
2 Nephi 24 — Isaiah 14 — Israel Restored, Taunt-Song over Babylon's King, Lucifer Fallen from Heaven

Israel gathered, the king of Babylon's funereal taunt-song, the five 'I wills' of the fallen morning-star, the Assyrian burden broken, c. 700–680 BC.

Pair-chapter to ch. 13. The most theologically-significant passage: vv. 12–15's lament for the morning-star fallen from heaven — the only OT passage that mentions Lucifer, principal scriptural warrant for the doctrine of Satan's premortal Fall (Lk. 10:18; D&C 76:25–28; Moses 4:1–4; Abr. 3:27–28; Rev. 12:7–9). Dual-horizon — historical king of Babylon AND cosmic Adversary. The five *I wills* of Lucifer met by the Lord's one *I have purposed* (v. 27).

Ten Insights

- 1. Strangers joined to Jacob (v. 1).** *Ger*-grafting. Gentile-adoption into covenant. D&C 84:33–34; Gal. 3:7–9, 29.
- 2. Rest from sorrow and bondage (v. 3).** *Menuchah* — settled-peace. Gathering's interior-effect; geographical-gathering serves interior-rest (Heb. 4:11).
- 3. Proverb against Babylon's king (v. 4).** *Mashal* — funereal-taunt-poem. Israel sings vindication after long oppression.
- 4. Whole earth at rest (v. 7).** Fall of one tyrant produces global-rest. Non-human creation benefits from imperial-end.
- 5. Cedars of Lebanon rejoice (v. 8).** OT's earliest ecological-prophecy. Imperial extractivism strips forests; empire's fall spares them.
- 6. Hell stirs up the dead (v. 9).** Sheol receives the king; dead-kings mock the new-arrival. Death as great-leveller.
- 7. Lucifer, son of the morning (v. 12).** *Heilel ben-shachar*. Latin Lucifer = lux-ferre, light-bearer. Lk. 10:18 reads of Satan. Principal OT Satanology warrant.
- 8. Five 'I wills' of Lucifer (vv. 13–14).** I will ascend × 3; I will be like the Most High. Self-elevation against the divine-order. Phil. 2:6's precise inverse.
- 9. Brought down to the pit (v. 15).** Lucifer's pretension (*yarketei tzafon*) inverted to his destiny (*yarketei bor*). Same Hebrew phrase, opposite cosmic-location.
- 10. Lord has purposed; who shall disannul? (v. 27).** Cosmic counter to Lucifer's five 'I wills'. Adversary's plural-pretension vs. Lord's single-purpose. Rom. 8:31–39; D&C 1:38.

Cross-References

Gen. 3:5 (ye shall be as gods); Gen. 6:1–4 (sons of God descend); Gen. 11:1–9 (Babel); Gen. 14:18–22 (Melchizedek and Elyon); Ex. 15 (Song of Moses); Lev. 16 (Azazel); Num. 24:17 (Star out of Jacob); 1 Kgs. 22:19–23 (heavenly court); 2 Kgs. 19:35 (Angel slays 185,000 — direct fulfillment of v. 25); Job 1–2 (Satan in council); Job 38:7 (morning stars sang); Ps. 2 (Lord laughs at kings); Ps. 22:6 (worm and no man); Ps. 82 (sons of God judged); Ps. 137 (Babylon); Ps. 139:7–12 (if I make my bed in hell); Isa. 2:11–22 (haughtiness); Isa. 10 (Assyrian rod — direct parallel to v. 25); Isa. 11 (Branch — paired); Isa. 13 (Babylon); Isa. 27:1 (Leviathan); Isa. 34:4 (host of heaven); Isa. 47 (daughter of Babylon); Ezek. 28:1–19 (king of Tyre — closest parallel to Lucifer-passage); Dan. 4:30 (Nebuchadnezzar's pride); Dan. 7 (four beasts); Matt. 4:1–11 (Christ tempted); Matt. 25:41 (fire prepared for devil); Lk. 10:18 (cited — Satan as lightning fall — direct citation of v. 12); Jn. 8:44 (devil murderer from beginning); Jn. 12:31 (prince of this world); Jn. 14:30; Acts 2:27, 31 (soul not left in hell); Rom. 8:31–39 (who can be against us — direct echo of v. 27); 2 Cor. 4:4 (god of this world); 2 Cor. 11:14 (Satan as angel of light); Eph. 6:12 (principalities and powers); Phil. 2:5–11 (Christ's kenosis — direct inverse of v. 14); 2 Thes. 2:3–10 (man of sin); Heb. 2:14 (devil with power of death); Jas. 4:7 (resist the devil); 1 Pet. 5:8 (devil as roaring lion); 2 Pet. 2:4 (angels that sinned cast down); Jude 1:6 (angels left first estate); Rev. 12:7–9 (war in heaven — direct expansion of vv. 12–15); Rev. 17–18 (Babylon falls); Rev. 20:1–3, 10 (Satan bound, cast); Rev. 22:16 (Christ as bright morning star — direct counter to v. 12); 1 Ne. 13–14 (great-and-abominable); 1 Ne. 22:13–17 (Babylon falls by own sword); 2 Ne. 2 (opposition in all things — direct background); 2 Ne. 9:8–9 (Atonement and angel of devil — direct expansion); 2 Ne. 28:19–25 (he cheateth their souls); Alma 30 (Korihor as agent); Hel. 6:21–30 (Gadianton band); 3 Ne. 6:15–18 (Satan's power); Eth. 8:15–26 (secret combinations); Moroni 7:12 (devil sendeth invitation); D&C 1:35 (devil shall rule); D&C 19:15–20 (chastening); D&C 29:36–39 (Satan rebelled; third part); D&C 38:30 (if prepared); D&C 76:25–28 (direct gloss of vv. 12–15 — premortal Fall); D&C 88:114 (Michael); D&C 109:34–43 (deliver from Satan); D&C 124:91 (Michael); D&C 128:20 (Michael); D&C 129 (angelic appearances); Moses 1:12–22 (Moses confronts Satan); Moses 4:1–4 (premort Council — direct expansion of vv. 12–15); Abr. 3:27–28 (premort Council); JS—H 1:15–16 (Joseph attacked by darkness); Articles of Faith 2.

Apocryphal Correlations

1 Enoch 6–11 (Watchers narrative). Fallen angels descend; binding in the deep — closest pre-Christian parallel to vv. 12–15.

1 Enoch 86:1–6. *I saw a star fall down from heaven* — direct visionary parallel to v. 12.

2 Enoch 29:4–5. *One from the order of archangels deviated... thought to set his throne higher than the clouds* — direct citation of vv. 13–14.

Life of Adam and Eve 12–17. Satan refused to worship Adam, claiming pre-eminence — direct pretension parallel.

Apocalypse of Abraham 13–14. Azazel addressed by Abraham — *thou wast in heavens, but thou wast cast down* — direct citation.

Sirach 10:13–18. *Pride was not made for men... the Lord hath cast down the thrones of proud princes* — direct vv. 4–11 parallel.

Wisdom of Solomon 2:24. *Through envy of the devil came death* — Adversary-source-of-mortality parallel.

1QM (Qumran War Scroll). Final-war between Sons of Light and Sons of Darkness, led by Belial — cosmic-Adversary parallel.

Hebrew Word Studies

heilel ben-shachar (הֵילֵל בֶּן־שָׁחַר, *shining-one, son of the dawn*) — v. 12. OT's only occurrence of *heilel*. Latin Lucifer = lux-ferre. Christ is the true morning-star (Rev. 22:16).

eldyeh l'Elyon (אֵלְדִּיֶּה לְעֵלְיֹן, *I will be like the Most High*) — v. 14. *Eldyeh* = liken-myself. Lucifer misuses Nephi's *dama*-verb. Self-likening to God as pretension.

yarketei tzafon → **yarketei bor** (יָרְכֵתֵי צָפוֹן / יָרְכֵתֵי בֹר, *sides of the north / sides of the pit*) — vv. 13, 15. Same Hebrew phrase, opposite cosmic-location. Lucifer's pretension and destiny linked by lexical inversion.

m'shol (מִשָּׁל, *taunt-poem / dirge*) — v. 4. Funereal-taunt-poem. Israel sings vindication after long oppression.

ya'atz / yafer (יָאָץ / יָאֵפֵר, *counselled / annul*) — v. 27. Lord's purpose-axiom. No creaturely-counterforce annuls divine-purpose. D&C 1:38.

shamen (שָׁמֵן, *anointing oil — yoke destroyed*) — v. 25 (echoing 10:27). Messianic anointing breaks the Assyrian yoke.

Personal Application

Three practices. First, audit your own 'I wills'. Each week, examine your ambitions, self-elevations, comparison-rankings. Where is your 'I will' a partial-participation in Lucifer's pretension? Where could it become Thy will be done? Second, recognize tyranny as Adversary-instrumental. When you encounter tyranny — political, ecclesiastical, familial, internal-psychological — recognize it as Adversary-action. Resistance is spiritual-warfare. Third, trust v. 27's providence-axiom. Each evening, name one piece of evidence today that the Lord's purpose is operative — even within frustrations. Lucifer's five 'I wills' fall before the Lord's one 'I have purposed'.