

THE SON OF THE MORNING AND THE GUARDIAN CHERUB IN THE  
CONTEXT OF THE CONTROVERSY BETWEEN GOOD AND EVIL

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**Problem.** Isa 14:12-15 and Ezek 28:12-19 have been used, since the times of the Church Fathers, to explain the origin of sin in the universe, and interpreted as depicting the fall of Satan from heaven. However, through the years—especially from the end of the nineteenth century on—theologians have affirmed that those passages report historical events, making use of mythological material in their narratives, and therefore have nothing to do with the origin of sin or Satan. It is the aim of this dissertation to verify the earlier claims.

**Method and Results.** Chap. 1 reviews the interpretations of the passages from the first centuries of the Christian Era till the present. Until the end of the nineteenth century, both passages were interpreted in one of two ways: (1) referring to Satan or (2) referring to some historical figure, perhaps some Babylonian ruler. Since that time, the mythological view has been added to the interpretation.

Chap. 2 examines the alleged origins and parallel material found in Sumerian, Akkadian, Hittite, Greek, Ugaritic, and biblical literature. The research demonstrates that although similar motifs and imagery are present in the passages under study, as well as in literature of Israel's neighbors, a myth of Helel ben Shahar and of the Guardian Cherub, which would reflect the biblical account in its main aspects, could not be found. It seems the similarities in the use of the terms and pictures are due to cultural continuity or common elements in the ancient Near East.

Chap. 3 examines the structure of Isa 14 and Ezek 28 in relation to the immediate context and the whole of each book, and exegetes the passages in the light of the entire Bible.

The exegesis shows that: (1) these passages depict Helel and the Cherub in a language that transcends the earthly realm; (2) the immediate context and the whole of each book (especially Isaiah) show a tension between earthly and cosmic dimensions, as well as a struggle between the forces of good and evil; (3) Isa 14 uses the words *mashal* and *Babylon* in a particular way; and (4) a comparison between these two passages shows they depict the same figure. These factors carry us to the conclusion that the two passages portray the fall of the chief angel Lucifer (Satan) from heaven and his role in the controversy between good and evil.