

Tender Correction

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Esther 5:2-8

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said.

So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Then answered Esther, and said, My petition and my request is; If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

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As I looked at the layered request of Esther; at first, I thought: "Isn't it just like a woman; to make the man wait for fulfillment?" And, as I reviewed that thought, I was visited by another thought--indeed, layering is powerful. So, it seems that; actually, I am okay with the thought that, there is nothing wrong with that approach to motivating men. Sometimes, a man needs a brake of his thought vehicle; to allow him to take a good look at the benefit that is in his midst. This need, for a brake, is not limited to individuals; it also applies to larger things. In the life of a certain prophet, he described this necessary brake for this larger thing: the rapidly transforming morals and ethics of the congregation of Israel.

In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.

Whom shall he teach knowledge? and whom shall he make to understand doctrine?

them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people.

(Isaiah 28:5-11)

Layered presentation is also one of the guiding principles of the field of education. Textbooks are designed to build basic principles, first; and then, to build on those basic principles. The art of parenting, too, uses layered presentations, as set in its more useful form of, layered correction. As the LORD God was manifesting His Fatherhood, He applied layered correction over an even larger thing than the congregation of Israel. In an even larger expression over the world, the LORD used a form of layered correction. However, in the LORD'S correction there, there is a heavy seasoning of layered discipline. Often, this was a significant distance away from tender correction. We see that layering, here.

I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

(Exodus 23:27-31)

This type of, progressive procession to an end, is a particular strength of the professional woman. Generally, it is referred to as; having a nurturing attitude. Such an attitude is not either, an accident, or, a human construction from training; rather, such an attitude is a gift from the LORD. Its strength is enhanced in, participation in the world as by adherence to this principle.

Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth

(Proverbs 3:9-12)

When that principle is applied, in reverence to the Source of the inspiration; then, we will see good results. The good results come because we are faithful to project the Source, and when we do it without announcing the projection . . . thusly . . .

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:13-16)

When we let the Spirit do as the LORD promised, our success in this is guaranteed. This is that promise of the LORD.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.

(Joel 2:28-29)

Please note that, this is more than spiritual comfort food. Please note that; this is the engine that pushes the vehicle of our interaction with the world, as in taking us into right coordination of our social adventure. Chief among the portions of that adventure is this one: applying the methodology of the LORD, as a way to accomplish tender correction. Here is the Higher Template for our accomplishment of tender correction.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

(Isaiah 1:16-20)

Let us progressively step through this--a course in stimulating logic--as applying it in the professional arena.

As a primary practice of tender correction in the professional world; in that place of election, we try not to make waves, as we repeat, again and again, "The customer is always right". But, this is not always convincing enough; because, it is not always true. Sometimes, the customer has to be told what really needs to be done. Sometimes, this can develop into a brisk situation. For instance; in ancient times, during the wilderness journey of Israel, Moses was a kind of customer of Aaron's. That relationship was established, here.

And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

(Exodus 7:1-2)

Aaron's product was: *speak unto*. In the modern day, the, attorney to CEO relationship, is like this one. Also, the, spokesperson for manager relationship, is of the same sort. Those are not the only ones; there are many other relationships in which, you will project the reputable desires of the bearer of the responsibility for delivery. In each of these, a key example is this one, of the apostles'--particularly, Peter's--representation of the way of the LORD.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

(Acts 4:13-20)

For the apostle; those antagonists, as revealed above, were his designated customers, in the product of, *speaking unto*. This is where the relationship was established.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

(Mark 16:9-18)

Did you notice that; the assignment to notify the disciples (a form of tender correction, in this case) was given to the women, first? Yes, the disciples were put in the position of being the customers for that same product of the women: *speaking unto*. Yes, the disciples were supposed to be well versed in the way of the LORD. But, too, the disciples were straying from the measure of understanding that they had been given, by the Lord Jesus Christ; as we see, here.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you

(John 20:19)

In that day, it was not uncommon for the disciples to be a kind of customer for the women of that day. We see that type of interaction in this event of the day.

Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of

spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(John 12:1-3)

In a broader sense, the apostle Paul refers to that type of relationship. Here is an example of his teaching on that subject.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work

(1 Timothy 5:9-10)

In that activity, they are repeating that example of the Lord Jesus Christ which we see, here.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

(John 13:1-10)

As written, previously; sometimes, we have a settled relationship with the customer-target for our words. But, again we say; sometimes, the customer will need tender correction. Do not ever fear to do this. Also, do not regard the societal status of the customer; because, you are moving in the LORD'S methodology, which is above all statures. For instance, as in the, Aaron for Moses, representation; there, the customer,

Moses, was displeased with the representation.

And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

(Leviticus 10:16-18)

The customer is always right . . . right? In Moses rebuke; surely, he had a valid grievance . . . didn't he? Well; that is not necessarily so. As we read further in the record of the event, we see that; apparently, some tender correction was appropriate, toward Moses.

And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

And when Moses heard that, he was content.

(Leviticus 10:19-20)

Actually; still, the Customer, in that situation, is always Right. The thing that Aaron did was, to identify the True Customer; which is, the LORD God. As in performing representation of the Customer, Aaron pointed Moses' mind to their mutual requirement-- which is, to provide sound representation of the LORD. This is the kind of thing that is done by a subordinate (now, more cordially referred to as, an associate), when the law of the land is cited as being the joint customer of the representative and the represented. In the New Age, we walk in that mutual representation, thusly . . .

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon.

But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

(1 Corinthians 3:1-11)

As referring to our mutual charters of representation; we, too, are--as Aaron was--responsible for delivering tender correction, to our peer associates. Here is an example for the New Age.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

(Galatians 2:11-13)

As an example: in a restaurant, rules of proper hygiene require that, hands are washed after one has, as Scripture says, covered ones feet, in the rest room. Hopefully, I do not need to expand upon that. Though, I will share this reminder that involves a clean-up after a certain messy representation of the Customer; WHICH is, the LORD.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

(Galatians 2:14-17)

In all episodes of tender correction, we must not exalt our self, over others. As

Scripture says . . .

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

(Romans 12:1-3)

We are delivering words of edification, to our customers. These words must flow from the spirit of righteousness, as energized by the Spirit of truth. In that interaction with the customer--even in a business setting--our true product is delivered as Jesus commanded.

Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

(Luke 21:14-15)

We must not step outside of those bounds. Moreover, at the time that we have removed the resistance; we must not let pride draw us to gossipy accusation. Please, leave the dead issue dormant.

For if I build again the things which I destroyed, I make myself a transgressor.

(Galatians 2:18)

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Sealing the Motivation

As you implement your approach to tender correction; please, take stock of your own reputation, in the LORD.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together: the LORD is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. By humility and the fear of the LORD are

riches, and honour, and life.
(Proverbs 22:1-4)

The impact of a good reputation can even move mountains: this is true for marriages, and most other partnerships, as well. When a woman has presented herself in a positive reputation, she will be able to positively impact the course of history. Esther showed us that; as she extended tender correction of the pending dilemma of her native community and its people--which is, too, a key part of our professional presence in the world, as in our communities. That extension allowed for this positive protection for the people of Israel.

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

(Esther 8:7-12)

Jesus Christ, the Son of God, delivered the promise of our receipt of sufficient capability for us to apply tender correction. Here is that word of promise.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by

many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

(Acts 1:1-5)

You, too, are in the congregation of the fulfillment of that promise. Please, yield to *the Holy Ghost*, the Spirit of truth, as this great blessing from God empowers your tender correction. Then, you will serve the LORD faithfully, as according to your election, in the pattern of this beginning . . .

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

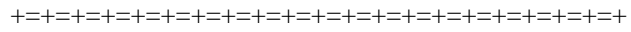
(Acts 2:1-5)

Rest, assured of this: as in the day of that beginning, with broad application of tender correction, operating to modify the straying world; so, too, your voice of correction will be heard. By the empowerment of the LORD, the Spirit provides the means by which you make that mark, in the world. By the impact of your God-regulated speech, this is done. All of us, who are the elect of the Father God, are the continuation of the process that started there, as for tender correction of the world. Always endeavor to walk worthy of this image of the election to service--delicately.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

(Acts 2:6-11)

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*An overall, enterprise view  
Is an intricate thing;  
To accomplish it well,  
You must be ready to bring*

*A portion of conflict,  
Of a specialized kind;  
Which has the mission  
Of stirring the mind--*

*Yours, and theirs, too--  
Toward that which is best,  
Without seeming to just,  
"Get it off **your** chest."*

*Do not be so concerned  
With trying to displace  
The burden for action,  
Into some other's space;*

*The challenge is this:  
To let other ones know  
That serious issues are,  
Surely, rising from below.*

*Sometimes, you must say;  
"Please look over there.  
A situation is rising up,  
Of which, we must beware."*

*These two, beauty of character  
And ample amounts of grace;  
They are most helpful thing to  
Shine forth, into that place.*

*With these two gifts; you,  
O woman, cause reflection,  
As you deliver, gracefully,  
Tender correction.*

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**Next In
Election to Serve;
Delicately
(Tough Negotiation)**
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