

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



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

TTT

**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.

Taanath-shiloh

Town on north east border of Ephraim (Josh. 16:6) approximately five miles south east of Shechem.

Taanach

A town conquered by the Israelites (Josh. 12:21) approximately four miles south east of Megiddo. The exact location is unknown. Manasseh settled here (1 Chron. 7:29) (Judges. 1:27). It is said to be within Issachar, but probably beside or on the border of Issachar is better (Josh. 17:11).

It was a Levitical city (Josh 17:11) and Canaanites lived there (Judges 1:27). Traditionally the spoils of war were divided in its vicinity (Judges 5:19) and it was the place in the wilderness where fire from the LORD burned among Israelites as punishment (Num. 11:13) (Deut. 9:22).

Tabor

Tabor comes from the Hebrew word (*ṭabar and shabar*) and means to be fragile. Figuratively it carries the idea of being broken and refers to a mountain in Palestine and a city adjacent to it.

Tabor town: refers to a Levitical city of the sons of Merari, in the land of Zebulun (1 Chron. 6:77). Some identify this town with the village of Dabareh or Dabrittha, modern Deburiyeh, on the western slope of Mount Tabor whose name may perpetuate the memory of the prophetess and Judge Deborah of (Judges Chapter four and five).

Mount Tabor: is an eminent mountain in the land of Canaan 1843 feet above sea level. It is on the western side of Palestine with Mount Hermon on the eastern side. Both, of these mountains signify objects of beauty and grandeur.

Tabor is east of Nazareth, south west of the Sea of Galilee and north east of the Plain of Esdraelon in Galilee where the borders of Issachar, Zebulun and Naphtali meet. (Josh. 19:22). Mount Tabor is only mentioned in the story of Deborah and Barak (Judges 4:6, 12, 14), and poetically in (Psalm 89:12) and prophetically in (Jer. 46:18) (Hosea 5:1).

- On the slopes of Mount Tabor Barak gathered ten thousand men of Naphtali and Zebulun (Judges 4:6), (Judges 12:14) (Judges 5:18) including some from other tribes (Judges 5:13-15), to fight against Sisera and the Canaanite army at Megiddo.
- Tabor perpetuates the memory of Deborah the prophetess and Judge who destroyed Israel's enemies in a great battle at Mount Tabor during the time of the Book of Judges (recorded in chapters four and five) between Canaanite forces of the king of Hazor and the Israelite army led by Barak and Deborah.
- On Mount Tabor Zeba and Zalmunna the kings of Midian killed Gideon's brothers. (Judges 8:18-19).
- The commanding height of Mount Tabor was a sanctuary of idolatrous worship. (Hosea 5:1).

In poetic language Mount Tabor symbolises the west and Mount Hermon symbolises the east and together signify that all of heaven and all of earth and everything in them north, south, east and west are all the LORD'S and all created by His strong arm.

- The heavens are yours; the earth also is yours; the world and all that is in it, you have founded them. ¹²The north and the south, you have created them; Tabor and Hermon joyously praise your name. ¹³You have a mighty arm; strong is your hand, high your right hand. (Psalm 89:11-13).

These verses carry the idea is that God has control of every part of the universe, the heavens (the constellations and stars) and all the earth combined and that the world in every direction and in every part, declares His power, and makes known His greatness.

Tabour Plain: Samuel told Saul he would meet men bearing gifts in the plain of Tabor (oak of Tabor in ESV) (1 Sam. 10:3) as a sign of God's favour.

Taberah

Israel tested God at Taberah by complaining against the LORD: -

- The people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them and consumed some outlying parts of the camp. ²Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died down. ³So the name of that place was called Taberah, because the fire of the LORD burned among them. (Numbers 11:1-2).
- Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! ⁵We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. ⁶But now our strength is dried up, and there is nothing at all but this manna to look at." (Num. 11:4-6).

The sin the people committed at Taberah was that they complained against the LORD about their misfortunes.

Tadmor

Tadmor refers to a city in the desert north east of Damascus. When Israel was in Egypt, a caravan route already ran eastward from Qatna to the Euphrates. Solomon either built a new city close by, or rebuilt the old, after his conquest of Hamath-zobah (2 Chron. 8:4). The context (2 Chron. 8:3-6) mentions Solomon's building projects in various parts of his dominion. In the parallel passage in (1 Kings 9:18) KJV, Tadmor is spoken of as being in the wilderness, in the land. ASV has Tamar, RSV Tamir in the wilderness, in the land of Judah.

In New Testament times and later Tadmor or Tudmur became Palmyra, city of palm trees, a magnificent and wealthy city on the caravan route eastward from Emesa to Babylon and to Dura. Excavations reveal impressive Roman ruins. Palmyra enjoyed its greatest fame and prosperity under its Roman-appointed king Odenatus and his widow Zenobia, who made herself queen and defied the Romans. The ruins include Corinthian columns and a temple of the sun

Tahan (Tahanite)

Refers to a son of Ephraim and founder of a tribal family (Num. 26:35) and to a descendant of the same family in the fourth generation (1 Chron. 7:25).

Tahapanes

Tahapanes was a fortress city at the eastern edge of the Nile Delta, on the eastern border of Egypt. It was on an old caravan road to Palestine and beyond. Jeremiah saw it as powerful enough to break the crown of Judah. Hither Jews fled from it after the fall of Jerusalem (Jer. 2:16) KJV Tahapanes, ASV, RSV Tahpanhes; (Jer. 43:1-7).

Here Jeremiah prophesied its destruction. (Jer. 43:8-11) (Jer. 44:1) (Jer. 46:14) as did Ezekiel (Ezek. 30:18) (Tehaphnehes). During their century it was a city of trade and the manufacture of pottery and jewellery. Excavations have uncovered ruins of this period

Tamah

Tamar (also Temah and Thamah in (Ezra. 2:53). Tamar means, palm tree. Tamar is mentioned in Genesis chapter thirty-eight, marrying Judah's eldest son, Er., who, because of his wickedness, was killed by God, so Judah according to the Levite law asked Onan his second son to provide offspring for Tamar so that the family line might continue, but he acted wickedly and spilled his seed on the ground so

that he would not raise up seed to his brother, and the LORD slew him. After his death Tamar's father-in-law Judah laid with her, not knowing she was his daughter in law and she gave birth to twin sons, Perez and Zerah (Gen 38). She is remembered in (Ruth 4:12) and in the genealogy in (1 Chron. 2:4), and her name is recorded as one of the women in the ancestral line of Jesus. (Matt. 1:3) (Tamar in KJV).

Tamar was also the name of the following people and places.

- A sister of David's son Absalom, who her half-brother Amnon violated. (2 Samuel 13:1-33).
- A daughter of Absalom. (2 Sam. 14:27).
- A city in Syria, more commonly known as Tadmor, later Palmyra. (See Tadmor) (above).
- A place at the south-east corner of the boundary of the future Holy Land as described in Ezekiel's vision (Ezek. 47:18-19) (Ezek. 48:28).

Tammuz

A fertility god widely worshiped in Mesopotamia, equivalent to Osiris in Syria, Palestine and Egypt and to the Greeks Adonis. His partner was the goddess Ishtar Astarte or Ashtoreth Their cult involved licentious rites. It was believed that Tammuz was killed by a wild boar while shepherding his flocks and that his wife rescued him from the underworld. His death was taken to represent the onset of winter and that the long dry season was broken by spring rains when he came to life again.

The only mention of him in the Bible occurs in, connection with the custom of women mourning for him (Ezek. 8:14) which being observed at the very gate of the Temple of the true God was to the prophet Ezekiel one a most abominable idolatry. His Greek name Adonis is derived from the Phoenician and Hebrew word for Lord.

Tanhumeth

A Netophathite and father of Seraiah, one of the Hebrew captains who joined Gedaliah at Mizpah (2 Kings 25:23) (Jer. 40:8).

Tappuah

Tappuah Ephraim: a town eight miles south west of Shechem conquered by Israel (Josh. 12:17) on the border between Ephraim and Manasseh allotted to Ephraim (Josh. 17:18) the land around it was allotted to Manasseh (Josh. 16:8) (Josh. 17:8).

Tappuah Judah: town in north Shephelah allotted to Judah (Josh. 15:34). The exact location is unknown.

Tarshish

Tarshish refers to the following people and places: -

- A son of Java, great-grandson of Noah (Gen. 10:4) and presumably progenitor of a Mediterranean people, as most of these names in the table of the nations (Gen. 10:4) refer not only to individuals. but to the people descended from them.
- A place, presumably in the western Mediterranean region, identified by many with Tartessus, an ancient city located on the Atlantic coast of Spain but long lost. Jonah fled to Tartessus. (Jonah 1:3).
- Ships of Tarshish refer to large ships of the kind and size that were used in the Tarshish trade, for Solomon had ships of Tarshish going from Ezion-geber through the Red Sea and on the Indian Sea, making the round trip in three years. (1 Kings 10:22).
- A great grandson of Benjamin (1 Chron. 7:10).
- One of the seven princes of Persia and Media who stood in the presence of Xerxes (Esther 1:14).

Some interpret it Tarsus, is in the Western Mediterranean region, and was a great seaport of Cilicia which lays near to Tyre and anciently had the dominion of that part of the sea (maybe the same place the apostle Paul was in Acts 22:3). However, it can also refer to the sea and ships in general and to all sorts of persons, from every quarter, that go down in the ships of the sea or who sailed in ships to Tyre and traded with them. The following verses show that the seaport of Tarshish was a very busy port from which large merchant ships would sail great distances to trade costly cargo.

- The king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks. (1 Kings 10:22).
- By the east wind you shattered the ships of Tarshish. (Psalm 48:7).
- Against all the ships of Tarshish, and against all the beautiful craft. (Isaiah 2:16).

Tarshish had such great wealth and abundant goods of every kind they did business with many nations trading in such things as: -

- Silver, iron, tin, bronze, lead and human beings.
- Horses, war horses, mules, ivory tusks and ebony.
- Emeralds, coral, and rubies.
- Honey, oil, balm, cask of wine wool and saddlecloths for riding.
- Lambs, rams, goats and the best of all kinds of spices precious stones and gold.
- Purple and blue garments of embroidered work of fine linen, and carpets of coloured material.

It is very clear these ships of Tarshish filled with merchandise of great value travelled vast distances across the oceans to trade their goods with many nations. (Ezek. 27:12-25).

Tarsus

Tarsus is in south Turkey, in the north-east corner of the Mediterranean Sea ten miles inland from the coast. It was the city where Paul was born (Acts 9:11) (Acts 21:39) (Acts 22:3). He returned here after his conversion (Act 9:30) (Act 11:25). It was a major trading and University City in Paul's day.

Tartan

Tartan comes from the Hebrew word (*Tartan*) it refers to an Assyrian and was an official title borne by the generalissimo (the highest-ranking of all generals) of the Assyrian armies, who was next in authority to the king.

Tehaphnehes

An Egyptian town mentioned in late prophetic literature (Jer. 2:16) (Ezek. 30:18) especially in, connection with Jeremiah's forced exile to Egypt and his prophecy concerning Nebuchadnezzar (Jer. 43:7-9) (Jer. 44:1) (Jer. 46:14). In north east Egypt, on Pelusiac branch of the Nile twenty-seven miles from Port Said and eight miles west of el-Qantara

Tekoa

Tekoa refers to a city of Judah and the inhabitants of it. It is twelve miles south of Jerusalem and the same distance north east of Hebron.

- David's cousin and general Joab sent to Tekoa for a wise woman to pretend to be a mourner of the dead and persuade David to bring Absalom back to Jerusalem. (2 Samuel 14).
- The prophet Amos was a shepherd and a dresser of sycamore-trees of Tekoa (Amos 1:1) (Amos 7:14).

- It was fortified by Rehoboam (2 Chron. 11:5-6).
- Jeremiah warned Tekoa of the danger and destruction approaching from the north (Jeremiah 6:1).

Telassar

A place mentioned by the Rabshakeh of Assyria as inhabited by the children of Eden, whose gods could not deliver them from the Assyrian kings. (Isaiah 37:12). The place itself has not been identified.

Tema

Tema was one of the twelve sons of Ishmael. He was and prince of Ishmael and progenitor of one to the twelve tribes of Ishmael. (Gen. 25:12-16). Tema was also a place at the northern edge of the Arabian Desert where the above tribe lived (Job 6:18-20) (Isaiah 21:14) (Jer. 25:23).

Teman

Teman means, on the right, (i.e. toward the South) it refers to the following: -

1. A grandson of Esau through Eliphaz (Gen. 36:11, 15).
2. An Edomite chief probably not the same as number one above (Gen. 36:42).
3. A city in the north eastern part of Edom, noted at one time for the wisdom of its people (Jer. 49:27) south of the Dead Sea on the Seir mountains below Bozrah and Edom.

Terah

Terah was seventy years old when he fathered Abram and Nahor (Gen. 11:26) he lived two hundred and five years (Gen. 11:32) and died in Haran (Gen. 11:32). The Bible doesn't say why Terah left Ur to go to Canaan. The Bible says that Terah lived beyond the Euphrates and served other gods (Josh. 24:2-5), but it does not say that Abraham served other god's.

Terah had three sons, Haran, Nahor and Abram (probably his youngest son) and one daughter Sarah. His name comes from the Hebrew word (*Terach*) though the meaning of his name is unclear the most common suggestion is a wild goat with the idea of a wander which would signify the commencement of his and his families' separation from Ur and journey to Canaan. The following verse shows that Terah and his family served other gods while living in Ur.

- Joshua said to all the people, "Thus says the LORD, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. (Josh. 24:2).

Following are three reasons Terah would have been motivated to leave the land of his birth: -

- 1 The fact that Haran his oldest son had died which would have lessened his attachment to the land.
- 2 It is certain Abram and Sarai were especially dear to him, and he did not wish to lose them.
- 3 When Abram shared the revelation, he had received from God with his father, Terah's mind would have not only been opened to the knowledge of the true God, but also to the truth that the worship of the host of heaven (i.e., sun, moon and stars etc.), and other gods that the inhabitants of Ur practiced was a false religion.

Terah migrated with Abraham and Lot (his grandson) and their families from Ur with the intention of going to Canaan, but when they reached Haran Abram stopped, perhaps to allow his ailing and frail father to rest and build up strength to be fit to continue travelling to the land of promise, but Terah spent the remainder of his days here and died at the age of two hundred and five years (Gen. 11:24-32) (Joshua 24:2).

Whatever the reason was that Abram stopped at Haran, he and his family never left his father's side until he had died and was taken by God to a better country. Stephen says of Terah and Abraham: -

- The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, ³and said to him, 'Go out from your land and from your kindred and go into the land that I will show you.' ⁴Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living. (Acts 7:2-4).

The LORD took Abraham and led him through all the land of Canaan, God made Abraham's offspring many and gave him Isaac who gave birth to Jacob and Esau. God gave Esau the hill country of Seir and took Jacob and his children into Egypt. Approximately four hundred years later God sent Moses and Aaron to Egypt, and inflicted Egypt with ten plagues after which he brought Israel out of Egypt and into the Promised Land.

Ponder for a moment the amazing part the descendants of Terah (a Chaldean shepherd) have played in the history of mankind and the world.

Tertius

Tertius (Greek Tertios) was a Christian

Thebes

Thebes (No in KJV) is of Egyptian origin and was at one time the capital of Upper Egypt situated on the east bank of the Nile. It was the cult centre of the god Amon (Hebrew no' 'amon is derived from the Egyptian town of Amon). In (Jer. 46:25) the LORD declared that He would bring judgment upon Amon of Thebes. Ezekiel states that the LORD, will execute acts of judgment upon Thebes (Ezek. 30:14); God will cut off the multitude of Thebes (Ezek. 30:15); Thebes will be breached (Ezek. 30:16 RSV) and Nahum used the calamity of Thebes as an object lesson for Nineveh. (Nah. 3:8).

Theophilus

Comes from the Greek words (*theos and philos*), theos means a deity, especially the supreme divinity, exceedingly godly or godward, figuratively it means a magistrate while Philos means dear, a friend or friendly it embraces being fond of an associate or neighbour, therefore Theophilus means a friend of God. He was a Christian to whom Luke addressed the book of Luke (Luke 1:3) and the book of Acts (Acts 1:1).

Thessalonica

Thessalonica means, success and victory, it is in north Greece on the north end of the Gulf of Salonika, capital of Macedonia in Asia Minor. Thessalonica was visited by Paul on his second journey (Acts 17:1, 13) and probably also on his third journey (Phil. 4:16). The people of Thessalonica persecuted Paul (Acts 17:5-8) (Acts 17:11) (Acts 17:13) and Aristarchus from Thessalonica accompanied him to Jerusalem (Acts 20:4) and to Rome (Acts 27:2). Paul wrote two letters to the church at Thessalonica (1 Thess. 1:1) (2 Thess. 1:1) and Demas deserted him and went to Thessalonica (2 Tim. 4:10).

Thomas (apostle)

Thomas (called the twin) (Didymus in KJV) was the apostle who was absent when Jesus first appeared to the disciples after the resurrection (John 20:24). He saw Jesus after the resurrection (John 20:26-29) (John 21:1-2), dwelt with the other apostles in Jerusalem (Acts 1:13-14) and was loyal to Jesus (John 11:16) (John 20:28).

Thyatira

Thyatira in Akhisar in west Turkey, fifty miles north east of Izmir, thirty-three miles from ancient Sardis. It was one of the churches addressed in Revelation (Rev. 1:11) (Rev. 18, 24) and Lydia was from here. (Acts 16:4).

Tiberias

Tiberias refers to a city on the shores of the Sea of Galilee in Palestine (John 6:23). It was a city of refuge and called Galilee of the Nations and Gennesaret.

Tiberias can be referred to as a Sea or a lake and its name is sometimes given to the Sea of Galilee (John 6:1) (John 21:1). The Sea of Tiberias is also called the Lake of Gennesaret the Sea of Chinnereth or the Sea of Cinneroth. Galilee is a region in northern Israel on the west side of the lake or Sea of Galilee, much of Jesus public ministry took place along its north shore. Jesus resided in Galilee and the disciples were chiefly from Galilee and after the resurrection Jesus appeared to his disciples in Galilee.

Tibet

During the time of Jesus and the apostles anything the people did not understand they believed to be caused by inferior evil demonic gods they called demons. Even today in some areas of Tibet blind people, are still believed to be possessed with demons. In 2005 an English blind girl about twenty-five years old pioneered schools for the blind in Tibet because she cared for the blind in that country and was angered at the way they were treated.

Her schools would take the blind in and show them love, kindness and care in contrast to the rejection they experienced by much of Tibetan society, because of their belief that blindness was a result of demon possession. For further information concerning demons see, the title, Demons in, Satan and his Family (ON WEBSITE MENU).

Tiglath-Pileser

Tiglath-Pileser was a famous name among Assyrian Kings.

Tiglath-pileser 1: 1114-1074 BC, was a conqueror whose campaigns extended northward to the vicinity of Lake Van and Westward to the Mediterranean. His annals tell of his efforts to establish a World Empire but his reign was followed by several centuries in which Assyria was weak.

Tiglath-pieser 2: 745 BC, was a usurper who took the Assyrian throne and assumed the name Tiglath-pieser.

Tiglath-pieser 3: 745-727 BC, brought new strength to the Assyrian Empire, which had suffered another decline after a resurgence of power in the ninth century. Tiglath-pieser engaged in campaigns to east and west and was recognized as king even in Babylon, where he was known as Pulu, from which comes the Biblical name Pul, by which he is referred to in (2 Kings 15:19) and (1 Chron. 5:26). He intended to attack Menahem king of Samaria, but Menahem gave him a thousand talents of silver to leave him, so Tiglath-pieser turned back. (2 Kings 15:19-20).

During the reign of the Ahaz king of Judah, Pekah the king of Israel and Rezin the king of Syria waged war against Ahaz so he secured the help of Tiglath-pileser (2 Kings 16:5-8). Tiglath-pileser captured the city of Damascus and killed Pekah the king of Israel and took a number of Israelite cities and exiled the inhabitants to Assyria (2 Kings 15:29cf). He also deported the Reubenites, the Gadites, and the half-tribe of Manasseh to Halah Habor, Hara, and the river Gozan. (1 Chronicles 5:6, 26).

The transfer of peoples to foreign areas was a practical policy which Tiglath-pileser designed to reduce the possibility of revolts in conquered regions. Ahaz king of Judah also requested military aid from Tiglath-pileser because of invasions by Edomites and Philistines and even gave tribute to the king of Assyria; but it did not help him. (2 Chron. 28:20-21).

Tigris

One of the two great rivers of the Mesopotamian area, it originates in the Taurus Mountains of Armenia in its one thousand one hundred and fifty miles it receives three principal tributaries from the east, the Great Zab, the Little Zab, and the Diyala. For some months, it is very shallow, but during the rainy season is subject to flooding and flow outside its banks. The Tigris and the Euphrates in ancient times entered the Persian Gulf by separate mouths, but today the Tigris joins the Euphrates at Kurnal to form the Shatt el-Arab.

In, the Bible the Tigris is mentioned with the Euphrates and two other streams as rivers which watered the Garden of Eden (Gen 2:14).

Daniel states that it was while he was standing on the bank of the great river Tigris that he saw the vision he afterward recorded. (Dan. 10:4).

Timnah

Town on north-west border of Judah allotted to Dan, but occupied by the Philistines in Samson's day, it continually passed into and out of Philistine and Israelite hands and was later conquered by Sennacherib in 701 BC.

Timnath Heres: place where Joshua was buried (Judges 2:9) and an alternate form of Timnath Serah.

Timnath Judah: town in hill country allotted to Judah (Josh. 15:57). The exact location is unknown, probably south or south east of Hebron.

Timnath-serah: town eighteen miles north-west of Jerusalem near hill country of Ephraim allotted to Joshua (Josh. 19:50) and the place where he was buried (Josh. 24:30) (Judges 2:9).

Timon

Timon means valuable and precious, especially of the highest degree (in dignity and honour)

Timothy

Timothy means, dear to God. He was a Christian who had been taught the sacred writings and from childhood was well acquainted with them (2 Tim. 3:15). Prophecies were made about Timothy so that he might wage a good warfare (1 Tim. 1:18). The Bible does not record Timothy doing any miracles so the prophecies most likely were more along the lines of encouragement. Paul encouraged Timothy to fan into flame the gift of God which was in him (2 Tim. 1:6) and not to neglect it as it was given to him by prophecy and by the laying on of hands (1 Tim. 4:14).

It was the practice of the apostles to lay their hands on a person before they sent them out to minister in the Lord's name (Acts 6:6). Paul encouraged Timothy to keep a close watch on himself and guard and persist in the teaching entrusted to him avoiding irreverent babble and contradictions of what is falsely called knowledge (1 Tim. 4:16) (1 Tim. 6:20). From the implication of these verses it appears Timothy's gift was true knowledge and the gift he received with the laying on of hands most likely was the apostle's authority to proclaim the knowledge he was gifted with.

The primary focus of the prophecies that were made about Timothy were most likely directed at him being a servant and teacher of the Lord Jesus Christ, since he was highly skilled in the Scriptures and Paul had entrusted him to teach faithful men what he had taught him so that he could teach others (2 Tim. 2:2)

Paul encouraged Timothy to fight the good fight of the faith taking hold of eternal life to which he was called and about which he had made a good confession in the presence of many witnesses (1 Tim. 6:12) and to endure afflictions as a good soldier of Jesus Christ (2 Tim. 2:3). Paul encouraged him to proclaim the Gospel to the elect telling them not to strive about words that do no profit but only destroy those listening. (2 Tim. 2:14).

Timothy ministered in Berea, Corinth, Macedonia, and Rome and to the Corinthians, Colossians, Philippians and the Thessalonians, he accompanied Paul to Asia and later was left by Paul in Ephesus where he was ordained a bishop. It would seem Timothy's primary gift was proclaiming the word of God as Paul was always talking to Timothy about teaching.

Tirhakah

Tirhakah was an Egyptian king, the third and last king of the twenty-fifth or Ethiopian dynasty. He was the son of Piankhi, whose capital was at Napata, just below the Fourth Cataract. This Nubian kingdom was quite Egyptian in character, and late in the eighth century Piankhi conquered all of Egypt. There was much confusion in the Egyptian political situation, as described in (Isaiah 19), and Isaiah warned of the danger of relying on Egypt.

Tirhakah was commander of the army for Shabaka, his uncle and first king of the twenty fifth Dynasty. He led the Egyptian armies in their initial conflict with Assyria (2 Kings 19:9) and (Isaiah 37:9) state that Sennacherib, while besieging the cities of Judah, heard that Tirhakah was coming against him and that Sennacherib was successful against Tirhakah.

While Sennacherib troops were preparing to attack Jerusalem, the LORD sent an angel into his camp that slayed one hundred and eighty-five thousand, of his soldiers which forced Sennacherib to return to Nineveh in his own land (2 Kings 19:35-36) (Isaiah 37:36-37). Becoming king about 689 BC, Tirhakah enjoyed a respite from the Assyrian threat for some years, but was defeated by Esarhaddon and later by Assurbanipal; he was driven south where he retained rule of Upper Egypt

Tirhakah king of Cush: (Ethiopia in KJV) was an Egyptian king who at the request of Hezekiah led the Egyptian armies in their initial conflict against Sennacherib king of Assyria while Sennacherib army was besieging the cities of Judah. Sennacherib heard that Tirhakah was coming against him so turned his armies against the armies of Tirhaka and was victorious against him.

Tirhakah and Taharqa: is the native name of the king of Cush (or Ethiopia) who opposed Sennacherib king of Assyria (2 Kings 19:9) (Isaiah 37:9) was Taharqa while his Assyrian name was Tirhakah. The biblical account is believed to have taken place in 701 BC, whereas the historical account records Tirhakah coming to the throne some ten years later, because of this there is some confusion over the exact date these events occurred.

A, number of explanations have been proposed to explain this confusion, the most common being that at the time of this account Tirhakah was most likely a chief military commander and therefore the title of king in the Biblical text refers to his future royal title when he later took the throne.

Tirhakah and Sennacherib: Sennacherib hears a rumour (i.e., news) that Tirhakah the king of Cush (an Egyptian king) has sent armies out to fight against him. It can be safely supposed that Sennacherib was aware that these armies were coming at the request of the people of Jerusalem which motivates him to send messengers with a threatening letter that he had written to the inhabitants of Jerusalem telling them that Hezekiah is deceiving them and that their God cannot save them.

Tirzah

Town famous for its beauty, six miles north east of Shechem at the head of wadi Faria, it was conquered by Joshua (Josh. 12:24) and possibly settled by descendants of Tirzah, a daughter of Zelophehad (Josh. 17:3). It was the capital of Israel from the days of Jeroboam 1 (1 Kings 14:17) until Omri moved the capital to Samaria (1 Kings 16:23) (1 Kings 15:21, 33) (1 Kings 16:6, 8-9, 15, 17). Menahem, one of the last Israelite kings, served as governor here. (2 Kings 15:4, 16).

Titus

Titus (Titos) was a Greek Christian and the son of Gentile parents. (Gal. 2:3). He was: -

- A companion of Paul and loved by Paul (2 Cor. 2:13) (2 Cor. 7:6-7) (2 Cor. 7:13-14) (2 Cor. 8:23) (Titus 1:4).
- With Paul in Macedonia (2 Cor. 7:5-6) (2 Cor. 13:11-14).
- Affectionate toward the Corinthians. (2 Cor. 7:15).
- Sent to Corinth. (2 Cor. 8:6) (2 Cor. 8:16-22) (2 Cor. 12:17-18).
- Not taking gain from those he taught (2 Cor. 12:18).
- Accompanied Paul to Jerusalem. (Gal. 2:1-3).
- Left by Paul in Crete (Titus 1:5, but rejoined by him in Nicopolis (Titus 3:12).

- Ordained bishop of the Cretans and received letters from Paul. (Titus 1:1-4).
- With Paul in Rome (2 Timothy 4:10; 2) (Timothy 4:19-22) and in Dalmatia. (2 Timothy 4:10).

Togarmah

See Beth-togarmah in this directory.

Tola

Was the son of Puah and a Judge of Israel for twenty-three years, he was buried at Shamir (Judg. 10:1-2).

Topheth (Tophet)

Topheth (also Tophet) comes from the Hebrew word (*Tophthet*) it literally means a place of cremation as a place of burning and carries the idea of a place of loathing. It refers to the valley of Hinnon (named after the son of Hinnon) which is very near to Jerusalem (it is also called Gehenna).

Here human sacrifices were made to Molech (Jer. 7:31) (2 Kings 23:10). It is first mentioned by Isaiah who declared that a Topheth, (meaning a place of burning), was prepared by the LORD for the king of Assyria. (Isaiah 30:33).

It was the place where the Canaanites, and afterward the idolatrous Israelites, cruelly sacrificed their children, by making them pass through the fire, meaning, by burning them in fire to Molech a huge brass image with a hollow trunk and very large arms. The arms of the hideous idol were heated and the sacrificed child would be placed onto its heated arms which would slowly rise to the beat of drums and the sacrificial child would roll into the mouth of the frightful idol and thereby seemingly be swallowed by it.

It is supposed by most to have been called Tophet, because of the timbrels, tabrets or drums that were beaten during the sacrifice to drown out the cries of the sacrificial child that was being inhumanly murdered. It became used as a place for Jerusalem's rubbish, dead bodies, bones, and carcasses, the filth and dung of the city and such sordid things were thrown into it.

Fires were kept continually burning to consume the rubbish, to purify the atmosphere and prevent disease from spreading. Following are Scriptures that speak of the Valley of the Son of Hinnom, Tophet and Molech.

The location of the Valley of the Son of Hinnom, Tophet and Molech.

- Then the boundary goes up by the Valley of the Son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem). And the boundary goes up to the top of the mountain that lies over against the Valley of Hinnom, on the west, at the northern end of the Valley of Rephaim. (Joshua 15:8).

Child sacrifices were forbidden.

- You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD. (Lev. 18:21).

Ahaz Manasseh and the sons of Judah burned their sons.

- Ahaz (king of Judah) walked in the way of the kings of Israel. He even burned his son as an offering, according to the despicable practices of the nations whom the LORD drove out before the people of Israel. (2 Kings 16:3) (2 Chron. 28:3).
- Manasseh (king of Judah) burned his son as an offering and used fortune-telling and omens and dealt with mediums and with wizards. He did much evil in the sight of the LORD, provoking him to anger. (2 Kings 21:6) (2 Chron. 33:6).
- The sons of Judah have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into my mind. (Jer. 7:31).

Josiah destroys Topheth and Molech.

- Josiah (king of Judah) defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech. (2 Kings 23:10).

The Valley of the Son of Hinnom is the valley of slaughter.

- Behold, days are coming, declares the LORD, when this place shall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter. (Jer. 19:6).

Jeremiah predicted that the name of the place would be changed to the valley of slaughter because of the many people who would be killed there (Jer. 7:32-33) (Jer. 19:6). Josiah defiled this place so that it no longer could be used for idolatrous practices. (2 Kings 23:10).

Summary of Topheth: Topheth and Molech were in the valley of the Son of Hinnom very near Jerusalem. Despite the fact it was not only utterly forbidden to sacrifice children, but also profaned the name of God, Ahaz and Manasseh kings of Judah and the sons of Judah burned their sons and daughters in fire to Molech.

Josiah (also a king of Judah) destroyed Topheth and Molech so that that no one could burn their son or their daughter as an offering to Molech. The valley of the Son of Hinnom became known as the valley of slaughter. (Joshua 15:8) (Lev. 18:21) (2 Kings 16:3) (2 Chron. 28:3) (2 Kings 21:6) (2 Chron. 33:6) (Jer. 7:31) (2 Kings 23:10) (Jer. 19:6). Also, see: Molech, in Bible Dictionary (ON WEBSITE MENU).

Tophel

One of six places mentioned to localise where Moses spoke to Israel (Deut. 1:1). The exact location is unknown it has been suggested twenty miles south east of the south end of the Dead Sea

Tower of Babel

See, Babel, in this directory.

Trachonitis

A region of Syria, Trachonitis means, rough district as if jagged by uneven, rocky land.

Trajan

Trajan a Roman Emperor reigned during the third Roman Christian persecution AD. 98-117) (19yrs.). He conquered Dacia and Mesopotamia and was trained as a youth in the Roman army and took an active part in campaigns in Spain, Syria, and Germany during the reigns of the Emperors Titus and Domitian.

Trajan achieved distinction as a general of outstanding ability, and in AD. 91 he was elected a consul. In, AD 97 he was adopted by Emperor Nerva as his colleague and successor. On the death of Nerva Trajan became the sole ruler of the Empire.

He celebrated his accession by giving privileges and benefits to his soldiers and, also made provisions for the maintenance of the children of poor freemen in Rome and other Italian cities. Trajan, in failing health, set sail for Italy, but died en route at Selinus in the Roman province of Cilicia (in present-day Turkey). Although the greater part of Trajan's reign was spent in military campaigns, the government of Rome made the following administrative reforms: -

- New roads, canals, and bridges were built.
- The Appian Way was restored.
- The Pontine Marshes were partly drained.
- The magnificent forum of Trajan was erected at Rome.

- In Italy the harbour of Centum Cellae (modern Civitavecchia) was built.
- In the Roman province of Numidia, in North Africa, the city of Timgad was founded.

Even under Emperors interested in stamping out Christianity, popular sentiment rather than imperial command was often responsible for the death of Christians. For example, Pliny the governor of Bithynia wrote to Emperor Trajan in AD. 112 complaining that the local populace kept bringing forward large numbers of cases against Christians, even though these Christians seemed to have done nothing wrong besides being Christian.

From Pliny letter, it is apparent that local pagans used Christianity as a means of taking vengeance upon their fellow-citizens for small slights or as a way of getting political or economic advantage, but the actual Roman authorities were much less interested in seeking out the Christians.

Trajan in his reply to Pliny explicitly stated that the authorities should not actively hunt down the Christians. Nevertheless, both Pliny the governor of Bithynia and Trajan agreed that once a Christian had been convicted, the Christian should be executed unless he or she denied the faith.

Trajan and Christian persecution: during the reign of Trajan Christian growth was phenomenal this concerned him deeply since they met in homes and had a different King. For fear of political opposition Trajan banned any group including the Christian movement that appeared to be a secret society.

As the enforced new laws were complied with Christians were forced to deny Christ or be feed to the lions and put to death. Although Nero had practiced the persecution of Christians Trajan was the first Roman Emperor to officially sanction and authorize the persecution of Christians.

The ten most significant Roman Kings: during the persecution of Christians. The dates are not the Emperor's birth, death or even the exact beginning of their reign to its end, but the approximate peak years of the persecutions.

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all natural disasters like earthquakes and famines on Christians and put them to death.
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.

9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

Summary of the ten most significant Roman kings: (also called horns), there were literally thousands of Christian men, woman and children, imprisoned, robbed of their homes and land, tortured, and martyred under the persecutions of these Ten kings of the Roman Empire.

Tribes (12 Tribes)

The design of Israel's twelve tribes in the camp and on the march: the LORD told Moses and Aaron, the people of Israel were to camp each by their own standard, with the banners of their fathers' houses and all the camps were to be facing the tent of meeting. (Num. 2:1-2).

On the east side: of the tabernacle toward the sunrise were: -

1. Judah.
2. Issachar.
3. Zebulun.

- These three tribes set out first on the march. (Num. 2:3-9).

On the south side: of the tabernacle were: -

1. Reuben.
2. Simeon.
3. Gad.

- These three tribes set out second on the march. (Num. 2:10-16).

In, the midst of the camp: the tent of meeting set out with the camp of the Levites in, the midst of the tribes. (Num. 2:17). The tribes on the east and south side went before the Levites and the ark and the tribes in the west and north side went behind the Levites and the ark so the Levites and the ark were always in the middle of the twelve tribes.

- The Levites set out in the midst (middle) of the march. (Num. 2:10-16), symbolizing God being in, the midst of His people.

On the west side: of the tabernacle were: -

1. Ephraim.
2. Manasseh.
3. Benjamin.

- These three tribes set out third on the march. (Num. 2:18-24).

On the north side: of the tabernacle were: -

1. Dan.
2. Asher.
3. Naphtali.

- These three tribes set out last. (Num. 2:25-31).

The total number of people listed in the camp was 603,550 (the Levites were not listed among the people of Israel). (Numbers 2:32-33). The Ark was a symbol of God's presence, favour, power and strength being with Israel.

- Give ear, O Shepherd of Israel, you who lead Joseph like a flock! You who are enthroned between the cherubim (above the mercy seat), shine forth. ²Before Ephraim and Benjamin and Manasseh, stir up your might and come to save us! (Psalm 80:1-2).

Asash prayer in this Psalm is that God would arise and manifest Himself in the presence of His people and save them from their enemies.

The ten tribes of the Northern Kingdom of Israel are: -

1. Asher
2. Dan
3. Gad
4. Issacha
5. Ephraim (son of Joseph)
6. Manasseh (son of Joseph)
7. Naphtali
8. Reuben
9. Simeon
10. Zebulun

The two tribes of the Southern Kingdom of Judah were: -

1. Judah
2. Benjamin.

Levi is not included because they had no set territory, their cities were scattered throughout the twelve tribes.

NOTE: many members of the ten tribes of Israel came to Judah when Jeroboam, the first king of the Northern Kingdom, set up a system of idolatrous worship in the land of Samaria in, order to prevent his citizens from making the pilgrimage to Jerusalem to worship the true God of Israel. This meant that by the time that the two Kingdoms were destroyed by Assyria and Babylon their where large numbers of Israelites living in the land of Benjamin and Judah. Following is one instance recorded in the days of Asa, king of Judah, of such a migration: -

- And he (Asa king of Judah) gathered all Judah and Benjamin, and those from Ephraim, Manasseh, and Simeon who were residing with them, for great numbers had deserted to him from Israel when they saw that the LORD his God was with him. (2 Chron. 15:9).

And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. (2 Chron. 15:9).

Troas

Troas a seaport, in Mysia in Asia Minor in north west Turkey on coast fifteen miles south of the ancient city of troy. It was the gateway to Macedonian visited by Paul on second and third journey (Acts 16:8, 11) (Acts 20:5-6). Paul visited and preached in Troas (Acts 16:8) (Acts 16:11) (Acts 20:5-6) (2 Cor. 2:12) (2 Tim. 4:13) (2 Cor. 2:12) and left a cloak with Carpus. (2 Tim. 4:13).

Trophimus	Trophimus means, nourishment (literally or spiritually) and by implication rations (i.e. wages of food or meat). He was an Ephesian Christian and companion of Paul from Greece to Asia (Acts 20:4) and with Paul in Jerusalem. (Acts 21:27-30). Later he fell ill and was left at Miletus. (2 Tim. 4:20)
Tryphaena	Tryphaena means, luxurious (i.e. to indulge in luxury) it carries the idea of weakening or humbling especially the mind and body by ladylike luxury and indulgence.
Tryphosa	Tryphosa was a female Christian. It means, luxurious (i.e. to indulge in luxury) it carries the idea of weakening or humbling especially the mind and body by ladylike luxury and indulgence.
Tubal	A tribe descended from Japheth (Gen. 10:2). It is mentioned with Javan (Isaiah 66:19) as trading in the markets of Tyre. The Libareni or Libarenoi of the classical writers are the descendants of Tubal (see Japheth) and Ezekiel chapters thirty-eight and thirty-nine in Commentary NT (ON WEBSITE MENU).
Tychicus	Tychicus means, fortuitous or fortunate, he was an Asian Christian and companion of Paul who accompanied him from Greece to Asia (Acts 20:4). Tychicus was with Paul in Nicopolis (Titus 3:12-15) and in Rome (Eph. 6:21-22) (Col. 4:7-8). He was Paul's scribe in writing to the Ephesians and Colossians (Eph. 6:21-23) (Col. 4:7-18) and sent to Ephesus (Eph. 6:21-22) (2 Tim. 4:12) and to Colosse (Col. 4:7-8).
Tyrannus	Tyrannus means, a Tyrant, he was an Ephesian who had a school called, the Hall of or School of Tyrannus, which may have been a public hall or a school founded by Tyrannus.
Tyre	<p>Tyre (Tyros) comes from the Hebrew word (<i>Tsor</i>) it literally means a rock it was an ancient and wealthy city, situated upon the shore of the Mediterranean in Lebanon north of Israel on the coast in Palestine. It continued and increased in its commerce, wealth, population, and power, during the reigns of the kings of Israel and Judah and for many ages was one of the greatest and celebrated cities of the Phoenicians in those parts of the world.</p> <p>Her merchants were princes; whose traders were the honoured of the earth (Isaiah 23:8) and its fame for its maritime activities and commerce and navigating the seas exceeded in renown and grandeur all the cities of Syria and Phoenicia.</p> <p>It is frequently mentioned prophetically, especially in Ezekiel chapter twenty-six to twenty-eight. It was on the border of Asher (Josh. 19:29), but probably never controlled by Israel. David and Solomon received help from King Hiram of Tyre for their building projects and their maritime trade on the seacoast of Tyre and though it was fortified it was eventually besieged by Nebuchadnezzar the king of Babylon.</p> <p>Tyre's fame: Tyre was famous for the birth of many cities such as Lepti, Utica, Carthage, and Gades (or Cales) and at its peak was considered the mart of the nations and stood in its own strength and glory abounding in riches and mighty in naval power. The ships of Tarshish were filled and heavily laden with abundant goods of great wealth and merchandise of every kind (Ezek. 27:25) and travelled across the seas to barter and trade the following goods with many nations: -</p> <ul style="list-style-type: none"> • Silver, iron, tin, bronze horses, war horses, mules, ivory tusks and ebony. • Emeralds, rubies, precious stones and gold and embroidered work of fine linen. • Wheat, honey, oil, balm, casks of wine and the best of all kinds of spices. • Wrought iron, saddlecloths for riding and lambs, rams and goats.

- Choice garments, of blue and embroidered work and in carpets of coloured material (Ezekiel chapter 27).

Tyre made their ships from the choicest wood inlaid with ivory and their sails with fine embroidered linen from Egypt. They were such a prideful nation they considered themselves perfect in beauty. (Ezek. 27:3).

Tyre (taken from Psalm 45). Tyre is most likely used in the Psalms and in prophetic language for the following reasons: -

- It was the most-wealthy and luxurious commercial city existing at the time of its peak.
- It not only embraces people of highest rank and of the greatest riches, but also all its aligned nations and the surrounding nations influenced by its affluence and luxury.
- The king, the noble, the rich and the citizens of Tyre were celebrated among the nations for their great wealth, trade and riches.
- Being a nation of great trade and celebrated by the nations for their great power and success they were a proud and self-conceited nation.

For all these reasons Tyre is a perfect symbol of the collective whole of all the Gentiles and a city that fitly represents the whole of all nations, especially the richest nations of the world. In the light of this compare the following verses: -

- On many waters your (the ships of Tyre) revenue was the grain of Shihor, the harvest of the Nile; you were the merchant of the nations. (Isaiah 23:1-3).
- Tyre, the bestower of crowns (the crowning city in KJV) whose merchants were princes, whose traders were the honoured of the earth? (Isaiah 23:8).
- The coastlands shall hope for me (the LORD), the ships of Tarshish first, to bring your (Israel's) children from afar, their silver and gold with them, for the name of the LORD your God, and for the Holy One of Israel, because he has made you, beautiful. (Isaiah 60:9).
- Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David. (1 Kings 5:1).
- Hiram (king of Tyre) sent with the fleet his servants, seamen who were familiar with the sea, together with the servants of Solomon. ²⁸And they went to Ophir and brought from there gold, 420 talents, and they brought it to King Solomon. (1 Kings 9:27-28).
- Hiram (king of Tyre) sent to him (Solomon) by the hand of his servants ships and servants familiar with the sea, and they went to Ophir together with the servants of Solomon and brought from there 450 talents of gold and brought it to King Solomon. (2 Chron. 8:18).

These verses show that Tyre had a great fleet of ships that traded with the nations; had an abundance of produce to trade with them; surrounding nations and those they traded with considered them as the crowning city; their merchantmen and traders were the honoured of the earth; the king of Tyre was so rich he sent Solomon many of his servants; gave him a gift of four hundred and twenty talents of the choicest gold and on a second occasion another gift of four hundred and fifty talents of gold.

Added to these it is prophesied that their ships will bring the LORD'S people back to Israel. Clearly Tyre is a perfect symbol of the Gentile nations and especially the rich and powerful.

Tyre, the stronghold of the sea: (Isaiah 23:4) Tyre is referred to as the strength of the sea for the following reasons: -

- It was strong at sea, both by its commerce and the strength of its naval forces.

- Its ships defended the Mediterranean and its region of the sea from piracies and therefore could be considered the fortress or strong place of the sea.
- It was defended, protected and strengthened by the sea which surrounded it.
- It was enriched by the cargo it took to the nations across the seas and enriched by what was brought to it by sea.
- It was mighty on the sea and her mighty and many ships imposed fear on all those sailing on the sea. (Ezek. 26:17).

The title, "the stronghold of the sea," given to Tyre gives Sidon (also mentioned in this Psalm) great reason to fear since if such a great and strong nation as Tyre is brought to ruin the citizens of Sidon being much weaker in strength had good reason to fear that the same fate would befall them since they were far inferior in wealth, strength and power to Tyre.

In Psalm twenty-three Isaiah's prophesied the ruin of Tyre: -

- Wail, O ships of Tarshish, for Tyre is laid waste, without house or harbor! (Isaiah 23:1).
- The LORD of hosts has purposed it, to defile the pompous pride of all glory, to dishonor all the honored of the earth. (Isaiah 23:9).
- Wail, O ships of Tarshish, for your stronghold is laid waste. (Isaiah 23:14).

When Isaiah uttered this prophecy of doom, Tyre was standing firm in its strength and in its mighty naval power and its glory and was abounded in riches. It is mentioned frequently in prophetic literature, especially in (Ezekiel chapter 26, 27 and 28).

- The ships of Tarshish traveled for you (Tyre) with your merchandise. So you were filled and heavily laden in the heart of the seas. (Ezekiel 27:25).

During the ancient era Tyre was better situated for commerce, and had greater natural advantages than any port in the Mediterranean. Today to, a great extent Tyre has passed away, because the merchandise of India that was once taken overland through Babylon and Palmyra to the seaport of Tyre is now carried around the Cape of Good Hope, and therefore the port of Tyre will never again be restored to its once enormously busy and famous state of ancient days.

Tyre, Alexander the Great and Nebuchadnezzar the King of Babylon: although the destruction of Tyre more directly and properly fit Nebuchadnezzar and the armies of Babylon, it also appears to have some reference to Alexander the Great since the following verses of Isaiah's prophecy foretells that, Tyre will be forgotten for seventy years (meaning left in peace), but at the end of seventy years, it will happen to Tyre as in the song of the prostitute.

- Wail, O ships of Tarshish, for your stronghold is laid waste. ¹⁵In that day Tyre will be forgotten for seventy years, like the days of one king. At the end of seventy years, it will happen to Tyre as in the song of the prostitute: ¹⁶"Take a harp; go about the city, O forgotten prostitute! Make sweet melody; sing many songs, that you may be remembered." ¹⁷At the end of seventy years, the LORD will visit Tyre, and she will return to her wages and will prostitute herself with all the kingdoms of the world on the face of the earth. ¹⁸Her merchandise and her wages will be holy to the LORD. It will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before the LORD. (Isaiah 23:14-18)

The song of the prostitute says, "Take a harp; go about the city, O forgotten prostitute! Make sweet melody; sing many songs, that you may be remembered." (Isaiah 23:16). This song carries the idea, when the LORD does visit Tyre after seventy years she will again use her old arts of temptation and corruption to lure the nations into indulging in her worldly beauty and sinful pleasures as a harlot lures her lovers.

Tyre will remain desolate and unknown (i.e., without its previous fame and renown, but after seventy years she will arise as a harlot who has been forgotten rises-up out of her bed to walk the streets and by her enchantments and seductions attract lovers to her chamber and thereby increases her riches and wealth.

The sense is, that Tyre like the forgotten harlot will rise again to her former splendour and allure the nations to her by her worldly wealth, prosperity, luxurious living and sinful pleasures and be the same joyous, self-indulging city as before.

On a much wider scale this song could be applied to every nation of every generation that has come to ruin and risen again in prosperity and power. From generation to generation nations not only make money and profit their king, but also deny God and learn nothing from the past, but continue to follow mammon (money and profit) the god of this world.

In the book of Timothy, it is written: -

- Those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰For the love of money is a root of all kinds of evils. (1 Tim. 6:9-10).

And Paul wrote: the god of this world has blinded the minds of unbelievers who are perishing, to keep them from seeing the light of the gospel of the glory of Christ. (2 Cor. 4:3-4).

The New City of Tyre: after Tyres' destruction by Nebuchadnezzar Tyre would thrive again for seventy years and recover its former power and glory, which came to pass accordingly. The new city of Tyre came about when Nebuchadnezzar king of Babylon besieged Tyre on the mainland for a period of thirteen years after which the inhabitants of Tyre defeated and wearied by endless efforts of withstanding the invasions of Babylon sailed from a shore which was a harbour for ships to an island about half a mile away.

Tyre, Jesus and Paul: Jesus goes to the coasts of Tyre and heals the daughter of the Syrophenician woman near Tyre. (Matt 15:21) (Matt 15:21-28) (Mark 7:24-31). Multitudes from Tyre come to hear Jesus, and to be healed of their diseases (Mark 3:8) (Luke 6:17). Paul visited Tyre (Acts 21:3-7) and it is to be judged according, to its opportunity and privileges (Matt 11:21-22) (Luke 10:13-14).

Prophecies relating to Tyre are found in: -

(Psalm 45:12) (Psalm 87:4) (Isaiah 23:1-18) (Jer 25:22); (Jer 27:1-11)

(Jer 47:4) (Ezek 26:1-28:26) (Joel 3:4-8) (Amos 1:9-10) (Zech. 9:2-4)

Summary of Tyre: the city of Tyre is situated on the shore of the Mediterranean and was famous for maritime activities and trade. At its peak it was a powerful nation that embraced people of highest rank and of the greatest riches. Tyre had great influence over its surrounding nations, because of its affluence and luxury.

During the years of their great success the king, the noble, the rich and the citizens of Tyre were celebrated among the nations for their great wealth, trade and riches and those they traded with considered them as the crowning city and their merchantmen and traders as the honoured of the earth. Jesus and Paul visited the coasts of Tyre and multitudes from Tyre come to hear Jesus and to be healed of their diseases. Tyre is to be judged according, to its opportunity and privileges