



Concise Bible Dictionary

- 📖 Over 2,800 entries
- 📖 Substantive articles written in accessible language
- 📖 Summary of each Bible book
- 📖 Compatible with a wide variety of Bible translations
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name (1 Chron. 1:12).

PATIENCE

Active endurance of opposition, not a passive resignation; steadfastness, long-suffering, and forbearance. God is patient (Rom. 15:5), slow to anger in relation to the Hebrews' sin (Ex. 34:6; Num. 14:18, Neh. 9:17; Ps. 86:15; Isa. 48:9; Hos. 11:8-9; compare Mark 2:1-11). Jesus' parable of the tenants depicted God's patience with His people (Mark 12:1-11). God's patience with sinners allows time for them to repent (Rom. 2:4; 2 Pet. 3:9-10).

God's people are to be patient (Rom. 5:3-5; 2 Cor. 6:6; compare Ps. 37). Patience is a fruit of the Spirit (Gal. 5:22). Christian love is patient (1 Cor. 13:4,7). Hebrews stressed endurance as the alternative to shrinking back during adversity (Heb. 6:9-15; 10:32-39; compare 12:1-3). Perseverance is part of maturity (Jas. 1:2-4; 5:11; Rev. 2:2,19; 3:10; 13:10; 14:12).

PATMOS

Small island (10 miles by 6 miles) in Aegean Sea about 37 miles southwest of Miletus. John was a prisoner, having been sent there for preaching the gospel (Rev. 1:9). See *Revelation, Book of*.

PATRIARCHS, TESTAMENT OF THE TWELVE See *Pseudepigrapha*.

PATRIARCHS, THE

Israel's founding fathers: Abraham, Isaac, Jacob, and the 12 sons of Jacob (Israel). The growth of the Hebrew nation was promised specifically to Abraham in the patriarchal covenant (Gen. 15; 17). See *Covenant; Abraham; Isaac; Jacob; Joseph*.

PAUL

Official Roman name of outstanding missionary apostle; author of NT epistles. Paul's Jewish name was Saul. Tarsus on Turkey's southern shore was Paul's birth place (Acts 22:3). Paul was well trained in the Jewish Scriptures and tradition (Acts 26:4-8; Phil. 3:5-6). He also learned the trade of tentmaking (Acts 18:3).

Paul in his early teen years went to Jerusalem to study under the famous rabbi Gamaliel, best Jewish teacher of that day (Acts 22:3). See *Gamaliel*. Paul became a Pharisee (Phil. 3:5) and was very zealous for the traditions of his people (Gal. 1:14).

Stephen's sermon apparently stimulated Paul's persecution of the church (Acts 8:1-3, 9:1-2; 26:9-11; Phil. 3:6; Gal. 1:13). Three accounts tell of Paul's Damascus road experience (A.D. 35): Acts 9:3-19; 22:6-21; 26:13-23. Paul was traveling to Damascus to arrest Jewish people who had accepted Jesus as the Messiah. A startling light forced him to the ground. The voice asked, "Why persecutest thou me," and identified the speaker as Jesus (compare 1 Cor. 15:8-10; 9:1)—the very one whom Stephen had seen at the right hand of God when Paul witnessed Stephen's stoning. Paul was struck blind and was led into the city. Ananias met Paul and told him that he had been chosen by God as a messenger for the Gentiles (Acts 9:17). After Paul received his sight, he was baptized. The experience was Paul's call to carry the gospel to the Gentile world (Acts 9:15; 22:21; Gal. 1:1; Eph. 3:2-12). The gospel Paul preached had come

by revelation (Gal. 1:12). His conversion was like dying and receiving a new life (Gal. 2:20) or being created anew (2 Cor. 5:17-20). See *Conversion*.

The first missionary journey (A.D. 46–48) began at Antioch (Acts 13–14). The church at Antioch chose Paul and Barnabas to be their representatives. John Mark went along as an important assistant. Their itinerary took them from Antioch to Seleucia to Cyprus to Perga on Turkey's southern shore. They came to the province of Galatia, where they concentrated their efforts in the southern cities of Antioch, Iconium, Lystra, and Derbe. Their typical procedure was to enter a new town, seek out the synagogue, and share the gospel on the sabbath day. Usually Paul's message caused a division in the synagogue, and Paul and Barnabas would seek a Gentile audience. In each city, many turned to the new way (Acts 13:44,52; 14:1-4,20-28), and a minimal organization was established in each locality (Acts 14:23). He later addressed an epistle to this district—Galatians. See *Asia Minor, Cities of*.

Paul's second journey (A.D. 49–52) departed from Antioch with Silas as his associate (Acts 15:36–18:18). They traveled through what is now modern Turkey to the Aegean part of Troas. A vision directed Paul to go to Philippi in the province of Macedonia. Paul established a church there as further attested by his letter to the Philippians. From there he traveled to Thessalonica and Berea. His preaching in Athens met with meager results. His work in Corinth (the province of Achaia) was well received and even approved, in an oblique fashion, by the Roman governor, Gallio. From Corinth, Paul returned to Caesarea, visited Jerusalem, and then Antioch (Acts 18:22).

Paul's third missionary venture (A.D. 52–57) centered in Ephesus from which the gospel probably spread into the surrounding cities such as the seven churches in Revelation (Acts 18:23–20:6; Rev. 2–3). From Ephesus he carried on a correspondence with the Corinthian church. While in Corinth at the end of this journey, he wrote the Epistle to the Romans. See *Romans, Book of; 1 Corinthians; 2 Corinthians*.

When Paul returned to Jerusalem for his last visit (21:17–26:32), he was arrested and imprisoned in Jerusalem and then transferred to Caesarea (A.D. 57–59). At first the charges against him were that he had brought a Gentile into the restricted areas of the temple. Later, he was accused of being a pestilent fellow. The real reasons for his arrest are noted: the crowd was enraged at his mentioning his call to the Gentiles (Acts 22:21-22), and he stated to the Sanhedrin that he was arrested because of his belief in the resurrection. See *Resurrection; Sanhedrin*.

Paul was eventually transferred to Rome (A.D. 60–61) as a prisoner of the emperor. The tradition outside the NT that tells of Paul's execution in Rome is reasonable. The tradition that he traveled to Spain is problematic.

Paul's writings are the major source of Christian theology. He taught:

(1) Human beings are alienated from God. They rejected God and established themselves as the ultimate authority. See Rom. 1:18-3:8; *Sin; Humanity*.

(2) Paul's answer to humankind's alienation is the Son God sent (Gal. 4:4; Col. 1:15-20). Christ is the model for all humankind, the image of God (Col. 1:15). The universe's design and purpose center in Christ. He is the appropriate one to reconcile us to God (Col. 1:20; 2 Cor. 5:19). See *Conversion; Reconciliation*.

(3) Christ's death, burial, and resurrection is the focal point of all Paul preached and wrote

(1 Cor. 2:2; 1 Cor. 15:14). Paul could think of Christ's death as a Passover sacrifice (1 Cor. 5:7), as a representative sacrifice (2 Cor. 5:14), or as a ransom (1 Tim. 2:5-6). Jesus' resurrection guarantees the hope that the complete resurrection and the new world are sure to come (1 Cor. 15:20-24). See *Jesus, Life and Ministry of; Christ, Christology; Hope*.

(4) Paul used Abraham as the example of persons of faith (Rom. 4:3,21). Faith is simply accepting as certain the promise of salvation God has made through Christ. This response in faith has transforming power and is like creating a new person (Gal. 2:20; 2 Cor. 5:17-19) with a new motivating, energizing force, the Holy Spirit (Rom. 8:9-11). The person of faith is truly "in Christ." See *Faith*.

(5) The believer comes into reconciliation in a community of faith. This believing community is intimately associated with Christ, who holds a position of dignity and authority over the church: He is its Head (Eph. 1:22-23). Christ loves the church and gave Himself for it; the church is subject to Christ in all matters (Eph. 5:21-33). The church nurtures the person of faith so that he or she may mature to be like Christ (Eph. 4:13). The church also witnesses to God's power to reconcile humankind to Himself by its example of Christian fellowship within its walls and by evangelistic outreach beyond itself (Eph. 3:10). See *Church*.

(6) The reconciled person has a new lifestyle without vices (Gal. 5:19-21; Col. 3:5-11; Eph. 4:17-19; 1 Cor. 5; 6:9-10; 2 Cor. 12:20-21) and with worthy qualities (Gal. 5:22-23; Col. 3:12-14; Phil. 4:8). Paul gave advice to Christian households (Col. 3:18-4:1; Eph. 5:21-6:9). He offered guidance in marriage matters (1 Cor. 7). The ultimate standard of Christian conduct is Christ Himself (Phil. 2:1-11). So Christ gives Himself as God's reconciling agent to bring human beings into a right relation with God, living a life motivated by the Spirit. See *Ethics*.

PAVILION

Large, often richly decorated tent; tents used in military campaigns (1 Kings 20:12,16; Jer. 43:10); thick canopy of clouds surrounding God (2 Sam. 22:12; Ps. 18:11), which illustrates the mystery of God; and an image of God's protection (Pss. 27:5; 31:20). NASB used "pavilion" in the literal sense of tent (Dan. 11:45). Elsewhere modern translations use "pavilion" in poetic passages: a "pavilion" for the sun (Ps. 19:5 NIV); God's "pavilion" of clouds (Job 36:29 NASB, REB, NIV, NRSV); a "pavilion" protecting Jerusalem from heat and rain (Isa. 4:5, RSV).

PEACE OFFERING See *Sacrifice and Offering*.

PEACE, SPIRITUAL

Sense of well-being and fulfillment that comes from God and depends on His presence; Hebrew *shalom*: "wholeness" or "well-being" (Gen. 28:20-22; Judg. 6:23; 18:6; 1 Kings 2:33). Such peace is the gift of God, for God alone can give peace in all its fullness (Lev. 26:6; 1 Chron. 12:18; 22:9; 1 Kings 2:33; Isa. 26:12; 52:7; Ezek. 34:25; 37:26; Zech. 6:13; Mal. 2:5-6; Job 22:21; 25:2; Pss. 4:8; 29:11; 37:37; 85:8; 122:6-8; 147:14; Prov. 3:17). Spiritual peace may be equated with salvation (Isa. 52:7; Nah. 1:15). Its absence may be equated with judgment (Jer. 12:12; 14:19; 16:5; 25:37; Lam. 3:17; Ezek. 7:15). It is available to all who trust in God (Isa. 26:3) and love His law (Ps. 119:165—note that in vv. 166-168 this love is