

# An Ancient Cosmic Covenant Revealed:

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## Its Elements Mined from 1 Enoch

**Jackson Snyder**

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*So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.  
(Genesis 1:27,28)*

I spotted what I thought was a wolverine on my property near a pond where I often fished. I immediately consulted a conservation officer about it, since wolverines have a reputation for being fierce and were not indigenous to the area in which I lived. What should I do about a wolverine? The officer spit out a wad of tobacco, then informed me that if indeed it was a wolverine that I saw, then I should consider it to be my "natural resource," just like the fish in the pond, or the sponge mushrooms, or the turtles, or any other creature on my land. "If it's a wolverine, then its skin's worth somethin' if ya kill it. It's yer natural resource as long as its on yer land - ya can do with it what ya want." I remember that this logic rang a bell with me. Had not the earth been given to "mankind" for his use - to be subdued - dominated - exploited? Isn't that what the Bible says?

It wasn't until recently that I began struggling with the concept of human domination of the planet, especially in light of our current confrontation with a "global ecological crisis of vast proportions. Over the past few decades,"

*we have seen the extinction of hundreds of species, the depletion of the ozone layer that protects our planet, the contamination of the soil and groundwater from toxic wastes and the use of pesticides, the rapid disappearance of many of our old-growth forests, the buildup of carbon dioxide in the atmosphere and the resulting "greenhouse" effect.*

Being enlightened to this ecological catastrophe through the Candler class HT377, I have been engaged with my colleagues in the search for a Christian theological basis for conservation. We have studied several perspectives on what is termed "creation spirituality," including the "organic model" of McFague, Fox's "global renaissance," and our Professor Fowler's apologetic synthesis of the two. Although my mind has been greatly expanded by these authors' premises, as a conservative Christian I have felt uncomfortable with both the quasi-Christian theology of McFague and the ultra-inclusive spiritualism of Fox.

In the course of study, I remembered a little book that I read in my leisure last year: *The Lost Prophet* by Margaret Barker. Prof. Barker must have been wrestling with the same issues in her writing that I have described above. She claims to have found some theological answers in what has been called "The Lost Book of Enoch." I base my current work on some of the revelations of her little book.

1 Enoch is a composite work of five (or six) books, and conservatively dates from 4th century B. C. E. through the first C. E. It is of the apocalyptic genre of writing, and was well known and respected by the New Testament authors. It is generally unknown to the public, since it was "lost" sometime around 400 C. E., and not found until the late 19th century. It was not extensively studied until the discovery of countless fragments at Qumran. The climate of 1 Enoch is very similar to that of the apocalyptic passages of the Greek Scriptures; in fact, there are several mysteries of the gospel writers, Paul, and others that cannot be sufficiently cleared up without 1 Enoch.

Within we find a pre-biblical yet incredibly modern theology of ecology. An ecological theology in which the writers of the Greek Scriptures would be very comfortable; one in which I am feeling more and more comfortable; and one perhaps other conservative Christians (like the conservation officer) will be able to "get a handle on."

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## **The Covenant Oath of the Lord of Spirits Revealed**

*[The sun and moon] do not depart from their orbit, neither increase nor decrease it; but they keep faith one with another; in accordance with an oath they set and rise. From the first is the sun; and it executes its course in accordance with the commandment of the Lord of Spirits - his name shall persist forever and ever.... Surely, neither an angel nor Satan has the power to hinder; for there is a judge to all of them, he will glance, and all of them are before him, he is*

| | | | judge. (1 Enoch 41:6,9)

This ancient covenantal oath is elaborated in 1 Enoch 69, and is perhaps older than any of the biblical covenants. In it, all the mechanisms and "souls" of creation have bound themselves together in a working relationship. All creation has committed to the covenant in accordance with divine law - the commandment of the Lord of Spirits - through the binding power of the everlasting name. The breaking of the covenant precedes judgment, and the binding of the covenant breakers. Although only fragments of this ancient cosmic covenant remain in the Hebrew Bible, it can be sufficiently pieced together for our purposes.

Psalms 148 (and several other Psalms) admonishes the heavens, the angels, the stars, sun and moon, mountains, trees, and people to praise Jahweh, "for he commanded and they were created. He established them forever and ever; he fixed their bounds, which cannot be passed" (5b,6). The ideas of establishing through command and fixing boundaries (binding) are in accordance with this ancient Enochian cosmic covenant. In reviewing the Genesis 1 & 2 creation stories, one finds no trace of a universal covenant or oath until the covenant with Adam and Eve in chapter 2.

To the writer(s) of the oldest Bible book, Job, such covenantal theology is taken for granted:

| | | | *Who shut in the sea with doors when it burst out from the womb?-- when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors.... (Job 38:8-10).*

The major theme of the ancient cosmic covenant, binding and loosing, here in reference to the "prescription of bounds, bars and doors," is also applied to star systems (*i.e.* angelic hierarchies): "Can you bind the chains of the Pleiades, or loose the cords of Orion?" The stars were thought to be the glory of angels. The ancient cosmic covenant included intelligent creatures, specifically angels. According to the Enochian view of the origination of evil, angels broke the covenant by leaving "their first estate," in order to lead creation into bondage and ruin.

The prophet Hosea cites the future restoration of a sacred covenant of peace between Jahweh, humankind, and various animals in 2:18:

| | | | *I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.*

War against animals and other tribes is abolished under the ancient cosmic covenant, and the responsibility for keeping it rests solely with beings able to understand it. Enoch goes into great detail about the insatiable carnal appetites of the rebellious angels. When humanity could no longer feed them, the angels resorted to eating their slaves. According to this fragment of the ancient cosmic covenant, animals will be safe from the teeth of humans

in the same way humans will be safe from the consuming lust and hunger of angels.

Similarly, Ezekiel speaks for God concerning peace: "I will make with them a covenant of peace and banish wild animals from the land, so that they may live in the wild and sleep in the woods securely." This covenant will be established through a kingly personage, "my servant David." 1 Isaiah promises that God will restore the ancient cosmic covenant, through an anointed one, and once again bring complete peace, harmony, and safety in such measure that "the nursing child shall play over the hole of an asp, and the weaned child shall put his hand on the adder's den."

Failure to care for the earth, thus breaking the ancient and "everlasting" cosmic covenant, meant stern judgment for both the "kings" of the earth and the angelic host:

*The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth dwindled, and few people are left. On that day the LORD will punish the host of heaven in heaven, and on earth the kings of the earth. They will be gathered together like prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.*

This description of ecological disaster seems incredibly modern. Like the rebellious angels of 1 Enoch, the covenant breakers who are responsible for fouling the earth will be assembled for incarceration in an abyss, where they will await punishment.

In the Greek scriptures, the most telling and pregnant reference to an ancient cosmic covenant is found in Romans 8:19-23:

*For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.*

Because the covenant had been broken and creation has been "held in bondage" by rebellious angels and their earthly counterparts, pained creation awaits the revelation of the spiritual children of God to judge the covenant

breakers, and set things aright. There is no explanation for such imagery in Old Testament theology - although it is right at home within the ancient covenantal theology of 1 Enoch.

*Michael ... and Gabriel observed carefully from the sky and they saw much blood being shed upon the earth, and all the oppression being wrought upon the earth [by the rebellious angels]. And they said to one another, "The earth, from her empty foundation, has brought the cry of their voice unto the gates of heaven, the souls of people are putting their case before you pleading, "Bring our judgment before the Most High" (1 Enoch 9:1-3).*

"Creation had been subjected to futility" by angelic powers, and all creation groans for vengeance and freedom, as those who hold to the covenant groan for redemption and transformation.

1 Enoch is a veritable reference book for the cosmic theology of the Revelation. The theme of Revelation is judgment and re-creation. All creation, personified by the four living creatures in the heavenly throne room, conspires with the One on the Throne to punish the wicked who have broken the ancient cosmic covenant, persecuted the elect of God, and destroyed the earth. Ultimately, creation is restored to its pristine condition: "Then [John] saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more."

The "means of enforcing and maintaining" the ancient cosmic covenant is the everlasting *name* of the Lord of Spirits. That name belongs to "the Son of Man": "even before the creation of the sun and moon...[the Son of Man] was given a name in the presence of the Lord of Spirits" (1 Enoch 48:2). By this name, the covenant, thus all creation, is bound together. Likewise, by the power of this name, covenant-breakers and wicked accomplices are punished and bound.

Throughout the Gospels, the power of the name of Jesus, whom the Gospel writers identified with the Son of Man, is used to judge evil. "By using my name they will cast out demons ..., they will lay their hands on the sick, and they will recover." Paul agrees:

*Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord [of Spirits?], to the glory of God the Father (Phil 2:9-11).*

Enoch was highly exalted by God, traveled through the heavenly places, and learned the secrets of the universe from the angels. The Enochian Son of Man's name was "Enoch." But now, according to Paul, "Jesus" has been exalted, and his name has become the most powerful in all of creation, and the day will come when Jesus will be so acknowledged.

From this scriptural reconstruction we can distill the following features of the ancient cosmic covenant: It has the quality of an oath or vow, it is in accordance with the law of the Lord of Spirits, it includes all of creation: the heavenly bodies, the angelic hosts, humankind, animals, and all of nature. In it all things are bound together in boundaries of cosmic harmony through the name of the Son of Man, a human figure who has been promoted to the status of cosmic ruler. The covenant was broken initially by rebellious angels, who were and are yet being banished. The earth was purged with a flood, and the cosmic covenant was mainly lost, to be restored in part through supernatural revelation. Eons passed, and the reconstituted idea of cosmic covenant was in some respects lost to humanity, surviving only in fragments of manuscripts. The restored covenant promised the coming of the Son of Man in human form: He would re-institute the covenant, and bring justice and judgment.

### **An Alternative Origin of Evil**

Enoch's theology of the origin of evil is quite different that of the Hebrew scriptures, and constitutes an earlier tradition. In the Bible account from Gen 3:1-13, the serpent tempts Eve to eat the apple with the promise of wisdom ("your eyes will be opened"). Eve disobediently eats, for the fruit was good for food, it was pleasant to the eyes, and it would make her wise. Eve, thus enlightened, gives some fruit to Adam, who also becomes wise. When confronted by God, Adam blames Eve for giving him the fruit, and Eve blames the serpent. The story is not referred to again in the Hebrew Bible, but Paul (or Pseudo-Paul) refers to it as a reason to devalue women. It was ultimately the woman's fault, thus women are cursed with childbirth.

But Genesis alludes to another origin of evil in 6:1-8. The "sons of God," angels, descended from the skies, prompted by their own lusts, "...took wives..of all they chose" from the women of earth. On account of the disobedience of angels, Jahweh limited the spirit and lifespan. A race of monstrous offspring, the Nephilim, were born of angels and humans. They were monstrous in their evil deeds and wickedness. So wicked were they that God sent a flood against all of creation which had become totally corrupted.

This origin of evil was surely well-known at the time of the final redaction of Genesis in Babylon (thus it is given "lip service"), but the details were no doubt redacted out in favor of a the more anthropocentric story of Genesis 2. The story of the "Watchers" (descended angels) was only re-discovered in the last 100 years. It must have been a well-known story in the first century, since several hundred fragments of it were found in the caves about Qumran.

In the Enochan version, 200 Watchers void the cosmic covenant by agreeing to descend to earth and take wives - they "bind" themselves with a curse. They descend, take wives, then teach the people "magical medicine, incantations, the cutting of roots," making weapons, jewelry and cosmetics, and learning alchemy, astronomy, and astrology. The purpose of this instruction in "wisdom" was so that humans might be more fit slaves for the Watcher's lusts for passion and possessions. The offspring of these unholy unions were monstrous, yet heirs to all the angel's "secrets." Their voracious appetites eventually extended to eating each other as well as their human slaves, and their appetites for sexual intercourse extended to "all of creation."

Personified creation cries out to the Lord of Spirits: "The earth brought an accusation against the oppressors," as do the exploited and even the dead: "Their groaning has ascended into heaven, but they could not get out from before the face of the oppression that is being wrought on earth."

The Lord of Spirits hears the tumult of creation, and is moved to pity because of the exploitation of humankind. The Lord promises redemption from the bondage of the Watchers and their heinous progeny, and judgment. The families of evil are made to be contentious one with another - they go to war against each other - the wars are

devastating. Worn with infighting, they are captured by the Sons of God and incarcerated in a subterranean abyss for "70 generations," until the judgment of fire.

The earth and all of creation is cleansed of injustice, defilement, oppression, sin, pollution, plague, suffering. The earth is restored, and new vegetation is planted. Through this time of redemption and recreation, the innocent will be saved and multiply, storerooms of blessing will be opened: peace and truth will become "partners together in all the days of the world, and in all the generations of the world."

Although the story was redacted from the Hebrew Scripture, like the cosmic covenant, vestiges of it remain, especially in prophetic descriptions of fallen angels in the guise of terrestrial kings and princes. "Those who came under their influence became blind."

Isaiah's King of Babylon has fallen from heaven, and now proclaims that he will rise into heaven again, and make himself like God. Ezekiel's Prince of Tyre was perfect and full of wisdom, yet iniquity was found within him. "In the abundance of your *trade* you were filled with violence," and "...you corrupted your wisdom for the sake of your splendor." Daniel's angels struggled with the Prince of Persia and anticipates struggling with the Prince of Greece.

The expectation of sectarian Jews during the "intertestamental period" was that the cosmic covenant must soon be re-established through the actual armed conflict of the righteous against the forces of evil angel princes, personified by the "Kittim." The War Rule (1QM, 4QM) is a warfare manual to instruct the "sons of light" against the "sons of darkness." The manual includes weaponry and tactics to be used in the immanent battle. (Even the names of the "good" angels were to be painted on the shields of the sons of light.)

In the Greek Scriptures, Jesus is casting out legions of demons, the illegitimate offspring of fallen angels. Jesus sees Satan fall from heaven. The Olivet discourse speaks of the powers being shaken. The parable of the sheep and the goats may be a direct reference to the Enochan judgment of fire. But Jesus never refers to the Adam and Eve story of the origination of evil. For the devil and his demons originated evil, and Jesus came down from heaven "to destroy the works of the devil."

Elsewhere: Jude, which Harper's concludes is an early rather than late letter, quotes 1 Enoch directly concerning the judgment of the "ungodly," and thus signifies an apocalyptic, Enochic reference point. Paul frequently refers to elect *humans* as "sons of God" (i. e. angels), and informs the reader in Romans 8 that creation is awaiting the revelation of the sons of God to restore the earth, as is promised in 1 Enoch's *Similitudes* section.

The writer of Hebrews attests to the elect of humanity having become like angels, with Jesus as the "mediator" of a new cosmic covenant, one in which no vestige of former evil can be involved. Is Enoch's celestial gathering (described in the *Similitudes*) the same as the gathering of the righteous in Hebrews?

*{22} But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, {23} and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, {24} and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of*

As mediator of the new cosmic covenant, Jesus is contrasted with the covenant breakers as one who, though in the heavenly realm, "did not consider equality with God as something to be grasped."

Revelation is completely at home in the cosmography of Enoch - the abyss that contains the Watchers is opened up, and not 200, but 200,000,000 swarm out on the earth like locusts with the sting of scorpions. The lake of fire has been reserved for the devil and his angels, just like in Enoch. Jesus, along with "angels, authorities, and powers" are now in heaven awaiting the "day of the Lord," when this celestial army led by the "Faithful and True" will descend to earth and destroy all evil, becoming agents in the restoration of the new covenant.

The origin of evil, as described in 1 Enoch, has been shown to be consistent with primitive Christian thought, and in accordance with scripture, though be it a "lost" tradition. This interpretation does not consign humanity to the stigmatic labeling of inherent sinfulness, but rather shows humanity to be the victim of an evil conspiracy by powers that it could by no means withstand. At greater magnification, female humanity is not blamed for having succumbed to temptation, for the angels "took whatever they chose." Wisdom was introduced to humanity for the sake of gain and subjugation: the technologies that arose from corrupted wisdom sapped and polluted the earth and exploited creation. Incredibly, this paradigm speaks directly to our contemporary cosmic realities of evil in more relevant and meaningful ways (without jeopardizing or compromising our theology) than the former paradigm.

### **The Son of Man / Cosmic Christ**

| | | | *{17} While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way, {18} "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; {19} then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised." (Mat 20:17-19)*

In post-resurrection Christian thinking, the title "Son of Man" meant the human, suffering nature of Jesus (juxtaposed with "Son of God," the divine nature). The Son of Man's human misery is depicted in Q: "Foxes have dens and birds have nests, but the Son of Man has nowhere to lay his head." But in Jesus' own time and before, the title meant something quite different in addition to that of mere human sonship. "For whoever is ashamed of me ... of him will the Son of Man also be ashamed, when he comes in the glory of his Father with the holy angels." This second understanding of the Son of Man as an angelic being with a human counterpart is prevalent in the Similitudes section of 1 Enoch, and essential to understanding the most primitive Christian's mind-set.

Enoch, as an ascended, heavenly Son of Man, the "Elect One" (with the "elect ones"), shall be righteous and full of faith, dwelling "beneath the wings" of the Lord of Spirits, and witnessing the cherubim singing "Holy, Holy, Holy." The Son of Man was "concealed in the presence of the Lord of Spirits prior to the creation of the world. He has been given a powerful name. He descends from a throne of judgment, is "born in righteousness," and will

dwell among humanity. The Elect Son of Man will judge: "This Son of Man ... is the one who will remove the kings and the mighty ones from their comfortable seats and strong ones from their thrones. ....They have no hope to rise from their beds...." But those who have hated the oppression of the world in the name of the Lord will be saved "in his name" to life eternal. He will be the "light of the Gentiles and ... the hope of those who are heart-sick." Through him, the heavens and earth will be transformed and made "a blessing." With the "Sons of God," the Son of Man will judge and incarcerate all unrighteousness, and the ancient cosmic covenant will be restored. Sound familiar?

The Son of Man appears only a few times in the Hebrew Scriptures, but in each occurrence, the usage and understanding is similar to the Enochan.

*{1} And you, [son of man], prophesy to the mountains of Israel, and say: O mountains of Israel, hear the word of the LORD. {2} Thus says the Lord GOD: Because the enemy said of you, "Aha!" and, "The ancient heights have become our possession..." (Ezek 36:1-2).*

Demonic politicals are in power. Ezekiel, as the Son of Man, prophesies judgment against them. Soon after, Ezekiel gets another call to prophesy: "Yahweh said to me, '[Son of man], can these bones live?' I answered, 'O Adonai Yahweh, you know.'" The Son of Man has the power of a prophet. The Son of Man prophesies, and the dead rise.

Daniel, who may have written at the same time as Enoch, sees the son of man:

*As I watched in the night visions, I saw one like a [son of man] coming with the clouds of heaven. And he came to the Ancient One and was presented before him. {14} To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed (Dan 7:13-14).*

This son of man descends, restores earth, and dominates forever.

In the gospels, it is clear that the writers see Jesus as an Enochan Son of Man. Surveying Mark: The Son of Man has power to forgive sins and heal the sick. He is master of the Sabbath day. He is rejected and suffers and dies at the hands of politico/religious leaders, then rises from death. He returns with angels. The Son of Man is transfigured into the form of an angel. He is an intermediary between God and humankind, just as Enoch was. He comes in clouds with power and glory. The Son of Man sits at the right hand of power, yet differentiates himself from God. The Kittim centurion hails him a son of God. Finally, and most importantly, Jesus tells his disciples that all these things that he is to be as the Son of Man are written down somewhere! Where else but in

1 Enoch, that parallels the gospel understanding of the Son of Man so closely!

Fox rightly equates his cosmic Christ with the Son of Man figure as portrayed in both Hebrew and Greek scripture as it is "connected to notions of the weakness of the human person.... However, this title also identifies a figure of cosmic power...." The duality and function of the Son of Man (and the power of his name) from the viewpoint of the earliest Christians is revealed, and is being re-envisioned by some as prototypical of their modern conception of a Cosmic Christ.

## HAVING THE MIND OF CHRIST

Did Jesus himself believe that he originated in the heavenly reaches? Did he actually think that he "humbled himself" to take the form of humanity so as to give his life in ransom? Did he truly accept the notion that he would "sit on his glorious throne" in another world, then return with the elect to judge unrighteous angels, demonic monsters, and the ungodly? Did he anticipate catalyzing a new creation? Restoring the ancient cosmic covenant? Ruling for eternity in a "new heaven and new earth?" **Did Jesus recognize himself as the angelic Son of Man written of in Enoch and spoken of by the prophets?** The best answer scholarship has to offer is "yes, he did."

But what does our Lord Jesus' self-understanding have to do with our contemporary concept of church? Although some vestiges of a first-century Christian outlook remain (especially in our hymnody), those today who "have the mind of Christ" often have no recourse but sectarianism. Just as the priests held captive in Babylon censured the Enochan origin of evil from their Talmud, modern day scribes and Sadducees, held captive by tradition, materialism, and power, censure the spiritual world.

But what if Christians began again to see the Son of Man / Cosmic Christ as the link between two creations, two present realities, existing in both three and four dimensions? What if old-line church people *really* began to see themselves as "the elect of God, recreated in the image of Christ;" as such, existing in both realms of weakness and of power? What if evil were unmasked by "teachers of righteousness," and believers began to "wrestle with the principalities, powers, evil rulers of this dark age?"

In a class discussion of liberation theology, I commented that I believed that liberation theology had lost its influence in Latin America to the unprecedented growth of neo-Pentecostalism. My question: Why aren't we reading about Latin American neo-Pentecostalism as well as liberation theology? The answer: Liberation theologians write books. Indeed, the scholarly books of systematic theology I have been required to read and be tested on in this school have either repudiated any "dualistic" view of theology and/or evil, or ignored it completely (all with the exception of the study of C. S. Lewis). Why, I wonder? Obviously, its important to *somebody* that those preparing for cosmic battle might be disarmed.

It seems to me that the theology that we need for real transformation in society is already here, and is understood in great measure by the unlearned (but unled). Such read the New Testament as a textbook, accept it's claims for Christ, have experienced the supernatural in some measure, and have recognized some of their enemies to be incorporeal entities that they, as "sons and daughters of God," can readily deal with.

Fox does the learned reader a great service by offering a "way to reread the Bible in search of the Cosmic Christ." This method of re-reading could be a prototype for a curriculum created to teach Christian origins and practices.

Much, much more could be written. I'm out of pages. Anyway, this exercise was very worthwhile to me; thank you

for the opportunity to get a start on it. I started my final draft at 4 A. M. yesterday morning. I went outside into the car to get a book, and noticed an incredible display of starlight. As I gazed into the heavens, it felt like somebody whispered: "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" Although science tells us that these "sons of God" are far beyond earshot, it does still seem that if we strain our hearts toward the heavens, we can yet hear faintly the voices of those who watch and shout "Holy, Holy, Holy."

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