

for protection from the inhabitants of the land. We will not return to our homes until every Israelite has received his inheritance. We will not receive any inheritance with them on the other side of the Jordan, because our inheritance has come to us on the east side”.

On those terms, Moses himself was satisfied, but he warned the tribal leaders that if they failed to fulfil their promises they would be sinning against the Lord, and their sin would surely find them out. Moreover, the leaders of the other tribes needed to be informed, and to be made party to the arrangement. So Moses gave orders to Eleazar the priest and Joshua son of Nun, who would lead the people on the other side Jordan, that if the Gadite, Reubenite and Manassite elements of the army stayed the course, as they had promised, then when the whole land was subdued they were to be given Gilead as their possession. But if they did not cross over armed, they must accept a possession with the other tribes in Canaan.

On the eve of their crossing over Jordan, Joshua reminded these fighting men of their commitment to be in the vanguard of the Israeli army as it set out, under God, to conquer the land of Canaan. He said, “You are to help your brothers until the LORD gives them rest, as He has done for you, and until they too have taken possession of the land that the LORD your God is giving them” (Josh. 1:14,15).

For their part the men from east Jordan promised Joshua to obey him as their leader and to go wherever he would send them. So they fulfilled their duty and eventually were granted possession of the land of Bashan and Gilead that Moses had appointed for them. In so doing they gained their heart’s desire, but were separated from their brethren, and, in course of time, were first to fall away from Yahweh; and, cut off from their brethren, were the first to go into captivity.

[\(To be continued\)](#)

“Behold the man!”

The titles and descriptions of Jesus of Nazareth

11. A man of peace

Greg Palmer

IN THIS ARTICLE we will see Jesus of Nazareth as the ultimate peacemaker. He has brought peace not only between us and God, but also between brethren, and ultimately between nations. Although the achieving of all of this has not been without struggle and conflict, the result will be perfect peace. The architect of the peace is God, but the instrument of peace is Jesus our Lord.

Prince of Peace

This title is found in Isaiah 9:6. The Old Testament word for ‘peace’ is the Hebrew *shalom*. This embraces all the different kinds of peace that it is possible to have. We must first realise that, without peace with God, all hopes for peace are shallow and transient. This is the most important work that Jesus has done. He has championed the cause of reconciliation between us and God, and so made peace. The “calm of sins forgiven” (as it says in our hymn) is the basis for peace elsewhere. In Jesus we have peace with God. For his sake we

live peaceably with all men as far as we are able. It will be because of him that the raging of the nations is calmed. Surely this work is sufficient for him to have earned the title Prince of Peace. Melchizedek as king of Salem (peace) prefigured the greater King of Jerusalem who will extend peace to all nations.

Lord of peace

This title is found in 2 Thessalonians 3:16. This is the approximate equivalent in the New Testament of the title Prince of Peace. In the Greek, the word that gives rise to the idea means ‘to join or to unite’. This is unquestionably at the heart of the Apostle Paul’s explanation in Ephesians 2:12-17: “. . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our

peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh". If peace is restored between God and men then the other areas of need will follow. It is futile for the wicked to pursue peace. Peace on earth will not be until there is glory to God.

Shiloh

This title is found in Genesis 49:10 and means 'peacemaker' or 'peaceable one'. "The sceptre

shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be". The Jews popularly believed this to refer to Messiah. The Hebrew word *shiloh* is very similar to the expression "whose right it is" (*sheloh*). This has caused much dispute with translators over the years. The modern school of thought is that the meaning of 'peacemaker' is acceptable and accurate. Jesus himself blesses the peacemakers in the Sermon on the Mount: "Blessed are the peacemakers: for they shall be called the children of God" (Mt. 5:9). Israel were punished for refusing the tranquil message of the waters of Shiloah (the living water of God) and rather turning to the nations. Let us not follow their example.

[\(To be continued\)](#)