

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".

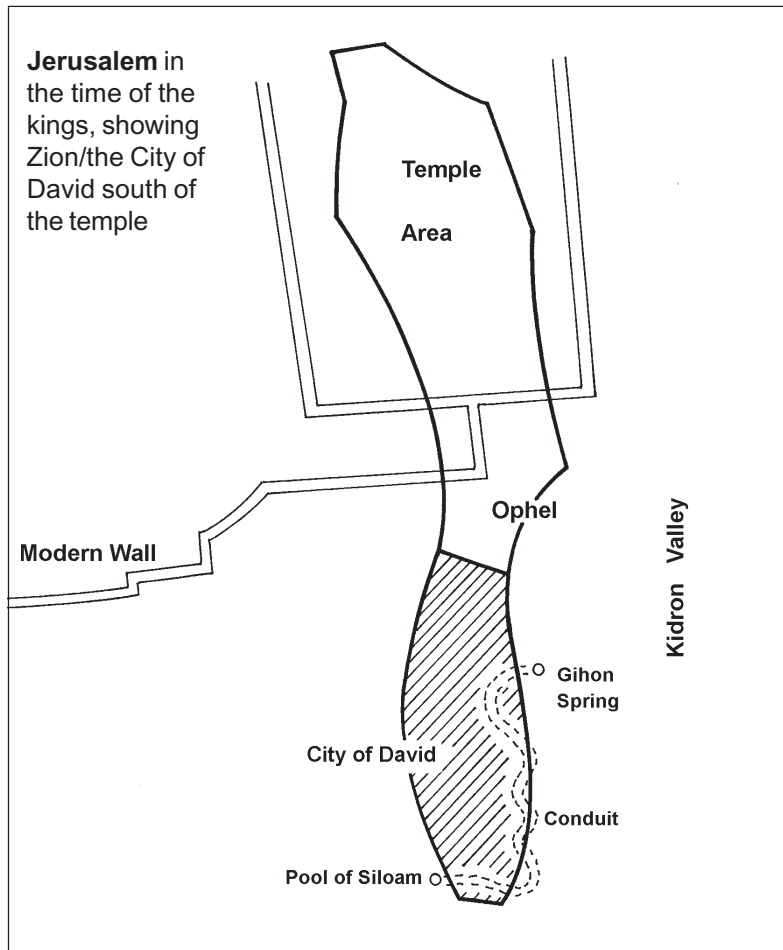
Given that **Tarshish** relates primarily to the British power, the young lions would seem to represent the Commonwealth countries that are closely associated with **Britain**. During the First World War the countries of the British Empire coming to the aid of **Britain** were depicted in propaganda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



man was born in her: and the highest himself shall establish her" (Ps. 87:5).

Zion is often used apparently interchangeably with the word **Jerusalem**, but in fact it strictly referred to the hill south of Mount Moriah. So when Solomon had completed the temple he brought "up the ark of the covenant of the LORD *out* of the city of David, which is Zion" (1 Kgs. 8:1).

In Isaiah 34 it is written: "The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in **Bozrah**, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion" (vv. 6-8). This passage speaks of the way in which

the Gentile nations who have come against Zion, the "all nations" of verse 2, will be judged.

This is also spoken of in Micah: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they His counsel: for He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth" (4:11-13). God will fight for the cause of Zion, and He will gather the nations to Zion that they might be judged.

The "controversy", or "cause", as the Hebrew is more often translated, concerns not just the geo-

graphical location of Zion but also the teaching associated with Zion. As Paul wrote: "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed" (Rom. 9:33); and in Hebrews it is stated: "but ye are come unto mount Sion, and unto the city of the living God, the heavenly **Jerusalem**, and to an innumerable company of angels" (12:22). In Revelation, Zion is used as part of the symbolic representation of Christ's rulership in the Kingdom: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (14:1).

Once the great **earthquake** at Christ's return has taken place, Zion will be exalted and will become the city of Christ: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2). ([Ref. 2](#))