

# “THE PRINCE” OF EZEKIEL: WHO IS HE?<sup>1</sup>

## I. INTRODUCTION

The very notion that the promised Jewish Messiah will be an ordinary flesh-and-blood human being is rather disturbing to Christian apologists. After all, if Jesus was/is the Messiah, then, according to Christian belief, he was/is not just an ordinary person; he was/is allegedly both human and divine. However, he was/is not expected to partake in certain human functions, such as procreation and, since he was/is allegedly divine, he was/is not capable of committing iniquity.

In this essay, one of the central figures in the Book of Ezekiel, **The Prince**, נָשִׂיא (ha'nasi), will be studied and identified. The focus will be on this individual as he is depicted in the last nine chapters of the Book of Ezekiel, in which the Prophet describes the Third Temple, service rituals, various personnel, and other relevant and important activities, actions, circumstances, and events.

## II. USAGE OF THE TERM נָשִׂיא (nasi) IN THE HEBREW BIBLE

The noun נָשִׂיא appears in the Hebrew Bible on 130 occasions in various declensions of both its singular [נָשִׂיא] and plural [נְשִׂיִּים (ne'si'im)]<sup>2</sup> forms, and 37 of these applications are found in the Book of Ezekiel. The noun נָשִׂיא may have any one of several meanings when used in the Hebrew Bible, all of which are related to some leadership role. נָשִׂיא can mean **head of a tribe**, or **leader of a community**, or **head of a country** (e.g., ruler, king). In Modern Hebrew, נָשִׂיא means **president**, which is applicable to being president of any entity – country, company, organization, etc. A Biblical synonym of נָשִׂיא is נָגִיד (nagid),

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<sup>1</sup> Transliterations of Hebrew terminology into the Latin alphabet will follow these guidelines:

- Transliterated terminology is shown in **bold italicized** font
- The accented syllable in transliterated terminology is shown in **SMALL CAPS** font
- Latin vowel-sounds, A – E – I – O – U, are used (not the English versions thereof!)
- Distinct Hebrew letter that have ambiguous Latin letter sounds are transliterated according to the following rules:
  - A vocalized letter נ is transliterated as the equivalent Latin vowel
  - A vocalized letter ו is transliterated as the equivalent Latin vowel with an added underscore
  - The letter ה is transliterated as “h̄”
  - The letter ח is transliterated as “ch”
  - The letter כ is transliterated as “k”
  - The letter ק is transliterated as “q”
  - A vocalized **SHVA** (וְ נָשִׂיא) is transliterated as a superscripted “e” following the consonant
  - There is no “doubling” of letters in the transliterations to reflect the **dagesh** (emphasis)

<sup>2</sup> There is also a distinct application of the plural form, נְשִׂיִּים, as **rain clouds**, both in Biblical Hebrew (Jeremiah 10:13, 51:16, Psalms 135:7, Proverbs 25:14) and in Modern Hebrew. These four instances will be excluded from this study.

of which there are 44 instances in the Hebrew Bible, with one of these appearing in the Book of Ezekiel, in reference to the ruler of Tyre (Ezekiel 28:2). Table II-1 shows the noun נָשִׂיךְ as it appears throughout the Hebrew Bible.

**Table II-1 – Applications of נָשִׂיךְ in the Hebrew Bible**

Book	Jewish Individuals					Gentile Ruler(s)	Total
	"?"	King(s)	Head(s) of Tribe/Clan	Other Ruler(s)	Other VIP(s)		
Genesis					1	3	4
Exodus			3	1			4
Leviticus			1				1
Numbers			61			1	62
Joshua			12			1	13
1 Kings		1	1				2
Ezekiel (1-39)		8	1			8	17
Ezekiel (40-48)	17/1	2					20
Ezra				1			1
1 Chronicles			3		1		4
2 Chronicles			2				2
<b>Total:</b>	<b>18</b>	<b>11</b>	<b>84</b>	<b>2</b>	<b>2</b>	<b>13</b>	<b>130</b>

The data in Table II-1 (excluding the 18 instances [17 of - נָשִׂיךְ and 1 of נָשִׂיךְ] shown in the column labeled "?") reveal the following facts:

- ➔ The most common application of נָשִׂיךְ is in reference to the heads of Israelite tribes and clans.
- ➔ The only applications of נָשִׂיךְ to Jewish monarchs are found in 1 Kings (once out of a total of two cases) and in Ezekiel (ten times out of a total of 19 cases). The term is *never* applied to a Jewish king in Torah and in Writings.
- ➔ Of the 19 specifically identified applications of נָשִׂיךְ in Ezekiel, only once does the Prophet use it to refer to tribal leaders and on eight occasions he applies it to Gentile rulers.

### III. THE PRINCE OF EZEKIEL CHAPTERS 40-48

In Hebrew, a noun may take on different forms, depending on the preceding preposition, and with or without the definite article. In Ezekiel 40-48, the phrase נָשִׂיךְ, **The Prince**, appears in these three additional forms: נָשִׂיךְ (v<sup>e</sup>ha'nasi), and **The Prince**, נָשִׂיךְ (la'nasi), **for/to The Prince**, and נָשִׂיךְ (v<sup>e</sup>la'nasi), and **for/to The Prince**. Table III-1 shows the 17 instances of these forms in which the phrase נָשִׂיךְ, **The Prince**, appears in Ezekiel 40-48. Also shown is the single case of the noun נָשִׂיךְ, **a prince**; i.e., without the definite article, that occurs in these nine chapters.

**Table III-1 – Instances of נָשִׂיא, The Prince, and נָשִׂיךְ, a Prince, in Ezekiel 40-48**

Hebrew	Transliteration	Translation	#	References
נָשִׂיא	<i>ha'nasi</i>	the prince	9	Ezekiel 44:3, 45:17,22, 46:2,4,8,12,16,18
וְהַנָּשִׂיא	<i>v<sup>e</sup>ha'nasi</i>	and the prince	1	Ezekiel 46:10
לְנָשִׂיא	<i>La'nasi</i>	for/to the prince	6	Ezekiel 45:16, 46:17, 48:21(2x), 48:22(2x)
וְלְנָשִׂיא	<i>v<sup>e</sup>La'nasi</i>	and for/to the prince	1	Ezekiel 45:7
נָשִׂיךְ	<i>nasi</i>	a prince	1	Ezekiel 44:3
<b>Total:</b>			<b>17/1</b>	<b>Ezekiel Chapters 40-48</b>

It is now possible to search for clues that will help identify **The Prince** of whom Ezekiel is speaking.

### A. Searching for Clues

All the verses referenced in Table III-1 are included in this analysis. For emphasis and clarity, each occurrence of the English equivalent of a phrase in the verses listed in Table III-1 will be shown in **highlighted** form.

The first clue is provided from the fact that the nine chapters, Ezekiel 40-48, describe the Third Temple in Jerusalem. This indicates that the time frame of these events is the messianic era:

**Clue #1: The Prince is someone who will be living during the messianic era.**

The earliest instance of נָשִׂיא, **The Prince**, in this portion of the Book of Ezekiel, occurs at Ezekiel 44:3. This particular verse also includes the only case of the noun נָשִׂיךְ, **a prince**, in these last nine chapters:

**Ezekiel 44:3 - As for the prince, being a prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the vestibule of that gate, and by the same way he shall leave.**

This verse is part of the vision Ezekiel had of the Third Temple. He describes the East Gate by which he entered earlier (Ezekiel 43:1) as being shut after God entered the Sanctuary (it was by the East Gate that the Divine Presence had departed from the Temple [Ezekiel 10:19] and gone up to the mountain, remaining on the east side of the city [Ezekiel 11:23]). One learns here that **The Prince**, perhaps due to his exalted office, is permitted to use the interior of the outer east gateway to partake of the sacrificial meal (similar language for food from the sacrificial offerings, לֶחֶם [LEhem], **bread/food**, is found in Leviticus 3:11, 21:6 and Numbers 28:2, among others). However, even he is not allowed to enter through the East Gate from the outside, and must pass into the outer court through the northern or the southern gateway, and then enter the hall from the court.

**Clue #2: The Prince is someone who, due to his position, enjoys a unique privilege of being able to eat from the offered food in the Sanctuary.**

The next two passages deal with the amount of land apportioned to **The Prince**, its configuration, shape, and location:

**Ezekiel 45:7** – And a portion shall be for the prince on either side of the designated holy area, and of the possession of the city, in front of the designated holy area, and in front of the possession of the city, from the west side westward, and from the east side eastward; and the length shall correspond to one of the portions, from the west border to the east border.

**Ezekiel 48:21-22** – (21) And the remainder shall be for the prince, on either side of the holy portion, and of the possession of the city, along the twenty five thousand of the designated area to the border on the east, and westward opposite the twenty five thousand to the western border, opposite the portions for the prince; and it shall be the holy area; and the Sanctuary of the House shall be in its midst. (22) And thus the possession of the Levites, and the possession of the city, shall be in the midst of that which belongs to the prince; between the border of Judah and the border of Benjamin, shall belong to the prince.

The portion for **The Prince** will equal the portion given to any one tribe, and it will be split in the middle by the holy area allocated for the Priests, Levites, and the city. Perhaps the fact that his possession will be flanked by those of the tribes of Judah and Benjamin also has some significance, but that will not be discussed now.

**Clue #3: The Prince will be given a parcel of land that is equivalent to that of any one tribe.**

The following passages indicate that **The Prince** will partake on some activities similar to those normally performed by the priests:

**Ezekiel 45:16-17,22** - (16) All the people of the land shall give this offering for the prince in Israel. (17) Upon the prince shall be [the responsibility for] the burnt offerings, and the meal offerings, and the libations on the Feasts, the New Moons, and the Sabbaths, on all the appointed times of the House of Israel; he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to atone for the House of Israel. (22) And upon that day shall the prince prepare for himself and for all the people of the land a bull for a sin offering.

**Ezekiel 46:4,12** - (4) And the burnt offering that the prince shall offer to the Lord on the Sabbath day shall be six lambs without blemish, and a ram without blemish. (12) And when the prince shall prepare a voluntary burnt offering or peace offering to the Lord, the gate that faces east shall be opened for him, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day; then he shall go out; and after he goes out, the gate shall be closed.

Does this imply that **The Prince** must be a priest? Not at all! Other events are recorded in the Hebrew Bible where the kings did partake in some

activities similar to those of the priests (highlighting added for emphasis throughout this document unless otherwise noted):

**2 Samuel 6:14** – And David danced before the Lord with all his might; and David was girded with a linen ephod.

**2 Samuel 6:17** And they brought in the ark of the Lord, and set it in his place, in the midst of the Tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord.

**1 Kings 8:63-64** – (63) And Solomon offered a sacrifice of peace offerings, which he offered to the Lord, twenty two thousand oxen, and a hundred and twenty thousand sheep. And the king and all the people of Israel dedicated the House of the Lord. (64) The same day the king hallowed the middle of the court that was before the House of the Lord, for there he offered burnt offerings, and meal offerings, and the fat of the peace offerings; because the bronze altar that was before the Lord was too small to receive the burnt offerings, and meal offerings, and the fat of the peace offerings.

**1 Kings 9:25** - And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built to the Lord, and he burned incense upon the altar that was before the Lord. And he finished the House.

David and his successors, in addition to their regal dignity, also performed certain priestly functions, albeit not of the same standing as Aaron and his descendants. Perhaps this is a lesson about the model a Jewish king should strive to follow – he should be a political ruler and, at the same time, be like a priest, drawing the Jewish people closer to God.

In addition to the specification on entering the Temple when going to eat of the sacrificial food, on the Sabbath and on a New Moon **The Prince** will enter the Temple in a specified manner:

**Ezekiel 46:2,8** – (2) The prince shall enter by the way of the vestibule of that gate from outside, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall bow down at the threshold of the gate; then he shall go out; but the gate shall not be closed until the evening. (8) And when the prince shall enter, he shall go in by the way of the vestibule of that gate, and he shall go out by the same way.

While on מועדֵי־ים (mo'adim), appointed times, i.e., Biblical Festivals and Holy Days (per Leviticus 23), **The Prince** will enter the Temple in yet a different manner:

**Ezekiel 46:10** - And the prince in their midst, when they go in, he shall go in; and when they go out, he shall go out.

Clearly, **The Prince** is someone special, yet he is expected to mingle with his constituents on the Festivals and Holy Days, perhaps an activity which accords with the honor and dignity of a ruler.

**Clue #4:** The Prince will have a leadership role among the Jewish people.

As noted above, **The Prince** will be given as his possession a plot of land that is equivalent to that of any tribe; he will own it:

**Ezekiel 46:16-18 - (16) Thus says the Lord God: If the prince gives a gift to any of his sons, it is his inheritance to remain in their possession; it is their property by inheritance. (17) But if he gives a gift of his inheritance to one of his servants, then it shall be his until the year of liberty, and then it returns to the prince; only to his sons shall his inheritance belong. (18) The prince shall not take any of the inheritance of the people to wrongfully force them out of their possession; only from his own possession shall he give his sons inheritance; so that My people should not be scattered, each man from his possession.**

This passage provides important information. First, note that **The Prince** will have progeny, real children, since there is a rule stated here about his giving a parcel of land from his own possession to any of his בָּנָיו (*banim*), **sons**.

Second, **The Prince** may give as a gift only from his own plot of land. He may not displace others from their land in order to give someone a gift.

Furthermore, note that, even if **The Prince** gives a parcel of land from his possession to one of his servants, that plot will return to the possession of **The Prince** or his sons in the year of Jubilee (see Leviticus 25:8-55 on Jubilee; and Leviticus 25:24-28 on Redemption of Land). Clearly, the ownership of the parcel of land assigned to **The Prince** is treated as if it were that of a tribe – it must remain within the family's ownership.

**Clue #5: The Prince will have progeny, he will be an ordinary "flesh & blood" human being, and will be bound by the Laws of Torah.**

Five clues have been collected thus far to help identify **The Prince**. The information contained in these clues can be summarized as follows:

**The Prince will be a leader within Israel in the messianic era. He will be fully human, will have children, and will own a tribal-sized plot of land around the sacred Temple grounds. He will have some special privileges and limitations with regard to the Temple that will stand in his days in Jerusalem, and where he will be performing some priestly functions.**

Given this description, can this person be unambiguously identified? Not yet! It may be possible to narrow down the choices, perhaps to two or three candidates: the High Priest, the Davidic King/Messiah, or some other type of high official. However, this is not a satisfactory resolution of the question: **Who Is "The Prince" of Ezekiel?** A specific identification is required.

## **B. Identifying The Prince**

Chapters 40-48 are messianic, but they are not the only messianic material in the Book of Ezekiel. Other messianic passages in Ezekiel include several chapters that precede Chapters 40-48. Table III.B-1 shows all instances of

the terms נָשִׂיא, a prince, and הַנְּשִׂיאִים, The Prince, as applied to Jewish monarchs in Chapters 1-39 in the Book of Ezekiel.

**Table III.B-1 – הַנְּשִׂיאִים\נָשִׂיא applied to Jewish monarchs in Ezekiel 1-39**

Hebrew	Transliteration	Translation	#	References	Identification
נָשִׂיא	<i>nasi</i>	a prince	2	Ezekiel 34:24, 37:25	The Messiah (David)
הַנְּשִׂיאִים	<i>ha'nasi</i>	the prince	1	Ezekiel 12:10	Zedekiah
וְהַנְּשִׂיאִים	<i>v'ha'nasi</i>	and the prince	1	Ezekiel 12:12	Zedekiah
נָשִׂיא	<i>n'si</i>	prince of...	1	Ezekiel 21:30	Zedekiah
נְשִׂאֵי	<i>n'siEI</i>	princes of...	3	Ezekiel 19:1, 21:17, 22:6	Kings of Judah; Jehoiakim, Zedekiah, and Jehoahaz
<b>Total:</b>			<b>8</b>	<b>Ezekiel Chs. 1-39</b>	

Out of the above-listed eight citations, only Ezekiel 34:24 and Ezekiel 37:25 are parts of messianic passages, and the remaining six are historical. These two messianic passages will now be analyzed to see if they contain additional information that may help to identify **The Prince** of Chapters 40-48:

**Ezekiel 34:23-24** – (23) And I will set up over them one shepherd and he will shepherd them, namely My servant DAVID, he will shepherd them, and he will be to them a shepherd. (24) And I, the Lord, shall be to them for a God, and My servant DAVID [will be] a prince [נָשִׂיא] in their midst; I, the Lord, have spoken.

**Ezekiel 37:24-25** – (24) And My servant David shall be king (מֶלֶךְ [MElech]) over them; and they all shall have one shepherd; and they shall follow My ordinances, and observe My statutes, and do them. (25) And they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children, and their children's children forever, and My servant David shall be their prince [נָשִׂיא] forever.

The second of these two passages is part of Ezekiel's **Vision of Dry Bones**, perhaps one of the most detailed and vivid descriptions in the entire Hebrew Bible of the messianic agenda and the conditions during messianic era.

Ezekiel utilizes similar language in both passages, some of which he also uses in Chapters 40-48. Both passages combine the role of king, which signifies political leadership, with the role of shepherd, which denotes spiritual leadership. The King/Messiah is expected to combine these roles; he will be the ideal future shepherd that will lead Israel, and David is the prototype of this. Both passages utilize the term נָשִׂיא to characterize **David**, a common reference in the Hebrew Bible to the future King/Messiah.

When the information from the five clues contained in Chapters 40-48 is combined with the specific association of the terms **prince, shepherd, king,**

and David (being common references to the King/Messiah), it is possible to positively identify **The Prince**.

#### The Identity of The Prince

Ezekiel himself indicates that **The Prince**, who will serve as a leader of Israel during the messianic era, will be the Jewish King Messiah, the descendant of King David who will embody the renewal of the Davidic dynasty from its dormant period since its last king, King Zedekiah.

#### IV. RESPONDING TO CLAIMS BY CHRISTIAN MISSIONARIES

Mainline Christians generally do not agree with their evangelical Christian missionary brethren on who **The Prince** of Ezekiel is. Although the paradigms suggested by mainline non-evangelical Christian denominations are problematic vis-à-vis that which the Hebrew Bible teaches, they will not be addressed. Rather, the claims made by Christian missionaries will be considered, since these require a timely response due to their potential harmful impact on members of the Jewish community who are being targeted for conversion to Christianity.

Christian missionaries consider the Jewish paradigm, that **The Prince** of Ezekiel is the promised Jewish Messiah who will be a fully human descendant of King David, as a blasphemous attack on their belief that Jesus was/is the Messiah. They make claims such as the following:

- † **The Prince of Ezekiel 40-48 is not the Messiah**
- † **The Messiah will not have progeny (i.e., real offspring)**

These two claims are, of course, a direct challenge to Judaism's perspective. Interestingly, mainline Christianity, though using flawed reasoning that is contradictory to what the Hebrew Bible teaches, holds that **The Prince** of Ezekiel is the Messiah serving in his "dual role" of king and high priest. A closer look at these claims will note their flaws and demonstrate how to defeat them.

- † **Missionary Claim: The Prince of Ezekiel 40-48 is not the Messiah.** To support this claim, missionaries misuse passages from Jeremiah, Zechariah, and Daniel to reach the conclusion that the Messiah will build the Temple in Jerusalem (which happens to be a true messianic prophecy), and the conclusion that the Messiah will be king over the entire earth (which happens to be a false statement). They then "quote" Ezekiel 37:24-25 and identify the shepherd, king, and prince as all pointing to the Messiah, who will be from the line of David. But, this shepherd/king/prince is different from **The Prince** described in Ezekiel 40-48, because he is also identified as Jesus, who is part of the Christian godhead.

As for **The Prince** of Ezekiel 40-48, missionaries "quote" Ezekiel 45:8-9, a passage that allegedly teaches there are 12 princes, one for each of the



tribes of Israel. They justify this interpretation by the fact that the plural, "princes" is used and, therefore, not only are there 12 of them, but they are not even "royal princes", i.e., sons of kings. Using a Christian lexicon definition (e.g., Strong's Concordance), they conclude that these "princes" are simply governors or officials and, therefore, **The Prince** of Ezekiel 40-48 cannot possibly be the Messiah; rather, he is a governor or official. Consequently, the one legitimate eternal ruler over Israel, Jesus, cannot be the same as **The Prince**.

☆ **Jewish Response: This missionary claim is beleaguered by serious problems.** Perhaps the overarching issue here is that the proponents of this view do not have even a perfunctory knowledge and understanding of the Hebrew language, so that their interpretations suffer from "*contamination through mistranslation*". Moreover, the missionary perspective is colored by Christological biases, e.g., that the Messiah will also be a deity, which, in and of themselves, are contrary to what the Hebrew Bible teaches.

The detailed analysis in this presentation should leave no doubt in the mind of an objective reader that Ezekiel's applications of the noun נְשִׂימָה, **a prince**, together with the definite article הַ (ha), **the**, and combinations of prepositions such as וְ (v), **and**, and לְ (la), **for the/to the**, all point to the same individual, unless specifically identified otherwise (e.g., Zedekiah in Ezekiel 12:10, etc.). This applies not only to the applications in the last nine chapters, but also in the other two quoted messianic passages, Ezekiel 34:24-25 & 37:23-24, in which this term, נְשִׂימָה, occurs.

The argument by missionaries claiming that **The Prince** of Ezekiel 40-48 is but a governor or official, and not the king, demonstrates both their ignorance of the Hebrew language and how misleading reliance on Christian sources can be, as well as their lack of knowledge of what the Hebrew Bible teaches.

The following passage is employed by missionaries to promote this claim, but in an accurate translation from the Hebrew:

**Ezekiel 45:8-9 – (8) In the land he [The Prince] shall have it for a possession in Israel; and My Princes (נְשִׂימָה [n°siA]) shall no longer cheat My people; and the [rest of] the land they shall give to the House of Israel according to their tribes. (9) So said the Lord God: "Enough, O Princes of (נְשִׂימָה [n°siE]) Israel; put away violence and plunder, and perform justice and righteousness; remove your evictions from My people," says the Lord God.**

Who is speaking here? Who are these individuals, נְשִׂימָה, **My Princes**, to whom the speaker is referring? The answers to these questions are realized when one understands who selects the kings of Israel and who appoints other leaders of lower rank. The Torah specifies who selects the monarchs:

**Deuteronomy 17:15** - You shall surely set over yourself a king whom the Lord, your God, shall choose; from among your brethren shall you set king over yourself; you may not place over yourself a foreign man, one who is not your brother.

Leaders of lower ranks are selected through a different process, as the following example demonstrates:

**Exodus 18:25** - And Moses chose able men from all Israel, and made them chiefs over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Clearly, the reference in Ezekiel 45:8 to, מְלָכֵי־יִשְׂרָאֵל, **My princes**, is by God to His princes, those selected by Him as (past and future) kings of (a united) Israel. Whereas the reference in Ezekiel 45:9, מְלָכֵי־יִשְׂרָאֵל, **princes of ...**, is an exhortation that is based on the past evil acts of some of the **kings of Israel and Judah**.

**Conclusion:** This missionary claim has no basis in the Hebrew Bible.

† **Missionary Claim:** The Messiah will not have progeny (i.e., real offspring). Missionaries state outright that the Messiah will not have sons, since they hold, albeit falsely, that the passage Ezekiel 37:24-25 implies that the rights to the throne of David ends in him. According to Christian theology, Jesus was/is the Messiah. As such, there can be no other kings to follow him, and he will be the eternal king in the messianic kingdom.

Using this as a given fact, they then argue that the mere mention of בְּנֵי־הַמֶּלֶךְ, **sons of The Prince**, in Ezekiel 46:16 proves that **The Prince** is not the Messiah.

☆ **Jewish Response:** This missionary claim is beleaguered by serious problems. As with the previous claim, the main flaw with this claim is the fact that, instead of using the Hebrew Bible, missionaries use translations that are corrupted by Christological biases based on the New Testament, and which contradict what the Hebrew Bible teaches.

This missionary claim is problematic because it rests on two false premises. First, that **The Prince** in Ezekiel 37:24-25 is distinct from **The Prince** in Ezekiel 40-48. The contrary was already demonstrated earlier in this essay. And second, that the Davidic dynasty will end with the Messiah who will live and reign forever. Since the exact nature of the Messiah is not made clear in the Hebrew Bible, it is not possible to reach such a conclusion. According to the Hebrew Bible and traditional Judaism, the Messiah will possess the following attributes:

- ☆ He will be the seed (a biological descendant) of King David, through King Solomon (e.g., 2 Samuel 7:12-16; Is 11:1; Jeremiah 23:5, 30:9, 33:15; Ezekiel 34:23-24, 37:24)
- ☆ He will be spiritual and political leader (e.g., Isaiah 2:3, 11:2; Daniel 7:14)
- ☆ He will be married and have children during his term (e.g., Ezekiel 46:16-17)

Consequently, there is no basis for the assumption that the promised Jewish Messiah will occupy the Davidic throne forever.

**Conclusion:** This missionary claim has no basis in the Hebrew Bible.

## V. SUMMARY

A detailed analysis of the language used by the Prophet Ezekiel helps identify the person to which he referred as **The Prince** in the last nine chapters of his Book. **The Prince** turns out to be the promised **Jewish Messiah**.

The analysis also demonstrates the importance of having a thorough knowledge and understanding of the Hebrew language and of the Hebrew Bible when trying to study the Hebrew Scriptures and answer difficult questions concerning any subject therein. Moreover, this sort of knowledge is most important when one is confronted with claims by missionaries, particularly those which may appear to be plausible to those who lack the proper knowledge of Judaism, of the Hebrew language, and of the Hebrew Bible.