

BUSINESS TIP

3015

Sunday, March 20, 2011

“FEED MY SHEEP”

This is a sermon.

It is being written on Sunday because it is a sermon.

The concepts to be discussed are Biblical.

Please refer to the New Testament, John 21:15-17, King James Version.

The message therein is clear. If you love Jesus Christ you are to feed his sheep.

Yes, that has spiritual meaning; but, it also has physical meaning.

Yet, there are over one billion people on planet earth today that are so poor they are in danger of dying every day.

At this time, over eight million people do die, from starvation, every year.

By the way, unexpected cold weather has recently wiped out vegetable crops in the USA and in northern Mexico; earthquakes, tsunamis, and nuclear power plant failures have disrupted food supplies in Japan; civil war has made normal delivery of food impossible in Libya; and, both rich and poor could quickly be in danger of starvation!

Are the affected people, those that die every year from starvation and those that are recently being dramatically affected, not Christ's sheep?

If at least some are, and if we love Jesus Christ, are we not to feed them?

Please note that he did not say, “Feed those of my sheep that you can” or “those close to you” or “those you like and agree with”.

He said, “Feed my sheep”; that is, all of them!

One might say, “My resources are limited”; “I am just one person”; “I don’t know how”; “I am too busy solving my own problems; i.e., feeding myself, my family, my friends, my associates”; “there is not enough for everyone”; or some other excuse.

But, if Jesus Christ could give the commandment, “Feed my sheep”, could he, did he, not also prepare ways and means to fulfill that commandment?

In the New Testament, John 8:58, King James Version, it says:

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

But, Jesus spoke Hebrew, and there was no punctuation in Hebrew.

Taking the punctuation out, that would read:

“Jesus said unto them Verily verily I say unto you Before Abraham was I am”

Couple that with, New Testament, Mathew 1:23, King James Version:

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

Thus, since “I AM” was the name God gave for himself to Moses, as per Old Testament, Exodus, 3:14, King James Version; since he was to be “God with us”; it certainly would seem that when Jesus Christ declared “Before Abraham was I AM” he was declaring himself to be the “God” of the Old Testament as well as of the New Testament.

Those present apparently understood that he was so declaring because, as per New Testament, John 8:59, King James Version, they “took up stones to cast at him”.

Therefore, if he was God, he definitely could prepare ways and means for each of us to “Feed my sheep”.

But, did he prepare those ways and means?

When he declared himself to be God and then, later, commanded “Feed my sheep”, he did not have to prepare ways and means because God had already given instructions as to how to do that.

Specifically, the God of the Old Testament, whom Jesus Christ declared himself to be, had his Prophet, Isaiah, as per the Old Testament, Isaiah 55:1, King James Version, declare:

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”

Surely, that has spiritual meaning; but, if we listen carefully, we may find that “Spirit” whispers that it is also meant to be a physical reality.

Did not God create the heavens and the earth and make it all, without money and without price, available to those he created?

That surely was what he did, but along the way, mankind developed the concepts of money, price, and wealth.

God respects those, as Jesus Christ declared in the New Testament, Mathew 22:19-21, King James Version:

“19 Shew me the tribute money. And they brought unto him a penny.”

“20 And he saith unto them, Whose is this image and superscription?”

“21 They say unto him, Cæsar’s. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.”

But, he also had his Apostle Paul, in the New Testament, 1 Corinthians 10:24, King James Version, declare:

“Let no man seek his own, but every man another’s wealth.”

In the last half of the 20th Century, some twisted that statement and began teaching and living a “Theology of liberation”, which became a movement of revolution, destruction, and death.

In effect, not knowing how to stop men from seeking their own, other than by force, they determined that “liberation” meant seeking to take away other men’s wealth.

They did not understand that the key was to teach and (more importantly) show that, by a man not seeking his own, but wealth for others, he, too, could be made wealthy!

Fine historical and undeniable examples of this were the Marshall Plan in post World War II Europe and the McArthur Plan in post World War II Japan.

General Marshall and General McArthur both understood the pragmatism of following Paul's admonition and, as a result, the USA became a powerful and wealthy nation.

If we love Christ, each of us has been commanded to "Feed my sheep".

In the Old Testament everyone is invited to satisfy wants and needs without money and without price.

In the New Testament we are admonished that "the ways" must include seeking to make others wealthy.

Generals pragmatically prepared ways to physically accomplish that after World War II.

Their ways became a great boon to free enterprise and eventually invalidated competing concepts.

Following Biblical injunctions, standing on the shoulders of many like those generals, ways in which any person can become wealthy by seeking to make others wealthy have been developed.

They are ways based on free enterprise, providing solutions to governments, not expecting solutions from or by governments, but fully cooperating with governments.

They are ways based on enterprise cooperation and not on competition.

In fact, an underlying philosophical tenet of these methodologies is "We will go where no one else wants to go, to do what no one else wants to do".

They are ways that can empower any individual to change what needs to be changed, to support what should be supported, to preserve what deserves to be preserved.

They are ways that seek wisdom from all to know what should be done, recognizing that (New Testament, 1 Corinthians 10:23):

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

They are ways that invite all other ways to interact and benefit, recognizing that truth from any source is always worthwhile while error in any disguise is always destructive.

Are you ready to listen or, like many in the time of Christ (New Testament) as well as in the time of Noah (Old Testament), will you turn away?

If you say you are ready to listen, then, follow the Biblical injunction to not put new wine into old bottles as the old bottles would burst and both the bottles and wine would be lost.

That is, do not try and hold onto elements of your old paradigm; rather, execute the new paradigm as indicated; or, the old will burst and the old and new would be for naught.

The purpose of this sermon is not to expound on how.

The purpose is to simply announce that we can rely on faith; that there is hope; and that true economic solutions will always be based on charitable mindsets.

With that in mind, a new series of BUSINESS TIPS will shortly begin to appear.

This sermon ends here, with the prayerful hope that what has been written herein will be of benefit to all that read it, that the Biblical message has been rightfully presented, and that all that read it might pray and act in accordance with the New Testament, Mathew 6:9-13, King James Version:

“9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

“10 Thy kingdom come. Thy will be done in earth, as it is in heaven.”

“11 Give us this day our daily bread.”

“12 And forgive us our debts, as we forgive our debtors.”

“13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”