

## Son of the morning

Several years ago John Hall taught his students that both Jesus and Lucifer were addressed by the title of “son of the morning” and that their consorts were “daughters of the dawn“. The phrase, “son of the morning“ is found in Isaiah, Nephi’s use of Isaiah and “the vision” of Joseph & Sidney.

Many translations render “ben shahar” בן־שָׁחַר, as “son of dawn” rather than “son of morning”, said to be an allusion to the practice in the Middle East of travelers rising before dawn so they wouldn’t have to travel in the heat of day. However, there is scholarly speculation that Shahar was a female deity (J. W. McKay, *Vetus Testamentum*, Vol. 20, Fasc. 4 (Oct., 1970), pp. 451-464.) Shahar had a son, Hilel meaning “bright” and “shining”. This corresponds well with the Greek goddess Eos whose son, Phaethon has precisely the same meaning.

No where in scripture is the name “son of the morning” applied to Christ that I have found (though he is called the bright and morning star- Rev [22:16](#)) yet in this Christmas post Denver uses it to refer to Christ. None of the other names for Christ, though beautiful and full of meaning are in any way surprising. However, Denver’s casual reference to Christ by a title scripturally only used to refer to Lucifer (Hilel) before his fall is expansive.

From my perspective Dawn, Shahar and Eos are echoes of Mother in Heaven. I find meaning thinking of “Lucifer, a son of the morning” as “bright and shining Seraphim, a Son of Dawn, Mother in Heaven”. Not surprisingly female images are associated with dawn.

Psalms 110:2-3

The Lord will extend your mighty scepter from Zion, saying,  
“Rule in the midst of your enemies!”  
Your troops will be willing on your day of battle.  
Arrayed in holy splendor, your young men will come to you  
like dew from the morning’s womb. (also translated womb of dawn).

Job 3: 9-11

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my mother’s womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

And finally,

Matthew 28: 1

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Denver also lists Dayspring as a name/title for the Lord. In Luke “dayspring” is a translation of ἀνατολή anatole or dawn.

Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us.

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As in Nephi learning of the condescension of God, the “dayspring visiting from on high” can be seen as having a dual fulfillment in both the condescension of Christ and Mother in Heaven.

In Job 38:12, the other Bible reference to “dayspring” הַשָּׁחַר hassahar is translated “dawn” in nearly all modern translations.

Where were you when I laid the foundations of the earth? declare, if you have understanding. (V. 4) When the morning stars sang together, and all the sons of God shouted for joy? (V. 7) Have you commanded the morning since your days; and caused the dayspring (dawn) to know it's place; (v. 12)

The Mother in Heaven condescended to visit from on High to bear the Son of God, to provide her son guidance and counsel, to channel his knowledge with her wisdom. These two titles for Christ, son of the morning (dawn) and dayspring, reflect Christ's connection to the Mother of all Living.

We can rejoice in the marvelous new light our Heavenly Father and Mother have seen fit to reveal to any who care to consider such things.

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