Lucifer

Where did the word Lucifer come from and what is its true meaning? The word "Lucifer" is only found in **Isaiah 14:12** and nowhere else: "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!" KJV

More accurate translation would be:

How you have fallen from the Shamyim (Heavens), O Shining One ("heylel (helel)", Not Lucifer), Son of the howling morning! How you are cut down to the Earth, which weakened the Nations! But You said in Your Heart, I will Ascend to the Shamyim (Heavens); above the Stars of Al/El (God), I will set My Throne on High; I will Sit on the Mount of Assembly in the far reaches of the North; I will Ascend above the Heights of the clouds; I will make Myself like the Most High (𐤄𐤅𐤄𐤉 -Yahuah).

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Lucifer [loo-s*uh*-fer]

noun

1. A proud, Rebellious Archangel, identified with HaSatan, who fell from the Shamyim (Heavens). Lucifer is thought to be a Name for HaSatan. As the Names of other Malakyim (Angels) have "EL" in their names, such as Micha-EL, Rapha-EL, etc..

2. the planet Venus when appearing as the Morning Star.

HOW DID THE TRANSLATION LUCIFER ARISE?

Lucifer is a Latin name. So how did it find its way into a Hebrew manuscript? In the original Hebrew text, the fourteenth (14th) chapter of Yeshayahu (Isaiah) is not about a fallen Malak (Angel), but about a fallen Babylonian king, who during his lifetime had persecuted the children of Yisrael. It contains no mention of HaSatan, either by name or reference. It is believed that some early Christian scribes, writing in the Latin tongue used by the Church, had decided for themselves that they wanted the story to be about a fallen Angel, a creature not even mentioned in the original Hebrew text, and to whom they gave the name "Lucifer."

Why Lucifer? In Roman (Greek) astronomy, Lucifer was the name given to the Morning Star (the Star we now know by a Roman name, Venus). The Morning Star appears in the Shamyim (Heavens) just before Morning (Dawn), heralding the rising Sun. The name derives from the Latin term lucem ferre (bringer, or bearer, of light)." In the Hebrew text the expression used to describe the Babylonian king before his death is "heylel (helel)", son of Shahar, which can be translated as "Day star, son of the Morning (Dawn)." The name evokes the golden glitter of a proud king's dress and court, "The Sun King".

The scholars authorized by ... King James I to translate the Bible into current English did not use the original Hebrew texts, but used versions translated ... largely by St. Jerome in the fourth (14th) century. Jerome had mistranslated the Hebraic metaphor, "Day star, son of the Morning (Dawn)," as "Lucifer," and over the

centuries a metamorphosis took place. Lucifer the Morning Star became a disobedient Malak (Angel), cast out of Shamyim (Heavens) to rule eternally in Hell. Theologians, writers, and poets interwove the myth with the doctrine of the Fall, and in Christian tradition Lucifer is now the same as HaSatan, the Devil, and --- ironically --- the Prince of Darkness.

So "Lucifer" is nothing more than an ancient Latin name for the Mmorning Star, the bringer of light. This can be confusing for Christians who identify Christ (Messiah) himself as the Morning Star, a term used as a central theme in many Christian sermons. OWY3Z (Yahusha) refers to himself as the Morning Star in **Revelation 22:16**: "I OWY3Z (Yahusha) have sent my Malak (Angel) to testify unto you these things in the Assemblies. I am the root and the offspring of David, and the bright and Morning Star."

HOW DOES THE CONFUSION IN TRANSLATING THIS VERSE ARISE?

The Hebrew of this passage reads: "heylel (helel)", ben shachar" which can be translated "Shining one, son of Morning (Dawn)." This phrase means, again literally, the planet Venus when it appears as a Morning Star. In the Septuagint, a 3rd century BC translation of the Hebrew scriptures into Greek, it is translated as "heosphoros" which also means Venus as a Morning Star.

This word lucifer comes from Jerome's Latin Vulgate. Was Jerome in error? Not at all. In Latin at the time, "lucifer" actually meant Venus as a Morning Star. YeshaYahu (Isaiah) is using this metaphor for a bright light, though not the greatest light to illustrate the apparent power of the Babylonian king which then faded."

Therefore, Lucifer wasn't equated with HaSatan until after Jerome. Jerome wasn't in error. Later Christians (and Mormons) were in Error by equating "Lucifer" with "Satan".

For those who believe that "Lucifer" refers to HaSatan, the same title (Morning Star or light-bearer) is used to refer to the Mashiach, OWY3Z (Yahusha), in **2 Peter 1:19**, where the Greek text has exactly the same term: 'phos-phoros' 'light-bearer.' This is also the term used for OWY3Z (Yahusha) in **Revelation 22:16**.

HOW WE CAME TO HAVE THIS NAME "LUCIFER"
In 382 A.D. Pope Damasus commissioned the scholar Jerome to make an official revision of the many Latin versions of the Bible that were floating around in the Roman Catholic Church at that time. Jerome went off to a cave in Bethlehem, where he proceeded to make his translation, the Tanakh (Old Testament) part of which he supposedly based on the Hebrew text. But in practice Jerome based his Old Testament very largely on the Greek Septuagint version (i.e. "LXX") of the Tanakh (Old Testament), which Origen had produced about 140 years earlier, while in Caesarea.

By A.D. 405 Jerome had completed his work, which we today know as "The Latin Vulgate" Bible. It is far from a particularly accurate translation of the original texts. Rather, it is an interpretation of thought, put into Latin! But "an interpretation of thought" is only good when the translator has a perfect understanding of "the thoughts" he is translating. But if a translator has a flawed understanding of the

thoughts he is trying to translate, then his "interpretation of thoughts" results in a very flawed and misleading translation.

For 1000 years this Vulgate translation was without a rival, and herein lies the problem! The Latin Vulgate translation was the only version of the Bible available to the people of Europe during that period of time. There was no possibility for anyone to compare the Vulgate with any other translation, or with Hebrew and Greek manuscripts.

The Latin word "Lucifer" is made up from two (2) Latin words. These two (2) words are: Lux (=light) + ferous (= to bear or carry). Thus the name "Lucifer" means in the Latin language "Light-bearer" or "Light-bringer". But that is not what the Hebrew word "heylel (helel)" means! Shortly we will see exactly what this Hebrew word "heylel (helel)" does mean.

As a result of this Latin Vulgate translation, which was virtually the only version of the Bible in use throughout Europe for the next 1000 years, HaSatan became known as Lucifer. This identity for HaSatan with the name Lucifer was established throughout Europe long before there ever was a translation into the English language.

It should be clear that, when the first people to translate the Bible into English came along, one of their paradigms was that the name "Lucifer" applied to HaSatan. When they came to translate **Isaiah 14:12** into English, they decided that, rather than actually "translate" the Hebrew word "heylel (helel)"", they would simply substitute it with the already well-known Latin name "Lucifer". And they could do this because on the surface this seems to be a reasonably accurate translation. But it isn't really accurate at all!

So, to summarize thus far:

1) It was the Roman Catholic Church which assigned the name "Lucifer" to Satan.

2) This Latin word is supposedly a translation of the Hebrew noun "heylel (helel)" used in **Isaiah 14:12**, but really isn't.

3) "Lucifer" was not an accurate way of translating the Hebrew word "heylel (helel)""!

4) Rendering the Hebrew "heylel (helel)"" into Latin as "lucifer" was simply copying the precedent set in the Greek Septuagint translation!

5) The Greek Septuagint had translated **Isaiah 14:12** into Greek as "eosphoros", an older way of spelling the Greek word "phosphoros".

6) So the reason why Jerome mistranslated "heylel (helel)"" as "lucifer" is because centuries earlier the Septuagint had already mistranslated "heylel (helel)"" as "phosphoros" into Greek!

7) The Greek word "phosphoros" and the Latin word "Lucifer" mean absolutely the same thing! In their respective languages both these words mean "light-bearer" or "light-bringer". The Greek (Phosphoros) and Latin (Lucifer) are completely identical in meaning. But the original Hebrew word "heylel (helel)" is thought to mean "Bright (Shining) One (1)".

So the word "lucifer" is a perfect translation into Latin from the Greek word "phosphoros"! This means that Jerome perfectly translated into Latin the Greek Septuagint interpretation of **Isaiah 14:12**, but Jerome made no attempt to correctly translate the Hebrew word "heylel (helel)" into Latin! Jerome simply latched onto the mistranslated Greek Septuagint version of **Isaiah 14:12**, while totally ignoring the ramifications of this way of translating **Isaiah 14:12** into Latin.

TWO (2) NEW TESTAMENT CONNECTIONS

And I will give him the Próinos 4407 (Morning/Day Break) Star. **Revelation 2:28**

and the verse we read above that says: I OWYƷZ (Yahusha) have sent my Malak (Angel) to testify unto you these things in the Assemblies. I am the root and the offspring of David, and the Bright Próinos (Morning/Day Break) Star. **Revelation 22:16**

Both these verses are speaking about OWYƷZ (Yahusha) as "the Morning Star". In **Revelation 2:28** the Greek expression reads Proinos (Morning) + aster, and in **Revelation 22:16** the Greek expression reads Proinos (Morning) + aster (Star).

All the English translators obviously got their word "Lucifer" in **Isaiah 14:12** from Jerome's Latin Vulgate version, which version Wycliffe used for his English translation. Jerome used the word "Lucifer" three (3) times in his whole translation, all three (3) of which Jerome himself simply got from the Greek "phosphoros" in the Greek texts (LXX) for the Tanakh (OT), and the Received Text for the New Testament. Yet the English translators chose to only retain one (1) of those three (3) as "Lucifer", while rejecting one (1) case (i.e. **Job 11:17**) as a flawed translation, and then deliberately heavily disguising the last occurrence of "phosphoros" (i.e. **2 Peter 1:19**). Why did they not translate all three (3) verses as "Lucifer"?

THE HEBREW WORD "HEYLEL (HELEL)"

Let's now examine this Hebrew word "heylel (helel)". It is used only once (1) in Scripture, in **Isaiah 14:12**. That does not give us much help. When a Hebrew word is used several times in the Tanankh (OT), then we can often clarify the meaning for such a word by looking at the context of the other places where this word is used. But when a word is only used once (1), and additionally when this Hebrew word is not used anywhere else outside of the text of the Tanakh (OT), then there is only one (1) way to establish the meaning for such a word.

In the case where a word is unique, where it is only used once (1) in Scripture (the Bible), the only way to correctly establish the meaning is to examine two (2) things:

1) We must examine, where this is known, the root word or words from which our unique word has been formed.

2) We must very carefully examine the context in which our unique word is used.

These are the only tools ƷYƷZ (Yahuah) has made available to us when He confronts us with unique words. So let's use these two (2) steps to try to establish what meaning ƷYƷZ (Yahuah) had in mind for "heylel (helel)"", since **Isaiah 14:12** represents the words of ƷYƷZ (Yahuah) Himself.

TRACING "HEYLEL (HELEL)" BACK TO ITS ROOT WORD

While some scholarly works may confidently claim one (1) specific root word for "heylel (helel)", there are in fact two (2) possible root words for "heylel (helel)", something that isn't generally acknowledged, though there are a few scholars who do acknowledge this.

A) The word "heylel (helel)" could well be derived from the primitive root word "halal". This is the most commonly accepted root, though not necessarily the intended one (1). However, if this is the correct root word, then the word "heylel (helel)" in **Isaiah 14:12** is truly unique, never again being used by anyone else in any context, in Scripture (the Bible) or outside of Scripture (the Bible).

B) But the word "heylel (helel)" could also be derived from the primitive root word "yalal". This is mentioned far less often by scholars as the potential source for the word "heylel (helel)", but this is grammatically just as much a possibility for being the root of "heylel (helel)" as is the word "halal". If this is the correct root word, then the word "heylel (helel)" in **Isaiah 14:12** is not unique at all, because the word "heylel (helel)" derived from the root word "yalal" is also found in some other verses in the Tanank (OT).

To avoid confusing the issue, we do not at this point need to know the meanings for these words "halal" and "yalal". Once we understand the grammatical points that are involved, then we can examine the respective meanings.

Now since we read these transliterated Hebrew words from left to right, I will present the transliterated Hebrew letters in the following words also in the left to right format, the opposite to the way they are in fact written in the Hebrew script. The following is over-simplified and for illustration purposes in our alphabet only.

For this exercise we need to know just three (3) Hebrew letters and how we transliterate them. They are the Hebrew letters: ॰ (**HE**)=**H**, ꝛ (**YOD**)=**Y**, and ℓ (**LAMED**)=**L**. (The letter ＾(**Uau/VAV**) = **U** appears in a subsequent example.)

The word "heylel" consists of the letters **HYLL** = ॰ (**H**), ꝛ (**Y**), ℓ (**L**), ℓ (**L**)

The word "halal" consists of the letters **HLL** = ॰ (**H**), ℓ (**L**), ℓ (**L**)

The word "yalal" consists of the letters **YLL** = ꝛ (**Y**), ℓ (**L**), ℓ (**L**)

There were no vowels in the Paleo Hebrew text. In Hebrew the definite article is expressed by the letter "॰ (**He**)" (i.e. "**H**"), which is prefixed to the word and is then pronounced as "Ha". But the letter "He" is obviously also the starting letter of many words without representing the definite article, and in those cases the pronunciation of the letter "He" depends on which vowel is attached to it within Modern Hebrew language.

So with this simplified background, here are the two (2) possibilities for the origin of the word "heylel (helel)".

1) If the noun "॰ (**H**) ꝛ (**Y**) ℓ (**L**) ℓ (**L**)" (heylel) was formed from the root word ॰ (**H**), ℓ (**L**), ℓ (**L**) (halal), Then the initial "H" is a part of the new noun, and the meaning of this word "heylel" then is "a halal one (1)", without the definite article. With this root assumed, the Strong's number for "॰ (**H**) ꝛ (**Y**) ℓ (**L**) ℓ (**L**)" (heylel) is #1966, and this

number is shown as being derived from Strong's number #1984 = "ﬡ (**H**), ﭏ (**L**), ﭏ (**L**)" (halal).

2) However, if the noun "ﬡ (**H**) ﭗ (**Y**) ﭏ (**L**) ﭏ (**L**)" (heylel) was formed from the root word "ﭗ (**Y**), ﭏ (**L**), ﭏ (**L**)" (Yalal), Then the initial "H" represents the definite article (which in Scriptural Hebrew is always attached to the word as a prefix), and the meaning of this word "heylel" then is "The yalal one". This second (2nd) possibility should also be easy to identify: "ﬡ (**H**) ﭗ (**Y**) ﭏ (**L**) ﭏ (**L**)" (heylel) = ﬡ (**H**) + "ﭗ (**Y**), ﭏ (**L**), ﭏ (**L**)" (Yalal). With this root, the word "ﬡ (**H**) ﭗ (**Y**) ﭏ (**L**) ﭏ (**L**)" (heylel) will not be listed under any Strong's number of its own; instead it will be listed under the Strong's number #3213 = "ﭗ (**Y**), ﭏ (**L**), ﭏ (**L**)" (Yalal), because it will only be one (1) specific form of the verb "ﭗ (**Y**), ﭏ (**L**), ﭏ (**L**) (yalal)".

THE MEANINGS OF THE 2 HEBREW WORDS

Now we are ready to consider the meanings of these two (2) Hebrew words. Let's start with the word ﭗ (**Y**), ﭏ (**L**), ﭏ (**L**) (yalal)", the meaning of which is less complicated than the meaning of "ﬡ (**H**), ﭏ (**L**), ﭏ (**L**)" (halal).

The word "yalal" is a primitive root verb which means "to howl" or "to wail"! Thus, if "yalal" is the root word for the noun "heylel", then this word "heylel" means "the howler" or "the wailer". And in this scenario **Isaiah 14:12** then means: "How are you fallen from Shamyim (Heavens); howl, Son of the morning

** There is also a marginal reading in the Hebrew text for this verse, known as the "qere" reading, which reads "son of howling" in place of "son of the morning". If this "qere" reading is correct, then that would make a strong case for "heylel" here meaning "howl". This verse would then read: "... howl, son of howling, how are you cut down to the ground ...".

In Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, under the notes on the word "heylel (helel)" Gesenius wrote the following after first discussing the potential "Lucifer" meaning for this word:

"However, "heylel (helel)" itself is not infrequently Imperfect Hiphil of the verb yalal in the signifying wail, lament (**Ezekiel 21:17; Zechariah 11:2**), and this does not appear less suitable, and is adopted by the Syrian (Aramaic) translation ..."

[Gesenius was later pressured to change the last part to read "this is less suitable", but that is not how he originally evaluated the word "heylel (helel)".

So here we have the Hebrew scholar Gesenius in effect telling us that the word "heylel (helel)" could equally well have come from either the word "halal" or from the word "yalal". Gesenius acknowledged that both roots are equally suitable.

Here is a translation of the Aramaic Version, which Gesenius mentioned. This is the 1933 Translation by George M Lamsa from the Peshitta, the Aramaic language Old Testament.

Here is the text of **Isaiah 14:12** in the Lamsa Old Testament:

"How are you fallen from Shamyim (Heavens)! Howl in the morning! For you are fallen down to the ground, O reviler of the nations." (**Isaiah 14:12, Lamsa O.T.**)

The only reason I am showing this translation is because it illustrates what the scholar Gesenius freely acknowledged, that from a grammatical point of view it is quite possible that the Hebrew word "heylel (helel)" could indeed have been derived from the word that means "to howl"! And this translation is an acknowledgment of this fact. That's the only merit of this verse in the Lamsa O.T.

This grammatical possibility is also pointed out by Adam Clarke in his commentary on this verse. Clarke himself rejected that the word "heylel (helel)" should mean anything like "Lucifer".

Next, we saw that the word "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (heylel) in **Isaiah 14:12** consists of the (transliterated) letters "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (heylel). Now if we do a search on this letter sequence in the Hebrew text, then we find **Zechariah 11:2**, which Gesenius also mentioned in his comments. This verse reads:

"**Howl** (Hebrew = "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (heylel), fir tree; for the cedar is fallen; because the mighty are spoiled: **howl** (Hebrew = "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**) ⵞ (**U**)**, O you oaks of Bashan; for the forest of the vintage is come down." **Zechariah 11:2**

In this verse the first (1ˢᵗ) word translated "howl" has the identical spelling to the word transliterated as ""ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (heylel)" in **Isaiah 14:12**, which is there mistranslated as "Lucifer". The second (2ⁿᵈ) word translated as "howl" in this verse is nothing more than the plural of "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (helel). The first (1st) "howl" is addressed to one (1) fir tree, thus in the singular. The second (2nd) "howl" is addressed to many oaks, thus in the plural. The letter ⵞ (Uau/Vav) = **U**, appended to the second (2nd) word, represents the second (2nd) person masculine plural suffix in the perfect tense.

Ignoring the differences between the singular and the plural, for all practical purposes **Zechariah 11:2** has two (2) occurrences of the Hebrew word ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (Yalal). And both are appropriately translated as "Howl/wail"! (We can find this plural form of the word in a few other verses as well, as Gesenius also indicated.) So there is a clear precedent in the Tanankh (OT) for "ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (Yalal) really meaning "to howl" or "howler". The only reason "heylel (helel)" in **Isaiah 14:12** is considered to be a completely unique word is because in this verse scholars have decided, based on the precedent set by the flawed Greek Septuagint, to associate this word "ⴰ (**H**) ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (heylel) with the word "ⴰ (**H**), ⵏ (**L**), ⵏ (**L**)" (halal). That is a possibility, but it is also a possibility that this word "heylel (helel)" should not be associated with "ⴰ (**H**), ⵏ (**L**), ⵏ (**L**)" (halal).

At any rate, If "heylel (helel)" should really correctly be led back to "ⵁ (**Y**) ⵏ (**L**) ⵏ (**L**)" (Yalal), then "heylel (helel)" in **Isaiah 14:12** ceases to be a unique Hebrew word, because this verb "yalal" is used over 30 times in the Tanakh (OT).

Now this means that there is a reasonable case for considering "howl" as the root for the Hebrew word "heylel (helel)", rendering it as "howl" or "howler" in **Isaiah 14:12**.

Am I saying that this (howl or howler) must be the correct meaning of "heylel"? No, not necessarily. I have already pointed out that even the most qualified Hebrew scholars (e.g. Gesenius, etc.) have no way of making such a decision with absolute certainty. So I myself certainly do not have a definitive way of determining which root ("halal" or "yalal") is involved in "heylel".

THE WORD "HALAL"

Now let's look at the root word "ללה (halal)". This Hebrew verb has two (2) distinctly opposite meanings. Both of these meanings are represented in numerous verses in the Tanakh (OT), and neither meaning is in doubt.

To illustrate this: In the Tanakh (OT) the root word "halal" is used 165 times and it is translated as follows in the KJV: 117 times = Praise, 14 times = Glory, 10 times = Boast, 8 times = Mad, 3 times = Shine , 3 times = Foolish, 2 times = Fools, 2 times = Commended, 2 times = Rage, 1 time = Celebrate, 1 time = Give, 1 time = Marriage, 1 time = Renowned.

This illustrates that the translators felt they should attach over a dozen different meanings to this word "halal", all of which basically fall into two (2) main categories:

The positive meaning of "halal" is: to be bright, to shine, to praise.

The negative meaning of "halal" is: to boast, to brag, to be mad, to be arrogant.

It is always the context in which "halal" is used that determines whether the positive meaning is intended or whether the negative meaning is intended. When the word "halal" is examined on its own, apart from any context, then it is impossible to know whether the meaning should be positive or negative.

Let's notice a few places where the verb "halal" is very obviously used with a bad and negative meaning and also with a Positive. I will present 20 different Scriptures to show that these negative meanings are not rare or contrived. In each case the context is evidence itself that the translators did get it basically right when they assigned these negative meanings to "halal".

SCRIPTURES WHICH USE "HALAL"

So he changed his behavior before them and pretended to be **insane (halal)** in their hands and made marks on the doors of the gate and let his spittle run down his beard. **1 Samuel 21:13**

Surely oppression makes a wise man **mad/into a fool (halal)**; and a gift destroyes the heart. **Ecclesiastes 7:7**

Causing the omens of **boasters (halal)** to fail, Making fools out of diviners, Causing wise men to draw back And turning their knowledge into foolishness, **Isaiah 44:25**

And they shall drink, and be moved, and **be crazed/go Mad (halal)** by the warfare and because of the sword that I will send among them. **Jeremiah 25:16**

A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are **Mad (halal)** over their idols. **Jeremiah 50:38**

Babylon has been a golden cup in ﷲ (Yahuah)'s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are **mad (halal)**. **Jeremiah 51:7**

He leads counsellors away stripped, and makes the judges **fools (halal)**. **Job 12:17**

I say to the **boastful (halal)**, 'Do not **boast (halal)**,' and to the wicked, 'Do not lift up your horn; **Psalm 75:4** (halal is used twice in this verse!)

The **boastful (halal)** shall not stand before your eyes; you hate all evildoers. **Psalm 5:5**

For I was envious of the **arrogant (halal)** when I saw the prosperity of the wicked. **Psalm 73:3**

Advance, O horses, and **rage (halal)**, O chariots! Let the warriors go out: men of Cush and Put who handle the shield, men of Lud, skilled in handling the bow. **Jeremiah 46:9**

And the king of Yisrael answered, "Tell him, 'Let not him who straps on his armor **boast (halal)** himself as he who takes it off.'" **1 Kings 20:11**

For the wicked **boast (halal)** of the desires of his soul, and the one greedy for gain curses and renounces ⲁYⲁⳏ (Yahuah). **Psalm 10:3**

My soul makes its **boast (halal)** in ⲁYⲁⳏ (Yahuah); let the humble hear and be glad. **Psalm 34:2**

In Aluahym (God) we **boast (halal)** all the day long, and Yadah (Praise) your name forever. Selah. **Psalm 44:8**

Those who trust in their wealth and **boast (halal)** of the abundance of their riches? **Psalm 49:6**

Why do you **boast (halal)** of evil, O mighty man? The steadfast love of Al/El (God) endures all the day. **Psalm 52:1**

All worshipers of images are put to shame, who make their **boast (halal)** in worthless idols; worship him, all you Aluahym (gods)! **Psalm 97:7**

"Bad, bad," says the buyer, but when he goes away, then he **boasts (halal)**. **Proverbs 20:14**

Like clouds and wind without rain is a man who **boasts (halal)** of a gift he does not give. **Proverbs 25:14**

Do not **boast (halal)** about tomorrow, for you do not know what a day may bring. **Proverbs 27:1**

This meaning is clearly understood by all scholars of Hebrew, as is also shown by the definitions Gesenius provides in his lexicon.

So the point we should remember when we look at the Hebrew word "halal" as the possible source for the word "heylel (helel)" is this: The context is always the key!

If the word "heylel (helel)" derives from the word "halal", Then the word "heylel (helel)"" could theoretically have one (1) of these two (2) vastly contrary meanings:

A) It could mean "A Bright (Shining) One, Someone worthy of Praise".

B) It could also mean "An Arrogant Boaster, A Lunatic, Someone who is Mad".

However, the word "heylel (helel)" cannot possibly mean "day star", because neither the word "day" nor the word "star" has any connection to either of the two (2) potential root words! Likewise, the word "heylel (helel)" cannot possibly mean "Light-bringer" or "Lucifer", because neither potential root verb in any way implies

"bringing" anything, or "carrying" anything! It is a jump in logic to infer that "a Bright (Shining) One" must be "a Light-bringer".

Next, if "heylel (helel)" is indeed based on the word "halal", then it is absolutely imperative for us to examine the context, because it is the context alone that will tell us whether the positive meaning or the negative meaning of the word "halal" needs to be applied to the noun "heylel (helel)".

The context of "heylel (helel)" in **Isaiah 14:12** is very easy to establish. We just need to ask ourselves the right questions, questions like:

1) Is ⴰⵢⴰⵣ (Yahuah) speaking about someone who is worthy of praise?

2) Is ⴰⵢⴰⵣ (Yahuah) speaking about someone who is doing something good?

3) Is ⴰⵢⴰⵣ (Yahuah) speaking about someone who is doing something "bright"?

4) Or is ⴰⵢⴰⵣ (Yahuah speaking about someone doing something bad?

5) Is ⴰⵢⴰⵣ (Yahuah) speaking about someone who is boasting?

6) Is ⴰⵢⴰⵣ (Yahuah)'s tone positive or negative about this individual?

What are the answers to these questions? It is those answers that will establish ⴰⵢⴰⵣ (Yahuah)'s intent for this designation "heylel (helel)" (i.e. if it comes from the root "halal"). And the correct conclusion will then be obvious!

Thus:

If ⴰⵢⴰⵣ (Yahuah) in this passage is praising this individual, if ⴰⵢⴰⵣ (Yahuah) is saying that this individual is doing something good and bright, if ⴰⵢⴰⵣ (Yahuah) is expressing positive feelings for this individual, then the word "heylel (helel)" cannot possibly mean "arrogant boaster", etc. No, if these positive answers are correct, then the word "heylel (helel)" must inescapably mean "Bright (Shining) one (1)".

On the other hand:

If ⴰⵢⴰⵣ (Yahuah) in this passage expresses negative feelings about this individual, if ⴰⵢⴰⵣ (Yahuah) is saying that this individual has done something bad, and that this individual is an incredible boaster, then the word "heylel (helel)" cannot possibly mean "Bright (Shining) one (1)", let alone "light-bringer". No, if these answers are correct, then the word "heylel (helel)"must inescapably mean "arrogant boaster", etc.

Now we already know the answers to the above questions!

In this context ⴰⵢⴰⵣ (Yahuah) is condemning this individual, ⴰⵢⴰⵣ (Yahuah) is exposing this individual's incredible boast to "knock ⴰⵢⴰⵣ (Yahuah) off His throne in Shamyim (Heavens)", and ⴰⵢⴰⵣ (Yahuah) is criticizing severely this individual.

There is absolutely no possibility, not the slightest chance whatsoever, that ⴰⵢⴰⵣ (Yahuah) would somehow say something positive, anything positive, in this context about an individual, whom ⴰⵢⴰⵣ (Yahuah) very obviously HATES! **Exodus 20:5** ("I am a jealous Aluah (God)") is not an empty threat! ⴰⵢⴰⵣ (Yahuah) hates the "abominations" **Deuteronomy 12:31**; etc...! Look at the context of **Isaiah 14:12**. It speaks for itself.

So If "halal" is indeed the root word for the noun "heylel (helel)", then **Isaiah 14:12** must read:

> "How you are fallen from Shamyim (Heavens), O Arrogant Boaster, Son of Morning (Dawn)! How you are cut down to the ground, you who weakened the nations!

So here are the conclusions of our search for the correct meaning of the Hebrew word "heylel (helel)".

1) If this word was derived from the word "yalal", then "heylel (helel)" must mean "howl" or "the howler"! In this case "heylel (helel)" in **Isaiah 14:12** is not a unique word at all.

2) But if this word was derived from the word "halal", then "heylel (helel)" must mean "arrogant boaster"! In this case "heylel (helel)" in **Isaiah 14:12** is indeed a unique word, being used only this one (1) single time in Yisrael's entire history.

3) The context of **Isaiah 14:12** makes absolutely clear that Ꙝ (Yahuah) could not possibly have intended the positive meaning of "halal" to apply to this individual who is clearly hated by Ꙝ (Yahuah)!

4) Furthermore, meanings such as "lucifer" and "day star" are etymological impossibilities!

Etymological: the history of a linguistic form (such as a word) shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language.

Thus we can confidently determine that Lucifer is not the Name of HaSatan, **Isaiah 14:12** was not about Lucifer (HaSatan). And I believe this verse says so much more under the true translation: "How you are fallen from Shamyim (Heavens), O Arrogant Boaster, Son of Morning (Dawn)!