

God. It could be that its removal from Afghanistan, the loss of its empire and the earlier humiliating expulsion of its advisors from **Egypt** in 1972 constitute the retreat from which **Gog** will be brought back with hooks in its jaws.

Prophecies about the invasion of **Israel** by **Assyria** also have a latter-day application to Russia. The ruthlessness of ancient **Assyria** will be replicated by Russia. Hints of this have already been seen in the brutal conflict in Chechnya. As well as **Assyria**, prophecies about the Chaldeans also have an application to Russia. In Habakkuk 2 there is a prophecy about the Chaldeans but it also concerns the time of “the end” (v. 3). It speaks of a power that “ladeth himself with thick clay” (v. 6), better rendered ‘something pledged’. This speaks of a nation which increases its influence by surrounding itself with other nations who owe it money. Moreover, there is an element of exploitation, for he “increaseth that which is not his” (v. 6).

We can thus expect Russia as the latter-day Chaldean invader to use not only military might

but also more subtle methods in order to achieve self-aggrandisement. This is also spoken of in Daniel 8, where Russia is the latter-day little **horn of the goat**: “And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many” (v. 25). (**Refs. 3, 7, 15, 28**)

- **1914** Entered First World War in support of Serbia
- **1917** Revolution—Romanovs overthrown, Bolsheviks seize power
- **1918-22** Civil war between Red Army and White Russians
- **1922** Russia becomes part of the Union of Soviet Socialist Republics
- **1928** Stalin comes to power
- **1953** Stalin dies
- **1985** Gorbachev comes to power, introduces *glasnost* and *perestroika*
- **1991** Soviet Union collapses into fifteen independent republics.

## S

### Saints

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In both the Old and New Testaments the word ‘saint’ translates a word which means one who is holy or set apart for a particular purpose. The word is usually used of believers: “Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus” (Eph. 1:1); “to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ” (Col. 1:2). The term is often used to refer to believers in the Kingdom: “to execute upon them the judgment written: this honour have all His saints. Praise ye the LORD” (Ps. 149:9); “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints” (Rev. 15:3).

The term is also occasionally used in a more general sense, referring to those who are set apart by God to oppose the Roman **beast**. This includes believers but others also, including those who are, for example, prepared to use violence to achieve their ends. For example, in Daniel

7:21 it is written: “I beheld, and the same **horn** made war with the saints, and prevailed against them”. Here the term can be understood in this more general sense. Then, in the next verse, the term is used again, but here it is emphasised that these are saints who are truly separated unto God: “until the Ancient of days came, and judgment was given to the saints *of the most High*; and the time came that the saints possessed the kingdom” (v. 22). In Revelation 13:7 the term is also used in this general sense: “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations”. (**Ref. 11**)

### Saudi Arabia

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Saudi Arabia came into existence in 1932 when Ibn Saud, who had previously conquered and unified several of its regions, became king. It is an Islamic country and has the two holiest cities of Islam: Mecca and Medina. Most of its people are Sunni Muslims, predominantly of the strict Wahhabi sect, but around fifteen per cent are Shiite Muslims. Oil was discovered in the 1930s, but this was not exploited until after the Second

World War. Oil became the central feature of its economy, and the country is a leading member of OPEC (Organisation of Petroleum Exporting Countries). It has the largest petroleum reserves in the world.

Saudi Arabia corresponds roughly to **Dedan** in Bible prophecy. In Ezekiel 38 it is written: “**Sheba**, and **Dedan**, and the merchants of **Tarshish**, with all the **young lions** thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?” (v. 13). **Sheba** relates to **Yemen** and **Tarshish** to **Britain**, so it should be expected that Saudi Arabia will develop links with these two countries at the time of the end. (**Ref. 3**)

- **1902** Abd al-Aziz Ibn Saud captures Riyadh
- **1902–32** Ibn Saud unifies Nejd, Hasa, and Hejaz regions
- **1932** Kingdom of Saudi Arabia created, with Saud as king
- **1936** Oil discovered
- **1953** Ibn Saud dies and is succeeded by his son Saud
- **1964** Saud deposed by Saudi family council and replaced by moderniser Faisal

- **1975** Faisal assassinated; replaced by Khalid
- **1982** Khalid dies and is succeeded by Crown Prince Fahd
- **1996** Crown Prince Abdullah takes over from Fahd, who has had a stroke.

## Sea

In Scripture the seas are used to represent peoples and nations. For example, Isaiah wrote: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (57:20). When writing of **Tyre**, Ezekiel wrote: “therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up” (26:3).

When speaking of the time of his return, Christ said: “And there shall be signs in the **sun**, and in the **moon**, and in the **stars**; and upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Lk. 21:25). The “sea and the waves roaring” describes the tumult of the nations.

In Genesis 1 the waters were to be “gathered together unto one place” (v. 9). This typifies the way the nations will be gathered “into a place” (Rev. 16:16) prior to the battle of **Armageddon**.



The turbulent sea, symbol of the tumult of the nations. Source: D.J.B.

When Christ returns and the judgements have been carried out he will calm the seas of the nations. This is spoken of in Psalm 65: “. . . Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people” (v. 7). This was foreshadowed in the way the Lord Jesus calmed the actual sea during his mortal ministry: “And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm” (Mt. 8:26). In Revelation 15 it is written: “And I saw as it were a sea of glass mingled with fire” (v. 2). This speaks of the nations as the Kingdom is being established across the world. The fires of judgement are dying away and the seas of the nations have become calm.

When the Kingdom is handed to the Father at the end of the millennial reign there will be no mortal nations. This is symbolised in Revelation by the absence of sea: “And I saw a new **heaven** and a new **earth**: for the first **heaven** and the first **earth** were passed away; and there was no more sea” (21:1).

In parallel with troubled nations we can also expect to see the seas literally troubled. This will especially be so when the great **earthquake** takes place at **Armageddon** when the sea will be so affected “that the fishes of the sea . . . shall shake” (Ezek. 38:20).

### Seal, seventh

The prophecies revealed in Revelation are depicted as being written on a scroll sealed with seven seals: “And I saw in the right hand of Him That sat on the throne a book written within and on the backside, sealed with seven seals” (5:1). As each seal is broken a further portion of the scroll can be read and more of the prophecy is revealed. The first six seals concern the pagan Roman Empire. When the seventh seal is broken seven angels with trumpets are revealed: “And when he had opened the seventh seal, there was silence in **heaven** about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets” (8:1,2). So the seventh seal reveals further subsections of prophecy, symbolised by trumpets. The details of the prophecy of the seventh of these trumpets are in turn symbolised by the seven vials. The sixth **vial** relates to the events leading up to **Armageddon** (16:12-16), that is, the days in which we are living. All the trumpets and vials are contained in the portion of the

scroll revealed by the seventh seal. We are thus living in the time covered by the seventh seal. ([Refs. 10, 25, 26](#))

### Seba

Seba was one of the sons of **Cush** (Gen. 10:7). It is mentioned in conjunction with **Cush (Ethiopia)** in Isaiah 43: “For I am the LORD thy God, the Holy One of **Israel**, thy Saviour: I gave **Egypt** for thy ransom, **Ethiopia** and Seba for thee” (v. 3). In Psalm 72 it is paired with **Sheba**: “The kings of **Tarshish** and of the isles shall bring presents: the kings of **Sheba** and Seba shall offer gifts” (v. 10). Given these verses, Seba is often linked with the area of modern **Yemen** in the southern Arabian peninsula. However, it is difficult to be certain about the exact area to which it refers. The occupation by **Britain** of Aden in the south of **Yemen** in the nineteenth century can be interpreted as a fulfilment of Isaiah 43:3, with Aden being part of the “ransom” paid to **Britain** by God for the role it would play in the return of the **Jews** to **Palestine**. ([Ref. 22](#))

### Sheba

There was a Sheba who was a descendant of Ham: “And the sons of Ham; **Cush**, and Mizraim, and **Phut**, and Canaan. And the sons of **Cush**; **Seba**, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and **Dedan**” (Gen. 10:6,7). There was also a Sheba who was a grandson of Abraham: “And Jokshan begat Sheba, and **Dedan**. And the sons of **Dedan** were Asshurim, and Letushim, and Leummim” (25:3). In both these cases there is a brother named **Dedan**. There is also a son of Joktan called Sheba (10:28).

It is difficult to identify which individual named Sheba links with the nation of Sheba. However, there is general consensus that the nation of Sheba was located roughly in the area known today as **Yemen**. It was from here that the queen came to visit Solomon: “And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions” (1 Kgs. 10:1). She brought gold and spices to Solomon: “And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon” (2 Chron. 9:9).

Sheba was renowned for its spices, incense and gold, with which it traded with other countries: "The multitude of camels shall cover thee, the dromedaries of **Midian** and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD" (Isa. 60:6); "To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me" (Jer. 6:20); "The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold" (Ezek. 27:22).

Sheba is mentioned in Ezekiel 38 as questioning the Gogian invader: "Sheba, and **Dedan**, and the merchants of **Tarshish**, with all the **young lions** thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (v. 13). This shows that Sheba will have links with the **Tarshish** power and will not be allied to the Gogian force when it invades **Israel**.

Once the Kingdom is established, then Sheba will bring gifts to Christ in **Israel**: "The kings of **Tarshish** and of the isles shall bring presents: the kings of Sheba and **Seba** shall offer gifts" (Ps. 72:10); "And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised" (v. 15) ([Ref. 3](#)).

## Sidon

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Sidon (or Zidon) was a Phoenician city located on the coast to the north of **Tyre**. When the Israelites entered the Land it should have been brought under the control of the tribe of Asher, but this was not accomplished: "Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob" (Judg. 1:31). Sidon became a source of idol worship in **Israel**: "And the children of **Israel** did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of **Syria**, and the gods of Zidon" (10:6). Sidon worked closely with **Tyre** in relation to sea trade: "The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots" (Ezek. 27:8).

Sidon is condemned in Joel 3 for accepting spoil taken from **Israel** and **Judah**: "Yea, and

what have ye to do with Me, O **Tyre**, and Zidon, and all the coasts of **Palestine**? will ye render Me a recompense? and if ye recompense Me, swiftly and speedily will I return your recompense upon your own head; because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things" (vv. 4,5). It may be this will have a latter-day application when **Gog** invades and spoils **Israel**.

The modern city is the main commercial centre in South **Lebanon** and is an important port. In the light of Joel 3 we can expect this city to be against **Israel** and to assist the Gogian invaders in their spoiling of **Israel**.

## Sinai

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Sinai is a possible location for the judgement when Christ returns. He will not return directly to **Israel**, but will approach the Land in a march reminiscent of the march of the Israelites through the **wilderness** and to the land of Canaan. For example, Isaiah states: "Who is this that cometh from **Edom**, with dyed garments from **Bozrah**? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (63:1). Habakkuk draws on the march of the Israelites to prophesy of the march of Christ and the **saints**: "God came from **Teman**, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise" (3:3). Neither of these verses states that Christ will approach **Bozrah** and **Teman** from the direction of Sinai; however, this would seem to be the implication.

Psalm 68, whilst having an initial application to the previous journeying of the ark of the covenant, can also be applied to the march of Christ and the **saints**. Verse 17 states: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place". The translation "angels" here is wrong; the Hebrew word rather conveys a multitude. The verse is rendered as follows in the RSV: "With mighty chariotry, twice ten thousand, thousands upon thousands, the Lord came from Sinai into the holy place". In addition to replacing "angels" with "thousands", the RSV translation of this verse also makes explicit the sense of a journey from Sinai to the holy city **Jerusalem**. There is no verse which explicitly states that Sinai will be the location of the judgement, but the evidence would seem to imply this. ([Refs. 8,17](#))

## Sinim

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Sinim occurs only once in Scripture: “Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim” (Isa. 49:12). This verse speaks of the north and west; so, by implication, Sinim is either to the east or south of **Israel**. It is linked by some with **China** in the east; this is because it is similar to *Sin*, the Arab name for **China**. Others relate it to **Sinai** in the south.

## Sion

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See **Zion**.

## Stars

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Stars are used to represent the multitude of the seed of Abraham: “And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be” (Gen. 15:5). In particular, they represent the seed of Abraham in immortal glory: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3). As shining lights in the Kingdom they will shine with the light of the law of God emanating from **Jerusalem**. In this sense stars represent people in the role of messengers, and this aspect is seen in Revelation 1: “the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches [ecclesias]” (v. 20).

The stars are also used to represent people in political power. In Matthew 24 the fall of **Judah**’s commonwealth is spoken of in this way: “Immediately after the tribulation of those days shall the **sun** be darkened, and the **moon** shall not give her light, and the stars shall fall from **heaven**, and the powers of the **heavens** shall be shaken” (v. 29).

At the time of the end there will be similar happenings amongst the political stars of the Gentile **heavens**: “And there shall be signs in the **sun**, and in the **moon**, and in the stars; and upon the earth distress of nations, with perplexity; the **sea** and the waves roaring” (Lk. 21:25); “The **sun** and the **moon** shall be darkened, and the stars shall withdraw their shining” (Joel 3:15).

## Sudan

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Lying to the south of **Egypt**, this mostly agricultural country is the largest in Africa. By the sixth century A.D. the northern part of Sudan had been converted to Christianity, but later the Muslims, with strong Arab influence, were to hold sway. In the south the country would be dominated by black Africans. This north-south divide continues to be felt to the present day. It has been at the heart of civil wars, which have plagued the country since it gained independence from joint British-Egyptian rule in 1956.

Sudan corresponds to the area covered by the ancient kingdom of Nubia. In the Old Testament this is referred to by the Hebrew **Cush**. Sometimes this word is confusingly rendered as ‘**Ethiopia**’ in the AV, although it bears little relation to the modern country of the same name. In Isaiah 43 it is written: “For I am the LORD thy God, the Holy One of **Israel**, thy Saviour: I gave **Egypt** for thy ransom, **Ethiopia** and **Seba** for thee” (v. 3). This had a fulfilment when **Britain** received control of the Sudan in 1898, part of the reward for the role she was to play in the **Jews** returning to **Palestine**. When **Gog** invades, Sudan will be one of its allies: “**Persia**, **Ethiopia** [Sudan], and **Libya** with them; all of them with shield and helmet” (Ezek. 38:5). So we can expect Sudan to develop ties with **Russia** and to be against **Israel**.

Sudan will be one of the countries from which **Jews** will be gathered back to the Land once Christ is King: “And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from **Assyria**, and from **Egypt**, and from Pathros, and from **Cush** [Sudan], and from **Elam**, and from Shinar, and from Hamath, and from the islands of the sea” (Isa. 11:11). Once the Kingdom is established, however, Sudan will soon repent: “Princes shall come out of **Egypt**; **Ethiopia** [Sudan] shall soon stretch out her hands unto God” (Ps. 68:31).

- **1820-1** Sudanese states united by **Egypt**
- **1881-5** Revolt led by Muhammad Ahmed, a Sudanese Muslim; Mahdist state established
- **1898** Mahdist state overthrown by British-Egyptian forces led by Lord Kitchener
- **1956** Independence from joint British-Egyptian rule
- **1969** General Gaafar al Nimeiry seizes power in a coup

- **1971** Nimeiry becomes president, leading to the cessation of civil war
- **1983** Rebellion against Nimeiry begins
- **1985** Nimeiry overthrown
- **1986** Civilian government under Prime Minister Sadeq al-Mahdi
- **1989** Fundamentalist coup led by General Omar Hassan Ahmed al Bashir
- **1989** onwards, northern Muslim parties joined with southern rebels in war against government forces.

## Sun

The Lord Jesus Christ and the **saints** in glorious manifestation in the Kingdom are represented by the sun in Scripture: “Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mt. 13:43). In particular, the Lord Jesus Christ is represented by the sun: “But unto you that fear My name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall” (Mal. 4:2). When he was transfigured, and given a taste of the Kingdom to come, he shone like the sun: “and [he] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light” (Mt. 17:2).

In Revelation 19 a cry goes forth to the nations after **Armageddon**: “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of **heaven**, Come and gather yourselves together unto the supper of the great God” (v. 17). The angel, or messenger, in the sun represents Christ and the **saints** in power in the Kingdom. The nations are invited to show allegiance to Christ in the aftermath of the judgements upon the nations who have invaded **Israel**.

In addition to representing Christ and the **saints** in political power, the sun is also used to represent other ruling powers and governments. In Matthew 24 the fall of **Judah’s** commonwealth is spoken of in this way: “Immediately after the tribulation of those days shall the sun be darkened, and the **moon** shall not give her light, and the **stars** shall fall from **heaven**, and the powers of the **heavens** shall be shaken” (v. 29). At the time of the end there will be similar happenings in the Gentile **heavens**: “And there shall be signs in the sun, and in the **moon**, and in the **stars**; and upon the earth distress of nations, with perplexity; the **sea** and the waves roaring” (Lk. 21:25);

“The sun and the **moon** shall be darkened, and the **stars** shall withdraw their shining” (Joel 3:15).

## Syria

Syria lies to the north of **Israel**. It is a predominantly Muslim country. When the Ottoman Empire lost control of the area during the First World War, it came under the control of the French. By 1946 it had gained independence. In its wars with **Israel** the most significant event was the loss of the Golan Heights to **Israel** in 1967.

There is surprisingly little prophesied about Syria in the last days. In Isaiah 17 the invasion of the latter-day Assyrian, the Gogian power, is prophesied: “Woe to the multitude of many people, which make a noise like the noise of the **seas**; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the **mountains** before the wind, and like a rolling thing before the whirlwind” (vv. 12,13).

This prophecy can be interpreted as a latter-day fulfilment of the burden of **Damascus** spoken of in verse 3: “The fortress also shall cease from **Ephraim**, and the kingdom from **Damascus**, and the remnant of Syria: they shall be as the glory of the children of **Israel**, saith the LORD of hosts”. This being the case, it would indicate that the Gogian power will be a burden to Syria, implying that Syria will suffer when **Gog** goes through the country en route to **Israel**. This would explain why Syria is not named as an ally of **Gog** in Ezekiel 38 and is not mentioned, for example, in Psalm 83. On the other hand, it may be that Syria will join in with the spoiling of **Israel**, something they have done in the past: “the Syrians before, and the Philistines behind; and they shall devour **Israel** with open mouth” (Isa. 9:12).

- **1918** Turks expelled by British-backed **Arab** rebellion
- **1922** League of Nations approve French Mandate
- **1946** Independence from French Mandate
- **1958** **Egypt** and Syria form United Arab Republic
- **1961** United Arab Republic collapses
- **1963** Baath party seizes power

- **1966** Radical wing of party seizes control, original founders go to **Iraq**
- **1967** Golan Heights lost to **Israel** in Six-Day War
- **1970** Radicals ousted by moderate Hafez al Assad, minister of defence
- **1971** Assad elected President
- **2000** Assad dies.

## T

### Tarshish

Tarshish was one of the sons of **Javan**, of whom it is written: "By these were the isles of the Gentiles divided in their lands" (Gen. 10:5). The word translated "isles" can have the sense of island or coastland. The isle where the descendents of Tarshish settled was renowned for various minerals, and it later traded these with **Tyre**: "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs" (Ezek. 27:12). Tarshish was a destination for ships that sailed from Joppa: "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD" (Jon. 1:3).

In the latter days, this island power is said to have associated with it **young lions**: "**Sheba**, and **Dedan**, and the merchants of Tarshish, with all the **young lions** thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. 38:13). The **United Kingdom**, a seagoing power with the relevant minerals, who uses the lion as an emblem and has a Commonwealth of nations associated with it, is the power of Tarshish.

In the days of Solomon, ships were heading to Tarshish and bringing back with them more exotic merchandise: "For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks" (2 Chron. 9:21). These ships apparently went from Ezion-geber (1 Kgs. 9:26; 2 Chron. 20:36). Some see this as indicating another country called Tarshish, namely, **India**. However, it could be that ships were travelling around Africa from Ezion-geber to Joppa, acquiring various exotica from Africa along the way. Support for this is found in the *Histories* of Herodotus,

who records that the Phoenicians carried out such a voyage, also taking three years (4.42).

Tarshish will be closely associated with Arabian countries at the time of the end, will question the invasion of **Gog** (Ezek. 38:13) and will suffer losses: "For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . and upon all the ships of Tarshish, and upon all pleasant pictures" (Isa. 2:12,16); "Thou breakest the ships of Tarshish with an east wind" (Ps. 48:7). The effect of this will be to humble it, and its ships will bring **Jews to Israel** when Christ returns, together with gifts: "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of **Israel**, because He hath glorified thee" (Isa. 60:9); "The kings of Tarshish and of the isles shall bring presents: the kings of **Sheba** and **Seba** shall offer gifts" (Ps. 72:10). (**Refs. 3, 4, 6, 15**)

### Teman

Teman was a grandson of Esau: "These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz" (Gen. 36:15). His name became associated with a town or area in the land of **Edom**. Teman is mentioned by Jeremiah when prophesying against **Edom**: "Therefore hear the counsel of the LORD, that He hath taken against **Edom**; and His purposes, that He hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their habitations desolate with them" (49:20). In Obadiah, which closely mirrors parts of Jeremiah 49, Teman is also mentioned in conjunction with **Edom** (Esau): "And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter" (Obad. v. 9). The desolation of ancient **Edom** by peoples such as the Nabateans and the Jewish Maccabees fulfilled this prophecy. Today it is not possible to