

returns the Roman harlot will hold sway over many nations: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (v. 15). As Christ and the **saints** carry out the judgements of God upon the harlot, God's vengeance will come on her for the way she led multitudes astray and for the persecution of many faithful witnesses over the centuries: "for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand" (19:2). (Refs. 10, 15, 16)

### Wilderness

The Arabian deserts to the east and southeast of **Israel** are referred to as the wilderness in prophecy. When Christ establishes the Kingdom, these areas will rejoice: "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains" (Isa. 42:11). These arid areas will become fruitful: "The wilderness and the soli-

tary place shall be glad for them; and the desert shall rejoice, and blossom as the rose . . . Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (35:1,6).

As well as sand and rock, the term is also used of people: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of **Egypt**, so will I plead with you, saith the Lord GOD" (Ezek. 20:35,36). Revelation 17 speaks of one such "wilderness of the people": "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured **beast**, full of names of blasphemy, having seven **heads** and ten **horns**" (v. 3). Here the wilderness is Catholic **Europe**, an area which is like a spiritual desert (Amos 8:11). When Christ is King, the call will go forth for the **Jews** to come out of **Europe** and go to the Land of **Israel**: "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

## Y

### Yemen

A predominantly Muslim country, Yemen is one of the poorest countries in the Arab world, beginning oil production only in the mid 1990s. It lies at the southern end of the Arabian peninsula, with **Saudi Arabia** to its north. For many years Yemen was essentially two countries, the twofold division going back to the days of the British and Ottoman Empires. In the nineteenth century the British established a protectorate in the area around the southern town of Aden. If **Seba** is to be linked with this area then this protectorate would be part of the "ransom" God gave to **Britain** for the role it was to play in the return of the **Jews** to the Land: "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" (Isa. 43:3).

The northern part of the country became an independent country as the Ottoman Empire dried up. South Yemen eventually gained independence from the British, and it was in conflict

with North Yemen until the whole country was unified in 1990 when the Republic of Yemen was formed.

Whilst it is difficult to establish beyond doubt that in prophecy Yemen links with **Seba**, its link with **Sheba** is more definite. 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). Here we see that Yemen is one of the countries who will stand with **Tarshish** and question the invasion of **Israel** by the Russian **Gog**. We can expect, therefore, that Yemen will form close ties with countries such as **Saudi Arabia** and **Britain** as **Armageddon** approaches.

When Christ is King, then Yemen will be one of the countries which will bring him gifts: "The kings of **Tarshish** and of the isles shall bring presents: the kings of **Sheba** and **Seba** shall offer gifts . . . 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” (Ps. 72:10,15); “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).

- **1839** British seize Aden in south and form protectorate
- **1918** Northern Yemen becomes independent from Ottoman Empire
- **1962** Revolution in North Yemen leads to formation of Yemen Arab Republic, and civil war begins
- **1967** South becomes independent from **Britain**, forming People’s Democratic Republic of Yemen
- **1970** Civil war in North ends
- **1990** North and South unified as the Republic of Yemen
- **1994** Southern secessionist movement fails.

## Young lions

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The young lion is used to represent various nations and individuals in prophecy. In Ezekiel 19:1-9 they represent various kings of **Israel**. In Ezekiel 32:2 a young lion is used to represent **Egypt**. In Ezekiel 38:13, which concerns the time of the end, young lions are used to represent the powers associated with **Tarshish**: “**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?”.

## Z

### Zidon

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See **Sidon**.

### Zion, Sion

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Zion was the name originally given to the fort which David captured from the Jebusites: “Nevertheless David took the strong hold of Zion: the same is the city of David . . . So David dwelt in the fort, and called it the city of David. And

Young lions are dominated by their desire for prey: “The young lions roar after their prey, and seek their meat from God” (Ps. 104:21); “. . . like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places” (17:12). The young lions in Ezekiel 38 are alert to what they perceive as the intentions of **Gog**, to take a spoil and prey, not least because that is something which characterises their own behaviour. However, the young lions do little more than pose a diplomatic question. In Psalm 58 it states: “Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD” (v. 6). In Ezekiel 38 it seems that the young lions have lost, or are reluctant to use, their “great teeth”.

Given that **Tarshish** relates primarily to the British power, the young lions would seem to represent the Commonwealth countries that are closely associated with **Britain**. During the First World War the countries of the British Empire coming to the aid of **Britain** were depicted in propaganda posters as young lions, and the British Rugby touring team is known as the British Lions.

We should expect the ties between **Britain** and its Commonwealth countries to remain strong at the time of the end. We should also look for these countries to play a role in the establishing of British influence in the region of **Sheba** and **Dedan**.

When Christ is King these countries will find peace in the Kingdom, together with other nations who submit to his will: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them” (Isa. 11:6). ([Refs. 3, 4, 6](#))

David built round about from Millo and inward” (2 Sam. 5:7,9). From a natural point of view, Bethlehem, the birthplace of David, was his city: “And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) . . .” (Lk. 2:4).

That David called Zion “the city of David” shows that he regarded this as his spiritual birthplace: “And of Zion it shall be said, This and that