

THE CONCEPT OF THE HEAVENLY SANCTUARY IN ISAIAH 14:12-15

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ABSTRACT

This paper aims to analyze the passage in Isaiah 14:12-15 in order to reiterate elements of continuity and discontinuity in the theme of the heavenly sanctuary as suggested in the text. Some exegetical observations will be made in the analysis, as well as some general considerations regarding the research history of this passage. The theme of the heavenly sanctuary and its effective function of governing and worship will be pointed out. Similarly, the theme of punitive-condemnatory judgment will be suggested as a circumstantial function of the sanctuary's agenda to resolve the controversy over the conflict between good and evil. In conclusion, it will be pointed out that the role as a place of governing and worship of the heavenly sanctuary existed even before sin and will continue to exist after it. In contrast, the activity of punitive-condemnatory judgment is discontinuous, and thus lasting only until the end of the controversy, when it will be ended, since the character of God was then vindicated before the universe.

Keywords: Heavenly sanctuary. Continuity. Discontinuity. Worship. Judgment.

RESUMO

Este trabalho tem como objetivo analisar a passagem de Isaías 14:12-15 a fim de reiterar elementos de continuidade e descontinuidade no tema do santuário celestial sugeridos no texto. Algumas observações exegéticas serão feitas na análise, bem como algumas considerações gerais sobre a história da pesquisa desta passagem. Será apontado o tema do santuário celestial e sua efetiva função de governo e adoração. Da mesma forma, o tema do julgamento punitivo-condenatório será sugerido quanto uma função circunstancial da agenda do santuário para resolver a controvérsia sobre o conflito entre o bem e o mal. Em conclusão, será apontado que o seu papel quanto lugar de governo e adoração do santuário celestial existia antes mesmo do pecado e continuará a existir após a extinção deste. Em contraste, a atividade do julgamento punitivo-condenatório será descontinuada, durando assim, apenas até o fim da controvérsia, quando será de todo encerrada, visto que o caráter de Deus fora então vindicado perante o universo.

Palavra-Chave: Santuário Celestial. Adoração. Julgamento. Continuidade. Descontinuidade.

INTRODUCTION

The sanctuary is a cross-cutting theme in the Bible and is also present in the literature of the Ancient Near East¹. However, while not ignoring its presence and similarity in corresponding material, the current research, develops from the contours of the biblical text in its final canonical form.

The following paper is divided into three stages. First, there is a summarized presentation on how Isaiah 14:12-15 has been interpreted over history. Next, some semantic and inter-biblical observations of the passage are made in order to highlight how it is thematically related to other biblical accounts. Finally, theological considerations are provided in regarding to the role of the “throne” and the “mount of assembly” found in the text.

1 THE HISTORY OF THE INTERPRETATION

Isaiah 14:12-15 is certainly found among those biblical accounts that have a complex and conflicting history of interpretations. The suggestions are diverse ranging from a connotation of a strictly historical-literal context² to possible allusions and dependence on the Mesopotamic mythological background in general³ as well as Canaanite⁴.

Concerning thematic correspondence, it is possible to notice allusions to Isaiah 14:12-15 in some apocalypses of the pseudepigraphic literature, since the idea of an angelic rebellion in heaven is a common ground⁵. In that body of literature, the use of Isaiah 14:12-15 usually tends to point to a supernatural being⁶. For instance, Enoch 88:1 clearly shows a rebellious being, Azazel, who is depicted as a star fallen from heaven, chained and thrown into the abyss⁷.

¹ Clifford, Richard J. *Cosmic Mountain in Canaan and the Old Testament*. Eugene, OR: Wipf and Stock Publishers, 2010, 177; Barker, Margaret. *On Earth As It Is in Heaven: Temple Symbolism in the New Testament*. Sheffield, UK: Sheffield Phoenix Press, 2009.

² D. E. Gowan, *When Man Becomes God. Humanism and Hubris in the Old Testament* (Pittsburgh: Pickwick, 1975), pp. 66,67.

³ J. Skinner, *Isaiah I- XXXIX*, CBSC, 1960, p. 122; G. W. WADE, *Isaiah*, WC, 1911, pp. 100-1; G. B. GRAY, *op. cit.*, pp. 225-6; H. GUNKEL, *Schopfung und Chaos*, 1895, pp. 132-4.

⁴ W. F. Albright, *Yahweh and the Gods of Canaan* (Garden City: Doubleday, 1968), p. 201; B. S. Childs, *Myth and Reality in the Old Testament*, SBT 1/27 (Londres: SCM; Naperville: Allen son, 1960), pp. 68-70; R.B.Y. Scott, *Isaiah 1-39*, in Butterick, G.A. et al, *The Interpreter's Bible*, New York: Abingdon Press, Setiloane, G.M. 2000 African Theology, *Lux Verbi*. 5, pp. 261-2;

⁵ Paul D. Hanson, “Rebellion in Heaven, Azazel, and Euhemeristic Heroes in 1 Enoch 6-11.” *Journal of Biblical Literature*, vol. 96, no. 2, 1977, pp. 195–233.

⁶ Gerald Lynwood Keown, “A History of the Interpretation of Isaiah 14: 12–15” (PhD diss., Southern Baptist Theological Seminary, 1979), 17-23.

⁷ R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, II, p. 251.

However, as opposed to the emphasis given by those apocalypses, some commentaries within rabbinic literature suggest that the text points to a human king⁸.

Regarding the subject within the church fathers' literature from the third century, it is evident that the interpretation of Isaiah 14 pointed unquestionably to Satan as '*Helel ben shahar*'.⁹ This is not surprising, since this period saw the allegorical interpretation absolutely booming¹⁰. In addition, this fact implies that they widely built their understanding of Isaiah 14:12-15 by combining the common use of the passage by the pseudepigraphic literature with the popular stories of fallen angels as mentioned above.

Likewise, these factors mentioned here kept their influence throughout the Middle Ages, in which the idea of interpreting the text also as referring to Satan being expelled from heaven was prevailing¹¹. Nevertheless, in some cases, typology has been used to interpret the Isaianic narrative as having its fulfilment in a human monarch, who is understood to be a representation of a supernatural being, namely Satan¹².

When it comes to the period of the Reformation, there are some surprising reactions to both allegorical and typological suggestions triggered by two well-known reformers: Luther¹³ and Calvin¹⁴. They strongly emphasized a strictly human fulfilment of the passage. However, the traditional perspective, which understood the text as related to Satan's rebellion, still remained¹⁵.

⁸ Gerald Lynwood Keown, "A History of the Interpretation of Isaiah 14: 12–15" (PhD diss., Southern Baptist Theological Seminary, 1979), 25-28.

⁹ Como se vê a esse exemplo nas palavras de Orígenes: "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". Roberts, A., Donaldson, J., & Coxe, A. C. (1997). *The Ante-Nicene Fathers Vol. IV : Translations of the writings of the Fathers down to A.D. 325*. Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second. (259). No entanto como destaca Bertolucci havia também vozes que sugeriam '*Helel ben shahar*' tratar-se de um ser humano mesmo um anticristo futuro. Ver: Bertolucci, Jose Maria. *The Son of the Morning and the Guardian Cherub in the Context of the Controversy between Good and Evil*. (PhD diss., Andrews University, 1985), 8.

¹⁰ Para uma visão de como a interpretação alegórica dominava as abordagens dos pais apostólicos ver: R. P. C. Hanson, *Allegory and Event; A Study of the Sources and Significance of Origin's Interpretation of Scripture*. Richmond: John Knox Press, 1935.

¹¹ Satisfactory examples of interpreters in this segment are listed in Gerald Lynwood Keown, "A History of the Interpretation of Isaiah 14: 12–15" (PhD diss., Southern Baptist Theological Seminary, 1979), 51-72.

¹² Cases as in Augustine when he affirms: "Isaiah... represents the devil under the person of the king of Babilon, How art thou fallen, o Lucifer, son of the morning!". Augustine, *The City of God*. "A select library of the Nicene and Post Nicene Fathers of the Christian Church." First Series, II, 212. And more specifically, as it is only a human monarch, it is found in Chrysostom, see: John Chrysostom, *The Homilies on the Statues to the People of Antioch*. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. First Series, IX, 414.

¹³ Luther, Martin, and Jaroslav Pelikan. *Lectures on Isaiah, Chapters 1-39*. St. Louis: Concordia Pub. House, 1969, 140.

¹⁴ Calvin, John, and William Pringle. *Commentary on the Book of the Prophet Isaiah: Volume First*. Grand Rapids, MI: Baker Books, 2003, 431-432.

¹⁵ As has been pointed out by Bertolucci, although Dante does not explicitly mention Isa 14: 12-15 the reference to this passage is quite clear. See: Alighieri, Dante. *The Divine Comedy*. New York: New American Library,

Thus far, it can be said that the apparent reason why both the church fathers and Middle Ages theologians adopted an approach which excludes any possible relationship of the text with a fulfilment pointing to a human figure was due to the enormous influence of the allegorical interpretation. It can also justify why Luther and Calvin completely rejected a typological fulfilment implied in the text, since it is perceptive their intent to avoid an allegorical interpretation in any segment.¹⁶

From the nineteenth century, the interpretative framework started to extend to another fields. During this period, it is worth mentioning the contribution of Delitzsch¹⁷, who was the first to make a systematically typological interpretation of the text declaring that, not only would the king of Babylon be an antitype of the Devil, but also of the antichrist.

Yet, from the end of the nineteenth century, the theologians' understanding of the text in Isaiah 14:12-15 hinged on three perspectives. First, the one that pointed to Satan¹⁸ as the supernatural figure described there. Second, the one endorsing a historical figure¹⁹ (e.g., the king of Babylon, Assyria, etc.). At last, a new one that has emphatically advocated that the text is making use of some well-known myth for the readers at Isaiah's time.

In fact, this tendency of looking for mythical units within Isaiah 14:12-15 grew by the end of the nineteenth century and the early twentieth century. Over this period, some names such as T.K. Cheyne²⁰, Skinner²¹, and Gunkel²² surfaced affirming that the passage referred to some kind of Babylonian or Phoenician myth.

2014, 234; Snider, Denton Jaques. *Dante's Inferno*. St. Louis: Sigma Publishing Co, 1892, 33; Donne, John, George Reuben Potter, and afterwards SIMPSON, Evelyn Mary Spearing. *The Sermons of John Donne. Edited, with Introductions and Critical Apparatus, by George R. Potter and Evelyn M. Simpson*. Berkeley & Los Angeles: University of California Press, 1953, II, 192-193.

¹⁶ Frederic W. Farrar, *History of Interpretation* (London: Macmillan, 1886), pp. 342-53.

¹⁷ Delitzsch, Franz. *Biblical Commentary on The Prophecies of Isaiah*. Grand Rapids: Eerdmans, 1960. v. 1. p. 311-313.

¹⁸ In his commentary he states that "[...] the fall of Babylon [...] is described in language taken from Satan's fall [...]" (Jamieson, Brown, Fausset, 1984, v. 3, p. 610; Chafer, L Sperry. *Systematic Theology*. Dallas: Dallas Seminary Press, c1947. 2 v. p.44- 50; Ironside, H. A. *Expository Notes on the Prophet Isaiah*. Neptune: Loizeaux Brothers, 1952. p. 88-92; He states in the passage from Isaiah 14:12-15 that it "[...] goes back to an even more distant past, to describe on the figure of the 'king of Babylon' the primitive fall of Satan as' Lucifer, the son of dawn '." (Unger, c1952, p.184); Papinni, Giovanni. *The Devil*. New York: E. P. Dutton, 1954. p. 31-32; "[...] applies to Satan before his fall, when, after Christ, he was the most powerful in Heaven and leader of the angelic hosts [...]" (Dorneles, 2013, v. 4, p. 169).

¹⁹ Ridderbos, J., and John Vriend. *Isaiah*. Grand Rapids, Mich: Regency Reference Library, 1986, 148-149;

²⁰ Cheyne, T. K. *The Prophecies of Isaiah*. New York: Thomas Whittaker, 1890. v. 1. p. 90-91.

²¹ In his comment, when speaking about the narrative of Isaiah 14: 12-15, Skinner (1930, v. 1, p. 122) says that this "[...] conception is borrowed from some Babylonian astral myth, in which a radiant star demon was depicted as presumptuously aiming for the supreme deity [...]"

²² Gunkel, Hermann. *Schopfung und Chaos in Urzeit und Endzeit*. Gottingen: Vandenhoeck and Ruprecht, 1895. p. 133-134.

Ever since, most twentieth-century scholars have adopted an interpretative position that brings a mythical-poetic view as a means of comprehending the text, and thus looking at it as a kind of metaphor made by the prophet Isaiah from some familiar ANE myths²³.

2 ISAIAH 14:12-15, GENERAL CONTEXT

Isaiah 14:12-15 is a widely discussed passage with a variety of interpretations. It is found in a section commonly named as oracles against nations²⁴. The judgment against Babylon begins this large passage, which encompasses chapter 13:1-14:23²⁵. As can be seen, Isaiah 14:12-15 is a stanza that focuses on actions in heaven²⁶, and in turn is part of the chanting that comprises verses 4b-21.²⁷

Dorsey presents a significant study on the general structure of the book of Isaiah, which is arranged in a form of a chiastic structure, as follows²⁸:

- A- Introductory messages of condemnation, appeal, and future restoration (1:1-12:6)
- B- Oracles to the nations: Humiliation of the proud Babylonian king (13:1-27:13)
- C- Collection of woes: Do not trust in earthly powers! (28:1-35:10)
- D Climax: Historical narratives showing Yahweh's supremacy over all earthly and divine powers (36:1-39:8)
- C'- Yahweh's supremacy over the idols: Do not trust idols! (49:1-54:17)
- B'- The servant's messages: Exaltation of the humble servant (49:1-54:17)
- A'- Final messages of condemnation, appeal, and future restoration (55:1-66:24)

This structure proposed by Dorsey is particularly helpful for this study largely because of the thematic correspondence between lines B and B'. Before the varying ideas in regard to the identity of 'Helel ben shahar', whether it is just a myth, or a human being looking for self-divinization, or any other proposal, these lines reveal by means of contrast in their correspondences how this character has to be interpreted. On the one hand, the first segment (B) describes the sentences upon a proud and boastful king who is humiliated and condemned. On the other hand, in striking contrast with that, the second segment (B') expresses the Lord's

²³ McKay, J. W. "Helel and the Dawn-Goddess: A Re-Examination of the Myth in Isaiah XIV 12-15." *Vetus Testamentum*, vol. 20, no. 4, 1970, pp. 451-464.

²⁴ Ridderbos, J., and John Vriend. *Isaiah*. Grand Rapids, Mich: Regency Reference Library, 1986; Oswalt, John N. *The Book of Isaiah: Ch. 1-39*. Grand Rapids, Mich: Eerdmans, 1986.

²⁵ Kaiser, Otto. *Isaiah 1-39: A Commentary*. Philadelphia: Westminster Press, 1972, 8.

²⁶ Oswalt, John N. *The Book of Isaiah: Ch. 1-39*. Grand Rapids, Mich: Eerdmans, 1986, 393.

²⁷ *Ibid.*, 382.

²⁸ Dockery, David S (Ed.). *Holman Bible Handbook*. Nashville: Holman Bible Publishers, 1992.

humble Servant being exalted. Therefore, the comparative information suggests the identity of the proud son of the dawn be contrasted as above the common level in the same way that above it there is the Lord's humble Servant.²⁹

3 ISAIAH 14:12-15, INTERMEDIATE CONTEXT

The passage under investigation is located in the section called Oracles against the nations, and it describes the fall of the Babylon and its king. As shown by Dorsey³⁰, the section may be outlined in the following chiasmic structure:

- A- The fall of Babylon and the restoration of Judah (13:1-14:32)
- B- Oracle about Judah's neighbor, Moab (15:1-16:14)
- C- Oracle about Egypt and Ethiopia (17:1-20:6)
- D- Climax: The fall of Babylon (and Edom and Arabia) (21:1-17)
- C'- Oracle about Jerusalem and Shebna (22:1-25)
- B'- Oracle about Judah's neighbor, Tyre (23:1-18)
- A'- The fall of the "Great City" (Babylon) and the restoration of Judah (24:1-27:13)

At this point, once more the arrangement of reversal symmetry made by Dorsey is valuable to reaffirm the facts connected to the character *Helel ben shahar* as being surely above the historical level. Given that lines A and A' are thematically linked, the text in Isaiah 24 seems to indicate that the Judgment of Babylon goes beyond the human dimension, as noticed in 24:21-22:

- A- "In that day the LORD will punish
 - A¹- the powers in the heavens above
 - A²- and the kings on the earth below.
- B- They will be herded together like prisoners bound in a dungeon;
- C- They will be shut up in prison
- D- And be punished after many days."

²⁹ I. Engnell has concluded that 'Ebed Yahweh' is in fact the Davidic Messiah ("The 'Ebed-Yahweh' Songs and the Suffering Messiah in 'Deutero-Isaiah'," *BJRL* 31 [1948] 54-93); J. H. Neyrey, "The Thematic Use of Isaiah 42.1-4 in Matthew 12", *Bib* 63 (1982) 457-73; Ridderbos, J., and John Vriend. *Isaiah*. Grand Rapids, Mich: Regency Reference Library, 1986; Oswalt, John N. *The Book of Isaiah: Ch. 1-39*. Grand Rapids, Mich: Eerdmans, 1986, 342.

³⁰ Dockery, David S (Ed.). *Holman Bible Handbook*. Nashville: Holman Bible Publishers, 1992.

In these verses as a whole, it is perceptible the existence of a climatic parallelism, whose climax will be the punishment inflicted on “the powers of the heavens above and the kings on the earth below”. In that literary structure, lines A, B, C, and D are working as a kind of anacrusis for segments A¹ and A². In other words, all the actions mentioned in lines A to D will take place to the characters referred to in A¹ and A², namely, to “the powers of the heavens above and the kings on the earth below”. In addition, there is a synthetic parallelism in the form of a merism, which suggests that every rebellious act both in heaven and on the earth will suffer under God’s judgment. Consequently, this passage has to do not only with human figures in conflict with YHWH, but it also points out to a supra-human dimension, this is, the fallen angels, as suggested by Ridderbos³¹.

In the light of this, in considering Dorsey’s proposal of correspondence for Isaiah 24-27, it is shown in segment A’ that the judgment reaches not only the human sphere, “the kings on the earth”, but also realities above human, “the powers in the heavens above”. As a result, it endorses the fact that, in Isaiah 13:1-14:32, the corresponding segment A also implies something not merely human.³²

4 ISAIAH 14:12-15, SPECIFIC CONTEXT

In analyzing the passage in Isaiah 14:12-15, which deals with the fall of *Helel ben shahar*, it is proposed that its content is distributed in the following styles: speech (12), soliloquy (13-14), and speech (15) respectively.

Verse 12:

A- How you have fallen from heaven,
 B’- morning star, son of the dawn!
A- You have been cast down to the earth,
 B’- you who once laid low the nations!

The arrangement of the lines indicates the presence of a synthetic parallelism, since it denounces the accused and informs his expelling from heaven. The Hebrew text consists of a balanced four-by-four symmetry and an interjection as an introductory anacrusis. In lines A-

³¹ Ridderbos, 200. Also, it should be noted that this was a biblical way of referring to pagan idols and gods (Chr 33:3, and 5)

³² As Percer points out, in fact Isaiah 27 contains an allusion to a being that suggests something beyond the human involved in this section, the image of the dragon-snake. This fact corroborates this section as dealing with elements not only in the human sphere. Percer, Leo R. *The War in Heaven: Michael and Messiah in Revelation* PhD diss, Baylor University, 1999, 100,102.

A', there is a space within which a movement occurred, that is, an expelling from heaven to earth. Besides it, lines B-B' both identify and denounce a character, thus justifying his expelling.

Verses 13-15:

You said in your heart:

A- 'I will ascend to the heavens; I will raise my throne above the stars of God;

B- I will sit enthroned on the mount of assembly, on the utmost heights of the north;

A'- I will ascend about the tops of the clouds; I will make myself like the Most High.'

B'- But you are brought down to the realm of the dead, to the depths of the pit.

On the other hand, the analysis of verses 13 and 14 demonstrates that they are made up of an introductory line followed by other four lines arranged in a suggestive progressive symmetry. This derives from the fact that lines A and A' have each two verbal clauses, and lines B and B' have each a verbal clause and an apposition. Moreover, the fact that the appositions found in this segment utilizes the same Hebrew word, *yark^etêo*, surely corroborates that structure. The equivalence between A and A' suggests that the expression "I will raise my throne above the stars of God" is correspondent to *Helel ben Shahar*'s intent to "make myself like the Most High".

The disposition of the content in this particular passage points to a genre known as "prophetic sentence of judgment against an individual"³³. The speech found in verse 12 introduces the denouncement, which is in turn developed in the soliloquy of verses 13-14. In contrast, the second part, the announcement of the judgment, is introduced by the adverb "but" (*'ak*) and has to do with the condemnation issued on *Helel ben Shahar*, that is to say, the throwing into "the depths of the pit".

5 SEMANTIC AND INTER-BIBLICAL ANALYSIS

Based on the material found in the text, some important semantic and inter-biblical observations arise. First, by looking at the term throne (*kissē*'), it is observed that it may mean

³³ Schreiner, J. Formas y Géneros Literários em el Antiguo Testamento, in: _____, (dir.). Introduccion a los Métodos de la Exégesis Bíblica. Barcelona, Herder, 1974. pp. 273-283.

a kind of “seat of honor”, and it is present in many Semitic languages such as Ugaritic, Phoenician, Aramaic, Syriac, and Arabian³⁴. It occurs more than 130 times in the OT mainly in the historical and prophetic books, though its first entry is in the Pentateuch, in Genesis 41:40³⁵. The majority of the uses of that word in the OT has to do with the sitting on the throne to govern a kingdom, or even with God’s action of removing from or putting someone on the throne³⁶. Besides, it is worth mentioning the fact that, when the king of Israel would sit on the throne, it was thought that he was ruling over “the kingdom of the Lord” (1Cr 28:5) and sitting on the “throne of the Lord” (1Cr 29:23).

The throne referred to in Isaiah 14:12-15, by inference, admits the existence of another throne above which *Helel ben Shahar* is trying to supplant. Therefore, in this portion, throne implies a governing activity³⁷. Also, taking into account the thematical correspondence with Psalm 11:4, which brings an equivalence between the throne and the holy temple,³⁸ it can be concluded that the sanctuary was truly the *locus* of the government, provision, and the conservation of the created orders.

Furthermore, talking of the relationship between throne and temple, the prophet Zechariah, referring to Joshua, the priest, and typologically to the Messiah, says:

It is he who will build the temple of the Lord, and he will be clothed with majesty and **will sit and rule on his throne**. And **he will be a priest on his throne**. And there will be harmony between the two. (Zacarias 6:13).

Not only does the text show the throne closely related to the temple, but it also stresses the privilege of those sitting on it to rule/reign. This biblical text is strongly connected to what is said in the book of Hebrews, where the author as though making use of the same language present in Zechariah 6:13, says about Jesus:

We do have such a **high priest**, who **sat down at the right hand of the throne of the Majesty in heaven**, and who **serves in the sanctuary**, the true tabernacle set up by the Lord, not by a mere human being (Hb 8:1)

³⁴ VINE, W. E; UNGER, Merrill F; WHITE, William. *Vine's Complete Expository Dictionary of Old and New Testament Words*. Nashville: T. Nelson, 1996, v. 1, p. 262.

³⁵ Ibid.

³⁶ HARRIS, R. Laird; ARCHER, Gleason L; WALTKE, Bruce K. *Theological Wordbook of the Old Testament*. electronic ed. Chicago: Moody Press, 1980, p. 448.

³⁷ Nam, Daegeuk. “The ‘Throne of God’ Motif in the Hebrew Bible.” ThD dissertation, Andrews University, 1989.

³⁸ Briggs, C. A., & Briggs, E. G. (1906-07). *A critical and exegetical commentary on the book of Psalms* (90). New York: C. Scribner's Sons.

In face of that, it is possible to come up with a strong indication leading to the reason why *Helel ben Shahar* wanted to establish his throne in the place of God's. Nevertheless, there is still another motivation that is worth mentioning. In Isaiah, chapter 6, it is found another passage in which not only the subjects of the throne and the sanctuary are correlated³⁹, but it also conveys emphatically a vivid description of praise and worship.

As a result, by inference, the throne/ sanctuary can be seen as proper places of praise and worship. Hence, *Helel ben shahar's* intention of raising his throne and becoming like the Most High may well represent Satan's intent of obtaining the right of governing as well as of being worshipped and praised, something which is due to God only⁴⁰ (Mt 4:9; Lc 4:6-7). In view of this, it is possible to see the centrality of the heavenly temple/ sanctuary in this cosmic conflict.

Another expression worthy of being analyzed is *har moed*. Investigating the word *moed* in other biblical contexts can help broaden that understanding. In his Bible concordance, Even-Shoshan lists many texts in which *moed* means an appointed time/ feasts/ ceremonies (Gn 17:21; 18:14; Nm 28:2; 1Cr 23:31; Sl 75:2; Jr 46:17; Ez 36:38), and a sign (Gn 1:14; Jz 20:38)⁴¹.

Nevertheless, the most frequent translation of *moed* happens when it is rendered as congregation (Êx 27:21; 28:43; 29:4, 10, 11, 30, 32, 42, 44; Lv 1:1, 3, 5; Nm 11:16; Dt 31:14; 1Cr 23:32). Interestingly, most of the times this word appears combined in the expression "tent of meeting", representing the earthly tabernacle to which the Israelites came to seek God's forgiveness, to listen to his instructions, and to worship him (Êx 33:7; 35:21; Nm 4:3, 4, 15, 23, 25, 28, 30, 31, 33, 35, 37, 39, 41, 43, 47; Js 18:1; Sl 74:4).

Consequently, the expression "mount of assembly" denotes essentially a meeting place which, in the context of Isaiah 14:13, seems to suggest a meeting place of God's stars. Despite that compound expression being a *hapax legomenon*, the common use of both terms separately, as demonstrated above, is unquestionably associated with the Israelite sanctuary wherein acts of praise and worship took place⁴². Hence, it leads to the conclusion that activities of ruling, praising, and worshiping coexist in the heavenly sanctuary.

³⁹ Brasil de Souza, Elias. *Toward a Theology of the Heavenly Sanctuary in the Hebrew Bible*, 215-225.

⁴⁰ According to Daegeuk, it is a common characteristic in the AOP that the act of occupying the throne is related to worship as well as the divinization of the one who sits on the throne. Nam, Daegeuk. "The 'Throne of God' Motif in the Hebrew Bible." ThD dissertation, Andrews University, 1989.

⁴¹ Even-Shoshan, Abraham. *A new concordance of the Bible: thesaurus of the language of the Bible Hebrew and Aramaic roots, words, proper names phrases and synonyms*. Jerusalem: "Kiryat Sefer" Publishing House, c1993.

⁴² When it comes to the term as a synonym for sanctuary in the Hebrew Bible, it is satisfactorily emphasized by Vogel in his dissertation: Wingfried Vogel, "The Cultic Motif in Space and Time in the Book of Daniel" (Th.D. diss. Andrews University, 1999), 36.

It is equally important to look into the expression ‘to be brought down’. This is a term widely used in the OT in contexts of judgment, as in the passage under study and others in the same book (14:11, 19). Moreover, another entry of that expression happens in chapter 66, verse 3, where there is a clear semantic field related to judgment. As a result, this text conveys a judging action in which *Helel ben Shahar* is judged and thrown into *Sheol*.

The idea of judgment associated with God’s dwelling place occurs various times in OT literature, and it has also been systematically presented by Shea⁴³. In summary, his conclusions are presented in the following statement⁴⁴:

In Old Testament times, the work of judgment in both the heavenly temple and the earthly temple/ tabernacle was two sides of the same coin. In fact, different manifestations of the same work [...].

From the observations presented above, some core points can be inferred. First, there is a particular throne in heaven that a tyrant intends to replace, and it is situated on the mount of assembly whence the activity of governing the Universe takes place. Second, at that very place, services of worship and praise are offered to the Most High. Therefore, there are structural spaces that are found in heaven whence also the sentence of judgment/expelling of *Helel ben Shahar* came.

6 THE EVENT AND THE TIME FACTOR

Considering *Helel ben Shahar* in this passage as being a human character evoking clearly a superior entity⁴⁵, namely, Satan, this text points to the fact of an existing tension or conflict, which resulted in his expelling to earth. At this point, it would be interesting to analyze what was the precise time when those facts happened.

As noticed by many scholars, the thematical correspondence of Isaiah 14:12-15 with Ez 28:11-19⁴⁶ and Luke 10:18⁴⁷ is very strong and suggests that they are talking about the same event. From Ezekiel 28, it is possible to extract the information that there was a time when that

⁴³ Shea, William H., and Frank B. Holbrook. *Selected Studies on Prophetic Interpretation*. Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-Day Adventists, 1992.

⁴⁴ *Ibid.*, 17.

⁴⁵ MacDonald, W., & Farstad, A. (1997, c1995). *Believer's Bible Commentary : Old and New Testaments* (Is 14:12). Nashville: Thomas Nelson; Brasil de Souza, Elias. *Toward a Theology of the Heavenly Sanctuary in the Hebrew Bible*, 215-225.

⁴⁶ Bertoluci, Jose Maria. *The Son of the Morning and the Guardian Cherub in the Context of the Controversy between Good and Evil*. (PhD diss., Andrews University, 1985);

⁴⁷ Gerald Lynwood Keown, “A History of the Interpretation of Isaiah 14: 12–15” (PhD diss., Southern Baptist Theological Seminary, 1979).

character was perfect, but eventually he became proud, a trader of lies⁴⁸, and corrupted leading to his expelling from heaven, the mount of God. Similarly, some discourses of Jesus are essential to determine the occasion of this fact. In Luke 10:17-20, when the disciples express their joy in face of the fact that the demons submitted to them in the name of Jesus, they hear Jesus reply to them saying that he himself had already testified Satan's fall from heaven like a lighting.

Looking at those passages along with Jesus' discourse in John 8:44, another reference of the time factor is added. The text affirms that Satan was a murderer from the beginning, since he himself was the father, and the originator of lies. So, the expelling seems to have taken place at some time before Adam and Eve's sin, since it was an act of deceit and lie that led them into sin (Gn 3). To put it differently, if sin arises here on the earth soon after the creation, so it is inevitable that the rebellion that results in Satan's expelling from heaven had happened at least before Adam and Eve's sin. In fact, taking into consideration what is said in Job 38:4-10, the following structure can be arranged:

A- when the morning stars sang together

B- And all the sons of God shouted for joy?

It is noticeable that, in a form of a synonymous parallelism, the text suggest that during the time of the creation of the earth, there were angels, which are presented here in a very similar way as found in Isaiah 14:12, this is, as "morning stars" or "the sons of God". The metrics of the text in Hebrew is arranged in a balanced 3x3, the structure shows by the symmetry of the terms "together", *yahad*, and "all", *kāl*, an idea of complete harmony among the creatures here involved in praise and worship. Therefore, the harmony depicted in that text is not compatible with the concept of a being "walking around with lies" found in Ezekiel 28 and, by correspondence, in Isaiah 14 as the one who "weakened the nations".

So, the judgment leading to the expelling of Helel ben Shahar must have happened at some moment between the creation of the world and Adam and Eve's sin.

CONCLUSÃO

Based on what was mentioned above, the text in Isaiah 14:12-15 presents very important concepts of the heavenly temple / sanctuary within the background of the great controversy. Although modern theologians have a tendency to interpret the text as a borrowing from the

⁴⁸ Richard M. Davidson, "Satan's Celestial Slander," *Perspective Digest*, 1/1 (1996): 31-34.

mythical literature of the ANE⁴⁹, it was found that the traditional view of the church's fathers and other influential theologians indicated the presence at least typological of someone who in his human sinfulness illustrates Satan's sinfulness and fall in his rebellion against God⁵⁰.

The message of Isaiah 14 in connection with the others mentioned here suggests a cosmic war that: originated in heaven, specifically on the mount of assembly, in the heavenly sanctuary, with a covering cherub highly exalted by God (Eze 28:14) and at some point before Adam and Eve's sin. This cherubim began to cherish in his heart the desire to be sovereign like God trying to supplant his throne (Is 14: 13-14). He then proceeded to spread lies against God (Ezekiel 28: 16,18), which resulted in his expelling to the earth (Isa 14:15; Eze 28: 16-18; Luke 10:18).

Also, the linguistic and thematical environment suggested in the passage in Isaiah reveals very important truths on the theme of the heavenly temple/sanctuary. The throne and the sanctuary as a specific place whence ruling and governing activities were executed before sin entered. On the throne, according to Daegeuk, the totality of God's attributes are centralized in sustaining the universe⁵¹, function that was exercised before the entrance of sin and will obviously continue after the extirpation of it.

Similarly, praise and worship are immediately related to the throne and the sanctuary. This is one of its activities that, according to Davidson, expresses "[...] the original function [...] of the sanctuary before sin" ⁵² and which will continue to be forever (Rev. 5: 11-13).

And a third notion presented here would be the idea of a judgment on *Hêlêl ben šaḥar*. This fact is in correspondence with several biblical accounts that bring the judgment of God as coming from the temple/sanctuary (Ps 9; 73; 11; 76 ...). It is precisely here in the heavenly temple/sanctuary that this function of a place of judgment appears for the first time. This leads to the conclusion that the judgment in the heavenly temple/sanctuary appears as a temporary and circumstantial function within the context of the great controversy between God and Satan.

The Heavenly Sanctuary in the Bible is a vehicle in which some functions that are intermittent in nature are noted, such as providing stability and maintaining the perfect order of

⁴⁹ To this end we completely agree with Cassuto: "... it is inconceivable that the prophets and the poets of Israel intended to seek support for their views in the pagan mythological works, which they undoubtedly detested and abominated; nor it is thinkable that they mentioned the heathen legends as something that the Israelites knew and accepted". U. Cassuto, A commentary on the book of Genesis, p. 8.

⁵⁰ Bacchiocchi, Samuele, Laurel Damsteegt, and Hedwig Jemison. *Christian Dress & Adornment*. Berrien Springs, MI: Biblical Perspectives, 1995, 38.

⁵¹ Nam, Daegeuk. "The 'Throne of God' Motif in the Hebrew Bible." ThD dissertation, Andrews University, 1989.

⁵² DAVIDSON, Richard M. Cosmic Metanarrative for the Coming Millennium. *Journal of the Adventist Theological Society*, Berrien Springs, MI, v. 11, 1-2, Jan/Jan. 2000, 107.

creation, praise and worship. Besides, it also exercises other circumstantial functions as being the center whence condemnatory sentences against the rebels are issued. Some elements of discontinuity are characteristically circumstantial and, in turn, reveal the complete sufficiency of the Sanctuary in corresponding to the height of the required emergencies. In this same context, it can be noticed the punctuality of the punitive judgment - from the analyzed passages - as a circumstantial activity to the Heavenly Sanctuary, since Isaiah himself points out a moment when the evil that demands the judgment, in any of its forms, will no longer exist⁵³, which suggests this attribution of the Sanctuary will necessarily cease.

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⁵³ Ver Is 11:5-9, cf. Naum 1:9.

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