

TEACHING LETTER

NMZ

ISSUE

02

ISSUE TWO

YERUSHALEM UNVEILED

Shalom Aleichem (Peace be unto you),

I greet you, and I welcome you in the Name of YHWH!

This teaching Article is the most important revelation of the millennium.

INTRODUCTION

We will not waste your time, and we will go to the epic conclusion of this Article:

The Yerushalem of the Hebrew Scriptures is Persepolis in Iran. The longest-kept secret of History. **The Iranian people are among the lost ten tribes of Yisra'el.** That is why they have never wholly fitted into Islam.



If you have Google Earth, enter the place name "Persepolis Iran" and have a literal tour of the site. The pictorial evidence in this Article is from this blessing of technology. Thank you, Google. Please note we make a distinction in spelling between "Jerusalem" in Israel and "Yerushalem" in Iran for identification purposes.

Every day, Jews during "Uva L'tsion," tefillah (prayer) says, "Titen emes l'Yaakov, chesed l'Avraham." Give truth to Yaakov, kindness to Avraham. Let it be said of us who bring you this teaching.

HISTORY REWRITTEN

This Article does not argue against the present Jerusalem or question the right of Israel to the Land. We greatly admire the founding fathers of the state of Israel and have supported many organizations that helped Jews return to Israel. Our task is simple: to uncover the truth and to make that knowledge plain, however uncomfortable or unpopular it is.

It was Sir Winston Churchill, Prime Minister of England during the 1940s, who stated, "History is written by the Victors." A fact later elaborated on by Bertolt Brecht in his book The Trial of Lucullus, "Always the victor writes the History of the vanquished. He who beats distorts the faces of the beaten. The weaker depart from this World, and the lies remain." This is an unfortunate fact!

The Roman Empire and the Catholic Church simultaneously wrote History and, in the deed, rewrote the Biblical geography of the Middle East. Just about everything we have been told in ancient History has either been falsified, misconstrued, or destroyed at the point of the sword. The names, the places, and the boundaries were changed to reflect the will of the ruling powers.

Albeit, we cannot blame the Roman Empire or the Church. It was the will of YHWH because of Yisra'el disobedience and failure to complete the mandate of the Torah. These Powers could never have done what they accomplished unless the Creator had sanctioned it. Numerous prophets had warned Yisra'el, including Moses and Yeshua, that Yerushalem would be destroyed and in ruins. This Article does not address their warnings. It is there plain in the Scriptures for the reading.

However, the lie and cover-up cannot continue forever because YHWH promised He shall reveal all things at the end of time, and more importantly, many prophetic Scriptures point to the resettling of the Land and rebuilding of the City that must be fulfilled. We quote some of these pinnacle prophecies.

"18 In the same day יי"ה made a brit with Avram, saying, To your zera (seed) have I given this land, from the river of Mitzrayim to the great river, the River Euphrates: 19 The land of the Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephayim, 21 And the Amorites, and the Kanaanites, and the Girgashites, and the Yevusites" Beresheeth (Genesis) 15:18.

"7 And I will establish My brit (covenant) between My Word and you and your zera (seed) after you in their generations as an everlasting brit, to be an Elohim to you, and to your zera after you. 8 And I will give to you, and to your zera after you, the land in which you are a ger (stranger), all the land of Kanaan, for an everlasting possession; and I will be their Elohim" Beresheeth (Genesis) 17:7-8.

"31 And I will set your borders from the Sea of Reeds even to the Sea of the Plishtim, and from the desert to the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out from before you" Shemoth (Exodus) 23:31.

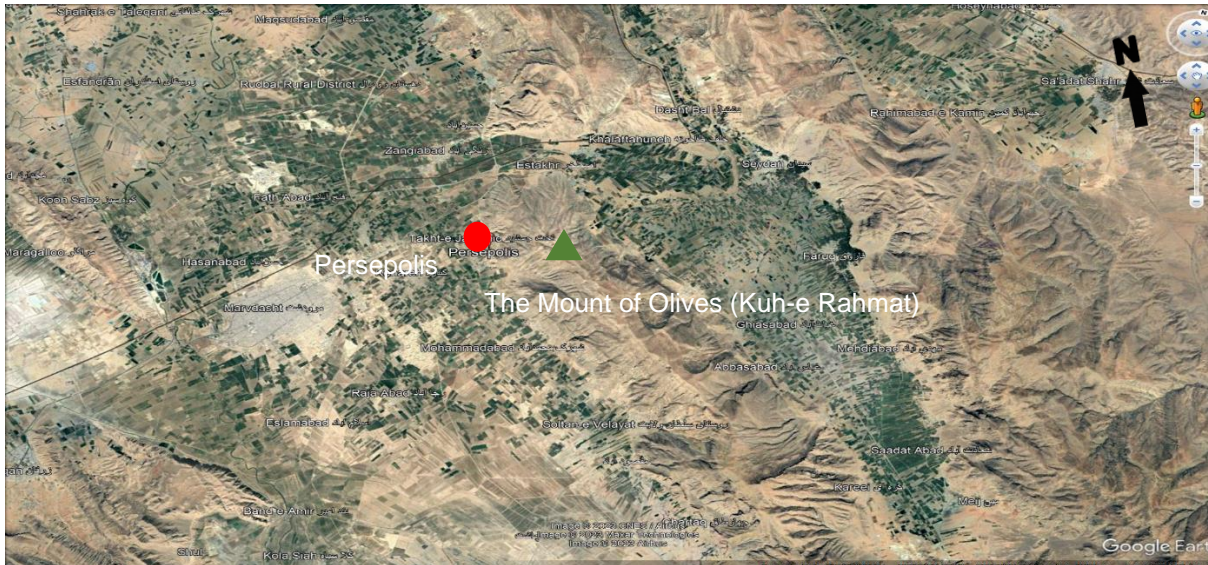
"11 And it shall come to pass in that day, that יי"ה shall set His hand again a second time to recover and restore the remnant of His people, who shall be left, from Ashshur, and from Mitzrayim, and from Pathros, and from Kush, and from Eylam, and from Shinar, and from Hamath, and from the coastlands of the sea. 12 And He shall set up a miraculous Banner for the nations and He shall gather the outcasts of Yisrael, and gather together the dispersed of Yahudah from the four corners of the Earth. 13 The envy also of Efrayim shall depart, and the adversaries of Yahudah shall be cut off. Efrayim shall not envy Yahudah, and Yahudah shall not trouble Efrayim. 14 But they shall fly upon the shoulders of the Plishtim toward the West; they shall plunder them of the East together they shall lay their hands upon Edom and Moav; and the children of Ammon shall be subjected and obey them" Yeshayahu (Isaiah) 11:11-14.

"3 For, see, the days come, says יי"ה, that I will turn back the exile of My people Yisrael and Yahudah, says יי"ה ; and I will cause them to shuv (return) to the land that I gave to their ahvot (fathers), and they shall possess it" Yirmeyahu (Jeremiah) 30:3.

"13 And I will bring them out from the nations, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Yisrael by the rivers, and in all the inhabited places of the country" Yechezkel (Ezekiel) 34:13.

"14 And I will bring again the exile of My people Yisrael, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine from them; they shall also make gardens, and eat the fruit from them. 15 And I will plant them upon their Land, and they shall no more be pulled up out of their Land which I have given them, says יי"ה your Elohim" Ahmos (Amos) 9:14-15.

We have only touched on a handful of Scriptures, which all state that the Land must be conquered and possessed, in other words, resettled and the Cities rebuilt. The question of how this will be done is either through two ways: negotiation or conquest. We pray it is by the first because the Iranian people are Yisra'el by blood and genealogy. There are places in Iran that, up to this day, still speak Aramaic and attest to their connection to Yisra'el. Wikipedia states Jews had been residing in Persia since around 727 BCE, having arrived in the region as slaves after being captured by the Assyrian and



Moshe's actual description of the Promised Land provides some crucial information.

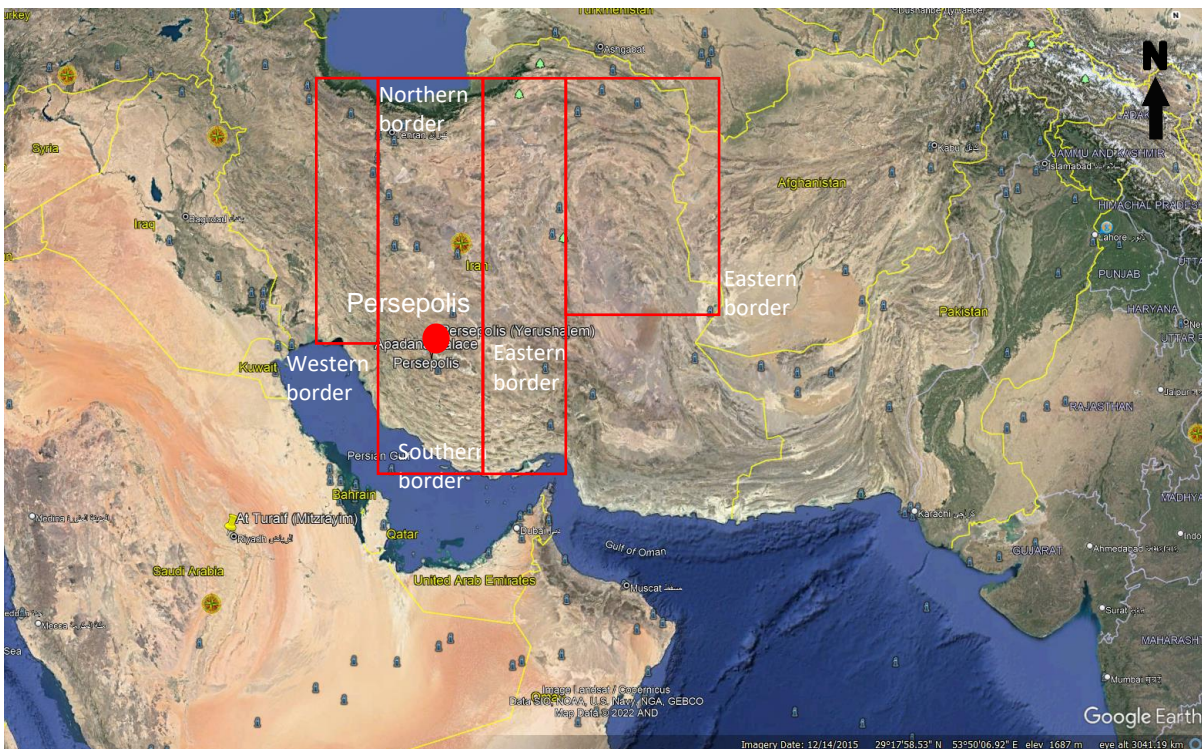
"1 And **יהוה** spoke to Moshe, saying, 2 Command the children of Yisrael, and say to them, When you come into the Land of Kanaan; this is the Land that shall fall to you for an inheritance, even the Land of Kanaan with the coasts of it: 3 Then your southern quarter shall be from the wilderness of Tzin along by the coast of Edom, and your southern border shall be the outmost coast of the Salt Sea eastward: 4 And your border shall turn from the south to the ascent of Akravvim, and pass on to Tzin: and the going out of it shall be from the south to Kadesh-Barnea, and shall go on to Hazar-Addar, and continue to Azmon: 5 And the border shall turn around from Azmon to the river of Mitzrayim, and the end of it shall be at the sea. 6 And as for the western border, you shall even have the Great Sea (The Persian Gulf) for a border: this shall be your western border. 7 And this shall be your northern border: from the Great Sea (the Caspian Sea) you shall mark out Mount Hor: 8 From Mount Hor you shall mark out your border to the entrance of Hamath; and the edge of the border shall be toward Zedad: 9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-Enan: this shall be your northern border. 10 And you shall mark out your eastern border from Hazar-Enan to Shepham: 11 And the border shall go down from Shepham to Rivlah, on the east side of Ayin; and the border shall descend, and shall reach to the side of the sea of Chinnereth eastward: 12 And the border shall go down to Yarden, and the end of it shall be at the Salt Sea: this shall be your Land with the borders of it all around. 13 And Moshe commanded the children of Yisrael, saying, This is the Land that you shall inherit by lot, which **יהוה** commanded to give to the nine tribes, and the half tribe." Bamidbar (Numbers) 34:1-14. (Our emphasis in bold).

The Promised Land has several sea coasts to it. Its border to the East is as far as the Salt Sea goes. The Salt Sea is located about 50-55 Kilometers southeast of Persepolis. The Salt Sea in the geography of Iran is Taskh Lake, the Bakhtegan Lake, Nartz Lake, the Daryacheh-ye Bakheteg, and Marhaloo Lake combined. It is a very big lake. See the pictures below.





The borders extend to the South as far as the Arabian Gulf, and the West goes as far as the Persian Gulf. It extends to the North and the Caspian Sea, covering most of Iran. To the East, it goes as far as the most eastern stretch of the Salt Sea, down to the sea coast and Hengam Island. Then, it stretches eastward to Mohammedabad, where several big lakes exist. This is over a million square kilometers. Just perfect for billions of Yisraelites to settle. See the picture below.



It seems to us that the present country of Iran is the border of the Land allotted to Yisra'el. It could well be this is the entire territory that Melech Dawid and Shlomo conquered before it became an Islamic state; how else could this country be so large, covering an area of 1.648 million km² if military conquests

had not done it over millenniums through many empires. And how did Iran manage to expand and maintain its borders if it was not sanctioned and protected by YHWH?

We will now look at the information that affirms that Persepolis is Yerushalem. Many more proofs will come forward later after this publication. This release is just a catalyst.

YERUSHALEM

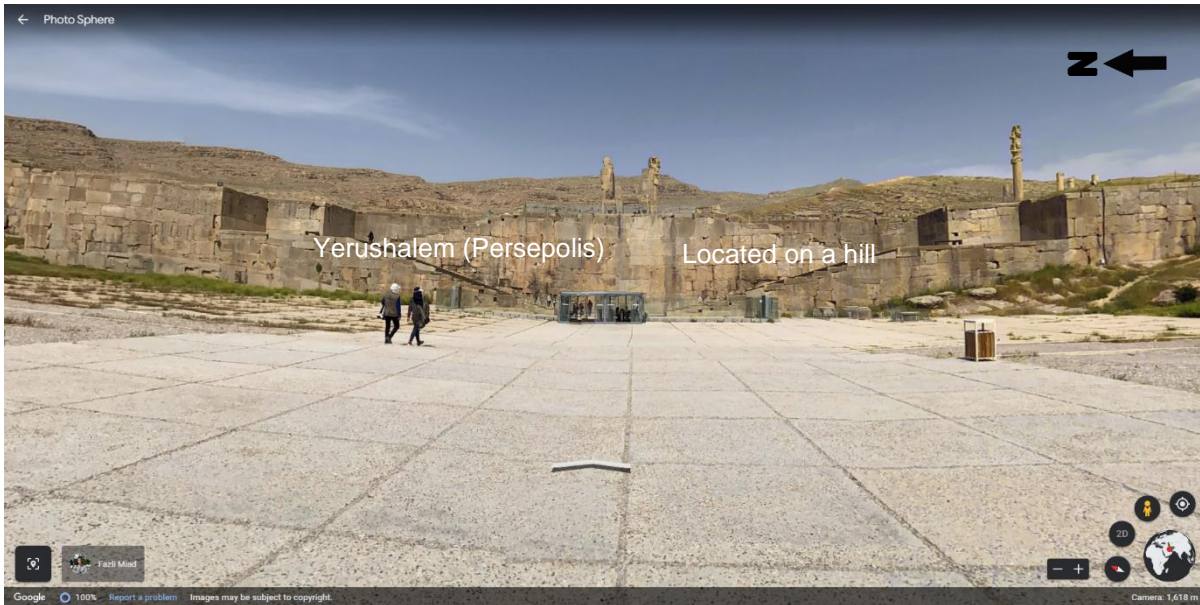
1. The first Century historian Josephus explains in his record of the Wars of the Jews (The Jewish Wars) that the City is surrounded by mountains in the distance and that the Temple itself stood on a hill. See this reference:

"And besides, many of those that were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, they exerted their utmost strength, and brake out into groans and outcries again: Pera (17) did also return the echo, as well **as the mountains round about [the city,] and augmented the force of the entire noise.** Yet was the misery itself more terrible than this disorder; for one would have thought that **the hill itself, on which the Temple stood, was seething hot, as full of fire on every part of it,** that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them; for the ground did no where appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of those bodies, as they ran upon such as fled from them." (Our emphasis in bold).

(Source: <https://www.sacred-texts.com/jud/josephus/war-6.htm#EndNote%20War%206.12b>).

Now, examine the photographs.

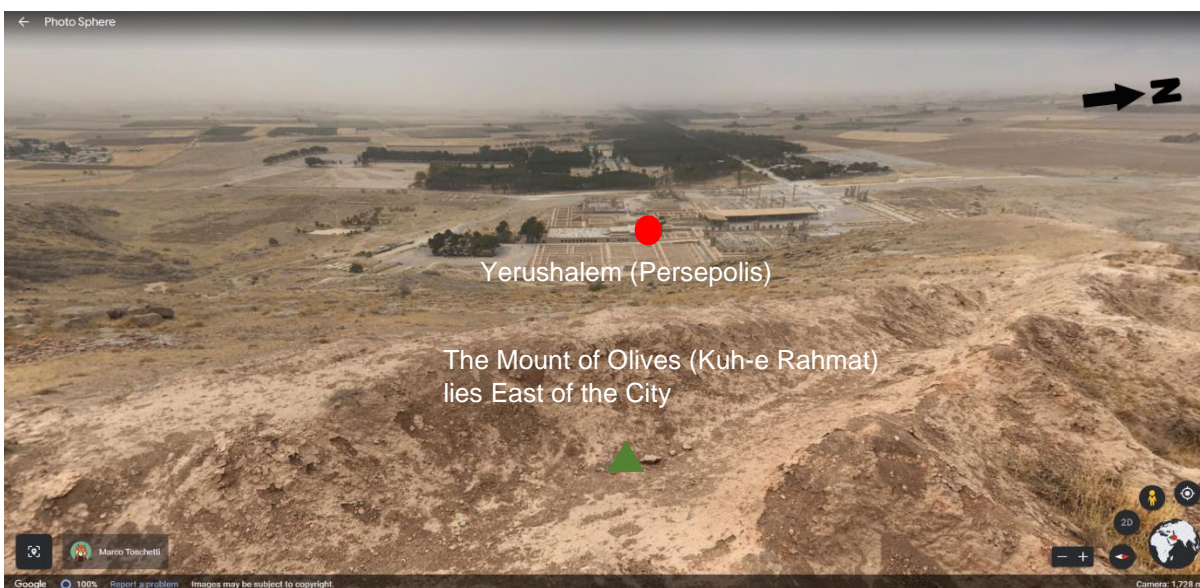




2. The City of Yerushalem is located next to the Mount of Olives on the East side of the City. This is not a hill or some elevated area of the City but an actual mountain. This is precisely the position of the Persepolis site. See this reference:

"The Mount of Olives is first mentioned in connection with David's flight from Absalom (II Samuel 15:30): "And David went up by the ascent of **the Mount of Olives**, and wept as he went up." The ascent was probably east of the City of David, near the village of Silwan. The sacred character of the mount is alluded to in the Book of Ezekiel (11:23): "And the glory of the Lord went up from the midst of the city, and stood **upon the mountain which is on the east side of the city.**" (Our emphasis in bold). (Source: https://en.wikipedia.org/wiki/Mount_of_Olives).

This is further confirmed by Wikipedia. "Josephus places the siege in the second year of Vespasian, which corresponds to year 70 of the Common Era. Titus began his siege a few days before Passover, on 14 Xanthicus (April), surrounding the city with three legions (V Macedonica, XII Fulminata, XV Apollinaris) on the western side and a fourth (X Fretensis) **on the Mount of Olives, to the East.** If the reference in his Jewish War at 6:421 is to Titus's siege, though difficulties exist with its interpretation, then at the time, according to Josephus, Jerusalem was thronged with many people who had come to celebrate Passover." (Our emphasis in bold). (Source: [https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(70_CE\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(70_CE))).



3. Yet another revealing description by Josephus. The Roman army removed all the trees around the City for a distance of 20 kilometers and uprooted the garden Melech Shlomo (King Solomon) created. This is exactly the landscape of the Persepolis site. No trees have been planted to this date. See this reference:

"And now the Romans, although they were greatly distressed in getting together their materials, raised their banks in one and twenty days, **after they had cut down all the trees that were in the country that adjoined to the city, and that for ninety furlongs round about**, as I have already related. And truly the very view itself of the country was a melancholy thing; **for those places which were before adorned with trees and pleasant gardens were now become a desolate country every way, and its trees were all cut down: nor could any foreigner that had formerly seen Judea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change: for the war had laid all the signs of beauty quite waste: nor if any one that had known the place before, had come on a sudden to it now, would he have known it again; but though he were at the city itself, yet would he have inquired for it notwithstanding.**" (Our emphasis in bold).

(Source: <https://www.sacred-texts.com/jud/josephus/war-6.htm#EndNote%20War%206.12b>).



4. Yet another revealing description by Josephus. The Temple and City were burned to the ground. This is exactly the situation at the Persepolis site. See this reference:

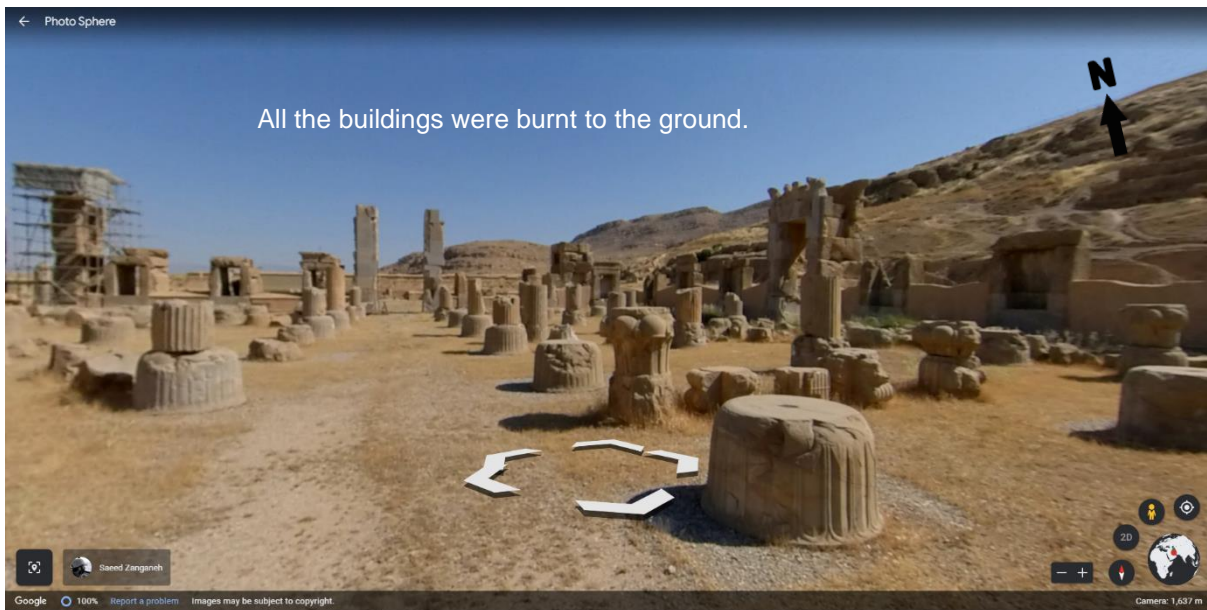
"1. **While the holy house was on fire**, every thing was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age, or any reverence of gravity, but children, and old men, and profane persons, and priests were all slain in the same manner; so that this war went round all sorts of men, and brought them to destruction, and as well those that made supplication for their lives, as those that defended themselves by fighting. **The flame was also carried a long way, and made an echo, together with the groans of those that were slain; and because this hill was high, and the works at the Temple were very great, one would have thought the whole city had been on fire.** Nor can one imagine any thing either greater or more terrible than this noise; for there was at once a shout of the Roman legions, who were marching all together, and a sad clamor of the seditious, who were **now surrounded with fire and sword**....2. And now the Romans, judging that it was in vain to spare what was round about the holy house, burnt all those places, as also the remains of the cloisters and the gates, two excepted; the one on the east side, and the other on the south; both which, however, **they burnt afterward. They also burnt down the treasury chambers**, in which was an immense quantity of money, and an immense number of garments, and other precious goods there repositied; and, to speak all in a few words, there it was that the entire riches of the Jews were heaped up together, while the rich people had there built themselves chambers [to contain such furniture]..." (Our emphasis in bold).
(Source: <https://www.sacred-texts.com/jud/josephus/war-6.htm#EndNote%20War%206.12b>).

Historians today do not know why Alexander burnt the City to the ground except to say he did it to please a prostitute, and they speculate that it was retaliation for the burning of Greece. The accounts were written hundreds of years later, and many were lost. The people who wrote those accounts were not eyewitnesses, unlike Josephus. The truth is Alexander never burned the City to the ground; the Romans did.

"In the year 330 BCE Alexander the Great (l. 356-323 BCE) conquered the Achaemenid Persian Empire following his victory over the Persian Emperor Darius III (r. 336-330 BCE) at the Battle of Gaugamela in 331 BCE. After Darius III's defeat, Alexander marched to the Persian capital city of Persepolis and, after looting its treasures, burned the great palace and surrounding city to the ground, destroying hundreds of years' worth of religious writings and art along with the magnificent palaces and audience halls which had made Persepolis the jewel of the Empire.... **Exactly why Alexander would burn the great city which, as a conqueror, he now owned (and especially considering his well-known interest in the arts and sciences and love of Persian culture) is a question which historians have made answer to for centuries**, most of them agreeing that the fire was started at the instigation of the hetaira (courtesan) from Athens, Thais. Thais was at this time the lover of Ptolemy I, one of Alexander's generals, bodyguards, and one of his oldest friends (possibly also his half-brother). She may also have been among Alexander's lovers as the historian Athenaeus claims that Alexander liked to "keep Thais with him" though this could simply mean that she, like many women, was simply someone whose company he enjoyed... The following are the best-known ancient accounts of the burning of Persepolis, **all of them written centuries after the event, but based on earlier works now lost**. In all of them, except Arrian's, the story follows the same basic narrative of the Macedonian conquerors celebrating with too much wine and deciding to set the city on fire in retaliation for the burning of Athens in 480 BCE." (Our emphasis in bold).
(Source: <https://www.worldhistory.org/article/214/alexander-the-great--the-burning-of-persepolis/>).

All the buildings were burnt to the ground, and their structures were demolished during many Roman campaigns. Only some of the stone pillars remain, but much of the stonework was also carted away, and what was left was defaced. This was also done with edifices and structures outside of Persepolis. It seems to us the Romans wanted no trace to connect Yisra'el to the site. We must remember that when the Persians took over the site, they replaced many of its sacred symbols and writing with their own.

There is also the possibility that Yerushalem was using the Cuneiform script at the time of its final conquest because it was the international script of the time. Furthermore, there wasn't just one type of Cuneiform; there were proto-Cuneiform, Old Sumerian Cuneiform, Standard Akkadian Cuneiform, NEO-Sumerian Cuneiform, Old and Neo Babylonian Cuneiform, and then Old and neo-Assyrian.



All the buildings were burnt to the ground.

5. To give you an idea of what Melech Shlomo (King Solomon) built without having to quote numerous Scriptural references. See these summaries;

"Solomon's Temple

King Solomon is credited in the Hebrew scriptures as sponsoring, planning, funding, and executing the building of the Temple to house the Ark of the Covenant, per the wishes of his father, King David, and God. The building of the Temple is recorded in 1 Kings and 2 Chronicles, with the ground-breaking beginning in the fourth year of Solomon's reign, and construction was completed seven years later with an ostentatious dedication. In a seven-day celebration, Solomon sacrificed 22,000 oxen and 120,000 sheep to celebrate the Temple's completion and God's willingness to dwell among them, therein.

The architectural design of the Temple was modeled after the tabernacle that had housed the Ark of the Covenant for decades (if not centuries). Quite lavish, it was double the size and built mainly from stone, with cedar paneling to hide all masonry, which was overlaid with gold. The inside of the Temple was decorated with elaborate carvings (gourds and open flowers), golden lampstands, an altar of incense (also called "the golden altar"), and two bronze pillars among other embellishments. In a less-advanced architectural age, at over 100 feet long by 40 feet wide by 60 feet high (30 x 12 x 18 m) with outer doors of ivory, the First Temple must have seemed an impossibility, a miraculous achievement, for most visiting Israelites.

According to the Hebrew Scriptures, after the Temple was completed, Solomon had the Ark of the Covenant finally moved from the tent that King David had made for it and placed it in its specialized chamber on the most western end of the Temple called, "The Holy of Holies." A perfect 20 x 20 x 20 ft. (6 x 6 x 6 m) cube, this was the most sacred room that no one besides the Chief Priest could enter (on the Day of Atonement) without dying. Institutionally and nationally, it was the intersection of the Divine with his People through his mediator. The Temple did not just house the Levitical priests of God. Side rooms and a courtyard were constructed around the whole building, with areas sectioned off for both the priests and the common people of Israel.

Being a builder, King Solomon also engaged in other construction projects such as his personal palace, the Palace of the Forest of Lebanon, the Hall of the Pillars, and the Hall of Justice. Yet, Solomon did not restrict his projects to Jerusalem alone. He also rebuilt several cities; he commissioned fleets of ships and built numerous harbors to accommodate the bounty of the trade routes; and he constructed stables to house his thousands of horses and chariots. It is even possible that he helped erect (or financed with plunder from the Temple by the Assyrians or Babylonians) the famous Hanging Gardens (one of the legendary Seven Wonders of the World)." (Our emphasis in bold).

(Source: <https://www.worldhistory.org/solomon/>).

"King Solomon's palace

The First Book of Kings and the Second Book of Chronicles in the Bible describe the royal palace, called the Palace of the Forest of Lebanon. King Solomon erected it in Jerusalem. According to the Bible, he spent thirteen years building it.

The books of Kings and Chronicles relate that it had colonnades and beams made from cedar, and foundations and walls made of 'costly stones'. It also had pillars of bronze with capitals decorated with pomegranates and lilies, covered galleries, and luxurious internal courtyards. In addition, it included the 'porch of judgment', covered with cedar from floor to ceiling. The porch enclosed a throne from which the king judged.

King Solomon's garden

Another book of the Bible, the Song of Songs, describes King Solomon's garden. It was filled with cypresses, henna trees, and different fruit trees, including figs, pomegranates, and apples. The royal palace also had vineyards, groves of nut trees, and gardens planted with herbs and flowers. Among these herbs was nard, a member of the valerian family and a source of a highly aromatic essential oil. The most frequently mentioned flower is a lily.

The royal gardens were also full of doves, as well as, it appears, monkeys and peacocks. The First Book of Kings reports that every three years King Solomon received a cargo from Ophir, one of the regions he ruled (10:22). It included apes and peacocks. It seems that the king's gardens had everything, apart from perhaps neatness, almost unimaginable with a wealth of domestic animals." (Our emphasis in bold).

(Source: <https://starofnature.org/king-solomons-garden/>).

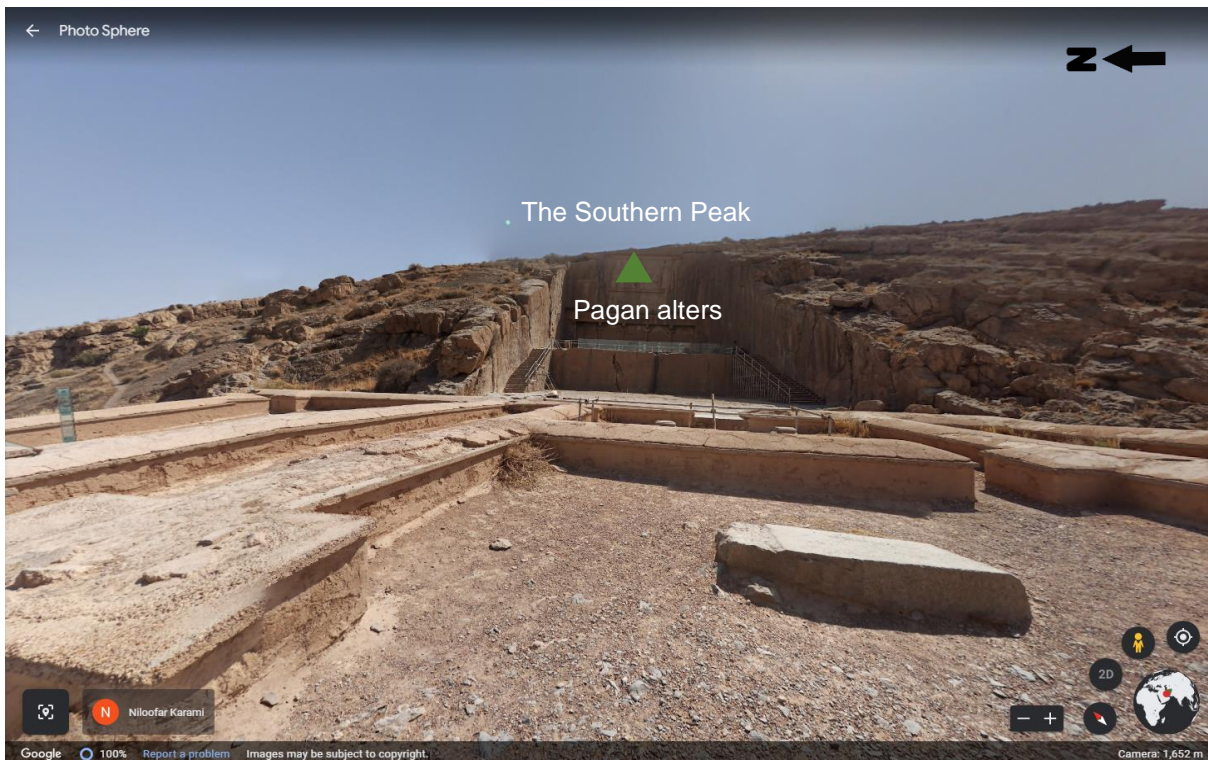
King Solomon built a magnificent city that was unequal in antiquity. Nothing like any King built it in his time. The great King not only constructed the most adorned building of all time, the Temple, but he also built many magnificent palaces on the location and mighty Halls to welcome guests from all over the World and teach YHWH's people. In addition, Solomon built huge horse stables with chariots and beautiful gardens with plants and trees and populated them with animals from all over the Empire. Yerushalem was paradise on Earth, as YHWH had intended it to be. You will see all the remnants of these places at Persepolis. No other site in human History contains all these structures in one location. Not even the present Jerusalem comes close to it.

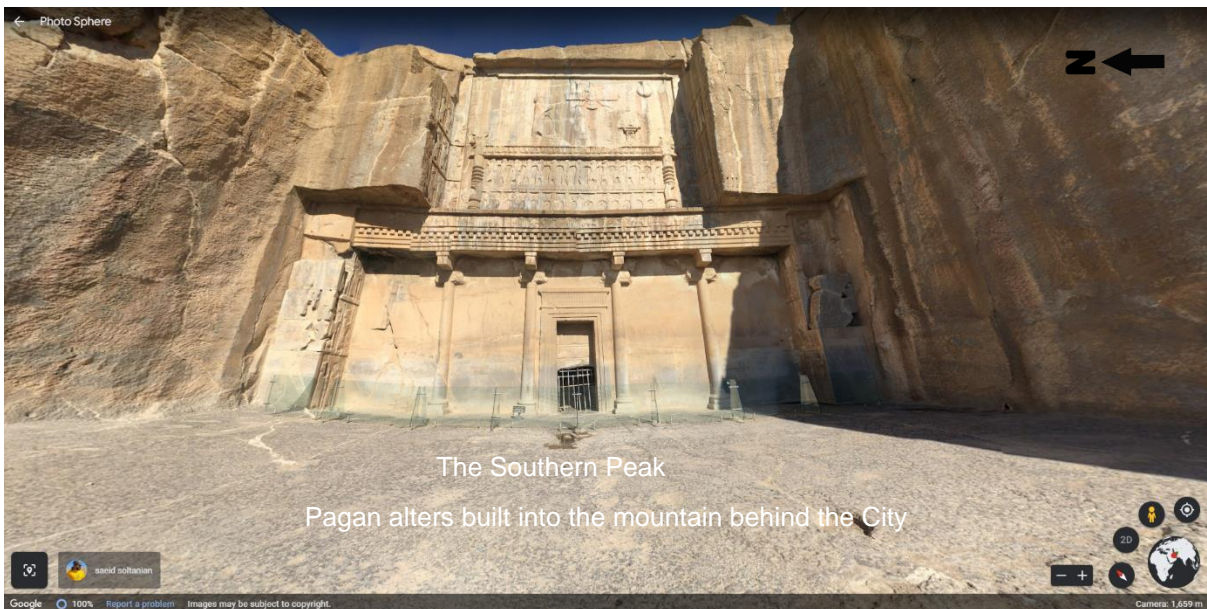




6. According to this description of the Book of Melechim, the City had pagan alters on the East side of the Mountain. See this reference;

"The biblical designation Mount of Corruption, or in Hebrew *Har HaMashchit* (I Kings 11:7–8), derives from **the idol worship there, begun by King Solomon building altars to the gods of his Moabite and Ammonite wives on the southern peak, "on the mountain which is before (east of) Jerusalem"** (1 Kings 11:7), just outside the limits of the holy city. This site was known for idol worship throughout the First Temple period, until the king of Judah, Josiah, finally destroyed "the high places that were before Jerusalem, to the right of Har HaMashchit..."(II Kings 23:13) (Source: https://en.wikipedia.org/wiki/Mount_of_Olives).





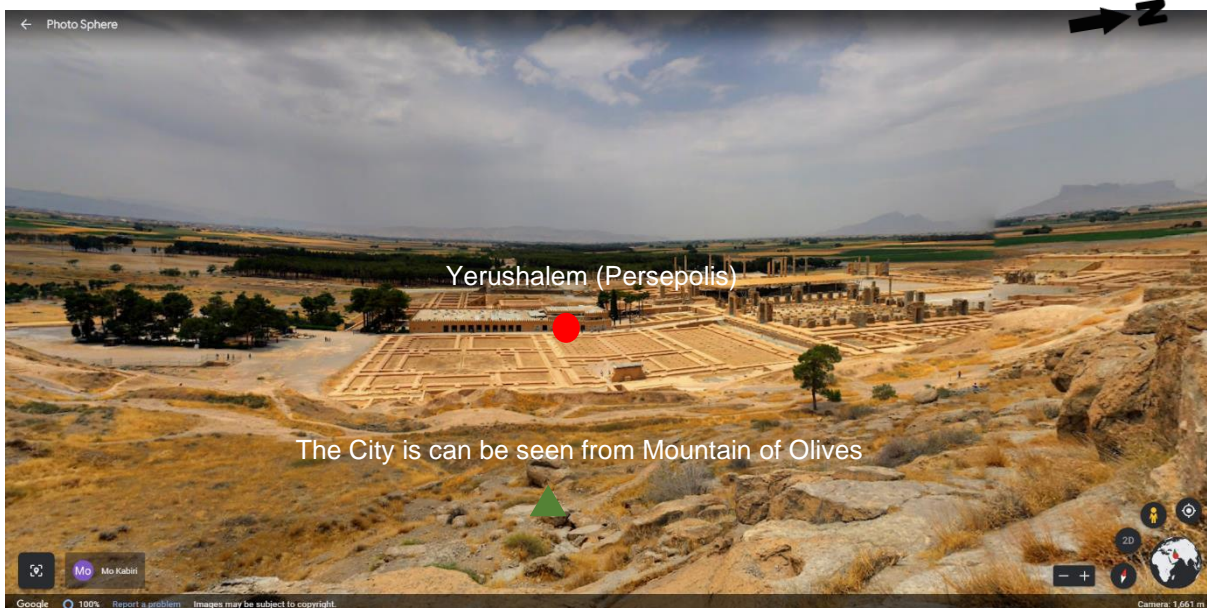
7. Scripture tells us that Yeshua wept over the City from the top of a Mountain, and it was at this location that He spent most of His time teaching His disciples. It is also the Mountain where he ascended to Heaven and where prophecy states He will set His feet upon when He returns. The whole City of Persepolis can be seen from the top of the Mount of Olives. See this reference;

"The Mount of Olives is frequently mentioned in the New Testament as part of the route from Jerusalem to Bethany and **the place where Jesus stood when he wept over Jerusalem** (an event known as *Flevit super illam* in Latin).

Jesus is said to have spent time on the mount, teaching, and prophesying to his disciples (Matthew 24–25), including the Olivet discourse, returning after each day to rest (Luke 21:37, and John 8:1 in the additional section of John's Gospel known as the *Pericope Adulterae*), and also coming there on the night of his betrayal. **At the foot of the Mount of Olives lies the Garden of Gethsemane.** The New Testament tells how Jesus and his disciples sang together – "When they had sung the hymn, they went out to the Mount of Olives" Gospel of Matthew 26:30. Jesus ascended to heaven from the Mount of Olives according to Acts 1:9–12." (Our emphasis in bold).
(Source: https://en.wikipedia.org/wiki/Mount_of_Olives).

The Messiah loved this Mountain, it was a favorite place in Yerushalem and he has chosen it as the place of his first setting when he returns. We can picture him landing a helicopter or craft on the top of this Mountain and weeping while speaking these words from the Book of Yeshayahu.

"1 For Tzion's sake will I not hold My shalom, and for Yahrushalayim's sake I will not rest, until the tzedakah of it goes forth as brightness, and the Yahshua (salvation) of it as a lamp that burns. 2 And the nations shall see Your tzedakah (righteousness), and all Melechim (kings) Your tifereth (glory): and you shall be called by a new name, which the mouth of יהוה shall name. 3 You shall also be a keter (crown) of tifereth in the hand of יהוה, and a royal diadem in the hand of your Elohim. 4 You shall no more be termed: Uzuvah- Forsaken; neither shall your Land any more be termed Desolate: but you shall be called: Hephzi-Vah-My Delight Is In Her, and your Land Beulah-Married; for יהוה delights in you, and your Land shall be married. 5 For just as a young man marries a virgin, so shall Your sons marry you: and as the bridegroom has simcha (joy) over the bride, so shall your Elohim simcha over you. 6 I have set watchmen upon your walls, O Yahrushalayim, which shall never hold their shalom day, or night: you that make mention of יהוה, keep not silent, 7 And give Him no rest, until He establishes, and makes Yahrushalayim a hallel (praise) in the Earth. 8 יהוה has sworn by His Right Hand, and by the Arm of His strength, Surely I will no more give your grain to be food for your enemies; and the sons of the ger (stranger) shall not drink your wine, that for which you have labored: 9 But they that have gathered it shall eat it, and hallel יהוה ; and they that have brought it together shall drink it in the places of My kadosh courts. Go through, go through the gates; prepare the derech (way) of the people; build up, build up the highway; get rid of the stones; lift up a banner for the nations. 11 See, יהוה has proclaimed to the ends of the olam (World), Say to the daughter of Tzion, See, your Yahshua comes; see, His reward is with Him, and His work before Him. 12 And they shall call them, The kadosh people, The redeemed of יהוה : and you shall be called, Sought Out, A city not forsaken" Yeshayahu (Isaiah) 62.



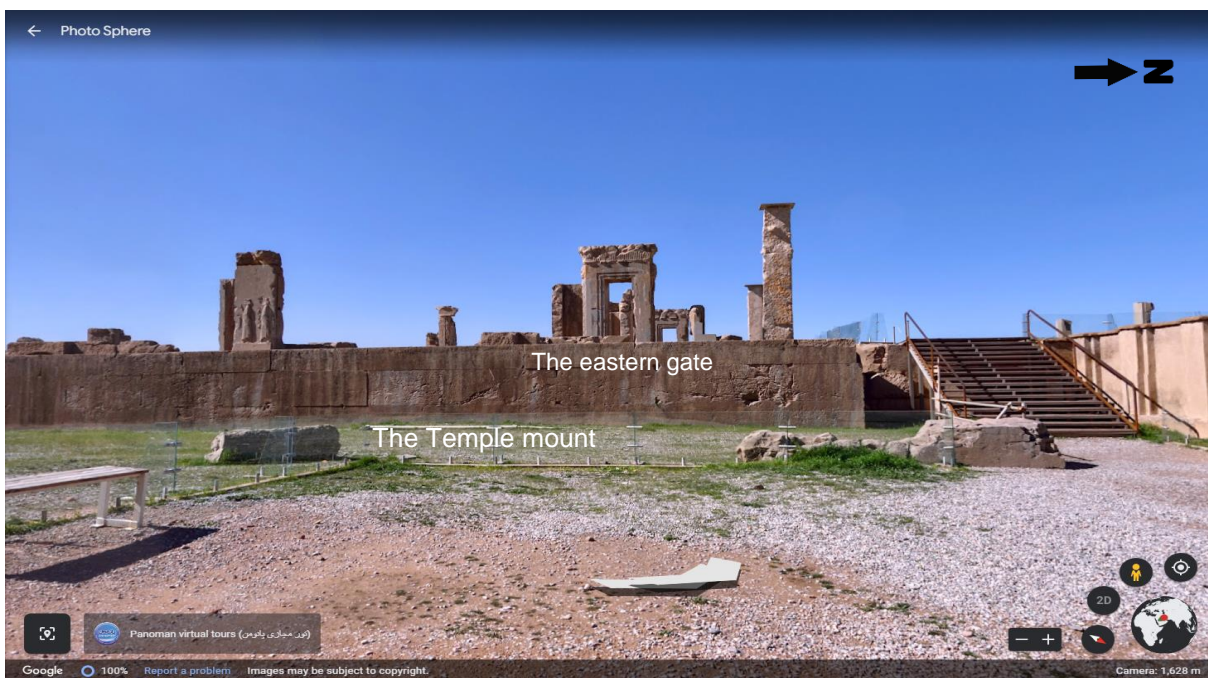
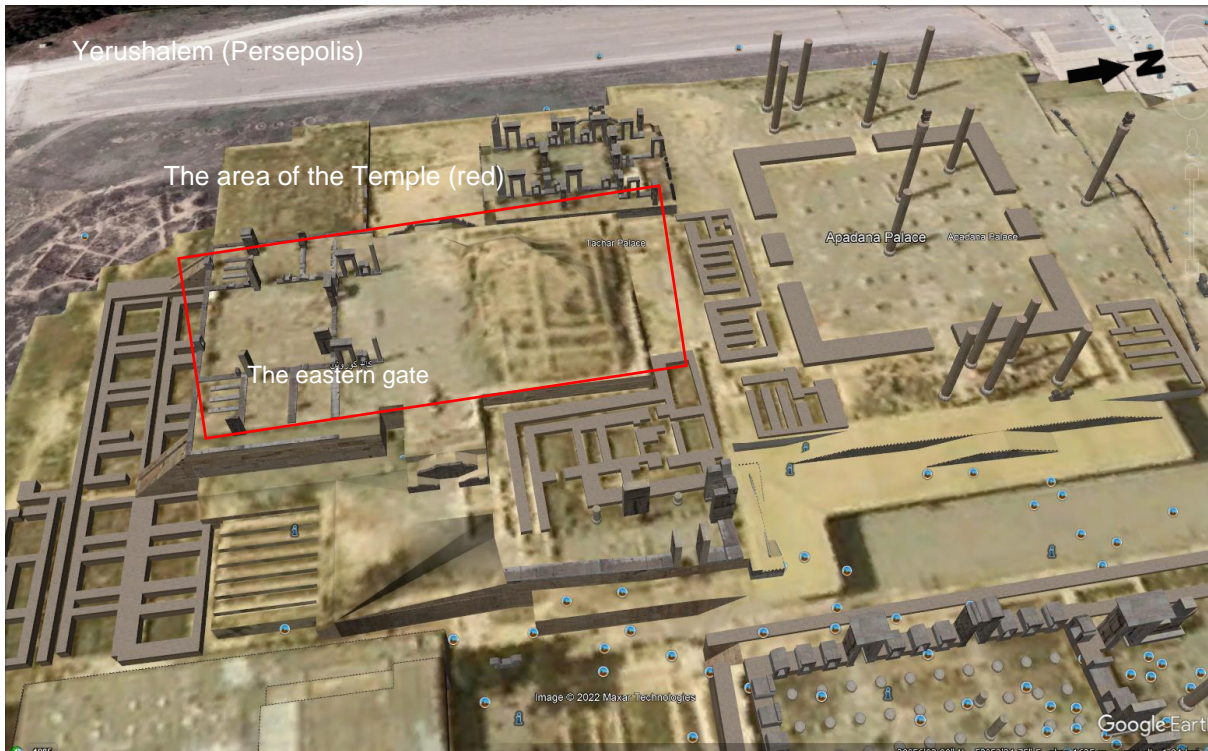
8. The Eastern gate of the City is attached to the Sanctuary, not a wall. This is the situation in Persepolis. See this reference;

"First, there is a difficulty in connecting Ezekiel's "gate facing east" with the Eastern Gate of the Old City of Jerusalem. **Ezekiel specifically says the gate he saw is "the outer gate of the sanctuary"** (Ezekiel 44:1); that is, it's a gate of the temple court, not a gate of the city.

Second, the Eastern Gate of Jerusalem is not the same one that Jesus rode through in His triumphal entry. The modern Eastern Gate was not constructed until centuries *after* the time of Christ." (Our emphasis in bold).

(Source: <https://www.gotquestions.org/eastern-gate-Jerusalem.html>).

The Temple was located at the most western center of the City, and directly in front of it was a meeting place (See Apadana Place) where Kohanim (Priest) would teach the Torah, and Yeshua also taught. It was later combined with a market place which Yeshua condemned.



9. Yet another revealing description by Josephus. The Hebrew people in the country that remained alive were gathered up and exported out of the country. This is why there are no remaining settlements of Yahudah, Levi, and Benyamin in the Persepolis region. They were systematically rounded up over three Roman campaigns, removed from the area, and resettled with people from other parts of the Empire. See this reference;

"And now, since his soldiers were already quite tired with killing men, and **yet there appeared to be a vast multitude still remaining alive**, Caesar gave orders that they should kill none but those that were

in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the Temple, and shut them up within the walls of the court of the women; over which Caesar set one of his freed-men, as also Fronto, one of his own friends; which last was to determine every one's fate, according to his merits. So this Fronto slew all those that had been seditious and robbers, who were impeached one by another; **but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines (31) Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves.** Now during the days wherein Fronto was distinguishing these men, there perished, for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance." (Our emphasis in bold).

(Source: <https://www.sacred-texts.com/jud/josephus/war-6.htm#EndNote%20War%206.12b>).

The Roman Empire sent their captives and prisoners to the literal Egypt of today. See this reference;

"Some of the notable stone quarries during the Pharaonic Period include Gebel es-Silsila for sandstone, Tura and Ma'sara for fine white limestone, Qua el-Kebir for very hard limestone, Gebel el-Asr for Diorite, Hatnub and Wadi el-Garawi (near Helwan) for Egyptian alabaster (calcite), Gebel Qatrani for basalt, various types of granite from Wadi Hammamat, and several quarries around Aswan for pink granite. In fact, there were very extensive quarry operations in and around Aswan, which became even more notable in later times. **During the Roman period, the quarries there continued unabated, and columns carved from Aswan granite are found in quantity around the shores of the Mediterranean.** It is, in fact, on of the "big three" decorative rocks of the Roman World, on a par with granito violetto from the Troad and Cipoillino from Greece. **Various metals were mined in Egypt, perhaps most notably gold, copper and later, iron. There were many gold mines around Egypt and in Nubia.** Notable, perhaps, is Wadi Hammamat and Bir Umm Fawakhir (actually in Wadi Hammamat, which was still in use at the end of the 20th century), along with Wadi Sid, Wadi Abbed, Wadi el-Hudi, Wadi Allaqi, Buhen Semma, the al-Ela1qi Valley and about 20 kilometers west of Mons Caludianu, Abu Zawal. Copper mines include those at Timna and Serabit el-Khadim in the Sinai and in the Eastern Desert, Wadi Araba, Wadi Sitra, the Hamash area and at Buhen and Wadi Dara. There were iron mines at Wadi Dib, Wadi Hammamat, and at sites near Aswan.

Of course, the Egyptians also mined different gemstones, such as amethyst at Wadi el-Hudi and Gebel el-Asr, and turquoise at Wadi Mughara and Serabit el-Khadim. Egypt is where the World's first emerald mine is located, in the mountain valley of Wadi Sikait in the Eastern Desert. It was mined as early as the Ptolemaic period. The Romans later referred to emeralds as Smaragdus, and named the Sikait region Mons Smaragdus, or Emerald Mountain. Another site was Wadi Gamal, near Marsa Alam, which latter earned the name Cleopatra's Emerald Mine.



Other mining and or quarry operations included, for Quartz, Gebel el-Asr, Gebel Dukhan, and Gebel Fatira (the latter two of which became Mons Porphyrites and Mons Claudianus in latter times, Gebel el-Asr for gneiss, alum from the Dakhla and Kharga Oasis in the Western Desert, slate from Wadi Hammamat and black slate from Wadi Rahanu. Minerals such as Natron were obviously mined as Wadi Natrun, while galena used in make up was mined at Gebel el-Zeit and Geble Rasas, and porphyry was

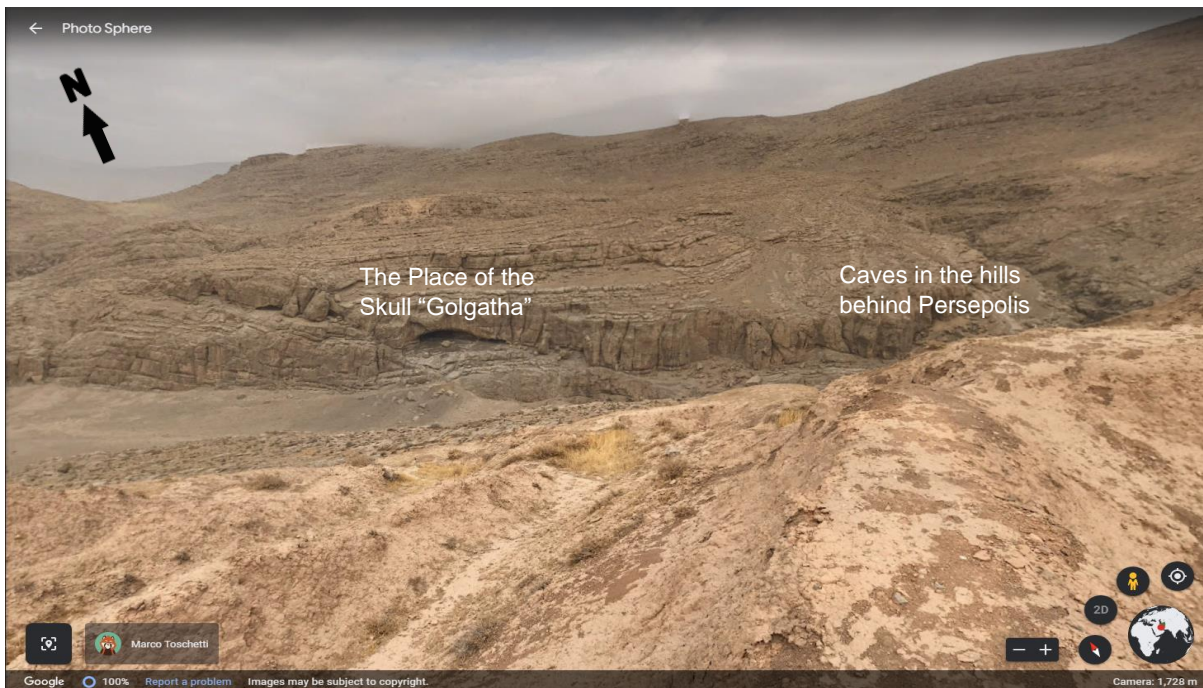
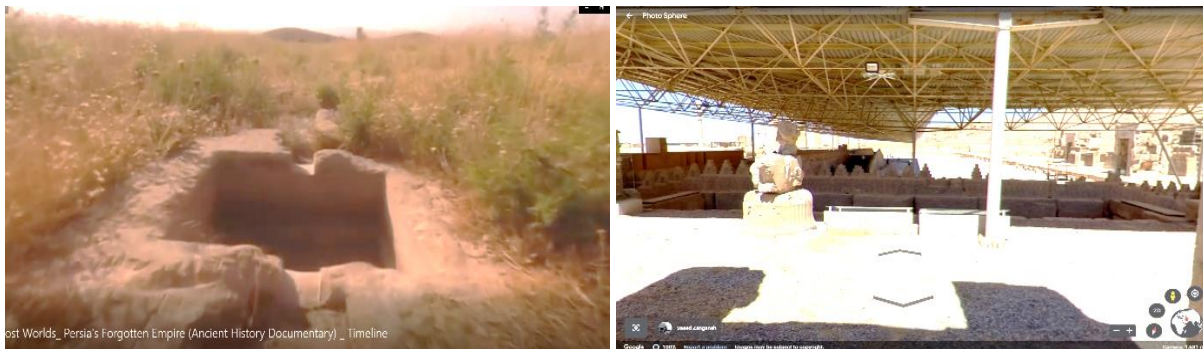
mined at Gebel Dukhan and Gebel Fatira (Mons Porphyrites and Mons Claudianus), as well as other nearby mines." (Our emphasis in bold).

(Source: <http://www.touregypt.net/featurestories/minesandquarries1.htm>).

10. According to Josephus, the Romans even hunted the remnants of Yisra'el out of the caves under the City, and the treasure they hid there was plundered. No one was left alive or hiding in the region. There are tunnels underneath the City, water drains, pools, and caves in the surrounding hills at Persepolis. Many are yet to be excavated or scanned for treasures. See this reference;

"Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the World; for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others **they made a search for under ground, and when they found where they were, they broke up the ground and slew all they met with.** There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine; but then the ill savor of the dead bodies was most offensive to those that lighted upon them, insomuch that some were obliged to get away immediately, while others were so greedy of gain, that they would go in among the dead bodies that lay on heaps, and tread upon them; **for a great deal of treasure was found in these caverns, and the hope of gain made every way of getting it to be esteemed lawful.**" (Our emphasis in bold).

(Source: <https://www.sacred-texts.com/jud/josephus/war-6.htm#EndNote%20War%206.12b>).





This is the area where the Romans took Yeshua to be executed. It is outside the City and close to the City. According to the Brit Chadashah (the Renewed Covenant), in all four Gospels, Yeshua was impaled at a spot outside Yerushalem called Golgotha, which in Aramaic means "place of the skull." Why it is called the place of the skull because Ahdam and Chavah's remains are buried there. It was filled with lush growth and trees at the time of Yeshua. See this reference.

"An early Christian leader named Origen, who lived from 185-253 AD, recorded that **Jesus was crucified on the spot where Adam was buried and where his skull had been found**. Whether or not this is true, there was an early Christian belief that Jesus had been crucified near Adam's burial place. As this early story goes, when the earthquake occurred as Jesus hung on the Cross (Matthew 27:51), His blood ran down the Cross into the crack in the rock below and fell on the skull of Adam. This History is so entrenched in early Christian tradition that Jerome referred to it in a letter in 386 AD.

Interestingly, Jewish tradition states that Adam's skull was buried near the city of Jerusalem by Noah's son, Shem. Tradition says this burial place was guarded by Melchizedek, who was the priest-king of Salem (Jerusalem) during the time of Abraham (see Genesis 14:18). Unknown to most Western believers, this History is so accepted that it is considered a major theme of Orthodox doctrine, and the skull of Adam appears consistently at the base of the Cross in both paintings and icons. If you ever see a skull at the base of a crucifix, you can know that it symbolizes Adam's skull that was allegedly found buried at the site of Jesus' crucifixion." (Our emphasis in bold).
(Source: <https://renner.org/article/golgotha-the-place-of-the-skull/>).

11. The remnants of the Hebrew occupation of the country were completely removed in the second revolt of the Jews. Scholars called it genocide. See this reference;

"Bar Kokhba revolt

Six decades after the suppression of the revolt, another revolt known as the Bar Kokhba revolt erupted in Judaea in 132 CE. The construction of a roman colony named Aelia Capitolina over the ruins of Jerusalem and the construction of a temple to Jupiter on the Temple Mount, among other things, are thought to have been major catalysts for the revolt.

Supported by the Sanhedrin, Simon Bar Kosiba (later known as Bar Kokhba) established a short-lived independent state that was conquered by the Romans in 135 CE. The revolt resulted in the extensive depopulation of Judean communities, more so than during the First Jewish–Roman War. **The Jewish communities of Judea were devastated to an extent which some scholars describe as a genocide.**" (Our emphasis in bold).
(Source: [https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(70_CE\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(70_CE))).

The remnants of the Hebrew people were scattered from this location in Iran and across the globe. Many of them fled to India, as this surprising reference shows. India is very close to Persepolis (1,700 KM East) unlike the present Jerusalem, which is 4,532 KM in distance.

"Swami Vivekananda was born in Narendranath Dutta, he was the chief disciple of the 19th-century mystic Ramakrishna. For three years he spread the Vedanta philosophy and religion in America and England and then returned to India to found the Ramakrishna Math and Ramakrishna Mission. He passed away on July 4, 1902, after a brief second visit to the West. His lectures and writings have been gathered into nine volumes of his Complete Works. He was vigorous in his opposition to caste oppression and other injustices in India and no doubt influenced Mahatma Gandhi the father of Independent India.

In his speech at the World's Parliament of Religions in 1893, Swami made these remarks of, which show how Hinduism is a religion of peace and a haven for the persecuted from other nations. Hinduism sheltered Israelites in Roman times, and today, the Southern part of India comprises many Christian faiths.

"We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the Earth. **I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy Temple was shattered to pieces by Roman tyranny.** I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation" (Speech delivered by Swami Vivekananda on September 11, 1893, at the first World's Parliament of Religions on the site of the present-day Art Institute)." (Our emphasis in bold).
(Source: https://en.wikipedia.org/wiki/Swami_Vivekananda).

12. Other places of significance in the surrounding areas. See pictures;

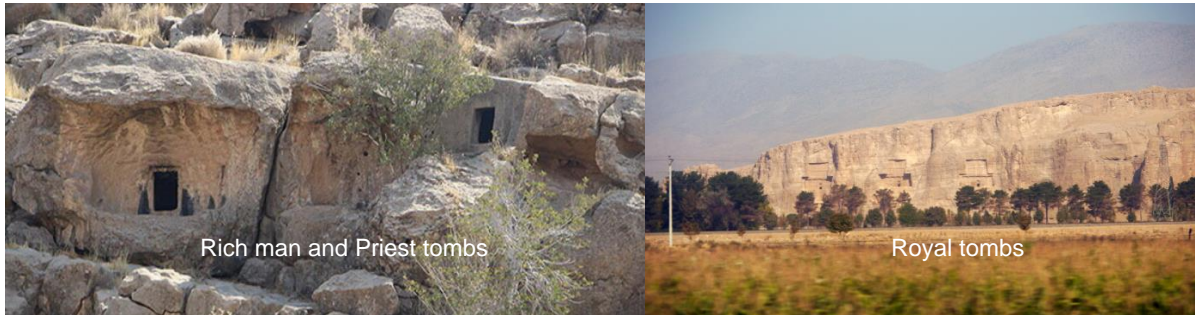
The Roman palaces: Istakhr is recorded as an ancient city in Fars province, five kilometers (three miles) north of Persepolis in southwestern Iran, said to be a royal residence and a place of priestly wisdom and orthodoxy. It is about 15 mins drive from Persepolis. This was where the Romans built their palace and centered their administration of the region. The remains of columns and pillars of a huge structure are there today. After it was destroyed, most of the remains of the building were carried away by thieves who wanted the stones for other purposes. Curiously, it was explored by Ernst Herzfeld and a team from the University of Chicago in the first half of the 20th Century, who noted that much of Sasanian Istakhr remains unexcavated.

We find this interesting note from Wikipedia that shows that the palace was still intact in 1590; why? Because the Romans kept it intact to patrol the area when they eventually left the place, it was leveled to the ground by the Persians, who saw the place as a symbol of paganism;

"In c. 1590, the castle of Istakhr was reportedly still in good condition and inhabited. Sometime later, a rebel Safavid general took refuge in the castle. It was subsequently besieged by Safavid Shah ("King") Abbas the Great (r. 1588–1629), resulting in the destruction of the castle. **According to the Italian traveler Pietro della Valle, who visited Istakhr in 1621, it was in ruins.**" (Our emphasis in bold).
(Source: <https://en.wikipedia.org/wiki/Istakhr>).



The tombs: There are empty tombs carved into the mountain faces adjacent to Persepolis, which is a 10-minute drive away. There are tombs for kings and tombs for the rich and the common person. Yeshua was buried in one of these stone tombs.



There are quarries where building materials were cut for the Temple and palaces on the side of the mountain ranges located in the region. This site is called the Platform of Achaemenian, located south of Persepolis, about a 20-minute drive.



The Jordan River: The region has a river that passes through the plains where Yochanan haMatbeel (John the Baptizer) would have performed his ministry, which is far enough from Yerushalem to evade the Herodian authorities that were trying to shut down his ministry. The river often overflows its banks in the rainy season when there are heavy rains.



13. Other places of significance outside of the Promised Land.

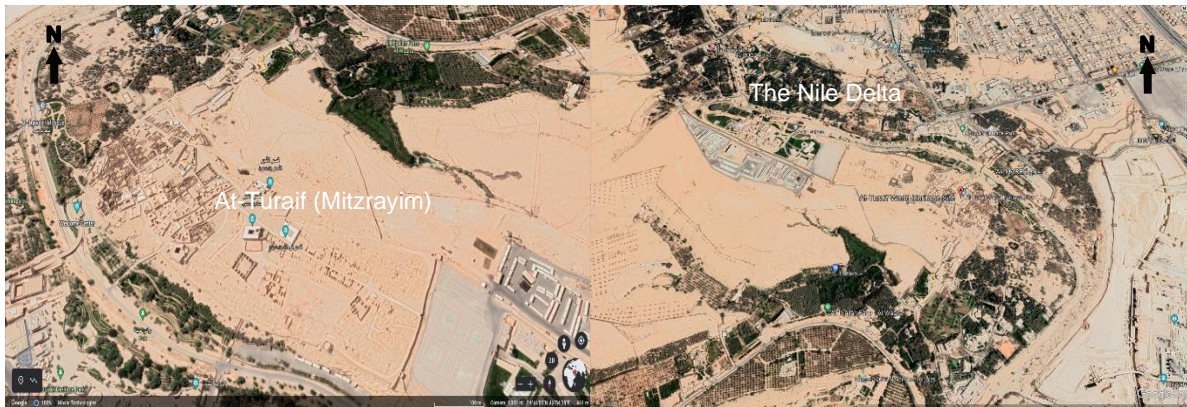
The location of Mitzrayim: The word Egypt does not appear in the Hebrew Scriptures. The term in Hebrew is MITZRAYIM or MITZRIM. The English translators replaced the term Mitzrayim with Egypt. Many scholars have pointed out a connection of the word to the Assyrians and suggested a district near Midian and the Gulf of Akaba be their likely location. In other words, it is in Arabia, not Egypt. Of course, they got it right, but it was just in the wrong location.

"MIZRAIM, the biblical name for Egypt (Gen. x. 6, 13, Hebrew *Miṣrayim*; the apparently dual termination *-aim* may be due to a misunderstanding); there is an alternative poetical form *Māṣōr* (2 Kings xix. 24, &c.). In Isa. xi. 11 the name is kept distinct from Pathros or Upper Egypt, and represents some portion at least of Lower Egypt. It perhaps means "boundary" or "frontier," a somewhat ambiguous

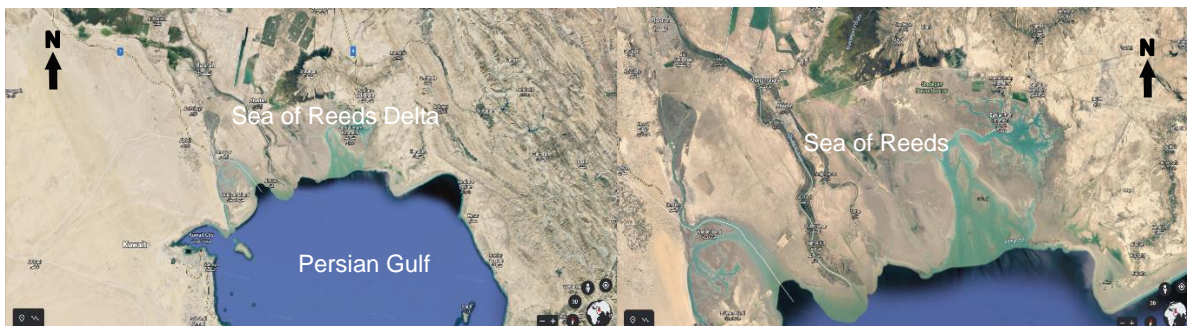
term, which illustrates the topographical problems. First (a), E. Schrader pointed out in 1874 that **the Assyrians knew of some Mušri (i.e. Mizraim) in North Syria, and it is extremely probable that this Land is referred to in 2 Kings vii. 6** (mentioned with the Hittites), and in 1 Kings x. 28 seq., 2 Chron. i. 16 seq., where the word for "droves" (Heb. *m-q-v-h*) conceals the contiguous Land Kuè (Cilicia). Next (b), C. T. Beke, as long ago as 1834, concluded in his *Origines biblicae* (p. 167 *et passim*) that "Egypt" in the Old Testament sometimes designates a district near Midian and the Gulf of 'Akaba, and the view restated recently and quite independently by H. Winckler on later evidence (1893) has been the subject of continued debate.... The problem is complicated by the obscurity which overhangs the History of south Palestine and the Delta (see EDOM; MIDIAN). The political importance of Egypt was not constant, and the known fluctuations of geographical terms combine with the doubtful accuracy of early writers to increase the difficulties. **The Assyrian evidence alone points very strongly to a Mušri in north-west Arabia; the biblical evidence alone suggests an extra-Egyptian Mišrayim.**" (Our emphasis in bold).

(Source: https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Mizraim).

The World Heritage site of At-Turaif in Al-Dir'iyah northwest of Riyadh Saudi Arabia is the Mitzrayim of the Hebrew Scriptures. There is a river that runs through the area which is the Nile. At the time of Moses, the Land had more trees and more rainfall and it flooded during the rainy season.



The Location of the Sea of Reeds: The Sea of Reeds, where the Israelites crossed the border from Mitzrayim to Midian, is in over three countries: Kuwait, Iraq, and Iran. The Israelites crossed the Sea of Reeds and went into Midyan, which was outside Mitzrayim's control.



There is no Red Sea in the Scriptures. This is a mistranslation. See below.

"It may come as a surprise to many students of the Bible that in the original Hebrew text, the body of water the Israelites crossed when leaving Egypt (Mitzrayim) is called **yam suph, "Sea of Reeds," not Red Sea** (Ex 15:4, 22; Dt 11:4; Jos 2:10; 4:23; 24:6; Neh 9:9; Ps 106:7, 9, 33; 136:13, 15). Unfortunately, yam suph has been rendered "Red Sea" in nearly all of our translations, the Jerusalem Bible and the New Jewish Publication Society Hebrew Bible being notable exceptions." (Our emphasis in bold).

(Source: <https://biblearchaeology.org/research/exodus-from-egypt/3191-new-evidence-from-egypt-on-the-location-of-the-exodus-sea-crossing-part-i?>).

14. The location of Mount Sinai (Horev). Now that we know where Mitzrayim, the Sea of Reeds, and Yerushalem are placed on the map, we can find the Sacred Mountain. At this stage of our discovery, we can only provide directions as to where it will be found. Its final revelation will mark the advent of the Messiah, who shall ascend the Mountain and speak with YHWH.

According to this passage from Melechim Alef, the prophet Eliyahu walked 40 days and 40 nights north from Yerushalem to Horev.

*"7 And the heavenly malach of אלהים came again the second time, and touched him, and said, Arise and eat, because the journey is too great for you. 8 And he arose, and did eat and drink, and **went in the strength of that food forty days and forty nights to Horev - Senai the mount of Elohim.** 9 And he came there to a cave, and stayed there; and, see, the Word of אלהים 10 came to him, and He said to him, What are you doing here, Eliyahu?" Melechim Alef (First Kings) 19:7-9. (Our emphasis in bold).*

Considering that the terrain north is hilly and mountainous, a person with no camping equipment and on foot could sustain an average of 12 Kilometres a day. If we take a direct route north this means a person could walk a distance of 480 km in a straight line over peaks and valleys in pleasant weather with intermediate breaks.

The more practical scenario is that Eliyahu took the ancient routes north which would have involved many turns East and West between the mountains, valleys, and rivers. Therefore, we must factor in many detours and decrease the walking distance by at least 30 percent. Therefore, Eliyahu would have walked about 336 KM in 40 days. The other scenario is that he walked only 12 days if he took a direct route which will require, we interpret the Hebrew according to a different rule of grammar. Yechiel Asraff explained that the dual plural of four, if it were used, would have forced "day" and "night" to agree in number according to Hebrew grammar usage. This is a possibility knowing how urgent Elijah wanted to get to the Mountain. See this link for further explanation. <https://www.quora.com/Why-did-Elijah-take-40-days-and-40-nights-to-walk-a-12-days-journey-distance>.

The most significant peak in the area is about 328 KM North. Two Scriptures inform us that the Mountain is located in a desert adjacent to a forest area. The first reference below states that the Mountain is at the backside of Midyan. Midyan is an obviously populated and well-watered area. The second reference states that Israelites camped in a wilderness (forest) before they walked to the Mountain which is in a desert plain called the Sinai desert.

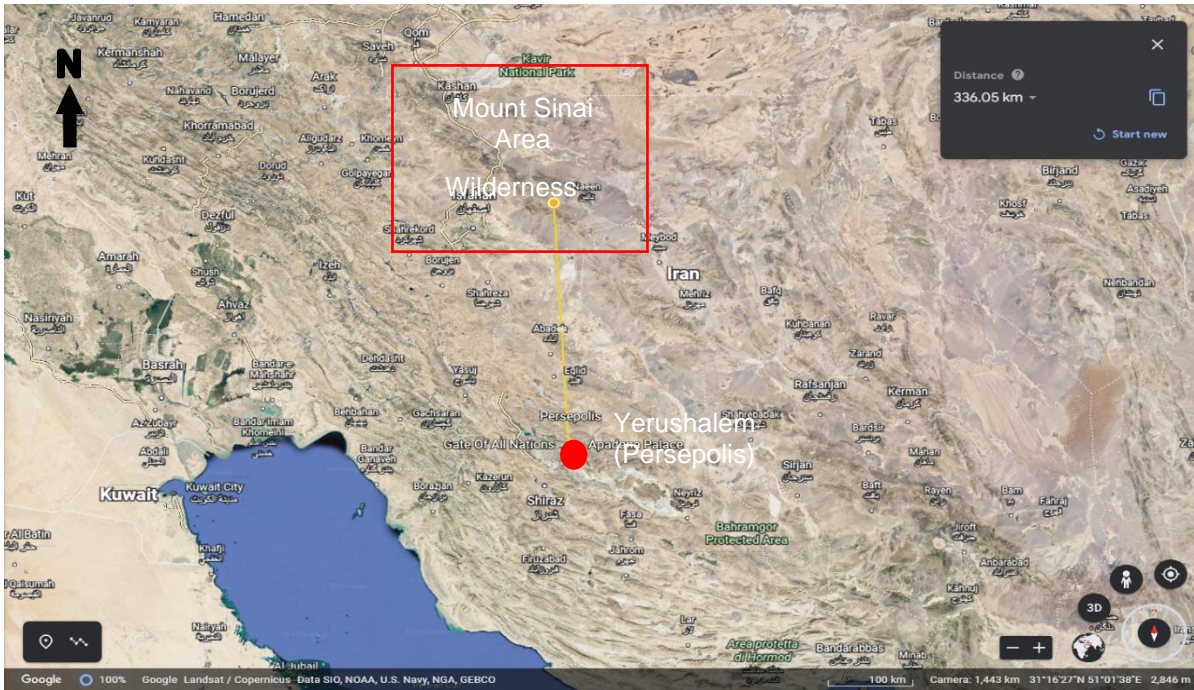
*"Now Moshe kept the flock of Yithro his abba-in-law, the priest of Midyan: and **he led the flock to the backside of the desert, and came to the mountain of Elohim, even to Horev**" Shemoth (Exodus) 3:1. (Our emphasis in bold).*

*"In the third month, when the children of Yisrael had gone forth out of the land of Mitzrayim, the same day they came **into the wilderness of Senai.** 2 For they were departed from Rephidim, and **were come to the desert of Senai, and had camped in the wilderness; and there Yisrael camped before the mount**" Shemoth (Exodus) 19:1-2. (Our emphasis in bold).*

Now, if we factor in that it took the Israelite people 76 days to get to the Sinai Wilderness from Mitzrayim through the Sea of Reeds, we can triangulate a position as to the area where the Mountain is located. The Sacred Mountain is at the back of the desert adjacent to Midyan, and it could be any of the peaks in the red square indicated on the map below.

When we look at the map, we see a vast desert area north of Yerushalem. The Mountain ranges behind the area run North West and face East and West of the City of Isfahan. Yisra'el camped there in front of the Mountain for 11 months and 5 days (Shemoth (Exodus) 19:1–2). The City of Isfahan on the map is located in the Midyan area. The Sacred Mountain is in this mountain range. The terrain and archaeological remains in the area will quickly determine the exact peak.

There is also a revealing reference from the Book of Jubilee Chapter 8. *"19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and **Mount Sinai the center of the desert, and Mount Zion -the center of the navel of the earth:** these three 20 were created as holy places facing each other."* This again confirms that the Mountain is at the center of a desert.



Another reference from the book of Jubilees Chapter 10 says Noah was buried on Mt Ararat. East of that Mountain is Shinar, which is China. This again confirms Mt Sinai and Yerushalem are in Iran. "15 loved him exceedingly above all his sons. **And Noah slept with his fathers, and was buried on 16 Mount Lubar in the land of Ararat.** Nine hundred and fifty years he completed in his life, nineteen 17 jubilees and two weeks and five years. [1659 A.M.] And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the World, so that he should recount all the deeds of generation 18 unto generation, till the day of judgment. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves 19 a city and a tower in the **land of Shinar.**' **For they departed from the land of Ararat eastward to Shinar;** for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into 20 heaven.' And they began to build, and in the fourth week they made brick with fire, and the bricks served them

for stone, and the clay with which they cemented them together was asphalt which 21 comes out of the sea, and out of the fountains of water in the land of Shinar."

Tehillim (Psalms) 68:14-17 shows that Mount Sinai is located where Mount Bashan is found. This indicates it is in a mountain line of peaks. See the above picture and notice the Mountain range.



How we calculated the 76 days journey from Mitzrayim to the Sinai desert: (Exodus) 12:1-2 states that Abib is the first month. Bamidbar (Numbers) 33:3 states that Unleavened Bread is the 15th of that month. This is the date of departure, and they reached the Wilderness of Sinai on 3rd month (Sivan) according to Shemoth Exodus) 19:1. So comfortably around 2 months and 16 days. The estimated distance is 1,267 km; if we deduct the Eliyahu distance of 336 km and a distance of 10 km barrier from the Sacred Mountain, they averaged about 16 Kilometers a day, considering that much of the Terrain was flat. Moses would have taken them straight to the seaside and journeyed along the coast to the Nile delta, where YHWH drowned the Mitzrayim army.

In Antiquities of the Jews Chapter II (Section 5), Josephus notes that "going gradually on, he (Moses) came to Mount Sinai, **in three months** after they were removed out of Egypt; at which mountain, as we have before related, the vision of the bush, and the other wonderful appearances, had happened."

THE HISTORY

Before we summarize the History of Yerushalem, it would be helpful to understand how the present holy sites in Jerusalem, Israel, were selected. We turn to this Article from Hope of Israel.org.

Notice what the *Jewish Encyclopedia* says:

"There is no Jewish tradition of the geographical location of Mt. Sinai; it seems that its exact location was obscure already in the time of the monarchy...The Christian hermits and monks, mostly from Egypt, who settled in Southern Sinai from the second century C.E. on, made repeated efforts to identify the locality of the Exodus with actual places to which the believers could make their way as pilgrims. **The identification of Mt. Sinai either with Jebel Sirbal near the oasis of Firan (Paran; Nilus, Cosmos Indicopleustes), or with Jebel Musa, can be traced back as far as the fourth century C.E. [to Constantine's time].** (Vol. 14, p. 1599).

The selection of the Sinai Peninsula for the site of Mt. Sinai probably occurred at the same time Constantine decided to build a church at the supposed place of the Messiah's resurrection in Jerusalem. **The identification of "holy sites" in the Middle East was the result of an atoning action by**

Constantine for the deaths of his wife Fausta and his son Crispus -- executed at his own command. In a fit of depression Constantine sent his mother Helena to the Middle East to discover the spots he had "foreseen" in his visions.

The strange thing is that almost all of the spots that Helena "identified" as holy sites were previously occupied by some sort of pagan structure! "The very place where Jesus himself was believed [according to Constantine's "dreams"] to have met his death and to have received the burial that preceded his Resurrection: the Church of the Anastasis or the Holy Sepulchre on Mount Golgotha, [was built] upon the site of a Jewish burial chamber and beneath a temple of Aphrodite" (*Constantine the Great: The Man and His Times*, by Michael Grant, p. 202).

Not only that, but while Helena was in Palestine she ordered a church to be built on the spot where the "cross of Christ" supposedly had been buried! In order to find the "cross," "she had made inquiries among the local people, who advised her to proceed to a place where 'ancient persecutors' had built a shrine of the pagan goddess Aphrodite. Stimulated by visions, she ordered that the site should be excavated, whereupon, according to St. Ambrose's work *On the Death of Theodosius* (De Obitu Theodosii, 395), three crosses were disinterred..." (*Ibid.*, p. 203). One of these three "crosses" was taken to be the "true" cross on which the Messiah had met his death and, records Michael Grant, "in consequence, Helena built a church on the spot."

In the town of Bethlehem a further great ecclesiastical building was constructed on Constantine's orders. "Its focal point," states Grant, "was the rock-cut grotto, which was supposed to be the birthplace of Jesus (and pagan women had come there on a fixed date every year to mourn for the death of Adonis). Over this revered spot, surrounded by a railing, was constructed an octagonal martyrrium" (*Ibid.*, p. 206).

Grant goes on to show that "at Mambre, too (Ramath-el-Khalil, two miles north of Hebron), where Jesus had taught the disciples, a small church was built at the order of Constantine, shortly before 330. it adjoined the terebinth or oak tree (known as Ogyges), venerated from very ancient times..." (*Ibid.*, p. 206).

Helena's flurry of activity in Palestine was soon engulfed in myth; however, the essential truths of her building campaign have come down to us today. **The local Jews, ever open to monetary rewards for their "service," helped Helena locate, to her own satisfaction, "all the spots where every important event in the recorded career of Jesus at Jerusalem [and outside the city] supposedly took place"** (*Ibid.*, p. 204). "She arranged," notes Grant, "for each of these places to be dug up, and promptly identified what was found there to her own satisfaction. The authenticity of these finds, dating back, as was alleged, to a so much earlier time -- the tomb, Golgotha, the True Cross and the locations where Jesus was born and ascended to heaven -- has aroused skepticism, which is hardly surprising."

S. Runciman, in *Byzantine Civilisation* (1933), critically notes that Helena's thrilling discoveries were made "with miraculous aid seldom now vouchsafed to archaeologists" (p. 26).

The Sinai Peninsula was one such place she visited. "The origin of the present Monastery of Saint Catherine on the N.W. slope of Jebel Musa is traced back to A.D. 527, when Emperor Justinian established it on the site where Helena, mother of Constantine the great, had erected a small church two centuries earlier." (*The Interpreter's Dictionary of the Bible*. Abingdon Press, N.Y. 1962, p. 376).

Eusebius and other religious authorities of the time saw no obvious reason why Constantine would have picked Jebel Musa as the site of Mt. Sinai! The selection of this spot came through secret visions and supernatural revelations known only to Constantine himself and his mother Helena. As Ernest L. Martin points out, "The emperor's opinions, however, prevailed. He claimed to possess divine knowledge, just like the apostles, and those visionary experiences gave him the essential teachings which he thought to have as their source his Saviour and which he considered necessary for all the Christian Church to follow" (*Secrets of Golgotha*, p. 107).

Visions, dreams, and miracles -- when they are obviously not from Yehovah God -- are the most unreliable "proofs" for demonstrating historical, geographical and theological truths. Instead of

relying on manifestations of demons, Constantine should have consulted the pages of the Bible for clues to determine the true site of Mt. Sinai!"
(Source: <https://www.hope-of-israel.org/jebelmus.htm>).

The pattern is obvious: The Roman Empire fabricated the present site of Jerusalem and Mt Sinai. The fact is that the present Jerusalem does not remotely fit the descriptions in the TaNaK, and it really does not matter what they did. The Jews earned the right to land through the holocaust and centuries of persecution and martyrdom. YHWH will not remove Jerusalem from them despite anything that the Arabs or the United Nations do. The Land belongs to them forever.



Now that we have all the puzzle pieces in place, this is how it happened - the real story of Yerushalem and Yisra'el. In our summation below, we have not quoted Scripture as it is unnecessary. Most of us know the references.

THE REAL HISTORY

According to the Set Apart Scriptures, the Hebrew people were enslaved in Mitzrayim (not Egypt) for 700 years, after which the arm of YHWH miraculously freed them. They were instructed to leave Mitzrayim and conquer and settle a rich and fertile land - Ha'aretz Hamuvtakhat (The Promised Land) in the East, which is really Arabia. The plan would have taken no more than a year to complete had they obeyed YHWH.

Moshe (Moses), an astute military strategist, an accomplished architect, and a learned judge, was given the plans of a magnificent Temple and City YHWH wanted him to build. Because Moshe disobeyed Elohim, he was not permitted to enter the Promised Land. It took the Hebrews many years to reach the Promised Land and finally subdue it due to their disobedience, complaining, and the division of tribes some 2800 years ago. They were behind schedule by 40 years.

Later, a great king arose and brought the 12 tribes of Yisra'el together; his name was Melech Dawid a romantic and eccentric man who dazzled YHWH with his compositions and opera. He built a grant City, the City of Dawid, some 300 years later, and he gathered the materials, artesian, and labor force to construct the Temple; Elohim instructed His servant Moshe to build. He brought the Ark of the Covenant to Yerushalem and placed it in a Mishkan (Tabernacle) at the spot where the Temple was to be built.

Melech Dawid was a man of passion and war. He spends much of his life consolidating the Kingdom and fathering his progeny. He left the task of building YHWH's House to his beloved son Melech Shlomo (King Solomon), who became ruler in 967 BCE. Solomon was the wisest and most exotic King who has ever lived. He had a passion for gardens and beautiful foreign women. Due to his great wisdom, he further expanded the Kingdom, created learning institutions, and built a modern army that soon conquered Iran, Iraq, and the entire Arabian Peninsula with Saudi Arabia. Solomon had great wealth and controlled the trade routes on all his borders, enabling him to tax all movement of goods. He became extremely wealthy and powerful. There has been no king like him.

While David had built part of the City of Yerushalem and its walls, it was his son King Solomon who built the Temple, the huge palaces, meeting halls, quarters, gates, and high walls in what we see in the Persepolis ruins around 930 BCE. Later, kings only reduced their splendor. The description of what Melech Shlomo built embellishes the pages of the TaNaK, which is embodied in the ruins of Persepolis. No site anywhere in the Middle East comes close to Persepolis in Iran. All you can do when you walk the site is marvel at the remains because you can see only wonder, love, and perfection.

Some of the notable wonders King Solomon created. He built a huge hall with 100 columns to welcome guests from all over the World. He carved two shrines on the hill behind the City. He created a magnificent garden and populated it with trees, flowers, and animals from all over Africa. He built many beautiful palaces to accommodate his many wives and places of trade for people. He created a modern irrigation system, modern waterways, and bathing pools in the City. He made roadways from all over the Empire to Yerushalem. The ruins of it can still be seen today.

Kings and Queens from all over the Earth came to listen to Solomon's wisdom and witness his creations. They left breathless and speechless at what they saw. King Solomon's crowning achievement was the magnificent Temple he built, which today's currency is about one trillion dollars, according to modern estimates. The temple walls were lined with precious carvings and gold trimmings. The floors and roof were paneled with finely polished timber, and the curtains were woven with an immaculate tapestry. The Temple was a wonder of the World.

To condense a long story short, King Solomon married many foreign wives (over 1000), and they led him into idolatry. In response to his wilful violation of the Torah, Elohim sent King Nebuchadnezzar II from Iran to conquer the City in 597 BCE after King Solomon had died. They were easily defeated due to a split in the Kingdom, and the Hebrew people were removed from the area and sent to Babylon, where they stayed in exile for 70 years. King Nebuchadnezzar did not level the Temple and the City to the ground, unlike the Romans. He burnt the City's timber edifices and set the Temple on fire but left the structures in place except for parts of the wall he demolished in 586/587 BCE.

King Nebuchadnezzar was defeated by Achaemenid king Cyrus the Great from Persia, who then allowed the Hebrew people to return to the City and restore the Temple with King Nebuchadnezzar's

wealth but not its former esteem. The restoration of the Temple marked the period of the Second Temple. Interestingly, King Cyrus is of Hebrew origin, belonging to the lost tribes of Yisra'el and he is called the Messiah in the Book of Yeshayahu (Isaiah). He and his sons lived in Yerushalem for a while and made this place their new headquarters (Persepolis), allowing the Hebrew people to practice their religion freely. It was at this point that the mix-up and cover-up in History occurred with Persepolis and Yerushalem.

The Persian people did not build Persepolis; they were nomadic tribes who had great horsemen and chariot abilities. If you have watched the documentary *Persepolis*, the scholars admit this in the documentary. They are baffled at how they could have built this wonder. Only advanced people in the masonry and building arts, after 400 years of training in the furnace of Mitzrayim, could have created that City. The Hebrew people had the skill set and artesian to accomplish this wonder. You will notice from the documentary that the currency they used was Shekels, a Hebrew monetary system. Also, much of the City was covered in centuries of ash until it was excavated in the 19th Century. Why did the Persian Empire not unveil its Centuries before? Was it because they knew the history?

The Roman records show they burnt the City to the ground and leveled it. Early travelers' records of the area over the centuries said they believed this was the Temple site. No site in antiquity matches this place perfectly with its splendor and glory, as described by the TaNaK, and not even the present Jerusalem comes near it. The Romans built the present Jerusalem as an outpost of their Empire.

As the story goes, the Persian Empire was later defeated by Alexander the Great from Greece in 330 BCE through a series of decisive campaigns, including their new capital of Persepolis, formally Yerushalem. Because the Hebrew people surrendered due to Daniel's prophecy, Alexander allowed the Hebrew people to continue their Temple service with conditions. The Greeks were not like the Persians; they wanted everyone to convert to their religion and language. Eventually, there was a revolt, and they were defeated by the Maccabees – a Hebrew tribe of Priests.

All of these events were prophesized to happen by many prophets, and some of these events are recorded in other books that are not in the TaNaK and Brit Chadashah (Renewed Covenant). Many things happened in Yerushalem after the Timeline was switched from BCE. (B.C.) to C.E. (A.D.). In the change of time, the Empires of old witnessed the coming of the Messiah Yeshua (Jesus), the rise of rabbinical Judaism, the conquering of the World by the Roman army, and later the rise of Islam. The fact is Persepolis was never at any time leveled to the ground until the Romans came on the scene.

In 70 C.E., the Romans destroyed the Second Temple, burnt the City to the ground, and leveled much of it, as can be seen in the ruins today. The later invasion of 135 CE completed the devastation of Yerushalem. Having embraced the Messiah, the Romans realized the Holy City was too far from Rome to control. Hence, they removed the historical evidence of a Hebrew occupation of the region, including shifting everyone out of the area and resettling it with other people from the Empire. They rewrote the history books and renamed the geographical sites.

As we saw earlier, Queen Helena of Rome is recorded as having selected many of the holy sites in the New Jerusalem and the place of Mt Sinai in Egypt. After many years of excavation in Israel, there is little proof that this area was the original site, and this is why the Arabs continue to fight the Jewish people for the Land because they have a history there. They must accept that the Land has been given to the Jewish people in perpetuity and share it with them. However, there can be no lasting peace until Kol Yisra'el (the 12 tribes) return to their rightful inheritance, but what does this mean, war with Iran? Absolutely not! The Messiah will take the Land in his unique way.

It was quoted at the beginning of this Article the TaNaK predicts the resettlement of "the Persepolis area" and region for the rebuilding of the Millennial Temple and the City, which is why we are now bringing the area and Iran into focus for the World to see. Now you know what was kept hidden for Millenniums because the time has come to reveal it! In the face of objections and opposition to the good news of the Kingdom, we are not concerned with the reactions of the doubters and critics because it does not change the program of YHWH. Yerushalem will be rebuilt in this Century, if not this decade! To quote a common English colloquial phrase, "You can stake your life on it!"

INSPIRATIONAL QUOTE

"Guide us to the straight path." Al Quran 6.

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org.

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of YHWH!