MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 340

Touch Not My Anointed Ones

A Covenant Deep Dive into *Mashiach* — the Anointed One of Yahweh — and Whether the Anointed Is One Person or an Office

Who Is the Messiah? Is It One Person — Jesus — or Is It an Office? What Is the Messiah, and What Does Yahweh Say? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Rabbinic Judaism awaits ***Mashiach ben David (the anointed son of David)***, a human king of David's line who will gather the exiles, rebuild the Temple, and bring the nations to know **Yahweh**. Maimonides lists the signs by which he will be known (Laws of Kings 11–12). Later rabbinic tradition adds a second figure, ***Mashiach ben Yosef (the anointed son of Joseph)*** (Talmud Sukkah 52a).	The Greek ***Christos (anointed)*** translates the Hebrew ***mashiach*** (John 1:41). Christianity confesses Jesus of Nazareth as the Christ — prophet, priest, and king — and teaches that he is the divine Son who died, rose, and will return to finish what remains unfulfilled (Acts 1:11; Hebrews 9:28).	The Qur'an calls Jesus ***al-Masih (the Messiah)*** (Q. 3:45; 4:171), from the same Semitic root. It denies that he is divine (Q. 5:72, 75) and denies that he was crucified (Q. 4:157). It gives the title without explaining it; the expected ***Mahdi (the rightly guided one)*** comes from the hadith, not the Qur'an.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection,

or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to one question asked in every covenant tradition: who, or what, is the Messiah? It begins with the Hebrew word ***mashiach (anointed one)***, follows it through every place the Tanakh uses it, and only then tests the answers that Judaism, Christianity, and Islam give. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning, also bold italic, in parentheses. Scripture references are bold. Scripture is rendered in a literal working translation from the Hebrew. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, the Dead Sea Scrolls, and the Qur'an and hadith appear only in the opening table, the Comparative Texts table, Section VI (where the Christian reading is stated in order to be tested), and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The anointing of priests, the tent, and its vessels; the anointed priest's sin offering; the law of the king; the tests of a prophet; descent by fathers' houses
Nevi'im (Prophets)	1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Habakkuk, Haggai, Zechariah	Saul, David, and the anointed kings; the covenant with David; Cyrus named as anointed; the shoot, the branch, and David My servant; the prince of Ezekiel; the two sons of oil
Ketuvim (Writings)	Psalms, Lamentations, Daniel, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles	The royal psalms; the anointed fathers; the fall of the last king of Judah; the anointed one of the seventy sevens; the name Jeshua

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Maimonides, Mishneh Torah, Laws of Kings 11–12; Maimonides, Thirteen Principles (the twelfth); Talmud Sukkah 52a; Talmud Sanhedrin 98a	The Jewish criteria for the anointed king; the creed of his coming; the second figure, the son of Joseph; the lowly and the glorious coming
Septuagint (Greek)	Isaiah 7:14 (***parthenos***); Psalms 21:17 [LXX] (***"they dug"***)	The Greek readings behind two Christian proof texts
Dead Sea Scrolls	Community Rule (1QS) 9:11; the Nahal Hever Psalms fragment at Psalms 22:17	The expectation of ***"the anointed ones of Aaron and Israel"***; the disputed word in Psalms 22
New Testament	Matthew 1:1–23; 2:6; Luke 3:23–38; John 1:41; 19:37; Acts 1:11; 2:34–36; 13:33; Hebrews 9:28	How Christianity reads the anointed; the genealogies; the proof texts it cites; the return

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Qur'an and hadith	Q. 3:45; 4:157, 171; 5:72, 75; Sunan Abi Dawud, Book of the Mahdi	Jesus called al-Masih; his divinity and crucifixion denied; the Mahdi

I. FRAMING THE QUESTION — ONE WORD, MANY ANOINTED

I-A. The Question as It Is Asked

Most people meet the word *"Messiah"* already filled in. A preacher fills it with Jesus. A rabbi fills it with a king who has not yet come. A Muslim scholar fills it with 'Isa son of Maryam. Very few stop to ask what the word meant before any of them used it.

This study asks four questions, in this order:

First: what does the Hebrew word mean, and to whom does the Tanakh give it?

Second: is the anointed one person, or an office that more than one person may hold?

Third: what was the anointed set apart to do — and what does **Yahweh** say about the anointed and about Himself?

Fourth: does the Christian answer, that the Messiah is one person, Jesus of Nazareth, stand when it is tested by the Tanakh's own words?

The English ***"Messiah"*** comes from the Hebrew ***mashiach (anointed one)***, מָשִׁיחַ, by way of the Greek ***Messias***. The English ***"Christ"*** comes from the Greek ***Christos***, which is simply the Greek translation of the same Hebrew word. ***"Jesus Christ"*** therefore means ***"Jesus the Anointed."*** Before that phrase existed, the word had a meaning in the Tanakh. That meaning governs.

I-B. The Governing Text — the Anointed Ones

One verse answers half the question before the study begins. Psalms 105 recounts how **Yahweh** protected Abraham, Isaac, and Jacob when they were few and wandering from nation to nation:

"He allowed no man to oppress them, and He rebuked kings for their sake" (**Psalms 105:14**).

Then **Yahweh** speaks:

"Do not touch My anointed ones, and do My prophets no harm" **(Psalms 105:15**; **1 Chronicles 16:22**).

אַל־תִּגְּעוּ בִמְשִׁיחָי וּבִנְבִיאַי אַל־תָּרֵעוּ

The word is plural: ***bimshichai (My anointed ones)***. The anointed ones in this psalm are the three fathers, and not one of them had oil poured on his head in Genesis.

In the Tanakh, *"the anointed"* is not one man's name. It is what Yahweh calls those He has set apart for His work.

This verse is often used today to forbid anyone from questioning a minister. In its context it did the opposite of shielding a teacher from testing: it shielded the covenant fathers from foreign kings. The same Torah commands every teacher and every prophet to be tested by the written word (**Deuteronomy 13:1–5**; **Deuteronomy 18:20–22**).

I-C. How the Findings Are Graded

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text, or one book, carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The Tanakh describes the anointed and the coming king with a small family of words. The table sets out the vocabulary this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
mashach (to anoint), **מָשַׁח**	H4886	To smear or pour oil; to set apart for a purpose	**Exodus 29:7**; **1 Samuel 16:13**
mashiach (anointed one), **מָשִׁיחַ**	H4899	One anointed for an office; always **Yahweh**'s anointed	**Leviticus 4:3**; **Isaiah 45:1**
mishchah (anointing), **מִשְׁחָה**	H4888	The anointing itself; the anointing oil	**Exodus 29:21**; **Exodus 40:15**
shemen (oil), **שֶׁמֶן**	H8081	Olive oil; the holy anointing oil	**Exodus 30:25**; **Psalms 89:20** [Hebrew 89:21]
yitzhar (fresh oil), **יִצְהָר**	H3323	Fresh-pressed olive oil	**Zechariah 4:14**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
choter (shoot), **חֹטֶר**	H2415	A twig from a cut stump	**Isaiah 11:1**
netzer (branch), **נֵצֶר**	H5342	A sprout from the roots	**Isaiah 11:1**
tzemach (branch / sprout), **צֶמַח**	H6780	What springs up; the righteous branch for David	**Jeremiah 23:5**; **Zechariah 6:12**
nasi (prince / chieftain), **נָשִׂיא**	H5387	One lifted up; Ezekiel's title for the coming ruler	**Ezekiel 34:24**; **Ezekiel 37:25**
nagid (designated leader), **נָגִיד**	H5057	The ruler **Yahweh** sets in front	**1 Samuel 10:1**; **Daniel 9:25**
eved (servant), **עֶבֶד**	H5650	Servant; ***"David My servant"***	**Ezekiel 37:24**
moshia (savior), **מוֹשִׁיעַ**	H3467	One who saves; claimed by **Yahweh** alone	**Isaiah 43:11**; **Hosea 13:4**

II-B. Thirty-Nine Times — Every Use of the Noun

By the standard concordance count, the noun ***mashiach (anointed one)*** occurs thirty-nine times in the Hebrew Tanakh. The table sorts every occurrence by the one it names.

THE ONE CALLED ANOINTED	REFERENCES	COUNT
The anointed priest	**Leviticus 4:3, 5, 16; 6:22** [Hebrew 6:15]	4
King Saul	**1 Samuel 12:3, 5; 24:6** [Hebrew 24:7] (twice)**, 10** [Hebrew 24:11]**; 26:9, 11, 16, 23**; **2 Samuel 1:14, 16, 21**	12
David, his house, and the king of Judah	**1 Samuel 2:10, 35**; **2 Samuel 19:21** [Hebrew 19:22]**; 22:51; 23:1**; **Psalms 2:2; 18:50** [Hebrew 18:51]**; 20:6** [Hebrew 20:7]**; 28:8; 84:9** [Hebrew 84:10]**; 89:38, 51** [Hebrew 89:39, 52]**; 132:10, 17**; **Lamentations 4:20**; **2 Chronicles 6:42**	16
Eliab, whom Samuel mistook for the anointed	**1 Samuel 16:6**	1

THE ONE CALLED ANOINTED	REFERENCES	COUNT
Yahweh's anointed in Habakkuk's prayer (the king, or the people)	**Habakkuk 3:13**	1
Cyrus, king of Persia	**Isaiah 45:1**	1
The fathers — Abraham, Isaac, and Jacob	**Psalms 105:15**; **1 Chronicles 16:22**	2
"An anointed one" in the seventy sevens	**Daniel 9:25, 26**	2
TOTAL		**39**

Two notes belong with the table. In **2 Samuel 1:21** some readers take ***"not anointed with oil"*** of Saul's shield and others of Saul himself. In **Habakkuk 3:13** and **Psalms 28:8**, ***"His anointed"*** stands in parallel with ***"His people,"*** so the line may name the king, or the people the king represents.

Three lexical observations govern what follows.

First, in thirty-six of the thirty-nine occurrences the word is tied to its owner — ***"the anointed of Yahweh," "His anointed," "My anointed," "Your anointed,"*** or ***"the anointed priest."*** Of the three exceptions, **2 Samuel 1:21** says ***"not anointed with oil,"*** and the two in **Daniel 9:25–26** have no article and are best rendered ***"an anointed one."***

Not once does the Tanakh use *ha-mashiach (the Messiah)* standing alone as the title of a coming deliverer. That use belongs to later Jewish, Christian, and Islamic speech.

Second, the word describes a status, not a nature. Oil, or the spirit of **Yahweh**, set a person or a thing apart for a work. The same verb is used of objects: Jacob anointed a pillar (**Genesis 31:13**); Moses anointed the tent of meeting and every vessel in it (**Exodus 30:26–28**; **Exodus 40:9–11**); Daniel's vision ends ***"to anoint a most holy place"*** (**Daniel 9:24**).

Third, among people the verb is used of priests (**Exodus 28:41**; **Exodus 29:7**; **Leviticus 8:12**),

of kings (**1 Samuel 10:1**; **1 Samuel 16:13**; **1 Kings 1:39**; **2 Kings 9:6**; **2 Kings 11:12**),

in a command to anoint a prophet (**1 Kings 19:16**),

in a command to anoint a foreign king, Hazael of Aram (**1 Kings 19:15**),

and of a prophet anointed by the spirit rather than by oil (**Isaiah 61:1**).

Finding — the meaning of the word: *mashiach* means one anointed — set apart by Yahweh, with oil or by His spirit, for an office or a work. Corroborated. That the Tanakh uses *"the Messiah"* as the proper title of one coming person is Not in the text.

III. WHOM DID YAHWEH CALL ANOINTED?

III-A. The Anointed Priest — Who Brings His Own Sin Offering

The first anointed person in the Torah is Aaron. ***"You shall take the anointing oil and pour it on his head and anoint him"*** (**Exodus 29:7**; compare **Exodus 30:30**; **Leviticus 8:12**). His sons were anointed with him, and ***"their anointing shall be to them an everlasting priesthood throughout their generations"*** (**Exodus 40:15**).

The very first time the noun ***mashiach*** appears in Scripture, it names a man who may sin:

"If the anointed priest sins, bringing guilt on the people, then he shall bring for the sin he has sinned a young bull without blemish to Yahweh for a sin offering" (**Leviticus 4:3**).

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא

The Torah opens its use of the word with a warning: the anointed is not above sin, and his anointing does not atone for him. He must bring his own offering like everyone else.

III-B. The Anointed King — Saul, David, and Their Sons

Samuel poured a flask of oil on Saul's head (**1 Samuel 10:1**). When **Yahweh** later rejected Saul as king (**1 Samuel 15:23, 26**), David still would not lift a hand against him:

"Yahweh forbid that I should do this thing to my lord, to the anointed of Yahweh, to stretch out my hand against him, for he is the anointed of Yahweh" (**1 Samuel 24:6** [Hebrew 24:7]).

David honored the office even in a man **Yahweh** had rejected. David himself was anointed ***"in the midst of his brothers"*** (**1 Samuel 16:13**) and called himself ***"the anointed of the Elohim of Jacob"*** (**2 Samuel 23:1**).

Yet the same anointed king took Uriah's wife and killed Uriah, and confessed, ***"I have sinned against Yahweh"*** (**2 Samuel 12:9, 13**).

Solomon was anointed with the horn of oil from the tent (**1 Kings 1:39**), and his heart was turned away in his old age (**1 Kings 11:4**).

The last king of Judah is mourned as ***"the breath of our nostrils, the anointed of Yahweh,"*** taken in the enemy's pits (**Lamentations 4:20**).

III-C. Cyrus — An Anointed One Who Did Not Know Yahweh

"Thus says Yahweh to His anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him" (**Isaiah 45:1**).

כֹּה־אָמַר יְהוָה לִמְשִׁיחוֹ לְכוֹרֶשׁ

Cyrus was a Persian king who worshiped the gods of his own people. **Yahweh** says of him twice, ***"though you have not known Me"*** (**Isaiah 45:4, 5**). No oil was poured on him by any prophet. He is ***"anointed"*** because **Yahweh** appointed him to a work — to let the exiles go home and to order the house of **Yahweh** rebuilt (**Isaiah 44:28**; **Ezra 1:1–4**). **Doc 207** examined the Cyrus decree as a restoration already fulfilled.

III-D. The Fathers — Anointed Without Oil

As Section I-B showed, Psalms 105:15 calls Abraham, Isaac, and Jacob ***"My anointed ones"*** and ***"My prophets"*** in the same breath. Abraham is called a prophet in Genesis (**Genesis 20:7**). Their anointing is **Yahweh**'s choosing and protection, not a ceremony.

III-E. The Prophet — Anointed by the Spirit

Yahweh commanded Elijah to anoint Elisha ***"to be prophet in your place"*** (**1 Kings 19:16**), and the command was carried out by the casting of Elijah's mantle (**1 Kings 19:19**; see Doc 265).

The prophet of Isaiah 61 says, ***"The spirit of the Lord Yahweh is upon me, because Yahweh has anointed me to bring good news to the humble"*** (**Isaiah 61:1**). Here the anointing is the spirit itself, and its purpose is a message.

III-F. Hazael and Jehu — Anointed for Judgment

In the same command, **Yahweh** told Elijah to anoint Hazael as king over Aram and Jehu as king over Israel (**1 Kings 19:15–16**). Elisha wept over the evil Hazael would do to Israel (**2 Kings 8:11–13**), and Jehu, anointed by a prophet's servant (**2 Kings 9:6**), was sent to cut off the house of Ahab. **Yahweh** may set apart even a foreign king for a work of judgment.

Finding — the anointed are many — the Tanakh gives the status of *"anointed"* to the priest, to the kings of Israel and Judah, to a Persian king, to the three fathers, and to a prophet. Corroborated (Leviticus 4:3; 1 Samuel 24:6; Isaiah 45:1; Psalms 105:15; Isaiah 61:1). That *"the anointed"* names only one person is Not in the text.

Finding — anointing makes a servant, not a god — every anointed one in the Tanakh is a man who answers to **Yahweh**. The anointed priest brings a sin offering (**Leviticus 4:3**); the anointed king may be rejected (**1 Samuel 15:23–26**) or sin (**2 Samuel 12:13**); an anointed foreign king did not know **Yahweh** (**Isaiah 45:4–5**). **Corroborated.**

IV. THE OFFICE AND ITS PROMISED HOLDER — THE KING OF DAVID'S LINE

IV-A. The Covenant with David

The hope of a coming anointed king begins with a covenant **Yahweh** made with David through Nathan the prophet:

"When your days are fulfilled and you lie down with your fathers, I will raise up your seed after you, who shall come forth from your body, and I will establish his kingdom ... I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to Me a son. If he commits iniquity, I will chasten him with the rod of men" (**2 Samuel 7:12–14**).

Three things are fixed in this promise.

1. The holder comes ***"from your body"*** — he is David's physical descendant.
2. The throne is forever. And the holder can sin and be chastened.
3. The psalm that celebrates this covenant names the anointing: ***"I have found David My servant; with My holy oil I have anointed him"*** (**Psalms 89:20** [Hebrew 89:21]).

It holds the line to the Torah: ***"If his children forsake My Torah and do not walk in My judgments ... then I will punish their transgression with the rod"*** (**Psalms 89:30–32** [Hebrew 89:31–33]).

And it holds Yahweh to His word: ***"My covenant I will not break"*** (**Psalms 89:34** [Hebrew 89:35]).

Psalms 132 joins the covenant to the noun itself.

"If your sons keep My covenant and My testimony that I shall teach them, their sons also shall sit upon your throne forever" (**Psalms 132:12**). Then: ***"There I will make the horn of David to sprout; I have prepared a lamp for My anointed"*** (**Psalms 132:17**).

This is the clearest place where *mashiach* and the future sprouting of David's house meet in one verse.

IV-B. The Coming King in the Prophets

The Prophets describe a coming king of David's line many times:

"A shoot shall come out from the stump of Jesse, and a branch from his roots shall bear fruit. And the spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh" (**Isaiah 11:1–2**).

"Behold, the days are coming, declares Yahweh, when I will raise up for David a righteous branch, and he shall reign as king and act wisely, and do justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely" (**Jeremiah 23:5–6**).

"David My servant shall be king over them, and they shall all have one shepherd; they shall walk in My judgments and keep My statutes and do them" (**Ezekiel 37:24**).

The same king appears in **Jeremiah 30:9**, **Jeremiah 33:14–17**, **Ezekiel 34:23–24**, **Hosea 3:5**, **Amos 9:11**, **Micah 5:2–5** [Hebrew 5:1–4], and **Zechariah 9:9–10**.

One fact about these passages surprises most readers: **not one of them calls him *mashiach***.

He is the ***choter (shoot)***, the ***netzer (branch)***, the ***tzemach (branch)***, ***"David My servant,"*** the ***nasi (prince)***, the king, the shepherd, the ruler.

His anointing is assumed, because David's kings were anointed (**Psalms 89:20** [Hebrew 89:21]), but the prophets name him by his line and his works, not by the title.

Finding — a coming king of David's line — Yahweh has promised a king from David's seed to reign in the restoration. Corroborated (2 Samuel 7:12–16; Isaiah 11:1–10; Jeremiah 23:5–6; Ezekiel 37:24–25; Hosea 3:5). That the prophets give him the title *"the Messiah"* is Not in the text.

IV-C. "David My Servant" — a Person or an Office?

Jeremiah, Ezekiel, and Hosea all prophesied centuries after David died, yet they call the coming king ***"David"*** (**Jeremiah 30:9**; **Ezekiel 34:23–24**; **Ezekiel 37:24–25**; **Hosea 3:5**). Jeremiah shows how this works:

"For thus says Yahweh: David shall never lack a man to sit on the throne of the house of Israel" (**Jeremiah 33:17**).

Here *"David"* is the house and its throne — the office — and *"a man"* is the one who holds it.

Jeremiah gives one more key. In **Jeremiah 23:6** the branch is called ***Yahweh Tzidkenu (Yahweh is our righteousness)***, יְהוָה צִדְקֵנוּ.

Ten chapters later the same name is given to a city: ***"In those days Judah shall be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called: Yahweh is our righteousness"*** **(Jeremiah 33:16)**.

The name describes what **Yahweh** does for His people. It does not make the king — or the city — **Yahweh**.

Finding — person or office — the Tanakh speaks of the coming anointed king both as an office (*"David shall never lack a man"*) and as a person (one shoot, one shepherd). The answer to *"person or office?"* is: one office, held by one man of David's line. Corroborated (Jeremiah 33:15–17; Jeremiah 23:5; Ezekiel 37:24). Whether *"David My servant"* means David himself raised from the dead or a son of David on his throne, the text does not say; Jeremiah 23:5 and Jeremiah 33:15, which speak of a branch raised *"for David,"* favor a son of David.

IV-D. The Job Description — What the Text Says He Will Do

The Prophets do not leave the coming king undefined. They say who he is and what he will do. Any claim about who the Messiah is must be measured against this table.

#	WHAT THE TEXT SAYS OF THE COMING KING	TEXTS	GRADE
1	A man of David's seed, from his body	**2 Samuel 7:12**; **Isaiah 11:1**; **Jeremiah 23:5; 33:15**	Corroborated
2	The spirit of **Yahweh** rests on him; he delights in the fear of **Yahweh**	**Isaiah 11:2–3**; compare **2 Samuel 23:2–3**	Corroborated
3	He judges the poor with righteousness and does justice in the land	**Isaiah 11:4**; **Jeremiah 23:5**; **Psalms 72:1–4**	Corroborated
4	The scattered of Israel and Judah are gathered to their land	**Isaiah 11:12**; **Jeremiah 23:7–8**; **Ezekiel 37:21**	Corroborated
5	Judah and Israel become one nation under one king	**Ezekiel 37:22**; **Isaiah 11:13**; **Hosea 1:11** [Hebrew 2:2]	Corroborated
6	The people walk in **Yahweh**'s judgments and keep His statutes	**Ezekiel 37:24**; **Ezekiel 36:27**; **Deuteronomy 17:18–20**	Corroborated

#	WHAT THE TEXT SAYS OF THE COMING KING	TEXTS	GRADE
7	Israel dwells safely in the land	**Jeremiah 23:6**; **Ezekiel 34:25, 28**	Corroborated
8	**Yahweh**'s sanctuary stands among them forever	**Ezekiel 37:26–28**; **Zechariah 6:12–13**	Corroborated
9	He speaks peace to the nations; the bow of war is cut off	**Zechariah 9:10**; **Micah 5:4–5** [Hebrew 5:3–4]	Corroborated
10	The earth is full of the knowledge of **Yahweh**	**Isaiah 11:9**; compare **Habakkuk 2:14**	Corroborated

This is what the Tanakh means when it speaks of the coming anointed king. He is not described as a teacher of a new way, a sacrifice for sin, or a god. He is described as a king who restores Israel, rules justly, keeps the Torah, and brings peace — and who is known by doing it.

V. WHAT YAHWEH SAYS — HE ALONE IS SAVIOR, AND HE SAVES HIS ANOINTED

V-A. Besides Me There Is No Savior

"I, I am Yahweh, and besides Me there is no savior" **(Isaiah 43:11)**.

אָנֹכִי אָנֹכִי יְהוָה וְאֵין מִבַּלְעָדַי מוֹשִׁיעַ

Yahweh repeats it: ***"There is no Elohim besides Me, a righteous El and a Savior; there is none besides Me. Turn to Me and be saved, all the ends of the earth, for I am El, and there is no other"*** **(Isaiah 45:21–22)**.

And again through Hosea: ***"I am Yahweh your Elohim from the land of Egypt; you shall know no elohim but Me, for there is no savior besides Me"*** **(Hosea 13:4)**. ***"Salvation belongs to Yahweh"*** **(Psalms 3:8** [Hebrew 3:9]).

Finding — salvation belongs to Yahweh alone, and He gives the title *moshia (savior)* to no one in His place. Corroborated (Isaiah 43:11; 45:21–22; Hosea 13:4; Psalms 3:8).

V-B. Yahweh Saves His Anointed

The royal psalms say plainly who saves whom:

"Now I know that Yahweh saves His anointed; He will answer him from His holy heaven" (**Psalms 20:6** [Hebrew 20:7]).

עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחוֹ

"He gives great salvation to His king, and shows lovingkindness to His anointed, to David and to his seed forever" (**Psalms 18:50** [Hebrew 18:51]).

"Yahweh is their strength, and He is the saving refuge of His anointed" (**Psalms 28:8**).

Even Zechariah's coming king is described as one who has been saved: ***"your king comes to you; he is righteous and nosha (saved), lowly and riding on a donkey"*** (**Zechariah 9:9**).

The word ***nosha (saved / delivered)*** is a passive form of the same root as ***moshia (savior)***.

In the Tanakh, the anointed is the one Yahweh saves; Yahweh is the One who saves.

Finding — the anointed king is saved by Yahweh; he is not the savior in Yahweh's place. Corroborated (Psalms 18:50; 20:6; 28:8; Zechariah 9:9).

V-C. Do Not Trust in a Son of Man

"Do not trust in princes, in a son of man, in whom there is no salvation" (**Psalms 146:3**).

אַל־תִּבְטְחוּ בִנְדִיבִים בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה

Jeremiah says the same: ***"Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from Yahweh ... Blessed is the man who trusts in Yahweh, and whose trust is Yahweh"*** (**Jeremiah 17:5, 7**).

The coming king is a prince and a son of man. He is to be honored as Yahweh's anointed, but trust belongs to Yahweh.

V-D. El Is Not a Man

The coming king is a man ***"from your body"*** (**2 Samuel 7:12**).

Yahweh, by His own word, is not: ***"El is not a man, that He should lie, nor a son of man, that He should change His mind"*** (**Numbers 23:19**);

"for I am El and not a man, the Holy One in your midst" (**Hosea 11:9**; compare **1 Samuel 15:29**).

Israel saw no form at Sinai, so that they would not make an image of Him in the likeness of male or female (**Deuteronomy 4:15–16**). **Doc 230** examined the Creator-creature distinction in full.

Finding — that the coming anointed king is Yahweh Himself in human flesh is Not in the text. The Tanakh holds the two apart: Yahweh the Savior, and a man of David's seed whom Yahweh anoints and saves (Numbers 23:19; Hosea 11:9; 2 Samuel 7:12–14; Psalms 20:6).

V-E. The Coming Prince Brings an Offering for Himself

Ezekiel calls the coming David ***"prince"*** (**Ezekiel 34:24**; **Ezekiel 37:25**), and the prince of Ezekiel's restored temple carries the same title. Of that prince the prophet says:

"On that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering" (**Ezekiel 45:22**).

He worships at the threshold of the gate (**Ezekiel 46:2**), and he has sons who inherit from him (**Ezekiel 46:16**). If the prince of chapters 44–46 is the same ***"David My servant ... prince forever"*** of chapter 37, as the shared title suggests, then the coming ruler is a mortal man who brings an offering for his own sin — exactly as the first anointed priest did (**Leviticus 4:3**). This rests on one book, so it is graded as a **Single witness**, but it agrees with everything Sections III and IV found.

V-F. What the Anointed King Does Not Do

He does not bring a new Torah. His people ***"walk in My judgments and keep My statutes"*** (**Ezekiel 37:24**), and the king himself must write and read the Torah all his days (**Deuteronomy 17:18–20**). Nothing may be added to it or taken from it (**Deuteronomy 4:2**).

He does not replace return as the way to forgiveness. ***"If the wicked turns from all his sins ... he shall surely live; he shall not die. None of his transgressions that he has committed shall be remembered against him"*** (**Ezekiel 18:21–22**; compare **Isaiah 55:7**). **Doc 238** examined salvation and return in full.

Finding — that the coming king sets aside the Torah, or becomes the only means by which sin is forgiven, is Not in the text (Ezekiel 37:24; Deuteronomy 4:2; 17:18–20; Ezekiel 18:21–22).

VI. IS IT ONE PERSON — JESUS? THE CHRISTIAN CLAIM TESTED BY THE TANAKH

VI-A. Stating the Claim Fairly

Christianity answers the question directly: the Messiah is one person, Jesus (Yahshua, Yeshua) of Nazareth. This is the confession of about a third of the world, and it deserves to be tested on the texts Christianity itself cites, not dismissed. The New Testament is quoted in this section only to state what is being tested. The test is the Tanakh.

VI-B. The Proof Texts

The table sets out the ten Tanakh passages most often cited for the claim, what the Christian reading says, and what the Hebrew text says.

TEXT	THE CHRISTIAN READING	WHAT THE HEBREW SAYS	GRADE
Isaiah 7:14	A virgin will conceive — the virgin birth (Matthew 1:23)	The word is ***ha-almah (the young woman)***, H5959, not ***betulah (virgin)***, H1330. The Hebrew reads ***"the young woman is with child."*** The sign was given to King Ahaz and fulfilled before the boy could refuse evil, when the two kings Ahaz feared were gone (**Isaiah 7:14–16**). The Greek ***parthenos*** is a translation.	A virgin birth centuries later: **Not in the text**
Isaiah 9:6–7 [Hebrew 9:5–6]	The child is ***"Mighty El"*** — a divine king	A royal child ***"has been born"*** and sits on David's throne. He bears a throne-name of the Israelite kind that praises **Elohim**, as the branch and Jerusalem both bear ***Yahweh Tzidkenu*** (**Jeremiah 23:6; 33:16**). The work is done by ***"the zeal of Yahweh of hosts"*** (**Isaiah 9:7**).	A Davidic king: **Corroborated**. A divine king: **Not in the text**
Micah 5:2 [Hebrew 5:1]	The Messiah is born in Bethlehem (Matthew 2:6)	A ruler comes from the clan of Bethlehem Ephrathah, David's clan, ***"whose goings out are from of old."*** The passage sets his work against Assyria (**Micah 5:5–6** [Hebrew 5:4–5]).	A ruler of David's clan: **Corroborated**. That a birthplace alone identifies him: **Not in the text**
Isaiah 52:13–53:12	The suffering servant dies for the sins of the world	The word ***mashiach*** does not appear. The servant is named Israel and Jacob throughout the chapters around it (**Isaiah 41:8; 44:1; 49:3**). Doc 128 and Doc 129 examined the passage.	The servant is the anointed king: **Not in the text**
Psalms 22:16 [Hebrew 22:17]	***"They pierced my hands and my feet"*** — the crucifixion	The Masoretic text reads ***ka'ari (like a lion)***, **כָּאֲרִי**: ***"like a lion, my hands and my feet."*** The Greek reads ***"they dug."*** One scroll fragment spells the word differently, and its meaning is debated. The psalm is David's own lament and does not use ***mashiach***.	A crucifixion prophecy: **Not in the text** (the reading is disputed)
Psalms 110:1	***"The LORD said to my Lord"*** — the Messiah as divine Lord (Acts 2:34–36)	The Hebrew is ***la-adoni (to my lord)***, **לַאדֹנִי**, the form used of human masters and kings (**Genesis 24:12**; **1 Samuel 25:24**), not ***Adonai***. Doc 145 examined this verse.	A royal lord: **Corroborated**. A divine lord: **Not in the text**

TEXT	THE CHRISTIAN READING	WHAT THE HEBREW SAYS	GRADE
Psalms 2:7	***"You are My Son"*** — eternal divine sonship (Acts 13:33)	The coronation of David's king. Sonship is a covenant language: ***"I will be to him a father ... if he commits iniquity, I will chasten him"*** (**2 Samuel 7:14**; **Psalms 89:26–27** [Hebrew 89:27–28]). Israel is ***"My son, My firstborn"*** (**Exodus 4:22**; Doc 312).	Covenant sonship: **Corroborated**. Divine nature: **Not in the text**
Daniel 9:25–26	The Messiah is cut off — the crucifixion, dated	***Mashiach*** appears twice with no article: ***"an anointed one, a prince"*** and ***"an anointed one shall be cut off."*** Readers identify different anointed figures, a priest, a king, or Cyrus. Doc 291 examined the seventy sevens.	That the verse names Jesus: **Not in the text**
Zechariah 12:10	***"They shall look on me whom they pierced"*** (John 19:37)	**Yahweh** speaks in a battle for Jerusalem against the nations (**Zechariah 12:2–9**): ***"they shall look to Me, whom they pierced, and mourn for him."*** ***Mashiach*** does not appear.	A pierced anointed king: **Not in the text**
Zechariah 6:11–13	The Branch is a priest-king; the man crowned bears the Hebrew name of Jesus, ***Yehoshua***	A crown is set on Joshua the high priest, and Zechariah says, ***"Behold, a man whose name is Branch ... he shall build the temple of Yahweh."*** **Zechariah 4:9** says Zerubbabel's hands will finish the house. Doc 265 (Section X-D) set out both readings.	Both readings held; that it names Jesus: **Not in the text**

Each passage has a meaning in its own setting, and several are honestly read in more than one way. **What none of them does is name a person, say that the anointed king is divine, or say that the anointed king dies for the sins of the world.** Those are readings brought to the texts, not readings drawn from them.

VI-C. The Job-Description Test

Measured against the table in Section IV-D, the life of Jesus of Nazareth did not include the works the Prophets assign to the coming king. He did not reign on David's throne. The scattered of Israel and Judah were not gathered; a new Roman exile followed. Judah and Israel were not made one nation under one king. The sanctuary was not set among them forever; the Temple was destroyed in 70 CE. The bow of war was not cut off from the nations.

Christianity answers that these works will be done at a second coming (Acts 1:11; Hebrews 9:28). The Tanakh describes one coming king with one set of works.

Christian readers often set **Zechariah 9:9** (the lowly king on a donkey) beside **Daniel 7:13** (one like a son of man coming with the clouds) as two comings.

But **Zechariah 9:9–10** itself joins the lowly king and his dominion in one coming: the king who rides the donkey is the same king who ***"shall speak peace to the nations,"*** whose ***"dominion shall be from sea to sea."*** And Daniel's vision interprets its figure by the kingdom given to ***"the holy ones of the Most High"*** (**Daniel 7:18, 22, 27**); it does not use the word ***mashiach***.

The Torah gives the standard for every such claim: ***"When a prophet speaks in the name of Yahweh, and the thing does not happen or come to pass, that is the thing Yahweh has not spoken"*** (**Deuteronomy 18:22**).

Jeremiah applies it to a promise of peace: the one who promises it is known as sent ***"when the word of the prophet comes to pass"*** (**Jeremiah 28:9**).

Finding — that the works of the coming king are divided between two comings is Not in the text. That Jesus of Nazareth fulfilled the works the Prophets assign to the coming king, in his lifetime, is Not in the text (Section IV-D; **Zechariah 9:9–10**; **Deuteronomy 18:22**; **Jeremiah 28:9**).

VI-D. The Lineage Test

The coming king must be David's seed ***"who shall come forth from your body"*** (**2 Samuel 7:12**). In the Tanakh, tribe and house pass through the father: the people were counted ***"by their families, by their fathers' houses"*** (**Numbers 1:2, 18**). **Doc 298** examined this in full.

The two New Testament genealogies trace David's line to Joseph (Matthew 1:16; Luke 3:23), and both Gospels teach that Joseph was not Jesus' father (Matthew 1:18; Luke 3:23, ***"as was supposed"***).

Christians answer in two ways: that Jesus was David's son by legal adoption through Joseph, or that Luke's list is Mary's line, though the text of Luke names Joseph. The Tanakh records no adoption into the royal seed, and it counts the house of a man through his father.

Matthew's line also passes through Jeconiah (Matthew 1:11–12), of whom Jeremiah said, ***"Write this man childless … for no man of his seed shall prosper, sitting on the throne of David"*** (**Jeremiah 22:30**; compare 22:24).

Some readers, Jewish and Christian, take **Haggai 2:23** — where **Yahweh** makes Jeconiah's grandson Zerubbabel ***"like a signet ring"*** — as a reversal of that word. Haggai does not say so, and the reader should know both texts.

Finding — the coming king must be David's descendant through the father's house. Corroborated (2 Samuel 7:12; Numbers 1:2, 18; Jeremiah 33:17). Descent from David apart from a human father is Not in the text.

VI-E. What Can Be Said with Fairness

The New Testament itself uses ***Christos*** as the translation of ***mashiach*** (John 1:41), so the Christian claim is, at its root, a claim about the Tanakh's own word. That is why it can be tested. Jesus is remembered as a teacher among his people in the first century, and many who follow him love the Law and the Prophets. **Miqdash Bethel does not condemn any person.** It asks every reader, of every tradition, to set the confession beside the Tanakh's own description of the coming king in Section IV-D, and to let the text decide.

VII. THE NAMES IN USE TODAY — JESUS, YESHUA, AND YAHSHUA

The Hebrew name behind ***"Jesus"*** is ***Yehoshua (Yahweh saves)***, יְהוֹשֻׁעַ, H3091. Moses gave it to his servant: ***"Moses called Hoshea the son of Nun Yehoshua"*** (**Numbers 13:16**). After the exile the shorter form ***Yeshua***, יֵשׁוּעַ, H3442, is used — even for Joshua son of Nun (**Nehemiah 8:17**) — and for many other men: Jeshua who returned with Zerubbabel (**Ezra 2:2**), Joshua the high priest (**Haggai 1:1**; **Zechariah 3:1**; called Jeshua in **Ezra 3:2**), and Jeshua the Levite (**Nehemiah 8:7**). The Greek Septuagint wrote the name ***Iēsous***; Latin wrote ***Iesus***; English writes ***Jesus***.

The form *"Yahshua,"* used by many Sacred Name assemblies, does not occur in the Hebrew text! **Doc 145** tested the variant forms of the Name itself by the same standard.

The name *Yehoshua* is itself a confession: it says Yahweh is the One who saves. It was a common name, carried by a judge-general, a high priest, and Levites, and in the Tanakh it is never the title of the coming king.

Finding — *Yehoshua* and *Yeshua* are the Tanakh's forms of the name, borne by many men, and the name credits Yahweh with salvation. Corroborated (Numbers 13:16; Nehemiah 8:17; Ezra 2:2; 3:2). *"Yahshua"* as a Hebrew spelling is Not in the text. That any form of the name is a title of the anointed king is Not in the text.

VIII. OFFICE OR PERSON? THE COVENANT ANSWER

VIII-A. More Than One Anointed in the Restoration

The restoration the Prophets describe does not have only one anointed. When the second Temple was being built, Zechariah saw two olive trees beside the lampstand, and the angel said,

"These are the two sons of fresh oil who stand by the Lord of the whole earth" **(Zechariah 4:14)** — Zerubbabel of David's line and Joshua the high priest **(Zechariah 3:1–8; 4:6–9)**.

Jeremiah promises two lines together: ***"David shall never lack a man to sit on the throne ... nor shall the Levitical priests lack a man before Me"*** **(Jeremiah 33:17–18)**.

Ezekiel's restored temple has both the prince and the priests, the sons of Zadok **(Ezekiel 44:15; Ezekiel 45:22)**.

Finding — the restoration keeps an anointed king of David's line and anointed priests of Levi side by side. Corroborated (Jeremiah 33:17–18; Zechariah 4:14; Ezekiel 44:15; 45:22).

VIII-B. The Findings Together

QUESTION	WHAT THE TANAKH SAYS	GRADE
What does ***mashiach*** mean?	One set apart by **Yahweh**, with oil or by His spirit, for an office or a work	**Corroborated**
Is ***"the anointed"*** one person?	No. Priests, kings, a Persian king, the fathers, and a prophet are all called anointed	**Corroborated**
Is ***"the Messiah"*** a title in the Tanakh?	No. The word is always ***"Yahweh's anointed"*** or ***"an anointed one"***	**Not in the text**
Is there a coming anointed king?	Yes: one man of David's line, holding the office of David's throne	**Corroborated**
Office or person?	Both: one office — David's throne — held by one man of David's seed	**Corroborated**
Who is he?	Tanakh does not name him. It describes him by his line and his works	**Corroborated**
Is he divine?	No. El is not a man; the king is David's seed, saved by **Yahweh**	**Not in the text**

QUESTION	WHAT THE TANAKH SAYS	GRADE
Is he the Savior?	No. **Yahweh** alone is Savior; He saves His anointed	**Not in the text**
Does he bring a new Torah?	No. His people keep **Yahweh**'s statutes; he copies and reads the Torah	**Not in the text**
Is it Jesus?	The works of the coming king were not done; two comings are not described; the lineage runs through a man said not to be the father	**Not in the text**

The covenant answer to the question as it was asked. The Messiah is not, in the Tanakh, the proper name of one person. *Mashiach* is a word for anyone Yahweh anoints to an office, and many held it. Yahweh has promised that one office in particular — the throne of David — will be held in the restoration by one man of David's line, who will gather Israel, rule with justice, keep the Torah, and bring peace. Tanakh does not tell us his name. It tells us his works, and he will be known when the word comes to pass. He is not Yahweh, and he is not the Savior. Yahweh is the Savior, and the anointed king is one whom Yahweh saves.

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION ANSWERS

The table sets the three traditions against Tanakh's findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Governing term	***Mashiach ben David (the anointed son of David)***; the twelfth of Maimonides' Thirteen Principles affirms his coming	***Christos (anointed)***; Jesus confessed as the Christ, the Son of God	***al-Masih (the Messiah)***, a title the Qur'an gives to Jesus son of Mary (Q. 3:45; 4:171)
What is expected	A human king of David's line who rebuilds the Temple and gathers the exiles (Maimonides, Laws of Kings 11:1, 4); some sources add a first figure, the son of Joseph, who falls in battle (Talmud Sukkah 52a)	Jesus has come once, died for sin, risen, and will return to reign (Acts 1:11; Hebrews 9:28)	Jesus was a messenger, not divine (Q. 5:75), was not crucified (Q. 4:157), and is widely held to return; the Mahdi is awaited from the hadith

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant convergence	Holds the coming king to be a man of David's line, known by his works — the shape of **Isaiah 11**, **Jeremiah 23:5–6**, and **Ezekiel 37:21–28**	Keeps the word ***mashiach*** tied to David's line (Matthew 1:1) and holds the Prophets' promises to be true	Denies that the anointed is divine, as **Numbers 23:19** and **Hosea 11:9** require
Covenant departure	A second messianic figure, the son of Joseph, has no Tanakh witness; a codified creed and checklist are given a binding weight the Prophets' own words do not need	The anointed is made divine (against **Numbers 23:19**; **2 Samuel 7:12**); salvation is placed in the anointed (against **Isaiah 43:11**; **Psalms 146:3**); the Torah is set aside (against **Ezekiel 37:24**); two comings are not described; Davidic descent apart from a human father	The title is kept without its Tanakh meaning — no anointing to David's throne and no restoration of Israel; the expected figures rest on hadith; the Name **Yahweh** is absent
Covenant witness	The long refusal to name anyone the anointed until the works are done honors **Deuteronomy 18:22** and **Jeremiah 28:9**	Read from the Tanakh outward, John 1:41 sends every Christian back to the Hebrew word and to what the Prophets said it means	The Qur'an's insistence that the Messiah was a servant (Q. 4:172) agrees with **Psalms 18:50** and **Ezekiel 37:24**: the anointed is **Yahweh**'s servant

A further historical witness stands outside all three traditions. The Dead Sea Scroll community wrote of waiting ***"until the coming of a prophet and the anointed ones of Aaron and Israel"*** (Community Rule, 1QS 9:11) — two anointed figures, a priest and a king. Whatever one makes of that community, it shows that in the century before Jesus the word ***mashiach*** had not yet narrowed to one person, just as Section VIII-A found in the Tanakh itself.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The research for this document found the following points in earlier studies.

Correction 1 — Doc 128, the opening word of Isaiah 52:13. The lexical table of Doc 128 (The Servant and the Nations, June 2026) lists ***yatzliach*** H6743 as the opening word of **Isaiah 52:13**. The Hebrew word is ***yaskil (shall act wisely / prosper)***, **יַשְׂכִּיל**, H7919, as Doc 128's own Part VI says (***"yaskil avdi"***). This study exists in Drive only as a .docx and PDF in the exports folder, not as a Google Doc, so it is set out for Elder Kepha's decision.

Correction 2 — Doc 128, the servant count. Doc 128 (Part II) says **Yahweh** names the servant as Israel or Jacob ***"nine times"*** in Isaiah 41–48, but its own table lists eight rows. Doc 129 (revised October 2026) settled the count at seven servant namings. Doc 128 should be brought into line with Doc 129. Set out for Elder Kepha's decision.

Correction 3 — Doc 128, witnesses and criteria. Doc 128 (Part VII-A) counts Talmud Sanhedrin 98b and Maimonides as witnesses for a future-messiah reading; under the Library's standing rule of September 28, 2026, they are comparative reference only. Doc 128 also calls **Deuteronomy 17:14–20** and **Deuteronomy 18:15–19** ***"messianic criteria."*** The first is the law for every king of Israel and the second the law of the prophet; the Prophets' own description of the coming king is the table in Section IV-D of this document. Doc 128 also predates the Doc 250 format, and its number is shared with the June 2026 Benei Yisrael study, which the MLI should reconcile. Set out for Elder Kepha's decision.

Correction 4 — Doc 207, bracketed verse numbers. Doc 207 (The Messianic Restoration, revised September 2026) writes its Hebrew verse numbers as ***"[Heb. 24:7]"***. Under the standing rule of October 8, 2026, they are now written ***"[Hebrew 24:7]"***. Made in its Google Doc.

Correction 5 — Doc 326, the prophet and the king. Under the heading ***"The Messiah,"*** Doc 326 (One Heart and One Way, October 2026) cites **Deuteronomy 18:18**, the prophet like Moses. The Tanakh keeps the prophet and the king as separate offices (Doc 265), and it never says that the prophet like Moses and the son of David are one person. Suggested change: cite **2 Samuel 7:12** or **Ezekiel 37:24** in its place, or place **Deuteronomy 18:18** under its own line. Because the letter may already have been sent, this is set out for Elder Kepha's decision.

XI. SEVEN COVENANT DECLARATIONS ON THE ANOINTED

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	***Mashiach*** means anointed: one set apart by **Yahweh** for an office or a work. The Tanakh gives the word to priests, kings, the fathers, and even a Persian king.	**Leviticus 4:3**; **1 Samuel 24:6**; **Isaiah 45:1**; **Psalms 105:15**
II	Anointing makes a servant, not a god. Every anointed one is a man who answers to **Yahweh** and may sin.	**Leviticus 4:3**; **2 Samuel 12:13**; **Numbers 23:19**; **Hosea 11:9**

#	COVENANT DECLARATION	BASIS
III	**Yahweh** has promised a king of David's line to hold the anointed office of David's throne in the restoration.	**2 Samuel 7:12–16**; **Isaiah 11:1–10**; **Jeremiah 23:5–6; 33:17**; **Ezekiel 37:24–25**
IV	The coming king is known by his line and his works — gathering, reuniting, justice, the Torah kept, and peace — not by a title.	**Isaiah 11:1–12**; **Jeremiah 23:5–8**; **Ezekiel 37:21–28**; **Zechariah 9:9–10**
V	**Yahweh** alone is Savior. The anointed is the one **Yahweh** saves.	**Isaiah 43:11; 45:21–22**; **Hosea 13:4**; **Psalms 20:6; 146:3**
VI	The anointed king walks in the Torah and leads the people to keep it. He does not replace it.	**Deuteronomy 4:2; 17:18–20**; **Ezekiel 37:24**; **Psalms 89:30–32**
VII	Every claim about who the Messiah is — for Jesus or for anyone else — is tested by the written word and by the word coming to pass.	**Deuteronomy 13:1–5; 18:21–22**; **Jeremiah 28:9**; **Isaiah 8:20**

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question of the Messiah there is usually a person who has been told that everything depends on believing the right thing about one name, and who wants to know what Yahweh Himself has said.

Tanakh's answer is fivefold.

First: learn the word before the name. ***Mashiach*** means anointed. Before any later book filled the word, **Yahweh** used it for a priest who brings a sin offering, for kings who fell, for a Persian king who did not know Him, and for the fathers He protected (**Leviticus 4:3**; **Isaiah 45:1**; **Psalms 105:15**).

Second: know who saves. ***"I, I am Yahweh, and besides Me there is no savior"*** (**Isaiah 43:11**). Honor the anointed as **Yahweh**'s servant, but put your trust in **Yahweh**, not in a son of man (**Psalms 146:3**).

Third: know the anointed king by the fulfilled word. Tanakh describes him by his line and his works (Section IV-D). Whoever is proclaimed as the Messiah — by a church, a rabbi, a movement, or a man about himself — is known when those works are done (**Deuteronomy 18:22**; **Jeremiah 28:9**).

Fourth: no one may take the office. The anointing is **Yahweh**'s to give. Korah's company learned that an office is given, not seized (**Numbers 16:10, 40** [Hebrew 17:5]; Doc 265). ***"Do not touch My anointed ones"*** protects those **Yahweh** has chosen; it does not protect anyone from being tested.

Fifth: keep the covenant now. The people of the coming king are described by what they do: ***"they shall walk in My judgments and keep My statutes and do them"*** (**Ezekiel 37:24**). Nothing prevents anyone from beginning that walk today. ***"Return to Me, and I will return to you, says Yahweh of hosts"*** (**Malachi 3:7**).

The throne of David will not lack a man. Until Yahweh raises him, the covenant people keep the Torah, test every claim, and trust in Yahweh alone.

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"Do not trust in princes, in a son of man, in whom there is no salvation ... Happy is he whose help is the El of Jacob, whose hope is in Yahweh his Elohim."

Psalms 146:3, 5 — The Written Covenant of Yahweh

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