

Index of Gospel Passages, Characters and Towns in “The Gospel as Revealed to Me” and “The Poem of the Man-God”

3rd Edition

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the Lamb



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Original Preface

A few years ago, during a sabbatical I was allowed to take by my community, I created an index of most of the Gospel passages in the New Testament and their respective locations in The Gospel as Revealed to Me (aka The Poem of the Man-God), a series of private revelations on the life of Christ allegedly given to the Italian mystic, Maria Valtorta, in the 1940's. Thinking that this was the end of my work on these writings, I was a little surprised when, about a year ago, the head of our community asked me if I would consider creating an index of the characters in this work, since it is a common phenomenon amongst readers to lose track of or forget the identity of many of the characters mentioned therein. I was a little hesitant to embark on such a project, for obvious reasons, but a few months later a window opened up that allowed me to begin work on this project and the resultant product, which is a combination of my earlier index with two new indexes, is this work entitled, Index of Gospel Passages, Characters and Towns in "The Gospel as Revealed to Me" and "The Poem of the Man-God". It is, in short, not only an index of most of the Gospel passages and their respective locations (by chapter) in this revelation of Maria Valtorta's, but also an index of most of the characters in this writing (again, by chapter), both by name AND by town of origin, as well as an index of most of the towns mentioned in this work, including two hand-drawn maps showing their respective locations in Palestine at the time. To create the latter indexes, of course, required me to reread this work in its entirety (something I had wanted to do for a long time), and yet, despite my own familiarity with these writings, the time eventually came when I, of necessity, also had to consult this emerging work to keep track of all the characters and towns I was encountering. For this reason, I am confident that these indexes will prove valuable to readers of these revelations and I am grateful to the Lord for allowing me to be an instrument in promoting a greater appreciation and understanding of this great work of Maria's.

Unfortunately, because of the way the latter indexes were created (i.e., by hand [and NOT by computer search engine, etc.]), there was no way I could avoid having occasional errors creep into my index, usually by forgetting that I had moved on to a new chapter and accidentally recording a character as appearing in the previous chapter. Despite these errors, which I hope are few and far between, I still feel the document will prove valuable and welcome hearing about any corrections that users of this document may recommend. (Although I don't use email, an initial email can be sent to me at communityofccl@gmail.com.) It should also be noted that in cases where Jesus is with a known group of disciples for a number of chapters, I list each disciple as appearing in EVERY chapter, even if they are specifically mentioned by name in only SOME chapters. Finally, for those printing a copy of this document, please note that the cover page and map pages are meant to be printed in color for best resolution and, if possible, the print setting set at "Actual Size (100%)" for maximum readability.

Hoping that this work proves spiritually valuable to all who consult it, I remain

Sincerely yours in Christ,

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April 23, 2022
Vigil, Divine Mercy Sunday

Preface (2nd Edition)

Two years ago, I created my original Index of Gospel Passages, Characters and Towns in “The Gospel as Revealed to Me” and “The Poem of the Man-God”. Last year I issued a REVISED 2023 edition involving a major revision of Part III of this work (the Index of Characters). Since that time, however, thanks to the power of “computer graphics”, I have created two completely new color maps to replace the original hand-drawn maps of my Index, with over 25 new entries, including the boundaries of Judea, Samaria, Galilee, Peria, the Decapolis and the Tetrarchy of Philip. In addition, I have added an Introduction to this work discussing the “licitness” of these writings, a topic that unfortunately cannot be avoided when dealing with these revelations. Part III’s Index of Characters has also undergone some additional changes and revisions (although Parts I and II, the Index of Gospel Passages, have NOT undergone any revisions). The sum total of all these changes, revisions and additions, therefore, has led me to issue this “2nd Edition” of my Index. I hope it will prove valuable to all readers of Maria Valtorta’s writings.

Preface (3rd Edition)

Upon issuing the 2nd Edition of my Index in March of 2024, I was obviously hoping that perhaps my work on this Index was at an end. As is common in works of this nature, however, I immediately began discovering revisions and additions to various parts of the document, including two small roads that I had inadvertently left off the map of Northern Palestine. At this point, I decided to act on another suggestion from the head of our community, which was to provide a fuller description of each character and not depend on the reader sifting through the chapters listed for each character for information on that character. I also decided to list some of the main chapters in reference to each character (out of the more comprehensive list of chapters listed in the first part of Part III). The sum total of all these additions and changes and revisions has led me to issue this 3rd Edition of my Index. Parts I, II and IV are the same as in the 2nd Edition of my Index (except for the two small roads added to the map of Northern Palestine). All other changes are in Part III of my Index.

I hope this 3rd Edition proves valuable to readers of The Poem of the Man-God (aka The Gospel as Revealed to Me).

Acknowledgements

A big thank you, of course, goes to our Lord and Savior, Jesus Christ, and to the Most Holy Trinity for deigning to grant to men in our time the inexpressible gift of being able to see, hear and contemplate the Word of God as He went among the people and taught during His sojourn here on earth. “Amen, I say to you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.” (Mt. 13:17) If asked to evaluate this work of Maria’s, I could only echo and paraphrase the words used by Jesus of John the Baptist (Mt. 11:11), “of works written by men [outside of Scripture], there is none greater than this work.”

In addition to The Gospel as Revealed to Me and The Poem of the Man-God, and my own research on these works, the only outside reference sources used in the creation of these indexes up to the 2nd Edition were The Diary of Jesus (Second Edition) by Jean Aulagnier (copyright 1990) [Kolbe’s Publications Inc.] (whose excellent scripture references formed the beginnings of my initial “Index of Gospel Passages” and whose black and white reproduction of a color map of Palestine by Lucio Picanza formed the basis of the two color maps in Part IV), and The New American Bible (including the Revised New Testament and the

Revised Psalms) (copyright 1991) [Catholic Book Publishing Company], both of which have my unbounded gratitude.

With regard to the Introduction, while the critique of the 1994 article mentioned is mostly mine, the rest of the Introduction is taken from various sources, much of it articles online. Of particular note is a recent book, Maria Valtorta's Life of Christ, by Fr. Anthony Pillari and Stephen Austin (copyright 2019) [Regina Angelorum Press, LLC], from which the information on Saint Teresa of Calcutta, Blessed María Inés Teresa Arias, and Blessed Gabriel Allegra, as well as the information on the Abrogation and current Juridic status of the Index of Forbidden Books, was taken. I am much indebted to these authors for their excellent book on this subject. The various online articles consulted are almost too many to mention, but a few of them are An Analysis and Refutation of All the Top Anti-Valtorta Articles, Maria Valtorta and the Poem of the Man-God: Common Questions and Misconceptions, Father Mitch Pacwa, Fr. Gabriel Roschini's Strong Approval of Valtorta and Her Work, In Defense of the Poem (by Jonathan A. Baker), Is the Poem of the Man-God by Maria Valtorta Approved?, and St. Padre Pio and Maria Valtorta. All of these articles (and others related to the same subject) can be found on the website valtorta.com.au. Should the reader NOT be able to find the exact source of any particular statement I make in the Introduction, please contact me by cell phone or mail (provided in the Preface) and I will be happy to supply you with that information.

For the 3rd Edition of my Index, I am indebted to David Murray's A Pilgrim's Guide to Maria Valatorta's The Poem of the Man-God (those who have the 2nd Edition of Maria Valtorta's work should use Where Is It? A Guide to Maria Valtorta's The Gospel as Revealed to Me) and David Webster's Atlas of Palestine As It Was in the Time of Our Lord and The Compact Travel Guide to the Public Ministry of Jesus Christ According to The Poem of the Man-God, whose works enabled me to discover some 250 new chapter entries to my Index. Murray's Guide was also of great help in identifying main chapter listings for some of the characters whose general chapter listings numbered in the dozens (or more!). I recommend both of these works (and Aulagnier's book, mentioned above) for all serious students of The Poem of the Man-God (aka The Gospel as Revealed to Me).

Introduction

A phenomenon has occurred in Church history of God occasionally choosing to manifest to chosen souls hidden things concerning His life here on earth for the express purpose of communicating this knowledge to “well disposed” people. Examples of such souls have been Saint Brigid of Sweden (1303-1373), Venerable Mary of Agreda (1602-1665) and Blessed Anne Catherine Emmerich (1774-1824), all of whose writings on the life of Christ were given the imprimatur.

In the 20th century another set of visions on the life of Christ was allegedly given to an Italian mystic, Maria Valtorta (1897-1961), which was eventually entitled, in its English translation, The Poem of the Man-God (2nd Edition: The Gospel as Revealed to Me). Beginning on Good Friday, 1943, and for the next four years, under obedience to her spiritual director, Fr. Romualdo Migliorini, Maria wrote more than 13,200 pages of what she believed to be supernatural visions and messages, the majority of them on the life of Christ. Convinced of the divine origin of these writings, her new spiritual director, Fr. Corrado Berti, sought publication of these visions in 1947 and was advised to submit type-written copies directly to Pope Pius XII, which he did. After having the copies in his possession for ten months, Pius XII agreed to a special audience with Fr. Berti, Fr. Migliorini and Fr. Andrew Cecchin. According to these priests, who gave signed testimony to the event immediately after the audience, the Holy Father stated to them, “Publish this work as it is...Who reads it will understand.” When asked if the references in these writings to these being “visions” and “dictations” should be removed (i.e., state that such references are simply “literary forms” used by the author and should not be considered supernatural in origin), the pope responded that nothing should be removed.

Over the years, many saints, blessed and other prominent church people have read and endorsed The Poem. In a 1989 letter to the publisher of Maria Valtorta’s works, it was noted that a year before Padre Pio’s death a spiritual daughter of his (Elisa Lucchi) asked him in Confession whether he advised her to read Maria Valtorta’s books. Padre Pio’s reply was, “I don’t advise you to. I order you to!” In 2016, Msgr. Leo Maasburg, confessor and long-time traveling companion of (Saint) Mother Teresa (canonized 2016), testified that over the course of several years he observed Mother Teresa traveling with three books: the Bible, her breviary, and a volume of The Poem of the Man-God. Without letting her know that he, himself, had just read The Poem “to the letter”, he asked her about its contents. Her reply was simple: “Read it.” Blessed Mother María Inés Teresa Arias of the Most Blessed Sacrament (beatified, 2012), foundress of the Congregation of Claretian Missionaries in 1945 (which now includes 36 missionary houses in 14 countries) as well as the Poor Clare Missionary Sisters of the Blessed Sacrament, wrote in 1978, “I am very attached to the reading of the work, The Poem of the Man-God. Truly it has become one of the most beautiful sources of spiritual reading.” One of her sisters, Sister Urlanga, testified, “Our Reverend Mother liked [The Poem] very much and asked me to order the series of four volumes in Spanish and Italian for the thirty-five houses that she had founded up until then...She also gave them as gifts to Bishops, Priests and other persons.” Blessed Gabriel Allegra (beatified, 2012), world-renowned scriptural exegete, theologian and priest of the Order of Friars Minor (which he entered at the age of 16), and the first to translate the entire Bible into Chinese, discovered Valtorta’s writings in 1965 and studied them “intensely”. After several years of study and prayer, Blessed Gabriel wrote, “After the Gospels, I do not know another life of Jesus that can compare to The Poem.” He urged others to read it and continued to study it during the last ten years of his life, feeling that “it is a work that makes one grow in the knowledge of the Lord Jesus and of His Holy Mother.” Fr. Gabriel Roschini, whom some consider the greatest Mariologist of the 20th century, wrote in the Preface of his final book, The Virgin Mary in the Writings of Maria Valtorta, “The Mariology found in Maria Valtorta’s writings...has been for me a real discovery. No other Marian writing,

not even the sum total of all the writings I have read and studied, was able to give me as clear, as complete or as fascinating an image of Mary, God's masterpiece...Whoever wants to know the Blessed Virgin (in perfect harmony with the Holy Scriptures, Church Tradition and the Magisterium of the Church) should draw from Valtorta's Mariology." Other prominent supporters of The Poem have included (Servant of God) Fr. Patrick Peyton, Msgr. René Laurentin, John Haffert (co-founder of the Blue Army), Dr. Mark Miravalle and numerous priests, bishops, Cardinals and lay persons.

Despite the abundant testimonies of these supporters, however, The Poem of the Man-God has had its critics over the years. A review of the history of The Poem, and some of the common objections against it, is necessary to provide an answer to criticisms.

In 1956, despite resistance in some quarters of the Church, Fr. Berti was able to begin publishing the visions of Maria Valtorta as Pius XII had directed. Upon the death of Pius XII, however, and the elevation of Pope John XXIII to the papacy in 1959, Cardinal Ottaviani, the newly appointed Secretary of the Holy Office (and an early opponent of The Poem who, two years later, would also reinstitute restrictions on Padre Pio), sent John XXIII a decree to sign placing The Poem of the Man-God (and The Diary of Sister Faustina) on the "Index of Forbidden Books" for violating Canon 1385, which required all books treating exclusively of religious issues to have an "imprimatur". It was so placed and there it stayed until the elevation of Pope Paul VI to the papacy. In June of 1966, Paul VI, who as Archbishop of Milan had read one volume of The Poem and ordered the complete type-written work to be added to his seminary library, through the renamed Congregation for the Doctrine of the Faith, issued a decree suppressing the Index of Forbidden Books and abolishing Canon 1385. In November of 1966 the Congregation issued another decree clarifying that books on the Index were NO LONGER PROHIBITED IN VIRTUE OF POSITIVE ECCLESIASTICAL LAW, and that anyone who had incurred censures by publishing, reading, selling, or in any other way communicating said works to others were to consider the censures remitted. One month later the Congregation issued another notification reiterating this, stating that "the Index remains morally binding, in light of the demands of natural law, INASMUCH AS THE CHRISTIAN FAITHFUL ARE ADMONISHED TO BE ON GUARD FOR THOSE WRITINGS THAN CAN ENDANGER FAITH AND MORALS, but...the Index no longer has the force of ecclesiastical law with attached censures."

Critics of The Poem have sometimes argued that since The Poem (like Faustina's Diary) was at one time on the Index of Forbidden Books, it cannot be read. It has also been claimed (even by then-Cardinal Ratzinger), that the Congregation stated that "the Index remains morally binding." This is not correct, as the decrees of the Congregation noted above make clear. The Congregation's statement "the Index remains morally binding" is followed by the explanation "INASMUCH as the Christian faithful are admonished to be on guard for those writings that can endanger faith and morals." The Index's "moral force", thus, is in its reminder to the Christian faithful of the demands of "natural law" in this area (i.e., that writings with content "contrary to faith and morals" should not be read).

No serious examples have ever been advanced of content "contrary to faith and morals" in The Poem. In a 1994 article on The Poem, the author's examples of The Poem "flirting with heresy" simply do not hold up under scrutiny. Quoting the original article placing The Poem on the Index, the author first reiterates that The Poem violated Canon 1385, requiring all books treating exclusively of religious issues to have an "imprimatur". As noted above, however, this Canon was abolished in June of 1966 by Paul VI when the Index of Forbidden Books was suppressed. Moreover, the Malayalam translation of The Poem WAS granted an imprimatur by Bishop Maria Callist Soosa Pakiam of Trivandrum, India on March 17, 1993. Secondly, the author notes the original article's complaint that the "long speeches of Jesus and Mary starkly contrast with the evangelists, who portray Jesus as humble, reserved; His discourses lean and

incisive.” I do not think that anyone seriously thinks that Jesus spent three years of public life speaking very little. The Gospels have numerous references of Jesus speaking “at length” in villages, towns, beaches, mountains, synagogues and in the Temple. The Sermon on the Mount (Mt. 5-7) and the Last Supper discourses (Jn 14-17) alone show that Jesus could speak extensively when He wanted to, and the end of John’s gospel, of course, talks about the “whole world” not being able to hold all the books that could be written about what Jesus did (and, presumably, said). Next, the author notes that some passages are rather “risqué”, like the “immodest dance” that was performed in Jesus’ presence when he was before Pilate (which Jesus responded to by simply closing His eyes). If this is heretical, then the whole Bible, with its portrayal of murder, adultery, rape, incest, etc., would have to be considered heretical. The author then takes note of the claim in The Poem that the first sin was sexual in nature between Adam and Eve (“Scripture does not [claim that].”). While the Church has not ruled on exactly what the nature of the first sin was, no less an authority than St. Augustine of Hippo argued that original sin had its beginning in sexual desire. Such a claim, while debatable, is not in and of itself heretical. The author next complains that Jesus, at one point, states that “Mary can be called the Second-born of the Father because, owing to the perfection granted to Her and preserved by Her, and to Her dignity of Spouse and Mother of God and Queen of Heaven, She comes second after the Son of the Father and second in His eternal thought, which ‘from all eternity’ took delight in Her.” I leave it to the reader to decide if by this statement Maria Valtorta “wants to construct a new mariology, which simply goes beyond the limits of propriety.” The author next complains that Jesus at one point tells Mary that “on earth you are second to Peter with regard to ecclesiastical hierarchy, he being the head and you a believer, but first as Mother of the Church, having given birth to Me, Who am the Head of the Body.” He interprets this as Jesus saying that Mary was second in the Church hierarchy (which obviously she was not), while I think it is clear from the context that Jesus was talking about Peter being part of the Church hierarchy while she, as a “simple believer”, was not (thus being “second” to Peter).

The testimony of the supporters mentioned earlier is important in relation to the question of the “licitness” of these writings. It appears highly unlikely that such saints, blessed and prominent clergy and lay people would be proponents of these writings if there was any serious question of content “contrary to faith and morals”. On October 15, 2011, Archbishop Nuncio Apostolic Monsignor Pier Giacomo De Nicolò, in a homily on the 50th anniversary of Maria Valtorta’s death, stated, “The work of Maria Valtorta, which is free from error of doctrine and morals as noted by multiple parties, recognizes for more than half a century a wide and silent circulation among the faithful...The grandeur, magnificence and wisdom of the content has attracted numerous good fruits and conversions.”

On a personal level, I have read and studied The Poem for over thirty years. I have never found anything that I would consider to be “contrary to faith and morals” and, of course, recommend it to anyone interested in what life with the Lord and the apostles on this earth might have looked like (or anyone desiring to use it for meditation purposes, such as with *lectio divina* or Ignatian Spiritual exercises). In the end, perhaps St. Paul put it best: “Do not despise the Spirit. [Rather,] test every spirit.” (1Thes 5:20-21) God’s blessing on everybody!

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Sources:

Pillari, Fr. Anthony and Austin, Stephen, *Maria Valtorta’s Life of Christ*. Regina Angelorum Press, LLC, 2019.
valtorta.com.au

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Cover Photos

Left: Miraculous photo by Sr. Anna Ali, D.O.J.G.S. [Permission to use photo granted by Fr. Jude O. Mbukanma, O.P., editor, On the Eucharist: A Divine Appeal, P.M.B. 1516, Ilorin, Kwara State, Nigeria, adorationmonasteryilorin@yahoo.com]

Right: Photo of Maria Valtorta by Fr. Romauldo M. Migliorini (her spiritual director), February 19, 1943. [The permission to use the photo of Maria Valtorta has been granted by the Maria Valtorta CEV Foundation non-profit, Isola del Liri, Italy, www.fondazionemariavaltortacev.org, to which all rights for the works and pictures of Maria Valtorta are reserved.]

Part I

Introduction

The table in “Part I” is formatted to allow a person to locate the volume and chapter in The Gospel as Revealed to Me or The Poem of the Man-God that corresponds to a New Testament gospel passage or verse that is already known. This table is sorted by the first three columns and thus, for example, in the table excerpt from “Part I” below, Mt. 9:18-26 corresponds to volume 2, chapter 229 of The Poem of the Man-God and volume 4, chapter 230 of The Gospel as Revealed to Me, Mt. 9:27-34 corresponds to volume 2, chapter 231 of The Poem of the Man-God and volume 4, chapter 232 of The Gospel as Revealed to Me, and Mt. 9:35 corresponds to volume 2, chapters 238 “and following” of The Poem of the Man-God and volume 4, chapters 239 “and following” of The Gospel as Revealed to Me.

<u>Gosp.</u>	<u>Chp.</u>	<u>Verse</u>	<u>(POEM)</u>		<u>(GOSPEL)</u>	
			<u>Vol.</u>	<u>Chapter</u>	<u>Vol.</u>	<u>Chapter</u>
Mt	9	18-26	2	229	4	230
Mt	9	27-34	2	231	4	232
Mt	9	35	2	238. . .	4	239. . .

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mt	1	18-25	1	25, 26	1	25, 26
Mt	2	1-12	1	34	1	34
Mt	2	13-15	1	35, 36	1	35, 36
Mt	2	23	1	37-42	1	37-42
Mt	3	1-17	1	45	1	45
Mt	4	1-11	1	46	1	46
Mt	4	12-17	1	47, 49...	1	47, 49...
Mt	4	18-22	1	64, 65	1	64, 65
Mt	4	23-25	1	66...	1	66...
Mt	5	1-2	2	169	3	169
Mt	5	3-12	2	170	3	170
Mt	5	13-16	2	169	3	169
Mt	5	17-26	2	171	3	171
Mt	5	27-32	2	174	3	174
Mt	5	33-37	2	172	3	172
Mt	5	38-48	2	171	3	171
Mt	6	1-4	2	173	3	173
Mt	6	5-8	2	172	3	172
Mt	6	9-13	2	203	3	203
Mt	6	14-15	2	173	3	173
Mt	6	16-18	2	172	3	172
Mt	6	19-21	2	173	3	173
Mt	6	22-24	2	174	3	174
Mt	6	25-34	2	173	3	173
Mt	7	1-6	2	174	3	174
Mt	7	7-11	2	172	3	172
Mt	7	12	2	171	3	171
Mt	7	13-14	3	362	5	363
Mt	7	15-20	2	171	3	171
Mt	7	21-23	2	176	3	176
Mt	7	24-29	2	174	3	174
Mt	8	1-4	2	175	3	175
Mt	8	5-13	2	177	3	177
Mt	8	14-15	1	60	1	60
Mt	8	16-17	1	61	1	61
Mt	8	18-22	2	178	3	178
Mt	8	23-27	2	185	3	185
Mt	8	28-34	2	186	3	186
Mt	9	1-8	1	64	1	64
Mt	9	9-13	1	97	2	97
Mt	9	14-17	2	159	2	159
Mt	9	18-26	2	229	4	230
Mt	9	27-34	2	231	4	232
Mt	9	35	2	238...	4	239...
Mt	9	36-38	2	236	4	237
Mt	10	1-42	2	264, 165	4, 3	265, 165
Mt	11	1	2	265-269	4	266-270
Mt	11	2-27	2	265	4	266
Mt	11	28-30	2	267	4	268
Mt	12	1-8	2	217	3	217
Mt	12	9-14	2	262	4	263
Mt	12	15-21	2	265	4	266

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mt	12	22-50	2	268	4	269
Mt	13	1-9	2	179	3	179
Mt	13	10-23	2	180	3	180
Mt	13	24-30	2	181	3	181
Mt	13	31-32	2	184	3	184
Mt	13	33	3	326	5	327
Mt	13	34-35	2	180	3	180
Mt	13	36-43	2	181	3	181
Mt	13	44	2	236	4	237
Mt	13	45-53	2	238	4	239
Mt	13	54-58	2	245	4	246
Mt	14	1-2	3	347	5	348
Mt	14	3-12	2	269	4	270
Mt	14	13	2	270	4	271
Mt	14	14	2	271	4	272
Mt	14	15-23	2	272	4	273
Mt	14	24-33	2	273	4	274
Mt	14	34-36	2	274	4	275
Mt	15	1-11	3	299	5	300
Mt	15	12-20	3	300	5	301
Mt	15	21-28	3	330	5	331
Mt	15	29-31	3	340	5	341
Mt	15	32-39	3	352	5	353
Mt	16	1-4	3	341	5	342
Mt	16	5-20	3	342	5	343
Mt	16	21-28	3	345	5	346
Mt	17	1-18	3	348	5	349
Mt	17	19	3	349	5	350
Mt	17	20	5	592	9	594
Mt	17	21	3	349	5	350
Mt	17	22-23	3	354	5	355
Mt	17	24-27	3	350	5	351
Mt	18	1-10	3	351	5	352
Mt	18	11	4	415	6	417
Mt	18	12-14	2	232	4	233
Mt	18	15-17	3	276	4	277
Mt	18	18-35	3	277	4	278
Mt	19	1-2	3	355, 356	5	356, 357
Mt	19	3-12	3	356	5	357
Mt	19	13-15	3	377	6	378
Mt	19	16-30	5	574	9	576
Mt	20	1-16	3	328	5	329
Mt	20	17-28	5	575	9	577
Mt	20	29-34	5	578	9	580
Mt	21	1-6	5	587	9	589
Mt	21	7-16	5	588	9	590
Mt	21	17	5	588, 589	9	590, 591
Mt	21	18-19	5	590	9	592
Mt	21	20-22	5	592	9	594
Mt	21	23-27	5	590	9	592
Mt	21	28-32	3	405	6	407
Mt	21	33-46	5	590	9	592

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mt	22	1-14	2	206	3	206
Mt	22	15-33	5	592	9	594
Mt	22	34-46	5	594	9	596
Mt	23	1-39	5	594	9	596
Mt	24	1-51	5	594	9	596
Mt	25	1-13	2	206	3	206
Mt	25	14-30	3	280	4	281
Mt	25	31-46	5	594	9	596
Mt	26	1-2	5	575	9	577
Mt	26	3-5	5	547, 583, 586	8, 9	549, 585, 588
Mt	26	6-13	5	584	9	586
Mt	26	14-16	5	586	9	588
Mt	26	17-19	5	596	9	598
Mt	26	20-35	5	598	9	600
Mt	26	36-56	5	599	10	602
Mt	26	57-75	5	600	10	604
Mt	27	1-2	5	600	10	604
Mt	27	3-5	5	601	10	605
Mt	27	6-10	5	635	10	639
Mt	27	11-31	5	600	10	604
Mt	27	32	5	604	10	608
Mt	27	33-58	5	605	10	609
Mt	27	59-61	5	606, 607	10	610, 611
Mt	27	62-66	5	607, 613	10	611, 617
Mt	28	1-10	5	612, 613, 615	10	616, 617, 619
Mt	28	11-15	5	615, 619, 621, 627	10	619, 623, 625, 631
Mt	28	16-20	5	630, 631, 634	10	634, 635, 638
Mk	1	1-11	1	45	1	45
Mk	1	12-13	1	46	1	46
Mk	1	14-15	1	47, 49. . .	1	47, 49. . .
Mk	1	16-20	1	64, 65	1	64, 65
Mk	1	21-28	1	59	1	59
Mk	1	29-31	1	60	1	60
Mk	1	32-39	1	61, 62	1	61, 62
Mk	1	40-44	1	63	1	63
Mk	2	1-12	1	64	1	64
Mk	2	13-17	1	97	2	97
Mk	2	18-22	2	159	2	159
Mk	2	23-28	2	217	3	217
Mk	3	1-6	2	262	4	263
Mk	3	7-12	2	166	3	166
Mk	3	13-19	2	164, 165	3	164, 165
Mk	3	17	3	329	5	330
Mk	3	20-35	2	268	4	269
Mk	4	1-9	2	179	3	179
Mk	4	10-20	2	180	3	180
Mk	4	21	2	169	3	169

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mk	4	22	2	264	4	265
Mk	4	24	2	171	3	171
Mk	4	25	2	180	3	180
Mk	4	26-32	2	184	3	184
Mk	4	33-34	2	180	3	180
Mk	4	35-41	2	185	3	185
Mk	5	1-20	2	186	3	186
Mk	5	21-43	2	229	4	230
Mk	6	1-6	2	245	4	246
Mk	6	7-11	2	264	4	265
Mk	6	12-13	2	270	4	271
Mk	6	14-16	3	347	5	348
Mk	6	17-29	2	269	4	270
Mk	6	30-32	2	270	4	271
Mk	6	33-34	2	271	4	272
Mk	6	35-46	2	272	4	273
Mk	6	47-52	2	273	4	274
Mk	6	53-56	2	274	4	275
Mk	7	1-16	3	299	5	300
Mk	7	17-23	3	300	5	301
Mk	7	24-30	3	330	5	331
Mk	7	31-37	3	340	5	341
Mk	8	1-10	3	352	5	353
Mk	8	11-13	3	341	5	342
Mk	8	14-21	3	342	5	343
Mk	8	22-26	3	346	5	347
Mk	8	27-30	3	342	5	343
Mk	8	31-38	3	345	5	346
Mk	9	1	3	345	5	346
Mk	9	2-27	3	348	5	349
Mk	9	28-29	3	349	5	350
Mk	9	30	3	349. . .	5	350. . .
Mk	9	31-32	3	354	5	355
Mk	9	33-40	3	351	5	352
Mk	9	41	2	264	4	265
Mk	9	42-48	3	351	5	352
Mk	9	49-50	2	169	3	169
Mk	10	1	3	355, 356	5	356, 357
Mk	10	2-12	3	356	5	357
Mk	10	13-16	3	377	6	378
Mk	10	17-31	5	574	9	576
Mk	10	32-45	5	575	9	577
Mk	10	46-52	5	578	9	580
Mk	11	1-3	5	587	9	589
Mk	11	4-11	5	588	9	590
Mk	11	12-14	5	590	9	592
Mk	11	15-17	5	588	9	590
Mk	11	18	5	547, 583, 586	8, 9	549, 585, 588
Mk	11	19	5	588, 589	9	590, 591
Mk	11	20-25	5	592	9	594
Mk	11	26	2	173	3	173

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mk	11	27-33	5	590	9	592
Mk	12	1-12	5	590	9	592
Mk	12	13-27	5	592	9	594
Mk	12	28-44	5	594	9	596
Mk	13	1-10	5	594	9	596
Mk	13	11-12	2	264	4	265
Mk	13	13-37	5	594	9	596
Mk	14	1-2	5	547, 583, 586	8, 9	549, 585, 588
Mk	14	3-9	5	584	9	586
Mk	14	10-11	5	586	9	588
Mk	14	12-16	5	596	9	598
Mk	14	17-31	5	598	9	600
Mk	14	32-50	5	599	10	602
Mk	14	53-72	5	600	10	604
Mk	15	1-20	5	600	10	604
Mk	15	21	5	604	10	608
Mk	15	22-45	5	605	10	609
Mk	15	46-47	5	606, 607	10	610, 611
Mk	16	1-11	5	612, 615	10	616, 619
Mk	16	12	5	621	10	625
Mk	16	13-14	5	623	10	627
Mk	16	15-18	5	623, 625- 627, 629- 631, 634	10	627, 629- 631, 633- 635, 638
Mk	16	19	5	634	10	638
Mk	16	20	5	635...	10	639...
Lk	1	5-25	1	21, 22	1	21, 22
Lk	1	26-38	1	16	1	16
Lk	1	39	1	19, 20	1	19, 20
Lk	1	40-55	1	21	1	21
Lk	1	56-79	1	22-25	1	22-25
Lk	2	1-3	1	27	1	27
Lk	2	4-5	1	28	1	28
Lk	2	6-7	1	29	1	29
Lk	2	8-20	1	30	1	30
Lk	2	21	1	16	1	16
Lk	2	22-38	1	32	1	32
Lk	2	39-40	1	37, 38	1	37, 38
Lk	2	41-43	1	39, 40	1	39, 40
Lk	2	43-50	1	41	1	41
Lk	2	51-52	1	37-43	1	37-43
Lk	3	1-18	1	45	1	45
Lk	3	19-20	1	47	1	47
Lk	3	21-22	1	45	1	45
Lk	4	1-13	1	46	1	46
Lk	4	14-15	1	47, 49...	1	47, 49...
Lk	4	16-30	1	106	2	106
Lk	4	31-37	1	59	1	59
Lk	4	38-39	1	60	1	60
Lk	4	40-44	1	61, 62	1	61, 62

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	5	1-11	1	65	1	65
Lk	5	12-16	1	63	1	63
Lk	5	17-26	1	64	1	64
Lk	5	27-32	1	97	2	97
Lk	5	33-39	2	159	2	159
Lk	6	1-5	2	217	3	217
Lk	6	6-11	2	262	4	263
Lk	6	12-16	2	164, 165	3	164, 165
Lk	6	17-19	2	166	3	166
Lk	6	20-23	2	170	3	170
Lk	6	24-26	2	174	3	174
Lk	6	27-36	2	171	3	171
Lk	6	37	2	173, 174	3	173, 174
Lk	6	38	2	171	3	171
Lk	6	39	3	300	5	301
Lk	6	40	2	264	4	265
Lk	6	41-42	2	174	3	174
Lk	6	43-44	2	171	3	171
Lk	6	45	2	172	3	172
Lk	6	46	2	176	3	176
Lk	6	47-49	2	174	3	174
Lk	7	1-10	2	177	3	177
Lk	7	11-17	2	189	3	189
Lk	7	18-35	2	265	4	266
Lk	7	36-50	2	235	4	236
Lk	8	1-3	2	238...	4	239...
Lk	8	4-8	2	179	3	179
Lk	8	9-15	2	180	3	180
Lk	8	16	2	169	3	169
Lk	8	17	2	264	4	265
Lk	8	18	2	180	3	180
Lk	8	19-21	2	268	4	269
Lk	8	22-25	2	185	3	185
Lk	8	26-39	2	186	3	186
Lk	8	40-56	2	229	4	230
Lk	9	1-6	2	264	4	265
Lk	9	7-9	3	347	5	348
Lk	9	10	2	270	4	271
Lk	9	11	2	271	4	272
Lk	9	12-17	2	272	4	273
Lk	9	18-21	3	342	5	343
Lk	9	22-27	3	345	5	346
Lk	9	28-43	3	348	5	349
Lk	9	43-45	3	354	5	355
Lk	9	46-50	3	351	5	352
Lk	9	51-56	5	573	9	575
Lk	9	57-62	2	178	3	178
Lk	10	1-11	3	277, 264	4	278, 265
Lk	10	12-15	2	265	4	266
Lk	10	16	2	264	4	265
Lk	10	17-20	3	279	4	280
Lk	10	21-22	2	265	4	266

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	10	23-24	3	279	4	280
Lk	10	25-37	3	280	4	281
Lk	10	38-42	3	376	6	377
Lk	11	1-13	2	203	3	203
Lk	11	14-26	2	268	4	269
Lk	11	27-28	3	287	4	288
Lk	11	29-32	2	268	4	269
Lk	11	33-36	3	411	6	413
Lk	11	37-54	3	412	6	414
Lk	12	1-12	4	419	6	421
Lk	12	13-53	3	275	4	276
Lk	12	54-56	3	341	5	342
Lk	12	57-59	3	276	4	277
Lk	13	1-5	3	280	4	281
Lk	13	6-9	3	337	5	338
Lk	13	10-17	3	336	5	337
Lk	13	18-19	2	184	3	184
Lk	13	20-21	3	326	5	327
Lk	13	22-35	3	362	5	363
Lk	14	1-24	3, 2	334, 206	5, 3	335, 206
Lk	14	25-33	3	280	4	281
Lk	14	34-35	2	169	3	169
Lk	15	1-7	2	232	4	233
Lk	15	8-10	2	240	4	241
Lk	15	11-32	2	205	3	205
Lk	16	1-18	3	380	6	381
Lk	16	19-31	2	191	3	191
Lk	17	1-2	3	351	5	352
Lk	17	3-4	4	421	6	423
Lk	17	5-6	3	406	6	408
Lk	17	7-10	4	420	6	422
Lk	17	11-19	4	481	7	483
Lk	17	20-25	4	484	7	486
Lk	17	26-37	5	594	9	596
Lk	18	1-8	4	503	8	505
Lk	18	9-14	4	521	8	523
Lk	18	15-17	3	377	6	378
Lk	18	18-30	5	574	9	576
Lk	18	31-34	5	575	9	577
Lk	18	35-43	5	578	9	580
Lk	19	1-10	4	415	6	417
Lk	19	11-13, 15-26	3	280	4	281
Lk	19	28-31	5	587	9	589
Lk	19	32-48	5	588	9	590
Lk	20	1-19	5	590	9	592
Lk	20	20-40	5	592	9	594
Lk	20	41-47	5	594	9	596
Lk	21	1-13	5	594	9	596
Lk	21	14-16	2	264	4	265
Lk	21	17-36	5	594	9	596
Lk	21	37-38	5	589-596	9	591-598

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	22	1-6	5	547, 583, 586	8, 9	549, 585, 588
Lk	22	7-13	5	596	9	598
Lk	22	14-38	5	598	9	600
Lk	22	39-53	5	599	10	602
Lk	22	54-71	5	600	10	604
Lk	23	1-25	5	600	10	604
Lk	23	26-32	5	604	10	608
Lk	23	33-52	5	605	10	609
Lk	23	53	5	606	10	610
Lk	23	54-56	5	607, 608	10	611, 612
Lk	24	1-12	5	612, 615	10	616, 619
Lk	24	13-33	5	621	10	625
Lk	24	36-43	5	623	10	627
Lk	24	44-49	5	623, 625- 627, 629- 631, 634	10	627, 629- 631, 633- 635, 638
Lk	24	50-52	5	634	10	638
Jn	1	6-8, 15, 19-34	1	45	1	45
Jn	1	35-40	1	47	1	47
Jn	1	41	1	48	1	48
Jn	1	42	1	49	1	49
Jn	1	43-51	1	50	1	50
Jn	2	1-11	1	52	1	52
Jn	2	12	1	51	1	51
Jn	2	13-22	1	53	1	53
Jn	2	23-25	1	54, 55	1	54, 55
Jn	3	1-21	1	116	2	116
Jn	3	22	1	118-133	2	118-133
Jn	3	23-36	1	127	2	127
Jn	4	1-3	1	137-142	2	137-142
Jn	4	4-38	2	143	2	143
Jn	4	39-42	2	144-147	2	144-147
Jn	4	43	2	148, 149	2	148, 149
Jn	4	44-45	2	150-153	2	150-153
Jn	4	46-54	2	151	2	151
Jn	5	1-47	2	225	3	225
Jn	6	1-14	2	272	4	273
Jn	6	15	4	462	7	464
Jn	6	16-21	2	273	4	274
Jn	6	22-71	3	353	5	354
Jn	7	1-10	4	476	7	478
Jn	7	11-24	4	484	7	486
Jn	7	25-30	4	485	7	487
Jn	7	31-36	4	486	7	488
Jn	7	37-52	4	489	7	491
Jn	8	1	4	489	7	491
Jn	8	2-11	4	492	7	494
Jn	8	12-20	4	504	8	506
Jn	8	21-59	4	505	8	507

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Jn	9	1-34	4	508	8	510
Jn	9	35-41	4	516	8	518
Jn	10	1-21	4	516	8	518
Jn	10	22-39	4	535	8	537
Jn	10	40-42	4, 5	536, 538, 543, 545	8	538, 540, 545, 547
Jn	11	1-2	5	539, 540	8	541, 542
Jn	11	3-4	5	541, 543	8	543, 545
Jn	11	5-16	5	545	8	547
Jn	11	17-45	5	546	8	548
Jn	11	46-53	5	547	8	549
Jn	11	54	5	549-559, 561-566	8, 9	551-561, 563-568
Jn	11	55-57	5	574	9	576
Jn	12	1-8	5	584	9	586
Jn	12	9-11	5	583	9	585
Jn	12	12-18	5	588	9	590
Jn	12	19	5	547	8	549
Jn	12	20-50	5	596	9	598
Jn	13	1-38	5	598	9	600
Jn	14	1-31	5	598	9	600
Jn	15	1-27	5	598	9	600
Jn	16	1-33	5	598	9	600
Jn	17	1-26	5	598	9	600

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Jn	18	1-11	5	599	10	602
Jn	18	12-40	5	600	10	604
Jn	19	1-16	5	600	10	604
Jn	19	16-17	5	604	10	608
Jn	19	18-39	5	605	10	609
Jn	19	39-42	5	606	10	610
Jn	20	1-18	5	615	10	619
Jn	20	19-23	5	623	10	627
Jn	20	24-25	5	624	10	628
Jn	20	26-29	5	625	10	629
Jn	21	1-24	5	629	10	633
Act	1	3	5	623, 625- 627, 629- 631, 634	10	627, 629- 631, 633- 635, 638
Act	1	4-11	5	634	10	638
Act	1	12-14	5	635, 636	10	639, 640
Act	1	15-26	5	635	10	639
Act	2	1-4	5	636	10	640
Act	2	42	5	637, 640	10	641, 644
Act	5	34-39	5	641	10	645
Act	7	1-60	5	641	10	645
Act	8	1	5	641	10	645
Act	8	1-2	5	642, 644	10	646, 648

Part II

Introduction

The table in “Part II” is formatted to allow a person who is reading The Gospel as Revealed to Me or The Poem of the Man-God, or has a particular volume and chapter of that work in mind, to locate all the New Testament gospel passages or verses that the particular chapter they are reading or have in mind corresponds to. This table is sorted by the last four columns (that is, sorted by volume and chapter of The Poem of the Man-God and The Gospel as Revealed to Me). Thus, for example, in the table excerpt from “Part II” below, we find that volume 2, chapter 229 of The Poem of the Man-God and volume 4, chapter 230 of The Gospel as Revealed to Me correspond to the New Testament gospel passages Mt. 9:18-26, Mk. 5:21-43 and Lk. 8:40-56.

<u>Gosp.</u>	<u>Chp.</u>	<u>Verse</u>	<u>(POEM)</u>		<u>(GOSPEL)</u>	
			<u>Vol.</u>	<u>Chapter</u>	<u>Vol.</u>	<u>Chapter</u>
Mt	9	18-26	2	229	4	230
Mk	5	21-43	2	229	4	230
Lk	8	40-56	2	229	4	230

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	1	26-38	1	16	1	16
Lk	2	21	1	16	1	16
Lk	1	39	1	19, 20	1	19, 20
Lk	1	40-55	1	21	1	21
Lk	1	5-25	1	21, 22	1	21, 22
Lk	1	56-79	1	22-25	1	22-25
Mt	1	18-25	1	25, 26	1	25, 26
Lk	2	1-3	1	27	1	27
Lk	2	4-5	1	28	1	28
Lk	2	6-7	1	29	1	29
Lk	2	8-20	1	30	1	30
Lk	2	22-38	1	32	1	32
Mt	2	1-12	1	34	1	34
Mt	2	13-15	1	35, 36	1	35, 36
Lk	2	39-40	1	37, 38	1	37, 38
Mt	2	23	1	37-42	1	37-42
Lk	2	51-52	1	37-43	1	37-43
Lk	2	41-43	1	39, 40	1	39, 40
Lk	2	43-50	1	41	1	41
Mt	3	1-17	1	45	1	45
Mk	1	1-11	1	45	1	45
Lk	3	1-18	1	45	1	45
Lk	3	21-22	1	45	1	45
Jn	1	6-8, 15, 19-34	1	45	1	45
Mt	4	1-11	1	46	1	46
Mk	1	12-13	1	46	1	46
Lk	4	1-13	1	46	1	46
Lk	3	19-20	1	47	1	47
Jn	1	35-40	1	47	1	47
Mt	4	12-17	1	47, 49. . .	1	47, 49. . .
Mk	1	14-15	1	47, 49. . .	1	47, 49. . .
Lk	4	14-15	1	47, 49. . .	1	47, 49. . .
Jn	1	41	1	48	1	48
Jn	1	42	1	49	1	49
Jn	1	43-51	1	50	1	50
Jn	2	12	1	51	1	51
Jn	2	1-11	1	52	1	52
Jn	2	13-22	1	53	1	53
Jn	2	23-25	1	54, 55	1	54, 55
Mk	1	21-28	1	59	1	59
Lk	4	31-37	1	59	1	59
Mt	8	14-15	1	60	1	60
Mk	1	29-31	1	60	1	60
Lk	4	38-39	1	60	1	60
Mt	8	16-17	1	61	1	61
Mk	1	32-39	1	61, 62	1	61, 62
Lk	4	40-44	1	61, 62	1	61, 62
Mk	1	40-44	1	63	1	63
Lk	5	12-16	1	63	1	63
Mt	9	1-8	1	64	1	64
Mk	2	1-12	1	64	1	64

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	5	17-26	1	64	1	64
Mt	4	18-22	1	64, 65	1	64, 65
Mk	1	16-20	1	64, 65	1	64, 65
Lk	5	1-11	1	65	1	65
Mt	4	23-25	1	66. . .	1	66. . .
Mt	9	9-13	1	97	2	97
Mk	2	13-17	1	97	2	97
Lk	5	27-32	1	97	2	97
Lk	4	16-30	1	106	2	106
Jn	3	1-21	1	116	2	116
Jn	3	22	1	118-133	2	118-133
Jn	3	23-36	1	127	2	127
Jn	4	1-3	1	137-142	2	137-142
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Jn	4	39-42	2	144-147	2	144-147
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Jn	4	46-54	2	151	2	151
Mt	9	14-17	2	159	2	159
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Mk	3	13-19	2	164, 165	3	164, 165
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Lk	6	17-19	2	166	3	166
Mt	5	1-2	2	169	3	169
Mt	5	13-16	2	169	3	169
Mk	4	21	2	169	3	169
Mk	9	49-50	2	169	3	169
Lk	8	16	2	169	3	169
Lk	14	34-35	2	169	3	169
Mt	5	3-12	2	170	3	170
Lk	6	20-23	2	170	3	170
Mt	5	17-26	2	171	3	171
Mt	5	38-48	2	171	3	171
Mt	7	12	2	171	3	171
Mt	7	15-20	2	171	3	171
Mk	4	24	2	171	3	171
Lk	6	27-36	2	171	3	171
Lk	6	38	2	171	3	171
Lk	6	43-44	2	171	3	171
Mt	5	33-37	2	172	3	172
Mt	6	5-8	2	172	3	172
Mt	6	16-18	2	172	3	172
Mt	7	7-11	2	172	3	172
Lk	6	45	2	172	3	172
Mt	6	1-4	2	173	3	173
Mt	6	14-15	2	173	3	173
Mt	6	19-21	2	173	3	173
Mt	6	25-34	2	173	3	173
Mk	11	26	2	173	3	173

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Mt	5	27-32	2	174	3	174
Mt	6	22-24	2	174	3	174
Mt	7	1-6	2	174	3	174
Mt	7	24-29	2	174	3	174
Lk	6	24-26	2	174	3	174
Lk	6	41-42	2	174	3	174
Lk	6	47-49	2	174	3	174
Mt	8	1-4	2	175	3	175
Mt	7	21-23	2	176	3	176
Lk	6	46	2	176	3	176
Mt	8	5-13	2	177	3	177
Lk	7	1-10	2	177	3	177
Mt	8	18-22	2	178	3	178
Lk	9	57-62	2	178	3	178
Mt	13	1-9	2	179	3	179
Mk	4	1-9	2	179	3	179
Lk	8	4-8	2	179	3	179
Mt	13	10-23	2	180	3	180
Mt	13	34-35	2	180	3	180
Mk	4	10-20	2	180	3	180
Mk	4	25	2	180	3	180
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Lk	8	9-15	2	180	3	180
Lk	8	18	2	180	3	180
Mt	13	24-30	2	181	3	181
Mt	13	36-43	2	181	3	181
Mt	13	31-32	2	184	3	184
Mk	4	26-32	2	184	3	184
Lk	13	18-19	2	184	3	184
Mt	8	23-27	2	185	3	185
Mk	4	35-41	2	185	3	185
Lk	8	22-25	2	185	3	185
Mt	8	28-34	2	186	3	186
Mk	5	1-20	2	186	3	186
Lk	8	26-39	2	186	3	186
Lk	7	11-17	2	189	3	189
Lk	16	19-31	2	191	3	191
Mt	6	9-13	2	203	3	203
Lk	11	1-13	2	203	3	203
Lk	15	11-32	2	205	3	205
Mt	22	1-14	2	206	3	206
Mt	25	1-13	2	206	3	206
Lk	14	1-24	2, 3	206, 334	3, 5	206, 335
Mt	12	1-8	2	217	3	217
Mk	2	23-28	2	217	3	217
Lk	6	1-5	2	217	3	217
Jn	5	1-47	2	225	3	225
Mt	9	18-26	2	229	4	230
Mk	5	21-43	2	229	4	230
Lk	8	40-56	2	229	4	230
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Lk	15	1-7	2	232	4	233
Lk	7	36-50	2	235	4	236
Mt	9	36-38	2	236	4	237
Mt	13	44	2	236	4	237
Mt	13	45-53	2	238	4	239
Mt	9	35	2	238...	4	239...
Lk	8	1-3	2	238...	4	239...
Lk	15	8-10	2	240	4	241
Mt	13	54-58	2	245	4	246
Mk	6	1-6	2	245	4	246
Mt	12	9-14	2	262	4	263
Mk	3	1-6	2	262	4	263
Lk	6	6-11	2	262	4	263
Mk	4	22	2	264	4	265
Mk	6	7-11	2	264	4	265
Mk	9	41	2	264	4	265
Mk	13	11-12	2	264	4	265
Lk	6	40	2	264	4	265
Lk	8	17	2	264	4	265
Lk	9	1-6	2	264	4	265
Lk	10	16	2	264	4	265
Lk	21	14-16	2	264	4	265
Mt	10	1-42	2	264, 165	4, 3	265, 165
Lk	10	1-11	3	264, 277	4	265, 278
Mt	11	2-27	2	265	4	266
Mt	12	15-21	2	265	4	266
Lk	7	18-35	2	265	4	266
Lk	10	12-15	2	265	4	266
Lk	10	21-22	2	265	4	266
Mt	11	1	2	265-269	4	266-270
Mt	11	28-30	2	267	4	268
Mt	12	22-50	2	268	4	269
Mk	3	20-35	2	268	4	269
Lk	8	19-21	2	268	4	269
Lk	11	14-26	2	268	4	269
Lk	11	29-32	2	268	4	269
Mt	14	3-12	2	269	4	270
Mk	6	17-29	2	269	4	270
Mt	14	13	2	270	4	271
Mk	6	12-13	2	270	4	271
Mk	6	30-32	2	270	4	271
Lk	9	10	2	270	4	271
Mt	14	14	2	271	4	272
Mk	6	33-34	2	271	4	272
Lk	9	11	2	271	4	272
Mt	14	15-23	2	272	4	273
Mk	6	35-46	2	272	4	273
Lk	9	12-17	2	272	4	273
Jn	6	1-14	2	272	4	273
Mt	14	24-33	2	273	4	274
Mk	6	47-52	2	273	4	274

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Mt	14	34-36	2	274	4	275
Mk	6	53-56	2	274	4	275
Lk	12	13-53	3	275	4	276
Mt	18	15-17	3	276	4	277
Lk	12	57-59	3	276	4	277
Mt	18	18-35	3	277	4	278
Lk	10	1-11	3	277, 264	4	278, 265
Lk	10	17-20	3	279	4	280
Lk	10	23-24	3	279	4	280
Mt	25	14-30	3	280	4	281
Lk	10	25-37	3	280	4	281
Lk	13	1-5	3	280	4	281
Lk	14	25-33	3	280	4	281
Lk	19	11-13, 15-26	3	280	4	281
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Mt	15	1-11	3	299	5	300
Mk	7	1-16	3	299	5	300
Mt	15	12-20	3	300	5	301
Mk	7	17-23	3	300	5	301
Lk	6	39	3	300	5	301
Mt	13	33	3	326	5	327
Lk	13	20-21	3	326	5	327
Mt	20	1-16	3	328	5	329
Mk	3	17	3	329	5	330
Mt	15	21-28	3	330	5	331
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Mt	15	29-31	3	340	5	341
Mk	7	31-37	3	340	5	341
Mt	16	1-4	3	341	5	342
Mk	8	11-13	3	341	5	342
Lk	12	54-56	3	341	5	342
Mt	16	5-20	3	342	5	343
Mk	8	14-21	3	342	5	343
Mk	8	27-30	3	342	5	343
Lk	9	18-21	3	342	5	343
Mt	16	21-28	3	345	5	346
Mk	8	31-38	3	345	5	346
Mk	9	1	3	345	5	346
Lk	9	22-27	3	345	5	346
Mk	8	22-26	3	346	5	347
Mt	14	1-2	3	347	5	348
Mk	6	14-16	3	347	5	348
Lk	9	7-9	3	347	5	348
Mt	17	1-18	3	348	5	349
Mk	9	2-27	3	348	5	349
Lk	9	28-43	3	348	5	349
Mt	17	19	3	349	5	350

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			Vol.	Chapter	Vol.	Chapter
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Mk	9	28-29	3	349	5	350
Mk	9	30	3	349. . .	5	350. . .
Mt	17	24-27	3	350	5	351
Mt	18	1-10	3	351	5	352
Mk	9	33-40	3	351	5	352
Mk	9	42-48	3	351	5	352
Lk	9	46-50	3	351	5	352
Lk	17	1-2	3	351	5	352
Mt	15	32-39	3	352	5	353
Mk	8	1-10	3	352	5	353
Jn	6	22-71	3	353	5	354
Mt	17	22-23	3	354	5	355
Mk	9	31-32	3	354	5	355
Lk	9	43-45	3	354	5	355
Mt	19	1-2	3	355, 356	5	356, 357
Mk	10	1	3	355, 356	5	356, 357
Mt	19	3-12	3	356	5	357
Mk	10	2-12	3	356	5	357
Mt	7	13-14	3	362	5	363
Lk	13	22-35	3	362	5	363
Lk	10	38-42	3	376	6	377
Mt	19	13-15	3	377	6	378
Mk	10	13-16	3	377	6	378
Lk	18	15-17	3	377	6	378
Lk	16	1-18	3	380	6	381
Mt	21	28-32	3	405	6	407
Lk	17	5-6	3	406	6	408
Lk	11	33-36	3	411	6	413
Lk	11	37-54	3	412	6	414
Mt	18	11	4	415	6	417
Lk	19	1-10	4	415	6	417
Lk	12	1-12	4	419	6	421
Lk	17	7-10	4	420	6	422
Lk	17	3-4	4	421	6	423
Jn	6	15	4	462	7	464
Jn	7	1-10	4	476	7	478
Lk	17	11-19	4	481	7	483
Lk	17	20-25	4	484	7	486
Jn	7	11-24	4	484	7	486
Jn	7	25-30	4	485	7	487
Jn	7	31-36	4	486	7	488
Jn	7	37-52	4	489	7	491
Jn	8	1	4	489	7	491
Jn	8	2-11	4	492	7	494
Lk	18	1-8	4	503	8	505
Jn	8	12-20	4	504	8	506
Jn	8	21-59	4	505	8	507
Jn	9	1-34	4	508	8	510
Jn	9	35-41	4	516	8	518
Jn	10	1-21	4	516	8	518
Lk	18	9-14	4	521	8	523

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Jn	11	1-2	5	539, 540	8	541, 542
Jn	11	3-4	5	541, 543	8	543, 545
Jn	11	5-16	5	545	8	547
Jn	11	17-45	5	546	8	548
Jn	11	46-53	5	547	8	549
Jn	12	19	5	547	8	549
Mt	26	3-5	5	547, 583, 586	8, 9	549, 585, 588
Mk	11	18	5	547, 583, 586	8, 9	549, 585, 588
Mk	14	1-2	5	547, 583, 586	8, 9	549, 585, 588
Lk	22	1-6	5	547, 583, 586	8, 9	549, 585, 588
Jn	11	54	5	549-559, 561-566	8, 9	551-561, 563-568
Lk	9	51-56	5	573	9	575
Mt	19	16-30	5	574	9	576
Mk	10	17-31	5	574	9	576
Lk	18	18-30	5	574	9	576
Jn	11	55-57	5	574	9	576
Mt	20	17-28	5	575	9	577
Mt	26	1-2	5	575	9	577
Mk	10	32-45	5	575	9	577
Lk	18	31-34	5	575	9	577
Mt	20	29-34	5	578	9	580
Mk	10	46-52	5	578	9	580
Lk	18	35-43	5	578	9	580
Jn	12	9-11	5	583	9	585
Mt	26	3-5	5	583, 547, 586	9, 8	585, 549, 588
Mk	11	18	5	583, 547, 586	9, 8	585, 549, 588
Mk	14	1-2	5	583, 547, 586	9, 8	585, 549, 588
Lk	22	1-6	5	583, 547, 586	9, 8	585, 549, 588
Mt	26	6-13	5	584	9	586
Mk	14	3-9	5	584	9	586
Jn	12	1-8	5	584	9	586
Mt	26	14-16	5	586	9	588
Mk	14	10-11	5	586	9	588
Mt	26	3-5	5	586, 547, 583	9, 8	588, 549, 585
Mk	11	18	5	586, 547, 583	9, 8	588, 549, 585
Mk	14	1-2	5	586, 547, 583	9, 8	588, 549, 585

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
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Mt	21	1-6	5	587	9	589
Mk	11	1-3	5	587	9	589
Lk	19	28-31	5	587	9	589
Mt	21	7-16	5	588	9	590
Mk	11	4-11	5	588	9	590
Mk	11	15-17	5	588	9	590
Lk	19	32-48	5	588	9	590
Jn	12	12-18	5	588	9	590
Mt	21	17	5	588, 589	9	590, 591
Mk	11	19	5	588, 589	9	590, 591
Lk	21	37-38	5	589-596	9	591-598
Mt	21	18-19	5	590	9	592
Mt	21	23-27	5	590	9	592
Mt	21	33-46	5	590	9	592
Mk	11	12-14	5	590	9	592
Mk	11	27-33	5	590	9	592
Mk	12	1-12	5	590	9	592
Lk	20	1-19	5	590	9	592
Mt	17	20	5	592	9	594
Mt	21	20-22	5	592	9	594
Mt	22	15-33	5	592	9	594
Mk	11	20-25	5	592	9	594
Mk	12	13-27	5	592	9	594
Lk	20	20-40	5	592	9	594
Mt	22	34-46	5	594	9	596
Mt	23	1-39	5	594	9	596
Mt	24	1-51	5	594	9	596
Mt	25	31-46	5	594	9	596
Mk	12	28-44	5	594	9	596
Mk	13	1-10	5	594	9	596
Mk	13	13-37	5	594	9	596
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Lk	20	41-47	5	594	9	596
Lk	21	1-13	5	594	9	596
Lk	21	17-36	5	594	9	596
Mt	26	17-19	5	596	9	598
Mk	14	12-16	5	596	9	598
Lk	22	7-13	5	596	9	598
Jn	12	20-50	5	596	9	598
Mt	26	20-35	5	598	9	600
Mk	14	17-31	5	598	9	600
Lk	22	14-38	5	598	9	600
Jn	13	1-38	5	598	9	600
Jn	14	1-31	5	598	9	600
Jn	15	1-27	5	598	9	600
Jn	16	1-33	5	598	9	600
Jn	17	1-26	5	598	9	600
Mt	26	36-56	5	599	10	602
Mk	14	32-50	5	599	10	602
Lk	22	39-53	5	599	10	602

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Mt	27	1-2	5	600	10	604
Mt	27	11-31	5	600	10	604
Mk	14	53-72	5	600	10	604
Mk	15	1-20	5	600	10	604
Lk	22	54-71	5	600	10	604
Lk	23	1-25	5	600	10	604
Jn	18	12-40	5	600	10	604
Jn	19	1-16	5	600	10	604
Mt	27	3-5	5	601	10	605
Mt	27	32	5	604	10	608
Mk	15	21	5	604	10	608
Lk	23	26-32	5	604	10	608
Jn	19	16-17	5	604	10	608
Mt	27	33-58	5	605	10	609
Mk	15	22-45	5	605	10	609
Lk	23	33-52	5	605	10	609
Jn	19	18-39	5	605	10	609
Lk	23	53	5	606	10	610
Jn	19	39-42	5	606	10	610
Mt	27	59-61	5	606, 607	10	610, 611
Mk	15	46-47	5	606, 607	10	610, 611
Lk	23	54-56	5	607, 608	10	611, 612
Mt	27	62-66	5	607, 613	10	611, 617
Mt	28	1-10	5	612, 613, 615	10	616, 617, 619
Mk	16	1-11	5	612, 615	10	616, 619
Lk	24	1-12	5	612, 615	10	616, 619
Jn	20	1-18	5	615	10	619
Mt	28	11-15	5	615, 619, 621, 627	10	619, 623, 625, 631
Mk	16	12	5	621	10	625

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Mk	16	13-14	5	623	10	627
Lk	24	36-43	5	623	10	627
Jn	20	19-23	5	623	10	627
Mk	16	15-18	5	623, 625-627, 629-631, 634	10	627, 629-631, 633-635, 638
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Jn	20	24-25	5	624	10	628
Jn	20	26-29	5	625	10	629
Jn	21	1-24	5	629	10	633
Mt	28	16-20	5	630, 631, 634	10	634, 635, 638
Mk	16	19	5	634	10	638
Lk	24	50-52	5	634	10	638
Act	1	4-11	5	634	10	638
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Act	1	15-26	5	635	10	639
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Act	2	1-4	5	636	10	640
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Part III

Introduction

The index in “Part III” is designed to show most of the main characters in The Gospel as Revealed to Me and The Poem of the Man God and the chapters they appear in or are referred to in, along with a brief description of each character (minor characters appearing only once are usually not listed). The first part of the index is broken up into various towns, areas or classifications (such as “Capernaum”, “Esdraelon Plain” or “Romans”), with the corresponding people connected to those towns, areas or classifications listed under those divisions. Thus, for example, under the town of BETHANY, we have the characters Lazarus, Martha and Mary of Magdala, who lived together in the family home in Bethany. The second part of the index lists the characters in alphabetical order, along with a brief description of each character (with an occasional scripture reference), the town, area or classification each person has been listed under in the first part of the index, and some of the main chapters they appear in. Thus, for example, the entry “Merod (hides Jesus and the Apostles [Lk. 9]) [TIRZAH (573-574)]” indicates a woman, Merod, who helps hide Jesus and the Apostles when they were rejected in a Samaritan town (see Lk. 9), listed under the town, TIRZAH, and featured prominently in chapters 573-574 of The Poem of the Man-God.

The fact that the chapter numberings in The Gospel as Revealed to Me and The Poem of the Man-God differ from one another throughout most of their works necessitated that the chapter numbering system from one of the works be used, with a corresponding conversion table presented to identify the chapter numbering system in the other work. FOR PURPOSES OF THIS INDEX, I USED THE CHAPTER NUMBERING SYSTEM IN “THE POEM OF THE MAN-GOD”, with the chapter numbering conversion table for The Gospel as Revealed to Me as follows:

Chapters 1-225 (Poem) = Chapters 1-225 (Gospel)
Chapter 226 (Poem) = Chapters 226-227 (Gospel)
Chapters 227-394 (Poem) = Chapters 227-394 **(+1)** (Gospel)
 Chapter 396 (Gospel) [**NOT** in (Poem)]
Chapters 395-598 (Poem) = Chapters 395-598 **(+2)** (Gospel)
Chapter 599 (Poem) = Chapters 601-603 (Gospel)
Chapters 600-647 (Poem) = Chapters 600-647 **(+4)** (Gospel)

INDEX OF CHARACTERS (POEM OF THE MAN-GOD) [By Chapter]

[] = Identification on map

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Albula Domitilla (Freedwoman; aide to Claudia) 370, 377, 392, 421, 424, 490, 547, 561, 594, 600

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SIDON [bd]

Boy born blind (cured) with mother and father (Daniel) 471, 628, 632

SOLOMON'S VILLAGE [BS]

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Ananias' daughter-in-law 383, 385, 391
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SYCHAR [BC]

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TETRARCHY OF PHILIP

Philip (the Tetrarch) 103, 344, 367, 453, 459, 576

TIBERIAS [i]

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Chuza (Herod Antipas' steward; husband of Johanna) 75, 99, 102-103, 107, 110, 116, 121, 133, 151, 158, 167, 174, 226, 280-281, 284, 291, 298, 333, 337, 350, 361, 367, 369, 375, 398-400, 443, 459-463, 476, 486, 507, 546-547, 581, 587, 598-600, 618, 620, 630

Esther (wet nurse of Johanna) 99, 102, 281-282, 298, 369, 398, 564-565, 615, 618

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Jonathan (steward of Chuza; shepherd at Bethlehem) 30, 43, 73-75, 99, 102-103, 107, 133, 136, 198, 207, 224-225, 367, 369-370, 386, 397-398, 400, 438, 443, 459-460, 486, 504-505, 507, 564-565, 576, 600, 604-606, 608, 610 (see SHEPHERDS)

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Anne (wife) and children 436, 443

TIRZAH [AZ]

Woman (hides Jesus and Apostles [Lk. 9]) with Merod (sister) 573-574

TYRE [bb]

Demetes (dying sailor [healed]) 319-320, 324,

Nicomedes the Cretan (gives ship passage to Apostles, John of Endor and Syntyche) 318-320, 322, 324

Seaman (paralyzed [cured at Nob]) with wife 529

- Aava and husband (infertile couple): promised a child by Jesus to save marriage [PTOLEMAIS (104)]
- Abel (falsely accused of murder): saved by Jesus; becomes disciple; intercedes for his accusers [BETHLEHEM (IN GALILEE) (247, 278-281, 324, 473-474, 588, 630-632)]
- Abel (cured leper): friend of Samuel (cured cripple); becomes disciple of Jesus [KORAZIM (63, 162, 279, 353, 375, 386)]
- Abraham (uncle of Samuel [Annaleah's fiancée]): intercedes with Jesus to save Annaleah's uncle's life [JERUSALEM (374)]
- Abraham (synagogue leader): father of Elisha; met Wise Men; dies in Jesus' arms after Resurrection [ENGEDI (389, 628)]
- Adah (Samaritan wife of Janoe): dying in childbirth (eleventh child); cured by Jesus [EPHRAIM (565)]
- Agapo: most prominent of the "seventy-two" disciples; preacher [DISCIPLES (SEVENTY-TWO) (279, 375)]
- Aggaeus of Malichi (demoniac [cured]): gives witness to Jesus in the synagogue (Mk. 1) [CAPERNAUM (59)]
- Aglae (repentant prostitute of Shammai): "woman with the veil"; GREAT convert for Jesus [HEBRON (77, 124, 168, 200)]
- Albula Domitilla (Freedwoman): aide to Claudia; handles Claudia's "liberality" [ROMANS (370, 392, 424, 561, 600)]
- Alexander (little boy): introduces Dinah (little orphan girl) to Jesus [ASHKELON (218)]
- Alexander (great-uncle, oppressive "master" of Benjamin): attacks Jesus; struck blind by God [ENNON (572)]
- Alexander (Roman soldier): talks to Jesus at the Fish Gate; violates Temple to get healing for dying boy; sent away to Antioch [ROMANS (86, 115, 201, 204, 459, 512, 363, 600)]
- Alexander Misace (rich merchant): escorts Jesus and disciples through Perea, Decapolis and Nabataean territory [EUPHRATES (BEYOND THE) (285-293)]
- Alphaeus [Clopas] (older brother of JOSEPH): father of James and Judas Thaddeus (Apostles); angry at sons for following Jesus; repents at death [NAZARETH (38, 93, 100, 252, 575, 611)]
- Alphaeus (son of Sarah): "great friend of Anne" (MARY'S mother) as a boy; BIG supporter of Jesus, takes care of MARY in Nazareth as an adult [NAZARETH (2, 14, 107, 196, 560, 600)]
- Alphaeus (son of Simon of Alphaeus [Jesus' cousin]): sick, cured by Jesus [NAZARETH (306-308)]
- Alphaeus (unwanted son of Meroba): he and brothers adopted by Sarah of Aphek [CAPERNAUM (447-455, 458, 575)]
- Ananias (blind man [cured]): caretaker of Solomon's house; forgives daughter-in-law who abandoned him [SOLOMON'S VILLAGE (383-385, 502)]
- Ananias' daughter-in-law: unloving to father-in-law, children of deceased husband [SOLOMON'S VILLAGE (383, 391)]
- Ananias (relative of Mary of Simon [Judas Iscariot's mother]): accompanies, helps and supports her [KERIOTH (367-371)]
- Anastasia (Rose of Jericho): repudiated and falsely accused by husband of being a leper in order to marry another; cured by Jesus; becomes disciple [JERICHO (359, 364-367, 369-371)]
- Andrew (Apostle): brother of Simon Peter; shy, reserved [JESUS/APOSTLES (49, 133, 137, 200, 238, 323, 345, 421, 430, 645)]
- Angel (guardian) of the Man-God [ANGELS (613, 615-616)]
- Angel of Divine Sorrow: with Jesus at Gethsemane; in the tomb after the Resurrection [ANGELS (599, 613, 615-616, 626)]
- Anibe (slave of Annaniah [market gardener]) [ASHKELON (218)]
- Anna of Ismael: mother of blind/dumb/possessed man who is cured at Capernaum (Mt. 12) [GADARA (268)]
- Anna of Phanuel: head of MARY and the virgins in the Temple; at the Presentation (Lk. 2) [JERUSALEM (6, 8, 10-13, 32, 641)]
- Annaleah (daughter of Eliza): engaged to Samuel; healed by Jesus; becomes consecrated virgin; dies on Palm Sunday [JERUSALEM (86, 156-157, 199, 367, 507, 581, 588, 590)]
- Annaleah's uncle: struck by Samuel (Annaleah's fiancée); healed by Jesus [JERUSALEM (374)]
- Annaniah (Philistine market gardener): gives hospitality to Jesus and the Apostles [ASHKELON (218)]
- Annas (head of Sanhedrin): former High Priest; father-in-law of Caiphas (High Priest); condemns Jesus at trial [JERUSALEM (70, 85, 375, 547, 586, 600, 624, 626)]
- Annas (Nahum's son): father of rejected deformed son, Shalem; dies in Crucifixion earthquake [JERUSALEM (581-582, 626)]
- Annas (elderly shepherd): leads Jesus to mother with sick child at Steps of Tyre; Jesus heals his sheep. [ACHZIB (329-330)]
- Anne (elderly hostess at Caesarea Philipi): husband of Benjamin [CAESAREA PHILIPPI/PANEAS (343-344)]
- Anne, Joachim, Mary, Joseph (grandchildren of Alphaeus [of Sarah]) [NAZARETH (100, 347)]
- Anne (Johanna [Judas' deceased fiancée's mother]): angry at, but then reconciles with and supports Mary of Simon after the Crucifixion [KERIOTH (214, 394, 489, 628)]
- Anne (landlady of house Jesus lived in as a baby): died during Herod the Great's slaughter of the Holy Innocents [BETHLEHEM (IN JUDEA) (30-31, 34-35, 73-75, 89, 119, 136)]
- Anne (of Merom) (vineyard owner): wife of Judas; becomes a disciple [KORAZIM PLAIN (108, 369, 464, 581, 604, 622)]
- Anne (of Merom)'s sons [KORAZIM PLAIN (464, 581)]
- Anne (of Merom)'s grandchildren [KORAZIM PLAIN (581, 632)]
- Anne (wife of Bartholomew [Apostle]) [BETHSAIDA (337, 347)]
- Anne (wife of Joachim, mother of MARY): painless childbirth; offered MARY to the Temple [NAZARETH (2-10, 12-14, 196)]
- Anne (wife of Joseph, the boatman) [TIBERIAS (436, 443)]
- Anne (wife of Ptolmai, Philip's grandson) [ANTIGONEA (322)]
- Aquila (triarius [at Alexandrosce])]: old soldier; defends and is complimented by Jesus [ROMANS (328)]
- Archelaus (Scribe): enemy of Jesus [JERUSALEM (540, 544, 583)]
- Archsynagogue: defended baby Jesus as the Messiah; killed after massacre of the Innocents [BETHLEHEM (IN JUDEA) (73-74)]
- Arria (Gentile wife of "cured/relapsed" husband, Simeon): pleads with Jesus for his salvation [GHERGHESA (159, 456)]
- Aser (ass driver): becomes a disciple after witnessing healing of Johanna of Chuza [NAZARETH (102, 245, 347, 353, 375, 588)]
- Aser (ass driver)'s mother [NAZARETH (306, 369-371)]
- Aser (false accuser of Abel): killed Joel; turned into leper; repents, healed [BETHLEHEM (IN GALILEE) (247, 473-474)]
- Aser (accuser)'s mother [BETHLEHEM (IN GALILEE) (473-474)]
- Aseul (Lazarus' servant): opens gate for Jesus [BETHANY (84)]
- Asriel (boy): wants to preach Jesus [CLEAR WATER (130)]
- Aurea Galla (slave): redeemed by Claudia from Ennias Cassius; given to Jesus by Valeria; entrusted to Naomi and Myrtha [CAESAREA ON THE SEA (423-425, 431-439, 632)]
- Barabas (criminal [murderer]): released by Pilate instead of Jesus at insistence of Jewish crowd (Mt. 27) [JERUSALEM (600)]
- Barnabas [see Joseph (Barnabas)]
- Bartholmai [Sidonia]: born blind; cured by Jesus at Pool of Siloam (Jn. 9); becomes disciple [JERUSALEM (508-509, 516-517)]
- Bartholomew [Nathaniel] (Apostle): elderly; VERY conservative (a traditionalist) [JESUS/APOSTLES (50, 331, 498, 575, 645)]
- Bartholomew's wife (Anne) and daughters [BETHSAIDA (337)]
- Bartimaeus (blind man): cured (with Uriel) by Jesus (Mt. 20); follows Jesus [JERICHO (578)]

- Beauty of Korazim: becomes leper because of promiscuity; repents; is cured by Jesus [KORAZIM (94, 96)]
- Beggar (Samaritan): going to Jericho to find Jesus; beaten and maltreated by Jews; meets Jesus; healed [JERICHO (414)]
- Benjamin (boy) with family: doesn't like Judas Iscariot, which annoys Judas greatly [MAGDALA (184, 196, 231, 240, 488)]
- Benjamin (boy) with mother: used as example for "the greatest in the kingdom of Heaven" (Mk. 9) [CAPERNAUM (231, 351, 588)]
- Benjamin (elderly host): husband of Anne; shows Jesus castle at Caesarea Paneas [CAESAREA PHILIPPI/PANEAS (343-344)]
- Benjamin (shepherd at Jesus' birth): gets job with Daniel (shepherd) as shepherds in Lebanon mountains; becomes disciple of Jesus [SHEPHERDS (30, 75, 103, 343, 425, 620)]
- Benjamin (shepherd boy): "slave" to oppressive great uncle, Alexander; freed by Jesus [ENNON (572-574, 577, 588, 632)]
- Berenice (wife of Philip [servant of Lazarus]) [ANTIOCH (322)]
- Blind/dumb/possessed man (son of Anna of Ismael [from Gadara]): cured by Jesus (Mt. 12) [CAPERNAUM (268)]
- Blind man (healed): "people look like trees" (Mk. 8) [BETHSAIDA (346)]
- Boy born blind (cured) with mother, whose husband, Daniel, was going to leave her: father stays [SIDON (471, 628, 632)]
- Boy (dumb) with mother: first-born son destined by parents to become a Levite before birth; cured by Jesus [GIBEON (514)]
- Boy (sick with caries) with mother: cured; two older brothers died at same age [FERRY VILLAGE (JORDAN RIVER) (417)]
- Boy (with epilepsy) and father: apostles couldn't cure him; cured by Jesus ("takes prayer and fasting") (Mk. 9) [MOUNT TABOR (348-349)]
- Caiphas (High Priest): Annas (former High Priest)'s son-in-law; "It is better that one man die than the whole nation" (Jn. 11); condemns Jesus [JERUSALEM (533, 547, 586, 600, 601)]
- Callascebona (the Elder): member of the Sanhedrin; enemy of Jesus; present at Clear Water, Lazarus' funeral, trial of Jesus [JERUSALEM (123, 533, 540, 543-544, 600)]
- Callisto (Numidian slave of Claudia): mute (tongue cut off); healed by Jesus to "prove" power [ROMANS (424, 561)]
- Camillus (Roman soldier with broken leg): healed by Jesus [ROMANS (512)]
- Cananean mother of possessed daughter, Palma: Jesus ignores her plea ("not right to give food to the dogs"); she persists; Jesus heals her daughter (Mt. 15) [KEDESH (330)]
- Caravan commander from Petra (with blind children, Fara and Tamar): Jesus heals his children [PETRA (497, 499, 513)]
- Centurion (at Capernaum): servant cured; "I am not worthy to have you enter under my roof" (Mt. 8) [ROMANS (175, 177, 445)]
- Children of Bethlehem (killed in massacre by Herod the Great) [BETHLEHEM (IN JUDEA) (41, 73-75, 208, 347, 409, 434, 575)]
- Chuza (Herod Antipas' steward): husband of Johanna; holds banquet to make Jesus king (Jn. 6) (462) [TIBERIAS (99, 107, 298, 375, 400, 461-462, 486, 547, 581, 599, 618, 630)]
- Claudia Procula (Pontius Pilate's wife): supporter of Jesus; warns Pilate against condemning Jesus (Mt. 27); disapproves [ROMANS (154, 192, 369-370, 377, 398, 561, 600, 626)]
- Cleanthes (cheese-monger): meeting place for Zeno, Joseph of Arimathea, Palm Sunday entry [BETHPHAGE (459, 548, 588)]
- Cleopas (synagogue leader): meets Jesus at Clear Water, Emmaus and Temple; dies before Crucifixion [EMMAUS ON THE MOUNTAIN (126, 140, 280, 489, 621)]
- Cleopas (son of Cleopas [synagogue leader]): meets Jesus after the Resurrection "on the road to Emmaus" (Lk. 24) [EMMAUS ON THE MOUNTAIN (140, 510-511, 621)]
- Colomba (wife of Abraham [synagogue leader]): became blind, dull-witted through grief; healed by Jesus [ENGEDI (389)]
- Cornelius (Sanhedrin): enemy of Jesus; plots against Jesus [JERUSALEM (114, 372, 533, 540, 546, 596)]
- Crispus (old Roman): defends Mary Magdalene; listens to Jesus; thanks Magdalene for showing him Jesus [ROMANS (241)]
- Daniel (brother of Hermione [at Antigonea]): gives hospitality to Jesus and the Apostles [ALEXANDROSCENE (327-328)]
- Daniel (father of boy born blind): was leaving mother, but stays after boy is cured [SIDON (471, 628, 632)]
- Daniel (Helkai's brother-in-law): defends Jesus; appeared to by Jesus after Resurrection [BETH-HORON (412, 527, 628, 630)]
- Daniel (shepherd at Jesus' birth): gets job with Benjamin (shepherd) as shepherds in Lebanon mountains; becomes disciple of Jesus [SHEPHERDS (30, 75, 103, 343, 425, 620)]
- Daniel (young man raised from the dead [Lk. 7]): becomes good friend of Jesus; promised eternal life [NAIN (189, 299, 488)]
- Daniel's fiancée: almost died with grief at fiancée's death; gives hospitality to Jesus and the Apostles [NAIN (299)]
- Daniel's mother (widow): extremely grieved at death of son; gives hospitality to Jesus and the Apostles [NAIN (189, 299)]
- David (small boy): son of Philip; consoles Jesus in His sorrow after many of His disciples abandoned Him [CAPERNAUM (354)]
- Decurion (NCO/Roman lance): asks Jesus for healing of Camillus, one of his soldiers; testifies to Gamaliel at the foot of the cross: "Truly this man was the Son of God" (Mt. 27); joins Apostles after the Resurrection [ROMANS (512, 605, 622)]
- Demetes (dying sailor on ship giving passage to John of Endor, Syntyche and the Apostles): healed by Syntyche [TYRE (319)]
- Demetis (converted sinner): first of fifteen men converted by Zacchaeus, the tax collector, and joining him [JERICHO (522)]
- Demetrius of Sidon (demoniac): cured with Mark of Josiah (Mt 8); demons hurled into swine [GAMALA (IN DECAPOLIS) (186)]
- Demoniac (cured) with mother: Pharisees say that his cure is actually a GREATER possession; "sin against the Holy Spirit" (Lk. 12) [DECAPOLIS (BY THE JORDAN) (418-419)]
- Dinah (little orphan girl) with dying mother and three small brothers: mother cured by Jesus [ASHKELON (218-220)]
- Dinah (wife of Philip): mother of three daughters; husband upset (wanted a son); Jesus admonishes him sternly (implies a future son) [ESDRAELON PLAIN (261)]
- Diomed (astrologer to Claudia): told Roman ladies that the Roman poet, Virgil, presaged Jesus [ROMANS (424)]
- Diomedes ("gold beater"): buys jewels given by Aglae to Jesus; money used to gain release of the Baptist [JERICHO (82)]
- Disciples (at Jezreel): help with the funeral expenses for Marjiam's grandfather [JEZREEL (441-442)]
- Disma ("good thief" at the cross): repents; is told "This day you will be with Me in Paradise" (Lk. 23) [JERUSALEM (604-605)]
- Doras (Pharisee): hard, cruel person, especially to his servants; beats Jonah (shepherd) to point of death; dies in a fit while cursing Jesus [ESDRAELON PLAIN (88, 103-104, 109, 126)]
- Doras (son of Doras): enemy of Jesus (like his father); mistreats his slaves (like his father); taunts Jesus at the Crucifixion [ESDRAELON PLAIN (190-191, 208, 280, 364, 374, 586, 605)]
- Dorcas (young widow with dying baby): Jesus heals dying baby; sees her at the Temple for her purification; she joins women disciples [CAESAREA PHILIPPI (344, 367, 369-370, 375, 628)]

Dorcas' mother-in-law: helps Dorcas out with the baby, the purification and the women disciples [CAESAREA PHILIPPI/PANEAS (344, 367, 369)]

Doro (the Elder): enemy of Jesus [JERUSALEM (377, 533)]

Eglah (slave given to Jesus by Claudia): entrusted to Nike [ROMANS (369-370, 387, 392, 398, 507)]

Eleazar (Pharisee [Sanhedrin]): supporter of Jesus; defends him at Ishmael Ben Fabi banquet and at the Temple [ESDRAELON PLAIN (334, 367, 375, 377, 462, 508, 546-547, 583, 586, 600)]

Eleazar and family (Jesus miraculously stops fire) [MERABA (439)]

Eleazar ben Annas: son of Annas (former High Priest); enemy of Jesus; seduced and raped young girl; plotted to kill Jesus [JERUSALEM (74, 372, 375, 489, 544, 547, 586, 596, 605)]

Eleazar ben Parta (Pharisee): enemy of Jesus; confronts Jesus in Lebonah [JERUSALEM ((123, 544) 568)]

Eli (Pharisee): enemy of Jesus; Jesus heals his grandson; participates in plot to recapture the Baptist; at the Crucifixion [CAPERNAUM (96-97, 161-163, 182, 350, 445, 544, 605)]

Elisha (grandson of Eli [Pharisee]): healed by Jesus after snakebite [CAPERNAUM (161-163, 445)]

Eli (Elder): witness for Benjamin (shepherd boy) against his oppressive great-uncle Alexander [ENNON (572)]

Elianna: father thrown out by son (Simon of Sanhedrin); meets Jesus; killed by son [JERUSALEM (518-519, 533-534, 546)]

Elias (brother of Hermione [at Antigonea]): gives hospitality to Jesus and the Apostles [ALEXANDROSCENE (327-328)]

Elias (Samaritan citizen of Ephraim): follows Jesus; becomes part of the "72" after the Resurrection [EPHRAIM (566, 630)]

Elias ("did not bury father" [Mt. 8]): becomes disciple [KORAZIM (178-182, 202, 249-251, 353, 375, 488, 588, 630-632)]

Elias' mother and brother: brother is "cold"; mother venerates Jesus; brothers reconcile [KORAZIM (179, 181, 467)]

Elias (shepherd at Jesus' birth): tells Mary and Joseph about cave; meets Jesus as an adult; becomes disciple [SHEPHERDS (28, 30, 75, 77, 79, 136, 207-209, 279, 402, 416, 600, 620, 624)]

Eliel (brother of Johanna of Chuza): meets with Jesus in Jericho to warn Him and offer help [BETHLEHEM (IN JUDEA) (578-579)]

Elijah (Essene): Hears Jesus speak; decides to follow Jesus; Nike asked to take him supplies in the mountain; Jesus appears to him after the Resurrection [ESSENES (380-81, 462, 628)]

Elisha (boy rescued from highwaymen): Jesus turns him and his brothers over to relatives [EPHRAIM (551-556)]

Elisha of Engedi (leper): son of Abraham (synagogue leader); cured by Jesus; becomes disciple [ENGEDI (389-390, 630)]

Eliza (daughter of Abraham [synagogue leader]): died, causing mother to become blind and dull-witted [ENGEDI (389)]

Eliza (mother of Annaleah): upset because daughter wants to become a virgin instead of marrying; Jesus consoles her after Annaleah's death [JERUSALEM (367, 588, 590, 628)]

Eliza of Bethzur (Temple friend of Mary): lost husband and two sons; becomes VERY despondent; cured by Jesus; becomes a disciple [BETHZUR (208-209; 214, 224, 369, 594, 573, 622)]

Elizabeth (wife of Zacharias): mother of John the Baptist; cousin of Anne, MARY'S mother (Aulagnier); pregnancy foretold by angel Gabriel (Lk. 1) [HEBRON (6, 8, 13-14, 16, 18, 21-25, 31)]

Elkanah (brother of Johanna of Chuza): meets with Jesus in Jericho to offer help [BETHLEHEM (IN JUDEA) (578-579)]

Ennias Cassius (owner of Aurea Galla): had lustful designs on her; Claudia rescued her at Jesus' request [ROMANS (423-425)]

Ermasteus (young Philistine fisherman): becomes fervent disciple [ASHKELON (250-256, 274-296, 351-354, 365-375, 489, 562)]

Essenes: heretical sect; observe Jesus; offer support for Jesus' "physical kingship" at Chuza's banquet [ESSENES (380, 462)]

Esther of Levi (mother of Samuel): died of grief from son's behavior; asks Jesus for his conversion [NAZARETH (443)]

Esther (owner of house Jesus rests in before going to the Last Supper) [JERUSALEM (596)]

Esther (wet nurse of Johanna): deeply grieved when Johanna was dying; takes care of Johanna and children [TIBERIAS (99, 618)]

Esther (Hebrew wife of Titus [Roman farrier]): raising her ten children in the Hebrew customs [PTOLEMAIS (326, 330)]

Eucheria (wife of Theophilus [former governor of Syria]): Lazarus' mother [ANTIGONEA (84, 116, 198, 230, 251-253, 540-542)]

Fara (blind son of caravan leader): cured [PETRA (497, 499)]

Faustina (Valeria's daughter): dying by choking as a baby; cured by Jesus; offers Jesus flowers [ROMANS (155, 529)]

Felix (Elder [Sanhedrin]): aggressive enemy of Jesus (attacks and plots against him) [JERUSALEM (114-115, 533, 540, 546)]

Felix [see John (Felix) of Endor]

Ferryman (during flood): sees Jesus halt the flooding Jordan river for crossing; evangelizes Jesus [FERRY VILLAGE (360, 417)]

Flavia (Freedwoman): wrote Jesus' words for Claudia [ROMANS (204, 369-370)]

Gabriel: angel of the "announcements" (Zacharias [John the Baptist (Lk. 1)], MARY [the Annunciation (Lk. 1)], shepherds [the Nativity (Lk. 2)]) [ANGELS (16, 30, 136, 225, 302, 645)]

Galatia (prostitute): repented and converted upon hearing Jesus; protected from the crowd by Jesus [TARICHEA (461)]

Gamala (vine dresser) with blind father: Jesus heals the father and commends his hope in God [MOUNT CARMEL (255)]

Gamaliel (Rabbi): sees Jesus as a boy (Lk. 2); defends Jesus as an adult; waits for sign promised by boy; has great regrets after Crucifixion; opposes Saul (Paul); becomes a Christian (late) [JERUSALEM (41, 114, 353, 485, 547, 600, 605, 640-641, 643)]

Gardener (Herod Antipas' gardens): among poor people cured at Chuza's house; given job by Manaen [JERUSALEM 486, 594)]

Haggai (merchant): attacks Jesus for healing the Roman Valeria's daughter in Caesarea [AZOTUS (155)]

Hananiah (Scribe): enemy of Jesus; criticizes Him at Ishmael's banquet; plots against Him in the Sanhedrin; induces Judas Iscariot to betray Him [MEGIDDO (334, 533, 544, 547, 586)]

Helkai (Pharisee): enemy of Jesus; invites Him to a banquet to trap Him (Lk. 11); plots in Sanhedrin to attack Jesus; induces Judas Iscariot to help; asks Pilate to take action against Jesus [BETH-HORON (411-413, 508, 533, 544, 547, 607, 626, 628)]

Hermas (former disciple of Gamaliel): becomes disciple of Jesus (with Stephen) [JERUSALEM (166, 173, 353, 630, 634, 637)]

Hermas (notable) [EMMAUS ON THE MOUNTAIN (140)]

Hermas (younger son of Cleopas, the synagogue leader) [EMMAUS ON THE MOUNTAIN (140, 510-511)]

Hermione (daughter-in-law of Ptolmai): sister of Daniel, Philip and Elias of Alexandroscene [ANTIGONEA (322, 327-328)]

Herod Antipas (son of Herod the Great): tetrarch of Galilee and Perea; kidnapped his brother's wife, Herodias, and married her; rebuked by John the Baptist; arrested the Baptist and beheaded him at Salome's request (Mk. 6); mocked Jesus at His trial (Lk. 23) [HEROD'S COURT (47, 81, 158, 269, 369, 375, 547, 581, 600)]

Herod the Great ("Idumean"): appointed "King of the Jews" by Rome; had his wife and three sons killed; massacred the "Holy

- Innocents" of Bethlehem (Mt. 2); died six months later (Aulagnier) [HEROD'S COURT (34-35, 41, 73, 119, 389, 491)]
- Herodian (former lover of Magdalene): enemy of Jesus; taunts Mary Magdalene [HEROD'S COURT (360, 539-540)]
- Herodias (wife of Herod Antipas): granddaughter of Herod the Great (Aulagnier); married Philip, Herod the Great's son, but was kidnapped by (and married) Philip's brother, Herod Antipas; rebuked by John the Baptist; had the Baptist beheaded (Mk. 6) [HEROD'S COURT (81, 269, 347, 547)]
- Highwaymen (gave Jesus a lamb) [MOUNT CHERITH (379, 522)]
- Highwaymen (Jesus preaches to): talks them out of attacking caravan [MODIN (223, 522, 643)]
- Highwaymen (went to get relatives of the orphan children whose father had died) [EPHRAIM (551-552, 555, 578)]
- Hillel (Rabbi): met Jesus as a boy in the Temple (Lk. 2); mentor to the rabbi Gamaliel [JERUSALEM (41, 160, 338-339, 462, 641)]
- Hostess (with three daughters): gives hospitality to Jesus and the Apostles [ENGANNIM (479)]
- Hotel keeper: lends Peter horse and cart to transport Syntyche and John of Endor to Antioch [SELEUCIA (321, 324)]
- Husband (Jew): having an affair with the Magdalene; stabbed by Magdalene's Roman lover; cured by Jesus [MAGDALA (183)]
- Isaac (boy rescued from highwaymen): Jesus turns him and his brothers over to relatives [EPHRAIM (551-556)]
- Isaac (shepherd at Jesus' birth): became sick and paralyzed; healed by Jesus; becomes a MAIN disciple; died night after Ascension [SHEPHERDS (30, 76, 87, 141, 169, 205, 212, 247, 249-250, 343, 349, 351, 395, 438, 596, 620, 631, 634-635)]
- Isaac (the Elder) of Jonah: asks Jesus to cure his daughter, Jesus cures her; Isaac evangelizes Jesus [KORAZIM (61, 179, 265)]
- Isaac's daughter (dying [cured]) [KORAZIM (61, 179, 467)]
- Isaiah (servant of Johanan): [see Servants of Johanan]
- Ishmael (ass driver; becomes disciple after witnessing healing of Johanna of Chuza) [NAZARETH (102, 245, 347, 353, 375, 588)]
- Ishmael (ass driver's mother) [NAZARETH (306, 369-371)]
- Ishmael Ben Fabi (Pharisee): enemy of Jesus; cruel to his workers and to orphans; Jesus healed man with dropsy on the Sabbath at his house (Lk. 14) [MEGIDDO (297, 334, 600, 605)]
- Ishmael (old man): alone; meets Jesus at Sermon on the Mount; given Sarah as a "daughter"; given employment with Lazarus at Bethany [BETHANY (172-173, 198, 206, 210, 226)]
- Jabez [see Marjiam (Jabez)]
- Jacob and family (Jesus miraculously stops fire) [MERABA (439)]
- Jacob (false accuser of Abel): killed Joel; turned into leper; resists repentance [BETHLEHEM (GALILEE) (247, 473, 572)]
- Jacob (farmer): gives hospitality to Jesus; chases off hungry orphans; punished; angry [KORAZIM PLAIN (110, 297, 465)]
- Jacob (father of Philip [repentant son]): gives Jesus hospitality [ARBELA (DECAPOLIS) (122, 291, 294)]
- Jacob (infected through lust): healed by Jesus; beats (kills) wife to attack Jesus at Passion [JERUSALEM (373, 600, 626)]
- Jacob (old scribe): believes in Jesus after encounter with Sabea of Bethlechi (prophetess) [JERICHO (523)]
- Jaia (blind boy) with mother (blind): both cured; become disciples of Jesus [PELLA (357-358, 367-371, 588, 628, 632)]
- Jairus (synagogue leader): big supporter of Jesus; Jesus raises Jairus' daughter (Mirjiam) from the dead (Mk. 5) [CAPERNAUM (229, 265, 268, 353-354, 365, 444, 458, 488, 588)]
- Jairus' wife [CAPERNAUM (229, 354, 458)]
- James (boy): brings anonymous donations from Matthew; loves Jesus [CAPERNAUM (49, 60, 70, 94, 97, 231, 267, 354)]
- James and wife: their daughter, Mary, is about to be divorced; Jesus advises them to persevere in prayer [DORA (503)]
- James of Alphaeus [Clopas] (Apostle): brother of Judas Thaddeus (Apostle); cousin of Jesus; becomes bishop of Jerusalem [JESUS/APOSTLES (38, 95, 104-105, 256-258, 634, 642, 645)]
- James of Zebedee [and Salome] (Apostle): brother of John (Apostle); first Apostle martyred (Acts 12); "son of Thunder" (Mk. 3) [JESUS/APOSTLES (47, 323, 348, 575, 599, 623, 645)]
- Janoe (husband of Adah): wife dying in childbirth (eleventh child); wife cured by Jesus [EPHRAIM (565)]
- Jerusa (Josiah's wife): mother of seven children; dying from diseased breasts; cured by Jesus [DOCO (133-134)]
- JESUS [JESUS/APOSTLES]
- Jetheo (peasant of Annaniah [market gardener]) [ASHKELON (218)]
- Joachim (husband of Anne, father of MARY): offered MARY to the Temple at three years old [NAZARETH (2-10, 12-14, 196)]
- Joachim (husband of Mary [cured leper]): supports Jesus; at Chuza banquet [BOZRAH (292, 369, 462, 573, 588, 628)]
- Joachim (husband of Sarah): friend of Isaac (shepherd); father of Mary, Joseph, Immanuel, Jesai [JUTTAH (76, 395, 489, 588)]
- Joachim of Shechem (with offering from town) [SHECHEM (555)]
- Joachim (Pharisee): enemy of Jesus; at Matthew's banquet (Mt. 9) [CAPERNAUM (96-97, 115, 180, 182, 262, 280, 544)]
- Joachim (Sanhedrin): supporter of Jesus; good friend of Lazarus [JERUSALEM (375, 377, 508, 540, 544, 546)]
- Joel [Alamoth] of Abijah (Scribe): tests Jesus through Sabea; becomes a supporter [JERICHO (523, 544-546, 577-579, 594)]
- Joel (boy): becomes a "disciple" of Jesus [BETHSAIDA (50, 162)]
- Joel (rich man): murdered by Jacob, Aser and Joel's servant; Abel falsely accused of it [BETHLEHEM (IN GALILEE) (247, 474)]
- Joel's wife: adulteress with Jacob; stoned; her four children left with grandmother [BETHLEHEM (IN GALILEE) (247, 474)]
- Joel's servant: helped killed Joel; false accuser of Abel; turned into leper; repents [BETHLEHEM (IN GALILEE) (247, 473-474)]
- Johanan ben Zaccai (Scribe): cruel master of servants; enemy of Jesus [ESDRAELON PLAIN (109, 190, 260, 428, 430, 605, 628)]
- Johanan (Sadducee): enemy of Jesus [JERUSALEM (74, 544)]
- Johanna (ex-fiancée of Iscariot): repudiated by Judas; dies of broken heart [KERIOTH (214, 394, 628)]
- Johanna (little girl): accidentally hurt by her brother, Toby; Jesus gets them to make up [CAPERNAUM (97, 231, 354)]
- Johanna (grandmother of orphan grandchildren): Jesus helps with miraculous harvest [NAZARETH (308, 310, 335, 337)]
- Johanna (sick daughter [cured]): mother waits day and night at Steps of Tyre to meet Jesus for cure [ACHZIB (329-330)]
- Johanna (wife of Chuza [Herod Antipas' steward]): cured on deathbed; becomes MAJOR disciple of Jesus; adopts Mary and Matthias (orphans) [TIBERIAS (99, 102, 158, 167, 224, 298, 369, 397-400, 459, 578, 581, 604, 608, 610, 615, 618)]
- John (Antipas) from Antipatrides: favorite of Herod the Great; present at Chuza's banquet [HEROD'S COURT (461-462, 544)]
- John (boy with broken legs [healed]) and mother: live at Emmaus on the Plain [CLEAR WATER (125, 403)]
- John (Felix) of Endor: ex-murderer, convict; meets Jesus at Endor; has major conversion; sent off to Antioch with Syntyche for protection [ENDOR (188, 195-198, 249, 309-313, 365, 459)]
- John (holy leper with hut in woods): rich; becomes infected taking care of pilgrims; healed by Jesus [HIPPO (448-450)]

- John of Ephesus: mother, Naomi, gave birth to him in Bethlehem, but her breast dried up and both became covered in blisters; MARY weaned John and treated their sores; they become disciples [EPHESUS (364-375, 437, 444, 493, 521, 523, 594)]
- John of Gaash (Sanhedrin): friend of Joseph of Arimathea; lust makes him jealous of wife; Jesus corrects and cures him; supporter of Jesus [JERUSALEM (114, 375, 407, 410, 583)]
- John of Zebedee [and Salome] (Apostle): brother of James (Apostle); "the disciple Jesus loved"; at Crucifixion and Assumption [JESUS/APOSTLES (47-50, 88, 106, 116, 165, 187, 235, 323, 462, 536, 575, 595, 605-612, 615, 627, 644-645)]
- John (Patriarch): Jesus and Apostles stay at his house (six months before Passion); a believer [NOB (487, 509, 526-528, 628)]
- John (shepherd at Jesus' birth): disciple of John the Baptist, then Jesus; stayed with the Baptist until his murder [SHEPHERDS (30, 75, 81, 127, 198, 269, 274, 280, 402-403, 572, 620)]
- John the Baptist: Precursor of the Lord; son of Zacharias and Elizabeth; baptized Jesus (Mt. 3); beheaded by Herod Antipas (Mk. 6) [JOHN THE BAPTIST (21-25, 45, 68, 81-82, 103, 127, 148, 180, 265, 269, 347, 536, 575, 595, 600, 621, 635)]
- John the Priest (cured leper): becomes supporter and disciple of Jesus [JERUSALEM (199, 274-281, 346, 365-375, 507, 576)]
- John the Scribe: feeds crowd after Sermon on the Mount; becomes disciple; leaves Jesus after Bread of Life discourse (Jn. 6); at Chuza's banquet to make Jesus king [MOUNT OF BEATITUDES (175-176, 274-281, 346-349, 351-353, 462, 546)]
- John the Scribe (with sick son): Jesus heals his son; man tempts Jesus; Jesus admonishes him; at Chuza's banquet to make Jesus king (462) [TARICHEA (271-272, 462, 546)]
- Jonah and family (gives hospitality to Jesus) [KEDESH (329-330)]
- Jonah (landlord at Gethsemane): servant of Lazarus; father of Mark [GETHSEMANE (54-55, 70, 357, 371, 611, 634, 638)]
- Jonah (servant of Lazarus): Tells Jesus, "Lord, the one you love is sick." (Jn. 11) [BETHANY (541-543, 580)]
- Jonah (shepherd at Jesus' birth): became a slave of Doras; BADLY mistreated ; ransomed by Jesus before death [SHEPHERDS (30, 75, 88-89, 104, 109-110, 112, 117, 191, 620)]
- Jonah: witness for Benjamin (shepherd boy) against his oppressive great-uncle Alexander [ENNON (572)]
- Jonathan/family (Jesus miraculously stops fire) [MERABA (439)]
- Jonathan ben Annas: younger son of Annas [JERUSALEM (540)]
- Jonathan of Uziel (Pharisee): enemy of Jesus; criticizes Apostles for picking grain on the Sabbath (Lk. 6); incites Samuel, the Saphorim [PHILISTINE PLAIN (217, 367, 372, 559, 563, 586)]
- Jonathan (old priest): teacher of John the Priest; sees, believes in Jesus before his own death [JERUSALEM (280, 488)]
- Jonathan (shepherd at Jesus' birth): became steward of Chuza (Herod Antipas' steward) and servant of Johanna [TIBERIAS (30, 75, 99, 102-103, 133, 225, 369-370, 459, 604, 620, 630)]
- Joseph [Barnabas]: disciple of Gamaliel; meets Jesus; follows Him; converts at resurrection of Lazarus [JERUSALEM (469-470, 546, 579, 590)]
- Joseph (boatman with broken shoulder): cured by Andrew; becomes a disciple [TIBERIAS (337, 375, 436, 443)]
- JOSEPH (husband of MARY): foster father of Jesus [JOSEPH (12-14, 18-20, 25-32, 34-44, 136, 207, 558, 575, 610, 614, 647)]
- Joseph (married sister accidentally): condemned by Sanhedrin; "forgiven" by Jesus; becomes a disciple [EMMAUS ON THE MOUNTAIN (140-141, 162, 249, 351, 375, 405, 444, 521)]
- Joseph of Arimathea (Elder [Sanhedrin]): big supporter of Jesus; offers his tomb for Jesus' burial [ARIMATHEA (114, 201, 406, 508-509, 557-558, 599-600, 605-607, 610, 619, 638, 640)]
- Joseph of Cintium [DISCIPLES (SEVENTY-TWO) (630-631)]
- Joseph of Saba (shepherd at Jesus' birth): gave wool for baby Jesus; died fighting Herod the Great's men to save wife and newborn son (Joseph) [SHEPHERDS (30, 75, 536, 635)]
- Joseph (son of Joseph of Saba): saved by father as baby; became a shepherd, then a disciple of Jesus; nominated with Matthias to replace Judas Iscariot (Acts 1) [SHEPHERDS (75, 81, 90-91, 100, 104, 136, 209, 279, 333, 402, 416, 620, 635)]
- Joseph of Sephoris: Galilean merchant in Jerusalem; friend of Jesus/Apostles [SEPHORIS (506, 509, 529, 531, 536, 564)]
- Joseph (Pharisee [Sanhedrin]): attacks Jesus in Caesarea for healing Valeria's daughter [RAMAH (GALILEE) (155, 544)]
- Joseph (old servant of Simon [Apostle]): watches Simon's house [BETHANY (56, 84, 114, 133, 135-136, 198, 206, 254, 343)]
- Joseph (son of Alphaeus [Clopas]): oldest cousin of Jesus (Mk. 6); antagonistic for a long time; converts at the Crucifixion [NAZARETH (104-105, 263, 458, 475-476, 488-489, 604, 610)]
- Wife of Joseph (of Alphaeus) [NAZARETH (263, 475, 599)]
- Joseph (son of widow of Korazim): little boy helped by Jesus to learn carpentry trade, get work and help mother out [KORAZIM (265-268, 305, 335, 337, 463-465, 467)]
- Joseph the Ituraean: Elder in Temple [ITUREA (REGION) (115)]
- Joshua (Sanhedrin): supporter of Jesus; friend of Joseph of Arimathea [JERUSALEM (375, 377, 540, 544, 546)]
- Josiah (husband of Jerusa): wife cured by Jesus [DOCO (134)]
- Josiah (peasant of Nahum's son [Annas]): entrusted by Annas to take care of unwanted son (Shalem) [JERUSALEM (581-582)]
- Jowehel (servant of Johanan): [see Servants of Johanan]
- Judas of Beth-Horon (last of the true Hasidaeans): offers help; warned by Jesus to flee Jerusalem [BETH-HORON (577-578)]
- Judas (Sanhedrin): friend of Philip (Sanhedrin); supporter of Jesus [JERUSALEM (375, 377, 630)]
- Judas (vineyard owner): husband of Anne of Merom; supporter of Jesus [KORAZIM PLAIN (108, 278, 464, 581)]
- Judas Iscariot (from Kerioth) (Apostle): betrayed Jesus; lustful, prideful, greedy, dishonest; resistant to Jesus' teachings [JESUS/APOSTLES (54, 83, 101, 188, 203, 214, 261, 316, 355, 404, 418, 466, 500, 513, 517-518, 565, 580, 586, 601, 610)]
- Judas Iscariot's father: spoiled Judas, but not damned [KERIOTH (214, 565, 580)]
- Judas Thaddeus (Apostle): youngest cousin of Jesus; brother of James of Alphaeus (Apostle); "noble and loyal" [JESUS/APOSTLES (38, 51, 54, 56-57, 93, 104-105, 323, 345, 598, 635, 645)]
- Landlord/landlady (at the wedding feast of Cana): Susanna (bride)'s husband's parents [CANA (52, 151, 242)]
- Landlord/landlady (house that welcomes Jesus) [GADARA (356)]
- Landlord/landlady (house of the "Upper Room"): servants of Lazarus [JERUSALEM (596-598, 601, 603-605, 607-608)]
- Lazarus: Son of Theophilus, former governor of Syria; protected by Rome; brother of Martha and Mary Magdalene; loved and raised from the dead by Jesus (Jn. 11) [BETHANY (84, 117, 135-136, 364, 517, 534, 539-548, 610, 617, 638, 640, 644)]
- Leah (of Isaac): good friend of MARY; died [NAZARETH (133)]
- Leper (adulterer) with mother: admonished by Jesus; cured for mother's sake [CLEAR WATER (128, 168)]
- Leper: cured at base of mountain after Sermon on the Mount; becomes a disciple [MOUNT OF BEATITUDES (175, 274-277)]
- Leper: early cure of Jesus (without disciples); told blind man, who came to Jesus in Capernaum [MOUNT TABOR (58)]
- Leper: first leper cured by Jesus [MOUNT CARMEL (192)]

- Lepers (seven): cured in Hinnom valley and Siloam (south Jerusalem) [JERUSALEM (534, 540)]
- Lepers (ten): cured in Samaria; only the Samaritan returns to give thanks (Lk. 17) [EPHRAIM (481)]
- Lepers (twelve, including John the Priest): cured in Siloam and Hinnom valley [JERUSALEM (199, 231)]
- Levi (caretaker of Lazarus' palace) [JERUSALEM (371, 374, 590)]
- Levi (deaf/mute): cured by Jesus (Mk. 7) [KEDESH (340)]
- Levi (dying boy) with parents: cured by Jesus [NOB (529)]
- Levi [see Matthew (Levi)]
- Levi (shepherd at Jesus' birth): saw the angel first; becomes a disciple [SHEPHERDS (30, 75, 89-90, 136, 209, 536, 620)]
- Levi (son of widow with children): he and his mother given good jobs with Johanna of Chuza [SHARON PLAIN (369, 372, 399)]
- Levi (synagogue leader): very skeptical, non-believer in Jesus; begins to believe late [NAZARETH (244, 263, 312, 440, 488)]
- Levi: witness for Benjamin (shepherd boy) against his oppressive great-uncle Alexander [ENNON (572)]
- Longinus: Centurion at the Crucifixion; compassionate towards Jesus; gives MARY the lance; feels Jesus calling him; at first Mass [ROMANS (547, 600, 604-605, 608, 610, 622-624, 637)]
- Lover (former) of Magdalene: received letters from Magdalene begging him to convert; repents to Jesus [MAGDALA (351)]
- Lydia: Roman lady; friend of Claudia, Plautina, Valeria and Johanna; seeks Jesus with Roman ladies; at Crucifixion [ROMANS (158, 167, 204, 253, 369-370, 424, 608, 622, 626)]
- Maidservant of Jacob (of Merom) [KORAZIM PLAIN (110, 297)]
- Malachi: synagogue leader [EPHRAIM (482, 550, 552, 554, 566)]
- Malchus: one of the guards arresting Jesus; ear cut off by Peter (Jn. 18); Jesus heals him (Lk. 22) [JERUSALEM (599, 601, 611)]
- Man (deaf and mute from birth): cured; able to talk immediately [FERRY VILLAGE (JORDAN) (417)]
- Man (dying): miraculously cured by John [EKRON (222, 258)]
- Man from Jabneel: sick; told of Jesus by Ermasteus; cured [JABNEEL (562)]
- Man (not of their company who casts out demons [Mk. 9]): approved by Jesus [CAPERNAUM (351)]
- Man (old, blind): curses Jesus [MOUNT NEBO (499-500)]
- Man who killed mother and brother for inheritance: forgiven by Jesus [CLEAR WATER (119, 168)]
- Man who wants to say goodbye to relatives before joining Jesus (Lk. 9) [CAPERNAUM (178-179)]
- Man with dropsy: cured on the Sabbath (Lk. 14) [MEGIDDO (334, 469)]
- Man with withered hand: cured on the Sabbath (Mt. 12) [CAPERNAUM (262)]
- Manaen: foster brother of Herod Antipas; tries to protect the Baptist; becomes a big friend, supporter of Jesus; at Chuza's banquet (462); at early Church in Antioch (Mk. 13) [HEROD'S COURT (121, 269, 375, 538, 557-558, 600, 610, 619, 634)]
- Marcella (servant of Martha and Mary Magdalene) [BETHANY]
- Marcella: widowed relative of Valeria; sent to convince her to return to Italy after her divorce [ROMANS (580-581)]
- Marcus (adulterer): has child with an adulteress; she and her husband are killed; he abandons child [GISCALA (470)]
- Marian (Josiah's mother): implores Jesus at Clear Water to heal her daughter-in-law, Jerusa; Jesus obliges [DOCO (131, 134)]
- Marianne of Elisha (old lady): meets and introduces Jesus to the townspeople in Arbela [ARBELA (DECAPOLIS) (294-295)]
- Marius (Roman master of Aquila): asks and obtains healing for his slave; becomes a believer [HIPPO (451)]
- Marius Severus (Roman NCO [at Gadara]): warns Jesus not to make a "seditious" speech [ROMANS (356)]
- Marjiam (Jabez): parents killed in landslide; lives in woods near grandfather to avoid enslavement; adopted by Peter; becomes a GREAT disciple [BETHSAIDA (191, 194, 198-199, 201, 208, 227, 239, 288-290, 364, 441, 564, 630, 632, 634)]
- Marjiam's grandfather [ESDRAELON PLAIN (191, 208, 374, 441)]
- Mark and family (Jesus miraculously stops fire) [MERABA (439)]
- Mark: friend of Philip of Jacob; a disciple [ARBELA (DECAPOLIS) (294-295)]
- Mark (raised from the dead after the Resurrection): husband of Rachel [ESDRAELON PLAIN (628, 630)]
- Mark (son of Jonah [landlord]): ran away at Jesus' arrest (Mk. 14) [GETHSEMANE (55, 70, 196, 371, 611, 621, 632, 634, 638)]
- Mark of Josiah (demoniac): cured at Gamala (Decapolis) (demons hurled into swine [Mk. 5]); turns against Jesus after "Bread of Life" discourse (Jn. 6) [GERASA (186, 353, 357-358, 367-368)]
- Mother of Mark of Josiah: pleads for the salvation of her son; encouraged by Jesus [GERASA (357-358, 367, 369)]
- Marshall (crippled boy): healed by Jesus [HEBRON (211)]
- Martha: sister of Mary Magdalene and Lazarus; great friend, hostess and supporter of Jesus [BETHANY (112, 135, 157, 226, 230, 234, 236-238, 376, 541-542, 546, 622-623, 644)]
- Martha (crippled woman): cured by Jesus [KORAZIM (336, 467)]
- Martial (Roman orphan boy): adopted by Joseph of Sephoris; taken in by Joseph of Arimathea; messenger for Joseph; killed on the road [SEPHORIS (506-507, 536, 548, 619, 634)]
- Mary and Micah: children who love Jesus [CAPERNAUM (354)]
- MARY (Blessed Mother); Immaculately conceived; daughter of Joachim/Anne; spouse of JOSEPH; mother of Jesus; assumed body and soul into heaven; queen of heaven and earth [MARY (5, 16, 23, 168, 196, 347, 364, 434, 440, 453, 475, 581, 598-599, 601, 605-607, 609-611, 614, 616, 636, 645)]
- Mary (daughter of James): about to be divorced [DORA (503)]
- Mary (daughter of Alphaeus of Sarah) [NAZARETH (100, 306)]
- Mary, Joseph, Immanuel, Jesai (children of Sarah and Joachim) [JUTTAH (76, 89, 212, 395, [396G], 628, 630)]
- Mary (leper; wife of Joachim): cured by Jesus; becomes disciple [BOZRAH (292, 369, 573, 628)]
- Mary of Alphaeus [Clopas]: mother of James and Judas Thaddeus (Apostles); sister-in-law of JOSEPH and MARY; major woman disciple; on Calvary and at the tomb (Mk. 15-16) [NAZARETH (14, 38, 95, 100, 105, 252, 306, 434-436, 575, 605, 611, 634)]
- Mary of Jacob: gave hospitality to Jesus and Apostles when they fled to Ephraim (Jn. 11) [EPHRAIM (549, 551, 564-566, 628)]
- Mary of Magdala (Magdalene): sister of Martha and Lazarus; was a great sinner (Lk. 8); became a GREAT convert; appeared first to by Jesus after the Resurrection (Jn. 20) [BETHANY (98, 230, 232-244, 252, 376, 501, 548, 581, 607, 614-616, 644)]
- Mary of Simon (mother of Judas Iscariot): a holy woman; worried over Judas; "I gave birth to a demon"; comforted by Anne of Kerioth [KERIOTH (78, 214, 367-370, 394, 417, 573, 628)]
- Mary (orphan girl): sister of Matthias; adopted by Johanna of Chuza [TIBERIAS (297-298, 334, 398, 459, 600, 618, 632)]
- Mary (Salome) of Zebedee: mother of James and John (Apostles); major woman disciple; on Calvary and at the tomb (Mk. 15-16) [BETHSAIDA (106, 152, 198-199, 575, 580-581, 608, 637)]
- Mary (Shalem's mother): divorced by Annas (Nahum's son) because of Shalem's deformity; died early [JERUSALEM (581-582)]
- Mary (wife of Jonah): mother of Mark [GETHSEMANE (70, 196, 371, 632, 634, 637-638)]
- Mary (wife of Joseph of Sephoris) [SEPHORIS (506-507)]

- Mary (wife of Philip [Apostle]) [BETHSAIDA (337, 365, 463, 580)]
 Mary (young wife): servant of the elder Doras; helped Jonah recover [ESDRAELON PLAIN (88, 109)]
 Matan [Natan] (old priest): brought by John the Priest; laments the abominable treatment of Jesus [JERUSALEM (507)]
 Mattathias (husband of Sarah): father of Dinah and her husband, Philip [ESDRAELON PLAIN (261)]
 Mattathias (synagogue leader [of Roman Freedmen]) [ROMANS (532)]
 Matthew [Levi] (Apostle): former tax collector; called by Jesus (Mt. 9); wrote the Gospel of Matthew [JESUS/APOSTLES (35, 60, 95, 97, 136, 162, 184, 323, 433, 466, 518, 594, 623, 645)]
 Matthias (formerly Tobias): shepherd at Jesus' birth; a disciple of the Baptist; became a disciple of Jesus; elected to replace Judas Iscariot as twelfth apostle (Acts 1) [SHEPHERD (30, 81, 127, 148, 269, 279-280, 403, 486, 536, 620, 632, 635-636)]
 Matthias (old man in shack): gives hospitality to Jesus and Apostles; supporter of Jesus [JABESH-GILEAD (358, 367, 588, 628)]
 Matthias (orphan boy): brother of Mary; adopted by Johanna of Chuza [TIBERIAS (297-298, 334, 398, 459, 600, 618, 632)]
 Matthias (synagogue leader): believer [KEDESH (341, 343, 628)]
 Maximinus (steward and friend of Lazarus): takes care of Lazarus and his household [BETHANY (117, 226, 278, 364, 541-542, 544, 546, 579, 584, 617, 632, 634)]
 Melkia and family (Jesus miraculously stops fire) [MERABA (439)]
 Melkiah and family: gives hospitality to Jesus; Jesus cures deaf/mute (Mk. 7) and everyone in the village [KEDESH (340)]
 Meroba (mother of Alphaeus): rejected children of her first marriage; "came to a bad end" [CAPERNAUM (447, 575)]
 Merod (hides Jesus and the Apostles [Lk. 9]) [TIRZAH (573-574)]
 Micah (servant of Johanan): [see Servants of Johanan]
 Michael (boy who helped Ananias) [SOLOMON'S VILL (384, 502)]
 Michael (boy who watches Jesus sleep) [EMMAUS/PLAIN (403)]
 Michael of Cana: asks Bartholomew if he defected [CANA (331)]
 Mirjiam (Jairus' daughter): raised from the dead by Jesus ("Talitha, koum") (Mk. 5); becomes consecrated virgin [CAPERNAUM (228-229, 265, 354, 365, 369, 444, 608, 645)]
 Mother (shepherdess) with sick daughter: Jesus cures the daughter [KORAZIM (181, 467)]
 Mother (sick) cured through child [CAESAREA PHILLIPPI (343)]
 Mother with paralytic child: child cured by Jesus [KORAZIM PLAIN (108, 464-465)]
 Mother with sick daughter, Johanna (cured): mother waits day and night at Steps of Tyre to meet Jesus [ACHZIB (329-330)]
 Mother-in-law (unhappy with daughter-in-law): Jesus counsels her [GISCALA (468-469)]
 Myrtha (mother of Abel): defends falsely accused son; son saved by Jesus; becomes woman disciple; entrusted with Aurea Galla [BETHLEHEM (GALILEE) (247, 351, 369, 425, 437-438)]
 Nahum (Annas' trustee): enemy of Jesus; crippled in earthquake; attacks Annas [JERUSALEM (123, 535, 581-582, 600, 626)]
 Naomi (mother of John of Ephesus): gave birth to him in Bethlehem, but her breast dried up and both became covered in blisters; MARY weaned John, brought food and treated their sores; they become disciples [EPHESUS (364-367, 369-371, 437-439, 630, 634)]
 Naomi (wet nurse of Magdalene) [BETHANY (234, 236, 253-254)]
 Nara (sister with difficult brother) [MAGDALA (276, 305)]
 Nathaniel [see Bartholomew (Nathaniel)]
 Nathaniel ben Faba (Fada): Sanhedrin; enemy of Jesus; at Chuza's banquet (461) [JERUSALEM (461, 533, 544)]
 Nathaniel of Levi: bridegroom [JERUSALEM (223)]
 Nicodemus (Sanhedrin): big supporter of Jesus, although in secret; met Jesus secretly (Jn. 3); at the Crucifixion and the tomb (Jn. 19) [RAMAH (JUDEA) (116, 364, 375, 405, 490, 507, 509, 558, 599-600, 605-607, 610, 619, 634, 637, 640-642)]
 Nicolaus of Antioch: proselyte; sent by Syntyche to Jesus; becomes a major disciple; early deacon of the Church (Acts 6) [ANTIOCH (354, 422, 634)]
 Nicomedes (doctor to Lazarus) [BETHANY (540-543)]
 Nicomedes the Cretan: gives ship passage to the Apostles, John of Endor and Syntyche [TYRE (318-320, 322, 324)]
 Nike (Veronica): Jewish widow from Diaspora; moved to Jericho; becomes major disciple; entrusted with Eglah; wipes Jesus' face on the Way of the Cross [JERICHO (372, 381, 604, 608)]
 Nubi (slave of Annaniah [market gardener]) [ASHKELON (218)]
 Oglia (beggar who cursed brothers): repents [GILGAL (386, 416)]
 Palma (possessed daughter of Cananean mother [Mt. 15]) [KEDESH (330)]
 Paralytic (cured at Pool of Bethzatha) (Jn. 5) [JERUSALEM (225)]
 Peter [Simon of Jonah] (Apostle): brother of Andrew (Apostle); renamed "Cephas" (Peter) by Jesus (which means "rock"); made head of the Church and given the keys to the Kingdom [JESUS/APOSTLES (49, 60, 65, 273, 323, 342, 345, 348, 553, 598-600, 611-612, 615, 623, 626, 629, 632, 634-635, 637)]
 Peter's mother-in-law: healed by Jesus (Lk. 14) [CAPERNAUM]
 Phara ("great man of Magdalgad"): wife cured during childbirth [MAGDALGAD (220)]
 Phara of Ptolemy (innkeeper): supports Jesus; cleans up yard for His talk; defends Him against Pharisees [BOZRAH (291-292)]
 Philip and family (Jesus miraculously stops fire) [MERABA (439)]
 Philip (Apostle): friend of Bartholomew (Apostle); traditionalist [JESUS/APOSTLES (50, 215, 240, 331, 369, 617, 623, 645)]
 Philip's wife (Mary) and daughters: daughters become virgin disciples [BETHSAIDA (240, 347, 369, 375, 444-445, 564)]
 Philip (brother of Hermione [at Antigonea]): gives hospitality to Jesus and the Apostles [ALEXANDROSCENE (327-328)]
 Philip (husband of Dinah): father of three daughters; prefers a son; Jesus admonishes him [ESDRAELON PLAIN (261)]
 Philip of Canata ("rich young man" [Mk. 10]) [DOCO (415, 574)]
 Philip of Jacob (repentant son): spiritually ill; healed by Jesus at mother's request; becomes active disciple [ARBELA (DECAPOLIS) (122, 291, 294-295, 337, 353, 375, 521, 523)]
 Mother (of Philip [repentant son]): pleads for spiritual healing of difficult son; son healed by Jesus; mother joins women disciples [ARBELA (DECAPOLIS) (122, 291, 294, 369-371)]
 Philip (Sanhedrin): friend of Judas (Sanhedrin); supporter of Jesus [JERUSALEM (375, 377, 540, 544, 630)]
 Philip (servant of Lazarus): in charge of property at Antioch; welcomes Syntyche and John of Endor [ANTIOCH (321-323)]
 Philip the Tetrarch: brother of Herod Antipas (who married Philip's wife, Herodias); ruled by lust, pride and greed like his brother [TETRARCHY OF PHILIP (103, 344, 367, 459, 576)]
 Photinai ("Samaritan woman at the well" [Jn. 4]): converts upon hearing Jesus [SYCHAR (143, 147, 569, 598, 643)]
 Plautina: Roman lady; friend of Claudia; Valeria, Lydia and Johanna; seeks Jesus with Roman ladies; at Crucifixion [ROMANS (158, 167, 204, 369-370, 424, 580, 608, 622, 626)]
 Pontius Pilate: governor of Judea during Jesus' public ministry; husband of Claudia; condemns Jesus to death; weak, small, proud [ROMANS (392, 529, 547, 564, 581, 600, 626, 640)]

Porphirea (wife of Peter): good, shy, loving, obedient to Peter [BETHSAIDA (180, 199, 214, 227-228, 239, 347, 433, 463)]
 Prostitute (who tempts Jesus): hired by Sanhedrin through Judas Iscariot; converts after meeting Jesus [NOB (530, 533)]
 Ptolmai (grandson of Philip [at Antioch]): servant of Lazarus; host of John of Endor and Syntyche [ANTIGONEA 322-323, 364)]
 Ptolmai [Tolme]: enemy of Jesus [JERUSALEM (372, 533)]
 Publius Quintilianus: Roman soldier (Italica legion) at Caesarea; friend of Jesus; helps Jonah [ROMANS (109-110, 154, 192)]

 Quintus Felix (legionnaire): warns Jesus of potential trouble (“be careful”) [ROMANS (505)]

 Rachel: husband, Mark, raised from the dead after the Resurrection [ESDRAELON PLAIN (628, 630)]
 Rebecca (daughter of Cleopas [sandal-maker]): courted by Annaleah’s fiancée, Samuel [JERUSALEM (373)]
 Roman (possessed) with brother: cured (delivered) by Jesus; brother begins conversion [CLEAR WATER (129-130, 168)]
 Rope-maker (with family): gives hospitality to Jesus; allows Roman ladies to visit [CAESAREA ON THE SEA (423-424)]
 Royal officer of Tetrarch Herod Antipas: son healed (Jn. 4); becomes believer [CAPERNAUM (151)]
 Ruben (boy rescued from highwaymen): Jesus turns him and his brothers over to relatives [EPHRAIM (551-556)]

 Sabea of Bethlechi (prophetess): tested by Pharisees; prophesizes Jesus’ Passion and Kingship [JERICHO (521, 523, 578)]
 Sadoc (Golden Scribe): enemy of Jesus; promised sign of rotting flesh coming to life [JERUSALEM (341, 523, 544, 546, 586)]
 Salome (daughter of Herodias): lustful; asks for head of John the Baptist (Mk. 6) [HEROD’S COURT (269, 347, 369, 375)]
 Salome (Mary) of Zebedee [see Mary (Salome) of Zebedee]
 Salome (wife of Simon of Alphaeus [Clopas]): supportive of Jesus; intercedes for sick son [NAZARETH (307-308, 312)]
 Samira (sister with difficult brother) [MAGDALA (276, 305)]
 Samuel (cured cripple): friend of Abel (cured leper); becomes early disciple [KORAZIM (61, 63, 279, 353, 375, 386, 444)]
 Samuel (fiancée of Annaleah): repudiates Annaleah; attacks Jesus at Passion [JERUSALEM (156, 199, 367, 373-374, 600, 626)]
 Samuel’s mother: defends Jesus; kicked (killed) by son to attack Jesus when going to trial [JERUSALEM (373-374, 600, 626)]
 Samuel (husband of Anastasica): repudiates, wrongfully accuses Anastasica of leprosy [JERICHO (359, 364, 367, 372)]
 Samuel (innkeeper) with lunatic daughter: daughter cured by Jesus; innkeeper converts [BETHGINNA (215, 400)]
 Samuel (servant of Zacharias): husband of Sarah [HEBRON (21)]
 Samuel (shepherd at Jesus’ birth): worked for Zacharias; died in Hebron of old age [SHEPHERDS (30, 75, 77)]
 Samuel (son of Esther of Levi): grief of mother; cause of her death; repents [NAZARETH (440, 443, 457)]
 Samuel (the Saphorim): top disciple of Jonathan of Uziel; incited by Jonathan of Uziel to kill Jesus; becomes disciple of Jesus [JERUSALEM (559, 563-564)]
 Samuel (the Scribe): enemy of Jesus [JERUSALEM (123, 127, 377, 527, 600)]
 Sarah (Annaleah’s cousin): wishes to become a consecrated virgin like Annaleah; Jesus approves [JERUSALEM (580-581)]
 Sarah’s mother: sister of Annaleah’s mother [JERUSALEM (581)]
 Sarah (sick widow): meets Jesus at Sermon on the Mount; cured; given Ishmael as a “father”; given employment as handmaid of Magdalene [BETHANY (172-173, 198, 206, 284, 369, 534)]

Sarah: friend of Anne and Joachim; mother of Alphaeus (of Sarah) [NAZARETH (2, 5, 14, 196)]
 Husband of Sarah [NAZARETH (3, 14)]
 Sarah (girl whose mother was cured) [NAZARETH (60, 245)]
 Sarah of Aphek (widow): wants to adopt Alphaeus (of Meroba); adopts orphan baby AND Alphaeus and his brothers [APHEK (448, 452, 454-455, 463, 470, 488, 575, 632, 634)]
 Sarah (servant of Zacharias): wife of Samuel [HEBRON (23-24)]
 Sarah (sister with difficult brother) [MAGDALA (276, 305)]
 Sarah (wife of Joachim): friend of Isaac (shepherd); mother of Mary, Joseph, Immanuel, Jesai [JUTTAH (76, 212, 395, 628)]
 Sarah (wife of Mattathias): mother of Dinah and her husband, Philip [ESDRAELON PLAIN (261)]
 Saul (future Apostle Paul) [JERUSALEM (377, 484, 544, 641)]
 Saul (old man who dies in Jesus’ arms) [KERIOTH (78-79, 213, 295, 393)]
 Saul (servant of Johanan): [see Servants of Johanan]
 Scribe: “Which is the greatest commandment?” (Mk. 12) [JERUSALEM (594)]
 Scribe: wants to follow Jesus (Mt. 8) [CAPERNAUM (178-179)]
 Seaman (paralyzed) with wife: healed at Nob [TYRE (529)]
 Servants of Doras (son): mistreated by Doras (son); transferred to Johanan ben Zacccai upon sale of Doras’ “cursed” property [ESDRAELON PLAIN (89, 109, 190-191, 259-260 [transferred])]
 Servants of Johanan: Micah, Saul, Jowehel, Isaiah; treated cruelly by Johanan; believers in Jesus; holily resigned [ESDRAELON PLAIN (109, 190-191, 259-260, 374, 429-430, 478, 628)]
 Shalem (Nahum’s grandson): deformed; wanted to die; healed by Jesus; happy and healthy [JERUSALEM (581-582, 632)]
 Shammai of Elchi: Herod Antipas’ favorite; master of Aglae; murdered [HEROD’S COURT (77, 123, 168, 211)]
 Shammai (Rabbi): disputes with the child Jesus in the Temple (Lk. 2); admonished by the child Jesus [JERUSALEM (41)]
 Shepherd boy (rescued from highwaymen): Jesus asks relatives of saved children to take him in [EPHRAIM (551, 555)]
 Shepherd (cured): takes lamb to John of Nob [CAESAREA PHILIPPI/PANEAS (574-575)]
 Shepherd (with blind father [cured]) [BETH-HOGLAH (500)]
 Shepherd (with dying son [cured]) [DOTHAN (480)]
 Shepherds (with sick shepherd [cured]) [MOUNT NEBO (498)]
 Sidonia [see Bartholmai (Sidonia)]
 Simeon: at the Presentation (Lk. 2) [JERUSALEM (32, 487, 608)]
 Simeon (“cured/relapsed” husband of Arria): chooses death and blindness over damnation [GHERGHESA (159, 456)]
 Simeon (Gamaliel’s son) [JERUSALEM (377-378, 544, 546, 640)]
 Simeon (shepherd at Jesus’ birth): disciple of John the Baptist; stayed with the Baptist until his murder [SHEPHERDS (30, 75, 81, 127, 198, 269, 280, 572, 620)]
 Simon Boetos (at Helkai’s banquet): enemy [JERUSALEM (412)]
 Simon (father-in-law of Cleopas [son]): meets Jesus after the Resurrection “on the road to Emmaus” (Lk. 24) [EMMAUS ON THE MOUNTAIN (140, 621)]
 Simon (notable) [EMMAUS ON THE MOUNTAIN (140)]
 Simon of Cyrene (with two sons): helped Jesus carry His cross (Mk. 15); becomes supporter [JERUSALEM (604, 608, 627)]
 Simon of Jonah [see Peter (Simon of Jonah)]
 Simon of Nain (Pharisee): “seems tolerably good” (Peter [564]); holds banquet where the Magdalene repents (Lk. 7) [CAPERNAUM (97, 163, 182, 231, 235-236, 458, 564)]
 Simon of Tekoah: disciple; takes in Elianna [TEKOA (518-519)]
 Simon (Sanhedrin): friend of Joseph of Arimathea; at Joseph’s banquet (114) [JERUSALEM (114, 533, 544)]

- Simon (Sanhedrin): enemy of Jesus; threw out father; went “insane” [JERUSALEM (485, 533, 546-547, 596, 605, 628)]
- Simon (son of Alphaeus [Clopas]) second oldest cousin of Jesus (Mt. 13); antagonistic initially; reconciles and supports Jesus [NAZARETH (104-105, 263, 307-308, 312, 347, 475-476, 610)]
- Simon the Zealot [Cananean] (Apostle): leper cured by Jesus; friend of Lazarus; gathered the apostles; “prudent one” (MARY) [JESUS/APOSTLES (54-56, 81-84, 89, 111, 116, 216, 246, 270, 303, 323, 365, 387, 443, 598-599, 610, 623, 645)]
- Simon (with possessed wife [cured]) [SYCHAR (147)]
- Solomon (ferryman): disciple; offers Jesus his house to stay at [JERICHO (111, 249, 283, 349, 353, 375, 383, 416, 521, 523)]
- Stephen (former disciple of Gamaliel): becomes disciple of Jesus; becomes first martyr of the Church (Acts 7) [JERUSALEM (166, 274, 281, 353, 405, 576, 630, 634, 637, 641-642, 645)]
- Steward (of Johanan ben Zaccai): becomes supporter of Jesus [ESDRAELON PLAIN (259-260, 280, 361, 430, 441)]
- Steward (of Lazarus): provides for Jesus and Apostles; defends Aglae [CLEAR WATER (118, 124, 127, 135, 137-138, 168)]
- Superintendent of Philip the Tetrarch’s castle: supports Jesus [CAESAREA PHILIPPI/PANEAS (344, 367, 628)]
- Susanna: bride at the wedding feast of Cana (Jn. 2); healed by Jesus; becomes disciple; travels with Jesus, women disciples [CANA 51-52, 99, 151, 198, 200, 242-243, 261, 584, 610-612)]
- Susanna’s husband (bridegroom): allows his wife to become a permanent disciple of Jesus [CANA (52, 151, 279, 488, 608)]
- Susanna’s father [CANA (488-489)]
- Synagogue leader: “a just leader” (Jesus) [GIBEON (514-515)]
- Synagogue leader: complains about Jesus healing on the Sabbath (Lk. 13); repents later [KORAZIM (336-337, 488-489)]
- Synagogue leader: rejects Jesus; repents later [HEBRON (77, 211, 396)]
- Synagogue leader: supports Jesus [KERIOTH (78, 213, 489)]
- Syntyche (escaped slave): meets Jesus; becomes a disciple; sent to Antioch with John of Endor [CAESAREA ON THE SEA (253, 282, 284-285, 289, 306, 312-313, 319, 323, 365, 459, 628)]
- Syra: young widow at synagogue of the Roman Freedmen: believes in Jesus; becomes a disciple [ROMANS (532, 622)]
- Tamar (blind daughter of caravan leader): cured [PETRA (499)]
- Theophilus (former governor of Syria): husband of Eucharria; Lazarus’ father [ANTIGONEA (84, 116-117, 540-542, 560)]
- Thomas and wife: landlord and landlady of house Jesus lives in [CAPERNAUM (49-51, 228, 230, 236-238, 264, 447, 463)]
- Thomas (Didymus [“Twin”]) (Apostle): always cheerful; worked as a goldsmith; “the peaceful one” (MARY); doubted the Resurrection of Jesus (Jn. 20) [JESUS/APOSTLES (54-56, 272, 335, 362, 429, 518, 575, 624-625, 645)]
- Thomas (Apostle)’s family [RAMAH (JUDEA) (333, 362, 580)]
- Timoneus (synagogue leader): defends Aglae; cursed by Sanhedrin; becomes disciple; at Chuza’s banquet; repents [CLEAR WATER (137-138, 279, 281, 295-296, 462, 486-487)]
- Timoneus’ mother [AERA (138, 295-296, 523)]
- Titus (Roman farrier): married to a Hebrew wife; supports her raising them in the Hebrew tradition [PTOLEMAIS (326, 330)]
- Tobias [see Matthias (formerly Tobias)]
- Tobias and family (Jesus miraculously stops fire) [MERABA (439)]
- Toby (little boy): accidentally hurts his sister, Johanna; Jesus gets them to make up [CAPERNAUM (97, 231, 354)]
- Tolme (see Ptolmai [Tolme])
- Trison (Triphon): enemy of Jesus [JERUSALEM (377, 544)]
- Tusnilde (Freedwoman [with Valeria]) [ROMANS (529, 532)]
- Uriah (Pharisee): enemy of Jesus; criticizes Matthew’s banquet (Mt. 9) [CAPERNAUM (97, 163, 231, 262, 268, 337, 544, 594)]
- Uriel (blind man): cured with Bartimaeus by Jesus (Mt. 20) [JERICHO (578)]
- Uzziel (Uriel) (Sanhedrin): enemy of Jesus; struck Jesus with stones at Giscalat [JERUSALEM (339-341, 540, 544)]
- Valeria (friend of Johanna): Jesus cures her daughter, Faustina; with the Roman ladies; at the Crucifixion; becomes a disciple [ROMANS (155, 167, 204, 435-436, 529, 564, 581, 608, 626)]
- Valeria’s husband: divorces Valeria [ROMANS (529, 564)]
- Valerian: cruel Roman owner of Syntyche, who ran away from him; shipped back to Italy [ROMANS (253, 281, 423, 529)]
- Veronica [see Nike (Veronica)]
- Vital (Roman soldier from Benevento): talks to Jesus about peace, war, the divine, evil, the soul [ROMANS (590)]
- Widow (mother of Joseph): furniture finished by Jesus to help make ends meet; Jesus helps son learn trade and get work [KORAZIM (265-268, 305, 335, 337, 463-465, 467)]
- Widow (“widow’s mite” [Mk. 12]) [JERUSALEM (594, 596, 641)]
- Widow with many children: Jesus gives alms, requests shelter for them [CLEAR WATER (131-132)]
- Widow with small children (including Levi): widow given good job with Johanna of Chuza [SHARON PLAIN (369, 372, 399)]
- Wife of Sadducee necromancer: Jesus cannot cure her husband because of husband’s necromancer beliefs [JERICHO (501)]
- Wise Men (Three): from the areas of Persia, Mongolia and the Nile; saw the star rising and visited the infant Jesus (Mt. 2) [EUPHRATES (BEYOND THE) (34, 41, 73-74, 389, 491, 641)]
- Woman caught in adultery (Jn. 8) [JERUSALEM (492-493)]
- Woman (hides Jesus and Apostles [Lk. 9]) [TIRZAH (573-574)]
- Woman (husband leaving her): Jesus assures her that that will NOT happen [MOUNT OF BEATITUDES (174, 292)]
- Woman (old) gleaning corn [EMMAUS ON THE PLAIN (409)]
- Woman (old [lives near Meroba]) [CAPERNAUM (447, 463)]
- Woman (repents, lives life of expiation) [SHECHEM (569-570)]
- Woman (Greek) with flamingoes [BETHANY (135, 364, 483)]
- Woman with hemorrhage (Mt. 9): cured [CAPERNAUM (229)]
- Woman with sick child (cured) [SHARON PLAIN (628, 630)]
- Husband (accuser/crucifier of Jesus) [SHARON PLAIN (628)]
- Woodcutter (with son born crippled): son healed by James of Alphaeus [MOUNT CARMEL (258)]
- Zacchaeus (father of Benjamin): converting [MAGDALA (184)]
- Zacchaeus (tax collector): converts (Lk. 19); becomes a disciple [JERICHO (112, 415, 520-522, 576-577, 579, 588)]
- Zacharias (husband of Elizabeth; father of John the Baptist) [HEBRON (6, 8, 11-14, 21-25, 30-31, 75, 77, 89, 136, 575)]
- Zacharias (leper [cured]): talks to Zacchaeus about Jesus [JERICHO (415)]
- Zacharias (Levite): wants to be a disciple; rescues/hides Jesus (Jn. 8) [JERUSALEM (280, 488, 504-505, 596, 628, 630-631)]
- Zacharias (shepherd boy [whose father died]): Jesus comforts and instructs him and other shepherds [KORAZIM (182)]
- Zacharias (with boy) [CAPERNAUM (265, 445)]
- Zebedee (husband of Mary [Salome]): father of James and John (Apostles) [BETHSAIDA (25, 48, 60, 70, 152, 354, 377, 581)]
- Zebedee’s relatives (in Jerusalem) [see Joseph of Sephoris]
- Zeno (purveyor): sent to Jesus by Syntyche; listens to Jesus; converts [ANTIOCH (457, 459-461, 484)]
- Zeno (Syra’s deceased young husband) [ROMANS (532)]

Part IV

Introduction

The index in “Part IV” lists most of the towns and regions referred to in The Gospel as Revealed to Me and The Poem of the Man God, along with some prominent events from the Gospels, and includes two color maps showing their approximate locations in Palestine at the time of Jesus. The maps are divided into “Northern Palestine” (Galilee, the Tetrarchy of Philip and the Decapolis [including the city of Nazareth]) and “Southern Palestine” (Judea, Samaria, Peria and the Decapolis [including the city of Jerusalem]). The towns and regions are listed on the map by letter(s) (such as “a”, “B”, “ac” or “AD”), while the index lists the names that corresponds to those letters. Note that the towns and regions in “Northern Palestine” are listed in lower case letters while the towns and regions in “Southern Palestine” are listed in UPPER CASE letters. Nazareth and Jerusalem are listed on their maps by “**(n)**” and “**(J)**” respectively. One town, the major seaport city of Caesarea on the Sea, is listed on BOTH maps by “**(C)**”.

INDEX OF TOWNS (ON MAPS)

(Alphabetical [by Name])

NORTHERN PALESTINE (Galilee/ Tetrarchy of Philip/Decapolis)

Abilene (Region)	bh
Achzib	au
Aera	bm
Alexandrosce	ba
Antigonea	bg
Antioch	bf
Aphek	g
Arbela (Decapolis)	br
Arbela (Galilee)	t
Auranitis (Region)	bs
Batanea (Region)	bo
Bethlehem (in Galilee)	ag
Bethsaida	a
Bozrah	bt
CAESAREA ON THE SEA (C)	
Caesarea Philippi/Paneas	bk
Cana	v
Capernaum	q
Dalmanuta	m
Deberet	w
Dora	ae
Emmaus of Tiberias	k
Endor	y
Esdraelon Plain	ah
Gadara	bq
Gamala (in Decapolis)	f
Gaulanitis (Region)	bp
Gennesaret Plain	p
Gherghesa	d
Giscala	at
Hippo	e
Iturea (Region)	bj
Japhia	ak
Jezreel	ac
Jezreel Plain	ab
Jiphthahel	an
Kedesh	ay
Korazim	r
Korazim Plain	as
Lebanon mountains	bc
Lesemdan	az
Magdala	o
Megiddo	ad
Meiron	aq
Meraba	aj
Mount Carmel	af
Mount (Great) Hermon	bi
Mount (Little) Hermon	aa
Mount of Beatitudes (Sermon on the Mount)	u
Mount Tabor	x
Nain	z
Naphtali (Region)	ax

NAZARETH

Paneas [see CAESAREA PHILIPPI/PANEAS]	(n)
Ptolemais	ao
Ramah (Galilee)	ap
Saphet	ar
Seleucia	be
Sephoris	al
Shimron	ai
Sicaminon	am
Sidon	bd
Tarichea	j
Tiberias	l
Trachonitis (Region)	bn
Tyre	bb
Tyre, Steps (Ladder) of	av
Cananite woman pleads for daughter (Mt. 15)	aw
Election of Apostles (Lk. 6)	s
First multiplication of loaves (Mt. 14)	i
Peter's triple confession of love (Jn. 21)	h
Primacy of Peter (Mt. 16)	bl
Second multiplication of loaves (Mt. 14)	b

SOUTHERN PALESTINE (Judea/ Samaria/Peria/Decapolis)

Ammon	BR
Arimathea	AP
Ashkelon	AF
Azotus	AH
Beeroth	AT
Bethabara	BU
Bethany	M
Bethany beyond the Jordan	BT
Bethel	AU
Bether	S
Bethginna	AI
Beth-Hoglah	E
Beth-Horon	AS
Bethlehem (in Judea)	U
Bethphage	N
Beth-Shean	BJ
Beth-Shemesh	AJ
Bethzur	W
CAESAREA ON THE SEA (C)	
Callirhoe	BX
Clear Water	A
Dibon	BZ
Doco	F
Dothan	BH
Ekron	AL
Emmaus on the Mountain	R

Emmaus on the Plain	AK
Engannim	BI
Engedi	AA
Ennon	BE
En-Shemesh	L
Ephraim	AW
Ferry Village (Jordan River)	BP
Fountain of the Cameleer	BN
Gamala (in Judea)	AR
Gerasa	BM
Gibeon	Q
Gilead	BO
Gilgal	D
Gofena	AV
Hebron	X
Heshbon	BW
Idumea (Region)	AD
Jabesh-Gilead	BL
Jabneel	AM
Jala	T
Jericho	G
JERUSALEM (J)	
Joppa	AN
Juttah	Y
Kerioth	AC
Lebonah	AX
Lydda	AO
Machaerus	BY
Magdalgad	AG
Masada	AB
Modin	AQ
Mount Adummin (Adomin)	K
Mount Cherith	H
Mount Ebal	BD
Mount Gerizim	BA
Mount Nebo	BV
Nob	O
Pella	BK
Petra	CA
Philistine Plain	AE
Ramah (Judea)	P
Ramoth-Gilead	BQ
Samaria	BF
Sharon Plain	BG
Shechem	BB
Shiloh	AY
Solomon's Village	BS
Sychar	BC
Tekoah	V
Tirzah	AZ
Jesus fasts forty days in desert (Mt. 4)	Z
Jesus tempted by Satan in desert (Mt. 4)	I
Rich young man (Mt. 19)	B

INDEX OF TOWNS (ON MAPS)

(Alphabetical [by Letter])

**NORTHERN PALESTINE (Galilee/
Tetrarchy of Philip/Decapolis)**

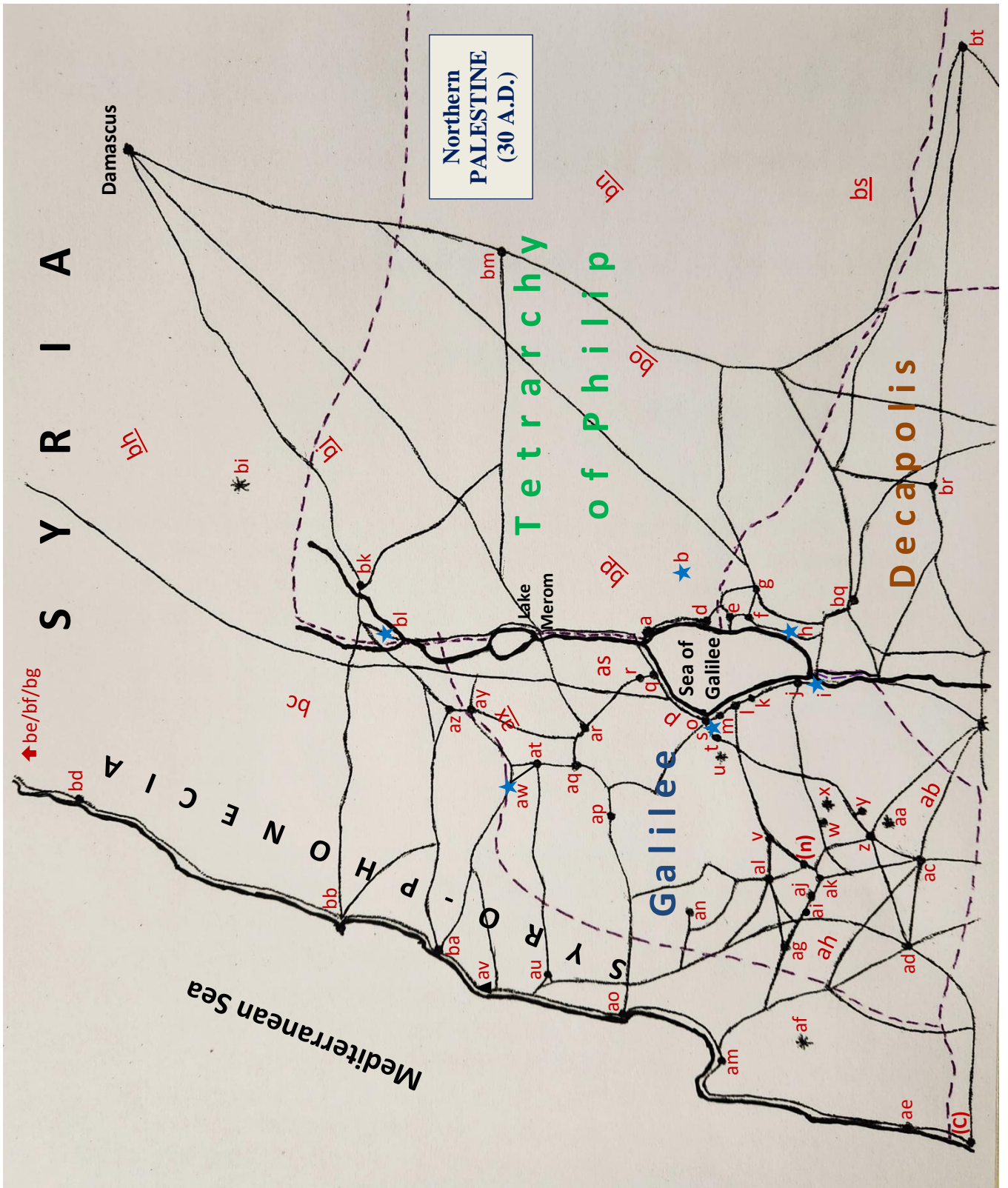
Bethsaida	a
Second multiplication of loaves (Mt. 14)	b
CAESAREA ON THE SEA	(C)
Gherghesa	d
Hippo	e
Gamala (in Decapolis)	f
Aphek	g
Peter's triple confession of love (Jn. 21)	h
First multiplication of loaves (Mt. 14)	i
Tarichea	j
Emmaus of Tiberias	k
Tiberias	l
Dalmanuta	m
NAZARETH	(n)
Magdala	o
Gennesaret Plain	p
Capernaum	q
Korazim	r
Election of Apostles (Lk. 6)	s
Arbela (Galilee)	t
Mount of Beatitudes (Sermon on the Mount)	u
Cana	v
Deberet	w
Mount Tabor	x
Endor	y
Nain	z
Mount (Little) Hermon	aa
Jezreel Plain	ab
Jezreel	ac
Megiddo	ad
Dora	ae
Mount Carmel	af
Bethlehem (in Galilee)	ag
Esdraelon Plain	ah
Shimron	ai
Meraba	aj
Japhia	ak
Sephoris	al
Sicaminon	am
Jiphthahel	an
Ptolemais	ao
Ramah (Galilee)	ap
Meiron	aq
Saphet	ar
Korazim Plain	as
Giscala	at
Achzib	au
Tyre, Steps (Ladder) of	av

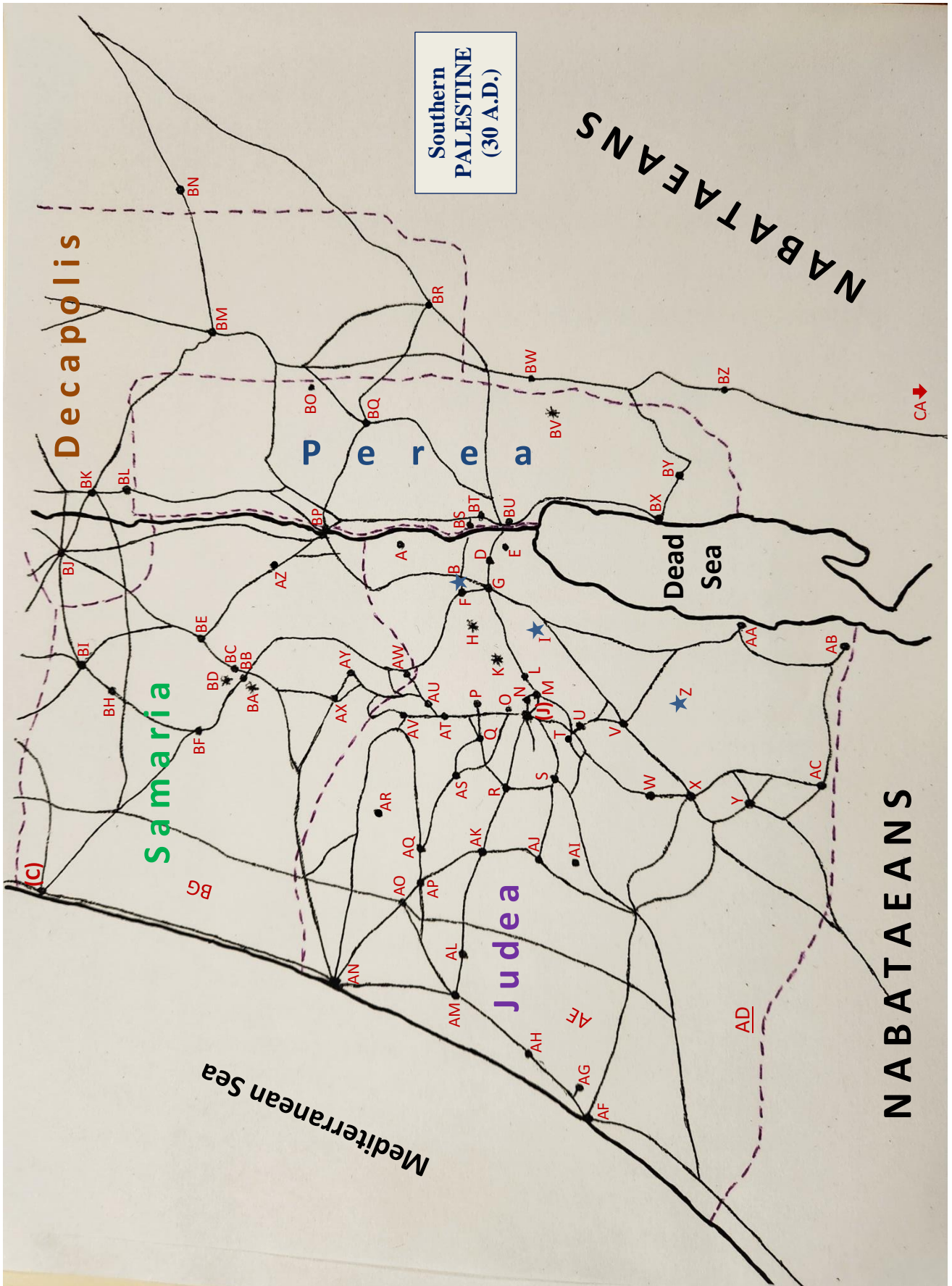
Cananite woman pleads for daughter (Mt. 15)	aw
Naphtali (Region)	ax
Kedesh	ay
Lesemdan	az
Alexandrosce	ba
Tyre	bb
Lebanon mountains	bc
Sidon	bd
Seleucia	be
Antioch	bf
Antigonea	bg
Abilene (Region)	bh
Mount (Great) Hermon	bi
Iturea (Region)	bj
Caesarea Philippi/Paneas	bk
Primacy of Peter (Mt. 16)	bl
Aera	bm
Trachonitis (Region)	bn
Batanea (Region)	bo
Gaulanitis (Region)	bp
Gadara	bq
Arbela (Decapolis)	br
Auranitis (Region)	bs
Bozrah	bt

**SOUTHERN PALESTINE (Judea/
Samaria/Peria/Decapolis)**

Clear Water	A
Rich young man (Mt. 19)	B
CAESAREA ON THE SEA	(C)
Gilgal	D
Beth-Hoglah	E
Doco	F
Jericho	G
Mount Cherith	H
Jesus tempted by Satan in desert (Mt. 4)	I
JERUSALEM	(J)
Mount Adummin (Adomin)	K
En-Shemesh	L
Bethany	M
Bethphage	N
Nob	O
Ramah (Judea)	P
Gibeon	Q
Emmaus on the Mountain	R
Bether	S
Jala	T
Bethlehem (in Judea)	U
Tekoah	V
Bethzur	W
Hebron	X
Juttah	Y

Jesus fasts forty days in desert (Mt. 4)	Z
Engedi	AA
Masada	AB
Kerioth	AC
Idumea (Region)	AD
Philistine Plain	AE
Ashkelon	AF
Magdalgad	AG
Azotus	AH
Bethginna	AI
Beth-Shemesh	AJ
Emmaus on the Plain	AK
Ekron	AL
Jabneel	AM
Joppa	AN
Lydda	AO
Arimathea	AP
Modin	AQ
Gamala (in Judea)	AR
Beth-Horon	AS
Beeroth	AT
Bethel	AU
Gofena	AV
Ephraim	AW
Lebonah	AX
Shiloh	AY
Tirzah	AZ
Mount Gerizim	BA
Shechem	BB
Sychar	BC
Mount Ebal	BD
Ennon	BE
Samaria	BF
Sharon Plain	BG
Dothan	BH
Engannim	BI
Beth-Shean	BJ
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Jabesh-Gilead	BL
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Bethabara	BU
Mount Nebo	BV
Heshbon	BW
Callirhoe	BX
Machaerus	BY
Dibon	BZ
Petra	CA





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