

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations

PPP

**Map Locations
And
People of the Bible.
2017**

The Bible not only reveals God's eternal plans purposes and promises
But also shows how you can know God for yourself

Teach it, don't demand it

Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content

Paddan-aram

Region in north west Mesopotamia north of the Euphrates, near Habur and Balik rivers, it was the place from which Isaac's wife Rebekah came (Gen. 25:20), later Jacob fled there and lived with his uncle Laban for twenty years and here Jacob married, raised his family and accumulated great wealth. The word Paddan-aram meaning plain of Aram. It comes from the Hebrew word (*Paddan*) and literally means to extend, to be elevated and can refer to a plateau, a plain; the table-land or a highland.

It was the name for the region around Northern-Syria located at the northernmost reach of the Euphrates River (the territorial definition of Syria has varied over the course of history). It was in this region that the city of Haran laid. When Isaac was forty years old he took Rebekah a Syrian from Padan-aram to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. (Gen. 25:20 KJV). The following verses show that when the time came for Jacob to marry, his father Isaac sent him to Padan-aram to find a wife from among his mother's Syrian people: -

- Isaac called Jacob and blessed him and directed him, "You must not take a wife from the Canaanite women. ²Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother. (Gen. 28:1-2).

To escape the wrath of his brother Esau, Jacob spent over twenty years living with his mother Rebekah's brother Laban in Syria. It was there that all of Jacob's sons, (except Benjamin) and Jacob's daughter Dinah were born. Benjamin was the only Israelite patriarch who was born in the land of Israel.

- Now the sons of Jacob were twelve. ²³The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. ²⁴The sons of Rachel: Joseph and Benjamin. ²⁵The sons of Bilhah, Rachel's servant: Dan and Naphtali. ²⁶The sons of Zilpah, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram. (Gen. 35:22-26)

It was upon his return from Padan- aram that God renamed Jacob as Israel: -

- God appeared to Jacob again, when he came from Paddan-aram, and blessed him. ¹⁰And God said to him, "Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name." So he called his name Israel. (Gen. 35:9-10).
- And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. ¹²The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." (Gen. 35:11-12).

It is interesting to notice that Abraham was born in what is today Iraq and all but one of the Israelite patriarchs were born in what is today Syria, yet today's modern-day Syria and Iraq are Israel's most persistent enemies.

Jacob went to Padanaram: (Gen. 28:5) Padanaram is about four hundred and fifty miles from Beersheba. The following verse shows that both Laban and Bethuel were called Syrians: -

- Isaac was forty years old when he took Rebekah to be his wife, the daughter of Bethuel the Aramean (the Syrian in KJV) of Paddan-aram, the sister of Laban the Aramean (the Syrian in KJV). (Gen. 25:20).

An Aramean was a member of an ancient Aramaic-speaking people inhabiting Aram (the modern nation of Syria) and most of Mesopotamia in the 11th–8th centuries BC.

The Arameans mentioned in the Bible are Syrians, the following verses show that in in some verses where the King James Bible uses the word Syrian certain modern Bibles such as the English Standard Bible when translating the word Syrian substitute it with Aramean which comes from the Hebrew word (*'Arammiy*) from Hebrew (*'Aram*) and literally refers to an Aramæan and Syrian.

- Isaac was forty years old when he took Rebekah to be his wife, the daughter of Bethuel the Aramean (Syrian in KJV), of Paddan-aram, the sister of Laban the Aramean. (Genesis. 25:20).
- Isaac sent Jacob away to Paddan-aram, to Laban, the son of Bethuel the Aramean (Syrian in KJV), the brother of Rebekah, Jacob's and Esau's mother. (Gen. 28:5).
- Jacob tricked Laban the Aramean (Syrian in KJV), by not telling him that he intended to flee. (Gen. 31:20).
- God came to Laban the Aramean (Syrian in KJV) in a dream by night and said to him, "Be careful not to say anything to Jacob, either good or bad." (Gen. 31:24).
- You (Israel) shall make response before the LORD your God, 'A wandering Aramean (Syrian in KJV) was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. (Deut. 26:5).

Paddan-aram, Bethel and angels on a ladder: when Isaac was old (Gen. 27:1) and dwelling in Beersheba (Gen 28:10) and Esau hated Jacob his brother with such hatred that he intended to kill him (Gen 27:41), because he had deceitfully taken away his blessings (Gen. 27:35) Isaac directed Jacob not to take a Canaanite woman for a wife, but go to Laban his mother's brother in Paddan-aram and take a wife from there. (Gen. 28:1-2). Jacob left Beersheba to go toward Haran (Gen 28:10) and Paddan-aram (Gen. 28:5).

On his journey to Paddan-aram Jacob came to a certain place and in a dream, he sees a ladder set up on the earth, with the top of it reaching to heaven with angels ascending and descending on it and the LORD above it. God gives him some great promises and then tells him that He will keep him wherever he goes and will bring him back to this land (i.e., Canaan and specifically Beersheba) for He will not leave him until He has done what he Promised.

Jacob calls the place the House of God and the gate of heaven and erected a stone pillar and called the place Bethel. (the name of the city was Luz at first) (Gen. 28:11-19). After this Jacob made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear so that I come again to my father's house (in Beersheba in Canaan) in peace, then the LORD shall be my God and of all that He gives me I will give a full tenth to Him." (Gen. 28:20-22).

Palestine

Palestine is the same as the Promised Land and Canaan, they are all the same land area.

Pamphylia

Is a small lowland area along south central coast of Turkey in a region of Asia Minor and a Roman province bounded by Lycia on south west of Pidia on the north, and Cilicia on the east. Jews from Pamphylia were in Jerusalem on the Day of Pentecost (Acts 2:10) and Paul and Barnabas passed through it twice on their first journey (Acts 27:5). It was here that John Mark abandoned Paul and his company (Acts 13:13) (Acts 14:24) (Acts 15:38).

Paphros

An area in Egypt along the Nile from Cairo south to Aswan, it is translated as Upper Egypt by NIV in (Isaiah 11:11) (Jer. 44:1-15) and mentioned in prophetic oracles against Egypt (Ezek. 29:14) (Ezek. 30:14).

Paran

Paran means, ornamental. It refers to a wilderness area first mentioned in (Genesis 14:6) as El-Paran.

Its boundaries seem to be uncertain; according, to some authorities it may include the wilderness of Shur; according, to others, the two have separate boundaries. It lies in the central area of the Sinaitic, Peninsula. The four eastern kings passed up this region in their attempt to suppress the rebellion of their subjects (Gen 14:6).

It was the area in which Ishmael lived. (Gen. 21:21). On two occasions after the Israelites left Mount Sinai they camped in this wilderness (Num. 10:12) (Num. 12:16). When Moses commanded the spies to search the land of Canaan as God had commanded, they went up from the wilderness of Paran (Num. 13:3) and later returned to it (Num. 13:26).

When David was grieved at the loss of Samuel, he resorted to Paran (1 Sam. 25:1). Through Paran ran one of the main routes of the day, so that Hadad after revolting from King Solomon went through Paran in his flight to Egypt. Twice in the Scriptures (Deut. 33:2) (Hab. 3:3) Mount Paran is referred to. Two mountains are suggested as being identified as Mount Paran, but the rugged range of mountains west of the Gulf of Akaba seems to be the most logical site.

Paran Mount: is a poetic name for Mount Sinai in or near the desert of Paran.

Paran Desert: the Ishmaelites settled here, the exact location is unknown it appears to be a large desert area in central Sinai, between the Red Sea and the Persian Gulf.

Paran wilderness: there are two main wildernesses mentioned in Scripture: the Wilderness of Paran and the Wilderness of Zin. The wilderness of Paran (so called from Paran, a city in Arabia), it is such a large desert area that it includes many places. It reached from the wilderness of Shur to Mount Sinai. Sometimes it is called the desert of Sin, and sometimes the desert of Sinai (from the mountain of Sinai). The name Pharan seems to be the most general of all the names of this very long and large desert area.

It was in this wilderness that the Israelites wandered for forty years. In the book of Numbers, it is written, "And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." (Num. 10:12). It was in in the wilderness of Paran that Hagar and Ishmael came to after leaving Abraham and Sarah. (Gen. 21:20-21). Paran itself lies south of Palestine and is on the path the Israelites used when travelling to Egypt and return, again.

Parthians

Refers to an inhabitant of Parthia.

Pashhur

Pashhur refers to the following two priests: -

1. The priest and the son of Immer (Jer. 20:1) who was also the chief governor over the LORD'S House. He was angered at the prophecies of Jeremiah and placed him in stocks located near the House of the LORD. When released, Jeremiah told him that Jehovah had changed his name to Magormissabib, meaning "terror on every side." Jeremiah also foretold Judah's future captivity by Babylon.
2. The priestly son of Malchiah who was one of the chief court officials during Zedekiah's reign. When Nebuchadnezzar was preparing for one of his attacks on Jerusalem, he was sent by the king to Jeremiah. Later he joined others in seeking, to have Jeremiah put to death for prophesying Babylon's victory over Jerusalem (Jer. 38:1-6). In, all probability he is the same person referred to in (1 Chron. 9:12) (Ezra 2:38) (Neh. 7:41) (Neh. 10:3) (Neh. 11:12).

Patara

In Lycia in south west of Asian Minor opposite Rhodes, Paul changed ships here on his return from his third journey. (Acts 21:1).

Pathros

Mentioned five times in the Old Testament prophets (Isaiah 11:11) (Jer. 44:1, 15) (Ezek. 29:14) (Ezek. 30:14). In connections with the repatriation of Jewish remnants. Pathros was Upper Egypt, the Egyptian Pteres or South-land extending from south of Memphis to the First Cataract.

The division corresponds to two ancient kingdoms. There is papyrological evidence for settlements of Jews at Syene at the southern extremity of Pathros as early as 525 BC. The Pathrusim of (Gen. 10:14) seem to be the inhabitants of this territory.

Patrobas

Patrobas (*Greek pater and bios*) it means, father's life and carries the idea of a good live and good way of living, and by implication a parent. It is the name of a Christian. (Rom. 16:4).

Paul (apostle)

The apostle Paul (*Greek Paulos*) means, little. He was a Roman citizen who was counted blameless under Jewish law, meaning he outwardly did everything the Jewish law required (Philip. 3:6). Prior to Jesus appearing to him on the Damascus road he violently persecuted the church trying to destroy it (Gal. 1:13).

After Christ appeared to Paul he did not immediately go to Jerusalem to talk with any of the apostles, because he had received the Gospel by revelation from Jesus Christ himself and did not need to add to it from any man, so instead of going to Jerusalem he immediately left Damascus and went into Arabia.

Later he returned to Damascus for three years and then went to Jerusalem for fifteen days, but he only saw Peter and James (the brother of Jesus) while there. After visiting Peter and James in Jerusalem he went to the regions of Syria and Cilicia proclaiming the Gospel for fourteen years in their regions then he went with Barnabas and Titus to Jerusalem (Gal. 1:16-20) (Gal. 2:1-21).

Even though Paul was sent by Jesus to be a minister to the Gentiles (Acts 26:17) (Rom. 15:15-16) (Acts 9:15) (Gal. 1:15-16) (Gal. 2:7) (Eph. 3:8) he never considered himself worthy to be called an apostle because he had violently persecuted the church (1 Cor. 15:9). God's mystery that Gentiles can be united to God apart from the Jewish religious laws was hidden to previous generations, but revealed to New Testament prophets, the apostles and Paul by revelation (Eph. 3:3-5), and for this reason he was called to preach to the Gentiles the unsearchable riches of Christ. (Eph. 3:8-9).

Peleg

Peleg was a son of Shem his name comes from the Hebrew word (*palag*) it can carry the idea of an earthquake or a small channel of water (as in irrigation) or a river or stream as a division. Genesis chapter ten says, in the days of Peleg the earth was divided, (Gen. 10:25) showing that the division between mankind speaking one language and being one family prior to the tower of Babel and being divided into many languages and many families and nations began when Peleg was born or sometime during his lifetime.

In Peleg's day's the earth was divided: (Gen. 10:25). Peleg stands out in this chapter because this statement is associated with his name, which raises the following two questions: -

1. What is the meaning of the earth being divided?
2. What time does, "his days," refer to?

Some suggest that the expression "the earth was divided," refers to the continents of the earth being divided at, this time (i.e., at the time of Peleg). But should this be so it would have to have occurred within a very small period, of time and this type of catastrophic and world changing event would result in such enormous geological and cataclysmic violence that it would be like another Noahic flood all over again.

It is far more likely that all continental separation occurred during the Great Flood and that the expression, "The earth being divided," refers to the inhabitants of the earth being divided when God changed their languages and the people of the earth separated from each other into their various nations and tribes according, to the language they spoke at the time God miraculously altered their language at Babel as recorded in (Gen. 11). This is also supported by the fact that it is in this context that the statement is made and it is hard to find any other event in Peleg's life in which the expression, "the earth was divided," could apply to more than the

scattering of mankind into their separate nations because of their altered languages. This singular event explains the nature of that momentous change by which mankind passed from being one family speaking the same language into many nations of different languages and lands.

The following verse shows that even though God had to compel the people to separate by changing their languages they departed (knowingly or unknowingly) according, to His will to the countries and places He had allotted to them.

- God made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place. (Acts 17:26).

What time does, his days, refer to? Some commentators believe that the actual time refers to the time of Peleg's birth when he was named, while others believe it applies to sometime during his life. Both scenarios have valid points so we will look at the two of them.

1. **At Peleg's birth:** after the flood (Gen. 11:10-16) the descendants of Noah settled and enjoyed the produce of the undivided land. But according, to God's instruction the inhabitants of the earth were divided by the different languages. It is believed by many that Eber gave his son the name Peleg (meaning divided) when he was born in memory of this momentous event.

Some feel that there would not be enough families on earth to form tribes and nations because Peleg was born in the one hundred and first year after the flood. However, we are told that Peleg was born four generations after Noah (Gen. 10:25). If we suppose there were only a few families on the earth and each averaged an increase of ten children over the four generations, it would result in hundreds of families at the time of Peleg's birth.

We also know that Eber (also called Heber) is the fifty-fifth name (Gen. 10:24) listed in the table of nations (Gen. 10) and that all the others listed are descended from him which means that there could be no more than fifty-five different individual nations and languages at the time of the dividing and scattering of the people.

Added to this, if three families (Shem Ham and Japheth) were sufficient to propagate the race after the flood, nine or ten families would be more than enough to establish tribes and nations. Based upon these facts it seems reasonable to accept that at the time God altered the languages at Babel Peleg was born and his parents gave him a name that would forever stand as a memorial or reminder of this world changing event.

2. **During Peleg's life:** others believe that Eber Peleg's father gave him his name by the Spirit of prophecy, foreseeing that this great event would come sometime in the future since it is not unusual for biblical children to be given prophetic names. The primary support for this scenario is that it allows for a longer space of time for the population to increase before being divided into nations and tribes. Supporters of this scenario feel that the one hundred and one years from the flood to Peleg's birth and even after it does not seem long enough for the population to have grown large enough to allow a separation into nations.

Whether languages were changed at Peleg's birth or sometime afterward during his lifetime cannot be stated with absolute confidence and certainty, however what we do know for certain is that the earth was divided by language into nations and tribes. It should also be noted, whether Peleg was given his name at his birth or later in life does not affect the chronological order of things.

Peleg and the tower of Babel: the exact time languages were changed at the tower of Babel and the dispersion took place is not known, but we can get a general idea since in the table of nations we are told: -

- To Eber (also called Heber) were born two sons: the name of the one was Peleg (meaning division) for in his days the earth was divided, and his brother's name was Joktan. (Gen. 10:25).

From this verse, it can be concluded that the LORD divided the people over the face of all the earth sometime during the lifespan of Peleg. We are also told that: -

- Peleg lived after he fathered Reu 209 years and had other sons and daughters. (Genesis. 10:19).

Based upon the record of generations listed in Genesis chapter eleven we are, able to calculate that Peleg was born one hundred and one years after the flood.

- Shem begat Arphaxad two years after the flood.
- Arphaxad was thirty-five years old when Salah was born.
- Salah was thirty years old when Eber was born.
- Eber was thirty-four years old when Peleg was born. (Gen. 11:10-16).

Adding these year's up: $2+35+30+34=101$ years after the flood Peleg was born. We also know that the tower of Babel dispersion took place before Peleg had any sons. Now if we suppose that Reu was Peleg's first son (Gen. 10:19) then the dispersion took place sometime between 101 and 131 years after the flood.

Pekah

Pekah: (son of Remaliah) was the king of the ten tribes of Israel (the king of Samaria) Samaria was the metropolis of Ephraim (Israel). King Pekah of Israel was in allegiance with King Rezin of Syria together they planned to go up against king Ahaz of Judah at Jerusalem. When Ahaz of Judah heard that Syria was in league with Ephraim, he and the people of Judah were struck with such fear that their terror is described as trees of a forest shaking in a stormy wind.

Pekod

Means visitation. It is a name applied to an Aramaean tribe living to the east and near the mouth of the Tigris River and forming part of the Chaldean Empire in Ezekiel's day (Jer. 50:21) (Ezek. 23:23).

Pelathiah

Pelathiah means, Jehovah has delivered. It is the name of the following four men.

1. Hananiah's son who descended from Salathiel from the family of David (1 Chron. 3:21). He was the grandson of Zerubbabel.
2. Ishi's son who headed a Simeonite group that helped rid the area of the Amalekites (1 Chron. 4:42) in Hezekiah's reign.
3. One of those who sealed the covenant with Nehemiah (Neh. 10:22).
4. One of the princes of the people son of Benaiah (Ezek. 11:1) who along with others devises iniquity and gave wicked counsel in Jerusalem (Ezek. 11:2). Ezekiel was instructed to prophesy against them and while he was doing so Pelathiah fell down dead (Ezek. 11:13).

Pelusium

An Egyptian fortress mentioned in an oracle of Ezekiel (Ezek. 30:15-16). Located thirteen miles east of the Suez Cannel and around two miles from the Mediterranean Sea.

Peniel

Peniel (also Penuel) refers to a place near Jabbok river eight miles east of the Jordan river, here Jacob wrestled with a man (angel of God) (Gen. 32:30-31) and the inhabitants refused to help Gideon against fleeing Midianites, later Gideon punished it (Judges 8:8-9, 17). Jeroboam fortified it. (1 Kings 12:25).

Peor

The sin at Peor: (v17) Peor Judah was a town allotted to Judah (Josh. 15:59), it was a high point in Moab where Balak took Balaam to curse Israel. (Num. 23:28). Balaam knew, if he could turn Israel from God and bring about their fall, king Balak

would give him the reward he had promised, but God only allowed Balaam to speak blessing to Israel. Later Balaam for greed of money advised the Moabite king to use the Moabite women to seduce the men of Israel. (Num. 31:15-16). This eventually lead too much of Israel worshipping Baal of Peor. (Num. 25:3) (Num. 18:31-16) (Deut. 4:3) (Psalm 106:28). See, also Balaam in this directory.

Perazim

Perazim (Mount) the word Perazim means, mount of breaches, usually identified with Baal-perazim, where David obtained a victory over the Philistines (2 Sam. 5:20) (1 Chron. 4:11).

Perez

Perez (Pharez in KJV): comes from the Hebrew word (*perets*) it literally means to break (as in a breach) and carries the idea of breaking forth. When Tamar was giving birth to her twin sons one child put out his hand and the midwife tied a scarlet thread onto his wrist and named him Zerah, because he came out first, but he withdrew his hand and the other brother came out first, so the midwife named him Perez (Pharez in KJV), because he had made a breach for himself and somehow had managed to come out before his brother. Immediately after his birth his brother Zerah came out with the scarlet coloured thread on his wrist. (Gen. 38:27-30). Perez (Pharez in KJV) is also the name of two Israelites.

What a breach you have made for yourself! (How has thou broken forth? In KJV) (Gen. 38:29) implies that the midwife had probably never, before seen such a birth and therefore when she saw a child come out first when another child lay in the way of him she was so amazed and astonished that she exclaimed "How could such a birth happen."

Tamar, Perez (Pharez in KJV) and Zerah are mentioned in the book of the genealogy of Jesus Christ, the son of David, the son of Abraham. (Matt. 1:1-3) (Luke 3:33). This chapter (Gen. 38) (and others) give an account of the shameless, immoral and wicked behaviour of Judah and his family that it seems a wonder that out of all Jacob's sons it was from Judah that the Lord Jesus Christ would spring out of.

- It is evident that our Lord was descended from Judah. (Heb. 7:14).

This shines a light upon the truth that God's choice is of grace and not of merit.

Perga

Major City of Pamphylia through which Paul and Barnabas passed going into and out of Pamphylia and Pisidia (Acts 13:13-14) (Acts 14:25).

Perizzites

The exact location of the Perizzites land is unknown, possibly a pre-Israelitish tribe or racial group of Palestine, it is suggested but not confirmed that the Perizzites were Canaanitish agriculturists (or nomads) who were not a part of the ordered town and village communities of Palestine, but were not racially distinct.

Persia

The Persian and Median Empire: Cyrus the great the king of Persia was notable for embracing various civilizations and becoming the largest Empire the world had ever seen. At the end of Cyrus's rule, the Achaemenid Empire (also called the first Persian Empire) stretched from Asia Minor in the west to the north-western areas of India in the east. Cyrus respected the customs and religions of the lands he conquered.

His reign lasted between twenty-nine and thirty-one years. Cyrus built his Empire by conquering the first the Median Empire, then the Lydian Empire and eventually the Neo-Babylonian Empire. Either before or after Babylon, he led an expedition into central Asia, which resulted in major campaigns that were described as having brought "into subjection every nation without exception." Cyrus did not venture into Egypt, as he himself died in battle.

It is said that in universal history, the role of the Achaemenid Empire founded by Cyrus lies in its very successful model for centralized administration and establishing a government working to the advantage and profit of its subjects.

Cyrus gave written permission to rebuild the House of God.

- I am the LORD, who says of Cyrus, “He is my shepherd, and he shall fulfill all my purpose,” saying of Jerusalem, “She shall be built,” and of the temple, “Your foundation shall be laid.” (Isaiah 44:28).
- Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed. (Isaiah 45:1).
- Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing.
23“Thus says Cyrus king of Persia, “The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.” (2 Chron. 36:22-23) (Ezra 1:1-3).

God used Cyrus King of Persia as His anointed shepherd to set His people free. Cyrus after conquering the mighty Empire of Babylon gave Israel written permission to return to their beloved city and rebuild the Temple of God. But, Isaiah’s message transcends the era of Isaiah and Cyrus and echoes a future King who the LORD also calls His anointed shepherd, and his name is not Cyrus, but the Lord Jesus Christ, in who God at this present time is also building a Temple made up of Jews and Gentiles (also called a new nation or new creation in Christ).

For further information concerning the Spiritual Temple God is building in Christ at this present time, see the title: “The Commonwealth of Israel,” at the end of this document.

Cyrus came from the east and the north: in (Isaiah 46:11) it is said that Cyrus came from the east while in (Isaiah 41:25) it is said that he came from the north. Both statements are correct and can be easily explained in the following four ways.

1. Cyrus was born in the land of the east and was by birth a Medo-Persian since he was a Mede (north) by his mother and a Persian (east) by his father.
2. The forces Cyrus brought with him against Babylon were partly Medes, and partly Persians (partly north and partly east).
3. Cyrus was born in Persia in the country called in the Scriptures the east, but in his earlier years he went to Media in the north and came from Media when he attacked and subdued Babylon.
4. Media in Scripture is said to be northward in, reference to Babylon (Jer. 50:9) (Jer. 50:41) (Jer. 51:48) while Persia was eastward from Babylon.

It is interesting to notice that righteousness was always raised up from the east. Paradise was east of Eden. The cherubim were at the east of the garden. Abraham was called from the east. Judea, the birthplace of Messiah, was in the east.

Persia

As a geographical term Persia, may be taken to mean the Iranian plateau, bounded by the Tigris valley on the west and south, the Indus valley on the east, and by the Armenian ranges and the Caspian Sea to the north, comprising in all something near one million square miles. The original Persia was a small area north of the Persian Gulf, known as Persis; it was a rugged area with desert on its maritime borders, its chief town known to the Greeks as Perspolis.

The Medes lay to the north; Elam was on the west, and Carmania to east. This small province was the original home of the Iranian tribe who finally dominated the whole country, and founded the vast Persian Empire. This, was the imperial Persia of the Old Testament which rose on the ruins of Babylon, which is seen in the story of Esther, and which formed the background of the events described in the books of Ezra and Nehemiah.

The Persians emerged to dominate the whole complex of the Iranian tribes. A ninth century Assyrian inscription mentions Parsua (Persia) as a northern country adjoining Media. This may be the first historical reference to the Persians before their movement south into Anshan and Parsa (the Persis mentioned above). The Persians were at first subject to the power of their northern neighbours, the Medes, although Elam, encroaching from the west, tended to form a buffer state between them.

Cyrus was related to Astyages, king of Media. Rising against his relative, Cyrus threw off the Median leadership and established the Persians as the dominate tribe in 549 BC. Some form of governmental partnership appears to have been established, for Medes held privileged posts in the new administration. Cyrus then moved west to defeat the Lydian Empire of Croesus in 545 BC. and south to defeat Nabonidus of Babylon in 538 BC. The conquest of Lydia gave Cyrus Asia Minor; the overthrow of Babylon made him master of the Euphrates River plain, Assyria, Syria, and Palestine.

From this arose the greatest west Asian Empire of ancient times. It was the first of the world's great imperial organizations, a foreshadowing of the system of Rome. Cyrus' great Empire was organized by him and by Darius (521-486 BC), who succeeded him, after a period of revolt and dynastic trouble. The Empire was cut into provinces, each under the rule of a satrap, who might be a local ruler or a Persian noble.

The satraps were military and civil officials directly responsible to the king. Darius further unified his Empire by an efficient gold coinage, state-highways, and a postal system, arrangements which became famous for their usefulness. The four books of the Old Testament in which Persia forms a background all illustrate the royal tendency to delegate special authority to individuals for specific tasks

Persia and Iran: Persia, the country in south-west Asia between the Caspian Sea and the Persian Gulf now known as Iran. The term Persia originated from a region of southern Iran known as Persis or Parsa. The use of the name was gradually extended by the ancient Greeks and western world to apply to the whole Iranian plateau. The Iranians themselves, however, had long called their country Iran, that is, the land of the Aryans. In 1935 the government requested that the name Iran be used instead of Persia.

The Persian Empire and Mesopotamia, Syria, Turkey and Iraq: Mesopotamia and the Persian Empire Mesopotamia, located in a region that included parts of what is now eastern Syria, south-eastern Turkey, and most of Iraq, lay between two rivers, the Tigris and the Euphrates. The name Mesopotamia is a Greek word meaning, "between the rivers." Its oldest known communities date from 7000 BC. Several civilizations flourished in the region. In the 6th century BC., it became part of the Persian Empire, at that time the largest Empire in the world.

Summary of Persia: the vast Empire of Old Testament Persia was organized by Cyrus the Great king of Persia and Darius who succeeded him. The kingdom of Persia rose on the ruins of Babylon. It embraced almost one million square miles and emerged as the greatest west Asian Empire of ancient times. It dominated the whole complex of the Iranian tribes and was one of the largest Empires in the world.

Persia was the first of the world's great imperial organizations and a foreshadowing of the system of Rome. The Persian Empire embraced Assyria, Syria, Turkey, Iraq Palestine and the surrounding nations, the land area Persia encompassed may be taken to mean Iran today, because the government of Persia/Iran in 1935 requested that the name Iran be used instead of Persia. Also, see the title: "A Brief History of the Medes, Persia and Cyrus," under Medes in, this directory.

Persis

A Persian Christian woman.

Peter (apostle)

In the second century, Jewish Christians claimed Peter and James as their champions. Peter did not compose his messages chronologically, but in, order to meet the needs of the audience.

Mark informs us that he was not an eyewitness of what he records, but was the interpreter of what he remembered of Peter's preaching concerning what the Lord had said or done.

Pethuel

Pethuel, means, God's opening, he was the father of the prophet Joel. (Joel 1:1).

Petra

Petra and Sela: Petra is the Greek word for the Hebrew word Sela, the capital of Edom and strong and fortified city of (Psalm 60:9). Sela/Petra was in the land of Edom and located about fifty miles south of the Dead Sea and one hundred and seventy miles southwest of modern Amman, Jordan. Petra and Sela both mean rock an appropriate name since Sela is the rock-city of Idumæa and much of the city is carved into sandstone cliffs and Idumæa literally means a craggy rock a fortress and strong hold and figuratively carries the idea of being lofty. Petra is not mentioned in the Bible by the name Petra, but rather by its Hebrew name, Sela as the following verses show: -

- Send ye the lamb to the ruler of the land from *Sela* to the wilderness, unto the mount of the daughter of Zion. (Isaiah 16:1).
- He slew of Edom in the valley of salt ten thousand, and took *Selah* by war, and called the name of it Joktheel unto this day. (2 Kings 14:7).

The words, "Who will lead me to Edom the fortified city? (Psalm 60:9) means into the strong and prideful city Petra the capital of Edom and the whole land to subdue it and bring the impregnable and prideful city of the rock down to the ground.

- Thus says the Lord GOD concerning *Edom (the region (Idumæa):* We have heard a report from the LORD, and a messenger has been sent among the nations: "Rise up! Let us rise against her for battle!" ²Behold, I will make you small among the nations; you shall be utterly despised. ³The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty dwelling, who say in your heart, "Who will bring me down to the ground?" (Obadiah 1:1-3)

David's question, "Who will lead me into Petra the capitol of Edom?" (Psalm 60:9) is explained by the following two facts, firstly, there are only two possible approaches to the city, each of them long, narrow and tortuous and the place itself is so buried in ravines that it cannot be seen from any spot in its neighbourhood whether far or near.

Secondly, it was such a high and rocky country fortified by nature that it was enormously difficult to be taken by an enemy. This, is why David asked the question, who among his captains, his mighty men, would undertake the task of taking such a city since none can do it but God. Also, see Sela in this directory.

Pharaoh

Pharaoh was the title of the Kings of Egypt, the government of Egypt, and ultimately the supreme monarch in whom all Egypt's powers were placed in. The term Pharaoh can be traced back to the 22nd Dynasty. From this period, of time it was commonly attached to the monarch's name.

Pharaoh Hophra: (a title of kings of Egypt). The government of Egypt, and ultimately the supreme monarch in whom all its powers were vested, was know as the "Great House," in Egyptian "Per-o," from which descended the term Pharaoh.

The recorded Pharaohs of Egypt: twenty-six separate dynasties, extend from Menes, 3400 BC. to Psamtik 111 BC., deposed at the Persian conquest in 525 BC. The title Pharaoh can be traced back to the twenty-second Dynasty (945-745 BC.), since it was commonly attached to the monarch's name which means that Pharaoh Hophra and Pharaoh Necho are exact Hebrew renderings of the Egyptian title.

Pharaoh Neco: (a title of kings of Egypt). The government of Egypt, and ultimately the supreme monarch in whom all its powers were vested, was know as the "Great House," in Egyptian "Per-o," from which descended the term Pharaoh. The recorded Pharaohs of Egypt, twenty-six separate dynasties, extend from Menes, 3400 BC., to Psamtik 111, deposed at the Persian conquest in 525 BC.

The term Pharaoh can be traced back to the twenty-second Dynasty (945-745 BC.), since when it was commonly attached to the monarch's name, which means that Pharaoh Necho and Pharaoh Hophra are exact Hebrew renderings of the Egyptian title.

Pharaoh

The LORD hardened Pharaohs heart: Pharaohs pride, arrogance and ego was so against the God of Israel and so against God's people that from his own lust for power, riches and wealth he had them cruelly oppressed and brutally beaten to achieve his own ambitious goals. Pride is the enemy of humbleness, so whoever is full of pride is going to reject God since to acknowledge God a person has, to humble themselves before Him, and pride does not want to humble itself before anyone. (The story is in Exodus chapter 4, 7, 9, 10, 11, 14).

It could be said that God has designed the laws of human nature in such a way that pride hardens and blinds a person to God's will and to God Himself. With this principal in mind it would be right and proper to say that man hardens his own heart or to say that God hardens his heart.

It is because of this principal both the Pharaoh of Egypt and God are spoken of as hardening the heart of the king of Egypt, but if he honestly repented of his evil pride and corrupt arrogance before Moses and before God the LORD would forgive. For further understanding of the LORD hardening Pharaohs heart, see: -

- The Potter and the Clay.
- Election and God's Sovereign Will.
- In Various topics (ON WEBSITE MENU).

Pharisees

The word Pharisees means, the separated ones. The Pharisees were rulers of the Jews and the most-strict and by far the most influential sect of the three prominent societies of Judaism that were around at the time of Christ (the Pharisees, Sadducees and Essences). Pharisees loved to wear distinguishing garb so, as to be easily recognised and were found everywhere in Palestine not only in Jerusalem.

They made three contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous. The changes the Pharisees made to the Jewish faith began in earnest after the seventy year Babylonian captivity, the temple worship and the sacrifices had ceased so the Pharisees, Sadducees and scribes began to centre the activities of Judaism in Jewish Law, tradition and in the religious rites of the Synagogues.

Following are the three changes the Pharisees made to Judaism: -

1. **Jewish legalism:** the scribes who were considered experts in interpreting the Scriptures studied the traditional exegesis of the Law which resulted in it becoming a major part of Jewish thought and giving Jewish legalism a great impetus during the New Testament era. The Pharisees closely associated with the scribes organised the followers of the scribes teaching in the Synagogues and in this way legalism became widespread in the Jewish faith.
2. **Formalised religion:** the Pharisees formalised the religion of the scribes and their interpretation of the law they placed it into the mind of Jewish faith and the practice of it in the synagogues and religious ceremony. The reason the scribes and Pharisees are often mentioned together in the New Testament is because though the Pharisees were not practical politicians like the more liberal Sadducees, they were the religious leaders of the Jews and the highest qualification for membership into the Pharisees was strict adherence to the law (oral or written).
3. **Organisation of Jewish religion:** after the seventy year Babylonian captivity and the Maccabean Revolt (165 BC.), the scribes increased tradition and adapted it with the Mosaic Law, but it was the Pharisees who formulated,

developed and organised the scribes' teachings into Jewish religion itself. This increased focus on law and tradition resulted in separatism and an almost new religion, because much of it was the opposite from what had been handed down in the covenant by the prophets.

The Pharisees became a closely organised group: the Pharisees were very loyal to their own society and to each other, but separate from others and even their own Jewish people, they pledged themselves to obey all facets of the traditions to minutest detail and were sticklers to ceremonial purity. This developed into a feeling of superiority over other nations and people. From this superior feeling as well as religious emotion, pride found its most extreme expression.

The Pharisees were haughty and arrogant because they believed they were the only interpreters of God and His word they made life difficult for themselves and bitter for others, and despised those whom they did not consider their equals. The Pharisees cultivated a national and religious consciousness, which has hardly been equalled.

Their teaching that salvation came by maintaining tradition and keeping the law had such a strong influence on the minds of their followers that God's grace was thought to come from self-effort rather than grace so it was only natural that such a religion would ultimately become a matter of externals and not a faith of the heart. For further information see: Sanhedrin, in this directory.

Philemon

Philemon means friendly or to be a friend, he was a Christian in Colosse. The only verse that cites Philemon is (Philemon 1:1-25).

Philetus

Philetus (*Greek phileo and Philetus*) means Amiable he was an opposer of Christianity and a heretical teacher at Rome. The only verse that cites Philetus is (2 Tim. 2:17-18).

Philip

Philip (*Greek Philos*) means "Dear, a friend, fond, friendly an associate or neighbour, he was Herod's Brother and the husband of Herodias (Matt 14:3) (Mark 6:17) (Luke 3:19), it is also the name of four Israelites

Philippi

Philippi (the Philippians) refers to a chief city of Macedonia nine miles north of Aegean coastline near the River Gangites.

- Paul preached in Macedonia. (Acts 16:12-40) (Acts 20:1-6) (1 Thes. 2:2).
- Philippi contributed to the maintenance of Paul. (Phil. 4:10-18).
- Paul sends Epaphroditus to the Philippians. (Phil. 2:25).
- Paul wrote a letter to the Christians of Philippi. (Phil. 1:1).
- Paul visited Philippi on his second journey and probably his third. (Acts 16:12) (Acts 20:6) (1 Thess. 2:2).

Philistia

Philistia comes from the Hebrew words (*P^elesheth and palash*) P^elesheth means rolling (i.e. migratory) while (*palash*) means to roll (i.e., in dust or wallow in self-pity). It refers to a region of Syria on the south-western side of the land of Canaan and adjacent to the Jews and is known by the names Palestina, Palestine, Philistia and Philistines. Philistia is the same as the Philistines (our word Palestine today is derived from the term Philistine). The ancient people of Philistia were called Philistines today they are the Palestinians.

Philistine (Philistia) is the region from which the Philistines originally came it may have been Caphtor (Amos 9:7) (Jer. 47:4) calls it an island, but which Island is uncertain, possibly the isle of Crete in the Mediterranean Sea. It is possible that Caphtor includes Crete and the other islands in the vicinity, including Caria and

Lycia. It later became the name given to the people who inhabited the Philistine plain of Palestine during the greater part of Old Testament times. They are frequently mentioned in the Scriptures as a strong, fierce and formidable enemy of the Israelites often involved in war with them. They were amongst the most constant and formidable enemies which the Jews had and even plotted to wipe Israel out, but God said they would be destroyed and will know that He is the LORD that roars from Zion His Holy Mountain and utters his voice from Jerusalem His Holy City. (Joel 3:4, 16-17) (Amos 1:2, 8).

The Philistines had the following five cities: -

1. Ashod.
2. Gaza.
3. Ashkelon.
4. Gath.
5. Ekron. (Josh. 13:3) (1 Sam. 6:17).

Gath was located, in the Shephelah of the hill-country the other four cities were situated in the broad coastal plain of southern Palestine. David destroyed Goliath who was a giant of the Philistines.

Philistine civilization: The Philistines had a unique political organization., their five city states were ruled by five Philistine lords (Josh. 13:3) (Judg. 16:5) and the five Philistine city states were united in some sort of a confederation.

The Philistines were more wealthy and more advanced in technology than their Hebrew neighbour. According, to (1 Sam. 13:19-22) they had the knowledge of fashioning and moulding metal and had chariots, while the Hebrews did not. This technological superiority (1 Sam 13:5) is the reason for the Philistine's military domination of the Hebrews which is especially evident toward the end of the period of the Judges and in Saul's reign. The Philistines worshiped the gods, Dagon (Judg. 16:23) (1 Sam. 5:1-7), Astarte (1 Sam. 31:10) and Baalzebub (2 Kings 1:2, 6, 16).

Philistine history: the book of Judges mentions the Philistines as a major contender against the Hebrews for possession of Palestine. No doubt the tribes of Judah, Simeon and Dan felt the pressure most, for their lands were adjacent to the Philistines. The judge Shamgar fought them (Judges 3:31). A Philistine oppression is briefly mentioned in (Judg. (10:6-7). The story of Samson the last of the delivers is mentioned in the book of Judges.

The scene is set in a violent struggle with the Philistines (Judg. 13-16) note (Judg. 14:4c) (Judg. 15:11). Samson was a man of great strength, but little self-discipline was finally snared by a Philistine spy, Delilah (Judg. 16:4-21). David united all Israel under his rule, but was immediately opposed by the Philistines, but in two battles decisively defeated them (2 Sam. 5:17-25).

From this time on, the Philistine grip was broken. In later campaigns (2 Sam. 21:15-22) (2 Sam. 23:9-17) David consistently overcame them and it seems clear that from this time on that the Philistines were confined to their own territory and were no longer a threat. It, would seem that David had peaceful relations with them at times, for his body guards, the Cerethites and Pelethites appear to have been recruited from them. (2 Sam. 8:18) (2 Sam. 15:18).

The Philistines Sea: the sea of the Philistines refers to the Mediterranean Sea on the west which is the western boundary of the Promised Land. It is also called the Western Sea, the Midland Sea, the Hinder Sea and the Great Sea in comparison to the lesser seas in Judea (i.e., the Salt Sea and the Sea of Tiberias).

Summary of Philistia: the inhabitants are known as Philistines they had five chief cities, Ashod, Gaza, Ashkelon, Gath, and Ekron and worshiped the gods Dagon, Astarte and Baalzebub. They were a major contender against the Hebrews for possession of Palestine (today they are the Palestinians).

Philologus (Philologos) (philos) (logos) means, "Dear, fond, friend, a friend or a neighbour" and Logos means, something said (including the thought and reasoning (the mental faculty or motive) so putting the two together Philologos means, "fond of words, talkative, argumentative or learned," he was a Christian

Philologus comes from the three Greek words (*philologos, philos and logos*). Philologos means fond of words, and carries the idea of being talkative and argumentative or learned. Philos means dear, and carries the idea of being friendly and actively fond of, it can refer to a friend, an associate or a neighbor.

Logos means something said (including thought) and by implication a topic, subject, discourse. It also includes, reasoning (the mental, faculty and motive) and by extension the inspired word of God and of Christ, and doctrine, especially the Gospel.

Phinehas means, mouth of brass, it refers to the following three men: -

1. A son of Eleazar and grandson of Aaron (Exod. 6:25) (1 Chron. 6:4, 50) (1 Chron. 9:20) (Ezra 7:5) (Ezra 8:2) who slew Zimri and Cozbi at God's command (Num. 25:6-15) (Psalm 106:30). He conducted a successful embassy to the trans-Jordan tribes regarding the altar they had built. (Josh. 22:13-14). These incidents evidence his great zeal and faithful service.
2. A son of Eli, unfaithful in his ministration of the priest's office (1 Sam. 1:3) (1 Sam. 2:12-17, 22-25, 27-36) (1 Sam. 3:11-13). He and his brother Hophni brought the Ark into the camp of Israel in hope of its presence bringing victory against the Philistines, but the Ark was taken and Hopni and Phinehas slain. (1 Sam. 4).
3. Father of the Eleazar who with other priests accounted for the valuables brought back to Jerusalem with the exiles returning from the Babylonian captivity. (Ezra 8:32-34).

The story of Phinehas, Zimri and Cozbi (the Midianite woman): in the book of Psalms it is written: -

- Israel provoked the LORD to anger with their deeds, and a plague broke out among them. ³⁰Then Phinehas stood up and intervened, and the plague was stayed. ³¹And that was counted to him as righteousness from generation to generation forever. (Psalm 106:29-31).

Midian (called Midianites) had become confederate with Moab (Num. 22:4). Through the counsel of Balaam the men of Israel began to whore with the daughters of Moab, and bow down and sacrificed to Baal of Peor and their gods. God's anger was kindled, and He told Moses to hang all the chiefs of Israel, so the people of Israel killed each chief that had worshipped Baal of Peor, but Zimri (an Israelite) brought one of the Midianite women (Cozbi) to his family home in the sight of Moses and the entire congregation.

While Israel was mourning, and weeping at the entrance of the Tent of Meeting Phinehas the son of the son of Eleazar, son of Aaron the priest saw it and took a spear and went into the chamber (bedroom) of Zimri and Cozbi and killed them both and the plague on the people of Israel was stopped, nevertheless, those who died by the plague were twenty-four thousand. Phinehas turned back God's wrath from the people of Israel, because he was jealous with the LORD'S jealousy so that God did not consume Israel in His jealousy. (The full story is in Numbers chapter twenty-five).

The plague: a sudden and deadly disease that threatened to run through the entire camp killed twenty-four thousand. Israel's new sins brought on them a disease new to their tribes. Phinehas executed judgment and the plague was stayed. God has his champions willing to stand up for God's Holy name and His honour even in the worst times. Phinehas righteous indignation moved him to a quick execution of two open offenders.

His honest spirit could not endure such immorality being openly practised at a time when a fast had been proclaimed. Such daring defiance of God and of all law he could not tolerate and with his sharp javelin he killed the two guilty parties in the very act.

It was a holy passion which inflamed him, and not enmity to either of the persons who he slew. The sin was so flagrant and so defiling to God and Israel that Phinehas whole nature was ablaze with zeal for God's glory that his actions were not only acceptable to God, but proof that there were still some sincere believers in Israel and because of this the deadly plague went no further.

Phinehas slaying of Zimri and Cozbi involved no personal ambition, or private revenge, or selfish passion, or even fanatical prejudice, racism or narrow-mindedness, he was solely driving by his zeal for God and his indignation at open immorality during a time of weeping and fasting.

Phinehas act was counted to him as righteousness: (Psalm 106:30-31) although Phinehas action might seem severe and allowing the couple no space for repentance, it was nevertheless accepted and rewarded by God as an act of justice and reverence, agreeable to His mind, and proceeding from a sincere zeal for His honour, and for the good of his people; and God gave a public testimony of his approval of it, to be recorded to all generations.

The expression "Phinehas was counted righteousness," does not mean that he was counted righteous for eternal life, but that it was approved and rewarded by God with a perpetual priesthood to him and his descendants from generation to generation. (There is no-doubt Phinehas will be resurrected on that glorious day of the resurrection).

Phinehas zeal for God clearly shows he was already a faithful man of God and therefore would have been saved in the same way as David and all the other faithful men and women of old were, which means that the righteousness spoken of was not justifying righteousness to be rewarded with eternal life; for no one's acts of works can be taken for complete justification to eternal life. The following verses show that not even Abraham could be justified by works: -

- For if Abraham was justified by works, he has something to boast about, but not before God. (Rom. 4:2).

This verse shines a spotlight upon the truth that all the works of righteousness done by the best of men cannot justify them before God, much less a single action. The expression, "Phinehas was counted righteous," carries the idea that his righteous action was expressive of true zeal for God and because of it God gave to Phinehas and his offspring the covenant of an everlasting priesthood unto all his generations for evermore by which his action had eternal honour put upon it.

This covenant that God made with Phinehas continued in the line of Zadok (a priest in his line) and continued until the Messiah came who is a Priest for ever. (Ezek. 44:15). There is no legacy that a man can leave his family that holds more valuable than the fact that he himself loved God and kept His laws. (The full story of Phinehas is in Numbers chapter twenty-five). Also, see "Baal of Peor," in this directory.

Phlegon

Phlegon (phlox) means, a blaze or blazing, to flash or flame, he was a Christian.

Phoebe

Phoebe (Phebe in KJV) (*Greek Phoibe*) it means, bright, luminousness, to shine or make manifest she was a Christian woman.

Phoenicia

Phoenicia is a narrow region along Mediterranean coast stretching one hundred and eighty-five miles from Mount Carmel south of Mount Cassius in north modern Lebanon and Syria.

- Jesus healed the daughter of a Greek woman from Phoenicia. (Mark 7:26).

- Due to persecutions Christians went to Phoenicia. (Acts 11:19).
- On way to Jerusalem Paul and Barnabas passed through Phoenicia. (Act 15:3).
- Paul at the end of his third journey boarded a ship headed for Phoenicia. (Acts 21:2).
- Phoenicia of (Isaiah 23:11) should be translated Canaan.

Phoenix

A harbour of Crete on W side of Cape Mouros on S side of island to Crete, it was the place where the captain of Paul's ship hoped to harbour for winter, but due to a storm they were blown past and shipwrecked on Malta (Acts 27:12)

Phrygia

A region of Asia Minor in Turkey, during New Testament times it was divided between the Roman provinces of Asia and Galatia.

- Jews from Phrygia were in Jerusalem on the Day of Pentecost. (Acts 2:10).
- Paul visited Galatia Phrygia on all three missionary journeys.
- Antioch and Iconium were located, in Phrygia. (Acts 16:6) (Acts 18:23).

Phygelus

Phygelus (Phygelus in KJV) it means, fugitive. He was an apostate Christian in Asia that turned from Paul (2 Tim. 1:15). This is the only verse that cites Phygelus.

Pibeseth

A city in the delta or Lower Egypt (Ezek. 30:17) near Aven (On or Heliopolis), on the western bank of the Pelusiae branch of the Nile. The names of Rameses 11 and of Shishak, conqueror of Rehoboam, are inscribed on the ruins. The red granite temple of the goddess Basht, admired by Herodotus, has been excavated, also a unique cemetery of cats sacred to Basht were found buried here (not mummified). Pi-beseth was occupied in the Forth Dynasty of the Old Empire, the Middle Empire, Hyksos times, the New Empire to its end and Roman times.

Pihahiroth

Pihahiroth the exact location is unknown, possibly the low ground near Jebel Geneife, west of the Suez Canal near Bitter Lakes. It was the place near which Israelites camped after leaving Etham, immediately before crossing the Red (Reed) Sea (Exod. 14:2, 9) (Num. 33:7-8).

Pilate

Pilate, Pontius (1st century AD), was a Roman military governor, or procurator, of the imperial province of Judaea from AD., 26 to 36, mainly known for his connection with the trial and execution of Jesus Christ. As the governor of Judaea he had complete judicial authority over all who were not Roman citizens, but many cases, particularly those relating to religious matters, were decided by the Sanhedrin, the Jewish supreme council and tribunal.

According, to the Gospel accounts, after the Sanhedrin found Jesus guilty of blasphemy, it committed him to the Roman court, having itself no power to pronounce the death sentence. Pilate refused to approve the judgement without investigation; the Jewish priests then made other charges against Jesus, and the governor had a private interview with him. Pilate appears to have been impressed with the dignity and with the frankness of Jesus' answers to his questions and tried to save him (John 18:38-39) (John 19:12-15). Nevertheless, fear of an uprising in Jerusalem forced Pilate to comply to the demand of the populace, and Jesus was executed.

Pisgah

Hilltop or range near which Israel camped (Num. 21:20). The exact location is unknown, possibly near Mount Nebo nine miles east of the north end of the Dead Sea. The area had been ruled by Sihon (Deut. 4:49) (Josh. 12:3). Israel took the land and allotted it too Reuben (Josh. 13:20).

It was the place where Balaam was taken to curse Israel (Num. 23:14) and from here Moses surveyed Canaan prior to his death (Deut. 3:17, 27) (Deut. 34:1).

Pisidia

Mountainous district at the west end of Taurus range in south central Turkey through which Paul passed on his first journey as he travelled from Pamphylia to Pisidian Antioch and back (Acts 13-14) (Acts 14:24) in Paul's day it was part of province of Galatia

Pleiades

There is abundant evidence in the Bible that many of the constellations were known to biblical writers. The LORD asked Job many questions. Among these is the following: Can you bind the chains of the Pleiades, or loose the cords of Orion (Job 38:31). One constellation has a special significance to the Christian. It is Cygnus, the flying swan or the Northern Cross. It has the appearance of a huge cross in the summer sky its six bright stars form a Roman Cross and is about the size of the Big Dipper.

The cross may be said to be the evening's call to worship as it reminds us of the passage from Luke to look up and raise our heads, because our redemption is drawing near. (Luke 21:28). This constellation sinks westward in the sky until at Christmas time it stands upright just above the horizon in the northwest.

There is rich symbolism here in the fact that the star, Deneb, at the top of the cross, where the head of the Christ was, is a super-giant star, while the one at the bottom, Albireo, where his feet were is a telescopic double. It is very beautiful with one star being yellow and the other blue.

In the last book of the Bible and in the last chapter of the book, the Lord Jesus is called "the Bright and Morning Star" (Rev 22:16). Evidently the writer, the apostle John had frequently waited for the morning light and had watched for the bright morning star, which is usually a planet. Its beauty had greatly inspired him so he uses this apt figure by referring to the Lord Jesus Christ as "the Bright and Morning Star". May Christians watch for Christ's coming as men of old have watched for the morning and have seen the bright stars of the morning

Pool

Upper and lower pools: refers to a pool used as a reservoir for, the purpose of supplying water to the city or to different areas outside of the city for the supply of water to the inhabitants of the city and to water the fields and supply drinking water for livestock.

During times of drought it was common for walls of hewn stones laid in cement to be built around the borders of the pool so it could hold more water. The same would be done with man-made pools sometimes with steps at the corners by which people could descend into it.

These pools would be filled in the rainy seasons by the rain and by the waters which flowed from the higher ground round-about. From these upper pools, water would be channelled by drains and conduits into lower pools within the walls of a city to supply drinking water and water for washing clothes during a drought or a siege.

Water channels that ran outside the city walls through the fields were often alongside a main highway. In times of peace and when there was no shortage of rain these channels would be used for washing clothes prior to drying and bleaching them. This, is why these fields would be commonly referred to as a washers' field. During a siege, it was common practise for the enemy invading the city to dam the water channels leading into a city so that the inhabitants of the city would eventually be parched with water and die of thirst.

Pools in Jerusalem: since the city of Jerusalem was on a high hill the rainfall filled the pools within the city. It was so well planned that they had an upper pool which would feed water down to a lower pool with the city, from this pool surplus water would be channelled outside the walls to water the fields and supply water for their livestock. When an invading army was besieging their city, they would dam these channels so that the enemy would not have a surplus of drinking water.

Pool of Siloam: the pool of Siloam was fed by the waters of the Gihon Spring diverted through Hezekiah's Tunnel, built in the 8th century BC. Also, see Hezekiah's tunnel in this directory.

Pontus

Pontus is bounded by Haly's River west of Galatia and Cappadocia on south and Armenia on east in Paul's day it combined with Bithynia into a single province.

- Jews from Pontus were in Jerusalem on the Day of Pentecost. (Acts 2:9).
- Apollos was from Pontus. (Acts 18:2).
- Peter addressed letter to Christians this in area. (1 Pet. 1:1).

Pontius

Pontius Pilate the Roman governor of Judaea (Matt. 27:2) (Luke 3:1); he caused the slaughter of certain Galileans (Luke 13:1); tried Jesus and ordered his crucifixion (Matt. 27:1-66) (Mark 15:1-47) (Luke 23:1-56) (John 18:28-19:42) (Acts 3:13) (Acts 4:27) (Acts 13:28) (1 Tim. 6:13) and allowed Joseph of Arimathea to take Jesus' body. (Matt. 27:57-58) (Mark 15:43-45) (Luke 23:52) (John 19:38).

Prisca

Prisca, means, little Prisca. She was a Christian woman and disciple in Ephesus (2 Tim. 4:19).

Promised Land

The land that God swore to give Abraham, Isaac, Jacob and their offspring is the land of Canaan (also called Palestine). It includes the land area west of the Jordan river, it embraces Gilead as far as Dan; all the land of Naphtali; the land of Ephraim and Manasseh; all the land of Judah as far as the western sea; the Negeb and its plain, that is, the valley of Jericho (the city of palm trees) as far as Zoar (Deut. 34:1-4), from the wilderness and Lebanon as far as the river Euphrates and all the land of the Hittites to the Great Sea. (Joshua 1:4).

Israel took the land of Sihon the king of Heshbon and the land of Og the king of Bashan for an inheritance for the Reubenites, the Gadites, and the half-tribe of the Manassites. (Deut. 29:7-8). The Land of the following people was given to Abram's offspring: -

- The Ammonites (Ben-ammi) and the Amorites (Canaanites)
- The Girgashites and Hittites.
- The Jebusites and Kenites.
- The Kenezite and Perizzites.
- The Rephaim. (Genesis chapter 15).

Ptolemais

Ptolemais is a Greco-Roman name for Acco, one of the chief ports of Palestine, Paul stopped here on his return from his third journey. (Acts 21:7).

Ptolemy 1

Ptolemy 1 a King of Egypt: (c. 367-283 BC), (one of the four strongest who arose after the death of Alexander the Great). Ptolemy, I called Ptolemy Soter (meaning preserver) was king of Egypt (323-285 BC.), founder of the Ptolemaic dynasty. He was the son of Lagus, a Macedonian of common birth and a general in the army of Alexander the Great who took a leading part in Alexander's later campaigns in Asia Minor.

On the death of Alexander, the Great in 323 BC., his Empire was divided among the Diadochi (successors) by the imperial regent Perdiccas and Ptolemy was appointed satrap (governor) of Egypt and Libya. He was from the very beginning an independent ruler, engaging in long wars with other Macedonian rulers in, order to secure and extend his power.

Ptolemy was prevented from holding Cyprus and parts of Greece, but he resisted invasions of Egypt and Rhodes and occupied Palestine and Cyrenaica. In 305 BC., he assumed the title of king. The city of Alexandria was his capital, he founded the Library of Alexandria and was the author of the lost history of the campaigns of Alexander. In 285 BC., he abdicated in favour of one of his younger sons, who became Ptolemy II. (Also, see Cassander, Lysimachus, Seleucus and Antigonus, (Ptolemy Soter and Alexander the Great, in this directory.

Ptolemy VI

Ptolemy VI king of Egypt (c. 186-145 BC.), called Ptolemy Philometor (meaning loving his mother), king of Egypt (181-145 BC.). He was the son of Ptolemy V and Cleopatra I. During his reign Egypt was invaded by the Seleucid king Antiochus IV, and Ptolemy was made a prisoner. The throne was then given by the Alexandrians to his brother, Ptolemy VIII. After Antiochus withdrew, the brothers ruled as joint kings. Conflicts between them arose, and through Roman arbitration, Cyrenaica was given to Ptolemy VII to rule.

After the death of the Seleucid king Demetrius I in 150 BC., Ptolemy VI was offered the Seleucid crown by the people of Antioch, but he declined in favour of the legitimate heir, Demetrius II. In 145 BC., Ptolemy VI died of wounds received in a battle, which resulted in the final defeat of Demetrius II's rival, Alexander Balas.

Ptolemy VIII

Ptolemy VIII king of Egypt: (c. 184-116 BC), called Ptolemy Euergetes (meaning benefactor) II of Egypt (145-116 BC.), the son of Ptolemy V, the brother of Ptolemy VI, and the uncle of Ptolemy VII (reigned 145 BC.). He was portrayed by Greek writers as a cruel despot, but according to Egyptian sources he was responsible for administrative reforms and the liberal freedom of religious institutions. The Ptolemaic Empire became permanently disunited after his death. His will bequeathed Cyrenaica to his illegitimate son Ptolemy Apion and Egypt and Cyprus to his second wife Cleopatra III, who was instructed to choose one of her sons as a joint ruler.

Pudens

Pudens was a Christian in Rome (2 Tim. 4:21).

Pul

Refers to a king of Assyria, Tiglathpileser 111, who invaded Israel in the days of Menahem and was bribed to depart (2 Kings 15:19), though he did carry off captives (2 Chron. 5:26) and to a tribe or place in Africa, named between Tarrish and Lud (Isaiah 66:19) is conjectured to be Put

Punon

Israelite campsite in wilderness between Zalmonah and Obboth (Num. 33:42-43). The exact location is unknown, possibly at Feinan in Jordan thirty two miles south of Dead Sea.

Put

The third son of Ham and the nation, identified with Libya; the LXX renders Put as Phuge (meaning flight) in (Nahum 3:9). Jeremiah identifies Put as being skillful in the use of the shield (weapons of war) (Jer. 46:9). Put has also been taken to signify Egypt. The exact location is unknown, possibly all of or part of Libya or North Africa.

Puteoli

Important port of Rome Pozzuoli, west of Naples where Paul landed and stayed for seven days before proceeding one hundred and forty five miles by road to Rome (Acts 28:13).

Commonwealth of Israel.

At the end of the notes concerning Persia (above) the LORD calls Cyrus His anointed shepherd who will bring about a new world and give Israel permission to re-build their temple. This prophecy also echoes a future King who the LORD also calls His anointed shepherd, and his name is not Cyrus, but the Lord Jesus Christ,

who will also usher in a new world and in who God at this present time is also building a spiritual Temple made up of Jews and Gentiles. Following are Paul's teachings concerning this Temple that God is now building in Christ.

The Apostle Paul said: -

- Remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS* of *PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (nation) in place of the two (Jews and Gentiles).

In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to those who belong to Christ is that all the future and eternal promises God made to Israel also apply to them. The book of Revelation states: -

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that: -

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

The Glory of the Spiritual Temple God is Building in Christ.

Jews and Gentiles are being united together as one body in Christ to be a dwelling place for God by the Spirit. Believing Jews and Gentiles are being prepared by the prophets and apostles teachings and by the influence of Christ and the Holy Spirit to become a majestic and glorious sacred temple in which God dwells for all eternity.

When this majestic building is completed there will be nothing so worthy of reverence since God dwells in it; so ancient since the patriarchs and prophets laboured in building it; so solid since love cements it together; so closely united and indivisible since Christ is the corner stone; so exalted since it reaches as high as heaven and to God himself; so full of wisdom since its specifications are the word of God; so full of light since the Holy Spirit dispels every dark corner; so spacious since it is spread over the whole earth; so invincible and indestructible since it is being built by God, by Christ, by the Holy Spirit and by the influence of God's eternal word; so divine since it is a living, vibrant, dynamic temple inhabited by the Holy Spirit, and so universal since all its unique stones though spread throughout the world are compacted together in Christ.

God is the master builder of this majestic and glorious temple; Christ is the corner stone; faithful believers are the proper materials; the prophets and apostles are its foundation and the Gospel and love its pillars. Christ is the door and faith is the entrance into it. It is a spiritual building and through, faith and grace this living building is growing into an eternal house fit for the most Holy God to dwell in.

It's beauty and radiance will surpass all temples that have ever gone before it since it will be adorned with a vast variety of rich colour made up of Jews and Gentiles of every age, country, sex, and condition: the mightiest of kings, the most renowned lawgivers, the most profound philosophers, the most eminent scholars and all those of whom the world was not worthy have formed this building, (taken from the beautiful writings of a faithful, but unknown brother in Christ).

Peter wrote: -

- Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame (1 Pet. 2:6).

Every faithful brother and sister in Christ are represented as living stones that God is using to build this spiritual, majestic temple of eternal glory which will be manifested in splendour for all to see when: -

- The Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ are raised then we who are alive are caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4:15-18).

Bible House of Grace