

— THE —
SEVEN WOMEN ARCHITECTS
OF
REDEMPTION





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by

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THE SEVEN WOMEN ARCHITECTS OF REDEMPTION

Brethren, we're living in the day of the deep breath. Can you feel it? It's that collective holding of our breath at the end of the age. We sense it in the headlines. We can feel it in the economy. We can see it in the eyes of our neighbors. We can feel it in our home. The foundations of our society are shaking.

The world feels fragile. It's almost like a glass teetering on the edge of a shelf. We see Israel rising and we see the kingdoms falling.

But you know, we're not really the first people to walk in the light while the world waits in darkness. We're not the first generation to stand on the precipice of great change.

Thousands of years ago, the captive people of Israel waited in the darkness of Egypt. They were crushed. The children of Israel were crushed under the heel of the empire that dealt in death. Egypt was the superpower of the ancient world. It was a civilization that was built on the backs of slaves, dedicated to the worship of the sun, yet shrouded in spiritual darkness. Does that sound familiar?

And the oppressed Israelites cried for a deliverer. They groaned under their taskmasters, and when God finally sent

the answer, when he launched the great rescue mission, it was on the road to the law covenant.

When God did this, he did not begin with a chariot of fire. He did not send a legion of angels with drawn swords. He did not send an earthquake or a lightning bolt – “He began with a ring of women.”

God placed seven women in a protective ark around the life of Moses, and without these seven women, there is no Moses, and without Moses, there is no Exodus, and without the Exodus, there is no Israel, and without Israel, there is no Messiah.

Now, fast forward, centuries later, and the world is crushed again, and this time, it's not Pharaoh, but the iron fist of Rome. The piece of the Roman Empire, it did great things. It built roads. It brought order in the empire. But it also brought a crushing spiritual weight, and what did God do? He launched another rescue mission on the road to the grace covenant – “the sacrifice of his son.”

So let us look closely at the architect of God's work, His redemptive work surrounding Jesus, supporting Jesus, funding Jesus, mourning Jesus - “God places another ring of seven women.”

And today we're going to draw a line between two

moments in history, these two groups of seven women that God placed and activated to actually serve his purposes, and we will look for lessons on how God builds his kingdom on the backs of women who refuse to fear the darkness.

"Ezer"

But before we consider these women, we must consider a word. In Genesis, when God looked at Adam and he said in **Genesis chapter 2:18**, he says this, "**And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.**"

When God gave him, a help meet, he did not promise him an assistant. He did not promise him a secretary or a servant. He promised him what the Hebrew words calls "Ezer." And this Hebrew word Ezer has been watered down in our day to mean helper – kind of like a child helping bake a cake. But in the original Hebrew it carries much more weight. It carries the idea of "military reinforcement."

Ezer is the same word that's used in the Psalms to describe God Himself. **Psalm 33, verse 20** says this: "**Our soul waiteth for the Lord. He is our help and our shield.**"

We find it in the name Eliezer, the steward of Abraham's house, and Eliezer's very name means "**God of help.**"

So, think about that contrast with Adam's Eve and word describing God.

And when God helps us, he is not our subordinate. Absolutely not! He is our rescuer! Now this means that when God created the woman as an Ezer, he embedded a divine pattern. And that divine pattern is **strength coming alongside responsibility**.



The Ezer is not called because she is weak. She is called because the mission is too heavy for the man to bear alone, and I think that's the spirit of why God created Eve as an help meet for Adam.

And I think that is why when God launches his two greatest rescue missions, the Exodus and the Gospel, he surrounds Moses and he surrounds Jesus with women - Ezers. They don't really merely support Moses and Jesus, but they work! They do the work. They do God's work of rescue and they carry God's work actively forward – this great rescue mission. They are not secondary characters in the story. They are God appointed strength, without which the story does not move forward.

So, there are seven women featured in the life of Moses, and there are seven women featured in the life of Jesus, and when we correlate these to each other, we see a pattern.

And I believe at the end of the Gospel age, God is calling you. God is calling you. GOD ... IS ... CALLING ... YOU. The women of our generation to be the same kind of architects in our fragile fallen world.



But first, before we get into this correlation, I'd like to talk about the principle of **a prepared vessel**. The principle of a prepared vessel.

Now I'm speaking directly to the women in this room.

Before we look at their specific stories, let us consider why these specific women were chosen. I think one principle we find in the Scriptures is that **God does not pour his high voltage power into faulty wiring. He does not build his kingdom on a foundation of sand.**

And the example I'll share with you is **Acts 6:3**. In **Acts chapter 6**, when the early church needed deacons to serve tables, the apostles didn't just ask for any warm bodies. They didn't just ask for volunteers who had free time. This is what it says in **Acts 6:3** when it talks about the criteria upon which the deacons would be selected. **“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.”**

So, the secret here is that God is looking for **character first** – whether it's in men or women. **He's looking for character - First. Service comes – Second.** Service does not come as a result of capability. It comes as a result of what happens inside first. Their character was the prerequisite for service in the Gospel work.

Now it was the same for these 14 women, the Ezers, the warrior rescuers. They were not accidental heroes, and when you look at the Scriptures carefully, we see some pretty cool things.

They were women of hidden faithfulness long before

they were women of public power. So, the lesson here for us in this moment is that in the Gospel work, **public power is just the overflow of private faithfulness.**



“Public power is the overflow of private faithfulness.”

Mary, the mother of Jesus, she was not chosen by a lottery system. She was not chosen just because she was female. The angel Gabriel called her **“highly favored and blessed among women”** before she did a single thing in the Gospel record. **Why? Because in the quietness of Nazareth, she had already cultivated a heart that was full of surrender to Jehovah.** She was chosen for the impossible task of raising the Messiah because her character was already shaped by the word of God.

And as we discover these warrior rescuers, let's not just ask ourselves, what did they do? But let's ask ourselves, **who were they? Who were they that God used in his power and his service?** And I believe that we will find that these warrior rescuers, these Ezers, teach us that **if our precious women want to serve Jesus in the final days, they must first be women of secret faithfulness.**

Let's take a look at the first pair, the first correlated pair.

We'll call these the defiers of death.

1. The Defiers of Death

This is what an Ezer looks like when the going gets tough. One thing we learned as adults is that life is really hard. Life is really tough and it doesn't match our expectations. **But the one thing that keeps our resilience is that anchor that we have in the word of God.**

These first two that we begin with, the defiers of death, they're the midwives, Shiprah and Puah. And they correlate to the witnesses, Mary Magdalene and Mary of Cleopas.

Back in the story of the Exodus, it begins with a death sentence. Pharaoh, the most powerful man on the planet, he looks at the demographics of Israel and he feels fear. Kind of a familiar topic these days, isn't it? Fear?

And what Pharaoh does, he commands that the Hebrew boys be drowned in the Nile. It's a government sanctioned genocide. The law of the land was death. The culture was entirely dedicated to death.

But standing in the doorway between the empire and the infants were two women, Shiprah and Puah, the midwives, and this is what **Exodus chapter 1, verse 15 to 22** says – it includes this phrase about these two women

– it says **“But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.”**



Imagine the visual contrast there. On one side you have the chariots of Egypt, the stone monuments, the armies, and the absolute authority of Pharaoh – a juggernaut, a superpower; And on the other side you have these two women. They have no weapons, they have no political office. **They have nothing but towels, warm water and a basin. And with that they face a superpower.**

And the superpower stops!!!! Now that courage to stop a superpower is staggering! The Pharaoh gave a direct

order and Shipra and Puah said “No!” I think they engaged in civil disobedience. They misled the king to save the babies. They looked at the culture of death and chose to be architects of life.

Would I have that strength of character to do that? We don't know until we have to do it. But consider that strength of character required to make that split second decision. **That strength of character is not developed during the moment of crisis. I think that strength of character is something that they brought with them to the crisis.**

They were faithful in secret before they were used in public. And I think that Shiprah and Puah likely **spent years cultivating the fear of the Lord which outweighed the fear of Pharaoh.** They cultivated the fear of the Lord and that **fear of the Lord outweighed the fear of Pharaoh. They were women of integrity in the small things.** Their integrity allowed them to be women of integrity in the ultimate thing.

Now let's consider the end of Jesus' life. The superpower government strikes again in the crucifixion. Rome has executed the king of the Jews. And the disciples, the strong future leaders, they are the ones that swore that they would never leave him – they scattered in fear and

some of them hid behind locked doors. Now, in the whole experience, they might have accepted the verdict of death of the crucifixion. They may have looked at the cross and the tomb and believed that death had won.

Of course, the evidence suggested that the superpower, the empire, was stronger than God's kingdom. That's what it felt like to Pilate, to King Herod, to all of his entourage.

But let's consider the two that went to the tomb. Mary Magdalene and Mary, the wife of Cleopas, and just like Shiprah and Puah, they refused to accept the finality of death.

While the other Lord's followers were paralyzed by the reality of the situation, these two Marys were moving toward the body and they walked past the Roman guard – the new pharaoh's enforcers. They walked toward the grave, when common sense said it was over. They brought spices to anoint the body of Jesus, because their love for Jesus was stronger than human reasoning. Their love for Jesus was stronger than their fear of Rome.

Now they had a unique position. They were kind of flying under the radar when the men were kind of held accountable. The women could work behind the scenes and fly under the radar, and that's a unique superpower even at the end of the gospel age.

And when we consider these two Marys, we see **an Ezer that fears God more than she fears the odds**. She took a chance. **She listened to the word of God over a superpower. She is the warrior rescuer.** Now Shiphrah and Puah were examples, and these two Marys correlated, linked by the same **faithfulness**.



And these four are now examples to our sisters, our Ezers at the end of the gospel age.

In a way, I think these four beautiful godly women teach us that the first role of women of God is to be defiers of the death of our culture – the culture of death. We live in a culture of death. And they did too.

Here's a practical application of how this might apply today. **The Ezer does not wait for permission. The Ezer responds to responsibility.**

Our sisters today in the gospel age harvest are Ezers.

They might not be facing a pharaoh with a sword, but they are facing a culture of spiritual death, that is just as aggressive – it's just as oppressive. It sneaks in every corner of our home.

And the end of the gospel age is marked by a cooling of love, a disintegration of the family. We're seeing actually a genocide of innocence. The world wants our children and it wants their minds,



it wants their bodies and it wants their souls. It wants the precious life.

But the gospel age Ezer serves Jesus first, by being a midwife within her own family. And if you don't have a natural family, it could be a spiritual family. **The gospel age Ezer serves as a midwife to their natural and spiritual families, and she's the one that stands at the door of their home, the gatekeeper, and she says to the culture, "You may not enter here. This is no home for you here!"**

- And when the world says that your children should be anxious, they should be morally degraded, and they should be cynical, the Ezer, the woman of character, says, "No. In this house, we speak life!"



- When the social media algorithms try to teach your daughter to hate her body, the Ezer mother steps in with the truth – “No, you are a beautiful masterpiece of God's creation.”
- When the ideologies of the world try to teach your son that he is toxic, the Ezer mother steps in with the affirmation of God, “No, you are a young man of value in the eye of God.”

Now, this requires the character of courageous consistency. It means prioritizing family worship, when the family schedule is busy. It means teaching your children the scriptures when the world offers them screens. It means nurturing the spiritual life of your spouse or your children with the same fierce protection that Shiprah and Puah showed those babies.

YOU are the first line of defense, my precious women of the gospel age harvest, against that cultural drift.

YOU are the ones who refuse to let the death of secularism take your family.

YOU are the one to find the signal of God and speak life in your home.

Let's take a look at the second pair and let's call these two the watchmen in the reeds.

2.The Watchmen in The Reeds

We have the family of Moses. His mother Jochebed, his older sister Miriam, and I believe they kind of correlate to Mary, the mother of Jesus and also Salome.

So, after the midwives defied the order, the baby Moses was born. But he could not be hidden forever. Guess what? A baby cries, A baby fusses, a baby grows, and the danger was escalating every day.

And then comes the most heart wrenching moment in the story. Jochebed, Moses' Mother makes a basket. **She builds a tiny ark of salvation.** Wow! She knew the scriptures! She knew the story of Noah and the ark! She sees a body of water. She sees the danger. She builds an ark. She coats that ark with tar and pitch, and she places her son in the very river that was supposed to kill him.

Imagine that moment! Imagine the heat of the Egyptian sun, the smell of the river mud. Imagine the fear in Jochebed's heart as she pushes that basket into the current,

and at that time, the Nile was most likely the home of crocodiles, full of danger.

But Jochebed just does not leave him. She stations Moses' older sister Miriam to watch in the reeds, in the Nile, in danger.

Exodus 2:4 states that **“And his sister stood afar off, to wit what would be done to him.”** Can you feel the tension? Can you feel the tension of the reeds? Can you feel the



lesson here of **"Presence"**? **Jochebed surrenders control, but she did not abandon the vision.**

So here we have it. Miriam stands among the crocodiles and the reeds watching, she stood vigilant. She was the watchman, ensuring that the plan of God did not drown, and that strength of character in Jochebed and Miriam was able to be activated **because they first revered God in their heart and they trusted God with the impossible.**

**Wow! How often do we need to trust
God with the impossible?**

I think these two knew the Scriptures and they knew the pattern of God's salvation by building a mini ark.

Now let's turn our eyes to Golgotha. That river becomes a cross. The basket is now wood and nails, and once again the son is being given over to death.

Where are the others? Where are the apostles? Well, they fled. They couldn't bear the sight. Maybe they were hiding. But standing there, watching the gut-wrenching agony are Mary, the mother of Jesus, and Salome, the mother of James and John.

And just as Jochebed had to release Moses to the water, Mary had to release Jesus to the blood. And just as Miriam stood watching the reeds, Salome stood watch at the crucifixion.

Do you feel that tenacity? **This is tenacity in the dark. This is the sound of character crystallizing.**

I know for me, as an older person, it's one thing to have faith in Jesus when miracles are happening. I've had plenty of miracles happening in my life; and there were terrific miracles happening in the apostles' life when the bread is multiplying, when the blind receive their sight, when the lame walk.

But it's another thing entirely to have faith when

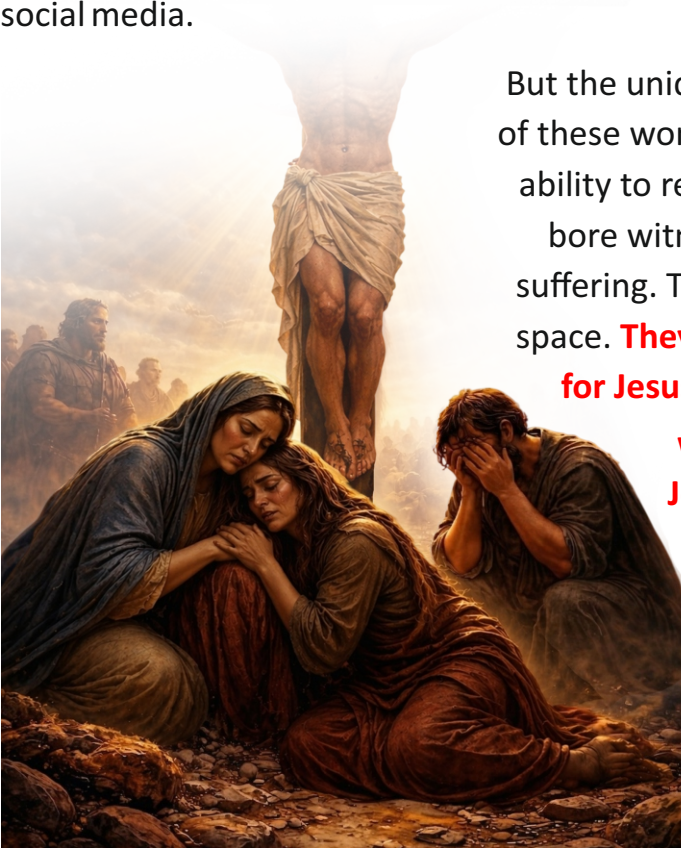
you're standing in the reeds or at the foot of the cross, when you're powerless to intervene, simply watching to see what Jesus' heavenly Father, will do.

Now, in this type of situation, some of us, like me, are tempted to fix it or flee. We want to fix it. 'You got a problem; I can fix it.'

Sometimes we run from the pain. Sometimes we numb ourselves. Sometimes we distract ourselves with social media.

But the unique goodness of these women was their ability to remain – they bore witness to the suffering. They held the space. **They were there for Jesus. Salome**

was there for Jesus' mother; the apostle John was there for all of them.



And what we learn from this is that,



**Great faith just doesn't move mountains,
sometimes great faith just stands
at the feet of the cross.**

Now, what's the practical application here? Well, these faithful women teach us a few lessons. **The Ezer, the warrior rescuer, does not wait for permission. She responds to responsibility.**

Jochebed building the mini ark for her son Moses, responding to responsibility. That required a powerful faith and a proactive determination to stand against the superpower of Egypt. And for our gospel age Ezers, at the end of the age, **this tenacity must begin in the home, and only after it begins in the home, may it overflow into the church.**

I think this is the lesson of the Beatitudes. We internalize the principle of righteousness in the first five or six Beatitudes. They're all about internalizing the principles of righteousness before we can use that and reflect the light of Jesus and become the salt and the light.

The character of the watchman in the reeds is that of **endurance**. Now, in the family, this might look like the

mother who prays for a prodigal child for 10, 20, or 30 years without giving up.

She sees her child drifting down the Nile of the world. She sees crocodiles of the world's dangers and trusts in God's direction, and yet she is present in prayer at the foot of the cross, among the reeds. She does not leave her post. She's standing, keeping watch. She does not nag; she does not leave. She's not afraid of the crocodiles. She holds her post in prayer and she is a virtuous woman.

Now, today's Gospel age church, just like it was in the Exodus, among the life of Jesus on the cross, we need, **we desperately need godly women. We need godly women who are faithful in secret, who possess developed character of endurance.**

Because we as a church are facing huge deceptions. The deception of the adversary that is knocking on the door of our homes, and we need women who are not fair-weathered believers. We need women who are mothers in spiritual Israel. Now, this may be in the form of a safe harbor for others. **Women who notice when a younger believer is struggling, and instead of judging them, they stand watch over them.**



**My dear sisters, at the end of the gospel age,
are you a safe place for others?**



When someone in the congregation is grieving, do you possess the strength of Salome to

stand at the foot of the cross, **to simply stand with them in their pain? This is the ministry of presence among the reeds, among the bulrushes at the foot of**

the cross, despite the danger of the crocodiles, despite the danger of the Roman soldiers, in the face of danger.

In these examples of faithful women, they teach us about the service of simply being there, to be present, when everyone else might run away.

And from these examples, we see that **service is not just in the doing, it's in the being. It's in the being there. It's in being present.**

Let's go to the third pair. We might call these the subversive providers.

3.The Subversive Providers

We have the wealth – we have the wealth of Pharaoh's daughter and her maid-servant, and we have the two that they correlate to. I think these are the patrons. These are Joanna and Susanna in the New Testament.

So, I have a question. Who pulls Moses out of the water? PHARAOH'S daughter! The daughter of the enemy!



And who helps Pharaoh's daughter pull Moses out of the water? The maidservant of Pharaoh's daughter!

Now, Pharaoh's daughter does something incredible. She sees a Hebrew baby. She undoubtedly knows the law of her father. She knows this child is supposed to die. But she uses her privilege, she uses her status, and her father's wealth to save that baby from the very boy that her father wanted to kill.

And Pharaoh's daughter even pays Jochebed to nurse him. Do you feel that irony? The king of Egypt ordered the death of the deliverer. The daughter of Egypt paid for the life of the deliverer!!!! The empire of Egypt was funding its own destruction!!! The wealth of Egypt was being used to raise the very man, who would work with God to bring Egypt to its knees!!! That's the power of God!!! That's ... the power ... of God!!!

So, let's take a look at Pharaoh's daughter's character here. Pharaoh's daughter had a heart of compassion, and that heart of compassion overrode her political allegiance. In **Exodus 2, verse 6**, she saw a crying baby, and it says that “**she had pity on him.**” **God used her position, but he relied on her heart.**

Now consider the ministry of Jesus. We don't often think about how Jesus' ministry was sustained. We feel that it was miraculous for sure. But how are the practical ways that it was sustained? And I think In **Luke chapter 8, verses 1 through 3**, it kind of pulls back the curtain on the economics of the ministry, and it says, **it tells us that women were supporting him out of their own means. Enlisted there was Joanna.**

So, who is Joanna? **Luke 8:3** tells us that she was the wife of a man named Chuza and he was the manager of Herod's household. So, let's not miss this parallel.

Pharaoh's daughter was in the palace, in the Old Testament, enemy of God, the pharaoh.

But Joanna was connected to the palace of the New Testament enemy, Herod, and both of these women were of high status. They were women of access, they were women of wealth, and what did they do? **They engaged in quiet rebellion against God's enemy.**

They took the gold of Pharaoh and the coins of Herod and they laundered them into the kingdom of God.

Joanna was risking her life. If Herod found out what she was doing, that his manager's wife was funding the king of the Jews, she would have been accused of treason and probably Chuza was too. But she didn't seem to care, and I think what happened was **she understood that her influence in her bank accounts were not for her own comfort. They were to be used for furthering God's kingdom.**

And I see this example so richly in several of you brethren. Thank you for that service, and these women took the world's gold and repurposed it into God's glory.

Now there's a practical application we can learn here about stewardship and responsibility. The Ezer, the warrior rescuer, does not wait for permission. **They simply respond to responsibility.**

And this is the rich pattern, I think, for our sisters at the end of the gospel age. God has given many of our godly women – Influence. He's given some of you businesses, some of you degrees, some of you inheritances and positions in the secular world, in the palaces of our culture. **Your talents are the combination of your capacities and resources. But your character requirement here is that of generosity and stewardship.**

**Character comes first, in the secret,
before God puts us in place to be used in public.**

I think the important thing here is that Joanna did not use the wealth of Herod to corrupt her. She used it to serve Jesus.

So how do you, as modern day Ezers in the Gospel age harvest, serve the purposes of Jesus today?

Let's consider a few ideas.

First, in your family, by managing your household with wisdom, by modeling for your children that everything we have belongs to God.

What I've learned is that children have a great hypocrisy detector. They keep us honest and they will watch what we do, rather than listen to anything we say.

We have to manage our household with wisdom,

by modeling for your children that everything that we have belongs to God, by practicing hospitality, by opening your home so it actually becomes a forward operating base for the kingdom of God.

[I experienced that this weekend. Thank you. The hospitality that we received, the opportunity to work side by side and have those discussions and feel the power of God working in your individual life. My modern-day Gospel age Ezers, thank you so much for your blessing!]

Your home becomes a forward operating base for the Kingdom of God. Your dining room table can be as powerful as a pulpit. It can be used to nurture your children with the modeled gospel – “the modeled gospel.” And thereby you can feed the flock of God and create the good ground for the gospel seed to be received into your children.



Second idea, the church needs modern day Joannas. We need righteous women who are savvy. Women who after they are tested in the home, say, I will use my skills to support the ministry. For our modern day Ezers, service is not just teaching Sunday school. It's also funding the mission, organizing the logistics, ensuring the workers of the harvest have what they need to do.

Now, if you have the gift of administration, that's a weapon, that's a secret weapon. If you have a gift for making money, that's a secret weapon. As long as you're faithful and private, first. If you have a gift for cooking, that's a weapon. The Ezer takes whatever is in her hand, whether it's a scepter or a spatula. And they feed the work of God, they fund the work of God, they bring energy to the work of God.

Let's take a look at the fourth pair. We're going to take a look at the last pair today.

(By the way, your smiles are very meaningful to me.
Thank you.)

We'll call this pair "the Intuitive Protectors."

4. The Intuitive Protectors

I kind of think in some way they are the most mysterious pair. The women who saw blood and death before anyone else did.

How about this one? The protector Zipporah! I think the protector Zipporah is correlated to the anointer, the Mary of Bethany.

So, in Exodus 4, there's a very strange story. ... God meets Moses on the way to Egypt and he seeks to either kill Moses or Gershom, because Moses did not keep the covenant of circumcision.

So, in this case, Moses the great leader seems to be somewhat passive. He seems to be frozen. He might be a little confused. At least that's what it looks like. Maybe his mind was preoccupied on the road to Cairo or the road to Egypt with all of the accoutrements of his past experience with the Pharaoh and all of those things that were happening.



But in either case, his wife Zipporah acts and she comes to his rescue. She grabs a flint, she circumcises their son, and then she touches the blood to Moses' feet. And she tells Moses, "You are a bridegroom of blood to me!"

It's graphic, it's intense, and the point is, while Moses seemed slow to act, his wife Zipporah was intuitive, and she realized instantly that a covenant requires blood, and she acted swiftly to save his life. She perceived the spiritual reality that Moses seemed to be blind to.

Now, centuries later, we see Jesus seated at the dinner table with his disciples in Bethany. The atmosphere seems a little bit festive. Lazarus is there, the man that Jesus raised from the dead, and the disciples are eating with Jesus and Lazarus.

Perhaps, at that dinner they thought the glory of the kingdom was about to begin. We're not sure.

But Mary, the anointer, she shows up with an alabaster box of pure nard. Now this wasn't cheap perfume. It was a year's worth of wages. It was likely her dowry and it was likely her entire financial future.

She breaks it. She pours it on Jesus' feet and the smell fills the entire house.

Judas complains about the waste. He says these could have been sold. This is irresponsible, and he was confused. Maybe some of the other brothers were confused.



They see the waste of resources. But what does Jesus say? He says, **“Ah! leave her alone. She kept this for the day of my burial.”** Do you see the correlation here between Zipporah and Mary the anointer? Just like Zipporah, Mary of

Bethany was the only one in the room who knew what time it was. She knew the covenant required blood.

Peter was promising to fight, Judas was counting coins. **But Mary was preparing Jesus' body for the cross. Wow! She was faithful in secret, before she was used in public!**

She had a spiritual intuition. She perceived the suffering of the Savior, and when everyone else was blind to it, she listened to the gospel at Jesus' feet.

So how did Mary know this? How did Mary know that what time it was? I think it was in her character. Why? Because **Luke 10** tells us that earlier, "while Martha was busy with the dishes and Mary sat at the Lord's feet listening to what he said." **She knew what time it was in John 12 because she had been listening to him in Luke 10.**

And her intuition was the fruit. It was the fruit of the focus of her presence. And from this we see that Mary was a woman of the word, before she was a woman of action.

Some Practical Ideas

Now, there are some practical ideas here that I'd like to share with you. We'll call them the Theology of Intuition. **If you're properly exercising the Scriptures, God will give you opportunities to act as a modern day Ezer, a modern day warrior rescuer, and this Ezer does not wait for permission. She's proactive and she faithfully responds to responsibility.**

Proverbs 31:10, it says, "who can find a virtuous woman, for her price is far above rubies."

And then it says something interesting. In **verse 16,**

it says, **“She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.”**

I think we need this today. I think we need this faithfulness in secret.

We need this proactive, strategic wisdom to be a deep wellspring, for our modern day Ezer's desire to bubble up and to serve and please our Heavenly Father and his people.

I know in leadership, sometimes I can become very busy, filled with committees, filled with plans, filled with programs, and sometimes I miss the heartbeat of God.

I think we need women like Zipporah and Mary who are sensitive to the Holy Spirit. **In our family – this looks like spiritual discernment.** Mothers, you may know this feeling. You may look at your child. The child may say that everything's fine. But your spirit says, “No! something's not fine, it just ain't so.” A mother often knows when something is wrong. She knows when something's wrong in the child's heart before the child sees it or speaks it.

A modern day Ezer knows when her husband is under spiritual attack, sometimes before he admits it. **A modern day Ezer should trust that intuition. Don't ignore the**



whisper of the Spirit as it speaks to you from the pages of the Scriptures.

It's the roar of protection.

It could be that Holy Spirit prompting you to grab the flint or to go to war in prayer, to cover your family in the blood of Jesus, **to intercede in prayer when they are too weak to pray for themselves.**

And in our ecclesias, we need women who prioritize the listening over the doing. We need women who are soaked in the scripture that they can smell false doctrine a mile away or spiritual apathy. We need women who are not afraid, to look foolish in the eyes of the world or even other disciples, to do the one thing that Jesus desires.

What is that one thing that Jesus has prepared you in secret to tackle for him and put in play in public?

And we need women, we need modern day Ezers to break those alabaster jars, their dignity, their future, their reputation, just to anoint the feet of the king!!!

Conclusion

So, in conclusion, let us look at the roll call of the architects of redemption.

- Shiprah, Puah, Jochebed, Miriam, Pharaoh's daughter, her maidservant and Zipporah.
- Mary Magdalene, Mary of Cleopas, Mary - the mother of Jesus, Salome, Joanna, Susanna and Mary of Bethany.

14 women! 7 at the beginning of the law covenant. 7 at the beginning of the grace covenant. **From Eden to Egypt, from Bethlehem to the tomb, God has never advanced his kingdom without Ezers, without women who supplied the strength that the moment demanded.**

And here's the secret. God calls the Ezers before the crisis arrives. **GOD CALLS THE EZERS BEFORE THE CRISIS ARRIVES. Because they were already formed in secret.** And notice something about these Ezers, they did not use traditional weapons. They did not use swords. They did not use spears. They did not use legislation.

They used the architecture of redemption. They used baskets. They used towels. They used perfume. They used their bank accounts. They used their tears.

The empire builds with bricks in fear. But the kingdom of God builds with faith and sacrifice.

So, my precious sisters who are standing with us at the end of the gospel age!

The world is tightening, the shadows are lengthening. We are waiting for the greater Moses to call us home and to lead us into God's kingdom, and as Jesus looks at his church in these final days, he is looking for the seven. He is looking for the Ezers. But remember, **he is looking for character first. He's looking for women who are faithful and quiet, before he gives her power in public.** He's looking for those who will defy the culture of death, by nurturing life in their homes, and he is looking for those who will watch in the reeds of suffering, refusing to abandon the vulnerable.

He's looking for those **who will provide the resources for the final harvest**, the gospel harvest **through sacrificial stewardship.** He's looking for those who will anoint him with their worship, because they have sat at his feet and they know his heart.

Sisters, **you are not an afterthought in the plan of God's redemption.** You may be the architects of it. And you come from a long line of women who stood their ground, and you are spiritually connected with them. **You may be the Ezers of the Gospel Age harvest. You may be the warrior rescuers. You may be the architects of redemption.**

**Step into your place in that line. Our king is marching
on, and God will be with the good!**

(Amen!)

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(Few profitable poems from “Poems of Dawn” can be
found in the following pages...)

WOMAN'S MISSION

THE rights of women—what are they?
The right to labor, love and pray;
The right to weep with those that weep,
The right to wake when others sleep.

The right to dry the falling tear,
The right to quell the rising fear;
The right to smooth the brow of care,
And whisper comfort in despair.

The right to watch the parting breath,
To soothe and cheer the bed of death;
The right, when earthly hopes all fail,
To point to that within the veil.

The right the wanderer to reclaim,
And win the lost from paths of shame;
The right to comfort and to bless
The widow and the fatherless.

The right the little ones to guide,
In simple faith, to Him who died;
With earnest love and gentle praise,
To bless and cheer their youthful days.

The right the intellect to train,
And guide the mind to noble aim;

Teach it to rise above earth's toys,
And fix the heart on Heavenly joys.

The right to live for Him you love,
The right to die that love to prove;
The right to brighten earthly homes
With pleasant smiles and gentle tones.

Are these thy rights?—then use them well;
The holy influence none can tell;
If these be thine—Why ask for more?
Thou hast enough to answer for!

Are these thy rights? Then murmur not
That woman's mission is thy lot;
Improve the talents God hath given;
Earth's duties done—thy rest in Heaven!

TRUE BEAUTY

BEAUTIFUL hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.

"GOD BLESS YOU!"

I SEEK in prayerful words, dear friend,
 My heart's true wish to send you,
 That you may know that far or near
 My loving thoughts attend you!

I cannot find a truer word,
 Nor fonder to caress you;
 Nor song nor poem I have heard
 Is sweeter than "God bless you!"

"God bless you!" so I've wished you all
 Of brightness life possesses;
 For can there any joy at all
 Be yours unless God blesses!

"God bless you!" so I breathe a charm,
 Lest grief's dark night oppress you,
 For how can sorrow bring you harm,
 If 'tis God's way to bless you!

I'LL DO MY VERY BEST

I MAY perform no deed of great renown
 No glorious acts to millions manifest;
 Yet in my little labors up and down,
 I'll do my best.

I may not paint a perfect masterpiece,
 Nor carve a statue by the world confessed
 A miracle of art; yet will not cease
 To do my best.

My name is not upon the rolls of fame,
 'Tis on the page of common life impressed;
 But I'll keep marking, marking just the same,
 And do my very best.

Mine may not be the beautiful and grand,
 But I must try to be so careful, lest
 It fail to be what's put into my hand—
 My very best.

GO, LABOR ON

GO, labor on; spend and be spent,—
 Thy joy to do thy Father's will;
 It is the way the Master went;
 Should not the servant tread it still?

Go, labor on; 'tis not for naught;
 Thine earthly loss is heavenly gain;
 Men heed thee, love thee, praise thee not;
 The Master praises—what are men?

Go, labor on; enough, while here,

If He shall praise thee—if He deign
Thy willing heart to mark and cheer:
No toil for Him shall be in vain.

Men sit in darkness at thy side,
Without a hope beyond the tomb;
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

Go, labor on; thy hands are weak,
Thy knees are faint, thy soul cast down,
Yet falter not; the prize we seek,
Is near—a Kingdom and a crown!

Source: [Christian Resources App](#) > [Audio Sermons](#) >
[Chicago Discourses](#) > [Todd Alexander](#) > [Todd Alexander –
The Seven Women Architects Of Redemption From Moses
To Jesus](#)

BIBLE STUDENTS
Food for New Creature

