

The consideration of the Davidic Prince should start with the notion which is held by some that this is a mortal descendant of the Royal Line of David and not the immortal Lord Jesus Christ. How accurate is this concept, and how does this idea fit in with other concepts that have already been determined?

In Ezekiel the Hebrew word nasi is used 20 times in the section dealing with the temple and is introduced after the physical elements of the building have been laid out. Nasi means an exalted one and is different from the more common word used for prince, which is "sar", the male form of "sarah" princess. "Sar" is used three times in the book of Ezekiel but never in these temple chapters from 40 – 48. In Ezekiel 21v25,26 it says *"And thou profane wicked prince of Israel, whose day is come, this shall not be the same, exalt him that is low and abuse him that is high. I will overturn, overturn, overturn it until it shall be no more, until he come whose right it is, and I will give it him."* In contrast to this wicked sar, we have the exalted nasi who will rule in the temple of the future age. A prince is often a ruler in waiting but nasi is not used in this way, any exalted personage can rule in their own right, it is not necessarily the son of a king.

The prince is introduced in 44v3 where an entire gate is given over to his entrance. That he is said to sit in this gate should remind the reader that the gate is the whole structure, one of the many on each side, there being fifteen double chambers on each side. The one on the east of the outward sanctuary is the one attributed to this figure. That he sits in the gate is a sign of authority and judgment, as is the consistent teaching of scripture but perhaps lost to this modern generation. See Psalm 69v12, Amos 5v10, Zechariah 8v16.

The Prince does offer sacrifice in the future age, the idea is put forward that only a mortal will need to offer sacrifice to atone for sin. It is said that this cannot be Christ because in Ezekiel 45v21,22 the Nasi, the exalted one, will offer for himself and the people a sin offering. *"In the first month in the fourteenth day of the month, ye shall have the Passover a feast of seven days, unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin offering."* This claim shows a poor understanding of Biblical sacrifices.

First the Prince actually prepares the offering, it does not say he offered it, but is that not what Christ has already done? He has prepared the sacrifice to permit its efficacy to all through faith in his shed blood. The emphasis is on the preparation. He also would have offered it, but that is implied not stated. Secondly the offering is for the Passover which Christ explicitly insists he will celebrate with his disciples in the Kingdom, Luke 22v15-18. Thirdly sin offerings under the Mosaic Law were not made for deliberate transgressions but for sins of ignorance often on behalf of a group, as in context it is said here – *"for himself AND for all the people of the land"*. He is thereby associating himself with them through a shared recovery from sin, as he possessed sin in human nature in the days of his condemned flesh. As with other sacrifices made in the millennial period these will be a backwards memorial of the One Great Sacrifice for All time, as God always intended. People who have an issue with this also seem to have an issue with Christ ever having to offer for himself at all, despite scripture saying he did. Hebrews 5v1-6. Christ was a high priest taken from among men; these things do apply.

In Ezekiel 46v16,17 this Nasi is spoken of as having sons, and that he grants them an inheritance. Is this proof that the Nasi is mortal and not the immortal Jesus? First, we should remember that God has both Sons and Daughters, see 2 Corinthians 6v18 something that the God of the Bible has always maintained but that the Islamic God denies – Allah has no sons! In addition, the Apostle Paul attributes under inspiration Isaiah 8v18 to Christ in Hebrews 2v13 *“And again I will put my trust in him. And again, Behold I and the children which God hath given me”*. As the “father of the age” Isaiah 9v6, Christ will also be the Prince of Peace, (sar not nasi). Fathers have children. It’s in the meaning of the word. Also, Isaiah 53v10 has the promise to the suffering Messiah that *“he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”* Unlike men, God keeps His promises.

These sons are not new immortal children born into the world as such as babes, but these are those whom God has given him, they are the immortal saints who have already been born again in their first life. They will receive an inheritance as being members of the divine family with the Father at its head, Ephesians 3v15. The divine prerogative given to Christ as the Son will be to empower others who are his children but also his brethren and Sisters. *“Thus saith the Lord GOD, if the Prince give a gift of his inheritance to any of his sons the inheritance thereof shall be his sons’; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants then it shall be his to the year of liberty, after that it shall return to the prince, but his inheritance shall be his sons’ for them. Moreover, the Prince shall not take of the people’s inheritance by oppression, to thrust them out of their possession: but he shall give his sons inheritance out of his own possession, that my people be not scattered every man from his inheritance.”* 46v16-18.

The separation between servants and sons speaks of the two-tier divisions in the land between the immortal inheritors and the mortal inheritors particularly the Jews as being those to whom God has covenanted the Holy land. There is to be no scattering of natural Israel again, even for the sake of the Immortal saints!

The prince worships YHWH from the gate as seen in 46v2. This comes as no surprise to those who understand the subservience of the Son to the Father. 1 Corinthians 15v24. That this is done with burnt offerings and peace offerings prepared by the Priests. Later the people shall also *“worship at the door of this gate before the LORD in the sabbaths and new moons”* verse 3. He is the representative not the substitute, the one exalted from the midst of his brethren, not one pretending to be a man under sin, as an incarnation from heaven as some Greek God from their theology, who later returned to his paradise, rather than built one upon earth.

The eastern gate was reserved for this Nasi or exalted one, but he was not the LORD as it was the glory of the LORD alone which entered by the East gate into the city/temple, 43v4. It was the glory of the God of Israel which returned to the temple having departed from it in the days of Josiah’s sons, under the vision of Ezekiel 10v18-19. He was however God manifest in the flesh, now spirit flesh, no longer flesh and blood which cannot inherit immortality, as it is subject to death. That the gate was shut or closed and no man shall enter in by it, does not distract from the fact that the Prince shall enter by the way of the porch of that gate. As God manifest he is part of the glory of God which did enter that eastern gate but as an individual he will not assume to enter in the

same way, as the head of the glorious host he gives glory to the Father, he will draw back from any self-aggrandisement, even as the Messiah of Israel and their saviour! What humility what a man, what a Son! The immortal saints will also enter as part of that glorious host, the LORD Tsvaoth, the YHWH Elohim, that Adonai YHWH. The Prince further shows his humility by accompanying the people as they go into the city via the north and south gates as 46v10 informs *“And the Prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth”*. This is a ruler unlike any other who rules with and for the people, as one of their own.

In Ezekiel 37v15 David the King of Israel is said to be their Nasi for ever. Is then David not this prince? There is no advantage to displace Jesus Christ as David's greatest by his lesser ancestor. In Psalm 110v1 David calls the Messiah his Lord even though he is his son. A point exploited by Jesus himself as attested in the gospels. Christ rules overall, the city/temple is the place of authority and David will be just as immortal as Jesus is, as being the first fruits of this new creation which others follow afterwards after his example.

Psalm 24 details those who are to be admitted into the “hill of the LORD”, those who have clean hands and a pure heart having been made perfect in Christ. The gates and the everlasting doors are those detailed in this prophecy of Ezekiel. YHWH is said to enter, not in person but in glory and by His chosen agency, not now angels but Sons and Daughters, headed by the Son.

Nor is this prince Abraham as the covenant to David gives the rulership to his seed, in addition to the promises already having been made with his father Abraham. Romans 4v13 does say that he is the “heir of the world” but as an immortal son/brother of Christ he will revel in the victories of Jesus having rejoiced to see his day, John 8v56 even before he was born, having lived two thousand years before him, the same period we are from him in the other direction in time.