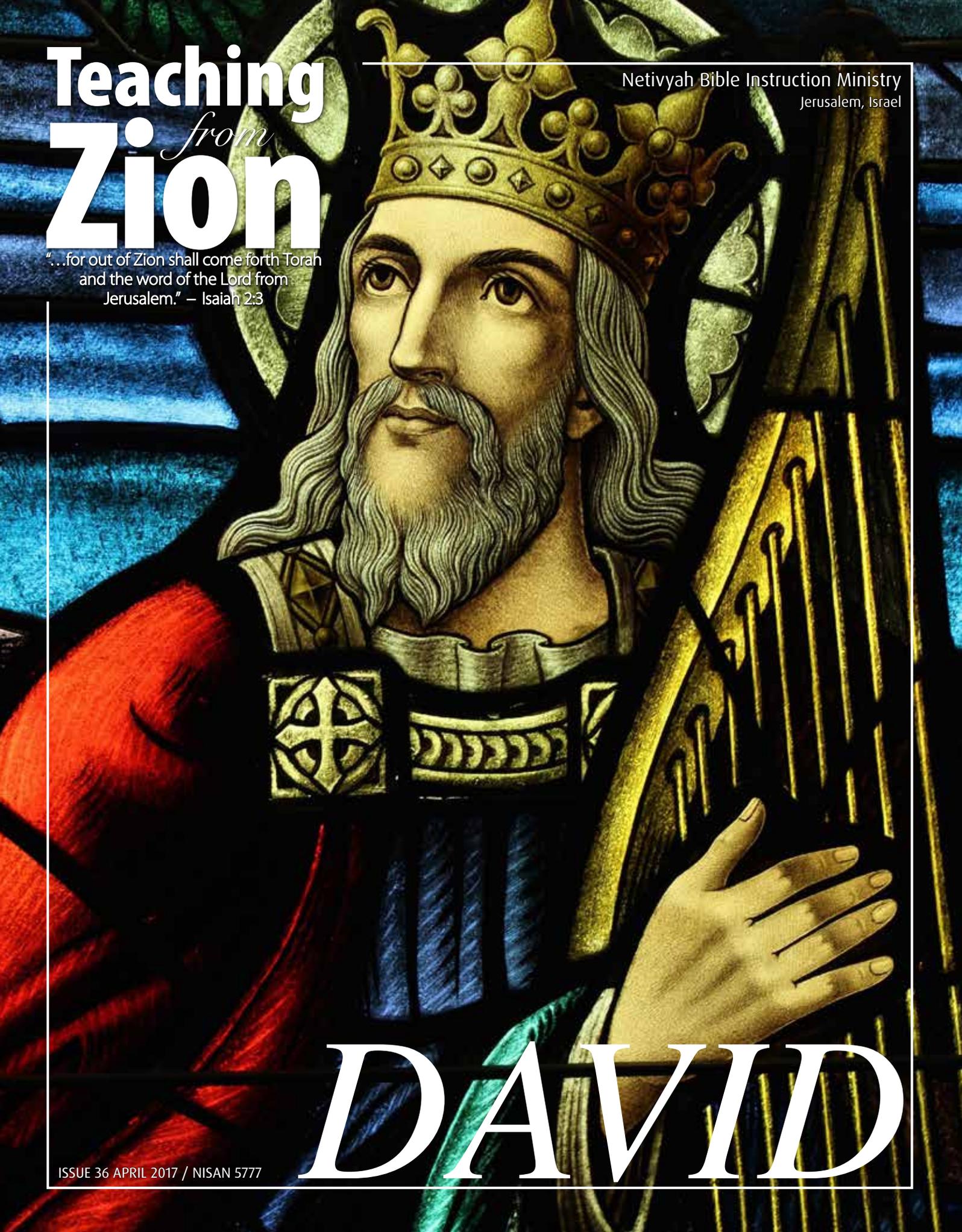


Teaching *from* Zion

"...for out of Zion shall come forth Torah
and the word of the Lord from
Jerusalem." – Isaiah 2:3

Netivah Bible Instruction Ministry
Jerusalem, Israel



DAVID



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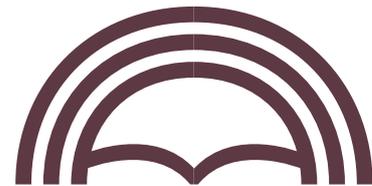
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Netivyah נתיביה

Teaching from Zion

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About Netivyah

Netivyah in Hebrew means "the Way of the Lord." "The Way" was one of the names by which the early community of believers was known in the Brit Chadashah (New Testament). Paul says: "... According to the Way which they call 'sectarian,' I do serve the God of our fathers, believing everything that is accordance with the Torah, and that is written in the Prophets" (Acts 24:14). As followers of "the Way," we believe in the God of Israel, the God of Abraham, Isaac, and Jacob. We try to be faithful to God's law (the Torah) and to the rest of Scripture—the Prophets and the Writings. We believe that the Messiah promised in God's word is Yeshua (Jesus), the one who "saves His people from their sins" (Matthew 1:21).

News from Netivyah

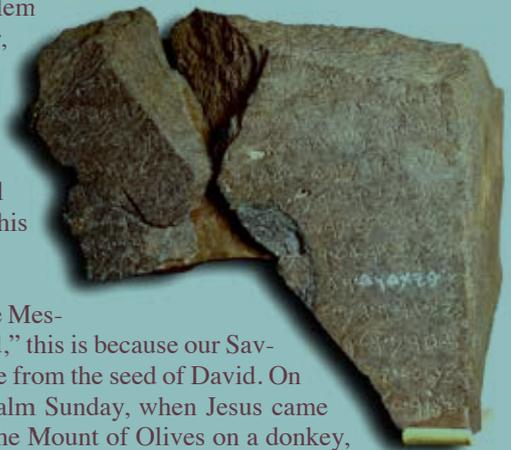
The reason why we decided to dedicate this magazine to King David is apparent. David is one of the most famous biblical characters. He is more widely known than Moses or Isaiah, more diverse and controversial than any other figure in the Holy Scriptures. David's life story was anything but boring; his family saga could easily compete with popular soap operas of our century. This is the reason why hundreds of books and thousands of paintings and sculptures are dedicated to King David. He was a lover and a fighter, an outlaw and a king, but most of all, he was a man that was loved by God. It is interesting, that his very name, David, means beloved. Even after David died and the Judean throne passed to his son Solomon, the title "House of David", was the name the kingdom of Judea was called for many centuries.

A breathtaking discovery was made in 1993 during excavations in Tel Dan (Northern Israel). Archaeologists unearthed the Basalt Stele, which is dated back to 841 BC. It speaks of the Aramean invasion to Israel and Judea and also mentions the house of David in reference to Judean Kings. This stone's inscription was written in ancient Canaanite script and is the first mention of King David outside of a biblical context. The following is a translation of the Basalt Stele: "*And Hadad went in front of me, [and] I departed from... my kingdom, and I slew [seve]nty kin[gs]... riots and thousands of horsemen. [I killed Jo]ram son of [Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin-]g of the House of David. And I set [their towns into ruins and turned] their land into [desolation ...]*"

This discovery strengthens the authenticity of the biblical text and serves as additional proof of the historic validity of the Bible. Especially when we compare this inscription to the words of the prophet Isaiah, who described an attempt from Aramean King Resin to conquer Jerusalem 100 years later. Here again, the Judean royal dynasty is called the House of David: "*When Ahaz son of Jotham, the son of Uzziah, was king of Judah, King Rezin of Aram and Pekah son of Remaliah king of Israel marched up to fight against Jerusalem, but they could not overpower it. Now the house of David was told, 'Aram has allied itself with Ephraim;' so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.*" (Isaiah 7:1-2)

Years passed by and the historical House of David ceased to exist. After the return from the Babylonian Exile, new kings

occupied the Jerusalem throne. However, they too vanished in the ashes of history. Nevertheless, the eternal promise given to David still stands strong to this day.



Another name for the Messiah is "Son of David," this is because our Savior was destined to be from the seed of David. On the day known as Palm Sunday, when Jesus came down the slopes of the Mount of Olives on a donkey, the excited crowds welcomed him with the following words: "*The crowds that went ahead of him and those that followed shouted, 'Hosanna to the Son of David!' 'Blessed is he who comes in the name of the Lord!' 'Hosanna in the highest heaven!'*" (Mathew 21:9)

The sight of King David's tomb on Mount Zion is venerated and honored by Jews, Christians, and Muslims alike. We are happy to include in this magazine the fascinating story of Pauline Rose, known as the "Lady of Mount Zion".

In Jerusalem, the City of David, congregation is thriving, and we had nearly 90 people for the Passover Seder. Joseph Shulam travels often and carries his 'teaching from Zion' to all corners of the earth.

The "Hamotzi" food distribution continues to grow. This year we were able to double the number of families that we help, giving out enough food to prepare over 85,000 meals. We thank God for all of you who help support us in this important work.

At the beginning of March, together with the New Beginnings Church in Texas, we blessed 160 messianic IDF soldiers with a special gift - a Leatherman Sidekick. It contains 14 different tools that can be used for a variety of things. We know the soldiers will love and appreciate them!

We hope that you will enjoy reading this unique magazine and that our articles will give you a fresh look at the fascinating life of King David.



King David The Enigma

By Joseph Shulam _____

The story of King David starts with tacit rejection from Jesse, his father. When Samuel came to Bethlehem to find and anoint another king to replace Saul, he was sent to the house of Jesse. Jesse was told by Samuel to bring him all of his sons, however, Jesse decided to leave David out of the lineup. It is written in the text: “And Samuel said to Jesse, ‘Send and bring him. For we will not sit down till he comes here.’” So, he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the Lord said, “Arise, anoint him; for this is the one!” Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward. So Samuel arose and went to Ramah.” (1 Samuel 16:11–13)

Can you imagine how young David might have felt at that moment? For

some reason, Jesse showed a lack of respect for David and his brothers treated him similarly in the next chapter. How would you feel if this were to happen to you in your family? I imagine that no man would feel at peace knowing that he was not included in an important event

I think of King David as an enigma due to the fact that he sinned more profusely than just about anyone else in the Bible

such as this and that he was only invited as an afterthought.

I entitled this article “King David - The Enigma”. The word “enigma” means a paradox, mystery, riddle, or perplexity. I think of King David as an enigma due to the fact that he sinned more profusely than just about anyone else in the Bible. He was guilty of racketeering, taking protection, murder, adultery, coveting his neighbor’s wife, desecrating the Holy things of God on the Sabbath day, deception, and lies. However, God decided to give to David an irrevocable one-sided covenant. In fact, this type of one-sided covenant was given only three times throughout the entire Bible. Thus, it shows the magnitude and importance of such a promise from God.

King David accomplished some profound deeds in his lifetime. First, Jeru-

salem was conquered and became the new capital city of Israel. Further, the tabernacle was brought to this new capital and placed in a tent. After that, David built for himself a house of cedars and established a relative peace with the neighboring countries. Chapter 7 confirms this in the following: “Now it came to pass when the king was dwelling in his house, and the Lord had given him rest from all his enemies all around, that the king said to Nathan the prophet, ‘See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.’ Then Nathan said to the king, ‘Go, do all that is in your heart, for the Lord is with you.’” (2 Samuel 7:1–4)

Hidden in the above text are several fascinating developments. The first and most glaring was that Nathan the

This can be seen in a verse from 2 Samuel: “Then King David went in and sat before the Lord; and he said: “Who am I, O Lord God? And what is my house, that You have brought me this far? And yet this was a small thing in Your sight, O Lord God; and You have also spoken of Your servant’s house for a great while to come. Is this the manner of man, O Lord God?” (2 Samuel 7:18–19)

David’s humility before the Lord and his submission to God’s will and judgment is what made David so beloved.²

What can we learn about God and ourselves from the life of King David? I want to share with you some ideas that may shed some light on both the character of David, his strengths and weak-

David’s reaction to God’s promises to have an eternal kingdom and throne is one of the reasons why God loved David so much

prophet (who was the court prophet in the house of David), told David to go ahead and build whatever was in his heart. The second interesting occurrence was that it exposed David’s heart, which is important because it revealed David’s sincere care for the Lord and His place of honor in Israel.

God spoke to David through the Nathan the prophet. In God’s statement to David, He repeated an important theme, rest 1. This theme is actually at the center of understanding the one-sided covenant that God gave to David and to Israel. The importance of this covenant is that it is the basis of the place and function of the Messiah. David’s reaction to God’s promises to have an eternal kingdom and throne is one of the reasons why God loved David so much.

nesses, and the nature of God in His relationship with David. Let us begin with David’s anointment. First, Samuel the judge and prophet of God was sent to Bethlehem to find a king from the house of Jesse. After the disapproval of David’s older brothers by God, Samuel asked Jesse if he had more sons than the ones that were present. Jesse responded, ““There remains yet the youngest, and there he is, keeping the sheep.’ And Samuel said to Jesse, ‘Send and bring him. For we will not sit down till he comes here.’” (1 Samuel 16:11) Right from the beginning, David’s anointment as king was met with obstacles, which leads us to our next questions: how was David going to face the challenges above? What did he need to do to approach the crown of Israel and be the king?

David faced these complications and challenges systematically. With the help of Samuel, he was able to get a job inside the palace of King Saul. He was the musician who played for the king in order to calm and relax him when he broke into fits of rage.

King Saul was filled with insecurity and depression. The way the Word of God describes King Saul’s condition is that he was beset with an evil spirit. Samuel suggested this young, redheaded boy to play music for King Saul and calm his spirit down. For King Saul, David was a nobody – The king did not even know or care who was sitting in his room playing music. For David, on the other hand, he had just completed the first step of putting his foot inside the palace.

The second task for David was for the people of Israel to know his name, abilities, and dedication to the God of Israel. However, how was the shepherd boy from Bethlehem, whose own father and brothers rejected and ignored, going to become known by all of the people of Israel?

We must remember that the Lord God of Israel is the One who can make history and can carve mountains and fill oceans with just his finger. There was a battle not too far from Bethlehem between one of the historic perennial enemies of Israel, the Philistines. The battle was in the Valley of Ella, the perfect place for war. It is a rather small valley with one entrance and exit as well as mountains on the north and south side of it. In the middle of this valley there is a small brook. This brook of Ella is dry most of the year; only when it rains in the mountains of Judea and Benjamin does water run in this brook. God created for David through this brook, an opportunity to instantly become famous and appreciated throughout all of Israel. Note that David was still shepherding his father’s flocks in the hills of Judea near Bethlehem. His father needed him to take food for his

three older brothers who were soldiers in King Saul's army. They were faced with the grueling task of defeating the Philistine giant who challenged both the forces and God of Israel. Thus, David was still being treated by his father and also by his brothers as a nobody, just a servant who was good for nothing else than to be a food carrier for the soldiers on the battlefield.

David was a man of strong passions and a single-minded devotion to his calling from God to be the King of Israel. At the same time, his great passion led to sins as well as the moral strength and character to humble himself before the Lord and confess his wrongdoings.

The weakness of King Saul and the army of Israel became the perfect opportunity for David the shepherd. It was almost a kind of theatrical scene set up by God. A Philistine giant challenged the army and God of Israel and there was no one in Israel who was willing to face this Philistine. The ordeal that Goliath offered to Israel at first glance seemed fair. He proposed that in place of having an all-out war, where many men would be killed, that only one person from each side would fight each other and the side that was victorious enslaves the opposing army.

For David, the situation that God set-up with Goliath was the ideal opportunity. He understood that if he got close enough to the Philistine giant, who he would be crushed. Therefore, he knew that he must reach him from a distance. The army of Israel did not even consider thinking about this because they were thinking from inside the military strategy box. David, however, was thinking outside the

box for this particular situation. David's two advantages were his creative and spontaneous thinking as well as his belief in the God who had anointed him as King of Israel. He was out to defend God's honor because this uncircumcised warrior defiled the name of the Lord. With these reasons in mind, the text mentions what David heard from the battlefield: "So the men of Israel said, 'Have you seen this

man who has come up? Surely he has come up to defy Israel; and it shall be that the man who kills him the king will enrich with great riches, will give him his daughter, and give his father's house exemption from taxes in Israel.'" (1 Samuel 17:25)

There was a certain characteristic that David possessed and it was something that followed him throughout his entire story. David was a person who calculated his actions according to what he would gain or lose from it. In our time, we would say that David had a character that contemplated what was beneficial or not, especially in his own aspiration to become the King of Israel.

This very calculating personality of David caused him to do things that were seemingly charitable and considerate. Let us look at one of these very special events in David's life.

Kings don't normally cope well when they are confronted with sin. The best

biblical example of this was the encounter between John the Baptist and King Herod. Essentially, John the Baptist said to Herod more or less the same thing that Nathan the prophet said to David after his grave sin with Batsheva. Although David's reaction was totally different from King Herod's, he recognized that the accusation of Nathan the prophet was true and he immediately repented. This specific characteristic of David's was probably one of the most important for God and why He chose David as the forerunner of the Messiah. David's repentance was accompanied with a very humble attitude toward the Lord. The best example of this was David's acceptance of God's verdict after the death of Batsheva's first child. The same humility and sincerity as seen in Psalm 51, David's Psalm of Repentance.

No one else in the whole Bible expressed the confession of his sin and repentance with this kind of passion other than David. The case with Batsheva was not the only time of David's repentance. His sin against God's command not to number the people also brought him to such repentance and confession yet again. Even before the Nathan the prophet came to condemn David, he actually confessed his sin before the Lord and asked God to take

He was the only hero in the Bible who was attributed more sins than anyone else, but he was also the only one who received eternal favor from God.

his iniquity away from him. David also asked God to punish himself in place of punishing the people of Israel in other instances. This is precisely what was special about King David. He was the only hero in the Bible who was attributed more sins than anyone else, but he was also the only one who received eternal favor from God.

I believe that these characteristics of King David are what made God love him so much and give him and his seed an eternal covenant. A covenant that ushered the eternal Messiah as King and Savior on the throne of David. David was a man of strong passions and a single-minded devotion to his calling

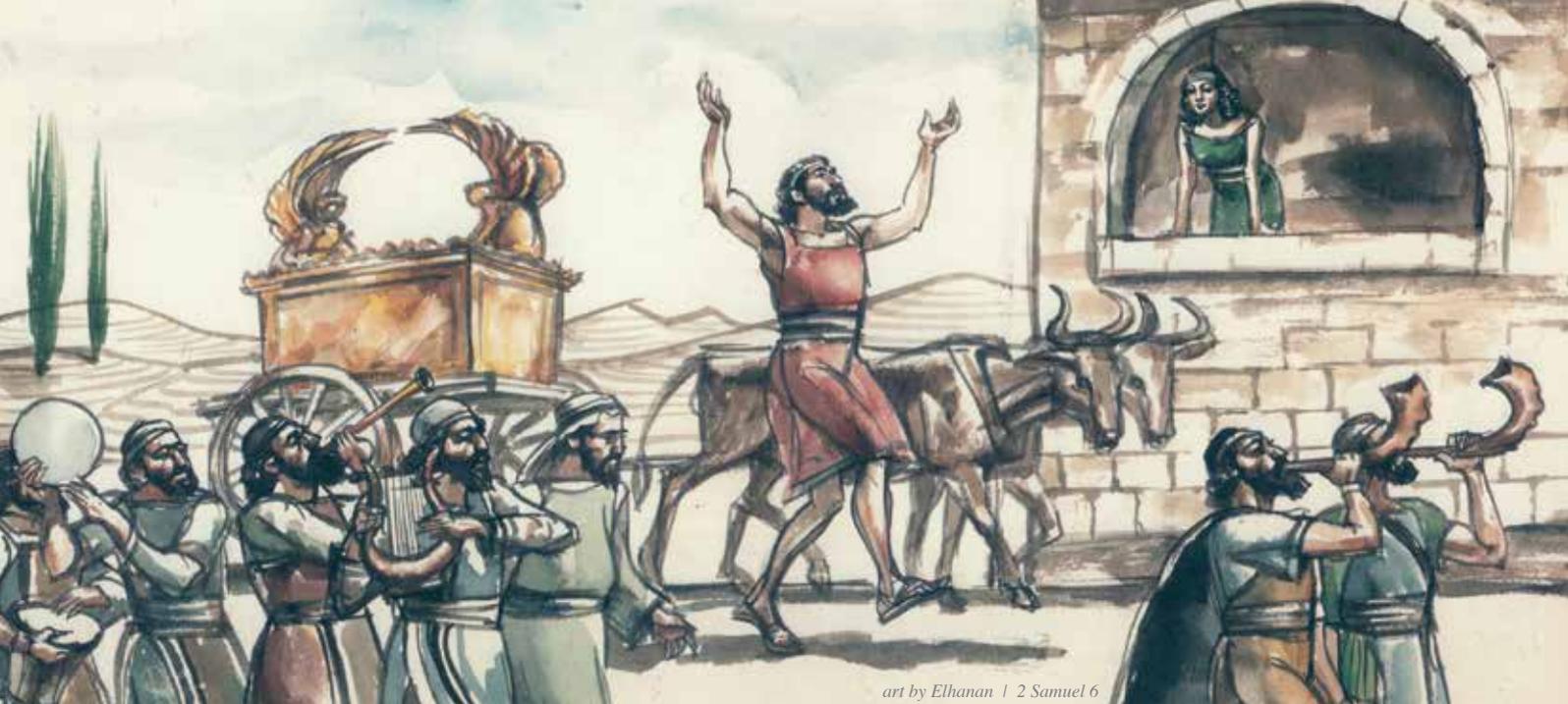
from God to be the King of Israel. At the same time, his great passion led to sins as well as the moral strength and character to humble himself before the Lord and confess his wrongdoings.

It might seem contradictory to have a person with weaknesses like David and at the same time, to have had such a strong faith in God's promises and mercy to forgive. Thus, David exemplifies the word, "enigma". David was a warrior, poet, hero, a great lover, a king without a kingdom, a dreamer with unfulfilled dreams, and the only human being whom God called Jedidiah (God's friend or beloved of God). Most of the Messianic prophecies are

connected to David and the Messiah is identified as "Son of David."

I am fascinated by King David and his character. For me, King David is actually the physical human outworking of the Good News of the Messiah. Here we have a person who has committed so many sins both against people and God himself. Yet he was used by God and attributed the highest honor both on earth and in heaven. The purpose of this article is to encourage all of us to learn from the life of King David. We ought to learn from David's great mistakes and from his significant, close relationship and dedication to God.





art by Elhanan | 2 Samuel 6

The Shofar of David By Meir Steinfeld

We can learn numerous things from the life of King David. The first and second books of Samuel and Kings profoundly intrigue me because they are full of dramas. As believers, we wish the biblical heroes to be perfect saints, free of fault. However, through these human dramas, we feel empathy for them and they give us more impactful lessons on how to behave in front of God in our daily life.

The books of Samuel focus on the transition between the times of the Judges to the period of the kingdom of Israel. I believe that chapter six of 2 Samuel is one of the most important turning points. The Ark, which was once in exile amongst the Philistines, was finally transferred to Jerusalem. It took two separate tries in order to successfully move the Ark. The first attempt at relocating the Ark was done via a newly made cart pulled by bulls. It failed, and in the second try, David decided to use the old-fashioned method of having it carried on the shoulders of men.

Through the whole ordeal, God not only got angry with Uzzah, who touched the sacred Ark, but also with the Israelites, who at first tried to transport the Ark using animals instead of themselves. The difference between the first and second attempts was not only the way in which they moved the Ark, but also in the musical instruments that were played. This can be seen through the following verses: “David and all the house of Israel were making merry before the Lord with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.”(2 Samuel 6:5)

“So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the horn (shofar).” (2 Samuel 6:15)

There was much variety in the musical instruments used in the first try. Maybe David himself was the director of that musical production as he was also a talented musician. I think he must have contemplated this presentation for a long

time and decided himself what to play and with which instruments. However, God was not pleased by this performance and David quickly understood this. So in the second and final attempt at returning the Ark, only shouts and the shofar were heard. Compared to the instruments played in the previous attempt, the shofar and cries of men are seemingly barbarian, thus the second try most likely sounded inferior in comparison.

The sound of the shofar carries a special meaning. For example, shofar blasts were heard after God pronounced the 10 Commandments in Exodus chapter 20. Therefore, it is connected with the Divine Presence. In the book of Judges, the shofar appears in the context of war, like in the case of the Jericho conquest and when Gideon famously won victory over the Midianites. It was a natural thing, because war in the ancient times was not only seen as a conflict with other nations but also with their gods. After the establishment of the kingdom of Israel, blowing the shofar became a symbol of

coronation. When Zadok the priest and Nathan the prophet anointed Solomon as king over Israel, the people proclaimed, “Long live King Solomon!” and they blew the shofar. David also connected blowing the shofar with the kingship and enthronement of God in many of his psalms, as we can see in the following verse: “With trumpets (shofar) and the sound of the horn make a joyful noise before the King, the Lord.” (Psalms 98:6)

So here in this second attempt of transferring the Ark, the change from instruments to the shofar has a much deeper meaning than what meets the eye. It was not merely because David forgot to call all the musicians the night before. David recalled what had occurred between Samuel and the Israelites. He knew that God was angry with the Israelites for trying to imitate other countries by having a human king instead of God himself as their eternal King. I would also like to point out the gradual process that David went through on his way to becoming king; in fact, he was anointed three different times. Strangely enough, in all three of these anointments no one blew the shofar! It wasn't until he himself ordered Zadok and Nathan to blow the shofar at the anointment of his son Solomon that the tradition began to stick.

The blast of the shofar, in spite of its great symbolic importance, was missing during David's own moments as a king. We can see in David's actions of transporting the Ark as a way of dedicating and crowning God, the real King of Israel. David, who strived to achieve stability in his kingship, saw the moving of the Ark up to Jerusalem as the final step in which to unite both the political and religious capitals. This helps to explain the absence of the shofar at David's anointments. It is because he spared it for the right occasion and for the right King.

Another important and interesting story takes place right after the procession of the Ark. During the celebration, David

danced so much that he got practically undressed in front of everyone. His wife, Michal, despised him in her heart, as it is explained in 2 Samuel 6:16: “Then it happened as the ark of the LORD came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised him in her heart.”

It is easy to condemn her, but let's investigate the situation a bit further. She was raised in the royal court as a princess and was disconnected from the real world due to never being in contact with commoners. Needless to say, they have quite the opposite background. Naturally, they did not have an easy married life. Also, we must consider the fact that Michal's marriage to David was more of a contract between her father Saul and David and was not necessarily out of love. Contemplating her past and what she underwent, it seems feasible that Michal didn't admire David dancing in public naked, but rather chose to mock him. Moreover, most people want their leaders, kings, prime ministers, presidents, or pastors to be honorable, upright people. Let's imagine a similar situation, but instead of David, it was one of our own leaders, how would we react? I think that everyone is heavily influenced by social standards and can easily relate to Michal's feelings in an event such as this.

The story continues and in 2 Samuel 6:20, Michal said the following harsh words to David: “How you were honored today with being naked and dancing joyfully, before the eyes of worthless social class!” The striking point is not only her sarcasm but also the lack of reference to God. According to Michal, David danced and exposed himself in front of the nation and not before God. David answered strongly and said that he was dancing before God. This was one of the crucial differences between them. Michal was worried that David

According to Michal, David danced and exposed himself in front of the nation and not before God. David answered strongly and said that he was dancing before God

had brought shame to himself and also to herself in front of everyone. However, David thought that he was dancing only before God so he was ready to dishonor himself. Even in front of the simplest of people, he had no apprehension about looking like a servant. He also understood that in front of God the Almighty, who is the true King, even he is merely a slave. That is why he chose to use the shofar during the transfer of the Ark to Jerusalem and also why he danced and acted as if he was from the lowest social class.

David is a complicated figure; he is one of the biggest heroes in the Old Testament and an example of the Messiah. However, he was far from being an angel, but rather was a human being full of flaws and sinful desires. He had numerous problems in his personal life as a husband and father. Despite this, he knew that God was the most important thing in his life. He was king in the eyes of the nation, but even more so he remained a servant to the Almighty. We can learn many life lessons from David and are reminded of our true identities before God, regardless of our relative social statuses.

The Power of Patience

By Reuven Kovner



“The strongest of all warriors are these two — Time and Patience.”

Leo Tolstoy, War and Peace

We meet young David for the first time in 1st Samuel chapter 16. God was disappointed with King Saul and sent Samuel the prophet to find and anoint another king of Israel. When Samuel arrived at the house of Jesse in Bethlehem, he introduced him to seven of his sons, but neither one of them was the chosen one of the Lord. Apparently, Jesse had another son, who was watching over his sheep in the fields. Jesse called for his youngest son, David. When Samuel saw David, God immediately told him that he was the chosen one and to anoint him. From that moment on, the Spirit of God was upon David.

Although David was anointed at a very young age, many years would pass until the promise would be fulfilled and he would finally become the king of Israel. Before this, the central motive we read about is the relationship between David and Saul. This is an excellent example of God’s promises; they are not always fulfilled instantaneously.

From the very beginning, Saul was filled with a deep jealousy towards David. It all started when skinny, ruddy David defeated Goliath all by himself. David volunteered to stand up against the Philistine giant who had spread fear among the nation. He refused to put on the heavy armor usually worn in battle but decided to use a simple sling with rocks from a nearby river instead. Despite the doubt from others, he fearlessly won the battle with one precise fling of the slingshot. The small rock flew high into the air and struck Goliath, sinking deep into the giant’s forehead. This accurate shot from David killed the Philistine warrior, thus ensuing a celebration for the Israelites over David’s victory.

“As they danced, they sang: “Saul has slain his thousands and David his tens of thousands”. (1 Samuel 18:7)

After that event, Saul took his first step in attempting to harm David by offering his daughter Michal in marriage in

exchange for 100 Philistine foreskins. Saul thought, "I will give her to him that she may become a snare to him, and that the hand of the Philistines may be against him." (1 Samuel 18:21) Saul had hoped that David would die in the hands of the Philistines.

Women were often a stumbling block in David's life, but this time, like a true Israeli warrior, he came back not only with 100 Philistines foreskins, but rather with 200. Later on in the story, Michal ended up betraying her father in order to save David. When Saul's devious plan failed, he went after David, ready to take him out. From that moment on, Saul's main goal was to murder him and he was forced to flee for his life.

In chapter 24 of 1 Samuel, in the midst of pursuing David, Saul learned of his location in the desert of Ein Gedi and he rushed there with 3000 of his best soldiers. David was hiding in one of the caves in the area. Coincidentally, Saul entered the same cave, most likely to relieve himself, completely unaware of David being in the same place. David received the perfect opportunity to kill unsuspecting Saul. He carefully withdrew his sword without Saul noticing; he was ready to end the violence and hatred. But at the last moment, he decided to only cut the corner of his robe and even this he regretted later on. Against all human logic, David had mercy upon Saul, who was his greatest enemy. Even Saul admits in verse 19 that doing such a thing is illogical. "When a man finds his enemy, does he let him get away unharmed? May the Lord reward you well for the way you treated me today" (1 Samuel 24:19)

David knew what was to come and trusted God's promises. This brings us to a rather philosophic question. If a man has a particular destiny and God's plan for his life is written and known ahead of time, what is the value of this person's actions and choices on a daily basis?

Rabbi Akiva, the famous rabbi from the Second Century, wrote an essay dedicated to this question. He wrote the following, "all is foreseen and the freedom of choice is granted." Many rabbinic commentaries were written on these famous words from Rabbi Akiva. One of

Going back to when David was standing over sleeping Saul, all was in order to finally end the persecution. Killing Saul wouldn't have been such a bad thing, after all. If it was not clear enough in the cave of Ein Gedi, here in the wilderness of Ziph, one can undoubtedly see the Divine intervening in giving David yet another chance to deal with Saul.

them states that man's destiny is written and known by God, but that freewill will still exist and that every person is free to make his own choices in life. If that's so, does it mean that every crossroad of our lives is of utmost importance? That is most likely untrue!

David understood that he would become the king of Israel regardless of

killing Saul or sparing him. Early in his life, long before becoming king, David was already aware that his every action and deed would influence his future kingship.

In chapter 25, Saul continued chasing David and arrived in the wilderness of Ziph. This time David orchestrated another opportunity in which to kill Saul. Otherwise this type of cat and mouse game would have never ended! He knew that attack was the best form of defense.

In 1967, 19 years after the establishment of the State of Israel and victory in the War of Independence, the threat from surrounding Arab countries was plausible again. Four hostile countries lie on our borders, supported by seven other countries that were waiting for the right moment to attack us yet again. Egypt had the largest and strongest air force in the Middle East, it's ground troops crossed the Suez Canal and were moving through the Sinai Peninsula towards our borders. Israel's very existence was at stake and we had no choice but to act. On the morning of June 5th, 1967, 185 Israeli combat aircrafts, in what would become one of the most famous aircraft assaults in history, completely destroyed the Egyptian Air Force and severely damaged the Syrian, Iraqi and Jordanian Air Forces as well. The war was actually won within a few hours. Six days later, Israel gained victory over all the surrounding Arab armies and increased its territory 3 times while simultaneously releasing East Jerusalem from Jordanian hands.

Contrary to the spontaneous events in the cave that were mentioned previously, David initiated what happened in the wilderness of Ziph. He sent spies to get intelligence on Saul and decided to go down to Saul's camp in the middle of the night while everyone was asleep. Abishai and David found Saul's men sleeping in a circle, while he and his commander, Abner son of Ner, were in the middle.

This, without a doubt, was God's hand. Abishai said to David, "Today God has delivered your enemy into your hands. Now let me pin him to the ground with one thrust of the spear; I won't strike him twice." (1 Samuel 26:8)

Once and for all, David could've ended all persecutions. But here again, David refused to kill Saul, telling his people not to lay a hand on God's anointed.

What caused David to have mercy on his greatest enemy and spare him again? After all, David had lots of blood on his hands; he had killed tens of thousands. If we zoom out of these stories, we'll find out that they are separated by only one account, the story of Abigail and Nabal the Carmelite.

Chapter 25 began with Samuel's death, who was the most influential prophet of his time. However, such a seemingly important event is described by only one verse. The fact that almost the entire chapter is dedicated to the story of Abigail speaks not only of its significance, but also of the time in which it took place.

Nabal the Carmelite was a wealthy man who owned numerous flocks of sheep. He is described as a wicked and foolish man. Abigail, on the other hand, is said to have been beautiful and wise, the complete opposite of her husband. The meaning of her name is also intriguing. The first part, "Avi" (my father) refers to God, similar to many other Hebrew names. The second part, "Gail" can be interpreted in several ways. One possibility is that it is derived from Hebrew word, "Gil" (joy). The other option is that it comes from the word "Geula" (redemption).

In order to survive, David and his men needed to have basic supplies such as food and water. They saw the perfect opportunity to collect resources from Nabal and proposed a mafia-style offer

to him. Don Corleone from Godfather used to say, "I'm gonna make him an offer he can't refuse". David proposed an offer similar to this: "We will provide you and your shepherds with "protection" in the Mount Carmel area and will make sure that nothing bad will happen to you and your flocks. For this, you will provide us with food and supplies." David and his men were not exactly asking, but more demanding this from him.

Nabal rudely refused David's offer, in turn, David retaliated by marching towards Nabal with 400 men, determined not to leave him unpunished. When Abigail heard from one of the servants of what had transpired, she immediately prepared large quantities of food and supplies and rushed towards David.

Abigail gave an influential speech, which is quite possibly one of the most significant speeches of all women in the Bible. She is also considered to be one of the 7 prophetesses of Judaism. Although we are not aware if she actually possessed the gift of prophecy, nevertheless she is considered a prophetess because of her plea to David. She both predicted and influenced the future of the Davidic Kingdom and with it, the entire future of Israel.

In her speech, Abigail asked David to spare her husband and her household. She didn't try to justify her husband's actions, but instead agreed that he was foolish and rude. She asked David not to spill blood, for the sake of his future kingdom. He was to fight the Lord's battle and not his own. According to her, Nabal was simply a stumbling block in David's way, not worthy of damaging his name. Abigail prevented the unnecessary bloodshed and thus saved David from his worst enemy, himself.

We are also often our own greatest stumbling blocks and worst enemies, as we try to deal with our weaknesses and

shortcomings through out our entire lives. David realized that Abigail was sent to him by God. The story of Abigail is a profound example to us. How often have we accidentally met someone on our way and such an inadvertent meeting ended up bringing blessing and fruit into our lives? David accepted Abigail's plea, received her gifts, blessed her, and turned back. Soon after these events, within the same chapter, Nabal died from a heart attack. When David heard of it, he blessed God again, for sparing him the bloodshed. He then went on to marry Abigail.

Going back to when David was standing over sleeping Saul, all was in order to finally end the persecution. Killing Saul wouldn't have been such a bad thing, after all. If it was not clear enough in the cave of Ein Gedi, here in the wilderness of Ziph, one can undoubtedly see the Divine intervening in giving David yet another chance to deal with Saul.

Nevertheless, out of deep faith for the future blessing, David decided to miss the opportunity once more. He again reminded his people that it is forbidden to lay hands on God's anointed, the one whom the Lord himself had chosen. If it would be God's will, Saul will die from disease, old age, or in battle. A moment's choice can't change God's plan, which is much greater than all our choices and momentary decisions. "This is what the Lord Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth." (2 Samuel 7:8-9)

In military terminology, a tactical move is done in order to achieve a short-term goal or specific mission. A strategic move, on the other hand, takes

into account much broader considerations. David gave up this opportunity for a wise tactical move for the sake of the future strategic benefit. David knew that he must become the next king and was building up this position so that his kingdom will last. He spared Saul twice and urged his people not to lay hands on God's anointed. This is why his kingdom is considered to be one of the strongest in history. Even more so, the Messiah came from the house of David.

Contrary to the simple choice between good and evil, that is clear in real time, the decision between the act that will benefit you now and the one that will bring blessing in the future is much more challenging. The expectations of modern society are to see instant results, and when things are not happening instantaneously, we tend to lose patience.

In order to see God's blessings, we need patience. The blessing can be immediate, or its fulfillment can take a long time. Sometimes, it can even take thousands of years. However, there is no power in this world that can stop it. For 40 years Israel wandered in the wilderness before entering the Promised Land. If 40 years seems like a lot, in the last century we've witnessed that the world of God is still alive and standing. The Jewish people lived through 2000 years of exile, suffered through the Inquisition, Pogroms, Holocaust, and near extinction. However, during these 2000 years, the Jews continued to pray for the Return to Zion.

Several months ago, Israel's Prime Minister, Benjamin Netanyahu, visited Africa. In addition to being the prime minister, he holds several other offices; among them he is the Minister of Foreign Affairs. One of the countries he visited to strengthen Israel's political and economic ties, was Uganda in Central Africa. Its not widely known that in the last century, when the young Zionist movement was looking for a



Saul attacking David by Guercino

place to build a national home for Jews, the British government offered to create a Jewish state in Uganda, that they would have control over. They offered an area of 13,000 square kilometers as an alternative Jewish national home in Uganda, far from the actual Promised Land. Today it sounds ridiculous, but Theodore Herzl and other Zionist leaders seriously considered this option as a temporary solution and it was brought to vote at the 6th Zionist Congress. The Land of Israel (Palestine) was under Ottoman Turkish control for hundreds of years. They saw Uganda as an immediate and spontaneous solution, but it was quickly rejected by the majority of Jewish people and soon forgotten. The Zionist leaders knew that God's plan was to bring the people of Israel back to the Promised Land. Therefore, they were willing to wait. This applies even if we were to get a country from another part of the world, for example Switzerland. Many Israelis say the following phrase about living in another country: "We wish we would be there, as the neighbors are much nicer", although

it would still not be God's given land. Furthermore, in Switzerland today, the Jews are praying towards the city of promise, Jerusalem. Waiting for the day when Jewish people from all corners of the earth will return to Zion.

When Yeshua was handed over to the Sanhedrin, crucified, and had risen from the dead, it was all part of God's perplex plan. Till this day, Yeshua's sacrifice provides forgiveness for the sins of the entire world. Although it was part of God's greater plan, when high priests and elders came to arrest Yeshua, Peter drew out his sword, and cut the ear of the high priest's slave, Malchus (John 18:10). Yeshua healed the ear of the high priest's slave and told his disciples that he could've asked his Heavenly Fathers to send legions of angels to protect him. However, it had to be done, in order to fulfill the writings of the prophets.

We need to trust in God entirely that our destinies will be fulfilled; all that is written will be brought to fruition.

David the Comforter

By Elhanan ben-Avraham

King David brings some of us much comfort. He was called “a man after God’s own heart” and the meaning of his name is “beloved” as he was precious in God’s sight. Yet when we look at David’s life, we see a man of great passions and weaknesses. He was similar to us, zealous for the Kingdom of God, but still a flawed human being. He was a brave and vicious warrior, an outlaw persecuted by the

royal authorities, but also a sensitive poet and musician, writing many of the psalms sung for the last three thousand years in synagogues and churches around the world today. He was loved by some and hated by others, as is the case with some of us as well. At times his own lusts overcame his better judgment and great knowledge of God’s Law, which led to adultery and even murder, sins for which he suffered the consequences.

art by Elhanan | 1 Samuel 16:14-23

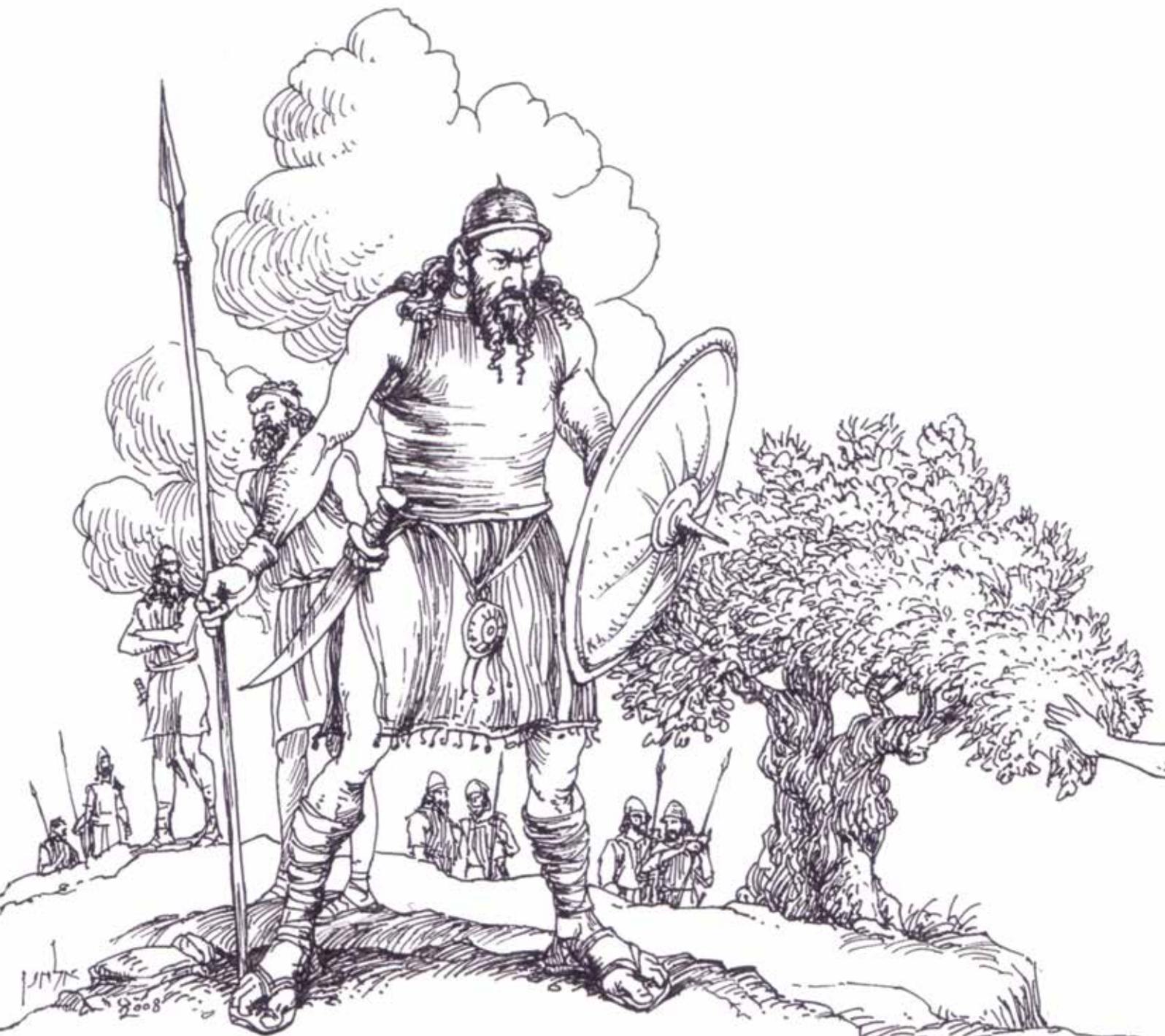


His life was filled with triumphs and defeats, as well as family dysfunction as his own son betrayed and rebelled against him. Another son also defiled his half-sister, which led to a son murdering his brother. Thus, he suffered the anguish of two sons dying in disrepute. However, all of this did not stop David from his personal relationship with God; his heart remained sensitive and tender despite his rough exterior. On the contrary, King Saul, who justified his transgressions, was dethroned. David poured out the details of his heart in writing for the whole world to see, translated for all generations to behold. He openly admitted his sins and wept before God and man asking forgiveness, even as king of a nation. Perhaps this is part of his

greatness and why he remained so beloved by God. Even more so, God made promises to David and his descendants forever and that from his family would come the King Messiah.

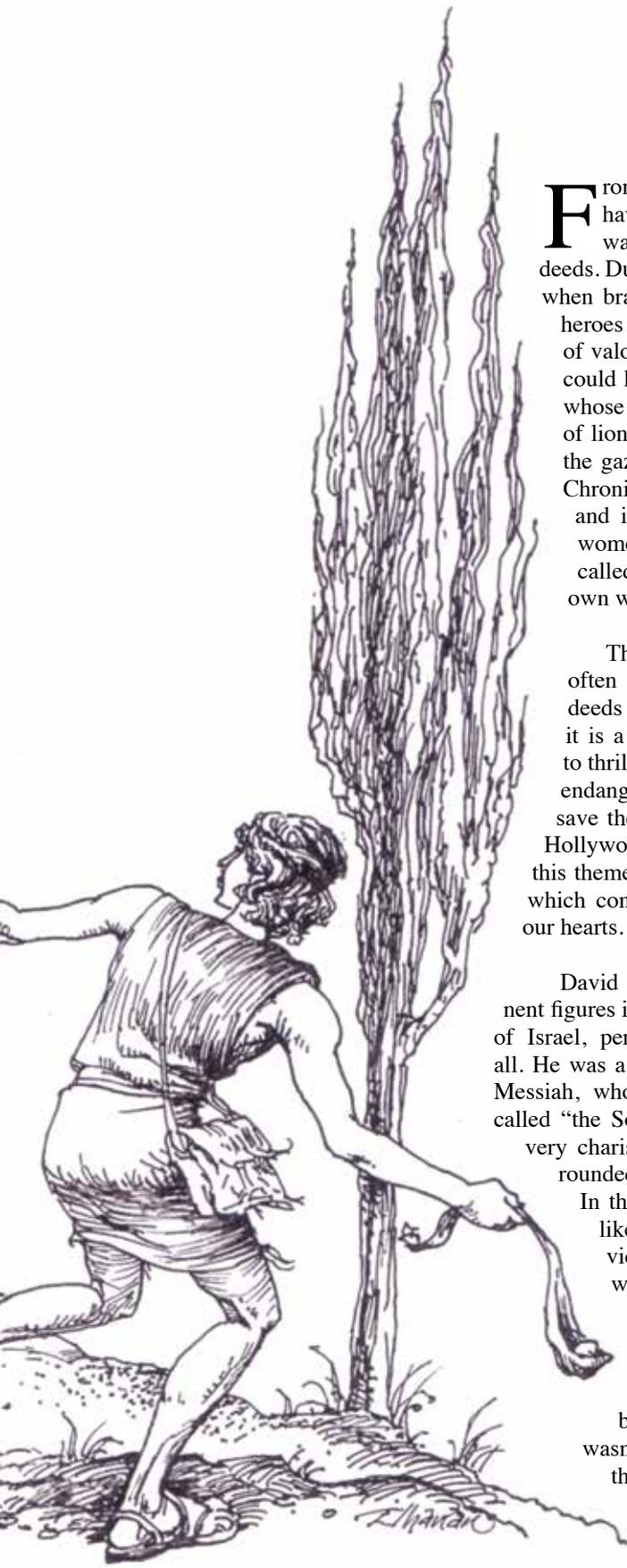
David is an example and an encouragement to all of us who stumble at times in our human weaknesses and passions. His life gives us the comfort of knowing that our sins may be forgiven when humbly and honestly confessed before God and man. His example to emulate also teaches us that it is better to bring transgressions to light now for forgiveness, rather than to conceal them for later. Only to have them broadly exposed in the light and time of God's judgment.





The Mighty Men of David: Joab the Tragic Hero

By Yehuda Bahana



From the dawn of time, people have told stories about mighty warriors and their courageous deeds. During times of war or trouble, when bravery was needed the most, heroes appeared. "...mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains." (1 Chronicles 12:9) Both in the Bible and in today's society, men and women of valor still arise when called, even if it is against their own will.

Throughout history, spectators often glorify and admire heroic deeds and acts of bravery. Indeed, it is a unique experience to listen to thrilling tales about soldiers who endanger themselves in order to save the lives of others. Numerous Hollywood movies are dedicated to this theme of heroes and superheroes, which continue to intrigue and touch our hearts.

David was one of the most prominent figures in the Bible; he was the King of Israel, perhaps the greatest of them all. He was a figure and prototype of the Messiah, who among other names was called "the Son of David". David was a very charismatic person and was surrounded by numerous mighty men.

In this article, however, I would like to focus not solely on David himself, but rather on those who surrounded him. I wish to discuss the unsung heroes that supported David and to discuss some of their important deeds. This isn't because I think that David wasn't a hero or man of valor. On the contrary, it is easy to find a plethora of accounts within the Bible that speak of David's valiance. We know that

David slew both a lion and a bear. In addition to the wild beasts, David also attacked and succeeded the Philistine giant, Goliath, and singlehandedly won the war against Israel's greatest enemy. Many heroic deeds are attributed to David and he is considered to be one of the most profound military minds in the Bible. All of this aside, I wish to focus on the heroes around David, because those brave and loyal men were the true reasons for his success.

The mighty men of David had already proved their abilities, bravery and loyalty to him, long before he became king. They were on the run with him, fought should

Many heroic deeds are attributed to David and he is considered to be one of the most profound military minds in the Bible

der to shoulder, and slept by his side on the hard, stony ground. When David was crowned king, those men became the first commanders of his army. The men of valor were, in fact, his personal commando group, courageous and daring, known as the "unit of thirty". Among the men in this unit were Uriah the Hittite, tragically famous because of this wife Batshevah, Benaiah son of Jehoiada, who will later become Solomon's chief of staff, and Abishai son of Zeruiah, who sneaked alongside David in Saul's camp, and had it not been for David, he would've killed King Saul.

One of the most famous operations in the Bible was known under the name "Water for King David". This story is found in 2 Samuel 23, along with a rough approximation of David's heroic men.

It is also possible that David's team of men were one of the first undercover army units in the history of warfare

“Then three of the thirty chief men went down and came to David in the harvest time to the cave of Adullam, while the troop of the Philistines was camping in the valley of Rephaim. David was then in the stronghold, while the garrison of the Philistines was then in Bethlehem. David had a craving and said, “Oh that someone would give me water to drink from the well of Bethlehem which is by the gate!” So the three mighty men broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took it and brought it to David. Nevertheless he would not drink it, but poured it out to the LORD; and he said, “Be it far from me, O LORD, that I should do this. Shall I drink the blood of the men who went in jeopardy of their lives?” Therefore he would not drink it. These things the three mighty men did...” (2 Samuel 23:13-17)

In this story, the fearless warriors were able to complete their difficult mission of bringing David water from Bethlehem's well. How did they do it? The text doesn't exactly say. I assume that it was a daring act done in the middle of the night. I imagine that the men were skilled in the art of observation and David's elite commando quietly neutralized the guards and drew water from the well after the fact.

It is also possible that David's team of men were one of the first undercover army units in the history of warfare. Perhaps they caught three large Philistine soldiers, took their uniforms, and disguised themselves, in order to successfully complete their task. These daring men took an enormous risk when they went deep behind the enemy lines. When David realized what a great danger these

three men had taken upon themselves, he was terrified and dismayed. He felt unworthy of such a sacrifice and decided not to drink the water. Only the greatest of us all, the Lord of the Universe, is worthy of such a sacrifice. Thus, David poured the water out before God.

Sometimes heroes can have a tragic fate, which is what happened with Joab son of Zeruiah, David's commander in chief. Joab is one of my favorite biblical heroes, because he was a simple man completely lacking the skill of political intrigue. He was faithful, honest, and extremely loyal to David both in the good days and in times of trouble. Another quality that I find appealing is the fact that Joab was not afraid to get his hands dirty and do what needed to be done. This is contrary to many other leaders who, out of political prudence, send others to do their dirty work for them. Joab was a tragic figure because he did not die in the heat of battle by the hands of his enemies, but rather was killed by a fellow brother in arms.

It was in fact King David who ordered Joab to be executed, his best and most loyal officer. Why did he do such a cruel thing? The official reason is given to us by David himself, when he said the following: “Now you yourself know what Joab son of Zeruiah did to me— what he did to the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. He killed them, shedding their blood in peacetime as if in battle, and with that blood he stained the belt around his waist and the sandals on his feet. Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.” (1 Kings, 2: 5-6)

The reason David gave in which to vindicate his order just doesn't make any sense! Although it's true that Joab killed both Abner and Amasa, he did so out of loyalty to David. In fact, it was David who benefited from their deaths.

First of all, let me explain who Abner son of Ner was. Abner was King Saul's relative and the commander of his army. After Saul was killed in battle against the Philistines on Mount Gilboa, Abner continued to fight against the house of David. He enthroned Saul's son, Ishbosheth, and drew the nation of Israel into a civil war. After the defeat, Abner switched sides, but Joab was skeptical of this sudden change of heart. He suspected that Abner's real agenda was to spy on David, looking for the opportune moment in which to strike again. These are some of the reasons why Joab decided to kill Abner.

If indeed David had wanted to avenge Abner's death, why did he choose to wait 40 years to do so and also leave Joab in command over his army during all of this time? Let's look at the life of Amasa before attempting to answer this perplexing question.

When Absalom rebelled against his father David, he appointed Amasa to command his army instead of Joab, who remained faithful to David. Absalom's attempt to take over the kingdom failed and Amasa's army was defeated. However, in that battle, Joab killed Absalom, violating David's clear order to spare his life. In spite of the rebellion, David switched the army command from Joab to Amasa in an effort to restore peace. Soon afterwards, another rebellion broke out, this time led by Sheba son of Bichri. When David ordered Amasa to call for the Judean army, he intentionally delayed the advance. He then ordered Abishai to take over the command and to quench the rebellion. After all of these events, Amasa joined the army of Joab and Abishai in Gibon. Joab saw this as

the perfect opportunity to dispose of Amasa, therefore, he killed him there.

I find it difficult to believe that the killing of Abner and Amasa were good enough reasons for Joab's execution. It is more likely that David kept the grudge against Joab for the murder of his son, Absalom. Although many years passed before David finally ordered Solomon to eliminate Joab.

Let's go to the end of David's days and try to find the true reason for this seemingly harsh command. We know that when David grew old, a power struggle occurred between his two sons

passage gives us more insight about Solomon's supporters. "Then Nathan asked Bathsheba, Solomon's mother, 'Have you not heard that Adonijah, the son of Haggith, has become king, and our lord David knows nothing about it? Now then, let me advise you how you can save your own life and the life of your son Solomon. Go in to King David and say to him, "My lord the king, did you not swear to me your servant: "Surely Solomon your son shall be king after me, and he will sit on my throne? Why then has Adonijah become king?" While you are still there talking to the king, I will come in and add my word to what you have said.'" (1 Kings 1:11-14)

is that Joab still had in his possession the most incriminating document about Batsheva and her children. This was the letter that was sent by King David to Joab where he instructed him to make sure that Uriah the Hittite, Batsheva's first husband, would die in battle.

"In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, "Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die." (2 Samuel 11:14-15)

The fact that David was able to write such a scandalous letter with this par-



David gives Uriah a Letter for Joab by Rembrandt

Adonijah and Solomon. Both princes had powerful supporters in the Jerusalem court. Adonijah was backed by Joab and Abiathar the priest, two of David's most loyal subjects. In fact, Abiathar was the sole survivor of Saul's priest massacre. Both Joab and Abiathar proved their absolute devotion to the house of David, loyalty that included risking their career, social statuses, and even their own lives.

Solomon was supported by Benaiah son of Jehoiadah, his mother Batsheva, and Nathan the prophet. The following

What exactly transpired in the previous verses? Did we witness some sort of strange political deal going on within the palace or did David truly intend for Solomon to rule after him? Unfortunately, we still don't have an answer to this thought-provoking question.

In spite of Adonijah's support, Solomon could've shown Joab some mercy and remembered his many years of faithful service. Why was Joab's death necessary? Could it have been the only way to keep him silent? One likely speculation

“... David wrote a letter to Joab ... In it he wrote, “Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die”

ticular order shows us how much David trusted Joab. However, the discovery of this letter could have undoubtedly destroyed Solomon's chances of becoming king, had it been exposed.

Joab died and was buried in his house in the wilderness. Such an ending tells us a lot about the man. He didn't spend his spare time in the palace, nor did he build political alliances or useful connections. He was a simple man, faithful to himself as well as his king. That's what makes Joab a tragic hero in the story of King David.

The Suffering Son of David

By Rabbi Elliot Klayman, J.D.

There is adequate evidence in the Hebrew Bible to conclude that the Jewish Messiah, the Anointed Redeemer, would suffer at the hands of his people and atone for their sins. The most graphic scriptures depicting this

“scholar leper”, who waits at the gates of Rome ready to go forth and fulfill his redemptive call.¹

Within the Hebrew Bible, there is also a second thread of scripture that depicts

descendants would sit as kings in Jerusalem and one would in fact be the Messiah. Rabbinic literature also recognizes this One as the Davidic Messiah and is replete with affirming citations.² In fact, it is clear from the Brit Hadashah (New Testament)



Jesus on the cross by Marc Chagall

suffering are found in Isaiah chapters 52 and 53, where it is said He will be “smitten” and “afflicted.” Rabbinic literature picks up on this suffering messiah theme and describes this Chosen One as the

the Messiah as a king (Ezekiel 37:22), who will judge the peoples and rule over a kingdom on earth. The prophet Nathan recognized that David’s kingdom would be a perpetual one and that David’s lineal

that the angels, Pharisees, and the Jewish masses recognized that the Messiah would be the Son of David and that He would liberate the Jewish people from Roman rule and establish righteousness.³

1. bT, Sanhedrin 98 a & b

2. See for example, Ben Sira, I Macc & Psalms of Solomon 17

3. This Davidic Messiah, according to one traditional understanding, would defeat Armilus (Rome) and resurrect Messiah ben Yosef. Raphael Patai, *The Messiah Texts* (New York: Avon, 1979), 166; bT.Sanhedrin 98a bifurcates the Messiah and explains that if the people are worthy they get Messiah ben David, but if they are not worthy they get Messiah ben Yosef.

King David was God's servant and he descended into the depths of suffering during his lifetime. This corresponds well with Yeshua the Messiah's path of suffering

It is not a surprise that the sages and post-destruction rabbis saw two different messiahs: a Messiah ben Yosef (Joseph) and a Messiah ben David. This is due to the two separate themes running through the Tanakh (Hebrew Bible). It mentions both a suffering Messiah and a kingly Messiah. However, it would not have been a surprise based upon a careful reading of the two messianic roles throughout the Hebrew Bible assigned to this Anointed One. The sages and rabbis reached the conclusion that there was one Messiah who displayed both the characteristics of the Suffering Servant and the Conquering King. David, in addition to being a king who extended the kingdom and ruled over it with a strong hand, was a type of suffering servant. He could well-accommodate in his personage both the suffering servant and the strong king models. King Da-

vid was God's servant and he descended into the depths of suffering during his lifetime. This corresponds well with Yeshua the Messiah's path of suffering.

It is the Suffering Servant of Isaiah 53 that all pre-17th century rabbis agreed that the passage was referring to the Messiah.⁴ Chapter 52 dives into this topic in verse 13, which by introduction to the remainder of the passage proclaims, "See, my servant will act wisely." What follows is a description of the one who was acquainted with suffering deep within his nefesh (soul) at the hand of the Lord. This Isaiah passage is one of the four servant songs where each presents a facet of the servanthood of the Messiah.

It is noteworthy that David is referred to no fewer than sixteen times in the Hebrew Bible as "My servant,"⁵ and many other times in the context of servanthood. David certainly was God's servant, and though he was far from perfect, he suffered greatly for his service. He undoubtedly learned how to serve firsthand through his shepherding. This is a job that requires attentiveness at all times to insure that the sheep do not go astray.⁶ This shepherd quality is highlighted in the Hebrew Bible related to the Davidic Messiah:⁷ "So I will set up one Shepherd over them, My servant David – He will tend them, He will feed them Himself and be their shepherd." (Ezekiel 34:23)

David suffered from his enemies and one of his closest was King Saul. Saul was a sick man who had violent bouts of rage as well as an evil spirit visited

him from time to time. Sometimes David was able to soothe Saul through his skillful harp playing, however, Saul was insanely jealous of David's popularity. Thus, David was forced to flee from Saul, hiding in caves, forests, towns, the wilderness of the hill country, and around the Dead Sea in efforts to avoid Saul's murderous rants and unrelenting pursuit to kill him. This persecution was not due to David's sin or fault, in fact, it was due to his uprightness. David suffered without retaliating, "turning the other cheek," while only emoting to God. He was a man acquainted with grief and sorrows and his countenance was worn due to the enduring struggle with Saul and the constant fear for his life. It was these emotions that are recorded in some of the most moving biblical psalms he composed where the intensity of his pain and suffering can be heard through his cries to God.⁸

Additionally, David had a great love for Saul's son, Jonathan, and mourned greatly when he learned of his death in the battlefield. He memorialized Jonathan in a song in which he expressed his love and grief for him.

There perhaps is no greater pain than to suffer the death of one's child. That is exactly what David experienced when his newborn child died. This was a penalty for his sin of adultery with Batsheva and his treatment of her husband Uriah whom he exposed in battle to die.⁹ His only consolation was that he would someday go to see his child. Nonetheless, David grieved deeply. He expressed that pain in some of the Psalms that he wrote.

4. Moshe Alshekh, 16th century Rabbi. Targum Jonathan, a fourth century work, renders Isaiah 52:13 as "Behold, my servant the Messiah."

5. 2 Sam. 3:18; 1 Ki 11:13, 34, 36, 38; 2 Kings 19:39, 20:6; 1 Chron. 17:4; Psalm 89: 3, 20; Isa 37:35; Jer. 33:21-22; Jer. 33:26

6. Yeshua highlights the servant qualities of the Good Shepherd contained in John 10: 1-16.

7. See Isaiah 34 where the good shepherd who serves well is compared to the bad shepherd who does not.

8. See Psalms 38 64 & 69.

9. Some Rabbis throughout the ages have sought to mitigate this responsibility by maintaining that Batsheva was not really married since it was the custom before the men went out to war to give a bill of divorce as a hedge in the event that they did not return. And some midrashim point out that Uriah was treacherous and deserved what he got. However, these rabbinic attempts to rehabilitate David fail to justify David's sinful actions.

David also lost his rebellious son Absalom, who was slain in battle when his hair got caught on an oak tree and the mule he was riding continued, leaving him hanging and helpless. He was thrust through in that condition with three darts to his heart and then dealt a final fatal blow. When David heard of the death of his son he cried: “My son Absalom! O my son, my son Absalom! If only I had died instead of you! Absalom, my son, my son!” (II Samuel 19:1)

David’s grief was heartfelt and he appeared to be inconsolable.

Isaiah 53 generalizes the sufferings of the Messiah, whereas Psalm 22 depicts it more graphically and personally. This Psalm composed by King David obviously comes out of the depths of the agony he experienced. Although it prophetically refers to the Messiah Yeshua who suffered death by crucifixion, nevertheless, the experiences are transmitted through David who descended into the abyss of darkness and emerged to compose his emotions into a psalm. One can hear the plaintive cries, agony, and suffering in David’s voice when he cried out:

“My God, my God why have you forsaken me? Distant from my salvation are the words of my groaning. O my God, I cried out by day . . . but there is no rest for me. . . Am I a worm, and not a man? Am I a scorn of man, despised by people? . . . I am poured out like water. And all my bones are disjointed. My heart is like wax— melting within my innards. My strength is dried up like a clay pot.” (Psalm 22)

This Psalm is perhaps the most cited for David’s affliction and prophetic allusion to the crucifixion of Yeshua. However, the portrait of David’s suffering and prophetic illustration of Messiah is found throughout the Psalms that David penned and should be read holistically in order to grasp the severity of his agony.

It is David who comes closest in song and psalm to portraying an affliction that speaks of Yeshua’s sufferings and he was able to do so by being in touch with his own experiences. Consider for example Psalm 38 where he cries:

*“There is no health
in my flesh . . .*

*There is no
wholeness in my
bones . . .*

*My wounds are foul
and festering . . .*

*For my heart is filled
with burning pain . . .*

*I am numb and
utterly crushed . . .*

*I groan because
of anguish in
my heart. . .*

*[A]nd my pain
is before me
constantly.”*

This is not intended to diminish the suffering of Yosef (Joseph) who was thrown in a pit and wound up in prison in Egypt estranged from his parents and his brothers for several decades. Of course, there are others in scripture who also experienced the depths of suffering. Job (Iyov) is considered the poster boy for suffering. He lost his home, wife,

children, and experienced horrendous physical suffering, psychological, and spiritual torment while being accused by all his friends. It could just as well have been Messiah ben Iyov. Yet, scripture makes it clear that the Messiah was to come from Judah and from the house of David. There is no express support in the Hebrew Bible for a two-messiah act. Rather, only references to multiple aspects of him are present; this could apply to only one Messiah. Similarly, Scripture reveals various names for God, each indicating a different characteristic. Nonetheless these are simply multiple attributes of One God.

The two threads of scripture depicting the Messiah as “suffering” and “conquering” can be subsumed within the personage of King David, who ruled and suffered. Although Joseph is a shadow or a type of the suffering savior, the Messiah was not to come from his direct line. He was to descend from David through Solomon. Thus, it is David who is the most perfect prototype of the Messiah who would come twice: first, as one who suffered for his people’s salvation and a second time as one who would judge the nations and establish his kingdom rule. Although King David cannot compare to the Messiah’s divine progeny, in either area of suffering or reigning, he does echo the greater David to come in both spheres.



*From
Netivyah
with
Love*



The Lady of Mount Zion: The Pauline Rose Story

By Boaz Michael

This issue of Teaching From Zion coincides with the holy festival of Shavuot and the celebration of the reunification of Jerusalem. Mount Zion has a connection to both events, as it is the current location of the Tomb of David and Shavuot is the anniversary of his passing. On this holiday, many come to the Tomb of David to pray the Psalms and honor his memory. Mount Zion was also a critical junction during the Six Day War in 1967; the war that ended with Jerusalem back in Jewish hands and the city unified.

A Messianic Jewish pioneer, Pauline Rose, was a key figure on Mount Zion and had a firsthand account of the war. However, she saw much more than just physical battles, she saw Mount Zion

through prophetic eyes and the significance it represents in the completely restored Messianic kingdom. In this issue, we want to honor her work by sharing her story and vision for Mount Zion.

Pauline Rose (1898–1973), was called the “Lady of Mount Zion.” She could also be considered the first lady of Twentieth Century Messianic Judaism. Those who knew her speak of a woman of poise, culture, sophistication, and natural grace. In a 1969 BBC radio interview, Evie Garratt described her as “a serenely beautiful woman with a scarcely lined face topped by a crown of silver hair.” The epitaph on her tombstone eulogizes her with the words from the “Eishet Chayil” (Woman of Valor): “Many daughters have done nobly, but

you excel them all.” (Proverbs 31:29) The story of her intersection with Messianic Judaism and the modern State of

The epitaph on her tombstone eulogizes her with the words from the “Eishet Chayil” (Woman of Valor): “Many daughters have done nobly, but you excel them all”

Israel grants her a celebrity status in the Messianic Jewish movement.

Pauline reveals little about her own personal story prior to her involvement in Messianic Judaism and her work in Israel. She was born into a Jewish family in Johannesburg, South Africa, on September 2, 1898. Her tombstone provides us with her father's name, Rabbi Shaul Robinson, as well as her Jewish name,

Pauline's quest for truth eventually brought her to the conviction of God's existence. She said, "If there was a guiding power and a law governing the smallest flower on earth, there must be a guiding power for me also."

Pesyah. She filled her early years with a variety of pursuits, ranging from playing the piano, watercolor painting, and professional dressmaking. At some point in her youth, she met Albert Rose and they were married.

Albert (Azriel) Rose (1883–1977) was born on August 30, 1883 in Lithuania to Meyer and Golda Rose in Shavl. The Rose family immigrated to South Africa in 1890 and settled in Oudtshoorn, Cape Province, the ostrich capital of the world. Albert and his older brother Max became ostrich farmers and they made their fortune in the ostrich feather industry at a time when ostrich plumage was all the rage in fashion. Albert and Max were among the most successful feather suppliers in the country and they had a reputation as the ostrich feather kings of South Africa.¹ The demand for ostrich feathers declined in 1914 with the outbreak of World War I and ostrich plumes were, thereafter, no longer con-

sidered fashionable. With the collapse of the feather market, the Rose fortunes began to dwindle.

Pauline and Albert were married sometime during the ostrich years; Albert was fifteen years her senior. They had one son together, but the boy died at a young age. Trauma over that bereavement sent Pauline on a quest for meaning. She spent her days searching

Pauline's quest for truth eventually brought her to the conviction of God's existence. She said, "If there was a guiding power and a law governing the smallest flower on earth, there must be a guiding power for me also." She began to seek that guiding power.

In 1931, Albert and Pauline left both the ostrich business and South Africa. Albert's brother Max chose to remain in Oudtshoorn. He kept his ostriches despite the decline, hoping for a resurgence in the market.²

Albert found work in London and became a successful builder and property developer. He was instrumental in building most of the houses in the NW2/NW10 area of London in the 1930s.³ Pauline became a designer for one of the



Mt. Zion house

through various philosophies and teachings, but nothing satisfied her. She wrote, "For many years, I questioned the existence of God, and the meaning of my life, or of life on earth altogether. What did it matter? ... I waded through the religious teachings of East and West ... I made a search through philosophies old and new."

great fashion houses in Paris. Meanwhile, Pauline's quest for truth continued. She found some solace, peace, and freedom in artistic expression. She demonstrated her faith in God through painting "in an endeavor to produce the beauty which is born of the perfect harmony of line, form and color, welded together by that mysterious power."

1. David Zetler, "The Ostrich King," Jerusalem Post (1/25/2007), online at www.jpost.com/Magazine/Features/The-ostrich-king.

2. Joan Comay, Lavinia Cohn-Sherbok, "Rose, Max" in *Who's Who in Jewish History: After the Period of the Old Testament*, (Routledge; Taylor & Francis Books Ltd; Reprint Edition: Florence, KY, 1995) 317–318.

3. Personal communication with a 1975 visitor to Ha-Ohel.



Mt. Zion Gate

Ultimately, however, aesthetic expression was not enough and Pauline continued her quest for truth. She joined a theosophical religious community that valued communal living, sharing all things in common, while concentrating on developing personal spirituality manifested in brotherly love. The group studied and accepted all religions and they conducted daily readings of profound religious texts from around the world. In this way, Pauline became more familiar with the Bible. In the Bible, she started to find the type of revelation she sought. In the Old Testament, she found a bedrock of faith in God and came to understand the mission of her own Jewish people, but she did not look for truth in the New Testament: “I had been told that all light on the Jewish way was held within the pages of the Old Testament. The New Testament was not the word of God spoken to the Jews. It was a Gentile religion.”

The seemingly idyllic world of religious tolerance and philosophical med-

itation into which she had entered, however, had a dark underside of occultism. Pauline Rose encountered some type of Spiritism in that context and seemed to have come away frightened and disturbed by the incident. She said, “I was lured into my first experience of actual contact with the spiritual forces, both good and bad, that hide behind the screen of loftiest ideals. Innocently I walked into unknown dangers; wiser and more enlightened I emerged.”

In 1936, the Roses visited Germany, seeking family members displaced by the Nazis. Pauline recounted, “I came to look for my relatives who were among the first of Hitler’s victims. Some I found in hiding, others disappeared without leaving a trace behind.” Firsthand experience with Nazi Germany made a strong impact on her. She said, “I was filled with horror, fear and shame, and a helplessness that led to despair. I left Germany vowing within myself that I would never again set foot in the country, nor have contact with

anything or anyone connected with it.”

Over the course of the war, the Roses lost family members in the death camps. In 1945, a relative originally from South Africa arrived in London to stay with the Roses. She had survived the Warsaw Ghetto, the horrors of the death camps, and the final death march. Her stories of suffering and human misery made a profound impact on the Roses.

The Roses themselves prospered during World War II through the development of a farm outside of London. Before the outbreak of the war, Albert and Pauline purchased a large tract of land originally intended as property for a building site. Pauline referred to it as “a peaceful oasis of green cultivated land.” The Roses took residence in a cottage on the property. During the war, the British government wanted the land utilized for agriculture. The Roses took over the management of the estate and cultivated it. Their farm became famous for its exotic vegetables, fruits,

The Jesus she found in the New Testament was the Jewish Yeshua who did not come to abolish the Torah. If anything, her devotion to Yeshua of Nazareth compelled her to become a better Jew

and flowers. They introduced agricultural innovations that had not been seen in England previously. For example, they developed underground heating to grow crops in the winter, and they introduced commercial production of both corn and eggplants. Their property became the famous Heston Farm outside of London.

At some point before or during World War II, Pauline's quest for truth led her to some type of encounter with Yeshua of Nazareth, but she seems to have received and understood him in Jewish terms: "Then, in my despair, Yeshua revealed himself to me. From one moment to the next I was transported from the depths of despair to the heights of joy. From that time the Spirit began the work of transformation within me and I saw Yeshua not only as my personal Savior, but also as the Messiah of Israel."

Pauline's encounter with the New Testament and Yeshua left her transformed, and she found herself taking up the yoke of discipleship:

"It was as though one veil after another was lifted from my eyes; one door after another was opened, until I walked on and on into eternity, the torchbearer of eternal life guiding me step by step."

We do not know the details of how Pauline Rose first encountered Yeshua or how he revealed himself to her. Did she have contact with Christian missionaries or a denomination group? Was she ever baptized into a church, or did she come to her own conclusions about the Jewishness of Yeshua from the outset? If she ever did spend some time as a member of a conventional church, it did not seem to leave a theological mark on her. Pauline's devotion to Yeshua did not compromise her own sense of Jewish identity or diminish her allegiance to Judaism. The Jesus she found in the New Testament was the Jewish Yeshua who did not come to abolish the Torah. If anything, her devotion to Yeshua of Nazareth compelled her to become a better Jew. One Jewish friend who knew her personally relates, "She wanted to let her beliefs animate her Jewish life without advertising it."

Despite Pauline's newfound devotion to Yeshua, she did not try to persuade her husband. Albert remained a devoutly observant, traditionalist Jew all his life, and he never identified himself with his wife's new Messiah. At the same time, it does not appear that he ever tried to discourage her enthusiasm or dissuade her, nor did she make her faith a point of contention with him.

In 1944, Pauline Rose encountered Messianic Jewish pioneer Abram Poljak and his small Messianic community in London. Abram Poljak had only recently been released from an internment camp in Canada where he had spent most of the war. Prior to the war, Poljak had rallied together Jewish Christians under the banner of the cross in the star of David. He had worked closely with Messianic pioneer Paul Philip Levertoff to form a Jewish Christian Union, and he had campaigned to establish Messianic Jewish communities in Europe and Israel. He was most famous for a book by the name of *The Cross in the Star of David*. At the time of his release from internment,

Poljak returned to London and reestablished his Messianic Jewish work in the midst of the Nazi blitz. Unperturbed by air raid sirens and bombs, Poljak's small Sabbath fellowship met on Friday nights in a humble room on the top of a tenement house in the East End of London to kindle "the Sabbath Light of Messiah," to say Kiddush, and to welcome the Sabbath in honor of Yeshua the Messiah. In the summer of 1944, Pauline Rose found her way into Poljak's community and into Messianic Judaism: "It was to one of these Friday evening services that I was guided, and the sincere spirit of truth and love that I found in that small gathering showed me that my search for a spiritual home was ended. I had found brethren with whom I was to work from then on in a common spiritual calling."

Rose became an active member of the community and an eager learner. At first, she was amused by the community's seemingly grandiose aspirations to become "a worldwide movement". However, as she began to understand the vision of Messianic Judaism and the kingdom of heaven, she became a devoted advocate for the community's goals, and she marched with them under their flag of "the Cross in the Star of David."

Poljak's group focused on eschatology and particularly the coming kingdom of heaven. Expectation of a literal Messianic Era on earth ignited Pauline's faith, and she found confidence in that future hope. She believed that the formation of the Jewish State in Palestine was an indication of the nearness of the coming of Messiah and the establishment of the kingdom.

At the end of 1945, Pauline received a letter from her sister who was visiting Palestine, inviting her to come and meet her there. On March 18, 1946, Pauline made her first trip to the land. She considered herself to be on a mission from God to bring Messianic Judaism into Palestine. She said, "The time had come

for the Sabbath light of the Messiah to be kindled in the Holy Land.” For four months she met with Christians and Messianic Jews, seeking kindred spirits who shared Poljak’s vision for establishing a Messianic Jewish synagogue. The experience discouraged and fatigued her; she was met with strong resistance. The believers she encountered warned her that any association with Judaism or the Jewish people would lead her to destruction. She felt assaulted by the powers of darkness in a spiritual battle:

“Here I met Jews who rejected the wisdom of the Bible; who were proud in their own wisdom. There were those who followed the law to the last letter, knowing nothing of its true spirit. There were also others who accepted the word

edness, the same blindness. I saw amongst the Gentiles the self-righteousness and hypocrisy, the anti-Semitism that had developed with the growth of the churches away from the true spirit of Christianity.⁴”

Despite the spiritual resistance and her own disillusionment, Rose managed to assemble a small congregation of ten brothers and sisters to kindle Sabbath candles and welcome the Sabbath in Jerusalem:

“On June 22, 1946, in a small room in an Arab house, I kindled the Sabbath light of the Messiah for the first time in Jerusalem. This date marks the foundation of the synagogue of the Messiah in the Holy City.”

“There were fears and doubts, bullets, shells, and all the influences of war. However, the light was kindled every Sabbath eve, and the people of the Sabbath and the power of the light of the Messiah brought comfort and strengthening to the Community and all its friends. The light of the Messiah shone brightly in Israel—in Jerusalem, even during its starkest days.”

The contents of Pauline Rose’s first book, *Siege of Jerusalem*, describes her adventures in the war zone, the drama of enduring the siege, and the relief when supplies finally came into the city by way of the Burma Road. Abram Poljak provides another perspective on the story as he summarizes Pauline’s work for the Messianic Jewish community in Jerusalem during those tense months:

The Stern Gang members believed that she was a British spy and that the Messianic Jewish community in Jerusalem was a façade for British agents. The Stern Gang had a reputation for shooting people they believed to be spies

of God and believed in His salvation—waiting for the Messiah, knowing that only He could redeem them.”

“Here I met also Gentiles representing the many different ways of the Christian churches. Each one with a variant doctrine, a point of dispute, concerning the interpretation of the Bible. I met those of different sects who had grown up outside the churches; each one believing they had a special truth revealed to them, and insisting that all others accept that truth.”

“I saw amongst the Jews the same situation that existed at the same time of Moses, and at the time of Yeshua. The same willfulness, the same wick-

The next Sabbath, however, the political situation changed, and the British imposed a strict curfew on the Jews of Jerusalem. Rose took advantage of a last minute flight and returned to England.

Pauline Rose’s second trip to Palestine came after the UN’s decision to partition. Pauline wanted to be back in Jerusalem, continuing the work she had pioneered. She arrived in Palestine on February 11, 1948, and eventually made her way to Jerusalem via armored car on March 8th. She found herself trapped in the midst of the siege, unable to leave the city, suffering the same deprivations and dangers as the rest of the people:

“Several times each day, Pauline Rose went through the rain of bullets from her flat in Rehavia, a suburb, to our meeting place in the center of the New City of Jerusalem—often the only person to be seen in the streets. She also fetched food and water for other people who dared not go into the street; she assisted sick women in their housework and nursed patients in a hospital. Her faith and quiet heroism made her a shining example, keeping the Community together. The fact that, as a woman, she thus despised death carried the others along with her, and during all these months not one of the appointed services was canceled.⁵”

4. Pauline Rose, “Hear O Israel,” *Jerusalem: Organ of the Jewish Christian Community and the Jerusalem Fellowship*, 39 (December, 1949). This description of her first trip to Palestine appears near the end of the original article.

5. Abram Poljak, “Letters from Mount Carmel,” *The Jewish Christian Community* 28 (January 1949).



Pauline Rose Grave

Poljak also tells the story of how, after the siege of Jerusalem, the Stern Gang abducted Pauline Rose and four other leaders of the Messianic Jewish community in August 1948. The terrorists became suspicious of Pauline because she held a British passport, spoke English, and, in Poljak's words, "looks like a Gentile." The Stern Gang members believed that she was a British spy and that the Messianic Jewish community in Jerusalem was a façade for British agents. The Stern Gang had a reputation for shooting people they believed to be spies. The terrorists interrogated, threatened, and terrorized the five disciples. Under coercion and threats, one woman denied her faith in Yeshua, promising the Sternists that she would have nothing more to do with the community. She was released, but Pauline and the other three community members remained in the custody of the Sternists.

Rose and her fellow community leaders did as the apostles of old and sang songs of praise in prison and witnessed to the light of the Messiah before the powers of darkness. They did not know if they would be released or shot to death.

Meanwhile, the "arrest of the Jewish Christian Community" had become known in Jerusalem (a Hebrew daily paper reported about it). Well-known Jews who knew Pauline Rose took up the case, convincing the Sternists that their accusations were untenable, and achieving the discharge of all.⁶

After their release, the leadership of the Jerusalem community expressed a desire to distance themselves from some of the overt Christian symbolism employed by Poljak (such as the cross in the Star of David) in favor of more neutral, Jewish iconography. Some of the leaders also objected to prayers addressed directly to Yeshua and they insisted on praying to God in Yeshua's name. Some community members questioned conventional interpretations about Paul's teachings regarding the Law. They declared themselves the "New Community." In all of these measures, the New Community only anticipated what would later become normative in Messianic Judaism, but to Poljak, it seemed that the community had fallen into apostasy.

Poljak brought a swift and decisive correction. Pauline Rose and three of her co-leaders returned at once to the "Old

Community," but on a subsequent conversation with Poljak, they restated their differences in perspective. Nevertheless, Pauline suffered no censure from Poljak. Despite their differences, he did not consider her a schismatic or an apostate.

Gershon Nerel briefly summarizes the story of the theological upheaval in the Jerusalem fellowship in an article titled, "A 'Messianic Jewish Church' in Eretz-Israel."⁷ Federico Dal Bo's paper "The Theological and Cultural Challenge of Messianic Jews. Towards a New Jewish Paradigm?" misconstrues Nerel's article and makes several inaccurate statements. He states that Pauline Rose (whom he also misidentifies as the wife of Abram Poljak) led a congregation called Jerusalem Jewish Christian Fellowship which "progressively moved to more liberal doctrinal tendencies, such as the rejection of the second coming of Jesus."⁸ Dal Bo came to that conclusion from a misreading of Nerel's summary of the story; if he had consulted the primary sources, he would have found that Rose's convictions on Yeshua did not waiver. Instead, Pauline Rose continued to work with Abram Poljak and his Messianic Jewish community for many years, representing his work at conferences, writing for his journals, and boldly stating her faith. Despite speculation to the contrary, there is no indication that Pauline Rose ever hesitated in her faith or in her allegiance to Yeshua, at that time or any time thereafter.

An anonymous Israeli believer in Yeshua who lived near the Roses and assisted them in their home on Mount Zion from 1968-1972 (almost until the year Pauline died). The believer reported that she still remained constant in her hope in Yeshua, in the second coming, and in the advent of the Messianic Era. As a weekly Sabbath guest in the Rose home, the anony-

6. Ibid

7. Gershon Nerel, "A 'Messianic Jewish Church' in Eretz-Israel?", *Mishkan* 29 (1998), 46, full articles 44-58

8. Federico Dal Bo, "The Theological and Cultural Challenge of Messianic Jews. Towards a New Jewish Paradigm?" *Pardes* 21 (2015), 49, full article 34-58

mous Israeli had a firsthand look into Albert and Pauline's faith and practice, which he described as "Orthodox Jewish—not fanatical, just Jewish." Moreover, he participated with Pauline in a ceremony that she conducted every

munity in Jerusalem. Despite vowing never to set foot on German soil again, she returned to Germany in 1953 with a message of reconciliation and redemption for the German people.

the Jewish return to the Holy Land and the formation of the Jewish state to be a first flowering of the redemption. She reminded herself of the prophecy from Isaiah: "Indeed, the LORD will comfort Zion; He will comfort all her waste places. And her wilderness He will make like Eden, and her desert like the garden of the LORD; Joy and gladness will be found in her, Thanksgiving and sound of a melody." (Isaiah 51:3)

What place was more deserted and left to waste than the torn warzone of Mount Zion? Pauline came to the conviction that she and Albert needed to take a home on Mount Zion and plant a garden there in anticipation of the blossoming forth of the redemption. She knew that the Lord had promised to restore Zion. Now she wanted to participate in the fulfillment of those prophecies by taking part in that restoration. She wanted to find a house with a plot of land on desolate Mount Zion and make it bloom.

To everyone other than Pauline and Albert, the idea seemed absurd. Ever since the end of the War for Independence, the Old City of Jerusalem remained under the control of the Jordanian government and Jews had been banished from the city. Mount Zion was a militarized zone, right on the border between Israel and the Jordanians. No one lived on Mount Zion. The houses had been abandoned since the war, most of them derelict or reduced to rubble. Only the Israeli army occupied the hill, just opposite the Jordanian positions.

Nevertheless, Pauline and Albert, both up in years by then, persisted in faith. They ardently believed that the city would soon be restored and Zion would blossom. They prevailed upon the government to allow them to restore one of the homes on Mount Zion, but the matter was complicated by uncertainty over



Rose Garden Home

Friday night, prior to the lighting the Sabbath candles. It was her custom, he said, to light a multi-branched menorah (supposedly seven-branched) as a representation of "the Sabbath light of Messiah," which will shine in the kingdom.⁹ Pauline Rose apparently inherited this unique ceremony from Abram Poljak's community, and Rose propagated the ritual in the community she helped pioneer in Jerusalem. At the end of her life, she was still about the business of kindling the Sabbath light of Messiah.

After the conclusion of the War for Independence, Pauline returned to London where she remained active in the London community. She also traveled to Europe to speak in conferences about Messianic Judaism and the com-

In February of that same year, she also returned to Jerusalem and reconnected with the community she had planted. Pauline spent several months in Israel every year thereafter until, in 1959, she and Albert sold Heston Farm and made Israel their permanent home.¹⁰ The story of how she and Albert acquired a house on Mount Zion, planted a garden there, and took a front row seat for the Six Day War and the liberation of Jerusalem, is fully explained in her second book, *Window on Mount Zion*.

Shortly after the Roses settled permanently in Jerusalem, a friend who had known them from the Heston Farm days asked Pauline, "Why don't you create a garden on Mount Zion?" This simple comment ignited a flame of faith within Pauline. She had always considered

9. Personal conversation with a crypto-Messianic Israeli who prefers to keep his identity anonymous.

10. Ann Carroll, "Faith Made It Possible" and "Pauline Rose Found Light in Bible," *El Paso Herald-Post* (April 3-4, 1974).

the status of those homes. After several years of persistent appeals, by some miracle, the authorities relented and gave the Roses their dream in the form of permission to occupy an abandoned two-story Jerusalem home near the Tomb of David and Zion Gate. It was a home only to pigeons and within the gun sights of the Jordanian soldiers.

The Roses transformed the pigeon house into a beautiful home of Jerusalem stone, tiled floors, and arched ceilings. They cultivated a lush English-style flower garden, planted with exotic species from around the world. The house and the garden were physical expressions of Pauline's spiritual hopes. The Roses named the house "Ha-Ohel," that is, "The Tent," in memory of Abraham's tent, which was always open to guests and in reference to the Tent of Meeting. They modeled their home after Abraham's legendary hospitality. Ha-Ohel became a meeting place for visitors to Mount Zion. Soldiers, Jews, Christians, Arabs, pilgrims of all faith, artists, poets, thinkers, philosophers, and statesmen were all welcomed for tea in Ha-Ohel. The Roses dedicated the home to the universal ideals of peace and brotherhood that Jerusalem of the Messianic Era represents. Their home became a symbol of peace between all men, and in that home, they encouraged dialogue and mutual understanding between Jews, Christians, and Muslims alike.

The Roses served afternoon tea on a daily basis, and they had guests at their Sabbath table every Friday night. Conversations turned naturally to faith, prophecy, and the ultimate hope of humanity. In those days, Pauline Rose became known as "the Lady of Mount Zion."

Ironically, the location of the Rose house was only a stone's throw from the

traditional location of the Tomb of David and the Upper Room (the Cenacle), which, according to Bargil Pixner, marks the location of an early Messianic Jewish place of assembly. After the destruction of Jerusalem in 70 CE, the original Messianic Jewish community returned from Pella to rebuild in the ruins of the city. They felt compelled to rebuild on that same location and reestablish their presence there. Some archaeologists believe that they built a Messianic Jewish synagogue.¹¹ Some of its stones still stand today in the lower courses of the Cenacle. They assembled those stones from the rubble of the city in anticipation of the ultimate redemption of Zion. Pauline Rose probably did not know that the home she and Albert selected was in nearly the same location that the returning Jewish believers selected in 73 CE to express their own hope in prophecies of Zion's redemption.

Pauline Rose saw her hope in those prophecies vindicated in 1968. When the Six Day War broke out, the Rose house was quite literally in the middle of the fight. Gunshots, machine gun fire, and explosions enveloped the home. As the Israeli army prepared to enter the Old City, an officer and his men stopped at Ha-Ohel for coffee before the assault. The officer lamented that they had no flag to carry with them on such a historically significant occasion. Pauline Rose dashed upstairs and returned with a white bed sheet. She produced a can of blue paint and painted a huge Star of David on the sheet. She took a stick from her garden to serve as a flagpole. The soldiers carried Pauline's flag into the battle, and when they conquered the Old City, they hoisted that same flag atop the Tower of David.

After the conquest of Jerusalem, Pauline and Albert were among the

first Jews of Jerusalem to be able to pray at the Kotel (the Western Wall). In the ensuing days, as rivers of Israelis streamed to the holy place, making the ascent up Mount Zion, the Roses were there to welcome them back to the holy city of Jerusalem.

According to a personal friend of the Roses who knew them near the end of Pauline's life, Pauline was diagnosed with a form of lymphatic cancer in 1973 and died shortly after receiving the diagnosis. She passed into the world of truth on September 20th of that year, two weeks and a few days before the outbreak of the Yom Kippur War. Albert lived on after her passing and he remained in their home. He was still receiving guests from around the world at Ha-Ohel at least as late as 1975. He died on August 13th, 1977. The inscriptions on the tombstones of the Roses identify them as coming from Mount Zion.

The Pauline Rose story is a tale of a woman of faith, a Messianic Jewish pioneer, and luminary who possessed the power of far-reaching vision. The prophetic vision of the coming Messianic Age inspired her and drove her to plant and nurture the idea of Messianic Judaism for the last three decades of her life. Her story testifies to faith in a renewed and restored Jerusalem and the dawning of redemption, but the things that made Pauline truly remarkable were not her great faith or her prophetic insights, but rather, the simple, eloquent ways in which she expressed her faith in those prophecies: She lit candles in honor of Messiah on Friday nights, she planted a garden on Mount Zion in anticipation of the redemption, and she invited guests into her home for afternoon tea and Sabbath meals. To this day, her garden on Mount Zion still blooms in the hope of the coming King.

11. Bargil Pixner, "Church of the Apostles Found on Mount Zion," *Biblical Archaeology Review* 16:2 (May/June 1990): 17-35, 60. Cf. Bellarmino Bagatti, *The Church from the Circumcision* (Jerusalem, Israel: Franciscan Press, 1984), 125; D. Thomas Lancaster, "New Zion," *Torah Club: Chronicles of the Apostles* (Marshfield, MO; Jerusalem: First Fruits of Zion; 2016), 1221-1245.

There's a lot more to Netivyah than meets the eye - the Teaching From Zion magazine is only one of our outreach and humanitarian ministries. We invite you to connect with, and contribute to, the other branches of our ministry.

Congregation

Roeh Israel, "Shepherd of Israel," is a Messianic Jewish Congregation in Jerusalem. The Congregation is made up of followers of Yeshua, both Jews and non-Jews, who worship together in a traditional synagogue environment.

Humanitarian Aid

There are many families in Israel, even entire sections of the population, who fall between the cracks. Hamotzi Food Distribution Center is a place to literally bring forth food for local needy families in Jerusalem. Without charities and organizations like Netivyah they would not be able to put food on the table.

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