

## NEW TEACHING

### The Women of Moshiach's Advent



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A whore-Rachav/Rahab; A gentile-Root/Ruth; an adulterous illegal Queen-Bat-Sheva/Batsheeba; Miriam/Mary-an unwed confused teenager. Not exactly Victorian personalities!

Yet these and many other women experienced 'women's liberation' by the coming Of Yahshua. When considering Yahshua's virgin birth, we tend to focus in mostly on Miriam/Mary. As seen in Mattityahu's/Matthew's genealogy, we must also not lose sight of 3 other very important women. All these women played a key role in YHWH walking among men in the flesh. Through these outcasts from society, YHWH manifested His inclusive mercy and His heart to truly liberate women.

Rachav/Rahab the Harlot- A whore, a gentile and a woman. Those 3 strikes against her could not destroy or overcome her, as she overcame those obstacles by her faith. A faith that overcame whatever the world threw at her. As seen in Yahoshua/Joshua 2:1-24, she hid the 2 spies who had been sent to spy out Yericho/Jericho and in turn YHWH favored her publicly and in perpetuity by including her in Moshiach's genealogy as seen in Mattityahu/Matthew 1:5.

Root/Ruth The Moabites-Root 1:15-17. Naomi's daughter in law was a descendent of the cursed incestuous lineage of Lot and his daughter. Her hunger to know and experience the true and living Elohim are legendary, as seen in her overwhelming desire to join YHWH's people Yisrael. She would not be discouraged or persuaded to abandon her hope. She did not count her background, as an obstacle to be all YHWH desired her to be. She pressed into the kingdom and took her position by force, conviction and authority. Her reward? She was chosen to become King David's great grandmother and she was allowed to be included in Yahshua's family tree as seen in Mattityahu 1:5.

Bat Sheva-Batsheeba As seen in Schmu'el Bet/Second Samuel 12:24-25 she was the adulterous lover of King David and an illegal queen in Yisrael. Her position was given to her by David and not by YHWH. However due to King David's true repentant and contrite heart over this sin, she also became the recipient of YHWH's unmerited favor that was also shown to Solomon her son. Since YHWH enveloped the Davidic thrones of David and Solomon with love, forgiveness and mercy, Bat Sheva was the beneficiary of being fully surrounded with this unmerited favor. She was blessed by also being placed in Yahshua's genealogy as seen in Mattityahu/Matthew 1:6, though not mentioned by name.

Miriam-Mary- She was a teenager who was thought to have committed adultery. No doubt she was confused initially, as to just how she could carry a child without a human father. YHWH overcame this fear, and teenage confusion along with her reputation as a harlot (still taught in the Talmud by the way) to anoint and choose her as the vessel through which He would enter this world as its Redeemer. Truly YHWH's choice of Miriam in addition to the plain understanding, also reveals the heart of ABBA YHWH for all pregnant teens and unwed mothers, who have chosen poorly in this area, thereby manifesting His love for them, using Miriam as an example. YHWH took her bad reputation and turned her into one whom all generations now call blessed. **YHWH's care for Moshiach's mother was so extensive, that the 13<sup>th</sup> person out of the 14 people listed from Babylonian captivity to Yahshua's birth, was a personally assigned gowra/guardian. YHWH personally assigned Moshiach's mother with a heavenly court appointed guardian.** This amazing truth is found in the footnotes of the *Restoration Scriptures True Name Edition*. We quote:

The Aramaic term gowra is mistranslated as "husband" in all Greek manuscripts. Gowra in proper context is a guardian, or legal guardian, or legal caretaker, as seen in the Torah in Deuteronomy 25:5-6 where Yisraelites are given the command to establish a gowra, or a legal guardian. **Most likely this Joseph took Mary's deceased father's place and became her gawra as Boaz did in Ruth 2:20, where he is called the gowra for Ruth in the Aramaic Targum. (Boaz was Ruth's gowra before he ever became her husband.) This Joseph (in verse 16) was Mary's legal guardian. In verse 19, however, the Aramaic/Hebrew word is baalah that can only mean "husband." The Aramaic Peshitta clearly uses the two different words (gowra and baalah) to show that one Joseph (in verse 16) was Mary's guardian, whereas the other Joseph (in verse 19) was Mary's husband.**

With this clarification, we see that there are indeed 14 generations from Babylonian captivity to Yahshua's birth (in accordance with Matthew's bold insistence in verse 17 that there are three sets of 14 generations), versus only 13 if the two Josephs were to be accounted as one and the same. **If we count Joseph the gowra/legal guardian as #12, Mary as #13 and Yahshua as #14, we**

have a perfect set of 14. Therefore this genealogy is clearly Mary's genealogy and not Joseph's. In order to be The Moshiach, Yahshua had to inherit the throne from Solomon – not Nathan as Christianity teaches. Nathan never sat on the throne, and Dawid's many prophecies indicate that the lineage of the Moshiach would be through Solomon alone and never through another one of his sons. Therefore Luke's account does not give Mary's genealogy, whereas Matthew's account does give Mary's genealogy, as he counts Mary as number 13 in the final set of 14, thereby allowing verse 17 to make perfect sense. One can pick up on this only in the Aramaic Peshitta text, which not only is the primacy text from which all Greek translations have come, but also is the only one that differentiates between gowra and baalah.

The gematria, or numerical value of Dawid in Hebrew is 14. The three sets of 14 indicate that Yahshua is from the royal House of Dawid. As seen in study note # 5, when using the Aramaic Peshitta, one can see that there were three perfect sets of 14, dropping the three cursed kings along with differentiating between the guardian Joseph and the later husband Joseph.

Close-The Brit Chadasha/Renewed Covenant is the ultimate 'covenant of inclusion' of all sinners and outcasts including women of ill repute, as Moshiach's atoning blood pardons all. The inclusion of these 4 women of the advent is a clear indication that among Moshiach's many callings was a clarion one to help women overcome their past, or their sinful ways, in order to be honored with an eternal pardon, sealed by their inclusion in the physical genealogy of our Savior. Anyone can be included in Moshiach's family even today, as were these four women, if they are willing, ready and desiring to please and obey YHWH fully. As Yeshayahu/Isaiah 1:9 has promised, if we are willing and obedient we will surely eat the tov fruit of the land! Selah.