

# Hebrew for the Goyim

© 2008, Dr. Pat Mercer Hutchens

## מָשַׁח/Meshiach/Anointed/Messiah/Christos/Χριστός/Christ

What does Messiah mean? It is safe to say most people have no idea what *messiah* means. Many would say Christ is Jesus' last name. In other words, he is Jesus Christ. They have little idea that Jesus (*yeshua* - ישועה) means "savior, deliverer" and Christ (*christos* - מָשַׁח) means "anointed." Although Hebrew Scriptures frequently uses the word מָשַׁח (messiah, anointed) and the entire New Testament speaks of Jesus of Nazareth as the long awaited Messiah of Israel, among "Greco-Roman communities where its original meaning was probably not understood it quickly lost the article (the) and became a part of Jesus' name."<sup>1</sup> *Messiah* is a **title**, like king or ambassador. Time took it from *description* to a *title* (appellative). Random House dictionary defines *messiah*: "(1) the promised and expected deliverer of the Jewish people, (2) Jesus Christ, regarded by Christians as fulfilling this promise and expectation, (3)...any expected deliverer, (4) a zealous leader of some cause or project..."<sup>2</sup> That helps little because it tells nothing of the word's root or origin. A Hebrew dictionary defines the verb *meshach* (מָשַׁח) as "anoint, smear, grease, paint, consecrate" and the noun *mishchah* (מִשְׁחָה) as "ointment, grease, paste, liniment, cream."<sup>3</sup> *Mesbiach* (מְשִׁיחַ) is *one who is anointed*. Usually oil was poured on an anointed one; oil may speak of the anointing of God's Spirit. The root of *meshach* (מָשַׁח) is *shach* (שַׁח), referring to efforts in a direction, the effort of the mind to accomplish a duty, task or purpose; *chet* (ח) *life*, suggests a defined field of labor, a chosen work place; *shin* (שׁ) points to fire, inward movement, mental purpose.<sup>4</sup>

**Jacob anoints a stone.** Genesis 28:18 indicates pouring oil on something to make it holy was a custom before Moses. Stone tablets and stela were found throughout the ancient world, many for holy purposes; Jacob was aware of these customs. En route to Haran, Jacob stopped to rest, took an ordinary stone from the area, used it for a pillow for his head and went to sleep. He dreamed about a ladder from earth to heaven with angels ascending and descending. God spoke to him of blessings. When he awoke, he realized the awesome nature of the dream. He took a common stone he had slept on, *set it upright for a holy pillar* (מַצֵּבֶה *matz-tzeb-vah*) and **poured oil on it**. In other words, Jacob *messiached* the stone. He anointed it. In doing so, he sanctified the stone, making it and the place it stood on holy. He named it *bet* (בֵּית *house*) of *el* (אֵל God), or Bethel.

**The Common and The Holy.** There were many ointments, unguents and creams in Biblical days. Oil was as important in the ancient Middle East as it is today. Oil (mostly olive) was used to cook and make bread. It was mixed with myrrh for worship and sacrifice, for consecration ceremonies and for anointing kings and priests. The Egyptians before them and the Hebrews made serious distinctions between the common and the holy, with strict instructions regarding holy anointing oil. As recorded in Exodus 30, Yahweh (יְהוָה LORD) gave meticulous orders about all aspects of worship; among them were laws regarding oil (שֶׁמֶן) of the holy (קֹדֶשׁ) anointing (מְשַׁח) ointment. This holy "anointment," made of pure myrrh, cinnamon, cala-



Samuel Anointing Saul (Bible Illustrations, Dover, NY, 2003)

mus, cassia and olive oil was for anointing the tabernacle, ark of the testimony, table, candlestick, altar, all the vessels, the laver, foot of the laver, as well as Aaron and his sons. This special recipe was not to be duplicated for any other use. Anyone doing so was cut off from his people Israel. This holy oil was used only to anoint, to *meshach* (מָשַׁח). This word *messiah* (מָשַׁח) occurs often in Hebrew Scriptures (mostly I and II Samuel and in Psalms). It is used as a synonym for "king." God reprimanded Saul for sin and reminded him, "I (Yahweh) anointed (מָשַׁח) you king." King David was called "Yahweh's Anointed." So was Cyrus, the non-Israelite Persian king. Basically, to be anointed was to be chosen for a task, set apart for a specific purpose or calling. Psalm 2 warns kings or rulers who take counsel against Yahweh and "his Anointed," who is called God's "King" and God's "Son."

**Messiah.** Outside of Judaism, the idea of a Messiah had no significance. Messiah is a Hebrew word speaking of a deliverer, savior, one chosen for a specific work. Abraham was chosen; God told him, "I will make you a great goy (גֹּי *goy גדל gadol*)" "...all families of the earth will be blessed through you." All *goyim* (nations) would receive the Light from God and know Yahweh is God. Many Hebrew Scriptures spoke of a great one to come. God told Moses He would raise up a great Jewish prophet (Deut.18). Micah (5:3) foretold "from you, Bethlehem Ephrathah...will come forth to me one who will be ruler in Israel, his goings forth have been from old, from *everlasting*." God told Jeremiah (23:5), "I will raise unto David a righteous Branch...he will execute judgment and justice in the earth." Isaiah 53 prophesied of one who would "bear our griefs and carry our sorrows...be wounded for our transgressions...bruised for our iniquities." Isaiah added (11:1) he will be from the "root of Jesse." Scriptures spoke of one who would be "pierced," "despised and rejected," whose garments would be parted," who would be given "gall and vinegar to drink."

**First Century Believers.** Although tens of thousands of early fol-



## Testimony, *from page 25*

lowers of Jesus were Jews and their main problem was what to do with non-Jews who came to faith, two thousand years has turned the tables so that most people think it is “non-Jewish” to follow Jesus the Messiah. That has changed somewhat since Israel became a nation again, but persecution and divisions of people have altered attitudes toward Jesus and who he was. With the Hebrew title *messiah* now a Greek word *cristos* (from which English gets the word Christ) few connect the dots. “Christian” really refers to a “follower of Messiah,” yet a huge wall has been set up so that in many cases, neither side thinks rationally about the other. Most of the first followers of Messiah were Jews, kept kosher, kept the Passover and Biblical feasts – in fact, until about 300 A.D., comparatively speaking, few others in the world even knew of or believed in him. It is completely out of line with history to say “all the Jews rejected Jesus” since most of the New Testament was written by Jews to Jews about a Jew. Percentage wise, probably more Jews have believed in Jesus than any other ethnic group in the world. They were simply a sect of Judaism called “The Way.” “Christian” was used against them pejoratively, mocking, making fun. The name stuck.

Today, some attitudes are changing. It doesn't help to hear Jewish believers in Jesus called “completed” Jews, any more than an unbelieving Irishman would like being called an “incomplete” Irishman. He might even say, “What am I — a potted plant?” I had family members who were not religious at all but we still invited them to supper. We might pray for them, but we didn't hate them. Yes, we believe Jesus was the Jewish Messiah, African Messiah, Chinese Messiah, Indian Messiah, Irish Messiah, Catholic Messiah, in fact, the Anointed One God sent to the whole world. We also believe the whole point of his coming was to save us, to give his life a ransom for many, to show the love of God for the entire world, to teach us how to love God and one another. We also believe that at a time of the Father's choosing, Jesus will return. One Jewish friend said the first question he would ask Jesus is, “Have you been here before?” 

1. Evangelical Dictionary, of Theology, Elwell, Baker Pub., 1984, p. 51.
2. Random House Dictionary, New York, 1967, p. 899.
3. Complete Hebrew-English Dictionary, Alcalay, Massadah Pub., Tel Aviv, 1965, p. 1522.
4. Hebraic Tongue Restored, d'Olivet, p. 459

during this time of the in-gathering from the four corners of the earth, an awakening of the Spirit of Zion is catching fire in the hearts of Jews of every color.

Go to Jerusalem and watch Jews of every color coming to the wall to pray for the coming of Mashiach Ben-David! Go throughout the land of Israel and see Black Jews just about everywhere you look.

It is time for the Church to evolve in it's recognition of God's Covenant people and stop trying to compete with Israel. Remember, He came to the 'Jew first', and as Judge and Creator, He has a strategic place for us in His end-time plans as prophecy unfolds before our very eyes.

If you think that you are a Black Jew, here's your first word of Hebrew to learn: ALIYAH! This means “to go up.” From going up to the ark to read the Torah, to going up to the land of Israel! The time of dispersion is over! God said in the last days, He would regather us from the four corners of the earth from which we've been scattered.

One way to know if you're a Black Jew is if you can see Jews being every color of the human race. When I hear the words “true Jew,” I bristle because I know that statement is usually followed by something like: “Those people over there are imposters,” or the classic and tired statement, “we've been robbed of our heritage.” I then ask them, “If we are the true Jews, how did these imposters make a nation in one day, not to mention cause the desert to bloom like a rose? This is more than replacement theology; this is a racist replacement mentality!

Then there's the Black church. They shun us as trying to be White, and denying the faith! Their theology is at best still stuck in the Middle Ages, at worst, contaminated by the secular gospel of Black activism masquerading as religion. There is a difference between Black pride and Black ego.

It's time to Blow the Shofar of Zion in the Black church and community which is announcing, “the exile is over...Go home!” You have a duty and responsibility to make Aliyah and help defend and build the land. You just might be a Black Jew if you have an unquenchable desire for the land and people of Israel to bear fruit for the coming King.

To all the racist imposters that say they're the “true Black Jews,” please let Hamas and Hezbollah know that they have been terrorizing the wrong people! Their Koran says that Jews are dogs, apes, and pigs that should be killed in Jihad! Go take up arms and engage them in their sworn destruction of Zion. They're killing the wrong people!

It's not enough to be friendly with Jewish people. True Jews know that the ultimate position as Jews of any color is to be a Zionist, working in concert with God's end-time plan of redemption. It's time for Black Jews the world over to support your brothers in Israel as fellow Jews, brothers that are waiting for Mashiach to fulfill His plan of redemption and to establish His righteous reign over the whole earth, and the defeat of the biggest anti-Semite of the ages, the Devil!

The Museum of the Diaspora at the University of Tel Aviv is a wonderful place to start tracing your roots, ancestry, genealogy, DNA and other resources to help in the unveiling of Jewish heritage of all races. Come to Jerusalem and witness the in-gathering as prophesied.

One of the greatest Black Jews in history was Simon of Cyrene. It does matter what color Mashiach is as long as his blood was red! To the Black Jew (true or not), How can you say you love God who you've not seen, and not love the Jew you're looking at who happens to be another color? To those searching for the lost tribes, when were they lost to God? We weren't lost, but hidden! Planted by God to bear end-time fruit in the land of exile and to bear witness that the God of Israel is God! (Isaiah 27:6...44:3-5) 

John P. Ellis II is the son of John P. Ellis Sr., a Tuskegee WWII pilot, and Audrey Turner Lindsey, a direct descendant of abolitionist Nat Turner. John is a 56 year old musician, minister, photographer, and artist. He is a member of Fellowship Church in Castleberry Florida. He is the editor/photographer of a newsletter called “Vote For The Peace of Jerusalem,” the purpose of which is to raise awareness of how voting locally can have Global ripples in the redemption process. Contact: [voteforthepeaceofjerusalem@gmail.com](mailto:voteforthepeaceofjerusalem@gmail.com)