

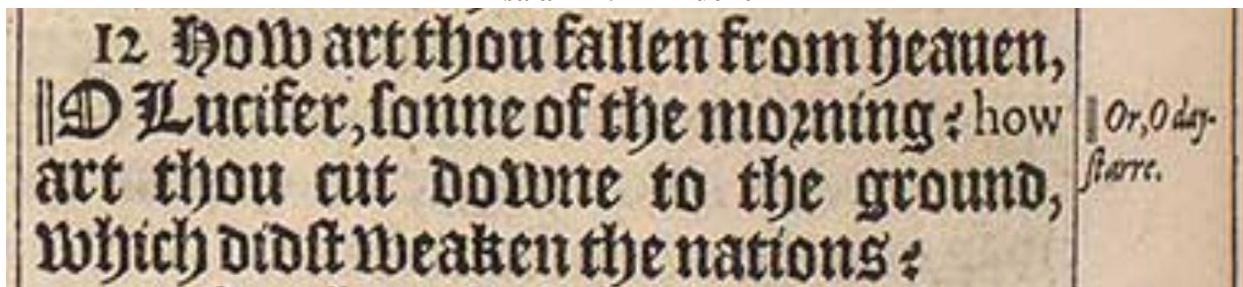
Sunday, December 3, 2023—Grace Life School of Theology—*From This Generation For Ever*
Lesson 219 The AV 1611: Examining The Marginal Notes (Other Notes of Interest: Lucifer)

Introduction

- In [Lesson 218](#) we began looking at the final category of marginal notes that we will be investigating which I titled “other notes of interest.” For this category we are looking at miscellaneous marginalia addressing topics related to the defense of the King James Bible that often come up in public discussions. In Lesson 218 I laid out the following categories for consideration:
 - Septuagint References
 - Animals & Beasts
 - Psalm 12:7
 - Lucifer
- Having covered the first three points in Lesson 218, the focus of this Lesson will be on the marginal note appended to Isaiah 14:12 in the 1611 dealing with Lucifer.

Lucifer

Isaiah 14:12—Lucifer



- Isaiah 14:12—|| O Lucifer: Or, || O day star
- The Hebrew word rendered “Lucifer” by the King James translators is *hēlēl*. This word appears only this one time in the Hebrew text.
- This marginal note in the 1611 at Isaiah 14:12 is highly inconvenient for many King James advocates. Since the publication of *New Age Bible Versions* by Gail Riplinger in 1993, many King James defenders (including this author) have used Isaiah 14:12 as a major plank in their argumentation against modern versions. Riplinger’s argument stems from the fact that modern versions replaced “Lucifer” with “morning star” or some equivalent in Isaiah 14:12.
 - NIV—How you have fallen from heaven, **morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

- NASV20— “How you have fallen from heaven,
You [fn] **star of the morning**, son of the dawn!
You have been cut down to the earth,
You who defeated the nations! [fn] Heb *Helel*; i.e., **shining one**
- ESV— “How you are fallen from heaven,
O Day Star [matches the margin of the 1611], son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
- Riplinger argued that the removal of “Lucifer” from Isaiah 14:12 in modern versions is a “new age” conspiracy to replace the identity of Satan with Jesus Christ, since Jesus Christ is clearly called the “morning star” in Revelation 22:16.
 - Revelation 22:16—**I Jesus** have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the **bright and morning star**.
 - NIV—“**I, Jesus**, have sent my angel to give you [fn] this testimony for the churches. I am the Root and the Offspring of David, and **the bright Morning Star**.”
 - NASB20—“**I, Jesus**, have sent My angel to testify to you of these things [fn] for the churches. I am the root and the descendant of David, **the bright morning star**.”
 - ESV—“**I, Jesus**, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, **the bright morning star**.”
- These arguments from Riplinger serve as the underpinning of her entire inaugural book. In the Introduction to *New Age Bible Versions*, she alludes to an exchange with a student at Kent State University as the impetus for her book.
 - “After a decade in this climate [In a secular university.], as a Christian and professor, plied with questions, a bombshell hit as a young man asked, “Is the fall, recorded in Isaiah 14 about Lucifer [as the KJV and Hebrew text indicates] or Jesus, the morning star, as the NIV and NASB imply?” Practiced perception pointed to the latter as a mislaid podium of the New Age sages surrounding me. This prompted a six-year research project into new bible versions, Greek editions and manuscripts, commencing with over 3000 hours of word-for-word collation of the entire New Testament.” (Riplinger, 4)
- In Chapter 2 of *New Age Bible Versions*, Riplinger lays out her core argument that serves as the launching pad for her entire book.
 - “Twentieth century versions have removed the name of Lucifer, thereby eliminating the *only* reference to him in the entire Bible. The word Lucifer then falls to the realm of the

poets and writers of mythology and ceases to be an identifiable character of biblical origin. . .

The change in new versions does not spring from the original Hebrew language, but from the ‘theology’ of the new version editors. The NIV’s wording parallels *exactly* the view expressed by NIV committee member R. Larid Harris. He asserts that Isaiah 14 is not about “Lucifer” and his descent to “hell,” but about a king from Babylon and his interment in the “grave”.

The NIV’s version of Harris’ view is one link in a chain tied to New Age Luciferian H.P. Blavatsky, who like the new versions and new theologians, denies the fall of Lucifer. Blavatsky writes the script for the 20th century scribes saying:

Now there are many passages in the Bible that prove on their face, exoterically, that this belief was at one time universal; and the two most convincing are Ezekiel 28 and Isaiah 14. Christian theologians are welcome to interpret the Great War before Creation. . . if they so choose, but the absurdity of the idea is too apparent.

An examination of the original Hebrew will dispel any illusion that “morning star” is an acceptable substitute for the word “Lucifer.” The Hebrew is “*helel, ben shachar*,” which is accurately translated, “Lucifer, son of the morning.” The NIV and NASB give an English translation *as if* the Hebrew said, “*shachar kokab, ben shachar*” or morning star, son of the morning (or dawn). Yet the word for star (*kokab*) appears nowhere in the text. Also ‘morning’ appears only once, as the KJV shows, not twice as new versions indicate. The word *kokab* is translated as ‘star’ dozens of other times by NIV translators; morning or dawn is likewise used hundreds of times. New version editors know *boger kokab* is ‘morning star’ since it is used in Job 38:7. If God intended to communicate ‘morning star’, he could have repeated here. The word he chose, *helel*, appears nowhere else in the Old Testament, just as Lucifer appears nowhere else.

. . . The ultimate blasphemy occurs when the “morning star” takes “Lucifer’s” place in Isaiah 14. Jesus Christ is the “morning star” and is identified as such in Revelation 22:16, 2:28 and II Peter 1:19. With this slight of hand switch, Satan not only slyly slips out of the picture but lives up to his name “the accuser” (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.” (Riplinger, 42-43)

- The marginal note in Isaiah 14:12 in the 1611 is a major blow to standard King James Only talking points. Why was this marginal note never addressed by Riplinger? The King James translators viewed “day star” as an English definition for the Latin word “Lucifer” in the main body of the text. This textual fact constitutes an inconvenient truth for many King James advocates. I have never heard anyone talk about this topic and was not aware of this marginal note until studying to prepare these Lessons. So how do we make sense of what is going on here? Does Riplinger’s theological charge leveled against “new versions editors” apply equally to the King James translators for their suggested alternative rendering of “or, day star?”

English Pre-1611 Marginalia

- Some pre-1611 English bibles (Matthews and Geneva) also included a marginal note at Isaiah 14:12 connecting “Lucifer” with “morning star.” Were these English Reformers guilty of the same “theology” as “new version editors” as Gail Riplinger has asserted? Please consider the following evidence.

1537 Matthews Bible

How art thou fallen from heauen (*^d Lucifer) thou sayest mourning chylde: hast thou gotten a fall euē to the grounde / thou shalt not stande bydest subdue the people: And yet thou thoughtest in thyne herte: I will clyme by into heauen / and make my seate aboute the starres of God / I will lye upon the glorious mount toward the North / I will clyme by aboute the cloudes / and wilbe lyke the highest of all. Yet darre I laye / that thou shalt be brought downe to the depe of hell. They that se the / shall narrowly loke upon the / and thinke in them selues / sayenge: Is this the man / that brought all landes in feare / and made the kingdomes a frayde: Is this he that made the worlde in a maner waste / and layde the cities to the grounde / which let not his prisoners go home?

How happeneth it / that the kynges of all people lye / euery one at home in his awne palace / with worshippe / & thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shot thorow with the swerde: as they that go downe to the stonnes of the depe: as a dead carse that is troden vnder fete: & art not buried with them: Euen because that thou hast wasted thy lande / and destroyed thy people. For the generacion of the wicked halbe without honour / for euer. There shall alwaye be sought to destroye their children / for their fathers wickednes: they shall not come by agayne to possesse thy lande / & fill the worlde full of castles and townes. I will stande by agaynst them (sayeth the Lord of hostes) and root out the name of the

*De compa-
retio the death
of Nabucho-
donoso: to the
falling of Lu-
cifer the mo-
rninge sterre
whych he
callethe the
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mournyng: be-
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meanynge is:
No soche thing
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was lyke the
mournyng ster-
re: whych no
man can take
out of heauen:
And thou that
was so myghty
eye: & thou
destroyedst
what people
thou woldest /
& vnto whome
it was a passy-
me to ouer-
throwe nacions /
hast receaued
soche measure
as thou brou-
ghtest. Such a
lyke thyng is
there in Ec-
c. viii. Against
kyng Tyrus.*

- The main text of the Matthew Bible reads, “How art thou fallen from heaven O Lucifer thou faire morning child,” at Isaiah 14:12 with the following note appended to the margin.
 - “He compareth the death of Nebuchadnezzar to the falling of Lucifer the morning star which he calleth the child of the morning because it appeareth only in the morning. The meaning is: no such thing ought to have happened unto thee, that in earth was like the morning star, which no man can take out of heaven: And thou that wast so mighty that thou destroyedst what people thou wouldest and unto whom it was a pastime to overthrow nations, hast received such measure as thou broughtest. Such a like thing is there in Ezek. 28. Against king Cyrus.”
- So, John Rodgers the translator of the Matthews Bible, and friend of William Tyndale, connected “Lucifer” with “morning star” in Isaiah 14. Moreover, Rodgers connected Isaiah 14 with Ezekiel 28.

1560 Geneva Bible

<p>12 How art thou fallen from heauen, O^h Lucifer, sonne of the morning? & cut downe to the grounde, which didest cast lottes vpon the nations?</p> <p>13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the staires of God: I wil sit also vpon the mount of the Congregation in the sides of the North.</p> <p>14 I wil ascēd aboue y^e height of the cloudes, & I wil be like the moſte high.</p> <p>15 But thou shalt be broght downe to the</p>	<p>THE MORNING STAR joyce g In ſteed of thy costly c- pers and coue rings h Thou that thoughtest thy self most glorious, and as it were, placed in y^e heauen for y^e morning starre, that goes before the sunne, is called lucifer to whom Nebuchadnezzar is compared</p>
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- The main text of the Geneva Bible reads, “How art thou fallen from heaven O Lucifer, son of the morning.” The following marginal note is appended to the word Lucifer.
 - “Thou that thought thyself most glorious, and as it were, placed in the heaven for the morning star, that goes before the sun, is called lucifer to whom Nebuchadnezzar is compared.”

- Were the Geneva Bible translators guilty of a “new age” plot to obscure the identity of Satan in their marginal note when they connected “Lucifer” with “morning star?”
- So, two pre-1611 Reformation Era English Bibles clearly connect “Lucifer” with “morning star” in their marginal exposition of the passage. Why would this be the case? Could there have been a historic lexicographical connection in English between “Lucifer” and “morning star/day star” that Gail Riplinger was not aware of?

Lexicographic Evidence

- According to the *Oxford English Dictionary* (OED) the word “Lucifer” came into English usage as a reference to Satan before his rebellion via the Latin Vulgate. Please consider the following entry.

1.2.a. The rebel archangel whose fall from heaven was supposed to be referred to in Isaiah xiv. 12; Satan, the Devil. Now *rare* in serious use; current chiefly in the phrase **as proud as Lucifer**. Old English-

The Scripture passage (Vulgate ‘Quomodo cecidisti de cælo, Lucifer, qui mane oriebaris?’ King James Bible ‘How art thou fallen from heauen, O Lucifer, sonne of the morning?’) is part of a ‘parable against the king of Babylon’ (Isaiah xiv. 4); but the mention of a fall from heaven led Christian interpreters to suppose that ‘king of Babylon’ was to be interpreted spiritually, as a designation of the chief of ‘the angels who kept not their first estate’. Hence the general patristic view that *Lucifer* was the name of Satan before his fall. The Latin word was adopted in all the English versions down to 1611; the Revised version has *daystar*.

- Meanwhile the *Middle English Dictionary* (MED) contains the following entry for “Lucifer.”

Middle English Dictionary Entry

Lūcifer n. Quotations: [Show all](#) [Hide all](#)

Entry Info

Forms	Lūcifer n.
Etymology	L

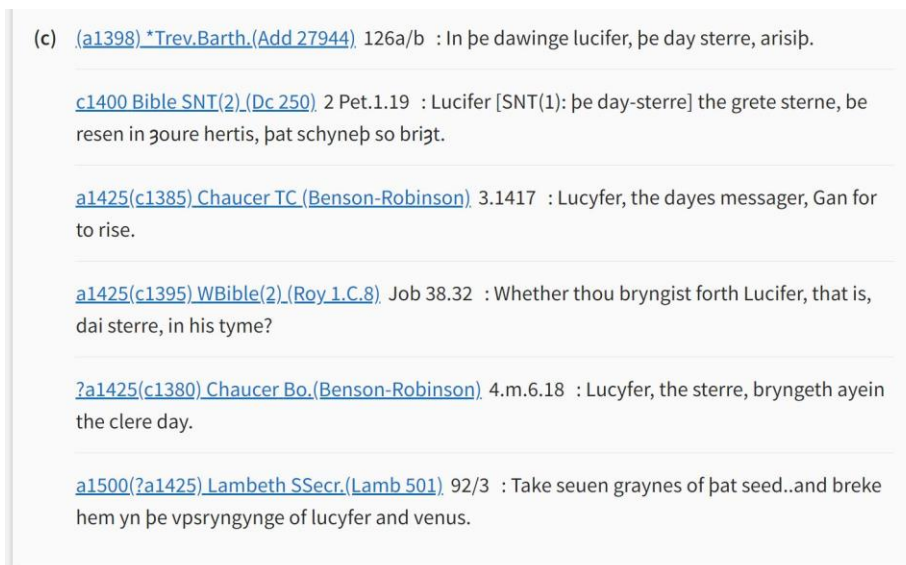
Definitions (Senses and Subsenses)

1. (a) The leader of the fallen angels, the Devil; **to ~**, to hell; **leien with ~**, to be imprisoned in the Limbus Patrum; (b) **luciferes aunte (brother, hine, knave, lemman, maister)**, an exceptionally wicked person; **luciferes feste** [see **feste 4.** (d)]; **luciferes lordshipe**, the rule of Satan; (c) the morning star. [Hide 22 Quotations](#)

Associated quotations

(a) [\(1340\) Ayenb. \(Arun 57\)](#). 182/32 : He ualþ operhuil uram zuo heȝe zuo loȝe ase dede lucifer.

- Use of “Lucifer” in English as a reference to Satan dates to at least 1340, according to the MED. In addition, note definition “c” for “Lucifer” in the MED, “the morning star.” As the following screenshot testifies “Lucifer” was being defined as “the morning star” in English as early as 1398, more that 200 years before the King James Bible.



- Additional lexicographical information is very instructive to this investigation. Once again, we will turn to the [Lexicons of Early Modern English](#) for assistance. Note the early English lexicographical connection between the words “Lucifer,” “the day star,” and “morning star.”
 - ca. 1480—*Medulla Grammaticae* (Pepys MS 2002) Anonymous
 - Lucifer—the **thaysterre**
 - ca. 1483—*Catholicon Anglicum: The Remedy for all Diseases* Anonymous
 - a Daysterne—**lucifer** vel phosphoros vt dicit virgilius capitulo vespera
 - 1499—*Promptorium Parvulorum* by Geoffrey the Grammarian
 - Morowe sterre—**Lucifer** ri. Cath. Vesper ri. mas. ge. secunde d.
 - 1538—*The Dictionary of Sir Thomas Elyot* by Thomas Elyot
 - Lucifer—the **daye sterre**.
 - 1542—*Bibliotheca Eliotae* by Thomas Elyot
 - Lucifer—the **day sterre**.
 - 1552—*Abecedarium Anglico-latinum* [English-Latin Alphabet] by Conrad Gesner

- Daye starre—**Lucifer**, Phosphorus.
- Starre called the daye starre—Diesper, **Lucifer**. ri, Phosporus. Ri
- 1587—*Dictionarium Linguae Latinae et Anglicanae* [A Dictionary of the Latin and English Languages] by Thomas Thomas
 - ts lūbār, āris, n.g. Virg. alij indecl. Faciunt—**The day starre called also Lucifer**, brightnes, the shining brightnes of the fire, a sunne beame or light, the noblenesse of a Prince or noble man.
- 1656—*Glossographia or a Dictionary* by Thomas Blount
 - Lucifer (Lat.)—properly the Star arising before the morning, as messenger of day light, **the Day-star: but figuratively the King of Babylon, Nebuchadnezzar; An arch Devil.**
- 1658—*The New World of English Words* by Edward Phillips
 - Lucifer (lat.)—as it were **lightbearing, the morning Star** called in Greek Phosphorus.
- 1677—*An English Dictionary* by Elisha Coles
 - Lucifer—**the morning-star**, also Nebuchadnezzar King of Babylon, and **an Arch-Devil.**
- 1735—*A New English Dictionary* by Benjamin Norton Defoe
 - LUCIFER—a chief of the Devils, the Prince of the Air, also **the Morning Star.**
- “Lucifer” is a Latin word meaning “light-bearer” (“lightbearing”) that came into English through the influence of Latin. Consider the following comparison between the Latin Vulgate and Wycliffe’s translation of Isaiah 14:12 from the 1380s.

Vulgate	Wycliffe
quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes	A! Lucifer , that risidist eerli, hou feldist thou doun fro heuene; thou that woundist folkis, feldist doun togidere in to erthe.

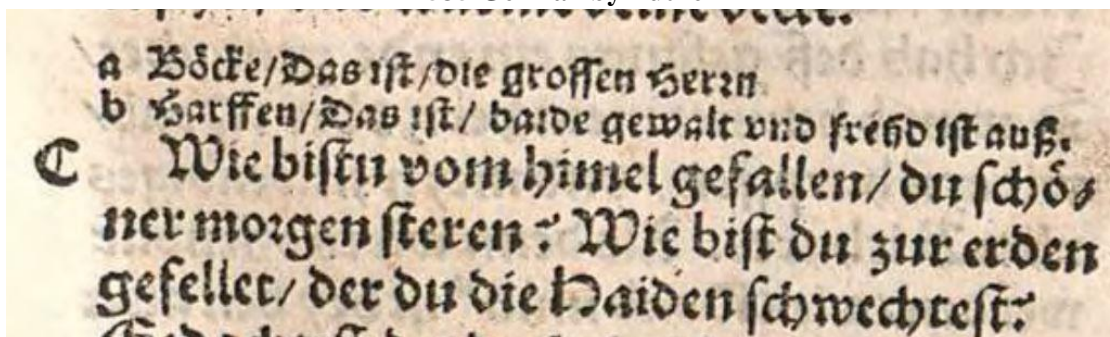
- Wycliffe simply moved the word/name “Lucifer” forward into Middle English out of Latin. This convention stuck as the Coverdale, Matthews, Great, Geneva, Bishops, and Rheims Bibles all followed suit in using “Lucifer” as the translation of the Hebrew word *hēlēl* in Isaiah 14.
- Recall from above that the MED catalogued a usage of “Lucifer” from 1340 nearly four decades before Wycliffe translated his Bible. Meanwhile, lexicographical evidence exists from the 15th

century that the meaning of “Lucifer” was tied to both “day star” and “morning star.” Therefore, when the King James translators offered “day star” in the margin at Isaiah 14:12 as an alternative to “Lucifer” they were using an English synonym of long-established meaning. One could argue, as is often the case in the marginal notes found in the 1611, that “day star” is a more literal English rendering of the Hebrew word *hēlāl* directly into English.

Other Reformation Era Vernacular Translations

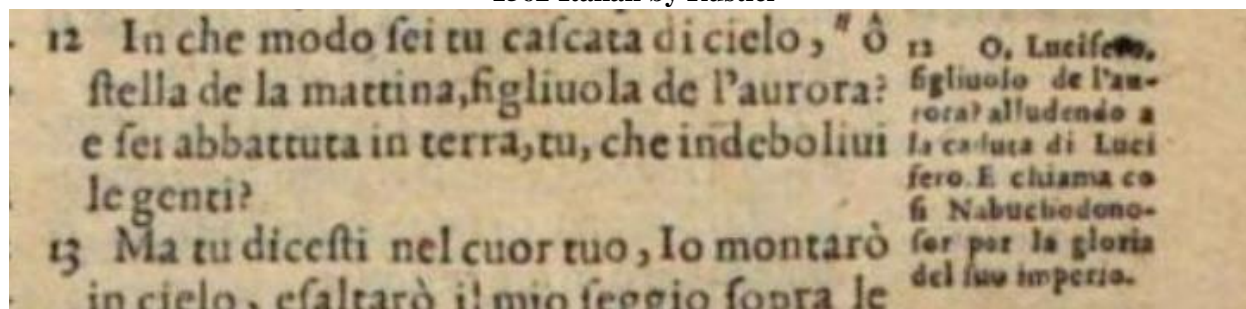
- The same phenomena can be observed when one looks at other Protestant Era vernacular language translations of the 16th and 17th centuries.

1535 German by Luther



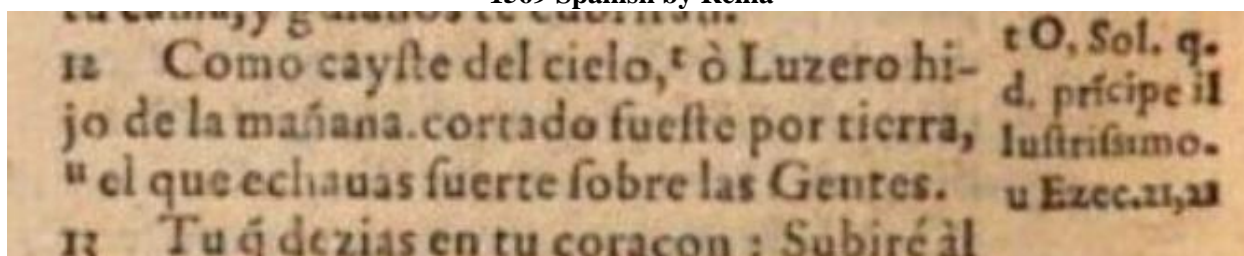
- Luther’s German text reads, “How you fell from heaven, you beautiful morning star! How art thou fallen to the earth, who weakened the heathen!”

1562 Italian by Rustici



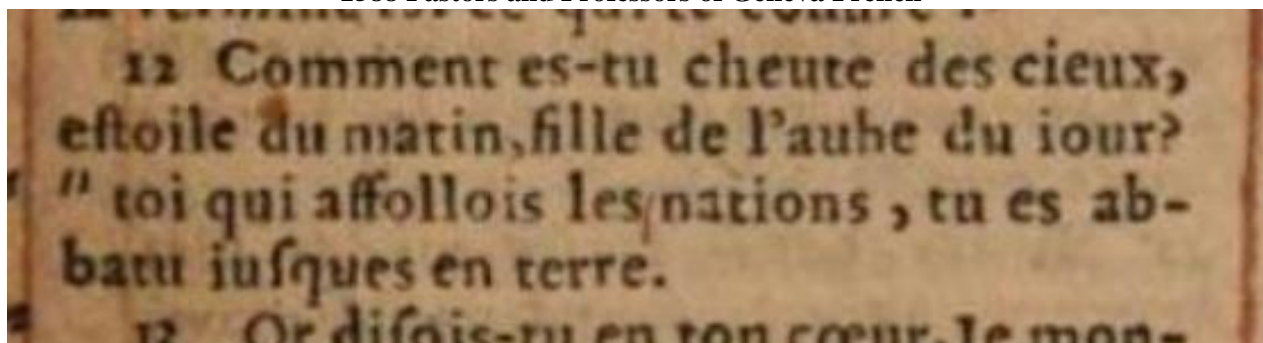
- The main body of the text reads, “O morning star, daughter of the dawn,” whereas the margin reads, “Or, Lucifer, son of the dawn.” Alluding to the fall of Lucifer. And thus calling Nebuchadnezzar for the glory of his empire.”

1569 Spanish by Reina



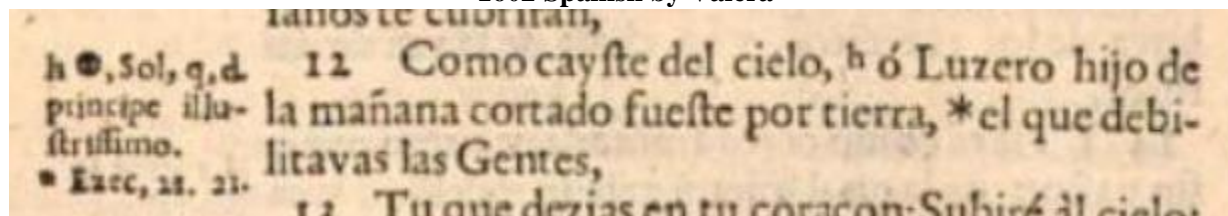
- In Spanish, the main body of the text reads, “O Lucifer son of the morning;” whereas the margin reads, “Or, Sun. That is, Illustrious prince.”

1588 Pastors and Professors of Geneva French



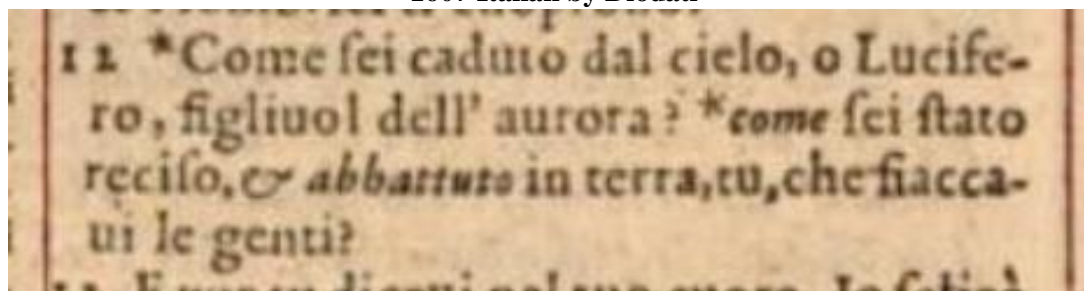
- The French "estoile du matin" means "morning star."

1602 Spanish by Valera



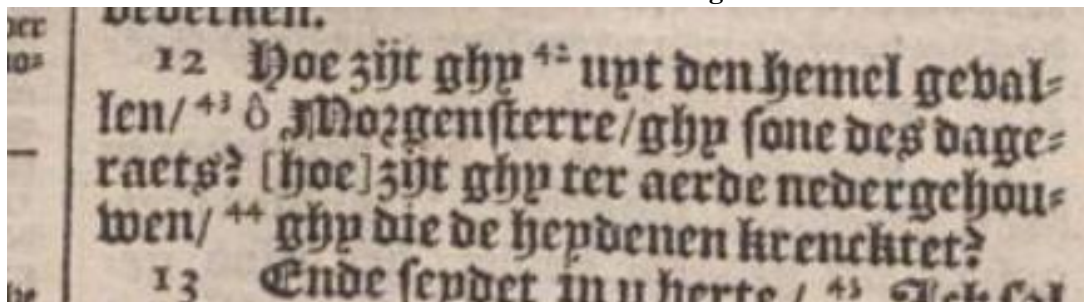
- In Spanish, the main body of the text reads, “O Lucifer son of the morning;” whereas the margin reads, “Or, Sun, that is, Illustrious prince.”

1607 Italian by Diodati

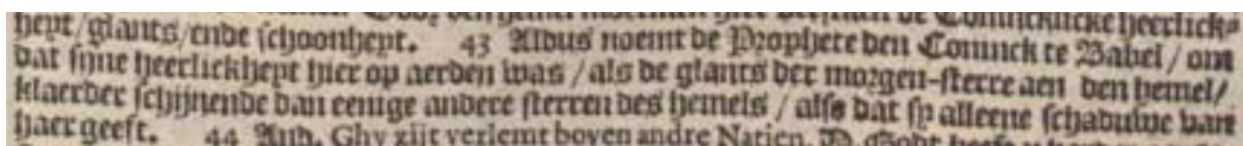


- In 1607 Diodati moved the marginal reading from Rustici’s 1562 Italian into the main body of the text, “O Lucifer, child of the dawn.” His footnote reads, “How are you fallen from your sovereign height and dignity, you, who were like the morning star in splendor and glory?”

1637 Dutch Statenvertaling



- The 1637 Dutch Statenvertaling reads, “How art thou fallen from heaven, O morning star, thou son of the dawn! how art thou cut down to the ground, thou that hast offended the heathen!”
- Here is screenshot of marginal note 43 appended to Isaiah 14:12 in the Statenvertaling.



- Translated, note 43 reads, “so the Prophet calleth the King of Babel, because his glory here on earth was as the Lustre and brightness of the Morning-star in heaven, or in the firmament, shining clearer and brighter than any other stars of heaven, insomuch that it alone giveth a shadow.”
- Were all the Reformation era translators responsible for the Bibles listed above as part of a “new age” plot to obscure the identity of Satan? Or were they just trying to render the Reformation era text in their mother tongues as accurately as possible? If Gail Riplinger is going to condemn “modern version editors”, is she willing to do the same for these Reformation era translators as well?

Conclusion

- Before one dismisses the lexicographical and translational evidence presented in this lesson on the grounds that Satan cannot possibly be referred to as the day star/morning star because it is in reference to Jesus Christ, they need to consider Job 38:7.
 - Job 38:7—When the **morning stars** sang together, and all the sons of God shouted for joy?
- Most interpreters understand “the morning stars” in Job 38:7 to be a reference to angels. So, as the former “anointed cherub” that covered the throne of God (Eze. 28:11-19), was not Satan numbered among the “morning stars” before his fall? Therefore, Satan was a “day star/morning star” that fell from heaven exactly as stated in Isaiah 14:12.

- As noted above, the Hebrew word *hēlēl* only occurs one time in the Biblical text. Textual occurrences like the one in Isaiah 14:12 are precisely the type of situations that Myles Smith stated in the preface; that the translators elected to use marginal notes.
 - “There be many words in the Scriptures, which be never found there but once, (having neither brother or neighbor, as the Hebrews speak) so that we cannot be holpen by conference of places. . . Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?”
- In addition, marginal notes in the 1611 occur quite frequently when proper names are found in the text. In these cases, the margin is used to provide the meaning of the proper name in question. Please consider but a few examples.
 - Genesis 16:14—|| Beerlahairoi: || That is, the well of him that liveth and seeth me.
 - Isaiah 8:1—† Mahershalahashbaz: † Heb. In making speed to the spoil he hasteneth the prey. Or, make speed, etc.
 - Jeremiah 29:24—|| Nehelamite: || Or, dreamer.
 - Jeremiah 36:26—|| of Hammelech: † Or, of the king [I believe the dagger in the margin is a printer error.].
 - Jeremiah 43:13—|| Bethshemesh: || Or, The house of the Sun.
- The marginal note found at Isaiah 14:12 in the 1611 seems to fit both criteria. First, it occurs at a place where the Hebrew word in question (*hēlēl*) appears nowhere else in the Biblical text. Second, it occurs in a place where the translators seem to be elaborating on the meaning of a proper name, “Lucifer.” The King James translators were not so theologically sloppy to confuse Satan for Jesus when they inserted the marginal note “or O day star” into the AV at Isaiah 14:12, they were simply using an English synonym of long-established meaning.
- There is an interesting article on the [KJV Today](#) website titled ““[Lucifer](#)” or “[Day Star](#)” in Isaiah 14:12?” that attempts to address the marginal note appended to Isaiah 14:12 in the 1611. The unidentified author of the article appears to be attempting to layout a middle of the road position between the one enunciated by Gail Riplinger and the one being asserted in this Lesson.
 - “Isaiah 14:12 uses celestial imagery to illustrate the fall of Heylel. In this picture, Heylel is compared to the planet Venus which appears early in the morning. Thus “Day Star” is the symbolic referent in Isaiah 14:12 **and the KJV margin indicates** this. That being said, Heylel is much more than just the planet Venus. Planet Venus is an inanimate object but Isaiah 14:12-14 clearly describes a morally evil being with anti-God ambitions. Although planet Venus the "Day Star" is intended in the symbolism, the word "Heylel" itself does not consist of the Hebrew words for "day" and "star." Thus "Day Star" is not the most accurate translation. Furthermore, unnecessarily having “day star” in Isaiah 14:12 can cause confusion because there is another different “day star” in 2 Peter 1:19.

The “day star” in Isaiah 14:12 is not the “day star” in 2 Peter 1:19. The “day star” in 2 Peter 1:19 is the “Sun of righteousness” (Malachi 4:2), who is Jesus Christ (“Phosphoros” translated “day star” literally means “light bringer”, not Venus despite the common association in pagan Greek mythology). The “day star” in Isaiah 14:12 is Venus, which represents Satan. The Sun represents Jesus Christ (the king of Israel) whereas Venus represents Satan (the king of Babylon). Having “Lucifer (Venus)” instead of “daystar” in Isaiah 14:12 distinguishes the celestial body in Isaiah 14:12 from that in 2 Peter 1:19.”

- The additional Reformation Era vernacular translations surveyed in this Lesson seem to suggest that translating the Hebrew word *hēlēl* in Isaiah 14 possesses a unique challenge in many languages. When one combines the translational and lexicological evidence regarding the historical connection between Lucifer and day star in the English language, a revised understanding emerges. The King James translators used Satan’s proper pre-fall name (“Lucifer”) in the body of the text while providing a definition (day star) in the margin like they did with many other similar situations.
- When one drops *verbatim identicality of wording* as the standard for preservation and acknowledges that there are different ways of saying the same thing, they are free to follow the evidence wherever it leads. Why was none of the evidence presented in this Lesson ever presented by Gail Riplinger?
- The following notes document other instances of dishonesty on the part of Gail Riplinger.
 - [Bullinger, Hort, Riplinger, and the Mystery of Romans 16:25-26](#) (See pages 8-12)
 - [The Two Steams of Bibles Model Of Transmission: Its Origins & Accuracy](#) (See pages 16-19 & 72-77)

Works Cited

[Lexicons of Early Middle English](#)

“[Lucifer](#)” or “[Day Star](#)” in Isaiah 14:12?” on the [KJV Today](#) website.

[Middle English Dictionary](#)

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