

- 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

identify for certain the exact site of Teman, but it was located somewhere to the southeast of **Israel** in modern **Jordan**.

In Habakkuk 3 a great manifestation of the power of God coming from the direction of Teman is spoken of: "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" (v. 3). This alludes back to the march of the children of **Israel** from the **wilder-ness** towards the Promised Land under Moses. However, it also points forward to the time when Christ and the **saints** will march with power towards the Land of **Israel** to deliver it from the invading forces of **Gog**. This is also spoken of in Isaiah 63, where the Edomite town of **Bozrah** is mentioned: "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" (v. 1). ([Ref. 13](#))

Tharshish

See **Tarshish**.

Thunders

In Scripture the voice of God is shown to be like thunder: "Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard" (Job 37:2-4). That thunder can be heard and lightning seen from a long way away is used to show the way God's voice can reach to all people. In Psalm 29 it is written: "The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters" (v. 3). When Christ is King he will thunder to all nations ("many waters") when he will "roar out of **Zion**" (Joel 3:16). In Revelation 16 the various decrees and commands being issued by Christ and the **saints** at the time of **Armageddon** are likened to lightning and thunder: "And there were voices, and thunders, and lightnings; and there was a great **earthquake**, such as was not since men were upon the earth, so mighty an **earthquake**, and so great" (v. 18).

In John 12 the voice of the angel of God sounds like thunder as he speaks of God's Name being glorified: "Father, glorify Thy name. Then came

there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him" (vv. 28,29). This link between God's glory and His voice sounding like thunder echoes Psalm 29.

In Revelation 10 it is written: "And I saw another mighty angel come down from **heaven**, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the **sun**, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the **sea**, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices" (vv. 1-3). With his face like the **sun** and "his feet as pillars of fire" he is similar to the "one like unto the Son of man" (1:13). That is, he represents Christ and the **saints** in immortal glory. Thus the seven thunders relate to events which will take place at the time of the setting up of the Kingdom. The seven thunders follow the pattern of the seven seals, trumpets and vials. Just as each of these contained a prophecy about a particular time, so do the seven thunders. However, unlike the other visions, John is not allowed to write down what he hears: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not" (10:4). Although it is not known what the seven thunders uttered, an interesting parallel can be made with the seven military campaigns which David carried out, against **Philistia** (2 Sam. 5:17-21; 8:1), **Moab** (8:2), **Zobah** (vv. 3-8; 1 Chron. 18:3-8), **Edom** (2 Sam. 8:14), **Ammon** (10:6-14), **Syria** (vv. 15-19) and **Ammon** again (11:1; 12:26-31). In the same way, Christ will carry out a series of campaigns as he sets out to establish an empire which stretches to the ends of the earth.

Togarmah

Togarmah is one of the nations associated with **Gog** when he invades **Israel**: "**Gomer**, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee" (Ezek. 38:6). Togarmah refers almost certainly to the Armenians. The first Armenian kingdom was in Melid, which was south of the Black Sea in what is today eastern **Turkey**. Some

historians have linked Togarmah with the dynasty of Mugallu, a seventh-century king of Melid. In the days of Ezekiel, Togarmah was a prime source of horses, as God said to **Tyre**: "They of the house of Togarmah traded in thy fairs with horses and horsemen and mules" (27:14), and ancient **Armenia** was renowned for its horses. Although initially associated with areas in the east of present-day **Turkey**, the Armenian kingdom migrated eastwards and became located between the Black Sea and the Caspian Sea.

Trees

Trees in the Scripture are sometimes used to represent kings and the nations over which they rule. One such example is the tree seen in a dream by Nebuchadnezzar: "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. 4:20-22). This tree was cut down but its roots were protected: "nevertheless leave the stump of his roots in the earth, even with a band of iron and brass" (v. 15). This depicted the eventual recovery of Nebuchadnezzar from his madness. However, it also shows that, although the Babylonian empire would come to an end, its ways would be preserved. In particular, this has been seen in the false teachings of the Roman (iron) Catholic and Greek (brass) Orthodox churches.

In Ezekiel 31 **Assyria** is likened to a cedar: "Behold, the Assyrian was a cedar in **Lebanon** with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs" (v. 3). In the next verse trees in general are used to represent other nations over which the Assyrians held sway: "The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field" (v. 4).

In Luke 21 the Lord Jesus gives the parable of the fig tree: "And he spake to them a parable; Behold the fig tree, and all the trees" (v. 29). The fig tree represents **Israel**. Previously the Lord

Jesus had caused a fig tree to wither to represent the spiritual dearth of **Israel** (Mt. 21:19). In Luke 21 the Lord Jesus speaks of the fig tree and other trees, not bearing fruit, but beginning to develop: "when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (vv. 30,31). The fig tree in the early stages of development represents natural **Israel** developing as a nation but not yet bearing spiritual fruit. The other trees in the parable depict the rest of the nations that God prepares and brings into existence as the return of Christ approaches.

In the Song of Songs the fig tree coming to fruition is spoken of in relation to the calling away of the bride (the **saints**) to meet with the bridegroom (Christ): "the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song 2:13).

In Romans 11 the Jewish nation is represented by a nurtured olive tree and the Gentile believers are a wild olive tree: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (v. 24).

Trees can also typify individuals, for example, the righteous who bring forth fruit to eternal life: "... to appoint unto them that mourn in **Zion**, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that He might be glorified" (Isa. 61:3); "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3).

Trumpet, seventh

Trumpets are sounded to prepare people for battle (1 Cor. 14:8). There are seven trumpets sounded in Revelation, each involving battles of some kind. The first four relate to the overthrowing of the Western half of the Roman Empire (8:7-12). The remaining three trumpets are each called a woe: "And I beheld, and heard an angel flying through the midst of **heaven**, saying with a loud voice, Woe, woe, woe, to the inhabitants of

the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (v. 13). The fifth and sixth trumpets, which are also referred to as the first and second woes, concern the overthrowing of the Eastern half of the Roman Empire (ch. 9). The seventh trumpet concerns the events at the time of the end, culminating in the establishing of the Kingdom with Christ ruling in the political **heavens**: "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in **heaven**, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever" (11:14,15). The details of the events which take place under the seventh trumpet are depicted in the seven vials.

Tubal

Tubal was one of the sons of Japheth: "The sons of Japheth; **Gomer**, and **Magog**, and **Madai**, and **Javan**, and **Tubal**, and **Meshech**, and **Tiras**" (Gen. 10:2); whose descendants populated the European continent. The people of Tubal traded with **Tyre**: "**Javan**, **Tubal**, and **Meshech**, they were thy merchants: they traded the persons of men and vessels of brass in thy market" (Ezek. 27:13). Tubal is assumed to refer to the same people as the Tibareni, who are mentioned by Herodotus (3.94) as part of the nineteenth satrapy of Darius son of Hystaspes. They are mentioned in conjunction with the Moschi, who can be linked with **Meshech**. The Tibareni are referred to as the Tabali in Assyrian records. Their location appears to have been between the Black Sea and Caspian Sea. The Romans called part of this area Iberia, and it is with Iberia that Josephus links Tubal. It may be that the name Tubal gave rise to the naming of the River Tobol. This river runs from Kazakhstan northwards towards the Arctic Ocean. The city Tobolski, in western Siberia, was built on the confluence of the Tobol and Irtysh rivers in the sixteenth century.

Tubal relates to modern-day southern **Russia** and in particular the area between the Black Sea and Caspian Sea, such as the independent state of Georgia. In Bible prophecy Tubal is one of the peoples ruled over by **Gog**: "Son of man, set thy face against **Gog**, the land of **Magog**, the chief prince of **Meshech** and **Tubal**, and prophesy against him, and say, Thus saith the Lord **GOD**; Behold, I am against thee, O **Gog**, the chief prince

of **Meshech** and **Tubal**" (Ezek. 38:2,3). We can thus expect Russian domination of states such as Georgia to increase as the time of the end progresses. ([Refs. 3, 7](#))

Turkey

The country of Turkey is all that remains of the former Ottoman Empire. The majority of the population are ethnic Turks and most are Sunni Muslim. In the southeast of the country there are a significant number of Kurds, an amalgamation of ancient tribes straddling territory mostly in Turkey, **Iran** and **Iraq**. There are also several thousand **Jews** living in the major cities. Turkey remained neutral throughout most of World War 2, but towards the end joined the Allies, and later became a member of NATO.

There are several ongoing issues that provide varying causes of tensions with its neighbours: it has disputes with **Greece** in relation to territorial disputes and also in relation to **Cyprus**; there are Syrian claims to the Turkish province of Hatay; the Kurds are seeking independence; there are tensions with **Armenia** over Nagorno-Karabakh; there have been protests from **Syria** and **Iraq** concerning hydrological projects on the upper **Euphrates**; and there is tension with **Russia** with regard to shipping restrictions in the Bosphorus.

The **Euphrates** is the symbol used in Revelation to symbolise the Turkish power: "And the sixth angel poured out his **vial** upon the great river **Euphrates**; and the water thereof was dried up, that the way of the **kings of the east** might be prepared" (16:12). This event happens prior to **Armageddon**. The gradual disintegration of the Ottoman Empire was a partial fulfilment of this prophecy. The final end of the Empire was hastened by the British moving against it from the south through **Palestine** during the First World War. This was a fulfilment of the prophecy in Daniel 11:40, where it is written: "And at the time of the end shall the **king of the south** [**Britain**] push at him [**Turkey**]".

However, the drying up of the Turkish **Euphrates** power will not come to pass until Turkey itself comes to an end. Turkey lies between **Russia** and **Israel**, and the Turkish power will see its final demise when **Russia** begins to move south towards the Middle East. This attack against Turkey is also spoken of in Daniel 11:40: "and the **king of the north** shall come against him like a whirlwind". When it takes over



Turkey today—all that remains of the old Ottoman Empire (compare the map under Euphrates)

Turkey, with its capital **Istanbul** (the former **Constantinople**), **Russia** will then occupy the territory of what was the Eastern half of the Roman Empire. As such it will take on the role of the **dragon** (Rev. 16:13) and little **horn** (Dan. 8:25). We should therefore be looking for signs of Russian antagonism towards Turkey. ([Ref. 19](#))

- **1918-22** Turkish War of Independence
- **1922** Turks, led by Mustafa Kemal (Kemal Ataturk) and Ismet Inonu, defeat armies occupying Anatolia
- **1923** Treaty of Lausanne recognises Republic of Turkey; Ataturk elected first President
- **1952** Joins NATO
- **1974** Invades **Cyprus**
- **1980** Coup led by General Kenan Evren
- **1982/3** Civilian government restored.

Tyre

Tyre was the chief city of the Phoenicians. She was a seafaring city which traded with many nations: “thou that art situate at the entry of the sea, which art a merchant of the people for many isles” (Ezek. 27:3). During the reign of Solomon she was an ally of **Israel**, but by the time of Ezekiel she was an enemy, rejoicing at **Israel's**

downfall. God said through Ezekiel: “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). The first of these was the Babylonians, who forced the Tyrians to take refuge on their offshore island. The next nation to attack were the Greeks under Alexander the Great, who built a causeway to the island: “and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water” (v. 12). Later in history the city was also attacked by the Crusaders and the Saracens. Today the site of Tyre is still “a place for the spreading of nets” (v. 5).

There are three ways in which Tyre relates to the prophecies of the time of the end. Firstly, in Joel 3 it would seem to indicate the actual area of ancient **Lebanon**: “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). This is in the context of “all nations” (v. 2) being gathered at the time of **Armageddon**, and indicates that the Gentiles in **Lebanon** will take the side of the Gogian invader and will be punished.

The second application relates to the way language spoken concerning Tyre in the prophets is used extensively in Revelation 17 and 18 to speak of Roman Catholicism. There are over thirty quotations from Old Testament passages which relate to Tyre. For example 18:12,13 states: “the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men”. Most of these items are mentioned at some point in Ezekiel 27.

The worldwide effect of the fall of Tyre and **Rome** are described in similar language. Of **Rome** it is said: “And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried” (Rev. 18:17,18); and of Tyre it is said: “And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land . . . and shall cry bitterly” (Ezek. 27:29,30). Of **Rome** it is said: “What city is like unto this great city!” (Rev. 18:18); and of Tyre it is asked: “What city is like Tyrus . . . ?” (Ezek. 27:32). The answers to these questions are Tyre and **Rome** respectively.

U

United Kingdom

The United Kingdom (UK) is a constitutional monarchy which consists of England, Scotland, Wales and Northern Ireland. It is a nominally Protestant country but is becoming increasingly multicultural. Historically, Britain was at the forefront of the Industrial Revolution; and, through its maritime power, the British Empire at its height covered a quarter of the earth’s surface.

In 1917 the British drove the Ottomans out of **Palestine**. In so doing it was fulfilling the role of the **king of the south** as spoken by Daniel: “And

The third application relates to one who is called, not Tyre, but “the daughter of Tyre”. In Psalm 45 we read: “And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour” (v. 12). This is a prophecy that concerns the time when the Kingdom of God will be established when Christ returns: “Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre” (v. 6). Unlike the Catholic powers, who will oppose Christ, the daughter of Tyre will bring a gift to Christ.

Who has inherited the mantle of Tyre, characterised in the Bible as a great seafaring and trading nation, which will submit itself to Christ? **Tarshish**, one of the key traders with Tyre in ancient times, would seem to fit this role. **Tarshish** is a true daughter of Tyre, carrying on the great trading and seafaring tradition of ancient Tyre. Isaiah 23:6 states: “Pass ye over to **Tarshish**; howl, ye inhabitants of the isle”. It could be that this passing “over to **Tarshish**” represents the commercial role of Tyre being eventually transferred to **Tarshish**.

Tarshish will bring great wealth to **Israel** when Christ is King (60:9), and this fits the role spoken of Tyre in Psalm 45. It may be that the words at the end of the “burden of Tyre” (v. 1) in Isaiah 23 also relate to this: “And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing” (v. 18). The city of London today, still a great centre for finance and trade, is a latter-day daughter of Tyre. ([Refs. 6, 15](#))

at the time of the end shall the **king of the south** push at him [the Ottoman power in control of **Constantinople**]” (11:40). A British mandate over **Palestine** was approved by the League of Nations in 1922, and in the early part of this mandate **Jews** were free to migrate to the Land. Jeremiah 31:10 states: “Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered **Israel** will gather him, and keep him, as a shepherd doth his flock”.

As one of these nations, the UK played an important role in helping **Jews** to settle in the Land of **Israel**. However, although some did