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Morning Star *and Rebel of the Dawn*

Morning Star

– and Rebel of the Dawn

A Divine Council Arc across Isaiah 14, Ezekiel 28, and Revelation 12

The following essay explores the biblical pattern of rebellion, authority, and allegiance through Isaiah 14, Ezekiel 28, and Revelation 12, and applies that framework to Christ’s warnings to the seven churches in Revelations. It is offered as a study aid, not a doctrinal manifesto.

• The Pattern: Earthly Kings – Heavenly Powers

1. Before we look at each passage, one Divine Council understanding must be stated clearly:

Biblical prophets often address earthly rulers as an embodiment of the spiritual powers behind them.

This is not metaphor—it is **cosmic accountability**.

Earthly kings = visible administrators

Rebellious Elohim = invisible authorities (*cf. Psalm 82; Deut 32:8–9 LXX*)

Isaiah, Ezekiel, and John are **not contradicting one another**—they are **zooming in and out** on the same rebellion.

• Isaiah 14 – The Shining One Who Fell

Primary text: Book of Isaiah 14:12–15

Key Figure: **Helel ben Shachar** — “Shining One, Son of the Dawn” (*Hence many Interpretations reference “Morning Star”*)

Descriptions that exceed this being merely a human king:

- “Fallen from heaven”
- Desire to ascend *above the stars of God*

• **Isaiah 14 – The Shining One Who Fell (*Continued*)**

- Claiming a throne on the *mount of assembly*
- Cast down to Sheol, not merely “killed” as a mere human king would be.

Isaiah gives us the **origin of the rebellion**:

- A high-ranking divine being
- Associated with *light, authority, and governance*
- Attempted **self-exaltation within the Divine Council** (*Psalm 82*)
- Sought **ascent without appointment**

This is not rebellion in the context of simply disobedience, it is **insurrection** inside **God’s “administration”** within the **Divine Realm**. This is the sin of **counterfeit authority** – beyond mere pride or hubris.

• **Ezekiel 28 – The Anointed Guardian Who Transgressed**

Primary text: Book of Ezekiel 28:11–19

Key Figure: The **“King of Tyre”**

Descriptions that exceed this being merely a human king:::

- In Eden
- On the holy mountain of God
- An **anointed guardian cherub**
- Blameless until unrighteousness was found

- **Ezekiel 28 – The Anointed Guardian Who Transgressed (Continued)**

Primary text: Book of Ezekiel 28:11–19

Explicit descriptions indicating this being not even human (*referencing the spirit behind the earthly power...*)

- Walked among stones of fire
- Was created as a cherub
- Was expelled from God's mountain

Ezekiel reveals the **office** of this rebel:

- A **guardian role** (*protector, administrator*)
- Stationed at the intersection of heaven and earth
- Trusted with authority
- Corrupted by **pride in beauty and wisdom**

Summary so far:

Isaiah shows *ambition*

Ezekiel shows *betrayal*

Together, these scriptures describe a **cosmic “administrator”** who sought **autonomy** and **dominion** outside of God's will.

• **Revelation 12 – The Dragon Cast Down**

Primary text: Book of Revelation 12:1–9

Key Figure: The **Great Dragon**

- Identified explicitly as **the Satan**
- Leads a rebellion of “his angels”
- Expelled permanently from heaven

What Revelation adds:

- A rebellion involving **other heavenly beings**
- The conflict spans **both heavens and earth**
- The casting down is **decisive and irreversible**

Key Conceptual Takeaway From the Reading:

At some point in the future (from the time of the writing, the dragon’s strategy shifts from *rule* to *deception*.

The Book of Revelation unveils the **end state** of the rebellion:

- Authority revoked
- Access removed
- Accusatory role terminated
- Time shortened
- The rebel can no longer rule—only **mislead**.

- **1 Rebel, Three Angelic Perspectives**

One Rebel, Three Angelic Perspectives

Passage	Role Revealed	Phase
Isaiah 14	Shining aspirant	Ambition
Ezekiel 28	Anointed guardian	Corruption
Revelation 12	Dragon adversary	Expulsion

This is **not three separate beings (Divine Ones)**, It is **one rebellion told in three different registers**:

- Prophetic
- Priestly
- Apocalyptic

• **Theological Synthesis**

The Rebel Divine One's sin was not curiosity—but **authority Theft**

- He did not deny God
- He attempted to **replace God's ordering of things**
- He sought **illumination without submission**

This is why Scripture consistently frames him as:

- A false light
- A deceiver
- A counterfeit ruler

Satan does not destroy truth—he **imitates** it.

- This rebel is not the true “Morning Star”—*Even if he originally held that title...*
- He is an imitation of a being of light - (*2Corinthians 11:14*).

- **Jesus (Yeshua), the true “Morning Star”**

Key Scriptures

Revelations 2:26-28

Revelations 22: 16

Epistle of Peter 1:19

Why this all matters:

- Jesus **possesses** the Morning Star
- He **dispenses** it as delegated authority

This mirrors Divine Council logic:

- Jesus is the rightful ruler, confirmed by the cross
- Shares rule with loyal co-regents

- **One Sentence Summary**

Isaiah reveals the rebel’s ambition, Ezekiel exposes his betrayal, and Revelation declares his defeat—together forming a single Divine Council rebellion arc, that explains why all false light is spiritually dangerous.

- **Providing Context For The Book of Revelations**

In the **context** of Christ's admonitions to the Seven churches in Revelations, "sin" is not merely "bad behavior". Behavior matters—but in Scripture it is used diagnostically, not **therapeutically**; it reveals where allegiance already lies. Thus, 'sinful' behavior often reflects the pursuit of one's own desires without regard for God's will or prohibitions. **This behavior is readily forgiven by God when the individual ultimately desires relationship with Him**—even while often submitting to temptation. David and Bathsheba are a good example of this—where even in sin David's **first love** never strayed from God. There is no worship of other "Divine Agencies", i.e. "gods" involved. David's sin did bring severe consequences, but his repentance revealed that his covenant loyalty had not transferred to any other gods, as Saul's loyalty did.

This nuanced differentiation in type of sinfulness, illustrates the weakness of the English word *faith*. The word *faith* in English imparts a type of *mindful* or *intellectual* belief, as if the claim of such is all that is required as a demonstration of faith. But the Greek word *Pistis*, that translates to our English word *faith*, encompasses **loyalty** and **allegiance**—going beyond mere intellectual belief and includes the notions of active, reliable commitment and trust, and faithfulness in relationships.

In other words, I can be disobedient but still remain **loyal**, where my **allegiance** remains unshifted. But where I am in the same way disobedient but within the context of having shifted my allegiance to another, I have become truly **unfaithful**. The "harbinger" to the Churches, then are, in one variation or another, a warning against any and all "false lights" that would redirect believers away from God and toward worship of other entities. This latter type of "sin" is far more dangerous, where unless the individual repents from it, God's forgiveness cannot be received while one's allegiance remains directed toward another spiritual authority.

This is why Christ repeatedly frames His warnings to the churches in terms of holding fast, not denying His name, and refusing competing "Divine Thrones"—because Revelation is a book about **allegiance** before it is a book simply about individual **behavior management**.