

God bless you, when you have in mind, nine times out of 10, a kind of a mystical something that will watch out for you. This is why in the Scriptures so many names are given to God and to Christ to make the persons of the Trinity and the Diety real to you and me, you see. God is a vague word. Why, the devils believe in God and tremble, in that concept, you see, in that idea of God. So God will save us. Wonderful. But immediately a flood of thoughts and a flood of questions come up. How will this be accomplished? And so in Chapter 11 we see a little of this. Who will care for the flock? Thus said the Lord, my God, in verse 4, feed the flock of the slaughter, and you might translate this, feed the flock that has been slaughtered. Feed the flock that's been taken advantage of. The enemies from the outside, the enemies from the inside, have taken advantage of them every possible way. God says, feed the flock. Who will do this feeding? Who will do this feeding? They've been possessed by those who were guilty, and God says, I will no more pity the inhabitants of the land, in verse 6. In verse 7, I will feed the flock of the slaughter, even you, oh poor of the flock. God says, I will do this, you see. I will feed the flock, but this is still God in that vague sense, that over-all present being who dwells and fills the heaven and expands through the earth but/whom I've never shaken hands with, you see. Now. In verse 7, I will feed the flock of the slaughter, and I took me two staves: the one I called Beauty, and the one I called Bands. Beauty and Bands, the symbolic names of the two staves, and here you have a visionary aspect, you see, Bands to hold them together, Beauty to make them glorious. Three shepherds, in verse 8, cut I off in one month. And this is an interesting reflection to the fact that in