

By His Estimation

Leviticus 27:1-8

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation.

And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

And if it be a female, then thy estimation shall be thirty shekels.

And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

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In the Hebrew culture, it may seem that the woman was given a backseat to the man: this is not, at all, true. I think it has more to do with the physical dimensions of the average woman, as compared to the average man. This was evident in the fact that; the men were called upon to go to war, whereas, initially, the women were not.

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers.

(Numbers 1:1-4)

In the life of Abraham, the important place of the woman was clearly evident. To see this; please, look at the driving force in the inheritance that Abraham was able to

accumulate on several levels. The first level of accumulation of inheritance is; the blessing that is children. The importance of this level is highlighted in the following Scripture.

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate
(Psalm 127:3-5)

As one thinks about it, there is a realization that; maintaining *the fruit of the womb* is the most potent place of public service that is given unto the custody of mankind, as placed, first, in the woman's sphere of control, by God. In Abraham's family, his wife, Sarah, was very sensitive to this need, of utilizing her capabilities for the extension the family. This sensitivity pushed Sarai to press for fulfillment of it, thusly.

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.

And Abram hearkened to the voice of Sarai.

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

(Genesis 16:1-3)

Through Sarai, as by this desire to be of service, the generations received a great benefit, in that; as additional food for our spirit, the LORD gave us a potent lesson about trusting in Him, exclusively. In the haste of Sarai, we see the potential for difficulty, such as occurs in pushing a human solution forward.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

(Genesis 16:4-5)

We are not condemning Sarai: rather, we are giving the woman in public service a caution. For many women, there will be men who will press them to achieve more, now. Sometimes, this pressure is out in the open. Sometimes, this pressure is by logical progression from a complaint that was overheard, as coming from the man. In that respect, I wonder if Sarai was aware of this lamentation of her husband, Abram.

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

(Genesis 15:1-3)

In the day of this writing, in the United States of America, there is a woman public servant that may have been reacting to her boss' lamentation, as she set up retribution against a political opponent of her boss. The actions that she took, in the middle part of the year 2013, in the state of New Jersey, caused some significant problems for her boss. In that case, as of this writing, she has not been visited by remediation of her hastiness to please. Such remediation could come from the LORD, as delivered in the renewal of her ability to perform in her desired place of service. There is the possibility of being allowed to experience the LORD'S redemption. It is an expectation of each one that has been displaced from a desired place of service. However, we must be willing to yield to the LORD; even if that yielding seems to be unusual. Sometimes, the unusual, as judged by the world, must become the accepted normal for us, as we are immersed in the way of the LORD God--such was Sarah's experience, here.

And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

(Genesis 21:5-7)

For the woman that is in public service; sometime, the LORD will step in, and remedy an overreach of that public service. Be careful, though: there is, too, a possibility that some unpleasant cleanup will be required. This is so because; the past overreach is still able to affect the present, as it places a cloud over the future. Sarah, the wife of Abraham, experienced that type of lingering affect, here.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

(Genesis 21:8-10)

In the way of the LORD, no action is ever done in a vacuum. For the saints of the LORD (which can include everyone that believes in God), there is always an earthly audience for what is done. Scripture refers to that principle, as set in this lesson.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

(Hebrews 12:1-3)

So, in recognition of that audience, we must be careful about assuming that we, as is said, have arrived . . .

Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

(Hebrews 12:4-6)

As pertains to the span of the *cloud of witnesses* of an event, I am reminded of this declaration to the children of Israel.

And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

And the people said unto Joshua, Nay; but we will serve the LORD.

And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him.

And they said, We are witnesses.

Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

(Joshua 24:19-24)

In support of that declaration, the potential membership of the cloud is greatly expanded. Here is the enhanced cloud of witness for the declaration.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

(Joshua 24:25-27)

There are some animate stones that witness your pronouncements of dedication to your place in service. These animate stones are in the group of people that surround your expressions of commitment--whether they are in your associates, or in your clients or customers. Do not, ever, assume that the quiet people, around you, are not recording your behavior. Do not, ever, think that the noisy people, whose sounds surround you, are too distracted to observe your behavior. Do not, ever, think that you know the intentions, as spawned by their observations, which may have settled into the mind of any of your cohorts. Any such carelessness will leave you vulnerable to lurking jealous behavior, as coming from observers. In their mind, they may accuse you of elitism, and assign it to be an unpleasant portion of your core behavior. Here is an example of that type of accusation.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

(Numbers 16:1-3)

It seems apparent that, jealousy is very much alive in that audience. One needs to be careful in such situations; because, the jealousy of the crowd can infect you, as well. And when jealousy presses itself into the open, in you; then, you will give opportunity for some difficult decisions by your sponsors. The difficulty is in the fact that; after jealousy has pitted two things against one another, there must be a separation, of some sort. For instance; here is that point of decision for Abraham, as pertained to the relationship cleansing that was necessary as a result of Sarah's push to a solution of the matter of a

proper heir for Abraham.

And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

(Genesis 21:11-14)

On the one hand, Hagar was, to use a modern job-based term, fired. On the other side, Sarah was preserved in her service. Sarah retained her position of service because she was the chosen vessel of the LORD, as for service in the family of Abraham. This assignment was much bigger than that, then present, difficulty. The LORD described their joint assignment, thusly.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face:

and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

(Genesis 17:1-6)

Like Abraham; certain corporations, too, may, in their area of expertise, serve as a *father of many nations*. In the assignment of the corporation, the *many nations* may include the following: new principles, new product lines, new approaches to manufacturing or service offering, or other things that have far-reaching utility for the world of man. It is very good for the woman in public service to have a high estimation of value attached to her, as placed on her by such a corporate body, as might be derived from her purpose in being included in the mission of the organization. Please, guard that estimation, when it is high: when it is not high; please, take some time to consider how to enhance it. This is also true for any corporation that is not in conflict with the way of the LORD; for, such a corporation is, too, able to be a *father of many nations*, as the LORD ignites its potential.

In whatever profession you are placed, O woman; diligently ask the LORD to put you in positions that increase the estimation of your value. As I think about that, I am reminded of this work of the LORD.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

(Exodus 2:1-4)

Here, the sister is a member of a cloud of witness. Behind the scene, the LORD is preparing the environment that will greatly increase the girl's estimation of value.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

(Exodus 2:5-6)

And, here, God ignites the sister's potentiality.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go.

And the maid went and called the child's mother.

(Exodus 2:7-8)

It seems reasonable to me that; as Moses learned of the intervention, on his behalf, of his sister, Miriam, there would be very high estimation of value that he would be anxious to attach to her. Indeed, though it is not directly stated in Scripture, it is implied that; in the performance of his calling, Moses had a high estimation of the value of the life of Miriam, as being a part of the life of the ministry of Moses with Israel. We get that indication from this event.

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine

house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the LORD was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

(Numbers 12:5-13)

Even though Miriam had spoken against Moses; still, Moses' estimation of her value prompted him to be very direct, and one might say, reckless, in his demand / petition to the LORD. This is the mark of a high estimation of another's worth. Moreover, I perceive that Miriam was aware of Moses high estimation of her value. Most definitely, Scripture gives us indications that, that is so. Among the indications is the following one . . . of which we say, "Hear her roar!"

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

(Exodus 15:20-21)

In that time of our history, the wives had a goodly measure of confidence in their ability to contribute to the family. In that day, the wives of the patriarchs knew that they had an important feedback role in the development of the family. This is clearly seen, in the control that the wives of Jacob had over him, as appeared in this episode of his life.

And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah.

Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?

And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes.

And he lay with her that night.

(Genesis 30:14-16)

As you stretch out, in your service to the public; ask the LORD to give you an appropriate measure of that confidence. You can do that, by a feminine refit of the following Scripture.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

(1 Timothy 4:12-16)

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Sealing the Motivation

In public enterprises, the estimation of your value sets your trajectory for movement . . . or stasis . . . or removal. Please, do not let this alarm you: in enhancing the estimation of your contribution's value, you are not standing alone. You need to always be aware that, there are many factors that enter into the equation of estimation. In that equation, we, all, must lean on the way of the LORD, for that energy of God's glory which has the power to shine a bright light. The glory of God will shine that light of value, as reaching into the world, as through your service. Listen carefully to the prophet's wise acknowledgement of that grace of God.

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

(Isaiah 64:4)

So, seal in your heart, this acknowledgement, as by the mouth of a second witness, an apostle of God . . .

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith

should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

(1 Corinthians 2:4-11)

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*A certain measure of life  
Is accorded to everyone;  
As laid in time's passing,  
From when life has begun.*

*God sets the measure,  
Which is not fully known,  
As, into this world,  
Each one is thrown*

*To make a unique mark  
That will be theirs, alone:  
From, being in poverty,  
To, sitting on a throne.*

*Some have thought that  
This creates undue stress,  
As the, haves, push others  
Through a kind of duress.*

*Still, today, men are told  
That they must not bend:  
For, it is said that; on them,  
The world doth depend.*

*We will not lament that  
This only shows one side;  
Since, it is not unpleasant  
To, on their efforts ride.*

*You see; even if the woman  
Is, somewhat, in a back seat;  
This, by no means, says,  
She is suffering defeat;*

*For, as she submits to Grace,  
In expressing her dedication;  
Her reach, in God, is set  
By His Estimation.*

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**Next In
Election to Serve;
Delicately**
(Image of Trust)

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