

153 Incidences of Zion

(1.) [2Sa 5:7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.]

Here we see that the strong hold of Zion = the city of David = Jerusalem

We see that "city of David" = Jerusalem from the previous verse: [2Sa 5:6 And the king and his men went to **Jerusalem** unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.]

Therefore if next it says "Nevertheless David took the strong hold of Zion", then "city of David" must be Jerusalem.

But next we see here that a fort is called the city of David:

[2Sa 5:9 So David dwelt in the **fort, and called it the city of David**. And David built round about from Millo and inward.]

[2Sa 5:12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for **his people Israel**'s sake.

2Sa 5:13 And David took *him* more concubines and wives out of **Jerusalem**, after he was come from Hebron: and there were yet sons and daughters born to David.]

Here we see that Israel = his people.

Here we see that Jerusalem is where he made his home for 33 years, after the seven he reigned over Judah 7.5 years.

? Why is there no daughter of Israel or daughter of Jacob?

However "Zion" is not defined, rather the strong hold of Zion is said to be the city of David, which appears to be Jerusalem.

(2.) [1Ki 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.]

Here my first impression is the last part of this verse is saying the city of David is Zion. However two more possibilities exist, which are that the ark of the covenant of the LORD is what is meant by "which is Zion", or that BOTH the ark of the covenant AND the city of David is Zion. The rest of the chapter does not seem to offer further information about what exactly Zion is. Upon second examination, if it is not both elements but only one, it seems like it might be the ark (later described as only containing the two stone tablets of the commandments of God).

(3.) [2Ki 19:21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.]

1st instance of daughter of Zion. Here we see daughter of Zion and daughter of Jerusalem seemingly being called the same thing, yet they are used in other scripture as different things. Therefore they are two things that are part of one thing, and both things here have indications of a person which has the emotion of despise, laughing, shaking the head, which notice this cannot apply to the actual city of streets and

buildings, and cannot be the ark, but must be a person or persons which have emotions and have a head she can shake.

? What is Zion, that there is that which is called the daughter of Zion? Is Zion God, as in the word was God?

(4.) [2Ki 19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.]

1st instance of mount Zion. The "mount" might be short for mountain which is coded as nation. Notice that remnant is used to describe the saved of Israel, yet the next verse says "and" they that escape, as though this is something else.

(5.) [1Ch 11:5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.]

Notice this matches the previous: (1.) [2Sa 5:7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.]

So from this we see a definition for strong hold = castle.

? Does Zion mean the castle? Is the castle the same as the temple?

Notice that 2 Samuel 5:7 is the first instance of Zion in the bible, and it appears to say Zion is the city of David, here also called the castle, and David called the castle the city of David, therefore Zion is the castle or royal palace of the king, but also called here a fort.

(6.) [2Ch 5:2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.]

Here again, the ark and the city = Zion, or the city = Zion. Is Zion the ark of the covenant?

It seems though that if David took the strong hold castle of Zion, then Zion = Jerusalem, because the castle would be the military strong hold of the city. But then, why call the city Zion?

If we see two incidences of:

1. (2.) [1Ki 8:1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might **bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.**]

2. (6.) [2Ch 5:2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to **bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.**]

Does it mean that Zion is the ark of the covenant of the LORD in Jerusalem, the city of God? or just the ark of the covenant of the LORD?

If the ark is brought up "out" of the city, does this eliminate the city as being Zion? Because then the focus of "which *is* Zion" would not be as relevant to label it Zion at the end of the phrase.

If you just look at this phrase repeated in the scripture, it makes more sense that Zion is the ark of the covenant:

"bring up the ark of the covenant of the LORD out of the city of David, which is Zion" it makes more sense that Zion is the ark of the covenant. Yet when we read the first scripture defining Zion it looks more like Zion means the castle, because after this next passage we read that David calls the castle, the strong hold, the fort, "the city of David".

[2Sa 5:7 Nevertheless David took the strong hold of Zion: the same *is* the city of David.]

[2Sa 5:9 So David dwelt in the **fort, and called it the city of David**. And David built round about from Millo and inward.]

Also, how can the strong hold (castle fortress) be Zion, when it says strong hold OF Zion?

CONCLUSION: Therefore at this point Zion seems more like the ark of the covenant of the LORD, rather than the city. (If it is not both, as is often the case.) But then, why is "daughter" used, as in daughter of Zion?

Is the ark perhaps a symbol of God?

(7.) [Psa 2:6 Yet have I set my king upon my holy hill of Zion.]

Here is the first instance of "hill of Zion".

(8.) [Psa 9:11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.]

Zion is something that God dwells in, which again might be the city.

(9.) [Psa 9:14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.]

First instance of "daughter of Zion", and "gates" would also seem to make it a city. Is Zion the city that is God, Jerusalem? Why say (its) daughter?

(10.) [Psa 14:7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.]

Oh that the salvation of Israel *were come* out of (the city)? (the ark?) Why say that one's hope for the salvation of God's people is that it come out of Zion? Why "out" of Zion? Is this to say a person, Christ, comes out of Zion?

Also, what / who is Jacob (rejoice), and Israel (glad)? If Israel = God's people, what then is Jacob? Is this related to how "daughter of Zion" seems to be the people of Israel, and the spirit being female (See Proverbs 1-8)

(11.) [Psa 20:2 Send thee help from the sanctuary, and strengthen thee out of Zion;]

Is this saying "sanctuary" is Zion?

Zion is said here be a source of strength in time of need.

(12.) [Psa 48:2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.]

"mount Zion" is called the "city of the great king".
How is a single city the joy of the whole earth.
What is "sides of the north"

[Psa 48:3 God is known in her palaces for a refuge.]

This next verse also seems to confirm that "mount Zion" is the city of God, which is Jerusalem.

(13.) [Psa 48:11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

(14.) Psa 48:12 Walk about Zion, and go round about her: tell the towers thereof.

Psa 48:13 Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

Psa 48:14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.]

Notice the two names: mount Zion, and Zion. What is the difference?

"mount Zion rejoice" - emotions denoting a human element.

How does "daughters of Judah be glad" relate to "Let mount Zion rejoice"? One definitely refers to people, and since it says "daughters" is "mount Zion" the sons? Why then not say the sons (of the people)?

"Walk about Zion, and go round about her: tell the towers thereof." This then seems to be the city, and the city is called a "her". This must be Jerusalem. But why call it Zion, and mount Zion?

Notice also that the last verse seems to be saying the city is God, as matches Psalm 45 and Isaiah 66.

(15.) [Psa 50:2 Out of Zion, the perfection of beauty, God hath shined.]

(16.) [Psa 51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.]

(17.) [Psa 53:6 Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.]

Almost exact copy of:

[Psa 14:7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.]

The only difference is that one says God, the other says LORD, and 14:7 has lower case "when".

(18.) [Psa 69:35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.]

From this it seems Zion is Jerusalem, and Jerusalem is used in phrases with "cities of Judah" in several scriptures.

(19.) [Psa 74:2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.]

This would seem to say mount Zion is the Jewish nation.

(20.) [Psa 76:2 In Salem also is his tabernacle, and his dwelling place in Zion.]

Webster's - (tabernacle: 3 : a house of worship; specifically : a large building or tent used for evangelistic services) - Likely perhaps the temple of his worship, and Zion his dwelling place meaning the city of Jerusalem.

There seems to be a purpose for separation of meaning between tabernacle and dwelling place, and Salem (what is that?) and Zion.

Salem = tabernacle
Zion = dwelling place

Notice that "Jeru" if added to salem = Jerusalem

[Psa 76:1 **To the chief Musician on Neginoth, A Psalm or Song of Asaph.** In Judah *is* God known: his name *is* great in Israel.]

Could these two names, Judah and Israel be related to Salem and Zion?

[Psa 78:21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;]

Here again, what is Jacob and Israel?

(21.) [Psa 78:68 But chose the tribe of Judah, the mount Zion which he loved.]

Judah seems a part of or synonymous with mount Zion? "chose the tribe of Judah, the mount Zion which he loved." There is no "and" between them.

[Psa 78:71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.]

Here we have "Jacob his people", but previously it was Israel his people. And why now is Israel his inheritance?

Jacob = people
Israel = inheritance

If Israel = people and inheritance, what is Jacob in addition to people?
Or is this saying Jacob and Israel are his people, but only Israel is an inheritance?
Is Jacob the men, and Israel the women?

(22.) [Psa 84:7 They go from strength to strength, *every one of them* in Zion appeareth before God.]

(23.) [Psa 87:2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.
Psa 87:3 Glorious things are spoken of thee, O city of God. Selah.]

First, Zion is differentiated from Jacob. Then the "gates", "dwellings" and "city of God" makes Zion the city of Jerusalem.

(24.) [Psa 87:5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.]

Zion called "her", never called "him".

Is Zion: the spirit in the people of the city, the physical city, the queen?

(25.) [Psa 97:8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.]

Is Zion the queen, because of "glad"?

[Psa 21:6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.]

[Psa 45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.]

(26.) [Psa 99:2 The LORD is great in Zion; and he is high above all the people.]

This could be speaking of the spirit / queen, also Jerusalem called the footstool of the LORD:

[Psa 99:4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

Psa 99:5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.]

This could be speaking of the queen, judge of Israel from Micah 4,5. This then would be saying the queen (called here the king's strength), executing judgment from the throne.

(27.) [Psa 102:13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.]

Well that's good news.

(28.) [Psa 102:16 When the LORD shall build up Zion, he shall appear in his glory.]

The LORD appearing as the queen, his glory?

(29.) [Psa 102:21 To declare the name of the LORD in Zion, and his praise in Jerusalem;]

(30.) [Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.]

(31.) [Psa 125:1 A Song of degrees. They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.]

(32.) [Psa 126:1 A Song of degrees. When the LORD turned again the captivity of Zion, we were like them that dream.]

(33.) [Psa 132:13 For the LORD hath chosen Zion; he hath desired it for his habitation.]

(34.) [Psa 133:3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.]

Zion has multiple mountains, or perhaps this is nations.

(35.) [Psa 134:3 The LORD that made heaven and earth bless thee out of Zion.]

[Psa 135:4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.]

Another reference to Jacob as a more human element, and Israel as more of an object or thing.

(36.) [Psa 135:21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.]

Why say blessed be the LORD out of Zion, then say he dwells at Jerusalem, if Zion = Jerusalem?

(37.) [Psa 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.]

(38.) [Psa 137:3 For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.]

How do the people of Babylon know the songs of the Jews?

[Psa 137:5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.]

Notice "right hand" means the spirit, and notice "her" indicating a female.

(39.) [Psa 146:10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.]

(40.) [Psa 147:12 Praise the LORD, O Jerusalem; praise thy God, O Zion.]

Why say LORD to Jerusalem, and God to Zion? Is that because Jerusalem is God, and Zion the people?

(41.) [Psa 149:2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.]

Here we have Israel called male "him".

Again Zion is differentiated from Israel.

Does "children" indicate Zion is a parent of some kind, a person?

[Psa 149:6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

Psa 149:7 To execute vengeance upon the heathen, *and* punishments upon the people;

Psa 149:8 To bind their kings with chains, and their nobles with fetters of iron;

Psa 149:9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.]

Interesting side note here, praise of the is a mouth a two edged sword to execute vengeance upon the heathen.

(42.) [Son 3:11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.]

(43.) [Isa 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.]

(44.) [Isa 1:27 Zion shall be redeemed with judgment, and her converts with righteousness.]

(45.) [Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.]

the law - from Zion
the word - from Jerusalem

(46.) [Isa 3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:]

(47.) [Isa 3:17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.]

(48.) [Isa 4:3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:]

This seems to unify Zion and Jerusalem, but what are they as individual items.

(49.) [Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.]

(50.) [Isa 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.]

[Isa 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.]

What are "both the houses of Israel" (Jacob and Israel?)

(51.) [Isa 10:12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.]

mount Zion
Jerusalem

(52.) [Isa 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.]

(53.) [Isa 10:32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.]

(54.) [Isa 12:6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.]

[Isa 14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the **house of Jacob**.
Isa 14:2 And the people shall take them, and bring them to their place: and the **house of Israel** shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.]

This appears to be "the two houses of Israel".

(55.) [Isa 14:32 What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.]

(56.) **[Isa 16:1** Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.]

(57.) **[Isa 18:7** In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.]

(58.) **[Isa 24:23** Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.]

Why say reign in mount and Zion and in Jerusalem?

(59.) **[Isa 28:16** Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.]

(60.) **[Isa 29:8** It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.]

(61.) **[Isa 30:19** For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.]

(62.) **[Isa 31:4** For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.]

(63.) **[Isa 31:9** And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.]

fire - in Zion
furnace - in Jerusalem

[Pro 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:]

commandment - lamp
law - light

Could this "fire in Zion" be related to [(Thomas 82) Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.]

Is this fire and furnace a clue as to what Zion is? The fire is in the furnace, therefore the fire is in Jerusalem. How is Jerusalem the furnace? What does the fire represent?

(64.) [Isa 33:5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.]

Zion is something that can be filled.
Zion can be filled with judgment and righteousness.

Is Zion three things that are one: the spirit of the people, the physical city, the person of the queen?

(65.) [Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?]

There can be sinners in Zion, (as well as righteous), which means people are in Zion.

Is the reference to fire and burnings indicating hell?

(66.) [Isa 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.]

Zion clearly called "the city", and clearly that city called "Jerusalem", and also called a "tabernacle".

Notice it says right after this verse:

[Isa 33:21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Isa 33:22 For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.]

The person aspect of the city might be matched with "judge" here, correlated with the person of the queen here:

[Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the **judge** of Israel with a rod upon the cheek.]

(67.) [Isa 34:8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.]

There is a controversy of Zion.
The controversy results in vengeance / recompence

(68.) [Isa 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.]

The redeemed "come to" Zion.

Previously in the verse we notice the code [Isa 35:2 ... they shall see the glory of the LORD, *and* the excellency of our God.] - which matches the scripture talking about the person of Jerusalem and her friends being seen in Babylon, and the happiness this will cause in the saints, as we read here:

[Isa 66:14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.]

Notice the "ransomed" must mean washed in the blood of Jesus on the cross. They come to Zion, (the spirit, the city, the queen) having obtained the new body, the new life, or else how can the joy on their heads be "everlasting"? This is enforced by the statement that sorrow and sighing shall be no more.

How is it they are "ransomed" and not entered the reward? Or else if not it would have to say "the to be ransomed".

(69.) [Isa 37:22 *This is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.]

In another instance "daughter of Zion" appears to be the people, but we read here "The virgin, the daughter of Zion" which seems to indicate a person, which then tells us the same entity is called "daughter of Jerusalem", and also has clearly human features of a head and shaking it. God is using these two names to instruct us of something, but what?

Is the daughter here the offspring of the spirit?

Is the spirit the angel of the LORD which goes forth to slay 185,000 Assyrian troops?

[Isa 37:36 Then **the angel** of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.]

But a really poignant question is, why would God have the king of the Jews tell the King of the Assyrians that the virgin daughter of Zion has despised him, and laughed him to scorn, and the daughter of Jerusalem shakes her head at him?

[Isa 37:22 *This is* the word which the LORD hath spoken concerning him; The virgin, **the daughter of Zion**, hath **despised** thee, *and* **laughed** thee to scorn; **the daughter of Jerusalem** hath shaken **her head** at thee.]

In this verse it is hard to separate a human existence from either "daughter" if this is in fact the same person or not in Zion or Jerusalem. Notice "The virgin" is not "the virgins" plural, therefore what I found previously that daughter of Zion means the people may not be right.

[Mic 4:8 And thou, O tower of the flock, **the strong hold** **of** the **daughter of Zion**, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.]

If "tower of the flock" is a person, and that person is the strong hold of the daughter of Zion, how then is "daughter of Zion" a person? Therefore this looks like daughter of Zion is the flock, and daughter of Jerusalem the person, the tower.

The answer might be that "daughter of Zion" has two meanings, the person of the queen and the people, the teaching being her spirit is the people as [Proverbs 8:36 ...wrongeth his own soul.] seems to tell us, but "daughter of Jerusalem" is person specific, not used to describe both the people and the queen.

[Mic 4:13 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.]

Here it seems a transition of the Lord speaking to the queen, to God the queen saying she will assign the gain (plunder perhaps) **the people of her** gather unto the Father, (LORD) and their substance (what they have in total?) unto the Son, Lord Jesus.

Another observation is the two persons of God, the Father and the Son, listed with the two names, the LORD, and Lord of the whole earth, which might be related to the two names or provide some information about them.

LORD

Lord of the whole earth

daughter of Zion

daughter of Jerusalem

My current theory would be that daughter of Zion has a dual meaning, the people and the queen, and daughter of Jerusalem means only the queen. The question even if that is true would be, why does God word it this way, using this dual item name and then single item name?

The purpose being God teaching us that the queen and the people are one.

(70.) [Isa 37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.]

Notice this is an exact copy: [2Ki 19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.]

*(except that *of hosts* is italicized in the Kings version)

Now a reversal of order at least for the words Zion and Jerusalem.

[Isa 37:30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

Isa 37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:]

37:30 seems to be a long reaching prophesy concerning Assyria, because the next verse 37:31 seems to talk about the remnant of the Jews that escape the final destruction of Israel before their redemption to come two thousand years later.

Concerning the Zion study (now 70 - Isa 37:32) there is question what the two elements are:

Jerusalem shall go forth a remnant

they that escape out of mount Zion

This appears to be talking about the remnant that goes into captivity in Babylon before the final destruction of Israel, but why these two names?

What is the zeal of the LORD of hosts?

As a guess at this point I would say it is an entity of some kind, a person maybe.

(71.) [Isa 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!]

Here we have the two names again, Zion and Jerusalem, and here both bring good tidings. Is it the people and the queen? Or something else?

(72.) [Isa 41:27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.]

"first" is the Alpha, Jesus, for he says I am the first and the last. The last is Jerusalem. So then interpreted, Jesus says to the people, Behold, behold them, then is appears the Father says, he will give to the queen one that brings good tidings.

(73.) [Isa 46:13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.]

My first impression is this is talking about the queen and king in that order, and to be brought in that order.

my righteousness
my salvation

"place salvation in Zion" - the savior Jesus placed among the people? and this is done for Israel my glory?

** This would support the idea that Israel means the females of the kingdom, as the glory of God is the angel of God, his female.

I bring near - the spirit of truth / the queen
shall not tarry - the lamb / the king

Let not mercy and truth forsake you.

mercy - salvation - the king
truth - understanding - the queen

(74.) [Isa 49:14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.]

This seems like the queen (Zion) saying God the Father (LORD) has forsaken her, and Jesus her Lord has forgotten her.

(75.) [Isa 51:3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.]

This Zion seems to be the land of Israel, not just the city. It is called "her" and has wilderness and desert areas.

(76.) [Isa 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.]

Those entering the covenant of Jesus come "unto" Zion.

(77.) [Isa 51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.]

Zion here called "my people".

(78.) [Isa 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.]

Notice this is the third "Awake, awake", with two seeming to address the Son and the queen, or prince and princess one might call them.

1. [Isa 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?]

2. [Isa 51:17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.]

3. [Isa 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.]

While previously Zion is called a her, and a reference to the land seems to be indicated, from the above "Awake, awake" it seems like Zion is related to the Son (the arm) because of the matching phrase "put on strength" with "put on thy strength". Then "beautiful garments, O Jerusalem" is related to the queen, which is synonymous with the city.

Therefore Zion is more mysterious, at first seeming to indicate the city, the land, the princess or queen, a "her", but then "put on thy strength, O Zion" matching "put on strength, O arm of the LORD" indicating the Son of God.

(79.) [Isa 52:2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.]

Why say arise, and then, and sit down? Why does one arise then sit down?

Then we have "captive daughter of Zion".

The following verse again indicates the people because of the plural "yourselves".

[Isa 52:3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.]

If the scripture says that Jerusalem will be redeemed from the hand of her enemy in Babylon, the LORD shall redeem her in that place, why then say "loose thyself from the bands of thy neck, O captive daughter of Zion"? Perhaps it means for them to repent so that the LORD might redeem them.

(80.) [Isa 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!]

(81.) [Isa 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.]

(82.) [Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.]

(83.) [Isa 60:14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.]

Here we this "Zion of the Holy One of Israel" not seen before. We have seen "the" used to describe Zion, only she, her, or it.

The opening of the verse indicates a person, "soles of thy feet", then called "The city of the LORD" and "The Zion of the Holy One of Israel". The "Holy One of Israel" seemingly meaning the Son.

(84.) [Isa 61:3 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.]

As this prophesy appears to address the redemption of the end time, saying "beauty for ashes", "the garment of praise" which is code for the new flesh not born of a woman, the new body we will be given when we receive our lives from the faith and trial of Jesus. Then saying "mourn in Zion", because we know some redemption of the Jews takes place in the wilderness, that is, Babylon (now the US), Zion is detached from the location or physical structure of the city of Jerusalem, which says Zion is a non-physical or spiritual element. One might say "them that mourn in the spirit of the city, the spirit of the children of God".

Perhaps they are called "trees of righteousness" because these are fruitful for the Lord.

(85.) [Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.]

Notice the similarity: [Pro 6:23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:]

Isa 62:1 righteousness is brightness	Pro 6:23 law is light
Isa 62:1 salvation is lamp	Pro 6:23 commandment is lamp

And notice about law and instruction: [Pro 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:]

law / light / righteousness / mother
salvation / lamp / commandment / instruction / father

The light of the law and its righteousness of mother (spirit) emanates from the lamp that is the father.?

(86.) [Isa 62:11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to **the daughter of Zion**, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.]

Isa 62:12 And they shall call them, **The holy people, The redeemed of the LORD**: and thou shalt be called, Sought out, **A city not forsaken**.

Why are the people called "daughter of Zion"?
Why is a city a woman?

(87.) [Isa 64:10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.]

(88.) [Isa 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.]

The verse before that: [Isa 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a **man child**.]

This seems to match [Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the **man child**.]

And the verse before that has three things: [Isa 66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.]

1. city
2. temple
3. LORD

(89.) [Jer 3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:]

People are brought to Zion.

[Jer 4:10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Notice Jerusalem seems to be addressed separately, as in the human person of the queen.

(90.) [Jer 4:6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.]

What is the standard, and why set it up "toward" Zion?

(91.) [Jer 4:31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.]

In this case "daughter of Zion" is addressed in the person sense, because it says "spreadeth her hands", and "my soul". Again this also matches Rev 12 woman that brings forth the man child that is to rule the nations.

(92.) [Jer 6:2 I have likened the daughter of Zion to a comely and delicate *woman*.]

However this coming afterwards is a strong case to make against the idea "daughter of Zion" means a woman, or why say "likened" to a woman? Why not say, "is" a woman? Why code it? It is clearly coded if it is indeed a woman, like parables, the truth is hidden from those not worthy.

(93.) [Jer 6:23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.]

[Jer 6:26 O **daughter of my people**, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.
Jer 6:27 I have set thee *for* a **tower** *and* a **fortress among my people**, that thou mayest **know and try their way**.]

Notice "daughter of Zion" seems to be the same entity as "daughter of my people", and the "of people" separates out a person from among the people.

In the next verse we a correlation with Micah 4:8 and Micah 5:1.

[Mic 4:8 And thou, O **tower** of **the flock**, the **strong hold** of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.]

[Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the **judge of Israel** with a rod upon the cheek.]

[Jer 8:18 *When* I would comfort myself against sorrow, my heart *is* faint in me.]

(94.) [Jer 8:19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?]

Is the voice of Jer 8:18 the same as the Proverbs "I was almost in all evil in the midst of the congregation and assembly"?

Here we see "king" meaning Jesus/LORD, as being "in" Zion, "in her", "in Zion". So a man, the LORD Jesus, can be "in" Zion. City? Land? Spirit in the people?

(95.) [Jer 9:19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.]

It says Zion, then "we" as though many persons. How do dwellings cast one out?

(96.) [Jer 14:19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!]

First notice the order, Judah then Zion. Is this related to male / female.

(97.) [Jer 26:18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.]

Zion = plowed like field
Jerusalem = become heaps

Notice this [Jer 30:18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.] tells us heaps means physical city of buildings, once heaps.

Micah spake to all the people of Judah - all the people = Judah?

(98.) [Jer 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.]

Men might seek after Zion.

[Jer 30:21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.]

This is speaking of the end time because the scripture says no man seeketh the LORD, no, not one, therefore this is speaking of a time of the redemption, the forgiveness and entrance into life eternal upon the earth.

[Jer 30:24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.]

Could it be that "The fierce anger of the LORD" is the spirit, or the daughter standing on the powers of the spirit, because it says "he" have done it, and "shall not return" meaning shall not return to the homeland of the Jews.

(99.) [Jer 31:6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.]

Is this saying Zion is God?

[Jer 31:3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Jer 31:4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.]

Here is what looks like to me the author of scripture from two perspectives in this order: Jeru-salem, and the spirit or the Father in heaven. In the scripture I notice the female person of the spirit speaking in the first person, such as "I was almost in all evil in the midst of the assembly". I think this is a simultaneous existence as in the Father and the Son, Jesus saying he was one with his father. Notice Jer 31:3 says "appeared of old" giving the context of ancient existence. Then there is the Isaiah daughter of Jerusalem laughing and shaking her head at the king of Assyria, and later the angel goes out and destroys the army of the enemy. Is this the daughter of the spirit, as a simultaneous existence with the spirit, also the author of the scripture? Therefore the daughter is being told by the Mother / Father that the physical component of her, the city, shall be rebuilt, and the human component of her shall once again go forth in the dances of them that make merry (with the other women of God's people).

(100.) [**Jer 31:12** Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.]

"height" of Zion might indicate the mount of the temple.

[Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:]

Notice here "ordinances of the moon and of the stars by night" the dictionary says ordinance mean issuance of the law or royal decree. Is the moon perhaps a metaphor of Jerusalem, the princess, because stars = angels? and the night perhaps symbolic of the time before the day of redemption? Then in this case the sun would be symbolic of the Son Jesus, the prince / God, and notice the "for a light" which matches [Pro 6:23 For the commandment *is* a lamp; and the law *is* light; ...] and the previously mentioned analogy of the lamp being associated with the Father, and the light being associated with the Mother, as in "the law of thy mother" (Proverbs 1).

(101.) [**Jer 50:5** They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.]

Zion is described as a destination, however it may be spiritual or metaphoric destination, as it is followed by the call to the covenant.

Jeremiah 50 talks about the redemption of God's people in the end time, therefore Zion as a destination is in some way related to the salvation.

[Jer 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

Jer 50:7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.]

"the LORD, the habitation of justice" = Jerusalem.

"their restingplace" - indicates a land or physical place.

(102.) [**Jer 50:28** The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.]

(103.) [**Jer 51:10** The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.]

Because in Jer 50:28 the voice of them that flee, seeing how they are not yet in the holy land but fleeing, the "in Zion" might indicate the spirit or spiritual matter.

(104.) [**Jer 51:24** And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.]

This furthers the previous idea that Zion is a spirit or something other than a physical location, because here it says the inhabitants of Chaldea (Americans) have done evil in Zion, but that habitation is the United States.

(105.) [**Jer 51:35** The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.]

inhabitant of Zion - me and my flesh
inhabitant of Chaldea
Jerusalem - my blood
Babylon = nation / city

Zion and Jerusalem are separate elements, this scripture tells us.

Why does it not say, "The violence done to me and to my flesh be upon the Chaldeans"? why say "Babylon"?

Is the inhabitant of Zion the container of blood that Jerusalem says is upon the Chaldeans?

Jerusalem here seems to be the queen (Psalm 45), and it does not seem to be her own body's blood.

Why tell us the people in Zion say the violence done against them is upon America?

Why tell us the person of the queen says her blood is upon the people of America?

Is this to tell us the blood of the queen is the people?

Is this telling us that Zion is the spirit of the queen, which is in the people, therefore this is saying Zion is the spirit of God, which is the queen, and the spirit which dwells in the people of God, as we read, [Pro 8:36 But he that sinneth against me wrongeth his own soul:...] and that wisdom from Proverbs is the mother of whom is the law, [Pro 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:], which is the spirit of God, which is God?

Therefore the point of this scripture is to teach again that the spirit of God, the third person of God, also called Jerusalem above mother of us all [Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.], and the spirit of truth, is also the spirit which indwells the people of the covenant of Christ, is the same person as the person of the queen listed in Psalm 45, the queen dressed in Gold, whose children she makes princes of the gentiles throughout the earth?

(106.) [**Lam 1:4** The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.]

Either mourn is a metaphor, or "ways" = persons. Therefore why are ways persons? Why do these persons which are ways mourn?

Zion here is a "her" and priests and virgins belong to her in some way.

[Lam 1:15 The Lord hath trodden under foot all my mighty *men* in the midst of me:]

The "in the midst of me" which is "all my mighty men" indicates Jerusalem is the spirit of the city, because this is also speaking of the person. Jerusalem is a person with a spirit which is the city?

[**Lam 1:15** ... the Lord hath trodden the virgin, the daughter of Judah, *as* in a winepress.]

Is the purpose for using this term for Jerusalem, "the daughter of Judah" to tell us her father is Judah? And who is Judah? The lion of the tribe of Judah?

(107.) [**Lam 1:6** And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.]

The beauty departing seems a reference to a person.

(108.) [**Lam 1:17** Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.]

Zion here has hands, a human feature.

Who/what is Jacob?

How is Jerusalem as a menstruous woman among them? Why tell us this? Is it the women among the men? Or a woman among the men?

(109.) [**Lam 2:1** How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!]

Notice here the daughter of Zion, seeming the person of the queen of the Jews, is called "footstool". Is this related to [**Psa 110:1 A Psalm of David**. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.] Is this saying God turns his enemies into servants?

(110.) [**Lam 2:4** He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.]

The daughter of Zion has a tabernacle, which sometimes refers to an altar of worship (though the queen herself is not to be worshipped as Jer 7 and 44 describe).

But the persons of beauty that are indicated in that tabernacle indicates the dwelling place meaning of tabernacle (if it does not mean both).

(111.) [**Lam 2:6** And he hath violently taken away his tabernacle, *as if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.]

(112.) [**Lam 2:8** The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.]

What is the wall and rampart? Why are they left over from the destruction of the hand?

Notice they have human features of lamenting, they languish together. Is rampart the male, the wall female? The son and daughter of God?

(113.) [**Lam 2:10** The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.]

This matches [Psa 44:19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.]

(114.) [**Lam 2:13** What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?]

Notice the two names:

daughter of Jerusalem
virgin daughter of Zion

These two names in a following verse might offer a clue:

[Lam 2:15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?]

The perfection of beauty
The joy of the whole earth

(115.) [**Lam 2:18** Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.]

This looks like the children of God crying to Jerusalem = God. There seems to be a connection to the "wall" of the little sister in Song of Solomon.

[Son 8:8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

Son 8:9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

Son 8:10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.]

And we know Jerusalem is the Lord from:

[Isa 66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.]

Here we see the entity described above as a voice of noise, and the temple, is the LORD.

Then in a further description of that entity which is a voice, and the LORD, we read:

[Isa 66:10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:]

Therefore Jerusalem must be the Lord, also matching:

Then we read concerning Jerusalem:

[Isa 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!]

This is saying to Jerusalem at least, say Behold your God, meaning the person of the queen, as we see in Psalm 45.

[Psa 45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.]

[Psa 45:6 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.]

[Psa 45:11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.]

Again: [**Lam 2:18** Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.]

Therefore Jerusalem, the little sister of the triune of God, is called a "wall", and this wall is "of" the daughter of Zion.

[Son 8:10 *I am* a wall, and my breasts like towers: then was I in his eyes as one that found favour.]

Jerusalem is called the wall of the daughter of Zion. Daughter of Zion appears a reference of the people, or perhaps meaning the spirit dwelling in the people, and the people.

[Lam 4:1 How is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

(116.) Lam 4:2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!]

Notice there might be a correlation with the crown of gold mentioned in Psalm 21.

[Psa 21:3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.]

Which remember the connection of elements in Psalm 45 connect the king of Psalm 21 as speaking of the person of the queen, though she is called "he" and a "king" here, therefore we know it is coded.

Therefore Lam 4:2 might be saying the crown of the queen is the sons of Zion. Notice also Jerusalem must be the mother of the King of Kings and Lord of Lords, as listed in Revelation 12, and the crown of twelve stars would seem to be the twelve tribes of Israel.

[**Rev 12:1** And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:]

You see, this is God our mother, who also Proverbs makes clear is the third person of God, the spirit. Therefore as I previously found, though the spirit, the same as listed as a "he" and is sent to testify in the churches, is also the mother of God, and the wife of God, which he, the Father Jehovah created for himself.

[Isa 54:5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.]

(117.) [**Lam 4:11** The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.]

The fire and the foundations are not literal here, so why this allegory?

How is a fire kindled "in" Zion?

My guess is the fire is the beginning of destroying punishments, which of themselves will destroy the twelve kings, the foundations (the twelve apostles) as cascading events similar to how starting a fire, it starts small then of its own grows and consumes all.

Zion here then would represent the nation of the Jews, or the Jews that are of the city, the capitol city of God.

(118.) [**Lam 4:22** The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.]

Edom, another race, another nation, also seems to have a daughter, a woman that is the city/nation.

Therefore Zion again here seems to be a nation, the daughter of Zion or Edom a woman that IS the capitol city, the oversoul or spirit of that city/nation.

(119.) [**Lam 5:11** They ravished the women in Zion, *and* the maids in the cities of Judah.]

This is an interesting code, because why women in Zion, but maids in Judah? "maids" is defined as younger women, whereas "women" refers to adult women, but the question is, what is the code here representing?

Jerusalem is the capitol city, the ruling holy city where God dwells, and Judah appears to be the spirit of the rest of the Jews not of Jerusalem, and Judah is not a city itself, and there is no place called Judah. Judah is described as multiple cities.

Why would not they ravish the maids of Zion, assuming there must also be young women in Jerusalem?

Were the young women of Jerusalem protected from ravishment? Is this telling us the city of God even in its destruction had a privilege the rest of the Jewish nation did not?

(120.) [**Joe 2:1** Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;]

This chapter appears to be talking about the end times tribulation before the thousand year reign of Christ. Therefore why does it say to blow the trumpet "in" Zion? and sound the alarm in the holy mountain?

Are the Jews not still captive in Babylon, or else why is this prophesy given? And if they are still captive in these other nations, why is there an alarm sounding in the holy mountain?

Why the two parts? 1. in Zion 2. in holy mountain

Is the "mountain" here the code for nation? Then it might read: sound the alarm in the capitol city first, then sound the alarm to the rest of the Jewish nation.

(121.) [**Joe 2:15** Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:]

(122.) [**Joe 2:23** Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.]

This is probably not talking about literal rain, but it is a metaphor. For what?

(123.) [**Joe 2:32** And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.]

"mount Zion", what is it? The hill that the temple sits on? I think more than this. Why is deliverance in mount Zion and Jerusalem?

Is this telling us that the deliverance for Christians is in Israel, as in they will go there and be delivered?

Notice if it says, "whosoever shall call upon the name of the LORD", followed by: 1. mount Zion, 2. Jerusalem

* Therefore is the LORD two names?

(124.) [**Joe 3:16** The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.]

Another "out of Zion" as though Zion is something to be in. The man the Lord, the lion of the tribe of Judah, shall roar out of Zion.

Yet he will utter his voice from Jerusalem. Does this mean Jerusalem speaks more softly than Jesus? Notice Jerusalem is called a voice:[Isa 66:6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.]

(125.) [Joe 3:17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.]

Here as "mountain" is a term for nation, Zion here means nation. It says "Zion, my holy (nation) mountain:"

Jerusalem means city here, and yet still called "her".

(126.) [Joe 3:21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.]

[Joe 3:20 But Judah shall dwell for ever, and Jerusalem from generation to generation.]

Let us say that these two elements, likely groups of people, Judah and Jerusalem, are in fact two differentiated groups of the Jews, why this differentiation? What purpose does God have for this? Is this related again to the male / female, his / hers code of scripture?

Notice also, Judah = forever, but Jerusalem = from generation to generation, which if they are not the same thing, Judah dwells forever, but Jerusalem not.

(127.) [**Amo 1:2** And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.]

Why tell us a second time, the LORD will roar from Zion, and utter his voice from Jerusalem?

Is there any location involved in the meaning of from Zion and from Jerusalem?

(128.) [**Amo 6:1** Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!]

Here again mountain = nation, therefore "in Zion" seems to mean in nation.

(129.) [**Oba 1:17** But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.]

(130.) [**Oba 1:21** And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.]

(131.) [**Mic 1:13** O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.]

(132.) [**Mic 3:10** They build up Zion with blood, and Jerusalem with iniquity.]

Why Zion - blood, Jerusalem - iniquity?

(133.) [**Mic 3:12** Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

(134.) [**Mic 4:2** And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.]

law - go forth of Zion

word of the LORD - go forth of Jerusalem

Why does the law go forth of Zion, and the word of the LORD from Jerusalem?

What does this have to do with many nations saying they will learn the ways of the Jews and walk in the ways of the Jews?

If the law going forth is a kind of law enforcement, does this mean the military of the kingdom goes forth of Zion?

(135.) [**Mic 4:7** And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.]

(136.) [**Mic 4:8** And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.]

In Micah 4:8 we see additional information that appears to say "daughter of Zion" is the people, and "daughter of Jerusalem" is the person of the queen of the Jews. Here the "tower of the flock" does seem to be a synonym of daughter of Jerusalem. Therefore this scripture is saying the tower or leader of the people (flock) shall become the first ruler of the kingdom, also called "the judge of Israel".

Notice if she is called "the strong hold" of the people, she must have power of some kind.

(137.) [**Mic 4:10** Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.]

Here the first thing I notice is that what appeared to be name for the people rather than the person of queen, seems to be used for the person, but not iron clad, it could be the people. If it is the people, then it is a specific group in a specific place, Babylon (Los Angeles, America) that these people go, and in it they are redeemed. The "woman in travail" does not match the men, and rather looks like a reference to a woman, but perhaps I am not understanding these meanings correctly.

Either way this redemption in Babylon marks the first visible sign of the kingdom come, and it is the kingdom come for them for when they are redeemed they enter the new life.

Notice also if it says "out of the city" this means a separate element of the city, however this can still mean the people rather than the individual person of the queen.

(138.) [**Mic 4:11** Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.]

*Next verse: [Mic 4:12 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.]

What is "our eye", noticing it is singular, not "eyes", therefore what does this represent?

The nations have an "eye". What is this eye?

Zion is something that can be looked upon with this eye.

- It looks like the eye looking upon Zion *might* be a separate element from the defilement, or it might be that the eye looking upon Zion *is* the defilement.

(139.) [**Mic 4:13** 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.]

(140.) [**Zep 3:14** Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.]

Here are three elements which appear to be human or humans: daughter of Zion, Israel, and daughter of Jerusalem. I still am no closer to understanding these titles.

sing, shout, rejoice

What is Israel?

(141.) [Zep 3:16 In that day it shall be said to Jerusalem, Fear thou not: *and to Zion*, Let not thine hands be slack.]

(142.) [Zec 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.]

Notice the order of the two elements in the last two verses: 1. Jerusalem, 2. Zion

Is Jerusalem the queen and Zion the people - her spirit in the people?

Is the LORD jealous for his bride, the queen and the city? The queen which is the holy city?

Does the line before portend that Jerusalem does not speak comfortable words?

[Zec 1:13 And the LORD answered the angel that talked with me *with (1.) good words and (2.) comfortable words.*]

[Zec 1:14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for (1.) Jerusalem and for (2.) Zion with a great jealousy.]

So Jerusalem might be understood as saying troubling words. (If this is a connection.)

(143.) [Zec 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.]

The order of Jerusalem and Zion are reversed, but we see a match with comfort with Zion, indicating the perhaps uncomfortable words of Jerusalem with chosen.

[Zec 1:19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.]

Here is a combination I have not seen before, as usually we see "Israel and Jacob", or "Judah and Jerusalem" but here seems to encompass the whole of the Jewish nation, and why describe it in these three parts: Judah, Israel, and Jerusalem?

The one element I do know is associated with a single person is Jerusalem, the queen from Psalm 45. Then I know that Jerusalem is the daughter of the holy spirit, or right hand of God, and bears her likeness. Israel is generally a name for the nation of the Jews as a whole, and I have not seen where Israel is known as an individual.

Could there be a connection to the trinity?

Father, Son, Holy Ghost
Judah, Israel, and Jerusalem

(144.) [Zec 2:7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.]

Here there is an attachment to a specific place, if God says to Zion that (what?) dwells with the daughter of Babylon, this must take place in Babylon (America).

(145.) [Zec 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.]

Why is "daughter of Zion" used here, whereas just "Zion" was used before in Zec 2:7?

The "daughter of Babylon" should be the human spiritual representative of the Chaldeans.

(146.) [Zec 8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.]

jealous with jealousy
jealous with fury

Maybe this is not about telling us of a furious jealousy, but a code for persons of God, the son and daughter for instance being jealousy and fury. Might this yet be another name code for the Alpha and Omega, the first and the last? Therefore if Zion is the people in this instance, then it might be God is jealous for his people with his prince and princess. Just an idea.

(147.) [Zec 8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.]

This might be saying, he returns unto his people, and will dwell in Jerusalem. This would match, Behold the dwelling place of God is among men.

(148.) [Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.]

As a note aside from the Zion mystery, I believe I now understand a major component of this scripture which is quoted in the New Testament: [riding upon an ass, and upon a colt the foal of an ass.] The meaning is that the prince rides upon the power of these two women: the spirit and her daughter, the queen of Psalm 45. The son, the king / prince Jesus, rides upon the symbolic ass, and the colt of the ass, because these are the power of the king with which he reigns. This matches [Pro 8:15 By me kings reign, and princes decree justice.]. The power of God is the spirit, and her daughter is the judge of Israel and first ruler of the kingdom in the earth, therefore he is carried by the daughter.

*(149.) [Zec 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.]

Greece then is an equivalent to Zion, whatever these names mean.

* Notice I missed four instances or miscounted.

SUMMARY

I will say clearly I do not as yet understand what Zion means. My guess is that it means the combination of spirit of God, the spirit that dwells in the people, the people, and its association with the physical city of God, which is the tabernacle of God. This combination of elements is the basis of the Jewish nation, or spirit of it, or foundation of the people known as the Jews.

Do not be misled by Christians who say they know what this means but cannot render a reason that makes sense. They do not know that they do not know. As for me, I will say I do not know until I know.