

Uses of “Star” in Scripture: Jesus Christ: at Sinai, “I AM,” Ex:3:14; “the Root and Seed of David, the bright morning Star,” Rev 22:16; Peter’s Eyewitness Testimony of Jesus’ Glory; Scripture Is a More Reliable Source, 2 Pet 1:19; Angels: at the Creation, Job 38:4–7; Lucifer at His Falls, Isa 14:13, Rev 12:4; Herod: Lucifer’s Hit Man; Celestial Objects; Principle on Theophanies

The sentence begins with the words that the Lord used to identify Himself to Moses on Mount Sinai:

Exodus 3:14 -So God said to Moses, “I AM that I AM.” And he said, “You must say this to the Israelites, ‘I AM has sent me to you.’”

The combination of the pronoun and the verb “to be” is rendered אֶהְיֶה (*‘ehyeh*), the Qal imperfect, first person singular. It is followed by the pronoun אֲשֶׁר (*‘asher*) plus the repetition of *‘ehyeh*.

This is variously translated, “I am who I am” or “I am He who exists.” The idea behind the statement is that the Lord is the “eternally existing One.”

The name “I am,” or “I am that I am,” overarches the past and the future history of the children of Israel and suggests that what God is at present, He was in the past, and will be in the future to this people.¹

Thus the Lord’s penultimate statement in the New Testament canon begins with the concept of His undiminished deity, rendered in the Greek as ἐγώ εἰμι (*egō eimi*): “I am.” This is expanded by the direct object, the noun ῥίζα (*rhiza*): “the Root.”

No plant can grow and bear fruit without a root system. David’s line goes back to Adam who was created by Jesus Christ. Therefore this clause emphasizes that Jesus is the source of the royal dynasty of David and therefore stresses His undiminished deity.

The next direct object is the noun γένος (*genos*): “Seed.” This is best translated “Descendant” and asserts that Jesus is the Son of David which emphasizes His true humanity. The two titles identify Jesus as the God of Israel and the King of Israel.

The final title combines the two titles into one concept and recognizes Him as the ultimate ruler of the world in hypostatic union. There are two adjectives, λαμπρός (*lampros*): “bright” and πρωϊνός (*prōinos*): “morning.” These describe the Lord as a star, the masculine singular of ἀστήρ (*astēr*): “Star.”

This title makes reference to the Second Advent. Peter, James, and John were taken by the Lord onto a mountain where He was “transfigured.” This word is the aorist passive indicative of the verb μετεμορφόω (*metamorphōō*): “to be transformed.” The Lord appeared to the three disciples as He would in resurrection glory. His visage shone as the sun and His garments were as pure light. This is the resurrection glory of His body and clothed in the uniform of glory.

¹ James Daane, “I AM,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1975, 1976), 3:237.



Peter was an eyewitness to this event, yet, in his second Epistle he remarks that even his personal experience of seeing it is not as great a witness to the fact as the statement of it in the Word of God:

2 Peter 1:19 - We keep on having a more reliable word of prophecy regarding which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your *kardias*.

Peter points out three doctrines that the believer is to regard as absolute truth concerning the Second Advent of Christ. To illustrate he gives three analogies:

1. "As to a light shining in a dark place." There will be a supernatural darkness that enshrouds the earth at the Second Advent (Isaiah 60:2; cf., 5:30; 13:10; Ezekiel 32:7-8; Joel 2:10; 3:15; Amos 5:18b; Zechariah 14:6; Matthew 24:29; and Revelation 6:12).
2. "Until the day dawns." This refers to the universal darkness as a precursor to a "new day," i.e., the Second Advent of Christ (Zechariah 14:4a).
3. "And the morning star arises." The implication intended by Peter is for the believer to capture these concepts in his soul, to consider them more real than his eyewitness testimony. The analogy is the light of Christ's presence at the Second Advent that will rid the world of darkness and announce the beginning of a new day, i.e., His millennial kingdom (Zechariah 14:7).

Although the Lord will restore Israel to its land, He is also the Head of the Church and also her Groom. He will commemorate His marriage to the Church with a wedding banquet. The First and Second Advents are recognized by Balaam in his prophecy in:

Numbers 24:17 - I see Him [Messiah], but not now [His advent is not at present]; I behold Him, but not near [the First Advent is hundreds of years in the future]; a star [כֹּכַב *kochav*: the Messiah] shall come forth from Jacob [Israel: First Advent], a scepter [a Ruler] shall rise from Israel [Second Advent], and shall crush through the forehead of Moab, and tear down all the sons of confusion.

2. Angels:

Job records that when the Lord created the universe the entire angelic population joined in a choral tribute as a salute to God's inscrutable genius and then let out joyous cheers:

Job 38:4 - "Were you, Job, present at the creation of the earth? Expound, if you have understanding.

v. 5 - "Do you know who fixed its dimensions? Or who measured it with a surveyor's line?

v. 6 - "Where are the foundations fastened? Or who laid its cornerstone,



v. 7 - when the morning stars [כֹּכַב בֶּקֶר *kochav baqar*: angels] sang together and all the sons of God [בְּנֵי אֱלֹהִים *bene 'elohim*: “In Job and Psalms it is applied to supernatural beings or angels.”²] **shouted with joy?”**

Lucifer's arrogance led him to a decision to rebel against God and in doing so to elevate himself to a position of authority over the entire angelic community. The nation Israel scoffs at the devil by apparently calling him by the name he assumed for himself: הֵלֵל בֶּן-שָׁחַר *helel ben shachar*: “The Morning Star, Son of the Dawn” (Isaiah 14:12). By imputing to himself the same title assigned to the Messiah, Lucifer exposes his megalomania with his Five Assertions in Isaiah 14:13-14. The second of these indicates that he intends to elevate himself to command authority over the entire angelic community:

Isaiah 14:13 - “But you have said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God [see Job 38:7].”

When Lucifer is expelled from heaven he is accompanied by one third of the angelic host who followed him in his revolution:

Revelation 12:4 - And his tail [a dragon's power is in his tail; illustrates Lucifer's power] **dragged away a third of the stars of heaven** [stars is a pseudonym for angels in Scripture, either elect or fallen; this refers to the angelic rebellion] and threw them to the earth. Then the dragon stood before the woman [Mary & Israel] who was about to deliver [labor] for the purpose that when she might give birth [the virgin birth], he might devour her Son [attempted regicide by Herod].

These three examples are the only incidences in which angels are referred to as a “star” or “stars.” On none of these occasions is there an example of an angel communicating information to an individual.

3. Celestial Objects:

As we have already observed, the Bible has a number of references to heavenly bodies. On most of these occasions the words used are כֹּכַב (*kochav*) in Hebrew and ἀστήρ (*astēr*) in Greek. Sometimes they refer to actual stars while at other times they make reference constellations, planets, meteors, or comets.

² James Orr, ed., “Sons of God (OT),” in *The International Standard Bible Encyclopaedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:2835.

