

PART ONE



**THE EZEKIEL TEMPLE.** The revelation of Ezekiel's Temple unfolds in two distinct sections. This second section will not be fully understood without first reading the first section, as the two are closely connected. Here, we turn our attention to the location where that vision will ultimately find its fulfillment.

SECTION TWO

To properly address this matter, I refer you to an earlier article published in 2024 titled *Yerushalem*. The material presented there was drawn from a paper completed in 2023 (NMZ Issue 2). These resources are available free of charge on our websites. Rather than repeat that content here, I encourage you to read it prayerfully and thoughtfully.

In this discussion, however, I will concentrate specifically on how Ezekiel's vision corresponds with a particular geographical site described in Scripture.

We begin by identifying that location: it is in **Iran, at Persepolis**.

If you have wondered why global attention continually centers on Iran and Israel, it is because there is a profound connection between them—one rooted in shared history and a common prophetic outcome.

The nation historically known to the world as **Persia** officially adopted the name Iran in 1935. While the Kingdom of Persia is estimated to be around 2,576 years old, its cultural and civilizational foundations extend back at least another millennium.

Persia was established in 550 BC by Cyrus the Great, who unified the Persian tribes and overthrew the Median Empire ruled by King Astyages. Following the rise of the Achaemenids, several major Persian dynasties shaped the region's history:

- Achaemenid Empire (550–330 BC)
- Parthian Empire (247 BC–224 AD)
- Sasanian Empire (224–651 AD)

King Cyrus, who is Hebrew, was buried at Persepolis. Greek historians later identified his burial place with the tomb at Pasargadae in Fars Province, recording that Alexander the Great visited the site. Yet local tradition preserves a different account.

After the Arab conquest, local inhabitants referred to the site as *Mashhad-e Madar-e Soleiman*, meaning "The Tomb of the Mother of Solomon." The structure at Pasargadae does not reflect the grandeur or stature traditionally attributed to King Cyrus. The Greek writers, aiming to magnify Alexander's legacy, linked Cyrus to that location to further their historical narrative.

In Islamic tradition, Solomon (Sulaiman) is honored as both a prophet and a powerful king who ruled over humans, jinn, and animals. His mother is believed to have been buried at that site, noted for its beauty and seclusion. What is not widely known is that Bathsheba came from the area and was a native-born Yisraelite.

PART TWO



Such traditions, along with others in the region, reflect the historical understanding that Yisra'el once lived in the land associated with the Persians. The ancient roots of Yisra'el run deep in the history of Persia.

What has been historically recorded is that the Patriarchs and Yisra'el were present in the Persian region long before the rise of the Median and Achaemenid Empires. Moses lived in the area between approximately 1563–1473 BCE. The Patriarchs—Avraham, Yitzchak, and Yaakov—resided there roughly seven hundred years before Moses' time. Their language was Aramaic, not Arabic, and traces of Aramaic remain in the region today.

Scholars generally date Avram's birth to somewhere between 2100 BCE and 1800 BCE. Yisra'el initially took root in the northern territories and gradually migrated southward toward the region now associated with Persepolis—described here as the ancient location where King Solomon later established the Temple and the City.

For this reason, the country is being readied for mass migration, in expectation of a future time when the lost tribes of Yisra'el will need to return there. They will gather from every nation and every people, just as the prophets foretold.

### WHY PERSIA (IRAN)?

Perhaps the question should be: why not Persia? In terms of landmass and resources, the contrast with Israel is remarkable. While there is not enough space here to explore all the details, the difference in land area is striking—

Israel

- Total land area: about 20,700 km<sup>2</sup> (8,000 sq mi)
- Roughly the size of New Jersey in the United States.
- Narrow in places—only about 15 km (9 miles) wide at its narrowest point.

Iran

- Total land area: about 1,648,000 km<sup>2</sup> (≈ 636,000 sq mi).
- One of the 20 largest countries in the world.
- Contains large mountain ranges, deserts, and plateaus

Iran is about **75–80 times larger than Israel**, meaning Israel could fit inside Iran roughly **80 times**. The truth is, it would be impossible to fit the population of the **Ten Lost Tribes of Yisra'el** into the present-day land of Israel, let alone the much larger city and Temple described in **Ezekiel's vision**.

However, this is not the only reason, nor is it the most important one.

**There are five primary reasons:**

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Persia is:

- **A sacred land** – Mount Sinai, the Mountain of Elohim, rises within this region.
- **A blessed land** – Persia is the historic route through which the Patriarchs journeyed on their pilgrimages.
- **A historical land** – Here, Moses received and recorded the Torah.
- **A land of ministry** – Yeshua and His disciples traveled extensively across this territory.
- **A land of redemption** – It is where the Messiah was crucified, buried, and resurrected.

There are countless reasons, but these are enough to show why YHWH loves and watches over Persia.

### Why Persepolis?

Persepolis is notable because:

- The area corresponds to the location of the ancient city of Yerushalem.
- The ruins mark the site where the Temple once stood.
- The ruins indicate the place where King Dawid established his City.
- This is the location of King Solomon's royal and sacred complex.
- The site is associated with the Ark of the Covenant.

There are countless reasons, but these are enough to show why YHWH preserved the area from foreign control and rule.

### Why was it hidden?

We are not the first to recognize this truth. Ancient travelers who passed through the region recorded observations identifying it as ancient Yerushalem, yet their testimonies soon faded from prominence. The concealment occurred for several reasons.

#### 1. The prophecy given to Avraham needed fulfillment.

According to Beresheeth (Genesis) 48:19, the descendants of Joseph were to become melo ha-goyim—"the fullness of the nations." Jacob bestowed the firstborn blessing upon Ephraim, whose gentile lineage signified that Ephraim would become the dominant tribe among the nations.

The shaliach Shaul later expanded on this theme, explaining that Yisra'el would be dispersed among the nations:

*"Partial blindness has happened to Yisrael until the fullness of the nations has come in; and so all Yisrael shall be saved"* Romiyah (Romans) 11:25-26.

This "falling away" is historically reflected in the departure from the Torah of Moshe and the customs of Yisra'el. What is often not recognized is that this process has now reached completion within the heavenly record.

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The descendants of Abraham can be found in every religion, every faith tradition, and every nation on earth. Across generations, many have felt an inner calling to return "home." Yet the question remains: where is that home? The modern State of Israel, in its current form, cannot fully receive or accommodate the scattered Yisra'el of the diaspora, whose numbers now reach into the billions.

**2. The punishment of the House of Yisra'el required a defined period.**

Between 745–721 B.C., the ten northern tribes were exiled by King Tiglath-Pileser III to Assyria and later dispersed beyond the Euphrates, eventually scattered to the four corners of the earth, as Moshe prophesied (Devarim/Deuteronomy 4:26; 28:64).

The prophecy of Yechezkel (Ezekiel) 4:4–5 declares a punishment of 390 years for the sin of idolatry. Because repentance did not follow this period, the penalty was multiplied sevenfold according to Wayiqra (Leviticus 26:27–28). Seventy cycles of 390 years from 721 B.C. equal 2,730 additional years of exile.

Using the perpetual Hebrew calendar, this period formally concluded in 2008. While alternative calculations exist, most fall within a margin of ten to twenty years of this timeframe.

Elohim could not compromise justice. Exile was required, and now that the appointed time has come to an end. Yisra'el must return home.

**3. The message of the Besorah haMalchut had to be proclaimed throughout the world.**

A divinely appointed era was established for the proclamation of the Gospel of the Kingdom across the earth:

*"This Besorah of the malchut shall be proclaimed in all the world as a witness to all nations; and then the end shall come" Mattityahu (Matthew) 24:14.*

This mission began with the Master Himself. Yeshua proclaimed the Besorah of the Kingdom of YHWH—commonly translated as the Kingdom of God, though the term "God" does not represent the Creator's revealed Name.

He sent forth His disciples to proclaim this message among the regions where the lost tribes had been scattered, and Shaul later instructed gentile assemblies to carry the proclamation to the entire world.

YHWH knew this work would require great time to fulfill, and now its completion draws near.

**4. Many prophecies were sealed until the last days.**

Elohim declared to the prophet Daniel:

*"Seal the words of the scroll until the time of the end; many shall go to and fro, and knowledge shall increase" Daniyel (Daniel) 12:4.*

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*"The words are closed up and sealed until the time of the end"* Daniyel (Daniel) 12:9.

The phrase "closed up and sealed" in Aramaic culture means

- The full meaning is reserved
- Understanding will come later
- The message is protected until its appointed time

In other words, understanding would come only partially—not in its fullness—until Elohim revealed the elements that would bring the vision to completion.

In Daniel's prophecies, a mighty Kingdom would arise at the conclusion of the age. Daniel saw a stone cut without human hands that would grow into a mountain and fill the whole earth, yet he did not disclose what that stone represents.

*"The stone struck the image and became **a great mountain** that filled the whole earth"* Daniyel (Daniel) 2:34-35.

And again:

*"In the days of those kings, the Elohim of heaven will establish a kingdom that shall never be destroyed... it shall stand forever"* Daniyel (Daniel) 2:44-45.

That stone is the one unveiled in Ezekiel's vision—the Temple that will be founded on a mountain and grow to become a great mountain.

#### **5. Only the Nasi is appointed rebuild the Temple.**

A leader known as the **Nasi—the Prince**—is appointed to build the Temple described in Ezekiel's vision. The appearance of this Nasi is essential to the establishment of YHWH's house of worship. At the appointed time throughout history, such a figure seemed to arise, yet the people were not prepared to embrace or advance the vision.

As time passed, we have moved steadily closer to the end of the age. Now we stand at a decisive moment: the Ezekiel Temple must be built — but who has been appointed to lead this work? It is not the Messiah but a prince of unknown origin. Here is what the vision reveals about this figure:

- Hebrew: נָשִׂיךְ (*Nasi*) — "prince" or "leader."
- A political and administrative ruler.
- Keeps the Torah (Yechezkel (Ezekiel) 45:22)
- Provides offerings for the festivals (Yechezkel (Ezekiel) 45–46).
- Receives a designated land allotment (Yechezkel (Ezekiel) 45:7-8).
- Permitted to enter the east gate vestibule to eat before YHWH (Yechezkel (Ezekiel) 44:3).
- Not a priest, yet distinct and elevated among the people.
- A leader in worship.

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Important: He does not replace the High Priest and does not personally perform sacrificial duties.

Aside from King David, we have not seen such a figure clearly emerge in Hebrew history for nearly two thousand years. Yet we know this figure will appear at this time according to Ahmos (Amos) 9:11 and Maaseh Shlichim (Acts) 15:16-17, who will restore the Tabernacle of Dawid as a prelude to the establishment of the Ezekiel Temple.

*"I will raise up the tabernacle of David that is fallen..." (Ahmos (Amos) 9:11)*

*"After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the rest of mankind may seek the Lord, even all the Gentiles who bear my name, says the Lord, who does these things" Maaseh Shlichim (Acts) 15:16-17.*

The prophet Ahmos spoke of a coming restoration that echoes the vision shown to Ezekiel—a time marked by:

- The renewal of the Kingdom
- The gathering and inclusion of the nations
- The expansion of Elohim's reign beyond Yisra'el

The fall of the Iranian regime, which has controlled Persia and terrorized the world for over 40 years, is a pivotal event that made Ezekiel's vision possible. The Nasi must arise, reveal the truth concerning Persepolis, and begin laying the groundwork for the construction of the Temple.

The facts remains we can never alter the destiny of Persia, for it was sealed by its king.

## THE DESTINY OF PERSIA

### The Decrees

The destiny of Persia was sealed by the kings who had dominion over the region.

During the days of Daniel, King Darius issued a decree in accordance with the law of the Medes and Persians—an irrevocable command that could not be repealed or altered, shaping the destiny of the Persian Empire.

*"25 Then melech Daryawesh wrote to all peoples, nations, and languages, that dwell in all the olam (earth); Shalom be multiplied to you. 26 I make a decree, **That in every dominion of my Malchut (kingdom) men tremble and fear before the Elohim of Daniyel:** for He is the living Elohim, steadfast le-olam-va-ed, and His malchut shall not be destroyed, and His dominion shall be even to the end of time" Daniyel (Daniel) 6:25-26.*

Here is a concise summary of the decree in clear points:

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1. **Universal Address** – The decree is sent to all peoples, nations, and languages in the empire.
2. **Command to Revere YHWH** – Everyone is ordered to fear and tremble before the Eloah of Daniel.
3. **Elohim Is Living** – He is declared to be the living Elohim (active and real, not an idol).
4. **Elohim Is Eternal** – He endures forever.
5. **Elohim's Kingdom Is Indestructible** – His rule will never be destroyed.
6. **Elohim's Dominion Is Everlasting** – His authority lasts to the end of time.
7. **Public Vindication of Daniel** – The decree follows Daniel's deliverance, showing YHWH's power over the king's own law.

**Important Distinction:**

He does not abolish other gods. This is not exclusive monotheism imposed on the empire. It is a command to respect and fear Daniel's Elohim.

Further north, King Nebuchadnezzar of Babylon issued similar decrees in the **Book of Daniel**, though in slightly different circumstances.

He issued **two major proclamations** that resemble Darius' decree.

**1. After the Fiery Furnace (Daniyel (Daniel) 3)**

After Elohim delivered Shadrach, Meshach, and Abednego from the furnace, Nebuchadnezzar II declared:

No one may speak against the Elohim of Shadrach, Meshach, and Abednego, or they will be punished (Daniyel (Daniel) 3:29).

**Main Points:**

- Acknowledges their Eloah as powerful.
- Forbids blasphemy against Him.
- Does not command exclusive worship.
- Protects Elohim's reputation by royal decree.

**2. After Nebuchadnezzar's Humbling (Daniyel (Daniel) 4)**

After being humbled and restored, he makes a broader proclamation:

He praises and honors the King of heaven, whose dominion is everlasting (Daniyel (Daniel) 4:34-37).

**Main Points:**

- Declares YHWH's dominion is eternal.
- Acknowledges Elohim rules over earthly kings.

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- Personally praises and honors Him.
- Recognizes human pride is humbled by YHWH.

**Comparison with Darius (Daniyel (Daniel) 6)**

<b>Nebuchadnezzar</b>	<b>Darius</b>
Forbids speaking against YHWH (Dan 3)	Commands fear of YHWH (Dan 6)
Personally praises YHWH (Dan 4)	Publicly commands reverence
Acknowledges eternal dominion	Declares eternal kingdom
Response to miracle	Response to miracle

We often fail to recognize that time itself does not cancel or alter such decrees. A decree can only be revoked by another decree issued by the same authority that established it. There is no record anywhere that these decrees were ever revoked.

Therefore, these decrees remain in force and continue to shape the destiny of Persia as the original Yisra'el and the site of the Ezekiel Temple.

**THE TEMPLE SITE**

**Where precisely will the Temple be built?**

The Temple will be built on **Mount Kuh-e Rahmat**, located east of the ruins of **Persepolis**. It lies directly behind the Persepolis ruins. The mountain is barren and treeless, with no ancient remains on its slopes. Its highest point reaches **2,100 meters** above sea level.

This is the Mount of Olives spoken of in the Brit Chadashah, where Yeshua and His disciples stayed after their daily visits to the City and the Temple during the festivals. It is a place beloved in the sight of Elohim, remembered in tradition as the burial site of Adam and Chavah's bones. It is also associated with the Messiah's impalement, north-east of the City at the place called the Skull.

The Ezekiel Temple will be located behind the ruins of Persepolis on this Mountain. The ancient ruins of Persepolis will not be disturbed because the Ezekiel Temple is not located on the site. Ezekiel makes it clear that it is located on a Mountain and not on the plains.

Yechezkel (Ezekiel) 43:12 — says the whole area on the **top of the mountain** shall be most holy.

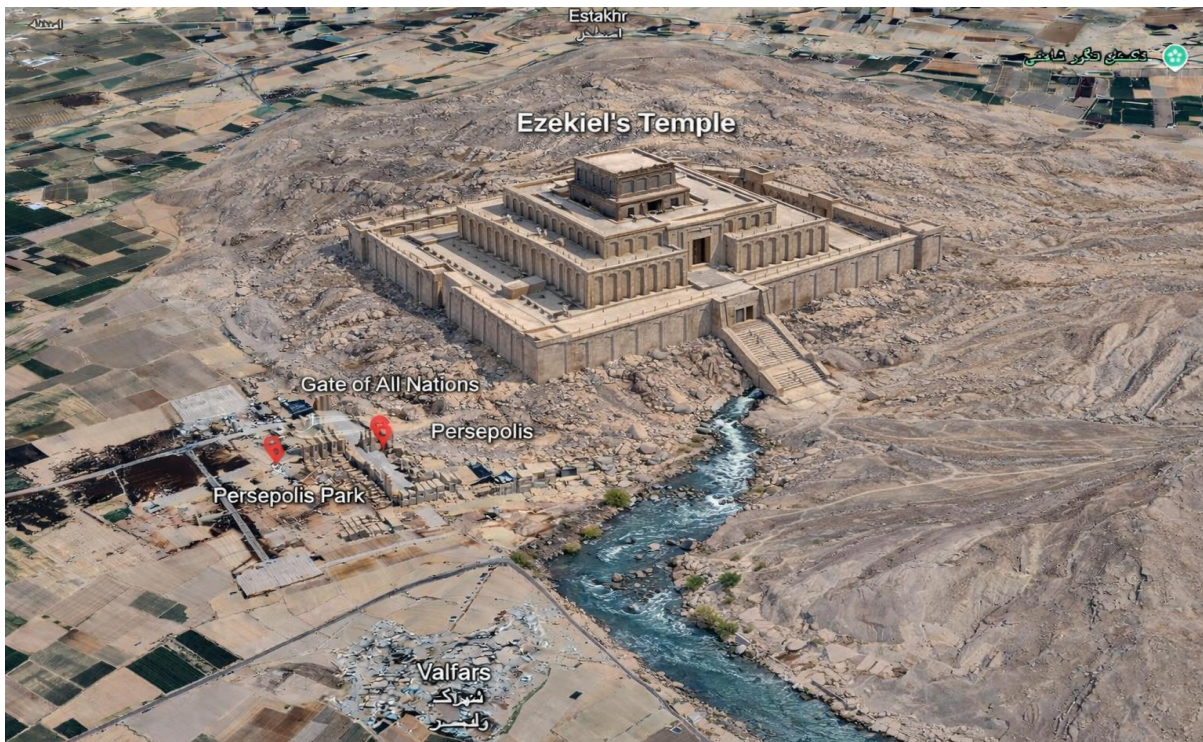
Yechezkel (Ezekiel) 20:40 — refers to "**my holy mountain, the mountain height of Yisra'el.**"

After the Temple is built, a spring will emerge from beneath the Temple—at the place where the Ark of the Covenant is located. Over time, this spring will grow into a large river, flowing east exactly as the vision describes.

The Salt Sea lies about 50–55 kilometers southeast of Persepolis. In the geography of Iran, this "Salt Sea" corresponds to the combined lake system that includes Taskh Lake, Bakhtegan Lake, Nartz Lake, Daryacheh-ye Bakhtegan, and Maharloo Lake. Together, these form a very large body of water, as Ezekiel mentions. Life will spring back in the Lake.



The Temple must be located within the vicinity of these coordinates: 29°56'00.47"N 52°53'51.77"E.



### THE PLAN OF THE TEMPLE

Below is a clear, organized breakdown of the Temple dimensions.

#### Measuring System Used

1 cubit in Ezekiel = a long cubit

- ≈ 21 inches (53 cm)
- Defined as a cubit plus a handbreadth (Yechezkel (Ezekiel) 40:5)

Measuring rod = 6 long cubits

- ≈ 10.5 feet (3.2 m)

#### Overall Ezekiel Temple Complex

##### Outer Wall

Thickness: 6 cubits

Height: 6 cubits

About 10.5 ft (3.2 m) thick and high.

##### Temple Compound (Outer Court Area)

The entire sacred enclosure formed a large square:

- 500 reeds × 500 reeds

(Each reed = 6 cubits)

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Total size:

- 3,000 cubits per side
- $\approx$  1 mile (1.6 km) square

This is vastly larger than Solomon's or Herod's temple complex.

**Gates (East, North, South)**

Each gate structure was identical.

**Gate Length:**

- 50 cubits long ( $\sim$ 87.5 ft / 26.7 m)

**Gate Width:**

- 25 cubits wide ( $\sim$ 43.7 ft / 13.3 m)

Inside each gate:

- Guard chambers:  $6 \times 6$  cubits
- Passageways are carefully measured symmetrically.

**Outer Court**

Distance between outer and inner gates:

- 100 cubits

Chambers and pavements surrounded the court.

**Inner Court**

Also square and symmetrical.

Inner gates aligned with outer gates:

- Each is separated by 100 cubits.

**The Temple Building Itself**

**Porch (Vestibule)**

- Width: 20 cubits
- Depth: 11 cubits

**Holy Place (Nave)**

- 40 cubits long
- 20 cubits wide

**Most Holy Place (Holy of Holies)**

- 20 cubits  $\times$  20 cubits (perfect square)

Same proportions as Solomon's Temple.

**PART ELEVEN**



**Temple Walls**

- Thickness: 6 cubits

Side chambers surrounded the Temple in three stories.

**Side Chambers**

Width increases upward:

- Lower: 4 cubits
- Middle: 5 cubits
- Upper: 6 cubits

Total: 30 chambers.

**Altar of Burnt Offering (Ezekiel 43)**

Base:

- 18 cubits square

Height:

- 4 cubits

With ascending levels and horns on the corners.

Sacred District (Ezekiel 45–48)

A much larger holy land allocation surrounds the Temple:

- 25,000 cubits × 25,000 cubits dedicated as sacred land.

Includes:

- Priests' portion
- Levites' land
- City area
- Prince's inheritance

**Dimension Summary**

Structure	Size
Outer wall	6 cubits thick/high
Gates	50 × 25 cubits
Outer ↔ Inner court	100 cubits
Holy Place	40 × 20 cubits
Holy of Holies	20 × 20 cubits
Temple complex	500 reeds square (~1 mile)
Altar	18 cubits square

**Reasonable modern estimate:**

It would cost **\$37+ billion** to build a full Ezekiel-style temple complex today with its many gardens. (That is similar to the cost of building a major world airport or mega-city project).

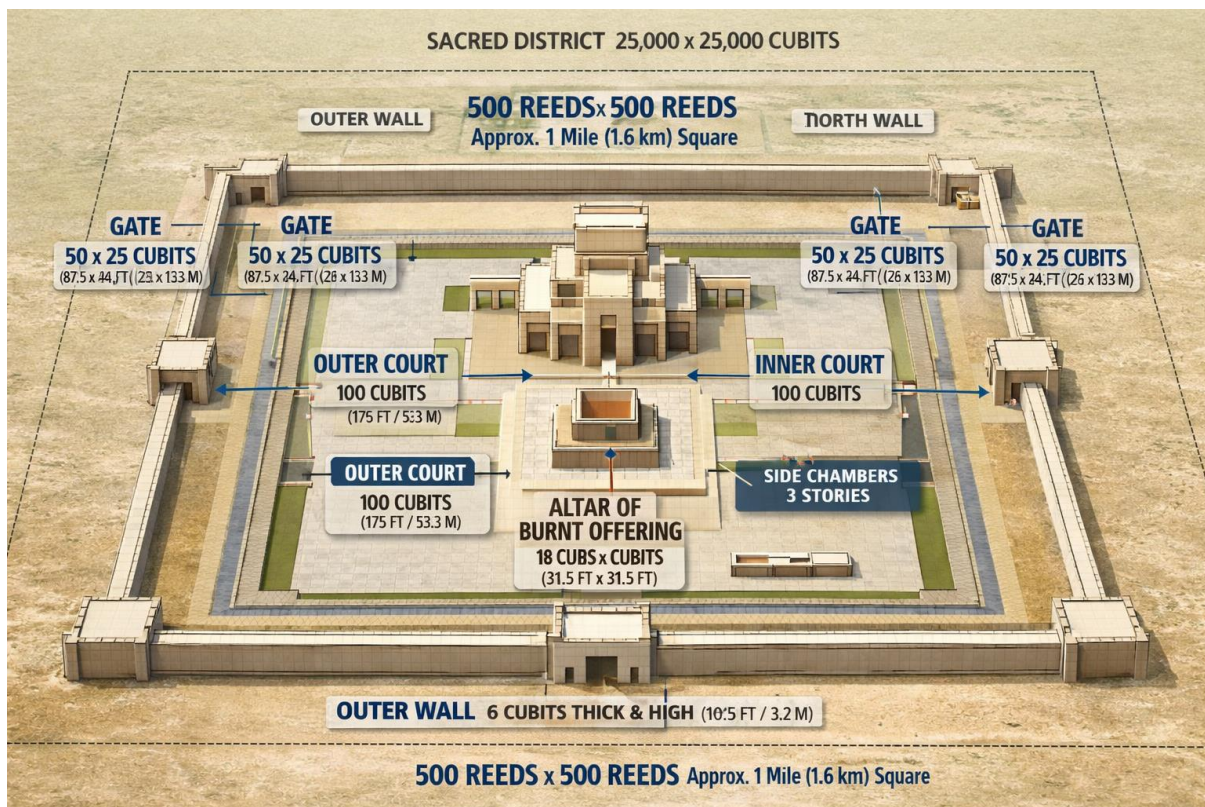
PART TWELVE



Important Observations

- The design is perfectly symmetrical.
- Measurements reflect holiness, order, and separation.
- The scale surpasses that of historical temples.
- The grandeur suggests it is meant to surpass anything on Earth.
- This Temple is intended as a house of worship for all humanity.

Illustration



CONCLUSION

The commonsense evidence identifying **Persepolis in Iran** as the location of Ezekiel's vision is compelling. One need only examine the historical, archaeological, and topographical records preserved in Hebrew and Arabic sources to see how closely they align with the description.

The site has remained largely undisturbed for more than two millennia, preserved without significant disruption in accordance with the will of Elohim. Unlike present-day Israel, there have been no major commercial developments at the location, and the area has largely retained its sacred character.

Now is the time for it to be revealed and built. In our generation, we have everything needed to make it possible, and we can accomplish it with ease. Amein.