

Tough Negotiation

Isaiah 1:16-20

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.

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Tender correction that comes from the source of a directive is, oftentimes, even harder than talking to an intermediary. For instance; how different it would have been, for Aaron, the priest; if he had been required to speak to his Ultimate Boss, the LORD God, without buffering by Moses, the servant, prophet and friend of God. As things were arrayed, Moses was an intermediary to Aaron's Ultimate Boss. Moses is the pattern for the reporting relationship that is closer to the top. Such intermediaries are conditioned to carry a burden that presses from two directions: the dependent's proposal, and, the authority's final pronouncement. On the dependent side, the major activity involved; gathering information: as was done, here.

And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

(2 Samuel 7:1-3)

From the authority figure, the intermediary receives the ordained statement of action; as Nathan did, here.

*And it came to pass that night, that the word of the LORD came unto Nathan, saying,
Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places*

wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

(2 Samuel 7:4-7)

Though Nathan received the proposal, as coming from his earthly boss, king David; still, in being an intermediary, Nathan had to deliver the statement of action that was ordained by the Very Responsible Authority, the LORD God. In practice, Nathan's former agreement with his earthly boss, king David, in the initial statement of intention, had to be set aside. This need not be a source of tension, in any sense. There is nothing wrong with honoring a person, as being an earthly boss, in the first analysis of a proposal. When we do that, we are showing proper respect for delegated authority, as placed in that person or matter, as designated by the LORD. The apostle Paul teaches us about that, here . . .

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil.

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

(Romans 13:1-8)

However, this does not mean that, all the boss' actions are correct. Nathan the prophet was put in a position to correct David; but, Nathan was not released to criticize the request that the delegated authority figure made. Please note: giving requested feedback is not criticism. Giving feedback is of this spirit . . .

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

(Galatians 6:1)

If we stay in that spirit; then, from time to time, the LORD will open a window for us; through which, we are allowed to see the true motivation for a person or matter. For instance; in relation to the true motivation of David, it could have been much like the motivation of Peter that was discovered by the apostle Paul, as follows:

- Window opens:

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)

- Restrained feedback given:

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

(Galatians 2:14-18)

The driving spirit of Peter's behavior could also have been at the core of David's motivation; in that, the proposed construction project could be a way for David to gain a greater amount of public prestige, among his selected peer group and other significant observers. But, this evaluation was not a part of Nathan's presentation. The way Nathan handled the situation teaches us that; we must contain our self within our charter. A reminder about doing this is contained in the following Scripture.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness,

and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

(Romans 10:1-5)

Specifically, our reverence for the LORD'S election narrows our charter of service to God, to eliminate either criticism or accusation, about whether a thing is qualified to abide in the grace of the Father.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it?

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(Romans 10:6-10)

That measure of Scripture does not tell us to always steer clear of criticism. Remember; our Ultimate Client is God; and, sometimes, God the Father will tell us to apply tough negotiation. When the actions of others are not correct; sometimes, we are the one with the burden to speak out, as applying tough negotiation, as in the following manner.

Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

(Galatians 6:2-5)

The intermediary, Nathan, had to enter into tough negotiation, too. In another event of the life of David, tough negotiation was initiated by way of Nathan, thusly.

And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other

poor.

The rich man had exceeding many flocks and herds:

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

(2 Samuel 12:1-4)

This quiet initiation of negotiation has the same feel as a certain layered request that came from queen Esther's, which was given to king Ahasuerus, her husband. And as with Esther's first feast; after the first feast of wisdom from Nathan, the event was ready to proceed to the setting of more layers. In this type of presentation, the objective is this: to get the co-participant to own the final resolution. Here is how that was done with David.

And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man.

Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight?

thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

(2 Samuel 12:5-9)

On so many levels, Esther was in that position of, layered exposure of error. However, Esther's major managerial interaction came when she was challenged to manage the boss' (king's) relationship with his other staff. Moreover, Esther had to do this, while coordinating a matrix type of reporting relationship with another manager.

And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto

Mordecai;

All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words.

(Esther 4:9-12)

This is the beginning of that assignment, as in the interaction with the other manager.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

(Esther 4:13-16)

In this day and age, some people might be a little saddened by the dilemma of a woman of this stature.

"What stature," you ask?

Before we answer that question; here, we show the first and lower layer; which is this: image.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the

women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

(Esther 2:12-14)

Having shared that lower level, we proceed to the greater portion of stature: godly integrity in ones personal carriage. In consideration of that, as in response to that question, above; "This is the stature, and blessedness," I answer.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed.

And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

(Esther 2:15-17)

Sometimes, as in an act of mob abasement of privileged ones, we think that the privileged ones should be burdened more. In the abstract, that is true. In the abstract, this Scripture supports that perception.

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(Luke 12:42-48)

But, even though, rank hath its responsibility; still, we must not consider this to be sufficient reason to shift all accountability to them: still, we must not harass them about their level of blessings. Sometimes, we will be called upon to tend to the needs of the privileged. This is especially true in the LORD. Actually; as we apply tough negotiation, as in the LORD; we must dismiss thoughts of societal level. We must operate in accordance with this caution . . .

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.

(Romans 2:3-11)

Dismiss fear; discard prejudice: in all your intermediation; apply tough negotiation, as unto the LORD, only.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

(2 Timothy 4:1-5)

Tough negotiation is not an arbitrary thing: it must be coupled with our calling, in the LORD. The core of our calling is: for us to retain our position of correctness and righteousness, as standing in the LORD. In many places, and in many ways, Jesus Christ described the core principles that govern this connection to the Father. To give us a ready means of checking our own actions, Jesus participated in this discussion.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

*Jesus said unto him,
Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
and with all thy mind. This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and the prophets.*

(Matthew 22:34-40)

As a way of increasing the impact of that discussion; please, review the following extract from the testimony of an apostle of Jesus Christ.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

(1 Corinthians 13:1-7)

In our negotiations with humans, we are attempting to *speak with the tongues of men*. As we do that, we must be willing to apply the principles of Scripture, faithfully handling them; as a means of opening doors, when access is needed, and to close door to places that need to be restricted. We must not be afraid to stand in the LORD. The world will try to convince us that we must stand in the principles of human logic and philosophy. We must resist any such pressure, as we apply the all-encompassing power that comes from God. Specifically, we must set this certain principle, which Jesus Christ espoused for relationship development, as being the core of tough negotiation . . .

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that

ye are my disciples, if ye have love one to another.
(John 13:34-35)

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Sealing the Motivation

Charity--as practice in love--cannot be unidirectional: that is, charity (love) cannot only be sent above. True, multi-directional love, as coming from the Father, has the power to shape any discussion that we ever enter. We must temper our correction of other (feedback), and our support for others' motion in the world (negotiation), as presenting them in a way that, they provide a benefit for the soul of the persons that are involved in the negotiation. This is true, whether we are negotiating in discipline, or if we are negotiating for the sake of common ground as toward mutual benefit. In each situation, we must remember this . . .

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(1 John 1:5-8)

The bottom line, in any negotiation, and particularly, in tough negotiation, is that; we must rest in this position of the LORD . . . always--

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

(1 Corinthians 10:31-33)

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*As we come to the table,  
To hash out our direction;  
We need to be ready to  
Accept others' corrections.*

*In negotiating outcomes,  
We, each, have a view;  
And, sometimes, it is  
A requirement for you*

*To join various desires,  
In a meaningful connection;  
One that will shine as an  
Unambiguous reflection*

*Of the needs of the many,  
Not just, the wants of one;  
Each one must be willing  
To do what must be done.*

*The negotiated position  
That you desire to take  
Is one in which, all parties  
Have a nearly equal stake:*

*Of course, that is based  
On their ability to share,  
Or, even, their willingness  
To take a reasoned dare.*

*That is how God works,  
In our certain seasons,  
As He admonishes us  
To, with Him, reason.*

*So, in betterment of all,  
We have this obligation:  
Stand, in the LORD'S part,  
In tough negotiation.*

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**Next In
Election to Serve;
Delicately
(Project Peace)**

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