

CHAPTER SEVEN
THE NEW STORY OF LUCIFER FROM PAST TO FUTURE

“Existential despair can sustain one in the parlor having tea with one’s friends, but on the wastes of Mars, it may cause one to languish and surrender to the cold. To reason in a new way is to stride boldly across the plains of Mars under the cold unblinking stars, seeing and apprehending all.”

John Brandenburg, The Case for the Face

I have used a fuller range of old texts, without the censorship that allowed only a few texts into official religious literature, and consigned the rest to myth, mistake and poetry. I have had the fortune to read those rediscovered texts, hidden so long in ruins, sands and caves. Their integrated and more complete record is apparent. But what are these fuller texts? Before the analysis of metaphysics, science, ethics, and religion goes on, the nature of these texts needs to be philosophically analyzed. I will do this analysis as a thought experiment that may at first seem strange.

When the Brookings Institution did a report for NASA (the National Aeronautics and Space Administration) in 1960 on the cultural impact of a potential contact between human beings and space travellers, one of the conclusions was that the impact would be enormous and likely to be very harmful to cherished cultural assumptions (1). Such a conclusion should have drawn extensive discussion in the humanities, but although NASA considered the question significant enough and legitimate enough to commission a report, there has not been a corresponding response from the humanities. In January of 2001, the associate administrator of NASA, Ed Weiler, did an interview for the journal *Science*. What he said about life in the universe may herald a change in both scientific and humanistic thinking that is slowly developing: “I personally believe the universe is teeming with life. It’s incredible and arrogant to say that [our solar system] is the only place in the universe where intelligent life evolved. My biggest regret is that I will not live long enough to see that first contact.” Bruce Jakosky and other astrobiologists

consider that the discovery of any extraterrestrial life-forms, no matter how primitive, would be equivalent to a Copernican Revolution, and the probability of such simple life-forms might be 50-50.

Some philosophers have tried to analyze what might be involved for our human concepts if such an event took place, or even use the event to take a look at philosophic issues, but the response has been muted (2). Nor has this possibility been highlighted by the popular media as a real issue, especially the news and analysis media, until ABC News ran an unusual news segment in the spring of 2001. At the same time that the general population is willing to consider the probability of contact with extraterrestrials, and such contact can be portrayed in fiction and television series, serious consideration by social institutions and disciplines is rare. It is almost the equivalent, without the threat of torture or death, of the suppression of intellectuals and the general culture fostered on Galileo's experimental findings that threatened the cosmic ideas of his culture. It is the response of benign neglect and is superior to the response of Inquisitional threat. The latter can produce martyrs for the cause or idea. The former simply buries the idea quietly. This is unfortunate, because the philosophic analysis of all the implications that are generated by evidence for other planetary civilizations would advance our philosophic theories and our world culture.

In the absence of a large body of academic work on this possibility/probability of other star system civilizations, I will look at two competing interpretations or hypotheses of the old texts: the first will be a hypothesis that these texts are culturally-limited actual histories constrained by the stage of scientific knowledge of the time; the second will be the hypothesis that these texts are supernatural/religious explanations of creation, sin, punishment and salvation as most societies have assumed and accepted. I have only the narrow goal of showing that star civilizations have some likelihood of existing, and that it is not irrational to consider that ancient texts are an historical account of contact -- that the question is open, not closed.

The ancient texts which likely came from even more ancient oral tradition, have been dogmatically characterized as poetic, mythic, inspired by a deity, mystical -- in other words largely faith-based and symbolic rather than empirical or factual. There is a general rejection that these texts can be seen as telling, with empirical explanations, what

actually happened in the natural world: history and science. Both religious and secular academics share this absolute rejection, not bothering to construct an argument for it, but accepting the assumption without allowing any possibility of question. This rejection is maintained despite the obvious counter-example of the discovery of Troy. The old Hellenic oral tradition of an epic contest between Greeks and Trojans was written down under the name of the poet, Homer, and contained many references to gods interacting with the human protagonists of the story. The epic poem was considered just that, poetry and an expression of the supernatural beliefs of early Greek civilization. Troy was a magic/majic or mystical place, a legend and not a reality. An amateur archaeologist and wealthy businessman, Heinrich Schliemann, however, was convinced that Homer's story was a tale about real events, places and people. He wished to discover the mythical Troy, certain that it had existed as a city and was attacked by a real King Agamemnon with the assistance of all the heroic figures mentioned in Homer. He saw the poem as history, not literature (3).

It turned out that Schliemann was correct. Careful investigation of the clues in Homer's poem led, in 1870, to a place where an ancient city had actually stood. Further excavation revealed the many walls of a Troy that had been a major city for a long period of time. Additional evidence showed multiple attacks on the walls and a devastating fire that destroyed much of the city. Schliemann had found Troy, contrary to the professional consensus of his time, contrary to the conventional wisdom of classicism. His serious attempt to take Homer's recording of events as accurate history to a large extent had proved to be the correct understanding of the Iliad and the Odyssey. Against the hard evidence of Schliemann's success, there is a persistent resistance to giving older civilizations the ability to accurately describe their real world, the intelligence to report reality, and the practicality of societies functioning in that real world. Instead, we are treated to a mythic or religious reduction of all the old remains of historic knowledge.

This is also illustrated in how cavalierly the account of the Roman, Pliny the Younger, on the eruption of Vesuvius, was treated. Before modern science finally described pyroclastic flow as the second major form of volcanic eruption, Pliny's account was dismissed as fantasy, poetry, and ancient exaggeration. We now know that Pliny was an accurate observer who gave a thorough and realistic description of the pyroclastic

eruption that buried Pompei.

It is true that there are cognitive problems with a program of reading old texts as histories. One of the newest examples of this is the attempt to correlate the expansion of the Black or Euxine Sea with the biblical flood story (4). Critics have pointed out that the flood story is a tale of a global flood, not a local flood disaster. Although the rush of water from an opened Bosphorus would have inundated settlements along or near the shore of the Black Sea, inhabitants would have been capable of getting out of the way, resettling further inland, and keeping contact with other groups. Nor would the flooding of the lake plain have reached mountain tops and destroyed all life. Finding evidence that ancient texts have accurately described an historical event requires more careful science and critical thinking. So far, there is no adequate evidence for global flooding on this planet, although there is good evidence for global flooding on the planet Mars (5), the most current being found on websites such as space.com.

When the research is carefully done, however, the results have been good, confirming that the old texts were geographically accurate and identified ancient cities that existed in fact, not myth, or ancient rulers whose reigns have been substantiated by tombs or monuments. Israeli archaeology has been confirming the partial historical accuracy of biblical sources with archaeological exploration (6). Other archaeologists have found confirmation of central Eurasian civilizations and peoples mentioned in other old texts which turn out to be history (7). Many myths, including the oldest Sumerian and the Christian-era Gnostic, explicitly insist on factual validity (8,9). As we begin to take these sources seriously, we can appreciate that the authors were good historians, cartographers, scientists and ethnographers (10). It is a strange form of discrimination that leads us to classify these authors as poets, madmen, symbol-speakers, myth-makers, religious zealots consumed with faith and vision. In fact, as the Acts of the New Testament confirm, these authors were quite aware of the difference between a madman and a religious leader or teacher. They were aware that psychosis was a disease, and not always a demonic possession. The Gnostic text *Asclepius* complains: "No one will gaze into the heaven. And the pious man will be counted insane" (11). They were capable of at least the attempt to state the difference between madness and reporting of strange experiences new to them, and probably could make the evaluation of psychosis as well as the moderns can.

Nor is it clear that all old texts originated as religious expositions about beyond-nature gods. In the *Heimskringla* or *The Chronical of the Kings of Norway*, there is the *Ynglinga Saga*, or *The Story of the Yngling Family from Odin to Halfdan the Black* (12), and it tells a much more naturalistic story of Odin than a religious one. Odin and the twelve chiefs of Asaland come from a definite geographic location with a major city called Asgaard, and they are all mortal, although they do have special qualities that are superhuman. The *Ynglinga Saga* treats them as inhabitants of an earthly Asaland which, along with Vanaland are part of The Great Swithiod region of the planet, divided partly by the ancient river Tanais. Odin and the twelve chiefs are not religious gods, although they might become like gods in the Nordic mythology.

A major philosophic question, in fact, is why our modern culture insists on portraying old texts and authors as all religious fanatics or mystical masters, with no empirical knowledge. Why do we devalue old information or data, without an attempt to confirm or negate it? Why this common assumption? Why turn it all into fantasy literature, symbolic religious teaching, faith contrary to fact? If the Brookings Institution's report is correct, it may be because it is more comforting to consider these ancient histories as myths or religions than to face the impact of a more naturalistic, scientific explanation contained in those histories. I want to do just that, accept the naturalistic character of the texts and demonstrate the impact, but I will do it as a thought experiment in philosophy, because it is only one of the viable hypotheses, and not warranted public knowledge. All hypotheses, if we follow a scientific or inductive method, should be entertained; in fact, it is nonscientific to presumptively discard a hypothesis or deny it through demeaning it as fringe, silly, and unworthy of serious attention. If we censor hypotheses, we are doing the opposite of scientific thinking. This experiment is serious and feasible, but it is more than feasible. There is sufficient probability to make it a working hypothesis.

Taking the hypothesis that the Lucifer myths and other heavenly-beings ("heavenly hosts") myths may be attempts to describe an historical event first, I want to use the following time frame for those histories: 1. A galactic civil war occurs with time and location unclear. 2. Lucifer's order loses and is either cast out, retreats, and/or negotiates a truce. 3. A program of making, interbreeding and educating human organisms is

instituted prior to a global flood. 4. A global planetary flood occurs on an unspecified planet, forcing evacuation. 5. Earth becomes included in Lucifer's frontier refuge and may be within his order's sphere of influence in galactic power politics. 6. A long history of contacts from both sides in this power struggle occurs, and these contacts are human-like and very interactive. 7. The question of victory for either side remains open, but Lucifer's eventual loss and capture is foretold.

This historical and scientific reading implies that the focus of ethics will not be only on the personal, humanistic level, but also on the level of social and political issues such as civil disobedience, the legitimacy of authority, justification of rebellion, the uses of power, constraints on freedom, and conflicts among the needs of different levels in an integrated system. It begins the expansion of the human base of ethics to include larger levels of systems, and places the ethical investigation within a cosmological field.

A Galactic Civil War Occurs with Time and Location Unclear. Most of the historic texts tell of a war in the heavens between a supreme deity, an imperial ruler of a celestial court, and a rebellious celestial being who will not follow an order. In some texts, the rebels are gods who are described as generated from the earth, titans or giants, but in most, the rebels also come from the sky. The time frame for this civil war is very unclear, with a primordial or creation sense, but its continued remembrance among most human cultures is striking. The location for this civil war is also unclear, not only because it is sometimes described as the battle of primordial earth gods against the newer gods (as in Zeus and the Olympians battling the titans, shown in sculpture on the frieze of the Temple of Zeus from Pergamum), but also because any reference to the planet Earth is omitted in some biblical texts. The terms 'celestial' and 'heavenly' indicate a cosmic battle that may have occurred far from our solar system and our planet, rather than a battle in the skies of our planet. Gnostic texts indicate the solar system and the multileveled celestial heavens were all involved and in uproar. In fact, old texts make a distinction between the atmosphere of the heavens and the further removed levels of the heavens which include the void (space). This described civil war may well have occurred in space, and how far from Earth is not ascertainable.

Is this such an odd idea that the hypothesis could not be entertained? We now know that our solar system is at the far reaches of our galaxy, in a far-flung arm that would be

like a remote island in the South Pacific far from the trade routes of advanced societies. A civil war within an imperial civilization might occur either in the central regions of a galaxy or at the far reaches. That there could be such an imperial administration is asserted in the old texts, with discussions of heavenly courts in Job and in Psalms in the official bible, and the same court and descriptions in even more complex detail in Enoch in the Apocrypha, and in the Nag Hammadi Gnostic texts. The Egyptian texts have their Ennead Court, the Sumerian their assembly of the gods, the Hittite celestial kingship, the Hellenes the Olympian (Heavenly) Court, the Toltec gods their meeting in Teotihuacan (city of the gods), and the general persistent account of the interaction of these celestial courts with human history is striking in the similarity (13). There is also description of the northern region and the mountains of the north, where the gods meet, in the official bible in Isaiah. In the Sumerian stories, the gods hold councils frequently, and in the Egyptian stories the same administration of gods attempts to settle disputes among its members. The Greek mythology also includes numerous meetings of the gods, with the chief of the gods having more power, but not absolute power. All the descriptions indicate a complex ruling organization with ranks of beings, one god being at the top of the rank. The early medieval period even attempted to detail these ranks, and Gregory set up a complex organization: Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Angels, Archangels (14). Lucifer was ranked by most as the highest: “He first created the angel whom he made greater than the other angels... That highest angel could have stood at the top if he had remained subject to God... The more he rebelled against the Creator’s glory, the more he fell” (15).

An imperial organization would resemble the descriptions in the old texts. As in classic Roman imperialism, the individual having most merit in the service of the emperor is always the individual at most danger, since the merit and success threatens the emperor’s rule, no matter how loyal the lieutenant actually is. General Belisarius under the reign of Justinian was most loyal, most abject in the presence of his ruler, and most at risk of being killed or thrown from office by the emperor. General Aetius played the power game less loyally and more deviously, amassing great power for himself and keeping the Western Roman Empire from collapsing, but even this “last Roman” was eventually summoned into the emperor’s presence and assassinated (16).

Such an imperial organization of an advanced technological society could encompass multiple star systems in its domain. Instability and rebellion by the highest-ranking in the celestial court would be very probable, and the ruler, as some Muslim theologians understood, might even push this lieutenant into open rebellion as a way of eliminating the threat: ordering him to do what he had been commanded not to do. Knowing his precarious position, the lieutenant might himself make the decision to risk all and make the ruler's fears a self-fulfilling prophecy. These actions of power politics are understandable within our human framework, and the gods described in the old texts do not appear that different from human beings (who after all are described as made in their image).

Lucifer, with his order under him, refused to lower his status by bowing to a newly-created inferior in one version, by wishing to have equality with the ruler in another, or by wishing to take over the ruling position in later demonizing modifications. All these motivations would be understandable in an imperial court. It would be too risky to lower one's status in an hierarchical structure of this type, almost guaranteeing destruction for himself and his people/order/supporters/star system. Lucifer could move first to protect himself, by attempting to institute a democratic court organization or co-emperor structure, as the Romans instituted, again protecting himself and his people. Or he could try a military coup and put himself in the ruling position, as shaky as that resolution would be. The Muslim version that has the ruler tying Lucifer's hands, tossing him into the sea, and ordering him not to get wet aptly describes the types of political maneuvering in an imperial organization of this type (17). Whatever the motives, among which I wish to include a more noble one, that Lucifer wanted individual freedom for himself and the empire, Lucifer had to make a move, and he ethically chose rebellion against the status quo.

The texts are also filled with references to humans and angels/daemons having been artificially constructed by the god(s) to be robot-like servants, and to wishing to be like the gods, to develop and grow, to reach the mountain peaks of the heavenly court or the several levels of the heavens. Towers and thrones are used as metaphors for this yearning, or as realistic descriptions of technological attempts, including the Tower of Babel in a later time period than the civil war. It seems that the old texts already had some concept

of going into space (in luminous circular clouds, on ladders, in chariots, in silvery thrones, with rising angels), but little idea or capacity to accomplish this. It would be hard for readers of the texts to make them probable, naturalistic, historic descriptions without our current advancements in space technology. However, now that we have achieved a modest step into space, we can reread those texts in a realistic and literal manner. We have progressed since Kant's concepts of many star systems and of galaxies, and his open-mindedness is referring to rational beings rather than specific human beings (18). Our intellectuals have considered the probabilities of life-forms in other star systems, although since we cannot hope to reach such star systems without major advances in our space technology, we tend to downplay the possibility of rational life-forms reaching or having reached our solar system. Still, we can comprehend that such a thing might be not only conceivable, but doable. One of our top astrophysicists, Carl Sagan, was willing to risk his professional career by discussing extraterrestrials, and once figured out mathematically that such beings, given what we knew of the universe, would likely visit our planet every few thousand years (19).

Stephen Wolfram takes the question of astointelligence very seriously: "Whether or not we as humans are the only examples of intelligence in the universe is one of the great unanswered questions of science." (20) Wolfram shows that nothing very elaborate is required for a sophisticated computation, and that "intelligence" should be ubiquitous, in all kinds of systems. Learning and memory can occur in systems that form structures in response to input, that persist for a long-enough period, and that can influence systems behavior. Adaptation occurs in many dynamic systems. Wolfram does not feel we can define a general concept of intelligence or of life that would allow us to develop criteria for extraterrestrial intelligent life, or to pick up signals from some life-forms and know it. He points out that even distinguishing between natural forms and human artifacts is tricky. He does make a leap that this chapter advises against. Wolfram, having shown how very hard it would be to recognize any signal sent, or distinguish between physical processes and purposive intelligence, is left with the standard that astointelligence could only be determined if it were similar to human. And he thinks there is evidence that such intelligence does not exist. His argument is similar to the question-begging Fermi Paradox: "...if such intelligence had ever arisen in the past, then extrapolating from our

own history we would expect that some of it would long ago have colonized our galaxy -- at least with signals, if not with physical objects.” The implicit missing premise is that this *has not* occurred. But one probable reading of old texts, as history, indicates this may well *have* occurred, and that such a hypothesis is a viable hypothesis. To insert the ad hoc argument of a mythopoetic mind characterizing humans before the Industrial Revolution is counter-factual and an identifiable bias.

We now have the intellectual tools to consider a galactic civil war as a probable historical reading of the old texts. That does not mean it is the correct reading. It means we can seriously entertain the hypothesis, and if we wish to follow the standards of scientific thinking, that we in fact should entertain this hypothesis on equal footing with competing hypotheses.

Lucifer's Order Loses, and Is Either Cast Out, Retreats, or Negotiates a Truce/Sphere of Influence. Again, the time at which this event occurred is unclear, even within the texts. Russell points out the problems with the time sequence in the myths of Lucifer's fall, the fall of the bene ha-Elohim (sons of gods), or the fall of the Watchers (21). Some interpretations of text have the fall shortly after the creation of the cosmos. The fall could be sometime significantly after the creation and close to or at the time of the creation of human beings. The fall has also been placed before the flood, after the creation of humans and the interbreeding of the heavenly beings with humans. It can occur in the texts vaguely after all these events. The temporal frame has been badly garbled, or there was a series of rebellions.

As above, the location from which the losers in this civil war were cast or retreated in defeat is also unclear. It isn't Earth, because Earth will be the eventual destination for the losers, in the ambiguous and contradictory texts. The likely location for the fall or retreat is within the imperial domain of the galaxy and remote from the solar system, in which case it must be before the interbreeding with humans. Either as fall and capture or defeat and flight, this scenario fits the natural reading best. In some myths, Lucifer is captured and bound as a prisoner, and Enoch and the Books of Adam and Eve have him both freely moving on the Earth and as a bound captive on the fifth level of the heavens, along with most of his order. On the second level of heaven, others of his order are prisoners, hanging and waiting for judgment. Where either of these levels is is a question, but they

are not on our planet. Other versions have him hurled into the “bottomless,” which is likely equivalent to the void or space, and these two levels in Enoch are then a description of locations in deep space. The “abyss” can also be seen in these terms, since it is not clearly a description of a pit on Earth. Those of his order hanging on the second level are hanging in a profound darkness, themselves bereft of all their light, and this brings to mind either the profound darkness of space (Enoch is careful to say the darkness is darker than Earth’s night darkness) or the trapped light of Black Holes. The former is the more realistic description, since these beings are human in form and would not likely withstand the gravitational crush of Black Holes. The fifth level is also dark, but the prisoners there are not hanging. Enoch explains that some of those prisoners had broken through their “vow” or command, and reached Earth, where they bred with humans and instructed them so that humans developed toward the capacities of the celestial beings. Supposedly, Lucifer is on this level, but Enoch does not see him. These descriptions resemble a penal colony or an exile, with some prisoners receiving worse punishment than others. Lucifer, however, remains an enigma.

In Dante’s *Divine Comedy*, a clear fiction, there is none of this ancient sophistication and Lucifer and his order have fallen directly to Earth. Lucifer falls bottom-first to Earth, and Earth opens a crevasse to avoid his horror. This leaves Lucifer with his bottom frozen near the center of Earth, his legs up in the air, his three heads pinned in the crevasse and his batwings beating slowly and futilely to rise back to the light. In this confined space, his three heads chew on three sinners who have committed the worst sin, treason: Judas, Cassius, Brutus. Their blood combines with Lucifer’s tears, but Dante leaves no room for understanding or sympathy. Lucifer is a traitor in his estimation, leader of a rebellion against God and the natural order, and is a monster, the result of demonization over the millennia. Dante has fallen into the trap of demonization, and he is also much too simplistic in his ethical assumptions about treason, authority, rebellion and the status quo. All his archsinners (Judas, Cassius, Brutus) actually have reasons to commend their ethical choices, although I disagree with them. For the best insights into Judas’ ethical choice, the arts have produced the movie, *The Last Temptation of Christ*, and the rock opera, *Jesus Christ Superstar*. Although Julius Caesar is an historical figure I most respect, Roman historians give reasons of balance of power within the Roman

government and freedom from the establishment of a dictatorship (the continued existence of the Roman Republic) as justification for Caesar's assassination.

Dante's poem is an actual literary work, and the difference between this work and the old texts is interesting. Dante's creation of Hell conflicts with all known physical science, whereas the ancient texts are surprisingly compatible. His identification of Lucifer's sin, treason, is more specific than the texts and a product of his culture. His demonization is a medieval orgy of sadism and gory filth, but the old texts are much more balanced and even neutral. Dante's work is medieval, not cosmic, and is nonsense if taken literally or historically. The ancient texts are not.

The ancient texts reveal their sophistication and reasonableness in an important way that is in sharp contrast with Dante. Many of the texts, both Christian and Muslim, as well as older Sumerian, have Lucifer/Iblis trying to negotiate with the ruler after his defeat but apparently not total loss of power. This is a common scenario in the natural rather than mythic or religious world; it has the ring of truth to it because it approximates what we know of reality. In the Muslim version, Lucifer pleads to be allowed some freedom of action until the end times, which he is granted after being cursed and stoned. In this desperate situation, he turns to human beings and makes plans to enlist them as allies in order to either destroy them or use them as supporters in an ongoing guerrilla war against the ruler (22).

In the Christian versions, he negotiates a sphere of influence with the ruler, again until end times, and is given the planet Earth as his sphere of operations. He is not completely defeated and still hopes to regain his order's place in the imperial organization. Since one-third of the celestial beings had joined his rebellion, the empire is lacking a sufficient population of beings and is relying on the newly-formed human beings to fill the ranks. Lucifer, having to struggle from a weakened rebel base, plans to enlist humans in his order or prevent them from being acceptable to the ruler as replacements for his order. He hopes to increase his power base and make his forces indispensable to the celestial empire. Many of the texts are clear that he is the ruler of the planet Earth following his fall/imprisonment/retreat, and that the cosmic struggle continues in attenuated form. The negotiations with the ruler are clearly stated in the texts, and have no religious content, but rather a political one. Nor is the ruler apparently powerful enough to destroy or

imprison Lucifer at this point. Rather, the ruler consents to negotiations and a truce, which does not severely restrict Lucifer from acting within his own sphere of influence which now includes (or eventually includes because the texts are not temporally or spatially consistent) the planet Earth and human beings. Again, the realism of the texts is striking.

One other aspect of the civil war history is that Lucifer continues to attempt to justify his rebellion and his position. In both the Book of Adam and Eve and the Secret Book of Enoch, he lays out his justification for refusing to obey the ruler's command. His justification can even be seen continuing into the time period of the Christian stories of the Acts of St. George (23). St. George is an interesting figure in early martyr mythology, often called the glorious star of the morning, a mighty man of the Galileans, the Nazarene, and other terms usually used to describe Jesus Christ. He and Lucifer have a confrontation in the temple of Apollo. Lucifer tries to explain why he refused God's command to worship Adam as Michael and the others had been willing to do: "O righteous judge, whom the Cherubim full of eyes overshadow, how can I who am more excellent than this man, worship that which is inferior to me'? Then God was very wroth with me, and He cast me forth from the glory with which I was surrounded, and He cast me forth from heaven like an eagle on a rock, and I was in fetters..." St. George refuses to accept this explanation, accusing Lucifer of lying and telling him he knows he was cast from heaven because of pride, shown by preparing a throne to sit on and make himself equal to God.

Why does Lucifer keep justifying his rebellion? He is still fighting for survival and power, and needs to win the propaganda war instituted against him, to make his rebellion a just rebellion in the eyes of others. This is also a very realistic response, the sort an actual leader would use to advance his cause and counter the other side which seeks to frame the rebellion as treason. The civil war is not over, but has moved to another level of struggle for minds.

It is not clear where Lucifer is headquartered during this period, but exile rather than a penal colony is a more consistent interpretation, despite the symbols of chains and keys. He is still acting too independently for a prisoner, unless he is a prisoner whose supporters are strong enough to allow him some degree of independent action through

others. I would argue for placing him on Earth, except for the biblical flood story, which raises all sorts of problems of time and place.

A Program of Interbreeding and Educating Humans Is Instituted Prior to a Global Flood. Adam has been introduced into the struggle by this point, but there may be a great deal missing between Adam and the flood. In fact, we may have to introduce a hypothetical missing segment on another planet to avoid the inconsistency and the lack of any scientific evidence to indicate a planetary flood on Earth. The Gnostic text, *On the Origin of the World*, is clear in its complex history of the Garden of Eden that Adam and Eve are cast out of Paradise “down upon the earth” (24). Even if we used the Ethiopian *The Glory of Kings* for the source of the fall of the Watcher angels, after the fall of Lucifer and his order, we still have the problem of the location of the Garden of Eden on our planet, and the strange Sumerian tale of the Ark (25,26). At this point, I will have to take a highly speculative leap and assume there is a gap in the historic account that we can only partly fill in. This will be my speculative suggestion.

I want to look at evidence of an actual planetary flood, on the planet Mars, to fill in the gap. Although biblical recounting does include the names of rivers in the Fertile Crescent as flowing from the Garden of Eden, although Sumerian myths place Paradise in the east toward Dilmun, and although these names are historically accurate, the lack of a planetary flood on Earth carries more weight. The area of northern Mars known as Cydonia is about 600 million years old, and the huge crater, Lyot, is from 300-900 million years old, being a likely candidate for the reason Mars lost its atmosphere (27). Good scientific evidence indicates Mars once had an Earth-like atmosphere one hundred to one thousand times thicker than now, but that much of its original atmosphere was blown away (28). Good evidence also indicates that there are still traces of water on Mars, underground (29,30). Further evidence from Martian fossils, carbonaceous chondrites, supports the presence of biological life on Mars, perhaps for as much as 4.3 billion years (31), and there was older suggestive evidence for Martian life from such fossil examinations as long ago as 1866.

It appears that something quite terrible occurred on Mars, perhaps 300-500 million years ago. Mars is a very asymmetrical planet, with its northern crust a few kilometers thick and its southern crust 20 kilometers thick, at a sudden transition point. The Martian

ocean was presumed to exist in the northern hemisphere of the planet. Mars is also the closest terrestrial planet to the asteroid belt, where there is indication that something extremely catastrophic may have occurred. Recent studies on meteoric chondrites indicate that Earth was bombarded by them around 400 million years ago (the Silurian trilobite period), as a result of a catastrophic collision in the asteroid belt, and Mars would be even closer to that event. John Bradenburg (32) made a list of the anomalies of Mars, which include:

The presence of Xenon 129 at three times the abundance as Earth. Xenon 129 is produced either from a supernova explosion or nuclear fission.

Shoulder to shoulder craters in the southern hemisphere's thick crust which makes a very sudden transition to the northern hemisphere, like a circle around the planet, and which could indicate one hemisphere was buried in debris from an explosion.

The 90 degree shift of the Martian original pole, indicating a tipping of the planet, placing the old Cydonian plain at the Martian original equator, aligned with the original north pole.

Indications that there was a catastrophic, one-time flood, perhaps from water released by an exploding body/atmosphere interaction. Our Martian probes confirm that there are ripple dunes in the Martian sand 4-5 meters high.

New Martian research indicates evidence for multiple global floods, as outlined in a space.com Special Report on June 20, 2000. August 2, 2001 reported large flood channels near the volcano Arsia Mons, near an area thought to have been an ocean.

The Ethiopian *Kebra Nagast* describes the planetary flood in terms that indicate it was no ordinary flood (33). Cataracts of water cascaded from the heavens/atmosphere all at once, and fountains of underground water from ground-water tables shot up. This is an accurate description of current research showing huge volumes of underground water on Mars were shot to the surface by volcanic and other geologic activity during global flooding of catastrophic magnitude. The Sumerian story is missing its beginning and it picks up with the gods arguing about the ruler's decision to bring the flood and destroy mankind (34). Ziusudra, a king, hears from the god Enki that the decision was taken by Enlil and the gods' assembly (without talking it through, Enki complains) to send a deluge and "destroy the seed of mankind." The violence of the flood erupts and rages for

seven days and seven nights. However, thanks to Enki, the god of wisdom, Ziusudra has made preparations and all mankind is not destroyed. The flood is only one of several ways that the old Sumerian gods, growing tired of the clamor and population of humans, try to destroy them. Enki negotiates a compromise with other Anunna-gods to achieve population control. Rather than total destruction, he creates forces of a Malthusian kind (carnivores, diseases, famine). His word is “given against man, and it does not come forth for the benefit of man,” although Enki shows he loves his creation by consistently arguing against its destruction (35). The relations between the Anunnaki and humans is not of the best, and this theme is also picked up in the titan Prometheus trying to save humans from the Olympians and in the Chinese recounting of the failure of Kun, a very human-like deity, to save the Chinese from the flood: “Everywhere the tremendous flood waters were wreaking destruction. Spreading afar, they embraced the mountains and rose above the hills. In a vast flow they swelled up to Heaven. The people below were groaning” (36). Kun tries to stop the flood by damming the flow and fails. He is then executed. His son Yu tries making channels instead. Since this flood story exists throughout East and Southeast Asia, it is not the story of a localized flood, for example along the Yellow River or other rivers. The Akkadian stories of the flood are found in “Ishtar’s Descent to the Nether World” and the “Flood” told in the Epic of Gilgamesh (37). The gods, having created humans to serve as workers for them (servants or slaves), have trouble controlling humans and it takes Ea/Enki’s clever and ambiguous arguments to the other gods to save humans, or his devious schemes to preserve what he has made as biological machines but grown quite attached to. When the gods send the great flood, Atrahasis builds a huge boat on the advice of Ea. The Olympians have the same problem:

... and already Zeus who thunders on high was planning monstrous events; to blast a confusion of tempests over the endless earth; for he was now urgent to obliterate the great race of mankind; and the end in view was the destruction of the lives of the demigods, so the children of the gods might no longer mate with wretched mortals, and so look forward to doom; so the blessed ones might hereafter, as in the past have their own life and their own ways, apart from humanity... (38).

These myths all recount a complex relationship between the gods and humans, with major disagreements among the gods about how to deal with humans. The Gnostic

Asclepias gives a poignant account: "...man has become akin to the gods, and they know the affairs of each other with certainty. The gods know the things of men, and men know the things of the gods" (39). All we can say about the temporal frame is that prior to the flood the gods had interacted or created humans as workers, and that the biblical first contact was in the Garden of Eden, whose locations remains a problem. References to ancient rivers flowing from the garden that still can be traced to their biblical names would tend to indicate the garden is on our planet. But there is no flood on our planet, so we are faced with a contradiction. The origin myths are clearer about gods coming from the sky (the meaning of the term 'Elohim' and of 'Anunnaki') and both creating, educating, and interbreeding with humans. The biblical story of the Garden of Eden is a synopsis of the disagreement among the gods on the care or destruction of humans, and oddly, it is Lucifer who appears to care for the humans, teaching them and attempting to obtain immortality and equal status with the gods for them, as, for example, Enki and Prometheus have done. It is the biblical Yahweh/Enlil/Yaldabaoth or the majority opinion of the assembly of other gods, on the other hand, who wish to eradicate humans, being displeased with or afraid of their creation.

Let me attempt to tie these together. Generally, beings came from the sky and made humans in their image, to do the work, serve, and praise. These beings, in the Ethiopian text, were created by a more powerful being, out of fire and air. The biblical text has the more powerful being then create humans out of fire, air, water and clay/earth (40). Other Sumerian/Akkadian/Hittite texts have humans created from the blood of a murdered god, Kingu, who in rebellion sided with Tiamat against the other gods (41) I would suggest that Lucifer's order came to an unspecified planet in our solar system as a retreat, refuge, sphere of influence following the rebellion's defeat. There, proto-humans were created to add to his power and assist the struggle, or he convinced proto-humans who already existed to aspire to a higher development, to be like his order. The Books of Adam and Eve describe these humans in the garden as very different then they become after being driven from the garden. Their form must be changed in order for them to eat, drink, be capable of being burned by fire, and reproduce (42). The change is painful for them, in fact, and they lose the nature they had in the garden. The Apocrypha and the Ethiopian text also fill in many details of the brief Genesis allusion to the bene ha-Elohim and their

interbreeding with humans, as well as teaching them art, technology, and warfare (43).

In the *Glory of Kings*, certain remaining angels have a disagreement with the ruler god. The ruler reminds them: “As for you, you have no other object in your minds but praise of Me, with the exception of that arrogant one who produced evil and became an evil being, and was driven forth from your assembly.” Lucifer has left the imperial location before what the bible calls “Watchers” make their mistake with the ruler. Lucifer did not limit himself to praise of the ruler, but rebelled. These remaining angels, however, also do not wish to be inferior to humans and revile Adam whom they are supposed to serve. They know Adam has sinned in the garden by disobeying the ruler, but the ruler is so proud of his creation that he will not make “My handiwork a laughing stock for his enemies.” The angels inform the ruler about the sin, but he answers that Adam is still superior because made of four elements and, while having failed the test, is still superior because the complaining angels had no such test. The angels beg to be tested, although hellfire and damnation will be the price of failure.

The ruler allows them to go to the location of humans, and they are the Watchers of the official bible. In their naivety, they go, have a riotously good time, and interbreed with human women. The ruler is furious, condemns them and binds them in Sheol until the day of judgment, which may explain why in Enoch the fallen angels are two groups, one held prisoner at the second level of the heavens, the others at the fifth with Lucifer. The description of the interbreeding is very complete in *The Glory of Kings*:

The daughters of Cain with whom the angels had sinned conceived, but they were unable to bring forth their children and they died. Of the children which were in their wombs, some died and some did come forth by splitting open the bellies of their mothers.

They came forth by their navels, and when they were grown up they became giants whose heights reached into the clouds; but for their sake and the sake of sinners the wrath of God became quiet, and he said: “My Spirit shall only rest on them for one hundred and twenty years, then I will destroy them with the waters of the flood...”

Those waters are described graphically: “...the water of the flood which was like a wall...”

This is a very sophisticated description, actually, of what might result when two different life-forms interbreed. It achieves the sophistication implied in the Sumerian Enki and Ninmah: The Creation of Humankind, where Enki, in anger, throws down the brazier he had been using to create life-forms (44). In *The Glory of Kings*, the knowledge of interbreeding was assumed to be possessed already by Cain's people. They are criticized in another place for interbreeding an ass with a mare and producing a mule. But the interbreeding between the Watchers and humans is more difficult and the results apparently generally disastrous. However, those offspring who survive are elsewhere described both as giants (or the better translation of Nephthalim, sons of those who were cast down), great men, and the heroes of old. When successful, the interbreeding produced descendants who were exceptional compared to ordinary humans. Again, the level of understanding and realism is high here. The risks are known and described. Those taking the risks already have some knowledge of reproductive engineering to produce a good work animal, the mule. The results advance the human genome.

The Sumerian imply even more bioengineering knowledge, with the use of a god's biotic material. These are alternatives to interbreeding methods. Sometimes life-forms are created from the corpse of a dead god, sacrificed for that purpose, or from the blood of a god killed for that purpose. A god's body, a sacrifice, is one motif found in Sumerian and Babylonian stories, and in other ancient texts. Whether this is a garbled memory of blood samples being used for biotechnology, or tissue samples taken for cloning from the gods is open to question. Humans have turned it into sacrificial killing, however, the requirement of body and blood for life. The expression "made in the image of the gods" could be a description of biotechnology as well, particularly some form of cloning. Humans would use the science of the time of the writing of these oral traditions to select analogies or metaphors, and the two popular ones are the potter's clay and wheel, and the refiner's fire. Later, alchemists would try to interpret such accounts naturalistically or mystically in the science of their day. Our own advances in biotechnology make a more accurate naturalistic interpretation likely.

Then the flood disaster strikes, either deliberately caused by the ruler god who is not pleased with such bioengineering and tinkering with the static natural order, or for some more chance cause. I think it would be more likely to be deliberate, since we are still

talking about an ongoing civil war, with the ruler's power not that absolute. Most humans are destroyed, along with most of the Watchers (but not all), and their descendants (but also perhaps not all). Escape from the flood is necessitated.

A Global Planetary Flood Occurs on an Unspecified Planet, Forcing Evacuation. In the discussion above, with no evidence for a global flood on Earth but with a consistent story about such a planetary flood found in the historical texts of most groups around the world, I suggested that another location prior to Earth may be a required posit as an alternative to the hypothesis that none of these stories is historically correct. Either hypothesis is entertainable, but the close fit of the planet Mars to an historical hypothesis is interesting. I've outlined the observational evidence obtained from Martian probes of a planetary flood of enormous proportion, one that would fit very well the descriptions of the old texts. The evidence for a major catastrophe in the Martian location is also significant, as is the evidence there was once much water on Mars and still is some ground water. There are also ancient water channels on Mars, for example, Hrad Vallis. On Valentine's Day, 2001, NASA succeeded in landing a probe on the asteroid, Eros, and there may be some reason for wanting information on that particular asteroid. The hypothesis was that Eros was layered and evidence made this a strong hypothesis. If Eros is layered, it is likely a fragment from a planet that exploded (45). Something catastrophic for the planet Mars and its life-forms occurred somewhere in that planet's vicinity.

Other evidence from meteorites makes the existence of life on Mars from early on highly probable, and it is estimated that water existed on Mars for hundred of millions of years. The level of development or complexity reached by that life is speculative, but would allow us to entertain the hypothesis that the old texts are not talking about Earth when they talk about the Garden of Eden or about the Watchers and the flood.

One other piece is necessary for the puzzle. If there were such a catastrophe involving the beings in our old texts, a means of evacuation would be required. Given the assumption that Lucifer's order was capable of space travel in our scientific sense, and the texts suggest that interpretation, some beings could have escaped the catastrophe on Mars. The Ark might not have been a boat, although given ancient technology, that would be the closest word people would have to describe it. The Ark could just as easily have been a spaceship with the "seed" (frozen embryos) of all Martian life-forms on

board. A civilization capable of space travel would also be capable of biotechnology. The biblical two-of-each animals is not as feasible or sensible an idea as the Sumerian seed of life-forms certainly would be. We could do such a thing at the moment, freezing fertilized embryos and then finding a suitable life-form to carry those embryos to term at the next destination. In the Hebrew Apocalypse of Enoch, a white and red cow are aboard the Ark, and the white cow gives birth to all higher life forms. I can't think of a better description of in vitro fertilization technology we already use in animal breeding. It is interesting that the fossilized Martian life-forms found in the meteorites contain what may be the common building blocks of life in the cosmos, the double helix DNA pattern also found on Earth. The only difference is that Martian DNA has a left-handed twist to its double helix, as compared to natural Earth fossils which all have a right-handed twist and are referred to as "a and b types" (46). The only Earth DNA with the left-handed twist is synthetic (human laboratory produced) DNA.

From a perspective of ethics, there is one old reference about the flood stories that is poignant and points to the low-level of the ruler's ethics as compared to human beings. In *The Glory of Kings*, the flood story is similar until we get to Noah's safe planting on solid ground. Noah then has a discussion with God in which he makes a very human and humane request. The flood and death of so many beings has been so traumatic for Noah, who is ethically sensitive, that he requests something of God. If God intends to destroy future generations of human beings as he did with the flood, Noah requests to perish with the rest of humanity. He does not wish to survive such a death of all his kind again, and is deeply bothered by such slaughter, bothered enough to request his own death rather than experience such a thing again. The ruler god makes an odd pledge to Noah which indicates much less ethical sensitivity. He promises never to destroy humans with a flood again, but notice he has not promised, nor will he, to never destroy humans in some other way. He leaves open the total annihilation of human beings by some other method. I wonder if Noah was really satisfied with that promise.

To make the flood story have any chronicle sense, I have assumed another previous habitation for partly-engineered human beings who share much in common with Lucifer's tenth order. My hypothesis is that an evacuation reached the nearest habitable planet, or terraformed the nearest planet, and that a small number of survivors colonized

Earth, carrying with them the typical life-forms of the devastated home planet.

Earth Becomes Included in Lucifer's Frontier Refuge and May Be within His Order's Sphere of Influence in Galactic Power Politics. Our planet and our solar system have now become part of the old texts' historical record. Those biblical texts often give Lucifer sovereignty over Earth and humans, at least temporarily. In a sense, humans have become pawns in a war, used by both sides. Our own historical analogies for this would include the French and Indian War, which was actually a war between the British and the French for control of North America. The less-developed Indians became useful to both sides, as scouts, spies, terrorists, and irregular fighting forces in battle. Indian groups took different sides, often for material motivations, and generally not comprehending the reasons for the war. Those tribes who chose the loser were punished in various ways. The same situation reoccurred in the American Revolutionary War, when the British used Seneca Indians to terrorize the colonists and then were appalled at the savagery of the terrorists, at least for the record. A naturalistic reading of the old texts easily accommodates the use of humans as pawns in the civil war between the ruling forces of the galaxy and the rebels under the tenth order. Those humans choosing the winning side might reap some benefit, as the Indian groups who chose the winning side. The Senecas, however, managed to choose the losing side and were punished. Notice that there is no evaluation of the justness of the civil war, or the ethics of either side, only the appeal to force and who is more powerful, except in terms of demonizing the opposition and sanctifying one's own side.

The texts also characterize humans as workers, robots, servants, slaves or praisers of the one in power or the decision-maker. The rebels, on the other hand, educate and impart technology to humans, with some hope perhaps of using them as a disruptive force against the rulers. Nevertheless, if we are concerned with free thought and freedom from coercion and arbitrary punishment, it is not in the camp of the rulers that we will find it. Rather, it is with the rebels. Before the tool of demonizing was used in a propaganda war, reading the texts as history, the rebels supported human aspiration and freedom, and lived and interacted with them as equals. There is disagreement in the texts whether Lucifer tries to free humans or destroy them, and those two interpretations are open, although I think the former is more understandable and the latter (which is also later in time) more

likely the result of the process of demonizing the opponent. Enki is ambiguous because limited by the other gods, but his heart is with his human creations. He does all he can. Neither Lucifer, his tenth order, nor the Watchers are portrayed in the beginning as intent on harming humans. The opposite is true. Their contact with humans is a positive one, one that allows the further development of the human species and makes it more like the gods -- something the ruler gods are consistently afraid will happen and attempt to prevent through slaughtering mechanisms like the flood.

The old texts also contain many references to meetings of the gods and travel between Earth and the levels of the heavens. They even contain a preference for the “north,” whether as a hold-over from the Martian northern hemisphere or a description of the preferred destinations on Earth. Isaiah talks about the mountains of the north where the gods meet. After the expulsion from the Garden of Eden, the Book of Adam and Eve cautions about going to the north from the garden, because the north is dangerous. Old Indo-European traditions have Lucifer and his demons, witches, and sorcerers living in the north, among the Laplanders and others (47). The north has a sense of mystery and the gods.

I have used the plural for gods in this interpretation of texts as potentially correct history because polytheism is implicit in all the old texts, including the bible. The bene ha-Elohim are best translated as “sons of gods,” or sons of those who came from the sky. Elohim is a plural term (48). Monotheism is a recent interpretation and change in the old texts, and the conceptual problems with monotheism have been nicely described by Russell (49). Gnostic Christians were not monotheists (50). There may be some connection between the development or devolution of an all-good one god and the rise of the abuse of ethics known as demonization, since an all-good one god may require an all-bad one devil. Up until the development of monotheism, Lucifer and his order were complex beings with both ethical and unethical features, but primarily ethical and in many ways more ethical than the ruler god and the gods of that court. After monotheism, Lucifer was demonized along with all his supporters, the god’s command became the good and ethics was changed into power politics.

Until that point, however, the texts are a history of the power struggles that continued after the celestial civil war, with Lucifer retaining a fair amount of power, with

negotiations and interactions between both sides, and with humans the key to the struggle. These events are understandable even within human history.

A Long History of Contacts from Both Sides in This Power Struggle Occurs, and These Contacts Are Human-like and Very Interactive. I want to take a look at descriptions of the interactions, the contacts, contained in the old texts. The first quite interesting feature is that the beings who contact humans are often very human-like. Consider the story of Lot. He was approached in the streets of Sodom by very good-looking beings called angels, but whose appearance was like that of beautiful men. They were so beautiful, in fact, that the men of Sodom wished to rape them. It is only with some difficulty that Lot gets them safely into his home. These beings do not appear to be all-powerful, because Lot even has to resort to offering the mob his own daughters instead of the men. The mob is intent on having the men, but that is finally thwarted. These beings tell Lot he and his family must flee, because there are orders to destroy the city. The ruler has had enough of Sodom. The next morning, Lot, his family, and the beings who look like exceptional men hurry from the city. The one being keeps trying to get Lot to run to the hills, anxious about the timing. Lot protests he cannot make it that far and asks if it will be safe to go to a small village instead. The being confers, says yes, but urges Lot to hurry because he cannot order the destruction until Lot is safely away. These beings are not omnipotent or even powerful in the sense that they can suspend natural laws or consequences. They cannot change what is. They are also under orders, and anxious about the operation. There is no miracle here, only natural events with advanced technology. Or consider the angelic being who wrestles with Jacob. Jacob at first mistakes him for an ordinary human being, so he must have looked like a human being. It is only when Jacob realizes how strong the being is, how tiring the contest is becoming, that he worries he may be interacting with someone who is not quite human.

The Greek gods looked like strong, beautiful human beings, with the same appetites and even vices. They had concerns that humans could understand, and they were actively involved with human history, taking sides in wars, manipulating events -- again without miraculous powers that obviated natural laws. Vishnu's avatars are primarily human-looking, and the outcome is not always certain. The Nordic gods are not even always that bright, being outwitted frequently by Loki, who does it just for the fun of it. In the

Egyptian, Sumerian, Babylonian, and Hittite myths, the gods are often involved in power politics, make mistakes, lose their tempers, fear, drink too much beer.

Sometimes, the beings are different enough to be recognized immediately as so. Enoch found himself in the company of two men with shining countenances, brilliant eyes. Ezeckiel saw beings (or their equipment) that had the appearance of metals in a furnace. Their hair is sometimes described as shining white or like fire. Their garments sometimes shine as well. Burning brass is another favorite description. Stranger beings do appear, but generally near a throne or at a heavenly level. Beings looking as if they had wings, and multiple eyes covering the wings, are described. Enoch says the brilliant light from the beings at the tenth level of the heavens is so bright that he would be blinded, that sparks were coming from God's face. He is changed while at these levels so that his being can accommodate this brightness, but when he is to return to his sons, the angel freezes his face so that humans could again look at him. Such naturalistic descriptions hint of technologies that Enoch was unaware of, rather than mystical or miraculous phenomena.

Many of the contacts seem to involve machinery. Ezeckiel's famous chariot was a strange cloud with sparks coming out from all around it, followed by a description of what seem like jets, helicopter-like wings, multiple wheels. The throne with the crystal floor and the crystal dome again seem like high technology, and even the flashing multiple eyes could be control panels and computer lights, rather than living eyes. Abraham, in the Ethiopian text, also saw a fiery chariot/cloud. Weapons include swords of flame that laser technology could explain. Enki's Sea-House seems metallic (silver and lapis lazuli sheen). Gnostic texts describe fleets of luminous clouds, some near the Pleiades. Enoch's contacts who took him up to the heavens are solicitous of him (unlike the harsher contact of Ezekiel) and tell him to leave word for his family that he will be gone for a while and to await his return. The imagery of Revelations is much more awful, and for that reason perhaps makes the other images more humane and human. But even in Revelations, the angel who speaks to John is solicitous of him and not an inhuman figure. Uriel, appearing to Ezra, is a solicitous teacher.

The demonization of Lucifer in later stories makes him appear more a monster than a human, but that is to be blamed on the demonizing process. Until that process, Lucifer

and the fallen angels were no different than the angels from the celestial court in the appearance they assumed. It was implied, however, that the fall had made their nature hideous and that they had to take on appearances that were more pleasing. The hideousness appears to consist of their losing their shining light appearance, of being dark and corrupted. Their form, however, resembles humans.

The important response of humans following contact is to act in a major way in the world. There is no questioning of the reality of the contact, nor is there any internal self-analysis or traumatic stress. Lord knows, some biblical contacts would be entitled to feel some stress, but there is no indication, once the shock and strangeness has been accommodated, that the humans are rendered helpless or mentally-impaired. Instead, they do what they are asked or commanded, decide to make or not make a bargain, or go out into the world in an active way. They speak up to the authorities and to their own cultures, and generally show great courage and confidence. They get some things done.

The Question of Victory for Either Side Remains Open, but Lucifer's Eventual Loss and Capture Is Foretold. The biblical futurism shares some things in common with other old texts, but varies also. The rebellion against the celestial court continues, and neither side can yet claim a victory. The odds are against the rebels, but rebellions or revolutions are not that easy to put down. Since the texts are written from the point of view of the celestial court, there is some bias introduced in the future projections. Why do the texts now contain a bias against Lucifer and his order? The propaganda war for the minds of humans has been lost by Lucifer because of the demonizing process and a persistent refusal to consider seeing the texts as history rather than religious metaphor. Only one side is telling the story, the more powerful side with more victories. Demonizing is a very effective, if very unethical, practice, as I will discuss in the next chapter. It is difficult to fight against it or have reason overcome it. The Gnostics tried. The Paulicians tried. The Bogomils tried. The Knights Templar tried. The Cathars tried. They all failed, in a holocaust of text burning, city burning, and people burning.

Briefly, the biblical future projection has our planet invaded by the celestial court's forces, and although Lucifer is able to enlist many humans on his side, the battle is won by the court's forces, after great destruction and suffering shared by humans and the rebels. Revelations, repeating some descriptions from previous biblical and Akkadian

text, is filled with awful loss of life (generally unmourned because these lives have been rendered worthless through demonization), terrible catastrophes to the planet and its life, and ultimate destruction of the planet. A small number of humans loyal to the court will be rescued, but the projection is that most humans and all rebels will be imprisoned and tortured forever. The galactic empire will then withdraw in majesty, construct a new abode for the survivors chosen, and reinstitute submission, constant praise, and regimented thought. The Gnostic texts are variations on this theme, with one, A Valentinian Exposition, much more kindly and allowing for salvation of all beings (51).

The Hindu versions have this complexity and opposition falling back into sameness and oneness, to be reinstated and begun all over in new complexities and new oppositions. The demons will have ethically fulfilled their roles, the avatars will have played theirs, and creation continues. Perhaps because Hindu texts are polytheistic in part, demonization has not occurred to the extent of the Christians and Muslims, and the gods and demons will again pick up their roles and live them well and ethically.

The Nordic Twilight of the Gods is grim. Ragnarok is destined no matter what the gods attempt. Loki/Lucifer and the Giants engage in a last battle as the cosmos is destroyed. Loki, at one point imprisoned after instigating the killing of Balder, has been bound to the world tree, lying underneath the poisonous serpent whose venom would drop in his face. Loki's wife, who decides to remain with him, holds a cup to catch the serpent's venom, but when she has to pause to empty the cup, some venom does drop on Loki's face, causing him extreme pain. This version of Lucifer returns at the end, allies with the Giants, and kills the Gods. This world ends in the mutual destruction of good and evil.

In the dualisms of old texts, the good god does eventually triumph over the evil god, or else is locked in the struggle without end. End times may be the less-sophisticated and less-philosophical projection than this. In terms of systems theory, in terms of infinity and eternity, there is no need to posit an end times, nor does it make much sense. The struggle between the partly good and the partly evil is ongoing, creative, and a necessary component of a complex cosmos.

I only want to outline the second of the two hypotheses with which this chapter started, since I am more interested in an historic reading of ancient texts if possible. The

following progression and ethical issues might follow from reading the ancient texts as theology: 1. There is a war of the gods, raising all the ethical questions about a just war, violence and pacifism. 2. Lucifer loses the first battles of this war and is punished, either justly or unjustly, again raising ethical questions. 3. Lucifer retreats but is granted a truce until end times, and becomes either/both the helper of man or the enemy of man, creating the problem of evil for monotheism. 4. God's cruelty or justice can be activated, and the tension between God's mercy and God's justice arises. 5. The meaning of human existence is as a struggle against the forces of evil and the attainment of salvation or redemption.

In the theological reading, Lucifer is still clearly the symbol of the origination of good and evil. His actions infuse the cosmos with ethical struggle and dilemmas. Even in this interpretation, he is a catalyst for ethics, a necessary component for ethical meaning.

Which reading is the correct one? The second interpretation has been accepted on faith and tradition for centuries, but this does not mean its arguments are superior. The first interpretation (my thought experiment in philosophy) has been suppressed since the rise of monotheism, but this does not mean its arguments are inferior. The question, if we are intellectually honest and rational, should remain open.

“[The Hypostasis of the Archons (The Reality of the Rulers)]...proclaims, as its title indicates, the reality of the archonic Rulers: far from being merely fictitious, imaginary powers, the Archons are all too real...”

J.M. Robinson, The Nag Hammadi Library