

# Psalms 105:15

Authorized King James Version (KJV)

Saying, Touch not mine anointed, and do my prophets no harm.

## Analysis

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God warned: 'Touch not mine anointed, and do my prophets no harm.' The patriarchs are called God's anointed (meshiach) and prophets, showing their special status. To harm them is to attack God Himself. This principle extends to all God's people—persecuting believers persecutes Christ (Acts 9:4). 'Touch not' doesn't mean avoid all contact but forbids harming. The anointed one ultimately is Christ, whose persecution fulfills this warning. The Reformed understanding of union with Christ means that attacks on believers are attacks on Christ Himself.

## Historical Context

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The patriarchs weren't literally anointed with oil like later kings, but were chosen and set apart by God for special purposes. Their prophetic role involved receiving and transmitting God's revelation.

## Related Passages

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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

## Study Questions

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1. How does understanding yourself as God's anointed affect your response to persecution or opposition?
2. What responsibility comes with being protected as God's anointed—how should you treat others?

## Interlinear Text

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אֶל	תִּגַּע וְ	בְּמָשִׁיחַ י	לְנָבִיאִי	אֶל	תִּכְעַז:
H408	Saying Touch	not mine anointed	and do my prophets	H408	no harm
	H5060	H4899	H5030		H7489

## Additional Cross-References

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**Zechariah 2:8** (Parallel theme): For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

**Genesis 26:11** (Parallel theme): And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

**Genesis 20:7** (Prophecy): Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

**1 John 2:27** (Parallel theme): But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.