

Lucifer's Questions and Expectation of Job

(a polemic essay)

Even though each of us responds to the question of the meaning of life on his own, personally, we can classify answers in accordance with individual beliefs. Men who stand for atheism, if they think that life could be meaningful at all, mostly assign significance to their lives through everyday things. These things and matters need not be a part of the individual's life but might only be related with it in one way or another. We hear frequently: "the meaning of my life is my responsibility for my family, or my job, or my obligation to nation, or to raise my children, or to attain a high position, or to earn much money and so on". These „grounded“ objectives give sense to life for many of us, to our existence in the world. They give us motivation to act, to live, to create. It is difficult to doubt the legitimacy of such kind of goals. If we regard them from an ethical point of view, we can assume that they are a kind of life raft, which enables our mental survival in this chaotic ocean of life. They help men to reach a real or imaginary shore. It is also obvious that not every atheist finds his lifebelt and sometimes becomes the victim of violent predators swirling in the depths: scepticism, pessimism, and void. Such men live only with today's life, they lose power to oppose the problems and only swim along the stream. Their slogan usually is biblical but definitely non-Christian "Meaningless! Meaningless!"[\[1\]](#)

Those who behind things believe also in something else, be it God, destiny, nature, justice or providence, resolve the problem of meaning in another way. This choice depends on the nature of their beliefs. First of all, all answers have one thing in common: life and existence are not the same, they do not match with one another in time. Existence is more than life on earth and lingers afterwards, too. The human being, or one key part of him, does not vanish at the end of life but exists somewhere else. I do not want to discuss here which part of us continues its existence after worldly death. This topic is very extensive and I have reviewed it in some of my previous writings.[\[2\]](#)

In "Abramistic" religions (Judaism, Christianity and Islam), where the creator and ruler of everything is God, earthly life receives his meaning only in connection with the Lord. The main topic here is "salvation" and earthly life is a kind of preparing stage like a semester at a college, where one has to learn hard and afterwards as for life, be examined by God not to perish. These religions are trying to convince men to be decent, diligent, and upright and obtain herein their salvation. Of course, there are differences in attitudes. We can recall for example one of the main notions of Luther, an important ideological value of Protestantism: *sola fide* – that salvation depends only on our conviction; only God decides about us and our earthly works are irrelevant. The approach to salvation is different in Catholicism and Christian Orthodoxy, too. For a Muslim salvation is Islamic paradise *al Hakira*, where the swarm of dark-eyed *Huria* encircle one and provide

delight. *Al Koran* promises this paradise to worshippers of right deity and sacrificed ones.[3] In such a society emerge thousands of “Bomb-Men” who explode their bodies for their faith and fall in *Jihad*. These fighters give meaning to their lives through *Allah* and are rewarded for devotion. If this reward is worthy of sacrifice at all, we will discuss later. After judging by God at *Bema* an upright Israelite is appointed to one of the four departments in *Sheol* – cloudy underground place and afterwards, in last stance receives resurrection and delight.[4] God is recovering devoted people. Salvation is the ultimate prize also for a Christian. *St. John* promises infinite life in Christ to the faithful. and *St. Paul* speaks about a kind of perfection – *theleion*.[5]

Although in Christian canonical scripts one can hardly find detailed description of the afterlife, Christian belief asserts that these places are worthy of devotion and desire. Christian religion directly obliges followers to accept the difficulty of worldly life and to prepare themselves for Judgment Day to get proper reward or sentence. Although we do not really know how Job and other long-suffering devotees were rewarded after they left Earth, we believe that in the end God will consider correctly and every one of us will get his or her appropriate lot. This expectation gives meaning to life of a believer and reveals to him the way to move on.

As a rule, religious worldview does not go further, beyond this statement. Ultimate reward is the Promise made by God. Theologian scientists do not discuss if this reward is worthy of all pains of life or not. They argue that, if you believe in God, you must live your life according to His rules, whatever they might be, - Ten Commandments or Sharia. When God judges you, He will grant you according to your merit, he will save you and not let you go off. We do not know what this “salvation” or “off going” is. We ought only to trust in the fair decision of God. One who mistrusts the fairness of God’s decision is Lucifer. He is the utmost atheist. Atheism is his main facet.

Generally, atheism could be of two kinds. The first is simple, naïve atheism. It arises from ignorance and means that the world is godless, it has no creator and no ruler, and that we are surrendered completely to the mercy of Nature and if we die we die indeed and forever. This kind of atheism is very popular and mostly based on ignorance. It is not harmless as it seems to be and it could prove to be a cruel deadly force in times of social revolutions.

The second kind of atheism has another appearance. It is Lucifer’s atheism. Lucifer does not need to be assured or persuaded that God exists. He never has Kantian ambiguity and contradictions as to whether God is real or not. He was God’s underling before and

performed His orders. Lucifer never doubts God's reality. How can you be uncertain about the existence of someone with whom you are related for a long time! What Lucifer doubts is the power of God. When Lucifer revolted against God he meant that God was not powerful enough to defeat him, that he could escape the Lord's punishment. This kind of atheism is much more "atheistic" than the naïve, "ignorant" and agnostic one we mentioned above.

Lucifer was a light-bringing cherub in the past.[\[6\]](#) At some point, he began to be arrogant, rebelled against God and ended in hell. Many relate his image to Satan, devil, and tempter. Often is he also compared with Prometheus. Prometheus also brought light (fire) to men, rebelled against deities, and was sentenced by them.

Light, fire, brightness are archetypical images of knowledge. Knowledge and faith are totally different. Faith does not need to be confirmed: you either believe or not. It comes from your heart. Knowledge comes from reason. Knowledge always needs to be confirmed by experience, by facts. It's always doubting and questioning. Knowledge is an attribute of Thomas, who put the finger in the wound to be sure, and faith is St. Peter's, with his rock-like belief. Distrust gave birth to Lucifer. He doubted the omnipotence of God, although he knew that God exists. He doubted that God always makes his mind up fairly; he did not believe that God is Himself grace and goodness. The apple, which Eve saddled to Adam, - a gift of Satan, - is also a symbol for opening eyes, showing to us forbidden knowledge and through it causing our fall. All of Christian ethics is rooted finally in this fall: initial sin follows humankind: we are fallen, expelled creatures and our task is arrival, return to Paradise.

Men sentenced themselves with luciferic arrogance and now are harvesting all the way through with hard work, sweat and pain what he once sowed. Though Christ – God, which came to us as a man Jesus, took on his shoulder the sin of humankind, it was not enough for ultimate salvation and rescue. Man does not follow the first of the Ten Commandments: he doubts, hesitates, tries to understand, and creates idols. He is searching for knowledge. If one may say so: the human being has made knowledge his idol. He looks for knowledge not only in his world but tries to know what his reward afterwards could be, what are things God want to give him against troubles of life. If we look back again to Job's story, we will see that God gave him almost in his earthly life back what He took away from him before, because Job did not hesitate and doubt the omnipotence of God like his friends. Satan, who concluded a bet with God, could not do harm to Job: he escaped temptation. Job did not think satanic thoughts at all: he believed in God and followed Him to the end. Unlike Job, he who follows Lucifer asks questions.

The first question examines our earthly life: Why is our everyday life filled with injustices, if God is absolutely superior and almighty? Why does He not interfere and hinder murder, war, violence, and robbery? To answer these questions one cannot use the argument that all men will be rewarded in the end according to merit. When in the middle of a war innocent babies die, no one can legitimate it using God's will. It does not fit in any known theological model, although many theologians have tried to argue on this matter. Lucifer regards these problems from a different point of view. He lets us know: "your god is either evil or weak, if he tolerates all this".

The second and more important question raised by Lucifer is: Is the reward of God, which waits for you in God's realm worthy of all tortures of life on Earth? The danger of this question is obvious if we suppose a negative answer to it. If my reward after death is not worthy of all my earthly troubles and tortures, what is the meaning of my existence at all? Because of this danger, fathers of Abramistic religions do not discuss the details. What shall we do then if existence after earthly life is not so amazing as it is described in Holy writings? What must men do then? With what hope shall we live? How shall we answer the problem of the meaning of existence? Lucifer would not be Lucifer if all these questions were easy to answer. He is powerful and practically invincible by using solely our own power.

Lucifer does not believe that things which God gives to men are really important and useful. He doubts that existence has any meaning at all and leads men to pessimism. His arguments could be such: human being is trying, acting, torturing himself all his life. Life is difficult and often unjust. Although men do not fall in pessimism but hope that after earthly life, God, who hears and observes everything, will reward them according to their merits. After passing away, a human being arrives at God's Court. In the best case, if he would not be beatified, he will enjoy Paradise forever. Is this Paradise worthy of earthly life and struggle? What is awaiting us or our souls there (Christian resurrection happens to be a complete one, with body and soul)? Is it attractive to be in Paradise? If it is so, then for how long? How can we handle the eternity? Is it not boring to subsist in Paradise or somewhere else forever? Did the expectations of Job come true? Did he receive from God the reward he expected, in addition to the restoration he already got on Earth?

From the standpoint of Christian ethics, discussion about this problem is futile. Here the trust in omnipotence and all-goodness of God is the one and only source for ethics. Alas, this is just the same point, about which Lucifer has doubts. He does not believe that God is omnipotent and good. But the story does not end here. When Lucifer lets arise such existential questions, he thereby directly or indirectly breaks in on our day-to-day life and undermines it.

According to the believer, one who trusts in God must also follow rules given by God. Christian ethics, if we do not consider the many pieces of advice dispersed throughout the New Testament, is based on the Ten Commandments of Moses. They are the root for all modern western ethics (including philosophy known as Humanism, which has spread in Western countries in the last two hundred years as a kind of primary ideology). From this ten, eight commandments are restrictive, - they forbid us to perform this or another activity and two are affirmative, - they tell us how to act and how to live. Restrictions prevail.

Christian ethics is unproven for Lucifer. It stands upon emptiness. Why should I not kill other men if I look forward to benefit from it? What could institute such behaviour, if not my conviction? Why could such activity be bad? Why not, if I am strong enough to avoid punishment? If I can overpower others and shall not be punished for it, what rules me to do so?

Lucifer has no moral or ethical values. He is amoral. He is amoral because there is nothing that he would not do based on his inner doctrine. He has no restrictions. He never says “no” to anything. Human beings differ from Lucifer because, as Max Scheller used to tell: “a human is no-telling creature”.^[7] Man can trust and say “no” to some activities. Maybe he does not always know what to do, but in most cases, he knows what he would not do. Unlike men, Lucifer has no such restrictions; he examines critically every border and moves over it, beyond limits. There is no authority for him. His target is the faith of men: when we loose our belief we become Lucifer’s victim, we begin to do anything without inner limitation. This is the way Lucifer attempts to launch his realm among men. For Lucifer’s follower it is not essential to perform satanic rituals and to worship dark forces. He only has to tear down all limits and be ready to do anything.

Of course, nothing else establishes ethics and morals, - only faith. Neither biological nor any other kind of necessity or social law could be the appropriate basis for our behaviour. Sociobiologists, which are very popular in last two or three decades, are trying to found ethics upon the biological requirements of men. Something like: “do not kill” is founded on everyday life, - if I kill someone, I could be killed, too, and for this reason I ought to hold myself back from such behaviour. I must not steal today, because I could be victim of theft tomorrow, etc. This argument is weak, because life presents us many examples of completely the opposite kind: one can meet many flourishing assassins, thieves, criminals, and perverse men. Many of them are very successful compared with us. If someone regards the realm of Lucifer to be far from us, just look around!

The one and only controlling instance constantly informed about all our performance and always observing our thoughts could only be our God. There is no power on Earth, which would ground our morale and ethics. The law may be very strong, but it could not coerce each man to behave himself ethically or according to morality. It is known that the fear of a death sentence does not significantly affect the number of murders. One can deploy police officers at each corner, but they would not be able to catch, defeat, or destroy Lucifer. If such a thing is possible at all, then faith shall do it. Maybe faith and belief can guide us out of this realm of Lucifer in which we are now.

[1] Eccl. 1.2.

[2] L. Gvelesiani. „ecce homo-Anthropological Essays», in Georgian language. Tbilisi, 2001 also: www.gvelesiani.de

[3] Sure: 82.13, 85.13, 104.5

[4] Ezek. 31:15

[5] 1 Cor. 13.10, John. 2.25

[6] Ezek. 28.14

[7] Scheler, Max; *Die Stellung des Menschen im Kosmos*. Bonn. 1995.