

Lucifer -

Lucifer is not the devil's name. It's a description. "Lucifer" was added by the translators. It is Latin for light bringer. The bible wasn't written in Latin but Hebrew.

Isaiah 14 -

Traditionally, the king of Babylon in Isaiah 14 was interpreted as being Satan, with particular application of verses 12–14 to his fall from heaven. This interpretation has lost traction among scholars in the past two centuries with the rise of different approaches to Scripture.

Archeology's findings of ancient Near East myths and sagas have contributed much to this abandonment of the traditional interpretation, leading many to seek explanations in extrabiblical sources. Even so, many Christians still use the text to explain the origin of evil and the notion that Satan was called Lucifer before his fall.

Isaiah 14 is a prophetic song of God's victory over evil. Its opening informs the reader that the Lord has promised to give rest to His people, explaining the circumstances under which this rest and its commemorative song should be remembered (v. 3). The song then elaborates on how He will achieve this.

In verse 4, the construction "take up + proverb + say" carries negative connotations and introduces a prophetic warning, indicating that God is going to achieve His purposes by destroying the king of Babylon.

The song is appropriately patterned after a funeral song, but, ironically, after the Lord defeats the wicked rulers and the king of Babylon by breaking their staff and rod (vv. 4–6), then the earth breaks forth in exultant singing (v. 7), a joyous occasion for God's people.

God is again active in the conclusion of the song, where Isaiah once again makes it clear that the destruction of the king was the result of divine judgment (vv. 22, 23), His actions creating the frame around the poem, emphasizing that God is faithful in fulfilling His promise of providing rest for His people.

The poem is built almost entirely by using parallelism. The parallels are mostly between two elements, one expanding on the meaning of the other. In verse 5, for example, we are not only dealing with the "wicked" but with wicked "rulers." This type of parallelism is found in both short and longer phrasal units.⁵ This becomes relevant to the comprehension of the scope of the song when we observe the changes in perspective within the poem:

12 "How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
13 For you have said in your heart:
'I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
14 I will ascend above the heights of the clouds,
I will be like the Most High.'
15 Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

The Hebrew says it this way; Halel ben shahar. Instead of being called Lucifer, the king of Babylon is called Halel ben shahar. Which literally means; "shinning one, son of morning."

In Hebrew this does refer to the devil, but a planet. The planet Venus, otherwise known as the morning star. It is the brightest star that can be seen at night and in the morning before the sun rises. Then it appears to fall into the underworld.

Remember the stars were there for signs and seasons. Astrology was common among the Jews, but the prophets were aware of the practices of "star-gazers" (ḥoverei ha-shamayim) among the Babylonians and other peoples but they scoffed at them (Isa. 47:13; Jer. 10:2)

Isaiah was simply making an astronomical analogy by associating the king with the morning star: even though the star tries to rise above the horizon every morning, this morning star disappears when the sun comes out and does not succeed its ascension "above the stars.

The kings of Babylon, successively, were the great enemies and oppressors of God's people, and therefore the destruction of Babylon, the fall of the king, and the ruin of his family, are here particularly taken notice of and triumphed in. In the day that God has given Israel rest they shall *take up this proverb against the king of Babylon.*

The fall of the king of Babylon is rejoiced in; and a most curious and elegant composition is here prepared, not to adorn his hearse or monument, but to expose his memory and fix a lasting brand of infamy upon it.

It gives us an account of the life and death of this mighty monarch, how he *went down slain to the pit*, though he had been *the terror of the mighty in the land of the living*,

Again, this is written as a funeral song.

The legend of the fallen angel came from the book of Enoch, a non-canonical apocryphal writing. The Latin translators interpreted it as a hidden reference to the fallen angel samyaza instead the planet venus.

So when early christians read Isaiah in Latin, they came to understand that Lucifer was a name associating it with Enoch's book.

Isaiah was mocking the king of Babylon because of his pride and his belief that he was untouchable as a god.

Remember; your english translation is just a translation. An interpretation.