

Bible Study Notes:

THE 'DAUGHTER OF ZION' & 'MY PEOPLE' IN PROPHECY



"Awake, awake; put on thy strength, O Zion" (Is 52:1)

The Church of God must wake up!

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***"The cure for boredom is
curiosity.***

There is no cure for curiosity."

Anonymous

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Many Christians are familiar with the concept of the prophetic Zion as typological of the Church. But there are other similar concepts used in the Old Testament prophecies such as Daughter of Zion and My People.

How might these be interpreted?

Do they represent the Church throughout the ages, the end-time Church, a particular Church era; ancient Israel or Israel in the last days?

Introductory Remarks

At the outset I would like to explain that this is not a research or scholarly paper – it is a Bible study undertaken many years ago which I believe may interest the reader.

The Bible has much to say about Zion, Mt Zion and Daughter of Zion in both historical and prophetic context. Many of the scriptures on this fascinating subject are prophetic for our day.

To understand what these scriptures mean, the aim of this Bible study is to examine the meaning behind the term **Daughter of Zion** and its applications to Christians.

In the first instance we should examine a little bit about Zion itself. Note the following information from *Easton's Bible Dictionary*:

“Zion

sunny; height, one of the eminences on which Jerusalem was built. It was surrounded on all sides, except the north, by deep valleys, that of the Tyropoeon (q.v.) separating it from Moriah (q.v.), which it surpasses in height by 105 feet. It was the south-eastern hill of Jerusalem.

When David took it from the Jebusites (Josh. 15:63; 2 Sam. 5:7) he built on it a citadel and a palace, and it became "the city of David" (1 Kings 8:1; 2 Kings 19:21, 31; 1 Chr. 11:5). In the later books of the Old Testament this name was **sometimes used (Ps. 87:2; 149:2; Isa. 33:14; Joel 2:1) to denote Jerusalem in general, and sometimes God's chosen Israel (Ps. 51:18; 87:5).**

In the New Testament it is used sometimes to denote the Church of God (Heb. 12:22), and sometimes the heavenly city (Rev. 14:1)." [emphasis mine]

A further source, *WordNet (r) 1.7* states:

“Zion

n 1: originally a stronghold captured by David (the 2nd king of the Israelites); above it was built a temple and later the name extended to the whole hill; finally it became a synonym for the city of Jerusalem; "the inhabitants of Jerusalem are personified as 'the daughter of Zion'" [syn: Zion, Sion]

2: Jewish republic in southwestern Asia at eastern end of Mediterranean; formerly part of Palestine [syn: Israel, State of Israel, Yisrael, Zion, Sion]

3: an imaginary place considered to be perfect or ideal [syn: Utopia, Zion, Sion]"

Webster's Revised Unabridged Dictionary (p.1679) provides some further background:

"Zion \Zi'on\, n. [Heb. ts[=i]y'n, originally, a hill.]

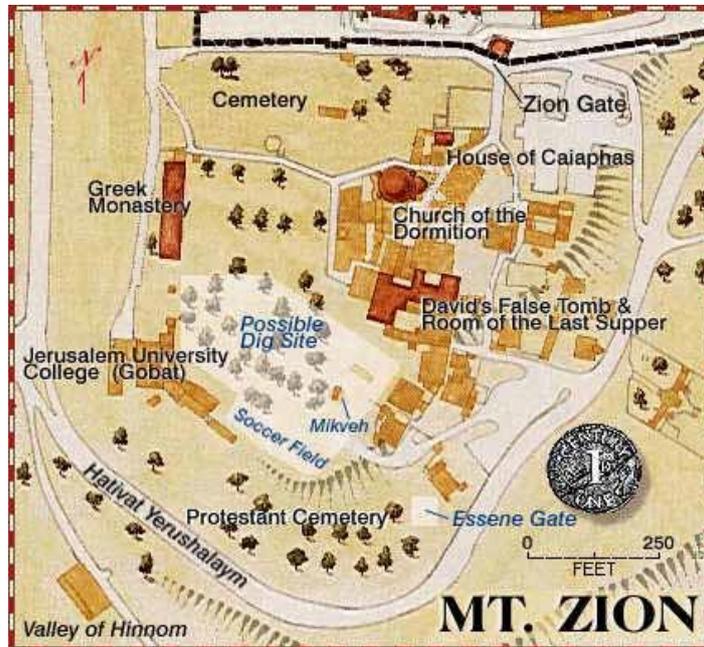
1. (Jewish Antiq.) A hill in Jerusalem, which, after the capture of that city by the Israelites, became the royal residence of David and his successors.

2. Hence, the theocracy, or church of God.

3. The heavenly Jerusalem; heaven." [emphasis mine]

Hitchcock's Bible Names Dictionary:

"Zion, monument; raised up; sepulcher."



Map of Mt Zion

Here are my notes from around 1979 or 1980. I forget my sources though:

"First occurrence of "Zion" is in IISam 5:7. it occurs about 154x in the O.T. (7x22)

The Temple was built right next to Mt. Zion with Kidron Vally in the east and Valley of Hinnom in the south. It's also the traditional site of the Last Supper room and must not be confused with what is today called Mt. Zion, which is the south-west hill.

The original city, the 'Jebus' captured by David, and afterwards called the 'City of David' (IISam 5:7) was the south-east hill.

Experts agree that in the Old Testament, Zion could be equated with the Temple. Had Zion been other than the temple hill, this figurative use of the name could scarcely have occurred. Jerusalem is described in Is. 52:1 as the holy city.

The Hebrew phrase “ir haq-qodes” literally means “the city of holiness.” Probably the reason for this title was that Jerusalem contained the Temple, the shrine where God would meet His people. Hence the word “qodes” came to mean “sanctuary” as well as “holiness.” See Ps. 78:54; 68:69; 146:12.

Ophel and Zion are equivalent.”

Refer to appendix two for further information.

The Daughter of Babylon

In this Bible study we will be examining aspects of God's people and the way He refers to them throughout the Book.

God's People are those that He chooses to enter into a covenant with. He says that 'I will be their God and they will be my people' (See Ex 6:6-7; 19:5; Lev 26:9; Jer 7:23; 30:22; 32:37-40; Ezek 11:19; 36:22-28; Acts 15:14; II Cor 6:16; Heb 8:10-12; Rev 21:3).

In a similar way to how we – the Church – are chosen, so God calls Israel "whom I have chosen": Ps 132:13; Zech 3:2; Ps 33:1-12; 105:1-6, 40-45; 106:1-5; Is 41:1-16; 43:1-21 (especially verses 19-20); 44:1-8; 48:1-14; 65:1-16; Ps 135:4.

Look up each of these Scriptures yourself. This really makes for a most fascinating and revealing study!

In the New Testament His people are pre-figured by Israel (see Ex 25:40; Acts 7:44; Gal 4:26; Heb 12:22; Rev 21:11; Eph 1:3-14) and Zion (Rom 11:26; Heb 12:22; Rev 14:1). Here are some New Testament usages of terms that match the Church to Israel:

Israel	Church
Israel – God's saints	Church (spiritual Israel) – God's saints
A chosen people	Chosen people (IPet 2:9)
Abraham's seed	Spiritually Abraham's seed (Rom 4:16; Gal 3:29)
Attacked at the end of the millennium	Attacked at the end of the millennium
Awaken	Resurrection
Cleansed	Cleansed finally at the resurrection
Elect	Elect (Rom 11:28; Eph 1:4)
Enter Holy Land	Enter Kingdom
Flock	Flock (Acts 20:28; Heb 13:20; IPet 5:2)
Israel	Israel of God (Gal 6:15-16; Eph 2:12; Heb 8:8-10; Rev 2:14)
Priesthood	A Royal Priesthood (IPet 2:9; Rev 1:6; 5:10)
Remnant	Remnant (Rom 9:27; 11:5-7)
Rescued	Rescued at the resurrection
Restored	Inherit the Kingdom
Rewarded	Rewarded at the marriage supper
Rule the nations	Rule the world through Israel
The true circumcision	Spiritually circumcised (Rom 2:28-29; Phil 3:3; Col 2:11)
Tribulation	Tribulation & some in safety

So, it follows that as Israel types the Church in so many ways, so the various terms used for Israel may also be used for the Church as a figure, in a spiritual sense or prophetically.

In 1980 or 1981 I spoke with a Church of God elder after one Wednesday evening Bible study about the subject of daughter of Zion equating to the Church of God prophetically – he readily agreed and held to similar views. Having studied the subject somewhat, our brief conversation helped to cement this belief in my mind.

While many or most members of the Philadelphia Era of God's True Church realise that the 'daughter of Babylon' is Satan's favourite religion (ie the Babylonian Mysteries dressed in the religious garb of Christendom), how many are aware of the identity of the 'Daughter of Zion' concept found within in the sacred scriptures, one wonders.

Many researchers believe that Zion and the Daughter of Zion prefigure the Church. Conservative Catholics believe that 'The Blessed Virgin Mary' is prefigured throughout Holy Scripture as the 'Daughter of Zion'. They also hold to the belief that 'The Blessed Virgin Mary' types the Roman Church and it therefore follows, they say, that the Daughter of Zion is also a type of the Catholic Church.

However, according to the prophecies, the daughter of Babylon, as we know, is the nemesis of the daughter of Zion – it is the outgrowth of Babylon – an extension of its religion, mixing Christianity with Mystery Babylonian doctrines and practices. It is constantly trying to destroy both spiritual and physical Zion – she has plotted and planned the downfall of Zion for centuries in an unrelenting pursuit of Zion and to acquire its place as the wife of God! Yet the daughter of Babylon will be destroyed utterly:

"O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. {destroyed: Heb. wasted} {rewardeth...: Heb. recompenseth unto thee thy deed which thou didst to us}" (Ps 137:8)

The hordes of the east will indeed overrun Europe and the citadel of this evil religious system that opposes God and harasses His people. God will use the forces of the East to smash political/economic/ethnic Babylon and its spiritual daughter (Is 13:1, 16-19).

When we turn to chapter 47 of Isaiah, we find further evidence for God's great condemnation of the daughter of Babylon.

"And I heard another voice from heaven, saying, Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (see also Rev. 17:1-6).

Before we continue any further, we should consider that like so much prophecy, this has dual or several applications:

- **Spiritually**, we must come out of this world's ways, sin and the way of get
- **Doctrinally** we are urged to flee the errors of the Babylonian Mysteries (eg immortal soul, Sunday observance, Valentine's Day, April Fool's Day, New Years, Roman Calendar, Easter, Christmas, Halloween etc, etc)
- **Historically** there has emerged out of Christendom and the world a remnant that awakens and is purified and tested. It eschews Babylonianism and begins to accept the Laws of God. It emerges into a new Work. This occurs periodically as revivals of the Work – new Church phases or eras
- **Prophetically**, the peoples of Israel and the Laodiceans should flee Babylon's captivity in the last days. How? By repenting in the concentration camps, leading to salvation from the terrors that they were enduring and the impending Day of the Lord. Christ will lead them to liberation and freedom upon His return – ie the second Exodus.

It is this Daughter of Zion that 'cries out' a warning message to the House of Israel: Jer 8:19; Is 58:1; Jer 4:16.

But a part of Zion is corrupted – again, these prophecies were fulfilled in ancient times, will be again in the future and are also spiritually typical of the Church of God – particularly in these last days:

“You that build up Sion with blood, and Jerusalem with iniquity.

Her princes have judged for bribes, and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: **Is not the Lord in the midst of us? no evil shall come upon us.**

Therefore, because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.” (Zech 3:10-12)

Transfer the above to the end-time Church of God. What do you see?

A Church that has blood on its hands – persecuting the true believers; a Church that pursues rich members and slots them into positions, no matter how corrupt they are, or off the track doctrinally. That takes their side against poorer members or gives them special favours. They seek out the wealthy and place them in prominent positions, giving them special care and privilege – because they love wealth so much and look disdainfully upon the poor.

Their god is mammon.

It is also a Church that adopts leftist political correctness positions – a strong to desire blend into the world so much. They really do think that all that matters is Sabbath observance – but just about all else is 'up for grabs.' To them, doctrine doesn't matter.

Now that we have identified the Daughter of Babylon, let us turn our attention to the Daughter of Zion.

Variety of terms for Zion

In this study the Biblical concepts to consider and keep in mind are:

- **Daughter of Zion** – term found in 28 Scriptures
- **Zion** – 152 Scriptures
- **My People** – roughly 312 Scriptures
- **Thy People** – roughly 254 Scriptures
- **Daughter of My People** – 17 Scriptures

Refer to appendix one for a complete list of scriptures for each of the above concepts.

Examples:

- Daughter of Zion vs Daughter of Babylon (Ps. 137:8; Isa. 47:1; Jer. 50:42; 51:33; Mic. 4:10; Zech. 2:7)
- Zion vs Babylon (2 Ki. 17:24, 30; 20:12, 14, 17; 24:1, 7, 10, 15, 20; 25:1, 6, 11, 13, 20, 27; 1 Chr. 9:1; 2 Chr. 32:31; 33:11; 36:6f, 10, 18, 20; Ezr. 1:11; 2:1; 5:12ff, 17; 6:1, 5; 7:6, 9, 16; 8:1; Neh. 7:6; 13:6; Est. 2:6; Ps. 87:4; 137:1, 8; Isa. 13:1, 19; 14:4, 22; 21:9; 39:1, 3, 6; 43:14; 47:1; 48:14, 20; Jer. 20:4ff; 21:2, 4, 7, 10; 22:25; 24:1; 25:1, 9, 11; 27:6, 8, 11, 16, 20, 22; 28:2ff, 6, 11, 14; 29:1, 3, 10, 15, 20, 28; 32:3ff, 28, 36; 34:1ff; 35:11; 36:29; 37:1, 17, 19; 38:23; 39:1, 3, 5, 9, 11; 40:1, 4, 7, 9, 11; 41:2, 18; 42:11; 43:3, 10; 44:30; 46:2, 13, 26; 49:28, 30; 50:1f, 8, 13, 16, 23, 28, 34, 42, 45; 51:1f, 6, 11, 24, 29, 33, 37, 41, 44, 47, 53, 58, 64; 52:3f, 9, 15, 17, 26, 31, 34; Ezek. 12:13; 17:12, 16, 20; 19:9; 21:19, 21; 24:2; 26:7; 29:18f; 30:10, 24; 32:11; Dan. 1:1; 2:12, 14, 18, 24, 48; 3:1, 12, 30; 4:6, 29; 5:7; 7:1; Mic. 4:10; Zech. 2:7; 6:10; Matt. 1:11f, 17; Acts 7:43; 1 Pet. 5:13; Rev. 14:8; 16:19; 17:5; 18:2, 10, 21)
- In addition the metaphors of a virgin and a fallen woman (whore) are also used in scripture.

These concepts apply to historical Israel, Israel in the last days and to spiritual Israel over the ages, particularly applicable to the Church in the end time. Consider Ps. 9:14:

“The LORD also will be a refuge for the oppressed, a refuge in times of trouble. {a refuge: Heb. an high place}

And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. {humble: or, afflicted}

Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgsaion. Selah. {Higgsaion: that is, Meditation}" (Ps 9:9-16)

We might take the above in its historical context; or apply it personally; or understand its application to the Church of God in the last days. This applies similarly to Is 8:7-9:

"Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. {overthrown...: Heb. the overthrow of}

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.

Except the LORD of hosts had left unto us **a very small remnant**, we should have been as Sodom, *and* we should have been like unto Gomorrah."

From a prophetic, end-time view, the above seems to pertain to a Church in deep distress. Yet there will be salvation for this tiny remnant:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

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. {work: or, recompense}

And they shall call them, The **holy people**, The redeemed of the LORD: and thou shalt be called, Sought out, A **city** not forsaken." (Is 62:10-12)

Here this daughter of Zion is also known as the holy people and a city – an apparent reference to the redeemed end-time Church of God (given it is dual, to Israel too). Following is a prophecy which indicates a time of terrible Tribulation upon this woman:

"I have likened the **daughter of Zion** to a comely and delicate **woman**. {comely: or, dwelling at home}

The shepherds with their flocks shall come unto **her**; they shall pitch *their* tents against **her** round about; they shall feed every one in his place.

Prepare ye war against **her**; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out." (Jer 6:2-4)

Micah's prophecy adds to this understanding:

"In that day, saith the LORD, will I assemble her that halteth, and I will gather **her** that is driven out, and **her** that I have afflicted;

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.

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.

Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee **as a woman in travail**.

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.

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." (Mic 4:6-13)

In the above prophecy the images of the daughter of Zion, Zion and a woman are intertwined, referring to the same concept. Indeed, the context reveals that the House of Israel and the spiritual Israel, or Church of God, are jointly referred to in a dual sense.



Aerial view of Mt Zion

So in this scripture we are clearly told that she will be given world rulership indicating that this is God's true Church – His remnant people through the ages, particularly the last days given the trials upon them and the repentance demonstrated by them. The Laodicean remnant may be the chief emphasis for this scripture.

In Zeph 3:14-17 we are told:

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart,
O daughter of Jerusalem.

The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

In that day it shall be said to Jerusalem, Fear thou not: *and to Zion*, Let not thine hands be slack. {slack: or, faint}

The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. {rest: Heb. be silent}”

Other related scriptures:

“Deliver thyself, **O Zion**, that dwellest *with* the daughter of Babylon.

Sing and rejoice, **O daughter of Zion**: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.” (Zech 2:7, 10)

“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. {having...: or, saving himself}”

... Return to the strong hold, ye prisoners of hope, I will render thee double at, I declare to day.” (Zech 9:9, 12) [double = indication that they inherit the birthright]

Verse 9 refers to Christ at His first coming. But could well be dual, referring to His second coming to take spiritual Israel – the daughter of Zion – as His bride, wife and Queen (see Ps 45:10-17)]

Jeremiah's Prophecy

In the context of the concepts of "Zion" "daughter of Zion", "daughter of my people" and so on – these are crucial to understanding a prophecy in Jeremiah which has interested me for years. In fact, I am using hand written notes from 1980 and updated in 1987 to type out this Bible study.

In thinking through the best way to present my short, summarised study of Jeremiah 9, I settled on assembling it into a table with comments on the right.

Now, as we understand duality, we can take this prophecy to mean ancient Israel or even end-time Israel. But given its referral to 'daughter of my people,' it has relevance to the Church of God of any age – the last days in particular.

You will see the relevance below:

Scripture	Comment
9:1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! {Oh...: Heb. Who will give my head, etc}	Daughter of my people (Israel) is reference to the Church of God. Here is reference to these people being slain – does this refer to the Laodicean Era of God's Church
2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people , and go from them! for they <i>be</i> all adulterers, an assembly of treacherous men.	Could this be inferring that the Church wishes to leave Israel prior to the Tribulation? Would persecution drive them out? See v19 and Ps 55:6-8. Or to Christians to flee from out of an apostatising church?
3 And they bend their tongues <i>like</i> their bow <i>for</i> lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.	They lie; don't contend for the truth (John 17:17; Jude 3); commit evils; don't know God. Cp Rev 3:17-18
4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. {neighbour: or, friend}	They are not trustworthy (see Is 31:1; 30:2; Jer 17:5; Ps 84:12; 20:7); they supplant – ie to "seize by the heel", "to circumvent", "to restrain", "to trip up"); they slander
5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, <i>and</i> weary themselves to commit iniquity. {deceive: or, mock}	They deceive; don't speak the truth (cp John 17:17); they are self-taught liars; they commit iniquity (diverse sins)
6 Thine habitation <i>is</i> in the midst of deceit; through deceit they refuse to know me, saith the LORD.	They are deceitful; they refuse to know God. And they are thus rebels! So notice: there are 13 sins listed here for the "daughter of Zion" – 13 is the no. of rebellion in scripture
7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the	Because of their sins, God is going to "try" them – the Hebrew means to refine them – as in a furnace. Cp Rev

daughter of my people?	3:18; Mal 2:2-3. The Laodicean Church of God will go through the Great Tribulation along with or mixed in with, the House of Israel
8 Their tongue <i>is as</i> an arrow shot out; it speaketh deceit: <i>one</i> speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. {in heart: Heb. in the midst of him} {his wait: or, wait for him}	This is my experience exactly. My personal notes are full of it! It is a shocker! Compare with Ps 55:20-21 where similar language is used. Here, David seems to type the Philadelphian attitude and is stabbed in the back by a fellow – one of his mates – a man who fellowshiped often with him and who actually went to Sabbath services with him (Ps 55:14)
9 Shall I not visit them for these <i>things</i> ? saith the LORD: shall not my soul be avenged on such a nation as this?	God's visitation = punishment. This can be spiritually upon an individual or physically; or upon a nation. Thus God will punish the Daughter of Zion
10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through <i>them</i> ; neither can <i>men</i> hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. {habitations: or, pastures} {burned up: or, desolate} {both....: Heb. from the fowl even to, etc}	"burned up" may intimate some sort of destruction due to modern weaponry.
11 And I will make Jerusalem heaps, <i>and</i> a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. {desolate: Heb. desolation}	Compare Daniel 11:41
12 Who <i>is</i> the wise man, that may understand this? and <i>who is he</i> to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth <i>and</i> is burned up like a wilderness, that none passeth through?	Compare with Has 14:9; Dan 12:10; Ps 111:10; Prov 1:23; 2:6; 3:1; 4:3; 8:9; 9:10
13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;	Watering down the Law and ignoring much of the Torah – in other words reducing God's Word down to a few concepts such as the Sabbath while ignoring vast chunks of the Bible
14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: {imagination: or, stubbornness}	Yup, pagan ideas such as New Years and political correctness have infiltrated the Churches of God
15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, <i>even</i> this people, with wormwood, and give them water of gall to drink.	Wormwood and gall – see 8:14; 23;15; Lam 3:5 19; Amos 6:12; Deut 29:18
16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.	Captivity at the hands of a US of Europe and other nations – along with the House of Israel
17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning <i>women</i> , that they may come:	
18 And let them make haste, and take up a wailing for	

us, that our eyes may run down with tears, and our eyelids gush out with waters.	
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.	They are removed from the lands of Israel due to captivity. See Is 66:5; 16:3-4; Mic 3:10. It can also be rendered "they have cast down our habitations". See Ps 74:1-10; 79:1-5; Dan 8:11-13; Lam 2:1-2; Is 63:18; Rev 11:2 – these prophecies all obviously refer to the Laodiceans
20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.	Wailing due to invasion and captivity
21 For death is come up into our windows, <i>and</i> is entered into our palaces, to cut off the children from without, <i>and</i> the young men from the streets.	Death is everywhere – 1/3 of Israelites die due to famine and disease; a further 1/3 die due to war
22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.	Massive death count. Even more die in captivity
23 Thus saith the LORD, Let not the wise <i>man</i> glory in his wisdom, neither let the mighty <i>man</i> glory in his might, let not the rich <i>man</i> glory in his riches:	They won't be able to glory in themselves – for they will be utterly crushed
24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I <i>am</i> the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these <i>things</i> I delight, saith the LORD.	We must glory in God. Too many glory in themselves, men or things
25 Behold, the days come, saith the LORD, that I will punish all <i>them which are</i> circumcised with the uncircumcised; {punish: Heb. visit upon}	True Church members will be punished along with non-Church folk. And Israelites with non-Israelites
26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all <i>that are</i> in the utmost corners, that dwell in the wilderness: for all <i>these</i> nations <i>are</i> uncircumcised, and all the house of Israel <i>are</i> uncircumcised in the heart. {in the utmost...: Heb. cut off into corners, or, having the corners of their hair polled}	Gentile nations will also be punished

Here are some further, related prophecies to the Church, set in an end-time context:

- **Jer 6:2-4, 8-10, 10, 13-19, 23, 26-30:**

"I have likened the daughter of Zion to a comely and delicate woman.

The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

They have healed also the hurt of the **daughter of my people** slightly, saying, Peace, peace; when there is no peace.

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Also I set watchmen over you, saying, Hearken to the sound of the trumpet. **But they said, We will not hearken.**

Therefore hear, ye nations, and know, O congregation, what is among them.

Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because **they have not hearkened unto my words, nor to my law, but rejected it.**

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.**

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.

I have set thee for a tower and a fortress among **my people**, that thou mayest know and try their way.

They are all grievous revolters, **walking with slanders**: they are brass and iron; they are all corrupters.

The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

Reprobate silver shall men call them, because **the LORD hath rejected them.**"

- **Jer 5:25-31:**

"Your iniquities have turned away these things, and your sins have withholden good things from you.

For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

As a cage is full of birds, so **are their houses full of deceit: therefore they are become great, and waxen rich.**

They are waxen fat, they shine: yea, they overpass the deeds of the wicked: **they judge not the cause, the cause of the fatherless, yet they prosper;** and the right of the needy do they not judge.

Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is committed in the land;

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

- **Jer 11:14-15:**

"Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

What hath my beloved to do in mine house, seeing **she hath wrought lewdness with many**, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest."

- **Jer 12:5-13:**

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

I have forsaken mine house, I have left mine heritage; I have given **the dearly beloved of my soul** into the hand of her enemies.

Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD."

- **Jer 14:7-16:**

“O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and **we are called by thy name**; leave us not.

Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, **therefore the LORD doth not accept them**; he will now remember their iniquity, and visit their sins.

Then said the LORD unto me, Pray not for this people for their good.

When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the LORD said unto me, **The prophets prophesy lies in my name**: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

And **the people to whom they prophesy shall be cast out** in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.”

A careful reading of the above Scriptures reveals the Church of God in the last days – and what God Himself thinks of her.

Similarly, Christ asks:

“I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:8)

The context for this statement is the last days. Presumably He speaks of the Church – as it is they who should have faith – which extends to include the concept of a ‘body of beliefs’. For faith is not something He expects of the world. In this context, the following quotes may shed some light on the discussion:

Jamieson-Fausset-Brown Bible Commentary:

“speedily-as if pained at the long delay, impatient for the destined moment to interpose. (Compare Pr 29:1.)

Nevertheless, &c.-that is, Yet ere the Son of man comes to redress the wrongs of His Church, so low will the hope of relief sink, through the length of the delay, that one will be fain to ask, Will He find any faith of a coming avenger left on the earth? From this we learn: (1) **That the primary and historical reference of this parable is to the Church in its widowed, desolate, oppressed, defenseless condition during the present absence of her Lord in the heavens;** (2) That in these circumstances importunate, persevering prayer for deliverance is the Church's fitting exercise; (3) That notwithstanding every encouragement to this, so long will the answer be delayed, while the need of relief continues the same, and all hope of deliverance will have nearly died out, and "faith" of Christ's coming scarcely to be found. But the application of the parable to prayer in general is so obvious as to have nearly hidden its more direct reference, and so precious that one cannot allow it to disappear in any public and historical interpretation.” [emphasis mine]

Scofield Reference Notes:

“[1] faith

The reference is not to personal faith, **but to belief in the whole body of revealed truth.** (Cf) Rom 1:5 1Cor 16:13 2Cor 13:5 Col 1:23 Col 2:7 Ti 1:13 Jude 1:3.

See "Apostasy," above, in marg. of Lk 18.8.

See Scofield Note: "2Tim 3:1".

Margin Son of man

See Scofield Note: "Mt 8:20"." [emphasis mine]

People's New Testament:

“Shall he find faith on the earth? Prayer is the utterance of faith. Prayerlessness is proof of unbelief. The Lord, pained by the unbelief of even his disciples, shows in these words what a burden to him is our unbelief (see Mt 17:17).”

Wesley's Notes:

“Yet when the Son of man cometh, will he find faith upon earth - Yet notwithstanding all the instances both of his long suffering and of his justice, whenever he shall remarkably appear, against their enemies in this age or in after ages, how few true believers will be found upon earth!”

The above demonstrate the pitiful condition of the majority of God's Church – the Daughter of Zion – during the last days.

For instance, when observing the Sabbath and Holy Days, are they kept in the spirit of love or one of competition, gossip, promoting false doctrines, cliques and such like?

Paul Copan in *Is God a Moral Monster? Making Sense of the Old Testament God*, wrote:

"fact, they were called "a kingdom of priests" and "a holy nation" (Exod. 19:6). Since God is holy or set apart, his people were to be so as well (Lev. 11:44). The Israelites were to be "marked off," just as the Sabbath day was "marked off" or "set apart as holy" to the Lord (Gen. 2:3). We could rephrase the command "be holy, for I the LORD am holy" (Lev. 19:2) this way: "You shall be my people and mine alone, for I am your God and yours alone." This relationship can be compared to the serious marriage vows we talked about earlier. Being God's people meant living lives dedicated to God in every aspect of life.

This holiness wasn't religious pretense—a phoniness that looked intact and decent on the outside but was cracked and rotting within. When God prescribed rituals, he wanted them to represent humility of heart and love for God and neighbor (Ps. 51:15—19). God bated rites like "festivals . . . solemn assemblies . . . burnt offerings and . . . grain offerings" when God's people ignored "justice" and "righteousness" (Amos 5:21—24). **Eating kosher foods and paying careful attention to rituals didn't matter if the worship of God and the treatment of others weren't kosher."** (p 74) [emphasis mine]

Other Old Testament Prophecies Relating to Zion

The Bible has so much to say about Zion that it is necessary to say something about this important concept here. Just read the book of Lamentations. The entirety of the book applies not merely to ancient times, but looks forward to the Church of God period – in particular the Laodicean Era (this will be covered in a future study).

Below are some pertinent prophecies:

- **Mic 7:1-7:**

“Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. {when...: Heb. the gatherings of summer}

The good man is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. {good: or, godly, or, merciful}

That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. {his...: Heb. the mischief of his soul}

The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: **the day of thy watchmen and thy visitation cometh;** now shall be their perplexity.

Trust ye not in a friend, put ye not confidence in a guide: **keep the doors of thy mouth from her that lieth in thy bosom.** [cp Luke 12:53]

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.”

- **Amos 6:1-7:**

“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! {are at...: or, are secure} {chief: or, firstfruits}

Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

Ye that put far away the evil day, and cause the seat of violence to come near; {seat: or, habitation}

That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; {stretch...: or, abound with superfluities}

That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David; {chant: or, quaver}

That drink wine in bowls, and anoint themselves with the chief ointments: **but they are not grieved for the affliction of Joseph.** {wine...: or, in bowls of wine} {affliction: Heb. breach}

Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.”

The above sounds so much like the Church today! How many are concerned about the peoples of Joseph or even mention the concept in sermons? The fact is so many no longer believe in the doctrine of Israel’s modern identity but refuse to publically admit to that – so they continue to unethically draw a salary and promote like-minded men to positions.

No wonder there is no growth!

- **Is 62:1-12:**

Scripture	Comment
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 <i>that</i> burneth.	God will not rest until He has assembled a Church that is pure and clean. Cp Rev 19:7-8
2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.	Both Israel and the Church will be righteous before the world. We will have new names – see Rev 3:12. Like Abraham (Gen 17:5) and Jacob (Gen 32:28)
3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.	Cf Mal 3:17; Rev 3:11
4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. {Hephzibah: that is, My delight is in her} {Beulah: that is, Married}	God will marry His Church.
5 For <i>as</i> a young man marrieth a virgin, so shall thy sons marry thee: and <i>as</i> the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. {as the...: Heb. with the joy of the bridegroom}	Cf Ps

6 I have set watchmen upon thy walls, O Jerusalem, <i>which</i> shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, {make....: or, are the LORD's remembrancers}	The Church is meant to be God's Watchman in the last days
7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. {rest: Heb. silence}	
8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to <i>be</i> meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: {Surely....: Heb. If I give, etc}	Physically, the conquered lands of Israel will be liberated. Spiritually, the Synagogue of Satan over sections of the Church will be lifted
9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.	
10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.	Future exodus of Israel
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 <i>is</i> with him, and his work before him. {work: or, recompense}	This refers to both Israel and the Church in the millennium. Cf Is 40:10
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.	The Church will be praised in the millennium

- **Is 52:1-15:**

Scripture	Comment
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.	The Church must wake up! It must once again put on gorgeous garments that show it off to the world. Like it did under HWA. It must prevent unconverted ministers and wolves from being pastors. Cf Neh 13:1-3
2 Shake thyself from the dust; arise, <i>and</i> sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.	The Church must free herself from liberalism and political correctness
3 For thus saith the LORD, Ye have sold yourselves for	Yup, the Church, by compromising with the world and

nought; and ye shall be redeemed without money.	political correctness, is going into a different form of apostasy
4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.	The Laodicean Church is going into captivity with the House of Israel. Cf Is 8:7-8; Rev 12:15.,17
5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.	The slavery will be so bad that it will make them howl or scream. This torment of His people is a blasphemy to God
6 Therefore my people shall know my name: therefore <i>they shall know</i> in that day that I <i>am</i> he that doth speak: behold, <i>it is</i> I.	They will eventually come to know Him “in that day” – a term for the last days. See Matt 24:40 – 25:13
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!	The Church is meant to spread the True Gospel – the good news of the World Tomorrow. This prophecy also includes the idea of the Truth spreading across the world during the millennium
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.	The Church’s watchmen will sing with joy when the Church revives. This concept extends into the millennium and thus is dual
9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.	God will redeem spiritual Jerusalem today and physical Jerusalem at His return
10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.	The time is coming when God will make plain that He is working with His Church. Again, this concept extends into the millennium and thus is dual
11 Depart ye, depart ye, go ye out from thence, touch no unclean <i>thing</i> ; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.	We must flee spiritual Babylon and get cleaned up. Political correctness is strangling the Church of God
12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel <i>will be</i> your rereward. {be...: Heb. gather you up}	God will gather His people – the Church – and later Israel
13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. {deal...: or, prosper}	This refers to Christ
14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the	Cp Is 53:1-3

sons of men:	
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for <i>that</i> which had not been told them shall they see; and <i>that</i> which they had not heard shall they consider.	Reference here is to Christ at His coming. If dual, also to one of the two witnesses?

• **Is 4:2-6:**

Scripture	Comment
2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth <i>shall be</i> excellent and comely for them that are escaped of Israel. {beautiful...: Heb. beauty and glory} {them...: Heb. the escaping}	Those that escaped – probably the Philadelphia Era is referred to here - will be greatly bless in the Kingdom
3 And it shall come to pass, <i>that he that is</i> left in Zion, and <i>he that</i> remaineth in Jerusalem, shall be called holy, <i>even</i> every one that is written among the living in Jerusalem: {among...: or, to life}	They will be written in the Book of Life. Cp Dan 12:1
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.	The Church will be cleaned up – some prior to the Tribulation, others during it. Cp Rev 11:2; 3:17-20
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 <i>shall be</i> a defence. {upon all: or, above all} {defence: Heb. covering}	A place of safety?
6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.	For storm and rain, compare Rev 12:15 and Is 8:7-8



Mt Zion today

Appendix One: List of Scriptures

- **Scriptures on Daughter of Zion (28 references):**

2 Ki. 19:21; Ps. 9:14; Isa. 1:8; 10:32; 16:1; 37:22; 52:2; 62:11; Jer. 4:31; 6:2, 23; 8:19; Lam. 1:6; 2:1, 4, 8, 10, 13, 18; 4:22; Mic. 1:13; 4:8, 10, 13; Zeph. 3:14; Zech. 2:7, 10; 9:9

2 Kings 19:21 "This *is* the word which the LORD has spoken concerning him: 'The virgin, the daughter of Zion, Has despised you, laughed you to scorn; The daughter of Jerusalem Has shaken *her* head behind your back!

Psalms 9:14 That I may tell of all Your praise In the gates of the daughter of Zion. I will rejoice in Your salvation.

Isaiah 1:8 So the daughter of Zion is left as a booth in a vineyard, As a hut in a garden of cucumbers, As a besieged city.

Isaiah 10:32 As yet he will remain at Nob that day; He will shake his fist at the mount of the daughter of Zion, The hill of Jerusalem.

Isaiah 16:1 Send the lamb to the ruler of the land, From Sela to the wilderness, To the mount of the daughter of Zion.

Isaiah 37:22 'this *is* the word which the LORD has spoken concerning him: "The virgin, the daughter of Zion, Has despised you, laughed you to scorn; The daughter of Jerusalem Has shaken *her* head behind your back!

Isaiah 52:2 Shake yourself from the dust, arise; Sit down, O Jerusalem! Loose yourself from the bonds of your neck, O captive daughter of Zion!

Isaiah 62:11 Indeed the LORD has proclaimed To the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; Behold, His reward *is* with Him, And His work before Him.' "

Jeremiah 4:31 "For I have heard a voice as of a woman in labor, The anguish as of her who brings forth her first child, The voice of the daughter of Zion bewailing herself; She spreads her hands, *saying*, 'Woe *is* me now, for my soul is weary Because of murderers!'

Jeremiah 6:2 I have likened the daughter of Zion To a lovely and delicate woman.

v23 They will lay hold on bow and spear; They *are* cruel and have no mercy; Their voice roars like the sea; And they ride on horses, As men of war set in array against you, O daughter of Zion."

Jeremiah 8:19 Listen! The voice, The cry of the daughter of my people From a far country: "*Is* not the LORD in Zion? *Is* not her King in her?" "Why have they provoked Me to anger With their carved images -- With foreign idols?"

Lamentations 1:6 And from the daughter of Zion All her splendor has departed. Her princes have become like deer *That* find no pasture, That flee without strength Before the pursuer.

Lamentations 2:1 How the Lord has covered the daughter of Zion With a cloud in His anger! He cast down from heaven to the earth The beauty of Israel, And did not remember His footstool In the day of His anger.

v4 Standing like an enemy, He has bent His bow; With His right hand, like an adversary, He has slain all *who were* pleasing to His eye; On the tent of the daughter of Zion, He has poured out His fury like fire.

v8 The LORD has purposed to destroy The wall of the daughter of Zion. He has stretched out a line; He has not withdrawn His hand from destroying; Therefore He has caused the rampart and wall to lament; They languished together.

v10 The elders of the daughter of Zion Sit on the ground *and* keep silence; They throw dust on their heads And gird themselves with sackcloth. The virgins of Jerusalem Bow their heads to the ground.

v13 How shall I console you? To what shall I liken you, O daughter of Jerusalem? What shall I compare with you, that I may comfort you, O virgin daughter of Zion? For your ruin *is* spread wide as the sea; Who can heal you?

v18 Their heart cried out to the Lord, "O wall of the daughter of Zion, Let tears run down like a river day and night; Give yourself no relief; Give your eyes no rest.

Lamentations 4:22 *The punishment of your iniquity is accomplished, O daughter of Zion; He will no longer send you into captivity. He will punish your iniquity, O daughter of Edom; He will uncover your sins!*

Micah 1:13 O inhabitant of Lachish, Harness the chariot to the swift steeds (She *was* the beginning of sin to the daughter of Zion), For the transgressions of Israel were found in you.

Micah 4:8 And you, O tower of the flock, The stronghold of the daughter of Zion, To you shall it come, Even the former dominion shall come, The kingdom of the daughter of Jerusalem."

v10 Be in pain, and labor to bring forth, O daughter of Zion, Like a woman in birth pangs. For now you shall go forth from the city, You shall dwell in the field, And to Babylon you shall go. There you shall be delivered; There the LORD will redeem you From the hand of your enemies.

v13 "Arise and thresh, O daughter of Zion; For I will make your horn iron, And I will make your hooves bronze; You shall beat in pieces many peoples; I will consecrate their gain to the LORD, And their substance to the Lord of the whole earth."

Zephaniah 3:14 Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all *your* heart, O daughter of Jerusalem!

Zechariah 2:7 "Up, Zion! Escape, you who dwell with the daughter of Babylon."

v10 " Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD.

Zechariah 9:9 " Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He *is* just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.

- **Daughter of My people (17 Scriptures):**

Ruth 3:11; Isa. 22:4; Jer. 4:11; 6:14, 26; 8:11, 19, 21; 9:1, 7; 14:17; Lam. 2:11; 3:48; 4:3, 6, 10

- **My People (312 Scriptures):**

Gen. 17:14; 23:11, 13; 41:40; 48:19; 49:29; Exod. 3:7, 10; 5:1; 7:4, 16; 8:1, 8, 20; 9:1, 13, 17, 27; 10:3f; 12:31; 16:4; 18:19; 19:5; 22:25; 23:27; 32:22; 33:12; 34:9; Lev. 17:10; 20:3, 5; 26:12; Num. 11:29; 20:24; 21:2; 24:14; Deut. 4:10; 31:16; Jos. 1:2; 14:8; Jdg. 2:20; 5:9; 9:29; 12:2; 14:3, 16; Ruth 1:16; 3:11; 4:4; 1 Sam. 2:24, 29; 9:16f; 14:39f; 15:30; 27:12; 2 Sam. 3:18; 5:2; 7:7f, 10; 12:28; 14:15; 18:5; 22:44; 24:3, 17, 21; 1 Ki. 6:13; 8:16, 59; 9:7; 12:10; 14:7; 16:2; 22:4; 2 Ki. 3:7; 10:9; 20:5; 1 Chr. 11:2; 17:6f, 9; 21:3, 17; 28:2; 29:14, 17; 2 Chr. 1:9, 11; 6:5f; 7:13f; 10:10; 18:3; 32:13ff; Ezr. 7:13; Neh. 5:13, 19; 7:5; Est. 7:3f; 8:6; Ps. 7:8; 14:4; 50:7; 53:4; 59:11; 68:22; 78:1; 81:8, 11, 13; 89:50; 95:10; 116:14, 18; 144:2; Isa. 1:3; 3:7, 12, 15; 5:13; 10:2, 6, 13, 24; 19:25; 22:4; 26:20; 32:13, 18; 34:5; 40:1; 43:4, 20; 47:6; 49:1, 22; 51:4f, 7, 16, 22; 52:4ff; 53:8; 56:7; 57:14; 58:1; 60:21; 63:3, 6, 8; 65:2f, 10, 19, 22; Jer. 2:11, 13, 31; 4:11, 22;

5:14, 26, 31; 6:14, 19, 26; 7:12, 23; 8:7, 11, 19, 21; 9:1f, 7; 11:4; 12:14, 16; 13:10; 14:17; 15:1, 7; 16:5; 18:15; 23:2, 13, 22, 27, 32; 24:7; 29:32; 30:3, 22; 31:1, 14, 33; 32:38; 33:24; 36:6; 50:6; 51:45; Lam. 1:18; 2:11; 3:14, 48; 4:3, 6, 10; Ezek. 11:20; 13:9f, 18, 21, 23; 14:8f, 11; 21:12; 24:18; 25:14; 28:25; 32:3, 10; 33:31; 34:30; 36:8, 12, 20, 28; 37:12f, 23, 27; 38:14, 16; 39:7; 44:11, 23; 45:8f; 46:18; Dan. 9:19f; Hos. 1:9f; 2:23; 4:6, 8, 12; 6:11; 10:10; 11:7; Joel 2:26f; 3:2f; Amos 7:8, 15; 8:2; 9:10, 14; Obad. 1:13; Mic. 1:9; 2:4, 8; 3:3, 5; 6:3, 5, 16; Hab. 3:16; Zeph. 2:8f; Zech. 2:11; 8:7f; 11:10; 13:9; Mal. 2:9; Matt. 2:6; Acts 7:34; Rom. 9:25f; 10:21; 2 Co. 6:16; Heb. 8:10; Rev. 18:4

- **Thy People (254 scriptures):**

Gen. 23:11; 25:23; 26:10; 27:29; 41:40; 48:4; Exod. 4:16; 5:16, 23; 8:3f, 9, 11, 21, 23; 9:14f; 10:4; 11:8; 15:13, 16; 17:5; 22:28; 23:11; 32:7, 11; 33:1, 5, 13, 16; 34:9f; Lev. 9:7; 19:16, 18; Num. 5:21; 11:11f; 14:13f, 19; 21:34; 24:14; 27:13; 31:2; Deut. 3:2; 4:10; 7:6, 16, 19; 9:6, 12, 26, 29; 10:11, 15; 14:2, 21; 16:18; 20:1, 16; 21:8; 26:15, 19; 27:9; 28:9, 32, 64; 29:13; 31:12, 16; 32:6, 50; 33:3, 29; Jos. 8:1; Jdg. 5:14; 9:38; 14:3; Ruth 1:10, 15; 2:11; 1 Sam. 2:29; 4:17; 12:19; 13:14; 14:28; 15:15, 21, 24, 30; 26:15; 2 Sam. 3:34; 6:21; 7:23f; 14:15; 17:8; 24:3, 10; 1 Ki. 3:8f; 8:30, 33, 36, 38, 41, 43, 50; 12:7, 9; 20:42; 22:4; 2 Ki. 3:7; 18:26; 20:5; 1 Chr. 11:2; 17:21f; 21:17; 28:21; 29:17f; 2 Chr. 1:9f; 6:21, 24, 27, 29, 32, 39; 10:7, 9; 18:3; 20:7; 21:14; Ezr. 7:25; 9:11, 14; Neh. 1:10; 9:30, 32; Est. 3:8; 7:3; Ps. 3:8; 28:9; 44:2, 12; 45:10, 12, 17; 50:7; 59:11; 60:3; 68:7, 35; 72:2; 74:18; 77:14f, 20; 79:13; 80:4; 83:3; 85:2, 6; 89:15, 19, 50; 94:5; 106:4; 110:3; Isa. 2:6; 3:12; 7:17; 10:22; 14:20; 26:11, 20; 30:19; 36:11; 43:4; 47:6; 49:22; 51:16, 22; 58:1; 60:21; 63:14, 18; 64:9; Jer. 5:14; 22:2; 27:13; 29:25; 31:7; 32:21; 37:18; 48:46; Ezek. 3:11; 13:17; 21:12; 26:11; 27:33; 32:9f; 33:2, 12, 17, 30; 36:15; 37:18; 38:9, 15; 39:4; Dan. 9:6, 15, 19, 24; 10:14; 11:14; 12:1; Hos. 4:4, 6; 9:1; 10:14; Joel 2:17; Jon. 1:8; Mic. 4:13; 7:14; Nah. 3:13, 18; Hab. 2:10; 3:13; Lk. 2:32; Acts 4:25, 27; 23:5; Rev. 5:9

- **Zion (152 scriptures):**

2 Sam. 5:7; 1 Ki. 8:1; 2 Ki. 19:21, 31; 1 Chr. 11:5; 2 Chr. 5:2; Ps. 2:6; 9:11, 14; 14:7; 20:2; 48:2, 11; 50:2; 51:18; 53:6; 69:35; 74:2; 76:2; 78:68; 84:7; 87:2, 5; 97:8; 99:2; 102:13, 16, 21; 110:2; 125:1; 126:1; 128:5; 129:5; 132:13; 133:3; 134:3; 135:21; 137:1, 3; 146:10; 147:12; 149:2; Cant. 3:11; Isa. 1:8, 27; 2:3; 3:16f; 4:3ff; 8:18; 10:12, 24, 32; 12:6; 14:32; 16:1; 18:7; 24:23; 28:16; 29:8; 30:19; 31:4, 9; 33:5, 14, 20; 34:8; 35:10; 37:22, 32; 40:9; 41:27; 46:13; 49:14; 51:3, 11, 16; 52:1f, 7; 59:20; 60:14; 61:3; 62:11; 64:10; 66:8; Jer. 3:14; 4:6, 31; 6:2, 23; 8:19; 9:19; 14:19; 26:18; 30:17; 31:6, 12; 50:5, 28; 51:10, 24, 35; Lam. 1:4, 6, 17; 2:1, 4, 6, 8, 10, 13, 18; 4:2, 11, 22; 5:11, 18; Joel 2:1, 15, 23, 32; 3:16f, 21; Amos 1:2; 6:1; Obad. 1:17, 21; Mic. 1:13; 3:10, 12; 4:2, 7, 10, 13; Zeph. 3:14, 16; Zech. 1:14, 17; 2:7, 10; 8:2f; 9:9, 13.

Appendix Two: 'Zion' - From Wikipedia, the free encyclopedia



The Dormition Church, situated on the modern "Mount Zion"

Zion, or **Sion** (יִצְיֹן "Height", Standard Hebrew Tziyyon, Tiberian Hebrew Tsiyyôn) is an archaic term that originally referred to a specific mountain near Jerusalem (**Mount Zion**), on which stood a Jebusite fortress of the same name that was conquered by David.

"Zion" came to be applied to the section of Jerusalem where the fortress stood, and later became synonymous with Jerusalem. "Zion" is also a metonym for Solomon's Temple. Today, "Zion" is often used metaphorically, to symbolize Jerusalem and the Promised Land to come, in which God dwells among his chosen people.

Mount Zion is also the modern name of a hill south of the Old City's Armenian Quarter — the result of a misnomer dating from the Middle Ages when pilgrims mistook the relatively large, flat summit for the original site of the City of David. The Church of the Dormition (right) is located upon that hill.

An alternative etymology: zion (tzion) is from the Aramaic (precursor to Hebrew) word meaning "pure". Because a man had to be pure to enter the tent where the ark of the covenant was kept, this tent became known as zion. When the ark was brought by the Israelites into the Promised Land, the land itself was known as zion--pure and holy, because it contained the ark. When the Israelites were captives in Babylon and cried for Zion, it wasn't only for their homeland, but for the ark itself, for the state of being pure, holy, chosen, which all meant to them what "independent" means to us today.

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Modern use Zionism

Zionism is a [political movement](#) and [ideology](#) that supports a [homeland](#) for the [Jewish](#) people in the [Land of Israel](#), where the Jewish nation have originated over 3,200 years ago and where [Jewish kingdoms and self-governing states](#) have existed up to the [2nd century](#). While Zionism is based in part upon [religious tradition](#) linking the Jewish people to the Land of Israel, the modern movement was originally [secular](#), beginning largely as a response to rampant [antisemitism](#) in [Europe](#) during the [19th century](#). After a number of advances and setbacks, and after [the Holocaust](#) had destroyed Jewish society in Europe, the Zionist movement culminated in the establishment of the [State of Israel](#) in 1948. Anti-slavery.

The [Jewish](#) longing for Zion, starting with the deportation and enslavement of Jews during the [Babylonian captivity](#), was adopted as a metaphor by Christianized Black [slaves](#). Thus, Zion symbolizes a longing by wandering peoples for a safe homeland. This could be a literal place such as in [Ethiopia](#) for [Rastafarians](#) for example. For others, it has taken on a more [spiritual](#) meaning—a safe *spiritual* homeland, like in [heaven](#), or a kind of [peace of mind](#) in one's present life.

Latter-day Saint usage of the term *Zion*

Zion is a term with broad significance in [The Church of Jesus Christ of Latter-day Saints](#). In addition to its [Biblical](#) meaning referring to [Jerusalem](#), [Mormons](#) see Zion more broadly as any city in which the people are unified and are "pure in heart," with no contention and no poor among them based on living the [Law of Consecration](#). In specific scriptural references, the term refers to the central physical location or city to which Latter-day Saints have historically gathered, which has included [Kirtland, Ohio](#); [Independence, Missouri](#); and [Nauvoo, Illinois](#). In a more metaphorical sense, Zion represents a unified society of Latter-day Saints, unified as members of [The Church of Jesus Christ of Latter-day Saints](#) or with others willing to live the law of consecration. Under this interpretation one can strive to make even one's own home "Zion". *Zion* also refers to what Latter-day Saints generally believe will be the **New Jerusalem**, a physical, [Millennial](#) city expected to be headquartered in [Jackson County, Missouri](#).

Rastafari Movement

For [Rastafarians](#), Zion is to be found in [Africa](#), and more specifically in [Ethiopia](#), where the term is also in use. Some Rastas believe themselves to represent the Children of [Israel](#) in modern times, and their goal is to repatriate to Africa, or to Zion. Rasta [reggae music](#) is peppered with references to Zion; among the best-known examples are the [Bob Marley](#) songs "'Zion Train" and "Iron Lion Zion." In recent years, such references have also "crossed over" into pop music thanks to artists like [Matisyahu](#), [Lauryn Hill](#), [Boney M](#) (Rivers of Babylon), [Dreadzone](#) with the reggae-tinged track "Zion Youth" and [Damian Marley](#), who

released his track "Road to Zion" featuring Nas in 2005, and Tool songwriter Maynard James Keenan mentions Zion in "Wings For Marie".

Ugaritic Texts and the Bible

In texts uncovered at Ugarit, references to "Zephon" (Tsephon) have been identified with the Syrian mountain Jebel Aqra. In these texts, the mountain is the holy place of the gods, where the god known as the "Lord" reigns over the divine assembly. The word "Zephon" is a common Semitic word for "North", and some have considered it to be possibly cognate with the Hebrew name Zion (Tsiyyon). Psalm 48:2 mentions both terms together: "...*Har-Tsiyyon yarktey Tsafon*..." ("Mount Zion on the Northern side"), usually taken to refer to the north side of Mount Zion, not necessarily indicating that Zion is found to the North.

The Daughter of Zion



A recruitment poster published in American Jewish magazines. Daughter of Zion (representing the Jewish people): *I want your Old New Land! Join the Jewish regiment.*

The location of the Temple was neither a mountain nor a city, nor even the highest elevation near the city, but rather a smallish hill, and this hill is sometimes considered to be what is meant by the phrase "Daughter of Zion" - as though the Temple Mount is the "daughter" of Mount Zion. Another cryptic verse, Zechariah 4:7, seems to refer to this hill, but is also ambiguous, depending on the punctuation. In Hebrew it reads "*Mi attah Har-haGadol lifnei Zerubbabel l'mishor...*"; the plain text has no punctuation, but the Masoretic text puts a pause following *Har-haGadol*, to mean "What are you, great mountain? Before Zerubbabel, [you will become just] a plain..." However, if the pause is placed following *Zerubbabel*, it would mean instead "What are you, "great mountain" before Zerubbabel? [You are just] a plain..." Since this hill is where Zerubbabel built the Second Temple, it appears to be a reference to the "Daughter of Zion" (the hill), as distinct from Zion (the mountain).

Some Baptists believe this: <http://www.reformedreader.org/history/dugger/preface.htm>

Any people deviating from the teaching of the scriptures, be they ever so sincere, cannot be the people of the true religion composing the "Assemblies of Elohim," mentioned repeatedly in the New Testament as "The Church of God," and in the Old Testament as "The daughter of Jerusalem" and "The daughter of Zion."

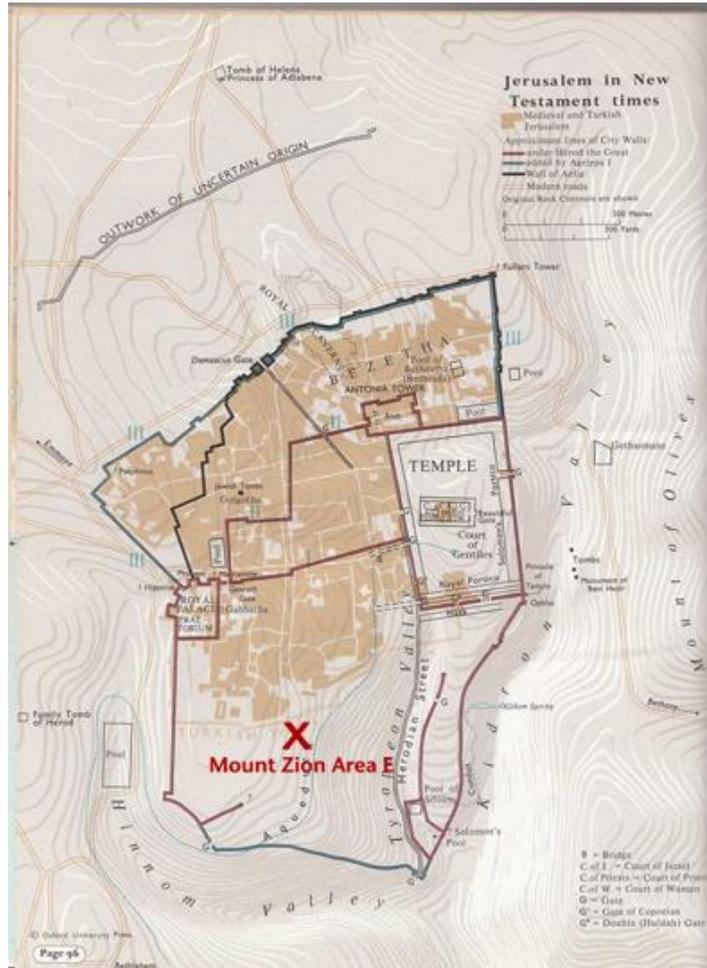
This is the people who through trials and severe persecution have brought the Holy Bible and its precious truths down through the "Dark Ages" pure and unadulterated placing them now within our reach in this enlightened twentieth century.

We cannot help from praising our wonderful Creator for such men and women as this history reveals unto us who lived in the age when it required the lives of the faithful to be true to our Heavenly Father. We cannot be thankful enough for those who were true in the face of death, and rather than deny the faith, died as true martyrs. How firm we should be to dig deep and get the hidden truths long cherished by these faithful martyrs, who lived and died that we might have the unadulterated gospel truth as a guide for our souls.

With the above explanation of our motive, we now present unto the reader the history of the saints and the martyrs of Jesus (Yahshua), trusting that what little we may say will be the means of leading him deeper into the truth for which the saints have died.

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Mt Zion in relation to Jerusalem