

Mashiyach Study

By Yochanan Zaqantov

Almost every contact I have had lately is inquiring about Who is Mashiyach? When will Mashiyach come? How will we know who Mashiyach is? Will Mashiyach save the world? There are even some who believe that Mashiyach will have supernatural powers. Yet many people ascribe things to Mashiyach without really knowing what Tanakh says about what is a Mashiyach? That is what we will be determining today. What does it mean to be a Mashiyach? Who were Mashiyach in the Tanakh? Did any of them have special powers? In the end will Mashiyach save us or be the usherer of a *olam haba* (world to come).

The first word we want to look at is Mashach (Mem-Shin-Chet), which is a verb. It is reference number 4886. You can find this in the BDB on page 602 and in the NEHC on page 768.

Let see a object being anointed and what does that include.

Yermiyahu/Jeremiah 22:14

14 Who thinks: I will build me a vast palace With spacious upper chambers, Provided with windows, Paneled in cedar, **Painted** (**umashoach** **וּמְשֹׁחַ**) with vermilion!

Looking here we see that the cedar was covered with Vermilion.

Bereshit/Genesis 31:13

11 And in the dream an angel of Elohim said to me, ‘Jacob!’ ‘Here,’ I answered.
12 And he said, ‘Note well that all the he-goats which are mating with the flock are streaked, speckled, and mottled; for I have noted all that Laban has been doing to you.
13 I am the Elohim of Beth-el, where **you anointed** (**mashach’ta** **מִשַׁחְתָּ**) a pillar and where you made a vow to Me. Now, arise and leave this land and return to your native land.’”

The Pillar he poured oil over. Thus covering it.

Shemot/Exodus 29:2

2 also unleavened bread, unleavened cakes with oil mixed in, and unleavened wafers **spread** (**mashuchim** **מִשְׁחִים**) with oil—make these of choice wheat flour.

The Unleavened Bread (Matzot) was covered (Mashach) with oil (bashamen).

Vayiqra/Leviticus 2:4

4 When you present an offering of meal baked in the oven, [it shall be of] choice flour: unleavened cakes with oil mixed in, or unleavened wafers **spread (mashuchim מְשֻׁחִים)** with oil.

Vayiqra/Leviticus 7:12

12 If he offers it for thanksgiving, he shall offer together with the sacrifice of thanksgiving unleavened cakes with oil mixed in, unleavened wafers **spread (mashuchim מְשֻׁחִים)** with oil, and cakes of choice flour with oil mixed in, well soaked.

Bamidbar/Numbers 7:10, 84, 88

10 The chieftains also brought the dedication offering for the altar upon **its being anointed (himashach הִמָּשַׁח)**. As the chieftains were presenting their offerings before the altar,

84 This was the dedication offering for the altar from the chieftains of Israel upon **its being anointed (himashach הִמָּשַׁח)**: silver bowls, 12; silver basins, 12; gold ladles, 12.

88 Total of herd animals for sacrifices of well-being, 24 bulls; of rams, 60; of he-goats, 60; of yearling lambs, 60. That was the dedication offering for the altar after **its anointing (himashach הִמָּשַׁח)**.

All three examples tell of the Altar being anointed or covered as was anointing oil.

Annoining in the period of the Mishkan, Ohel Moedim.

Shemot/Exodus 28:41

41 Put these on your brother Aaron and on his sons as well; **anoint them (umashach'ta וּמָשַׁחְתָּ)**, and ordain them and consecrate them to serve Me as priests.

The Anointing of them made them Mashiyach.

Shemot/Exodus 29:7, 36

4 Lead Aaron and his sons up to the entrance of the Tent of Meeting, and wash them with water. 5 Then take the vestments, and clothe Aaron with the tunic, the robe of the

ephod, the ephod, and the breastpiece, and gird him with the decorated band of the ephod.

6 Put the headdress on his head, and place the holy diadem upon the headdress.

7 Take the anointing oil and pour it on his head **and anoint him (umashach'ta וּמַשַׁחְתָּ)**.

The act of putting the anointing oil upon their head anoints them. That makes them a Mashiyach.

Shemot/Exodus 30:26

22 Yehovah spoke to Moses, saying: 23 Next take choice spices: five hundred weight of solidified myrrh, half as much—two hundred and fifty—of fragrant cinnamon, two hundred and fifty of aromatic cane, 24 five hundred—by the sanctuary weight—of cassia, and a *hin* of olive oil. 25 Make of this a sacred anointing oil, a compound of ingredients expertly blended, to serve as sacred anointing oil. 26 **With it anoint (umashach'ta וּמַשַׁחְתָּ)** the Tent of Meeting, the Ark of the Pact, 27 the table and all its utensils, the lampstand and all its fittings, the altar of incense, 28 the altar of burnt offering and all its utensils, and the laver and its stand. 29 Thus you shall consecrate them so that they may be most holy; whatever touches them shall be consecrated. 30 **You shall also anoint (tim'shach תִּמְשַׁח)** Aaron and his sons, consecrating them to serve Me as priests.

The Anointing of the objects or persons would also make them Mashiyach or Anointed ones.

Shemot/Exodus 40:9-11, 13, 15

9 You shall take the anointing oil **and anoint (umashach'ta וּמַשַׁחְתָּ)** the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy. 10 **Then anoint (umashach'ta וּמַשַׁחְתָּ)** the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy. 11 **And anoint (umashach'ta וּמַשַׁחְתָּ)** the laver and its stand to consecrate it.

12 You shall bring Aaron and his sons forward to the entrance of the Tent of Meeting and wash them with the water. 13 Put the sacral vestments on Aaron, **and anoint him (umashach'ta וּמַשַׁחְתָּ)** and consecrate him, that he may serve Me as priest.

14 Then bring his sons forward, put tunics on them, 15 **and anoint them (umashach'ta וּמַשַׁחְתָּ)** as you have anointed (*mashach'ta מַשַׁחְתָּ*) their father, that they may serve Me as priests. **This their anointing (mash'achtem מַשַׁחְתֶּם)** shall serve them for everlasting priesthood throughout the ages.

You can see here that their anointing set them apart for serving Yehovah as well as the objects they used.

Vayiqra/Leviticus 6:20(13)

12 Yehovah spoke to Moses, saying: 13 This is the offering that Aaron and his sons shall offer to Yehovah on the occasion of **his anointment (himashach הַמִּשַׁח)**: a tenth of an *ephah* of choice flour as a regular meal offering, half of it in the morning and half of it in the evening, 14 shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked slices, of pleasing odor to Yehovah. 15 And so shall the priest (HaKohen), **anointed (haMashiyach הַמְּשִׁיחַ)** from among his sons to succeed him, prepare it; it is Yehovah's—a law for all time—to be turned entirely into smoke. 16 So, too, every meal offering of a priest shall be a whole offering: it shall not be eaten.

Here we see that Once Anointed the Kohen becomes Mashiyach.

Vayiqra/Leviticus 7:36

29 Speak to the Israelite people thus: The offering to Yehovah from a sacrifice of well-being must be presented by him who offers his sacrifice of well-being to Yehovah: 30 his own hands shall present Yehovah's offerings by fire. He shall present the fat with the breast, the breast to be elevated as an elevation offering before Yehovah; 31 the priest shall turn the fat into smoke on the altar, and the breast shall go to Aaron and his sons. 32 And the right thigh from your sacrifices of well-being you shall present to the priest as a gift; 33 he from among Aaron's sons who offers the blood and the fat of the offering of well-being shall get the right thigh as his portion. 34 For I have taken the breast of elevation offering and the thigh of gift offering from the Israelites, from their sacrifices of well-being, and given them to Aaron the priest and to his sons as their due from the Israelites for all time. 35 Those shall be the perquisites of Aaron and the perquisites of his sons from Yehovah's offerings by fire, once they have been inducted to serve Yehovah as priests; 36 these Yehovah commanded to be given them, once **they had been anointed (mash'cho מְשַׁח)**, as a due from the Israelites for all time throughout the ages.

These are the things that belong to the Anointed Kohenim.

Vayiqra/Leviticus 8:10-12

10 Moses took the anointing oil **and anointed (Vayim'shach וַיִּמְשַׁח)** the Tabernacle and all that was in it, thus consecrating them. 11 He sprinkled some of it on

the altar seven times, **anointing** (**Vayim'shach** וַיִּמָּשַׁח) the altar, all its utensils, and the laver with its stand, to consecrate them. **12** He poured some of the anointing oil upon Aaron's head **and anointed him** (**Vayim'shach** וַיִּמָּשַׁח), to consecrate him.

Each of these were Anointed and thus became Mashiyach.

Vayiqra/Leviticus 16:32

32 The priest who **has been anointed** (**yim'shach** יִמָּשַׁח) and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. **33** He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

After the father's death the son take over the duties and becomes the next Mashiyach

Bamidbar/Numbers 3:3

2 These were the names of Aaron's sons: Nadab, the first-born, and Abihu, Eleazar and Ithamar; **3** those were the names of Aaron's sons, **the anointed priests (hakohenim hamashuchim** הַכֹּהֲנִים הַמְּשֻׁחִים) who were ordained for priesthood.

Notice that including Aharon there were five Moshiyachim. Not one but five.

Bamidbar/Numbers 7:1

7:1 On the day that Moses finished setting up the Tabernacle, **he anointed** (**Vayim'shach** וַיִּמָּשַׁח) and consecrated it and all its furnishings, as well as the altar and its utensils. **When he had anointed** (**vayim'shachem** וַיִּמָּשְׁחֵם) and consecrated them,

Anointing in the Period of Kings and the first temple (Beit HaMikdash)

Shemu'el Aleph/I Samuel 9:16

15 Now the day before Saul came, Yehovah had revealed the following to Samuel:
16 "At this time tomorrow, I will send a man to you from the territory of Benjamin, **and you shall anoint him** (**um'shach'to** וּמָשַׁחְתּוּ) ruler of My people Israel. He will deliver My people from the hands of the Philistines; for I have taken note of My people, their outcry has come to Me."

17 As soon as Samuel saw Saul, Yehovah declared to him, “This is the man that I told you would govern My people.”

Shemu’el was to anoint Shaul as Yehovah commanded. Thus, like before Shaul became an Anointed one or Mashiyach. So now you have the anointed priests, The Mishkan which was anointed and now the Melekh or King who is an anointed one.

Shemu’el Aleph/I Samuel 10:1

10:1 Samuel took a flask of oil and poured some on Saul’s head and kissed him, and said, “Yehovah herewith **anoints you (mashachka מְשַׁחְךָ)** ruler over His own people.

Here is the Actual Anointing of Shaul. Thus the King is also an anointed one or Mashiyach.

Shemu’el Aleph/I Samuel 16:3

16:1 And Yehovah said to Samuel, “How long will you grieve over Saul, since I have rejected him as king over Israel? Fill your horn with oil and set out; I am sending you to Jesse the Bethlehemite, for I have decided on one of his sons to be king.” 2 Samuel replied, “How can I go? If Saul hears of it, he will kill me.” Yehovah answered, “Take a heifer with you, and say, ‘I have come to sacrifice to Yehovah.’ 3 Invite Jesse to the sacrificial feast, and then I will make known to you what you shall do; **you shall anoint (umashach’ta וּמְשַׁחְתָּ)** for Me the one I point out to you.”

Since Shaul was rejected as King Melekh Shemu’el was sent to anoint another. The Son of Jessie.

Shemu’el Aleph/I Samuel 16:12

11 Then Samuel asked Jesse, “Are these all the boys you have?” He replied, “There is still the youngest; he is tending the flock.” And Samuel said to Jesse, “Send someone to bring him, for we will not sit down to eat until he gets here.” 12 So they sent and brought him. He was ruddy-cheeked, bright-eyed, and handsome. And Yehovah said, “Rise and **anoint him (mashachehu מְשַׁחְהוּ)**, for this is the one.” 13 Samuel took the horn of oil **and anointed him (vayim’shach וַיִּמְשַׁח)** in the presence of his brothers; and the spirit of Yehovah gripped David from that day on. Samuel then set out for Ramah.

David is now the Mashiyach and Melekh.

Shemu’el Bet/II Samuel 2:7

4 The men of Judah came **and** there **they anointed** (vayim'shachu וַיִּמְשְׁחוּ) David king over the House of Judah. David was told about the men of Jabesh-gilead who buried Saul. 5 So David sent messengers to the men of Jabesh-gilead and said to them, "May you be blessed of Yehovah because you performed this act of faithfulness to your lord Saul and buried him. 6 May Yehovah in turn show you true faithfulness; and I too will reward you generously because you performed this act. 7 Now take courage and be brave men; for your lord Saul is dead and the House of Judah have already **anointed** (**mash'chu** מָשַׁח) me king over them."

This Anointed happened after Yehovah already had him anointed. This was the people anointing him. It is not certain whether this was anointing oil that Shemu'el used. This was just the southern House of Yehudah.

Shemu'el Bet/II Samuel 5:3

3 All the elders of Israel came to the king at Hebron, and King David made a pact with them in Hebron before Yehovah. And **they anointed** (**mash'chu** מָשַׁח) David king over Israel

No this was the Northern House of Yisrael that anointed David. This where David united all of the Tribes under one government.

Divrei HaYamim Aleph/I Chronicles 11:3

3 All the elders of Israel came to the king at Hebron, and David made a pact with them in Hebron before Yehovah. And **they anointed** (**mash'chu** מָשַׁח) David king over Israel, according to the word of Yehovah through Samuel

This is the same event but found in Divrei Ha Yamim (Chronicles).

Shemu'el Bet/II Samuel 19:10 (11)

11 But Absalom, **whom we anointed** (**maschach'nu** מָשַׁחְנוּ) over us, has died in battle; why then do you sit idle instead of escorting the king back?"

Here we see that Avshalom was also anointed for a short period. Thus he was also a mashiach.

Melekhim Aleph/I Kings 1:34

34 Let the priest Zadok and the prophet Nathan **anoint (umashach וּמָשַׁח)** him there king over Israel, whereupon you shall sound the horn and shout, ‘Long live King Solomon!’

Divrei HaYamim Aleph/I Chronicles 29:22

22 and they ate and drank in the presence of Yehovah on that day with great joy. They again proclaimed Solomon son of David king, **and they anointed (vayim’schachu וַיִּמְשְׁחוּ)** him as ruler before Yehovah, and Zadok as high priest.

Anointing before Yehovah and the Priest and Prophet was how Kings were to be anointed.

Melekhim Aleph/I Kings 19:16

13 When Elijah heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave. Then a voice addressed him: “Why are you here, Elijah?”

14 He answered, “I am moved by zeal for Yehovah, the Elohim of Hosts; for the Israelites have forsaken Your covenant, torn down Your altars, and have put Your prophets to the sword. I alone am left, and they are out to take my life.”

15 Yehovah said to him, “Go back by the way you came, [and] on to the wilderness of Damascus. When you get there, **anoint (umashach’ta וּמָשַׁחְתָּ)** Hazael as king of

Aram. 16 Also **anoint (tim’shach תִּמְשַׁח)** Jehu son of Nimshi as king of Israel, and **anoint (tim’sach תִּמְשַׁח)** Elisha son of Shaphat of Abel-meholah to succeed you as prophet.

What we see here is that the Navi Eliyahu was sent to anoint or make machiyachim Hazael as King of another land not Yisrael, Yehu as King over the Northern House of Yirael and his successor Elisha as Navi.

Melekhim Bet/II Kings 11:12

12 [Jehoiada] then brought out the king’s son, and placed upon him the crown and the insignia. **They anointed him (vayim’schachu וַיִּמְשְׁחוּ)** and proclaimed him king; they clapped their hands and shouted, “Long live the king!”

After David and Solomon different Kings were anointed and became Mashiyachim or anointed ones.

What we have seen so far is the anointing in the act of covering the object with a substance can happen to a person, an object. Therefore, when a object or person is

anointed them they becomes one who is anointed. Thus, we will see that a moshiyach is one who is anointed. We also saw that at one time there can be multiple people being anointed.

The next word is Mish'chah which is a feminine noun. It is from the verb we just covered Mashach. It is reference number 4888. This is found on page 769 in the NEHC and page 603 in the BDB. Its general meaning is anointing. Also we will identify the term for Oil also which is Shemen (Shin-Mem-Nun) and is reference number 8081.

Shemot/Exodus 25:6

6 oil for lighting, spices **for the anointing oil (leshemen hamish'chah לְשֶׁמֶן הַמִּשְׁחָה)** and for the aromatic incense;

Here the oil for anointing is a specific oil.

Shemot/Exodus 29:7, 21

7 Take **the anointing oil (et shemen hamish'chah אֶת־שֶׁמֶן הַמִּשְׁחָה)** and pour it on his head and anoint him.

21 Take some of the blood that is on the altar **and some of the anointing oil (umishemen hamish'chah וּמִשְׁמֶן הַמִּשְׁחָה)** and sprinkle upon Aaron and his vestments, and also upon his sons and his sons' vestments. Thus shall he and his vestments be holy, as well as his sons and his sons' vestments.

Here the Anointing oil is used to anoint the clothes and Aharon.

Shemot/Exodus 30:25, 31

25 Make of this **a sacred anointing oil (shemen mish'chat-qodesh שֶׁמֶן מִשְׁחַת־קֹדֶשׁ)**, a compound of ingredients expertly blended, to serve as **sacred anointing oil (shemen mish'chat-qodesh שֶׁמֶן מִשְׁחַת־קֹדֶשׁ)**.

31 And speak to the Israelite people, as follows: This shall be **an anointing oil sacred (shemen mish'chat-qodesh שֶׁמֶן מִשְׁחַת־קֹדֶשׁ)** to Me throughout the ages.

32 It must not be rubbed on any person's body, and you must not make anything like it in the same proportions; it is sacred, to be held sacred by you. 33 Whoever compounds its like, or puts any of it on a layman, shall be cut off from his kin.

If you read this chapter you will see the ingredients for the shemen hamish'chah qodesh.

Shemot/Exodus 40:9

9 You shall take **the anointing oil** (**et shemen hamish'chah אֶת־שֶׁמֶן הַמִּשְׁחָה**) and anoint the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy. 10 Then anoint the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy. 11 And anoint the laver and its stand to consecrate it.

The Sacred anointing oil, which is restricted from being used, is used for the tent of meeting or Mish'khan and all of its articles.

Vayiqra/Leviticus 8:2, 10, 12, 30

2 Take Aaron along with his sons, and the vestments, **the anointing oil** (**et shemen hamish'chah אֶת־שֶׁמֶן הַמִּשְׁחָה**), the bull of sin offering, the two rams, and the basket of unleavened bread;

10 Moses took **the anointing oil** (**et shemen hamish'chah אֶת־שֶׁמֶן הַמִּשְׁחָה**) and anointed the Tabernacle and all that was in it, thus consecrating them. 11 He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them. 12 He poured **some of the anointing oil** (**mishemen hamish'chah מִשְׁמֵן הַמִּשְׁחָה**) upon Aaron's head and anointed him, to consecrate him.

30 And Moses took **some of the anointing oil** (**mishemen hamish'chah מִשְׁמֵן הַמִּשְׁחָה**) and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments.

The Mish'khan was anointed with the same oil as Aharon and his Sons. Thus, they all became Anointed ones.

Vayiqra/Leviticus 21:10, 12

10 The priest who is exalted above his fellows, on whose head **the anointing oil** (**shemen hamish'chah שֶׁמֶן הַמִּשְׁחָה**) has been poured and who has been ordained to wear the vestments, shall not bare his head or rend his vestments. 11 He shall not go in where there is any dead body; he shall not defile himself even for his father or mother. 12 He shall not go outside the sanctuary and profane the sanctuary of Elohay, for upon him is the distinction of the **anointing oil** (**shemen mish'chat שֶׁמֶן מִשְׁחָת**) of Elohay, Mine Yehovah's.

This is the Kohen Gadol and he is anointed to be the high priest. He is a mashiyach also or anointed one.

The next word is Mosh'chah which is a feminine noun. It is from the verb we just covered Mashach. It is reference number 4888. This is found on page 769 in the NEHC and page 603 in the BDB. Its general meaning is anointing.

Shemot/Exodus 29:29

29 The sacral vestments of Aaron shall pass on to his sons after him, **for** them to be **anointed (lemash'chah לְמַשְׁחָה)** and ordained in.

The vestments that Aharon wore were passed on to his sons and they would be anointed in them. This also shows that this is not an appointment like a king but hereditary from father to son.

Shemot/Exodus 40:15

5 and anoint them as you have anointed their father, that they may serve Me as priests. **This their anointing (mash'chatam מַשְׁחָתָם)** shall serve them for everlasting priesthood throughout the ages.

By the anointing of the sons the priesthood would continue.

We now come to the word Mashiyach that is a feminine noun. It is from the verb we just covered Mashach. It is reference number 4899. This is found on page 769-770 in the NEHC and page 603 in the BDB. Its general meaning is anointed one.

Vayiqra/Leviticus 4:3, 5, 16

3 If it is **the anointed priest (hakohen hamashiyach הַכֹּהֵן הַמָּשִׁיחַ)** who has incurred guilt, so that blame falls upon the people, he shall offer for the sin of which he is guilty a bull of the herd without blemish as a sin offering to Yehovah.

Two things to notice here. First, the mashiyach Kohen can sin and second, the Kohen as anointed did become a mashiyach.

5 and **the anointed priest (hakohen hamashiyach הַכֹּהֵן הַמָּשִׁיחַ)** shall take some of the bull's blood and bring it into the Tent of Meeting.

16 **The anointed priest (hakohen hamashiyach הַכֹּהֵן הַמָּשִׁיחַ)** shall bring some of the blood of the bull into the Tent of Meeting,

The Mashiyach Priest was the one who was anointed.

Vayiqra/Leviticus 6:22 (15)

15 And so shall the priest, **anointed (hamashiyach מְשִׁיחַ)** from among his sons to succeed him, prepare it; it is Yehovah's—a law for all time—to be turned entirely into smoke.

The sons after him become mashiyach.

Shemu'el Aleph/I Samuel 2:10, 35

10 The foes of Yehovah shall be shattered; He will thunder against them in the heavens. Yehovah will judge the ends of the earth. He will give power to His king, And triumph to **His anointed one (mashiy'cho מְשִׁיחוֹ)**.

35 And I will raise up for Myself a faithful priest, who will act in accordance with My wishes and My purposes. I will build for him an enduring house, and he shall walk before **My anointed (mashiychiy מְשִׁיחִי)** evermore.

Shemu'el Aleph/I Samuel 12:3, 5

2 Henceforth the king will be your leader.

“As for me, I have grown old and gray—but my sons are still with you—and I have been your leader from my youth to this day. 3 Here I am! Testify against me, in the presence of Yehovah and in the presence of **His anointed one (mashiycho מְשִׁיחוֹ)**: Whose ox have I taken, or whose ass have I taken? Whom have I defrauded or whom have I robbed? From whom have I taken a bribe to look the other way? I will return it to you.”

5 He said to them, “Yehovah then is witness, and **His anointed (mashiycho מְשִׁיחוֹ)** is witness, to your admission this day that you have found nothing in my possession.” They responded, “He is!”

His Anointed one here is the King.

Shemu'el Aleph/I Samuel 16:6

6 When they arrived and he saw Eliab, he thought: “Surely Yehovah's **anointed (mashiycho מְשִׁיחוֹ)** stands before Him.” 7 But Yehovah said to Samuel, “Pay no attention to his appearance or his stature, for I have rejected him. For not as man sees [does Yehovah see]; man sees only what is visible, but Yehovah sees into the heart.”

Shemu'el felt here is another like Shaul who was the anointed at that time. Yet Yehovah know whom he will select.

Shemu'el Aleph/I Samuel 24:6 (7), 10 (11)

6 But afterward David reproached himself for cutting off the corner of Saul's cloak.

7 He said to his men, "Yehovah forbid that I should do such a thing to my lord—**Yehovah's anointed (lemashiyach Yehovah לְמַשִּׁיחַ יְהוָה)**—that I should raise my hand against him; for he is **Yehovah's anointed (mashiyach Yehovah מַשִּׁיחַ יְהוָה)**."

10 And David said to Saul, "Why do you listen to the people who say, 'David is out to do you harm?' 11 You can see for yourself now that Yehovah delivered you into my hands in the cave today. And though I was urged to kill you, I showed you pity; for I said, 'I will not raise a hand against my lord, since he is **Yehovah's anointed (mashiyach Yehovah מַשִּׁיחַ יְהוָה)**.'

Even while David was also Yehovah's anointed, David would not harm Shaul because he saw him as Yehovah's anointed still.

Shemu'el Bet/II Samuel 22:51

51 Tower of victory to His king, Who deals graciously **with His anointed (lim' shiycho לְמַשִּׁיחוֹ)**, With David and his offspring evermore.

David and his offspring would be mashiyachim once anointed,

Divrei HaYamim Aleph/I Chronicles 16:22

21 He allowed no one to oppress them; He reprov'd kings on their account, 22 'Do not touch **My anointed ones (bim'shiychi בְּמַשִּׁיחֵי)**; do not harm My prophets.'

David had this wrote by Asaph and it talks of my anointed ones which could be referencing the kings.

Divrei HaYamim Bet/II Chronicles 6:42

42 Yehovah Elohim, do not reject **Your anointed one (mashiyachekha מַשִּׁיחֶיךָ)**; remember the loyalty of Your servant David."

This was Solomon and asking that He not be rejected. Thus, we see it was not some mystical title but a recognized title of one who had been anointed.

Tehillim/Psalms 132:10

10 For the sake of Your servant David
do not reject **Your anointed one** (mashiychekha מְשִׁיחֶךָ).

11 Yehovah swore to David a firm oath that He will not renounce,
“One of your own issue I will set upon your throne.

12 If your sons keep My covenant and My decrees that I teach them, then their sons
also, to the end of time, shall sit upon your throne.”

Here we see that the continuing upon the throne was contingent upon obedience. Thus, there could be a time like today that a mashiych Melekh would not be on the throne.

Yeshayahu/Isaiah 45:1

45:1 Thus said Yehovah to Cyrus, **His anointed one** (lim'shiycho לְמִשְׁיחוֹ)—
Whose right hand He has grasped, Treading down nations before him, Ungirding the
loins of kings, Opening doors before him And letting no gate stay shut.

Now we see that Koresh (Cyrus) was his anointed. It does not say how he became that way but in the cases we have seen even with Eliyahu who anointed a King outside of Yisrael could someone have physically anointed him?

Habaquq/Habakuk 3:13

13 You have come forth to deliver Your people,
To deliver **Your anointed** (mashiychekha מְשִׁיחֶךָ).
You will smash the roof of the villain's house,
Raze it from foundation to top. *Selah*.

Here the Mashiyach is being delivered with his people. Habaquq understood that the Mashiyach was not some all powerful savior but a man who needed saving with his people. Yehovah is savior alone.

In part 2 of this study we will see look at what other evidence is there that the certain persons were Mashiyach like Prophets (Nevi'im), Kings (Melekhim), Rulers (Nasi) and Priests (Kohenim). So by looking at these we should tell us whether they had 1) special powers, 2) saves the world, 3) usher in Olam Haba (the world to come). If not them then who? Who really saves the world and ushers in peace?