, lion, servant, to punish, middle, science, sound, middle, second, malefactor, to perish, name, mortal and to contend."

Yet not one of these English words looks anything remotely like the literal Hebrew and Greek words in the texts from which we get our English translations. The Latin gave us many good words that eventually were carried over into English.

### **Augustus = Using a Latin Name instead of the Greek**

When the Bible agnostics and KJV critics complain about using the Latin name Lucifer to translate a Hebrew word, we see their double-standard hypocrisy at work in how they all translate the Greek name with its Latin counterpart. All of them do this to my knowledge.

In the New Testament we read of the emperor Augustus some 4 times. In Luke 2:1 - And it came to pass in those days, that there went out a decree from Caesar AUGUSTUS that all the world should be taxed., and 3 times in the Book of Acts - verses 25:21, 25 and Acts 27:1 -

But when Paul had appealed to be reserved unto the hearing of AUGUSTUS, I commanded him to be kept till I might send him to Caesar. Acts 25:21.

YET the Greek word used in these 4 verses has nothing at all in common with the English translation that uses the Latin name of AUGUSTUS.

The Greek word is σεβαστος = SEBASTOS. This looks nothing like AUGUSTUS, does it.

It is ironic (as well as highly hypocritical) for the Bible critics to complain about a Latin derived name - Lucifer - being found in the KJB (and MANY others as

we shall soon see), but then their bibles do the very same thing in Acts 14:12 (coincidence that both references are 14:12?)

In Acts 14:12 where their own bible versions say "And they called Barnabas JUPITER". There is NO Greek text that says anything even remotely like "Jupiter" but all Greek texts have the literal words: ἐκάλουν τε τὸν Βαρνάβαν Δία. It is this last word Dia that they all translate as a personal name "Jupiter". So, once again, their argument falls to the ground.

### **What Percentage of English Words are Derived from Latin?**

<http://blog.dictionary.com/word-origins/>

About 80 percent of the entries in any English dictionary are borrowed, mainly from Latin. Over 60 percent of all English words have Greek or Latin roots. In the vocabulary of the sciences and technology, the figure rises to over 90 percent. About 10 percent of the Latin vocabulary has found its way directly into English without an intermediary (usually French).

For a time the whole Latin lexicon became potentially English and many words were coined on the basis of Latin precedent. Words of Greek origin have generally entered English in one of three ways: 1) indirectly by way of Latin, 2) borrowed directly from Greek writers, or 3) especially in the case of scientific terms, formed in modern times by combining Greek elements in new ways. The direct influence of the classical languages began with the Renaissance and has continued ever since. Even today, Latin and Greek roots are the chief source for English words in science and technology.

### **The Greek Septuagint and Modern Greek Today**

It is also highly significant that the so called Greek Septuagint (LXX) also agrees with the reading of Lucifer.

In the common copy of what is know as the Greek Septuagint, the Isaiah passage reads: πως επεσεν εκ του ουρανου, ο Εωσφορε and the English translation is "How has LUCIFER, that rose in the morning, fallen from heaven."

There are also at least three English translations of the Septuagint or Siniaticus copies, and all three of them translate it as Lucifer.

**The Septuagint Bible of 1954 by C.A. Muses and the Old Testament According to the Septuagint of 2009 - "How is LUCIFER fallen from heaven, that rose up in the morning!"**

Online English translation of the Greek Septuagint.

<https://www.biblestudytools.com/lxx/esias/14.html>

**12** How has Lucifer, that rose in the morning, fallen from heaven! He that sent to all the nations is crushed to the earth.

**The Septuagint LXX:  
Greek and English  
by Sir Lancelot C.L. Brenton**

Isaiah 14:12 -How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth.

<https://www.ccel.org/bible/brenton/Isaiah/14.html>

where it says: "How has LUCIFER, that rose in the morning, fallen from heaven!" In addition to this there are The Septuagint Bible of 1954 by A.C. Muses, and the 2009 Old Testament According to the Septuagint. Then there is the modern Greek meaning of the word Εωσφορε.

The Asser Septuagint 2009 -

How is LUCIFER fallen from heaven, that rose up in the morning! He is crushed unto the earth, that sent light to all the nations.

The New Brenton Translation 2012 - ?<sup>12</sup>How has LUCIFER, that rose in the morning, fallen from heaven! He that sent *orders* to all the nations is crushed to the earth.?

<http://www.katapi.org.uk/katapiNSBunix/master.html?http://www.katapi.org.uk/katapiNSBunix/Versions/versionsBookChrs.php?Cv=1&version=NBr>

I have in my study a modern day Greek-English dictionary. It is called Divry's Modern English-Greek and Greek-English Desk Dictionary, published by D. C. Divry, Inc. Publishers New York 1974. If you look under the English Lucifer page 182 you get Εωσφορε, and if you look up the word Εωσφορεον page 523 (the same Greek word found in all copies of the Greek Septuagint) you get the English word Lucifer.

There is also an online English to Greek Dictionary. Simply go to the site - <http://www.kypros.org/cgi-bin/lexicon>

Then type in the word Lucifer and what you come up with in Greek is this same word Εωσφορε that is found in the Septuagint translations and the Modern Greek Old Testament too.

The reasons I believe the King James Bible reading of Lucifer is correct are many. First, if this passage is not referring to the fall of Satan, also known as the dragon, the old serpent, the devil, leviathan, Beelzebub, etc., then we have no account in

Scripture as to how he, who was originally created by God as good, became what he is today.

In I Timothy 3:6 we are told that a bishop should not be a novice "lest being lifted up with pride he fall into the condemnation of the devil." We are also told that Satan wishes to be worshiped. We see in the temptation in the wilderness that he came to Jesus Christ and said: "All these things will I give thee, if thou wilt fall down and worship me."

Where are this desire to be like the most High God and the pride that resulted in his condemnation recorded in the Scriptures except here in Isaiah 14:12-15? The fall of Satan is not found anywhere else in the whole Bible except here. Secondly, I disagree with those that argue that only the king of Babylon is being referred to in Isaiah 14:12 and not the fall of Satan. Many say it refers to king Nebuchadnezzar.

A big problem with this view is that Nebuchadnezzar became a worshiper of the true God and his miraculous conversion is recorded in Daniel chapter 4. Nebuchadnezzar will not "be brought down to hell, to the sides of the pit", but rather will be with the Lord Jesus Christ and his redeemed for all eternity. Another problem is that if the passage refers to an earthly king, then how did he get into heaven from whence he fell?

Thirdly, I and many others believe that Lucifer or Satan's fall is recorded here, and that he, the devil, was the real spiritual power behind the kingdom of Babylon. Babylon also appears prominently again in the book of Revelation as the kingdom of the beast and both are spiritually empowered by Satan and his devils.

David Guzik's commentary notes (Caps are mine): "How you are fallen from heaven, O Lucifer, son of the morning! Here, the prophet identifies the king of Babylon as Lucifer, son of the morning. Some debate if Lucifer is a name or a title... The prophetic habit of speaking to both a near and a distant fulfillment, the prophet will sometimes speak more to the near or more to the distant. HERE IS A GOOD EXAMPLE OF ISAIAH SPEAKING MORE TO THE DISTANT, ULTIMATE FULFILLMENT. It is true that the king of literal Babylon shined brightly among the men of his day, and fell as hard and as completely as if a man were to fall from heaven. BUT THERE WAS A FAR MORE BRIGHTLY SHINING BEING WHO INHABITED HEAVEN, AND FELL EVEN MORE DRAMATICALLY - THE KING OF SPIRITUAL BABYLON, SATAN."

**The 1609 Douay-Rheims Bible has a note on "O Lucifer" in Isaiah 14:12 that says, "O Lucifer. . .O day star. All this, according to the letter, is spoken of the king of Babylon. It may also be applied, in a spiritual sense, to Lucifer the prince of devils, who was created a bright angel, but fell by pride and rebellion against God."**

**Likewise, E.W. Bullinger notes in his well known Companion Bible In Isaiah 14:12, Lucifer = Morning star. Is worshipped by the Assyrians as male at sunrise, female at sunset. And is a name of Satan, this is according to the work of E.W. Bullinger. See also verse 13, in that context, the north, this helps us to localize the dwelling place of God. No Semitic conception, but Divine revelation of Him Who knows what Satan said in his heart. Cp. Ps. 75.6 , Job 26.7. (E.W. B.)**

Bible teacher and Commentary writer **Harry A. Ironside** writes in his Expository Notes on the Prophet Isaiah - "These words cannot apply to any mere mortal man. Lucifer (the light-bearer) is a created angel of the very highest order, identical with the covering cherub of Ezekiel 28. He was, apparently, the greatest of all the angel host and was perfect before God until he fell through pride. It was his ambition to take the throne of Deity for himself and become the supreme ruler of the universe.

Note his five "I wills." It was the assertion of the creature's will in opposition to the will of the Creator that brought about his downfall, and so an archangel became the devil! Cast down from the place of power and favor which he had enjoyed, he became the untiring enemy of God and man, and down through the millennia since has exerted every conceivable device to ruin mankind and rob God of the glory due to His name.

It is of him our Lord speaks in John 8:44. The Lord there shows that Satan is an apostate, having fallen from a position once enjoyed, and we know from other Scriptures how he ever goes about as a roaring lion, seeking whom he may devour. The Cross was the precursor of Satan's doom, but he is determined to wreak his vengeance upon mankind so far as he can before his own final judgment takes place, because his heart is filled with hatred against God and against those whom God loves.

We know from other passages that Lucifer was not alone in his rebellion (II Peter 2:4), and our Lord speaks of the devil and his angels (Matthew 25:41), and this is confirmed in Revelation 12:7, where we read of the coming war in heaven between Michael and his angels, and the dragon and his." (End on notes from Harry Ironside)

Commentator **Dr. Henry M. Morris** states: "Although the prophecy in Isaiah 14 is directed toward the earthly king of Babylon, here it goes far beyond him (he could never fall from heaven) to the wicked spirit possessing his body and inspiring his actions. Just as Satan possessed and used the serpent's body in Eden, so he does here with Babylon's king..."

**Gregory of Nyssa**, A.D. 382, Against Eunomius, Book I, chapter 22: "as the Scripture says in the description of the fall of the morning star, the mysteries on which subject are revealed by our Lord to His disciples: "I saw Satan falling like lightning from heaven."

**A.D. 400 - The Apology of Rufinus**, Book I, chapter 34 ("Principalities and Powers"): "the Apostle means by these expressions the rebellious angels, and the prince of this world, and LUCIFER who once was the morning star, over whom in the end of the age the saints must sit with Christ...the rebellious angels and the prince of this world, and LUCIFER who once was the morning star"

**Jonathan Edwards**, (circa 1750) Volume II, Miscellaneous Discourses, XI. Miscellaneous Observations, II. Fall of the Angels: "This angel, before his fall, was the chief of all the angels, of greatest natural capacity, strength, and wisdom, and highest in honour and dignity, the brightest of all those stars of heaven, as is signified by what is said of him, under that type of him, the king of Babylon, Isa. xiv. 12. "How art thou fallen from heaven, O LUCIFER, son of the morning!"

**Charles H. Spurgeon**, in a sermon delivered on January 10th, 1864, said "We can scarcely think that all devils are Satans. There seems to be one chief arch-spirit, one great Diabolus, who is an accuser of the brethren-one mighty LUCIFER, who fell down from heaven and has become the prince of the powers of darkness. In all his hosts it is probable that there is not his like. He stands first and chief of those fallen morning stars; the rest of the spirits may stand in different grades of wickedness, a hierarchy of hell."

Even some non KJB only preachers see this passage as referring to Lucifer and Satan. These are the 1999 notes from Fullerton Calvary Chapel, Rich Cathers, Commentary Sermon Notes on Isaiah -

Satan's Boast 12 How art thou fallen from heaven, O Lucifer, son of the morning!

Lucifer "the name is Latin for "morning star" (or, "light bearer"). The Hebrew word used here is heylel " shining one, morning star, LUCIFER. This is the only place this specific Hebrew word is found, and it comes from another Hebrew word, halal, meaning to shine; to praise, boast, be boastful. The term "morning star" is used to describe angels (Job 38:7), and Jesus (Rev. 22:16).

The morning star is actually the planet Venus. It shines brightly for a short time in the early morning, but soon fades with the rising of the sun.

**Why I believe this also refers to Satan, the power behind the king of Babylon:**

1. There are angelic beings (both good and bad) which seem to be connected with earthly, political persons.

a. In Daniel 10, Daniel meets the angel Gabriel, who describes having been in a war with the "prince of the kingdom of Persia", apparently a title of a demonic

spirit which was in charge of the kingdom of Persia, perhaps even in charge of the king of Persia.

b. We have another passage similar to the one here in Isaiah, in Eze. 28:12-20, where a word is given to the "king of Tyre". At first he seems to be talking to a human, but there comes a point where suddenly things sound different. This "king" is described as having been in the garden of Eden (Eze. 28:13), and being the "anointed cherub that covers" which is a term describing an angel (Eze. 28:14). Again, the idea is that at a particular point, the prophecy turns and addresses the angel behind the person.

## **2. There are just too many telltale signs that this is Satan:**

a. vs.12 - "Fallen from heaven" supposes that the person was in heaven. Satan is in heaven accusing us. (Job 1:6; Rev. 12:10)

b. vs.12 - Satan can be an "angel of light": (2 Cor 11:13-15 KJV) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. {14} And no marvel; for Satan himself is transformed into an angel of light. {15} Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

c. vs.12 Satan loves to imitate Jesus and deceive people. Jesus is the "morning star" (Rev. 22:16; Mat. 24:5; Rev. 13:2).

d. vs.12 - Jesus referred to seeing Satan falling from heaven (Luke 10:18), and one day Satan will be cast out of heaven (Rev. 12:10).

e. vs.14 - Satan wants to take God's place in having everyone worship him. He even tried getting Jesus to worship him (Mat. 4:8-10).

f. vs.15 - Satan will one day be thrown into a bottomless pit (Rev. 20:2) and then later thrown forever into the Lake of Fire (Rev. 20:10).

:13 I will exalt my throne above the stars of God: stars of God, a term used to describe angels (Job 38:7)

:13 upon the mount of the congregation, in the sides of the north  
mount of the congregation refers to Mount Zion, the place where God had His temple built, the place where He would meet with His people.

the sides of the north, the side of the mountain that the temple was on.

The Antichrist, who will be empowered by Satan (Rev. 13:2), will one day set up his throne in the temple and demand to be worshipped as God (2Th. 2:4).

:14 I will be like the most High (end of notes from Rich Cathers)

**David Guzik's** commentary on the Bible - a. **How you are fallen from heaven, O LUCIFER, son of the morning!** Here, the prophet identifies the king of Babylon as **Lucifer, son of the morning**. Some debate if **Lucifer** is a *name* or a *title*; the word means *morning star* or *day star*, referring to a brightly shining object in the heavens. Whether it is a title or a name makes little difference; this once brightly shining king of Babylon is now **fallen from heaven**.

i. The prophetic habit of speaking to both a near and a distant fulfillment, the prophet will sometimes speak *more* to the near or *more* to the distant. Here is a good example of Isaiah speaking *more* to the distant, ultimate fulfillment. It is true that the king of literal Babylon shined brightly among the men of his day, and fell as hard and as completely as if a man were to fall from heaven. But there was a far more brightly shining being who inhabited heaven, and fell even more dramatically - the king of spiritual Babylon, Satan.

b. **Fallen from heaven:** In fact there are four falls of Satan, and this refers to his final, fourth fall.

i. Satan fell from glorified to profane ([Ezekiel 28:14-16](#)). This is what Jesus spoke of in [Luke 10:18](#) when He says He *saw Satan fall like lightning from heaven*. This is the only fall of Satan that has already happened.

ii. Satan will fall from having access to heaven ([Job 1:12](#), [1 Kings 22:21](#), [Zechariah 3:1](#)) to restriction on the earth ([Revelation 12:9](#)).

iii. Satan will fall from his place on the earth to bondage in the bottomless pit for 1,000 years ([Revelation 20:1-3](#)).

iv. Finally, as mentioned here in [Isaiah 14:12](#), Satan will fall from the bottomless pit to the lake of fire, which we commonly know as *hell* ([Revelation 20:10](#)).

**Smith's Bible Dictionary** of 1901 says regarding the name LUCIFER: "Its application, from St. Jerome downward, to Satan in his fall from heaven arises probably from the fact that the Babylonian empire is in Scripture represented as the type of tyrannical and self idolizing power, and especially connected with the empire of the Evil One in the Apocalypse."

Revelation 18:2 says: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit...", and very significantly we read in Revelation 13: 1-2, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having SEVEN HEADS and ten horns, and upon his horns

ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a LION, and THE DRAGON GAVE HIM HIS POWER, and his seat, and great authority."

I understand this beast which has 7 heads and 10 horns to be a combination of the four world powers depicted in the book of Daniel, of which the king of Babylon was the lion and one of the 7 heads mentioned. In the book of Revelation we see that the dragon gave him his power. Satan himself is the spiritual power behind the kingdom of the beast and he finally gets the worship he has always wanted - "And they worshiped the dragon which gave power unto the beast..." Revelation 13:4.

Fourthly, many Bible critics say Lucifer is a mistranslation of the Hebrew and that the KJB has been responsible for this misconception and confusion. It should be pointed out that the KJB is not the first or the only Bible version to so understand and translate this passage in Isaiah 14:12.

All English Bibles before the KJB of 1611 also have the word LUCIFER in them. This includes Wycliffe 1395, Coverdale's 1535, the Great Bible 1540, Matthew's Bible (John Rogers) 1549, Bishop's Bible 1568, and the Geneva Bible 1599 - "How art thou fallen from heauen, **O LUCIFER**, sonne of the morning?"

Lucifer is also found in the Latin Vulgate 425 A.D., the Douay-Rheims of 1582 - "How art thou fallen from heaven, O LUCIFER", the Douay 1950 Catholic bible.

BUT the more modern Catholic versions like the Jerusalem Bible and the St. Joseph New American Bible now agree with the NIV, NASB, RSV versions and have "morning star". However the latest 2009 Catholic Public Domain Version has now gone back to reading "Lucifer". You can see this 2009 Bible translation here

- <http://www.sacredbible.org/catholic/index.htm>

Lucifer is also the reading found in The Bill Bible 1671, The Thomson Bible 1808, Daniel Webster's 1833 translation, The Longman Version 1841, The Brenton Translation 1851, The Boothroyd Bible 1853, Noyes Translation 1869, Darby's 1890 version, The American Translation 1927, The Word of Yah 1993, God's First Truth 1999, The Revised Geneva Bible 2005, the 2012 Natural Israelite Version - "How you are fallen from heaven, **O LUCIFER**, son of the morning!", the Jubilee Bible 2010, Conservative Bible 2011, the Biblos Interlinear Bible 2011 - "how are you fallen from heaven, O LUCIFER.", the BRG Bible 2012 and the Modern English Bible 2014 - "How are you fallen from heaven, O LUCIFER, son of the morning!"

The New European Version of 2010 has recently come out and it has BOTH readings in it. It put the name Lucifer in [brackets], indicating either as a commentary or an alternative translation.

It says: "How you have fallen from heaven, morning star [Lucifer], son of the dawn! How you are cut down to the ground, who laid the nations low!

The 2008 Ancient Roots Translinear Bible - "How you fell from the heavens, LUCIFER, son of the daylight! You smashed to the ground, feeble over the nations."

Jewish Virtual Library - This online Jewish Tanach = Isaiah 14:12 How art thou fallen from heaven, O LUCIFER, son of the morning!

<http://www.jewishvirtuallibrary.org/yeshayahu-isaiah-chapter-14>

This Hebrew Interlinear Old Testament - "How art thou fallen from heaven, O LUCIFER, son of the morning!"

<http://studybible.info/IHOT/Isaiah%2014:12>

Hebrew Roots Bible 2012 - Oh LUCIFER, son of the morning, how you have fallen from the heavens<sup>2</sup>! Footnote - Showing the downfall of Satan.

The Asser Septuagint version 2009 - "How is LUCIFER fallen from heaven, that rose up in the morning! "

<http://orthodoxengland.org.uk/zot.htm>

## **FOREIGN LANGUAGE BIBLES = LUCIFER**

The Romanian Cornilescu Bible and the 2009 Romanian Fidela Bible both say Lucifer - "Cum ai ca?zut din cer, LUCIFER, fiu al diminet?ii" as well as the 1569 Spanish Sagradas Escrituras read Lucifer - "¿Cómo caíste del cielo, oh LUCIFER, hijo de la mañana!" Lucifer is also the reading of the 2004 Spanish Reina Valera Gomez bible, that can be seen here

<http://www.reinavaleraomez.com/RVGhtml/index.html>

It says: ¿Cómo caíste del cielo, oh LUCIFER, hijo de la mañana! Cortado fuiste por tierra, tú que debilitabas las naciones." Czech Kralika (1613) **LUCIFERE**; the Albanian Bible - "Vallë, si ke rënë nga qielli, **o LUCIFER**". The New Italian Diodati of 1991, as well as the Conferenza Episcopale Italiana version read: "Come mai sei caduto dal cielo, o **LUCIFERO**". The Portuguese O Livro of 2000 also reads the same with - "Como caíste do céu, **ó LUCIFER** - estrela matinal!". The Russian Synodal Version also reads Lucifer - "Как упал ты с неба, денница, сын зари!" = "How art thou fallen from heaven, O Lucifer, son of the morning!", the Lithuanian Bible - "Kaip tu iškritai iš dangaus, LIUCIFERI, ryto aušros sūnau?", The French Sainte Bible of 1759 by Louis Lemaistre de Sacy also reads Lucifer - "Comment es-tu tombé du ciel. **LUCIFER**, toi qui paroissais si brillant au point du jour?"

Lucifer is also the reading in the 1982 NKJV, the 21st Century KJV 1994, The Brenton Translation 1851, the Calvin Bible 1855, the 2001 Urim-Thummin Version, the Knox Bible 'You' Version 2009, **The Septuagint Bible of 1954 by C.A. Muses, the Old Testament According to the Septuagint of 2009 - "How is LUCIFER fallen from heaven, that rose up in the morning!"** - <http://orthodoxengland.org.uk/pdf/ot/isaiah.pdf> and the Third Millennium Bible 1998.

Ryrie's Scofield bible and Dakes annotated bible make reference to the fact that many early church fathers (among these Tertullian 160-220 A.D., Origen 185-254 A. D., and Gregory the Great), saw the passage in Isaiah 14 as referring to the fall of Satan. The idea that the passage refers to the fall of Satan did NOT originate with Jerome (384 A.D), though he also believed this. Tertullian lived almost 200 years before Jerome, and he held this view.

Bible versions that contain the Scofield notes, including the NIV Scofield edition, say regarding the Lucifer of Isaiah 14:12: "Verses 12-14 evidently refer to Satan, who, as prince of this world-system (See Scofield "Revelation 13:8) is the real unseen ruler of the successive world- powers. Tyre, Babylon, Medo-Persia, Greece, Rome, etc. (see Ezekiel 28:12-14) Lucifer, "day-star," can be none other than Satan. This tremendous passage marks the beginning of sin in the universe. When Lucifer said, "I will," sin began.

The Encyclopedia Britannica says: "The Church Fathers interpreted the words of Jesus in Luke 10:18, "I saw Satan fall like lightning from heaven," as a reference to this passage in Isaiah, so that "LUCIFER" came to be regarded as the name of Satan before his fall."

The Random House 1999 Webster's dictionary gives the following definitions of Lucifer. The first one listed is "a proud rebellious archangel, identified with Satan, who fell from heaven." The second one is: "the planet Venus when appearing as the morning star." Of these two, I don't think it was the planet Venus that wanted to be like God and exalt its throne above the stars of God, do you?

### **Notes from the Internet**

On one of the internet Bible clubs I belong to, I was discussing this passage with another Christian who said Lucifer was a bad translation of the Hebrew text. Here is part of our dialogue.

"My aim has not been to argue that the Isaiah text is irrelevant to our understanding of Satan's downfall: we're probably not so far apart as it sometimes seems. Whilst "Lucifer" is a bad translation of heyel in Is 14:12 it is actually a good exposition of the text from a biblical-theological perspective. Since our

discussions here usually focus on the questions of translation we often miss the fact that we're largely in agreement doctrinally." (end of statement)

(My response) "Well, I'm glad we tend to see this passage in a similar way doctrinally, but I would disagree with you that Lucifer is a bad translation. We know that one of the primary meanings of the verb from which Hehleh is derived is "to shine". Lucifer literally means "light bearing or light bearer". The other passage that traditionally speaks of Satan is Ezekiel 28:12-19.

First the prince of Tyrus is addressed, then beginning with verse 12 the king of Tyrus is spoken to. The king seems to be the spiritual power behind the earthly prince. This "king" is also called the anointed cherub that covereth who was in the mountain of God. He was also in the garden of Eden. Part of his description is being covered with many precious stones and gold. He walked up and down in the midst of the stones of fire, and verse 17 says: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness". Apparently this covering cherub was resplendent and reflected bright lights and colors - thus "light bearer" or Lucifer.

Many Christians have thought that the reason God made two cherubs facing each other over the mercy seat, was to provide an object lesson about pride. Lucifer was the only one of his kind before his fall. He was lifted up because of his beauty. So as an object lesson, God creates two cherubs facing each other. They can "see" that there is another one just like them and they are not so special or unique. Lucifer or Light bearer fits perfectly because Satan was a very bright, beautiful, light reflecting creature before his fall, and he now transforms himself into an angel of light to deceive.

Those that say, like the NKJV footnote, that the Hebrew reads literally "morning star" are simply making this up (that is a kind way of saying they are lying). As you know, the words "morning star" are used in other places in Scripture, but not here in Isaiah 14:12. So I would say that the name Lucifer in Isaiah is exactly what it should be; it is an excellent translation." (end of response)

Lucifer seems to be the personal name of this powerful spiritual entity who wants to be like the most High God and he is also known as Satan and the devil. A host of modern dictionaries and encyclopedias, including Webster's 1999 edition, Word Net. Dictionary, American Heritage Dictionary, Wordsmyth English Dictionary, and Encyclopedia Com. all define Lucifer as Satan and the devil. This is not a new doctrine, nor is it an old one that has passed out of favor.

Another objection I have heard raised against understanding Isaiah 14:12 as referring to the fall of Satan is this. Some have pointed to verse 16 where those

who witness this fall say: "Is this THE MAN that made the earth to tremble, that did shake kingdoms...that opened not the house of his prisoners?" They then ask How is it possible to call Satan A MAN?

Initially this might seem like a good point, but if you read The Bible more carefully you will also see that God Himself is called a MAN, and the angels, and Satan too. In Exodus 15:3 Moses and the children of Israel sing a song of deliverance saying: "The LORD is A MAN of war; the LORD is his name." The Hebrew word "man" is in the text and is so rendered by the RV, ASV, ESV, NKJV and many others, though the NASB, NIV have paraphrased this as "The Lord is a warrior".

Angels as well are referred to as "men" in the Scriptures. In Genesis 18-19 we see three MEN come to Abraham. Two of them are angels as seen from 19:1 and one of them is God. Yet they are called "men" several times in these two chapters. See Genesis 18:2,16,22; and 19:1,10,12 and 16.

Then in the New Testament, Mark 2:22-27 the Lord Jesus talks about casting out Satan and says: "No man can enter into a strong MAN'S house, and spoil his goods, except he will first bind the strong MAN; and then he will spoil his house." I have also recently heard another argument brought forth by a bible agnostic who openly admits that he does not believe that any Bible in any language is the infallible words of God. He tries to defend the modern version reading found in some translations like the ESV "O Day Star" or the NASB "O Star of the morning" or the NIV 1984 edition "O morning star" by pointing to Job 38:7 where it says: "When the morning stars sang together, and all the sons of God shouted for joy?".

He then proceeds to build his argument that the name of "morning star" was not exclusive to Jesus Christ and that to call Satan, or the king of Babylon or whoever is being talked about in Isaiah 14 is not a bad thing or giving the title of our Lord to Satan.

On the surface this argument may seem to have some weight, but we should consider the following. The "morning stars" and "the sons of God" spoken of in Job 38 DO seem to be angelic beings. However there is a difference between "the sons of God" and "the Son of God". There are many "sons of God" both human and angelic, but only one Son of God. Likewise there is only one Lucifer. The phrase in the new versions in Isaiah 14:12 like "O Day Star" or "O Star of the morning" seem to imply a uniqueness, that is, there is only one of these. Yet Jesus Christ refers to Himself as "the morning star" in Revelation 22:16 when He says: "I am the root and the offspring of David, and the bright and morning star." He does not say "I am A morning star" but "THE morning star". There is

only one who is separate from all others and unique in His being, just as there are many "sons of God" but only one "the Son of God".

I have also heard the argument given by the bible agnostics that it is not a legitimate translation to take a literal word like Helel and translate it as a personal name like Lucifer in Isaiah 14:12. What I then point out to bible agnostics like this is that their own bible versions do this very thing in Acts 14:12 where their own bible versions say "And they called Barnabas JUPITER". There is NO Greek text that says anything even remotely like "Jupiter" but all Greek texts have the literal words: ἐκάλουν τε τὸν Βαρνάβαν Δία. It is this last word Dia that they all translate as a personal name "Jupiter". So, once again, his argument falls to the ground.

Those who attack the King James Bible and say that we who believe and defend it are not using the facts, may not be aware that there are many differing scholarly opinions and Bible versions, and many of them agree with the King James Bible. Those who criticize the KJB do not believe that any Bible or any text in any language is now the inerrant words of God. They have no final authority as to what are the true words of God and are left to their own changeable opinions and preferences.

The King James Bible is the perfect word of the living God. It alone, like the incarnate Word of God of Whom it testifies, is the faithful and true witness.

Will Kinney

### **Early Church writers' testimony to the fall of Lucifer as recorded in Isaiah 14:12**

(A special thanks to brother Mark Lamb for this information)

"LUCIFER" and "SON OF THE MORNING" Only appear in Isa 14:12.

Nowhere else can this name or title be found in the Bible.

Patristic Evidentiary Support for the Genuineness of the above Passage

The Early Church Fathers 38 Vol.

182-254 A.D. Early Church Fathers - Ante-Nicene Fathers - Volume 4 - ORIGEN - Origen de Principiis. - Book 1. - Chapter 5. On Rational Natures.

5. Again, we are taught as follows BY THE PROPHET ISAIAH regarding another opposing power. THE PROPHET SAYS, ?HOW IS LUCIFER, who used to arise in the morning, fallen from heaven! He who assailed all nations is broken and beaten to the ground. Thou indeed saidst in thy heart, I shall ascend into heaven; above the stars of heaven shall I place my throne; I shall sit upon a lofty mountain, above the lofty mountains which are towards the north; I shall ascend

above the clouds; I shall be like the Most High. Now shalt thou be brought down to the lower world, and to the foundations of the earth. They who see thee shall be amazed at thee, and shall say, This is the man who harassed the whole earth, who moved kings, who made the whole world a desert, who destroyed cities, and did not unloose those who were in chains. All the kings of the nations have slept in honour, every one in his own house; but thou shalt be cast forth on the mountains, accursed with the many dead who have been pierced through with swords, and have descended to the lower world. As a garment cloned with blood, and stained, will not be clean; neither shall thou be clean, because thou hast destroyed my land and slain my people: thou shall not remain for ever, most wicked seed. Prepare thy sons for death on account of the sins of thy father, lest they rise again and inherit the earth, and fill the earth with wars. And I shall rise against them, saith the Lord of hosts, and I shall cause their name to perish, and their remains, and their seed.[11]

ISA 14:12-22. Most evidently BY THESE WORDS IS HE SHOWN TO HAVE FALLEN FROM HEAVEN, WHO FORMERLY WAS LUCIFER, AND WHO USED TO ARISE IN THE MORNING. For if, as some think, he was a nature of darkness, how is LUCIFER said to have existed before? Or how could he arise in the morning, who had in himself nothing of the light? Nay, even the Saviour Himself teaches us, saying of the devil, Behold, I see Satan fallen from heaven like lightning.[12] Luke 10:18. For at one time he was light.

170-236 A.D. Early Church Fathers - Ante-Nicene Fathers - Volume 5 - HIPPOLYTUS - The Extant Works and Fragments of Hippolytus. - Part II. Dogmatical and Historical. - Treatise on Christ and Antichrist.

How art thou fallen from heaven, O LUCIFER, SON OF THE MORNING![48] He is cast down to the ground who sends off to all the nations. possess my land.[50] ... ISA 14:4-21.

182-254 A.D. Early Church Fathers - Ante-Nicene Fathers - Volume 9 - ORIGEN - Epistle to Gregory and Origen's Commentary on the Gospel of John. - Origen's Commentary on the Gospel of John. - Book 1. -

The Angels Also are Evangelists. But the angels also wonder at the peace which is to be brought about on account of Jesus on the earth, that seat of war, on which LUCIFER, STAR OF THE MORNING, fell from heaven, to be warred against and destroyed by Jesus.

354-430 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - First Series - Volume 2 - ST. AUGUSTIN: City of God - City of God - Book XI - Chapter 15

- The Devil Sinneth from the Beginning. ?HOW ART THOU FALLEN, O LUCIFER, SON OF THE MORNING!?[3] ISA 14:12.

354-430 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - First Series - Volume 2 - St. AUGUSTIN: - On Christian Doctrine - Book III - Chapter 37 - The Seventh Rule of Tichonius.

For example, what is said in ISAIAH, HOW HE IS FALLEN FROM HEAVEN, LUCIFER, SON OF THE MORNING![1] ISA 14:12 (LXX.). HOW ART THOU FALLEN FROM HEAVEN, O LUCIFER, SON OF THE MORNING! (A.V.).

354-430 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - First Series - Volume 7 - St. AUGUSTIN: - Lectures or Tractates on the Gospel According to St. John. - Tractate III - Chapter I. 15-18.

Listen to the voice of the Father to the Son: Before LUCIFER I have begotten Thee.[12] Ps 110:3.Vulgate. He who was begotten before LUCIFER Himself illuminates all. A certain one was named LUCIFER, WHO FELL; for he was an angel and became a devil; and concerning him the Scripture said, LUCIFER, WHO DID ARISE IN THE MORNING, FELL.[13] ISA 14:27. And why was he LUCIFER? Because, being enlightened, he gave forth light. But for what reason did he become dark! Because he abode not in the truth.[14] John 8:44. Therefore He was before LUCIFER, before every one that is enlightened; since before every one that is enlightened, of necessity He must be by whom all are enlightened who can be enlightened.

296-373 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 4 - ATHANASIUS: Select Works and Letters - Against the Arians. (Orationes contra Arianos IV.) - Against the Arians. (Orationes contra Arianos IV.) - Discourse III

For they would not have remained in their own glory, unless, what the Father willed, that they had willed also. He, for instance, who did not remain, but went astray, heard the words, HOW ART THOU FALLEN FROM HEAVEN, O LUCIFER, SON OF THE MORNING [6] ISA 14:12. But if this be so, how is only He Only-begotten Son and Word and Wisdom

335-394 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 5 - GREGORY OF NYSSA: Dogmatic Treatises, Etc. - Prolegomena. - His General Character as a Theologian. An Epitome of all Philosophers. He was AS THE ANGELS AND IF HE FELL, LUCIFER FELL TOO.

347-420 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 6 - St. JEROME: Letters and Select Works - The Letters of St. Jerome. - Letter XV - To Pope Damasus.

In the West the Sun of righteousness<sup>[9]</sup> Mal 4:2. is even now rising; in the East, LUCIFER, WHO FELL FROM HEAVEN,<sup>[10]</sup> Luke 10:18. has once more set his throne above the stars.<sup>[11]</sup> ISA 14:12.

347-420 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 6 - St. JEROME: Letters and Select Works - The Letters of St. Jerome. - Letter XXII - To Eustochium.

LUCIFER FELL, LUCIFER WHO USED TO RISE AT DAWN;<sup>[35]</sup> ISA 14:12. and he who was bred up in a paradise of delight had the well-earned sentence passed upon him, Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.<sup>[36]</sup> Obad 4. For he had said in his heart, I will exalt my throne above the stars of God,? and ?I will be like the Most High.<sup>[37]</sup> Isa 14:13-14.

347-420 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 6 - St. JEROME: Letters and Select Works - Treatises. - Against Jovinianus. - Book II

LUCIFER FELL who was sending to all nations, and he who was nurtured in a paradise of delight as one of the twelve precious stones, was wounded and went down to hell from the mount of God. Hence the Saviour says in the Gospel: I beheld SATAN FALLING as lightning from heaven. If HE FELL who stood on so sublime a height, who may not fall? If there are falls in heaven, how much more on earth! And yet though LUCIFER BE FALLEN (the old serpent after his fall), his strength is in his loins, and his force is in the muscles of his belly.

330-390 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 7 - GREGORY NAZIANZEN - Select Orations of Saint Gregory Nazianzen. - Oration XXVIII - The Second Theological Oration.

Or perhaps it is in order that we may not share the fate of LUCIFER, WHO FELL, and in consequence of receiving the full light make our necks stiff against the Lord Almighty, and suffer a fall, of all things most pitiable, from the height we had attained.

330-390 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 7 - GREGORY NAZIANZEN - Select Orations of Saint Gregory Nazianzen. - Oration XXXVIII - On the Theophany, or Birthday of Christ.

I am obliged to stop short of saying that, and to conceive and speak of them only as difficult to move because of him, who for his splendour WAS CALLED LUCIFER, BUT BECAME AND IS CALLED DARKNESS THROUGH HIS PRIDE;

330-390 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 7 - GREGORY NAZIANZEN - Select Orations of Saint Gregory Nazianzen. - Oration XLV - The Second Oration on Easter.

because of him who for His Splendour WAS CALLED LUCIFER, BUT BECAME AND IS CALLED DARKNESS THROUGH HIS PRIDE; and the Apostate Hosts who are subject to him, creators of evil by their revolt against good, and our inciters.

329-379 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 8 - BASIL: Letters and Select Works - The Letters. - To a lapsed Monk.

You were demonstrating and explaining the chastisement of God, and you yourself brought chastisement on your own head. How am I to lament you, how grieve for you? HOW IS LUCIFER THAT WAS RISING IN THE MORNING FALLEN AND DASHED ON THE GROUND? Both the ears of every hearer will tingle. How is the Nazarite, brighter than gold, become dark above pitch?

360-435 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 11 - JOHN CASSIAN - The Works of John Cassian. - The Twelve Books on the Institutes of the Coenobia, and the Remedies for the Eight Principal Faults. - Book XII. Of the Spirit of Pride. - Chapter IV. How by reason OF PRIDE LUCIFER WAS TURNED FROM AN ARCHANGEL INTO A DEVIL.

And that we may understand the power of its awful tyranny we see that that angel who, for the greatness of his splendour and beauty WAS TERMED LUCIFER, WAS CAST OUT OF HEAVEN for no other sin but this, and, pierced with the dart of pride, was hurled down from his grand and exalted position as an angel into hell. If then pride of heart alone was enough to CAST DOWN FROM HEAVEN to earth a power that was so great and adorned with the attributes of such might, THE VERY GREATNESS OF HIS FALL shows us with what care we who are surrounded by the weakness of the flesh ought to be on our guard. But we can learn how to avoid the most deadly poison of this evil if we trace out the origin and causes of HIS FALL. For weakness can never be cured, nor the remedies for bad states of health be disclosed unless first their origin and causes are investigated by a wise scrutiny. For as he (viz., LUCIFER) was endowed with

divine splendour, and shone forth among the other higher powers by the bounty of his Maker

360-435 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 11 - JOHN CASSIAN - The Works of John Cassian. - The Conferences of John Cassian. Part I. Containing Conferences I-X. - Conference V. Conference of Abbot Serapion. On the Eight Principal Faults. - Chapter VII. How vainglory and pride can be consummated without any assistance from the body.

Or what act on the part of the body was there in that pride of old in the case of the above mentioned LUCIFER; as he only conceived it in his heart and mind, as the prophet tells us: WHO SAIDST IN THINE HEART: I WILL ASCEND INTO HEAVEN, I WILL SET MY THRONE ABOVE THE STARS OF GOD. I WILL ASCEND ABOVE THE HEIGHTS OF THE CLOUDS, I WILL BE LIKE THE MOST HIGH.[1] IS 14:13-14. And just as he had no one to stir him up to this pride, so his thoughts alone were the authors of the sin when complete and of his eternal fall; especially as no exercise of the dominion at which he aimed followed.

360-435 A.D. Early Church Fathers - Nicene & Post-Nicene Fathers - Second Series - Volume 11 - JOHN CASSIAN - The Works of John Cassian. - The Conferences of John Cassian. Part I. Containing Conferences I-X. - Conference VIII. The Second Conference of Abbot Serenus. On Principalities. - Chapter VIII. OF THE FALL OF THE DEVIL and the angels.

"And so we are clearly shown that out of that number of them some of THE LEADERS FELL, by the lamentations of Ezekiel and ISAIAH, in which we know that the prince of Tyre or that LUCIFER WHO ROSE IN THE MORNING is lamented with a doleful plaint: ...

And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I HAVE CAST THEE TO THE GROUND: I have set thee before the face of kings, that they might behold thee. Thou hast defiled thy sanctuaries by the multitude of thy iniquities and by the iniquity of thy traffic.[1] Ezek 28:11-18. ISAIAH ALSO SAYS OF ANOTHER: HOW ART THOU FALLEN FROM HEAVEN, O LUCIFER, WHO DIDST RISE IN THE MORNING HOW ART THOU FALLEN TO THE GROUND, that didst wound the nations, and thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High.[2] IS 14:12-14.

