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The scriptural use of the term "Zion"

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THESIS:

THE SCRIPTURAL USE OF THE TERM "ZION".

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By

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THE SCRIPTURAL USE OF THE TERM "ZION".

- I. Meaning and derivation of the name.
- II. Historic passages throwing light on the original site.
- III. Use in the Apocryphal Literature.
- IV. Meaning and use in Poetic and Prophetic Literature.
 1. Holy hill or mountain, the chosen seat of Yahweh.
 2. The place where Yahweh manifests himself to, and blesses his people.
 3. The place where Yahweh must be worshiped.
 4. Used to designate the whole City, and some times the country of Judea.
 5. Used symbolically for the people of Jerusalem and Judea.
 6. Used as a symbol of the new Messianic Kingdom.
 7. Mentioned as if it were a separate quarter of Jerusalem.
- V. Summary.

Old Testament Apocrypha.

I. THE NAME.

The name Zion is a trans-literation of the Hebrew word זִיּוֹן (Zion). Doubtless זִיּוֹן is derived from the root verb, זָרָה . This זָרָה is an obsolete word and may have either one of two very different meanings, according as we determine its derivation.

If " זָרָה " is a kin to זָרָה (and its form is due ~~only~~ to a consonant change) then its meaning is "to be hot or sunny". Hence the derivative " זִיּוֹן dryness or drought" (Job 24;19, Ps. 63;2, 78:17, 105:41, and " זָרָה sunny") This ^{is} the opinion of Mitchell and Davies in "Hebrew and Chaldee Lexicon" page 537. Also Gesenius "Lexicon" (as revised by E. Robinson 1866, page 893,) agrees in this derivation.

Though we venture to suggest another possible derivation, זָרָה seems to be more closely related to the obsolete root verb זָרָה meaning according to Mitchell, page 537 A, "To set or fix", or establish. And ~~set~~ זָרָה would mean "The established place" or more freely "the impregnable fort".

We have not the means at hand of tracing the derivation certainly; but this seems to be a most reasonable derivation. And if true, it throws some light on the location and character of the original fortress. Ancient names ^{always} have some underlying meaning. Doubtless this name was given because of some noticeable physical characteristic of the sight. Certainly

there is more circumstantial and corroborative evidence for this than for the other derivation.

In fact the derivation "sunny" has no supporting passage in the Scriptures. Besides it is hard to see any connection between the word "sunny" and ^afortress. On the other hand, many passages might be sighted which go to show that Zion was considered an impregnable fortress. We may note in favor of this derivation the following facts: (1) The Israelite Invasion of Palestine had failed to subdue Zion, (Ju. 1:21, Jos. 15:63.) and it remained for centuries "A thorn in the flesh" of Israel.

(2) The Jebusites considered that "the blind and the lame" among them were fully capable of defending it against David's hairy warriors. (2nd. Sam. 5:6) These facts at least prove the superior natural advantages of the position, and savored more of strength than of sunshine.

(3) Finally the lexicons agree that זָרָה is also "akin to זָרָה "set or fix" (Davies Lexicon page 537, A.) If so why may not זָרָה be a derivative (through זָרָה of course), from זָרָה "to fix or establish" rather than " זָרָה to be dry or sunny" ?

Altogether this derivation of זָרָה from זָרָה is most attractive, most reasonable, best suited to the situation, and best supported by Scriptural evidence. Hence we hold that

זָרָה means "the impregnable position".

It may be noted here that Zion is used inter-changeably with three other terms: "Zion" and "The City of David", "Jebus" and "Jerusalem" are all used by Old Testament writers for the same place. The following quotations will suffice: (He) "Came over against Jebus, which is Jerusalem" (Ju. 19:10). "Nevertheless David took the stronghold of Zion, the same is the City of David." (2nd. Sam. 5:7. See also Verse 9.) 1st. Kings 8:1 says, "The City of David is Zion". "Nevertheless David took the castle of Zion, which is the City of David." (1st. Chron. 11:5. See also Verse 7.)

The comparative age and use of these names should also be noted.

JEBUS. The name "Jebus" was long thought to be the oldest name for the city which latter came to be known as Jerusalem. This theory however has been disproven. Jebus occurs only in Ju. 19:10 ("Jebus, the same is Jerusalem.") also Verse 11, and in 1st. Chron. 11: 4-5, a passage which the chronicler has so expanded from 2nd. Sam. 5:8 as to introduce the name into it twice, (in Verse 4, adding "The same is Jebus", and in Verse 5, "the inhabitants of Jebus"). Each time, obviously as an intentional archaism. On the strength of these passages, it used commonly to be said that Jebus was the old name of Jerusalem; but the Tel-el-Amarna tablets have shown this view to be erroneous: the city is there called regularly "Urusalem". *

* Nos. 254, 234, 256, 233 in Petris Syria and Egypt. From the Tel-el-Amarna Letters 1898.

It seems that the inhabitants being called Jebusites, the writers inferred incorrectly that Jebus was the name of their City.

But more usually even ⁱⁿ early times it is spoken of as 'Jerusalem' *

As evidence of this latter assertion we may note the following passages: "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day."

(Ju. 1:27. See also Verse 7.)

Again:

"As for the Jebusites the inhabitants of Jerusalem, the children of Judea could not drive them out, but the Jebusites dwelled with the children of Judea at Jerusalem unto this day."

(Jos. 15:63).

And again:

"The King, (David) and his men went to Jerusalem unto the Jebusites the inhabitants of the land." (2nd. Sam. 5:6)

Prof. Moore (Commentary on Judges, page 413) says, "Probably Jebus is merely a learned derivative from the name of the Jebusites in whose hands Jerusalem remained down to the time of David." These facts make us doubt that "Jebus" was ever a

*Driver, Art. "Jebus" in Hastings Bib. Dict.

name in actual use for Jerusalem.

JERUSALEM.

The great antiquity of the name "Jerusalem" is seen from the passages quoted above (Jud. 1;21 Verse 7, Jos. 15;63 and 2nd. Sam. 5:6, for critical examination of which see below.)

Finally the Tel-el-Amarna tablets prove conclusively that Jerusalem (spelled 'Urusalem') was the regular name of the City as early as 1400 B. C. So we may think of the town which grew up around the Fort and finally developed into the City as 'always going by the name Jerusalem.'

CITY OF DAVID.

This name is said to have been given to Jerusalem by David and his followers when he conquered the Fort of the Jebusites and took up his residence there. (2nd. Sam. 5;9 and 1st. Chron. 11:7). From this time forward this designation was in very general use. The phrase "The City of David" is used no less than thirty-two times in the Scriptures. Though the title has no further significance than the fact, that, as the chief figure in the city's history, it was often called by his name.

ZION.

Originally Zion was the name of the old Fort which David captured from the Jebusites, as distinct from the City of Jerusalem which grew up around it. We have no data as to when it first came into use. We may suppose however that it

arose long before David's day. It is probably as old as the name Jerusalem, since the Fort would be as old as the town it defended. Though at first used to designate the Fort only, afterward it was more loosely applied to the City which it protected. Later on we shall see that, in the poetical and the prophetic books, it acquired various meanings.

II. PASSAGES IN THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

Let us now examine critically each passage in the historical books of the Old Testament, especially for its evidence as to the location of Zion.

(1) Doubtless the oldest passage of the Scriptures referring to the Jebusite Fort is that of Ju. 19: 10-12. This story of the Levite returning from Bethlem to Mt. Ephraim with his runaway concubine, incidentally refers to the location of Jerusalem (Here called "Jebus") with reference to the road between Bethlem and Mt. Ephraim. "And he came over against Jebus which is Jerusalem." (Verse 10.) "And when they were by Jesus—the servant said -----let us turn in into this City of the Jebusties and lodge in it". (Verse 11). "And his master said, we will not turn aside hither into the City of a stranger." (Verse 12.) *

*The narrative from which the above quotations are taken is doubtless of composite origin. "Chapter 19 is very old in style and representation. It has affinities with Chapter 17

We cannot at this date know definitely the location of the road over which this Levite passed; though the lay of the land leads us to suppose he passed some where near the present Jaffa Gate, Even if so, we get little more than indirect testimony from this passage. The words, "Came over against" (Verse 10) "By" (Verse 11) and "Turn aside hither" (Verse 12.) are general terms only. Granted however that Zion lay on the spur South of the temple site, these terms fit in very nicely.

2. The next passage in order of age is found in 2nd. Sam. 5:6-9, "And the King and his men went up to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David saying, ~~except though~~ thou take away the blind and the lame thou shalt not come in hither: thinking David can not come in hither. Nevertheless David took the strong hold of Zion, the same is the City of David." (Verses 6 to 7.)

and 18". And introduces us to ^{an} archaic state of Israelitish life in the time of the Hero -Judges. (See Drivers ILOT pages 168 to 170.) Kautsch(L O T page 24 and page 235) holds that this "is a very ancient Chapter (probably dependant on Gen. 19 and doubtless written by J)". The words "Jebus which is" is doubtless a late insertion into an older narrative. (For a discussion ^{of "Jebus"} see supra.)

"So David dwelt in the Fort and called it the City of David and David built around about from (the) *Millo* ($\chi\dot{\iota}3\phi\tau$) and inward ". (Verse 9).

This most truthful and finished narrative ^{*} from Solomon's time gives us a straight forward narration of the capture of Zion by David. He had come up from Hebron and laid seige to the fort, which ^{had} annoyed the Judahites and the Benjaminites ever since the Invasion. He finally succeeded (we don't know how long it took him) in storming the garrison. After its capture, David took up his residence in the Fort, and began building up the City around it. This incident marks an era in the history of Jerusalem. From that time onward the little town must have grown rapidly. Most significant are the words "And David build around ^{about} from

"The above narratives (by Je and dating from Solomons time) in 2nd. Sam. 5:3 ff. have long been held to be the most trustworthy and the most finished historical writings that have come down to us from the Hebrews." S. R. Driver I L O T ad loco .

* Millo and inward" (Verse 9.) "From Millo and inward" can only mean from the outer works of the Fort "inward" toward the central part of the city at the time of the writing of this passage (Solomon's Reign) As the palace and temple lay to the Northward, near the summit of Moriah, they are evidently the central point in the mind of the writer; this too, agrees with the demands of the situation. David could scarcely have built in any other direction from the Fort. Hence this evidence is decidedly against the traditional view that Zion was the South-western hill of Jerusalem.

The next passage of importance is 1st. Kings 8;1-5 and marks another important step in the history of Jerusalem; namely, the completion of the temple. "Then Solomon assembled the elders of Israel and all the heads of the tribes, the chiefs (or princes) 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." (Verse 1)

* $\chi\tilde{\iota}\beta\phi\tilde{\iota}$ = (the) Millo the 'fill' "probably an outwork or rampart of earth which protected the Northern entrance to the Jebusite fort." Stenning in "Hastings Bib. Dict." Art. "Millo."

"And they brought up the ark of the Lord and the tabernacle
-----even those did the priests and the Levites bring up."

(Verse 4.) The date of this passage and the view point of the author is to be considered as important. The passage is doubtless of composite origin; * A number of phrases have been inserted from P by the Compiler. The frame work of the narrative is an extract from the biography of Solomon and doubtless dates from his reign and so it is of the highest value for us in locating the City of David and its location to the temple. (See Driver I L O T page 143, ff. and Kautsch L O T page 240.) The phraseology of this passage is worthy of note; "That they might bring up the ark, &c. out of the City of David which is Zion.

(Verse 1.) "And they brought up the ark----- those did the priests and the Levites bring up." (Verse 4.)

The Hebrew words used here in all these instances are only varying forms of the word אָנַף "to go up, to ascend" (lit. to be high). "Especially used of motion from a lower to a higher point (real or fancied)". (Davies Lexicon Ad Loc.)

*The phrases that most resemble P are not found in LXX and are as follows; "All the congregation of Israel", "Gathered together", "Heads (or princes) of the tribes," "Princes of the fathers," These passages are open to suspicion that they are late insertions into an old document.

Dating from Solomon's time it is practically the testimony of an eye witness; and as such will settle the question of the relative elevation of Zion with reference to the Temple Hill; and presumably the general condition of the route taken in "bringing up the ark". No amount of twisting can extort favorably testimony for the theory that Zion was on the South-western hill of Jerusalem. But it fits in perfectly with the theory that the original Zion was located on the extreme lower point of the Temple ridge.

We come now to note the passage in 2nd. Chron. 5:2-5, "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". (Verse 2.) "And the Levites took up the ark and the tabernacle of the congregation -----these did the priests and Levites bring up.

(Verses 4a-Verse 5.) This passage has been copied almost entirely from 1st. Kings 8:1-5 by the Chronicler. However it is of value in determining the location of Zion. The Chronicler was of the priestly order and was doubtless well acquainted with topography as well as the history of the country around the Temple

The Chronicler makes only a few verbal changes in the text of 1st. Kings 8:1-5 to agree with his peculiar purpose. He omits "King Solomon in" (Verse 2) and "Solomon" after "King" in (Verse 3.) He substitutes "Levites" (Verse 4) For "priests"

He wrote about 300 B.C. So his testimony, though copied, must have agreed with the tradition and scholarship of his times.

III. THE USE IN OLD TESTAMENT APOCRYPHAL LITERATURE.

We come now to notice Zion in the Apocryphal Literature of the Old Testament. In I Maccabees written about 100 B.C. by some one well acquainted with the localities Zion is identified with the Temple Hill, as the following passages will show; "Upon this all the hosts assembled themselves together and went up into Mt. Zion. And When they saw the Sanctuary desolate, &c." (I Mac. 4;37). "So they went up to Mt. Zion with joy and gladness where they offered up burnt offerings". (I Mac. 5;54a) "After this went Nicanor up to Mt. Zion and there came out of the Sanctuary certain priests and certain of the elders of the people to salute him peaceably." (I Mac. 7;33). I. Mac. 10:11 uses the phrase "the Mt. Zion". These passages can be interpreted, ^{only} on the supposition that the Temple Hill and Mt. Zion were very close ^{together} ---if not thought of as absolutely identical, at the beginning of the second century B.C. Also I Es. 8;81 associates Zion and the Temple Hill very closely. 2 Es. 5;21 ("Thou hast hallowed Zion unto thyself.") would indicate that Zion might be used as synonymous with the Temple and not be mis-understood.

Judith(9;13) undoubtedly thinks of Zion as the Temple Hill in the words "Against thy covenants and thy hallowed house, and in Kings. He evidently omits the last) conjunctive in Verse 5 in order to make "the Levites" appear as in apposition to "the priest".

against the top of Zion &c.," And Sir. 24;10 says "In the Holy tabernacle I served before Him and so was I established in Zion".

All this cumulative evidence favors the idea that Zion could not have been originally located on the South-west spur of Jerusalem. And that it must have been located near the Temple sight. This evidence has all the more weight when we remember that the traditions which located Zion on the South-west hill; was not known for three or four centuries after this literature was written.

IV. MEANING AND USE IN POETIC AND PROPHEPIC LITERATURE.

We come now to an examination of the use of this word in the poetic and prophetic literature of the Hebrews. "Zion" is used 148 times in these classes of Scripture. The poets and prophets used the word in various ways and with a variety of meanings, which we will now examine. We distinguish in the poetic and prophetic literature seven distinct uses of the word.

1. First and chief among them Zion is spoken of as an Holy hill or mountain, the chosen seat of Yahweh. Such passages show that the name Zion has taken on a larger meaning than that of the old Jebusite fort. It embraces the whole temple mount as well. The following passages are in point.

"Yet have I set my King upon my Holy hill (717) of Zion.
(Ps. 2;6).

"For the Lord hath chosen Zion : He hath desired it for an

habitation." (Ps. 132:13).

"Sing praises to the Lord which dwelleth in Zion." (Ps.9;11).

"Praise waiteth for Thee, O! God in Zion." (Ps. 65;1)

"Every one of them in Zion appeareth before God. (Ps. 84;7)

"The Lord is great in Zion and He is high above all the people. (Ps. 99;2.)

"This Mt. Zion wherein Thoudwellest." (Ps. 74:2.)

"They that trust in the Lord shall be as Mt. Zion." (Ps. 125-1)

"Oh that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of his people". (Ps. 147 written by an unknown author during the Exile.)

"Blessed be the Lord out of Zion which dwelleth at Jerusalem. (Ps. 135;31).

"The Lord is exalted for he dwelleth on Zion. He hath filled Zion with judgment and righteousness." (Isa.33:5).

"And the Lord will create upon every place of Mt. Zion----- a cloud and smoke by day and the shining of a flaming fire by night." (Isa. 4;5).

"The Lord of Hosts which dwelleth in Mt. Zion." (Isa. 18;7)

"So shall the Lord of Hosts come down to fight for Mt. Zion and for the hill thereof. (Isa. 31;4).

"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----- for out of Zion shall go forth the law,&c. (Isa. 2;3).

"Arise, ye and let us go up to Zion, unto the Lord our God. (Jer. 31:6).

"They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves unto the Lord in a perpetual covenant." (Jer. 50:5).

"Is not the Lord in Zion? Is not her king in her?" (Jer. 8:19)

"Because of the mountain of Zion which is desolate" (Lam. 5:8)

"I am the Lord your God dwelling in Zion my holy mountain." (Joel 3:17)

"For the Lord dwelleth in Zion." (Joel 3:21)

"The Lord also shall roar out of Zion and utter his voice from Jerusalem." (Joel 3:16) (See also Amos. 1:2.)

"The law shall go forth out of Zion." (Mic. 4-2)

"The Lord shall reign over them in Mt. Zion." (Mic. 4:7).

"I am returned unto Zion, and will dwell in the midst of Jerusalem." (Zech. 8:3)

2. Secondly, Zion is thought of as the place where Yahweh manifests himself and blesses his people. Such passages as the following carry this meaning:

"Thou shalt arise and have mercy upon Zion." (Ps. 102:13).

"Upon the mountain of Zion for there the Lord commanded the blessing even life forever more." (Ps. 133:3).

"They go from strength to strength every one of them in Zion." (Ps. 84:7.)

"Send Thee help from the Sanctuary and strength in Thee out of Zion." (Ps. 20:2 and also Ps. 110.).

"The Lord shall bless Thee out of Zion." (Ps. 128:5. 134:3)

"I will bring near my righteousness -----and I will place salvation in Zion for Israel my glory. " (Isa. 46:13)

"For in Mt. Zion and in Jerusalem shall be deliverance as the Lord has said." (Joel. 2:3) (See also Ob. 1:17).

"And so all Israel shall be saved as it is written; There shall come forth out of Sion the Deliverer and shall turn away ungodliness from Jacob." (Rom. 11:26) This is a free quotation from the LXX of Isa. 59:26. The only importance change being

substitution of Ἐκ Σιών for the Ἐνεκεν Σιών of the LXX.

3. There a number of passages in which Zion is spoken of as the place where Yahweh must be worshiped. These are of course later passages supporting the Deuteronomic demand for the centralization of worship at the Temple of Jerusalem.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." (Ps. 87:2).

"Look upon Zion, the City of our solemnities." (Isa. 33:20)

"Praise waiteth for Thee O! God in Zion and unto Thee shall the vow be performed. O! Thou that hearest prayer unto Thee shall all flesh come." (Ps. 65:1-2)

"There shall be a day when the watchman upon Mt. Ephraim shall cry; Arise ye, and let us go up to Mt. Zion unto the Lord our God." (Jer. 31:6 Mt. Ephraim represents the Northern Kingdom.)

"Blow the trumpet in Zion, sanctify a fast-----let them weep between the porch and the altar." (Joel 2:15).

4. Zion is used to designate the whole City, and some times the whole country of Judea; as in the following passages;

"Walk about Zion and go around about her; tell the towers thereof." (Ps. 48;12).

"Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." (Ps. 51;18).

"For God will save Zion and will build the cities of Judea." (Ps. 69;35).

"And of Zion it shall be said this and that man was born in her." (Ps. 87;5).

"As the dews upon the mountains of Zion". (Ps. 133;3) (Note plural)

Nearly all the writers of the Exile used Zion as a term for the whole City

"Look upon Zion the City of our solemnities." (Isa. 33;20).

"Therefore the redeemed of the Lord shall return and come with singing unto Zion." (Isa. 51;11).

"And the Redeemer shall come to Zion." (Isa. 59;20.)

"For Zion's sake will I not hold my peace and for Jerusalem's sake will I not rest." (Isa. 62:1).

"And it shall come to pass that he that is left in Zion--- shall be called Holy, even every one that is written among the living in Jerusalem." (Isa. 4;3). (This is a passage from

"Second Isa." though standing in the body of the writings of Isaiah proper.)

"Therefore thus saith the Lord God of Hosts O! my people

that dwelleth in Zion, be not afraid of the Assyrian."

(Isa. 1;24—another passage from "S. Isa.")

"Behold I lay in Zion a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28;16, also quoted substantially in I. Peter 2;6).

"And I will bring you to Zion." (Jer. 3;14).

"Set up the standard toward Zion." (Jer. 4;6).

"Hast thou utterly rejected Judea? Hath thy soul loathed Zion?" (Jer. 14;19).

"Zion shall be plowed like a field and Jerusalem shall become heaps." (Jer. 26;18.).

"The violence done to me and my flesh, be upon Babylon, shall the inhabitant of Zion say." (Jer. 51;35).

"Come and let us declare in Zion the work of the Lord our God."

(Jer. 51;10. See also Jer. 51;24 and 4;31 and Lam. 1:4 2;6, 5;11.)

"The Lord hath purposed to destroy the wall of the daughter of Zion." (Lam. 2:8) (See Lam. 2:10 and 4;22 and Joel 2:1 and Mic. 3;10 and Zech. 9;13 and 2;10, Math. 21;5).

5. Zion is used symbolically for the people of Jerusalem and Judea. The expression "daughter of Zion" is used very extensively for the whole people of Jerusalem.

"Let Mt. Zion rejoice and the daughters of Judea be glad." (Ps. 48;11.).

"Zion heard and was glad and the daughters of Judea re-

joiced." (Ps. 97;8).

"When the Lord turned ^{again} the captivity of Zion we were like them that dreamed." (Ps. 126:1).

"Sing us one of the songs of Zion." (Ps. 137: 3)

"Praise the Lord, Oh! Jerusalem; praise thy God, Oh! Zion.
(Ps. 147;12).

"Let the children of Zion be joyful." (Ps. 149;2. ^{On daughter of Zion} [^] See also 148;11 and 9;14 and Isa. 1:27,14;32,34;8,40;9,41;27,49;14, and 51;3,51;16,52:1,52:7-8,66;8,30;19,33;14, 10;12,29;8,1;8,4;4, 52;2,62;11 and Jer. 30;17,6:2,6:23, 1;17, 4;11, Songs of Sol. 3;11, Joel 2;23 and Mic. 1:13,4;10,4;18, 4:13, Zeph.3;14 and Zech. 1;17, 2;7,2;10, Math. 21;25, John 12;15, Rom. 9;23, 2nd. Kings 19;21.)

6. Zion used as a symbol of the new Messianic Kingdom.

"To Sion (Zion) and unto the City of the living God ,the heavenly Jerusalem ,and to an innumerable company of angels." (Heb.12: 22.)

"And I looked and lo a lamb stood on the Mt. Sion (Zion)"
(Rev. 14;1.)

And incidental reference is made to Zion in Hebrews 12:18 as follows; "For ye are not come unto the mount that might be touched, and that burned with fire----but ye are come unto Mt. Zion ,the City of the living God, the heavenly Jerusalem."

7. Passages in which Zion is mentioned as if it were a separate quarter of Jerusalem;

"For out of Jerusalem shall go forth a remnant and they that escape out of Zion." (2nd. Kings, 19;31).

"For the people shall dwell in Zion at Jerusalem". (Isa. 30:19)

"Thy Holy Cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." (Isa. 64;10).

"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 forrest." (Jer. 26;18. Quoted in Mic. 3;12).

The expression, "The Lord shall roar out of Zion and utter his voice from Jerusalem" (Joel 3;16, Amos. 1:2, Jer. 25;30) indicates that Zion was thought of as the temple quarter of Jerusalem. By the term "temple quarter" we do not mean that it is identical with the modern temple quarter but that the South-eastern part of the City in which the temple was located was known as Zion. Then, ^{for} the reason that Zion was the most important part of the City we can easily see that the term would some times be applied to the City as a whole. 2nd. Chron. 28;27 says, "And Ahaz slept with his fathers (died) and they buried him in the City, even in Jerusalem; but they brought him not into the sepulchers of the kings of Israel". In view of the fact that the kings were buried in Zion, the City of David, (1st. Ki. 14;14-3; 15;8, 22;50, 2nd. Ki. 8;24, 9;28 &c.) this passage would lend weight to the notion that Zion was thought of at times

as the sacred section of Jerusalem. Hence the Chronicler mentions the fact that the wicked King Ahab was buried in Jerusalem not in Zion proper, thus indicating that Zion was a special quarter of Jerusalem.

We may close this study with a general statement of results. It is clear that Zion was a name given the old Jebusite fort, doubtless by the Jebusites themselves long before David captured it. This fort was located as all the evidence indicates on the extreme Southern spur of Mt. Moriah. It was surrounded on the East, South and West by deep ravines. The North side seems to also have had some natural advantages in a depression of land, which was made stronger by the artificial "Millo," a rampart of earth.

The Christian tradition arising in the third century A.D. that Zion was originally on the South-western hill of Jerusalem has no foundation in the Scriptures. Later on the name lost its original significance, and came to express several shades of meaning; the chief of these was the high spiritual conceptions that clustered around it, as the dwelling place of Yahweh and the most sacred spot in the world to the Hebrews; and finally the larger meaning which the Christian use of the name brought about; when it came to represent Heaven, the dwelling place of God and the state of the blessed who die in the Lord.