

# Maria Valtorta was an Eye-Witness to the First Century Life and Ministry of Our Lord Jesus! Her Numerous Strikingly Accurate Descriptions of First Century Palestine Prove it!

Research done by David J. Webster M.Div. 11/15/04

---

While it may be difficult for some to grasp, “in the spirit” where all time is one, one can, if allowed by providence, literally see any event in history *as it actually takes place*. That Maria Valtorta’s revelations are literally packed with strikingly accurate descriptions of first century Palestine reveals that what she saw was the very life and ministry of our Lord. This would mean that *The Poem* is not the product of mere pious imagination as seems at least partly true with other revelations of biblical persons and times.

Over thirty percent or **79** (all entries marked with \* and \*\*) of the **255** geographical sites in Palestine mentioned in *the Poem* were not listed in the 1939 International Standard Bible Encyclopedia (ISBE) Atlas. **62** (all \*\*) of these **79** were not even listed in the 184 page Macmillan Bible Atlas (MBA) published in 1968. Where did Maria Valtorta get all these names? For a first century eye-witness to include so many obscure and unknown names would, of course, be expected. And most surprising is that these names, obscure and unknown in the 1940’s, are being proven authentic. **52** of these **62** have no biblical reference whatever and **17** of these with no biblical reference have been either indirectly confirmed as authentic by recent “ancient external sources” found in the *Macmillan Bible Atlas* (1968) or actually listed in the *HarperCollins Atlas of the Bible* (1989). This makes a total of **29** confirmations since the 1939 ISBE atlas listing. Also among those **62** sites are mentioned the ruins of 6 ancient Palestinian cities some corresponding to the modern consensus on location. In addition, Valtorta’s precise descriptions of the natural topography of Palestine from numerous locations and the information about the outside pagan world of that day, including people, places, customs, Greek and Roman mythology, related in the conversations of that day, are strikingly correct. Along with this material you will find refutation to the foolish charges by enemies of this work that apples were not grown in Palestine and that Maria Valtorta could not have seen screw drivers on Joseph’s bench!

While literarily gifted, Maria Valtorta had only an average education, had never been to Palestine, was sick, suffering and bed-ridden for most of her life, and in this condition had access to only her Bible and small catechism during the years of her writing. Verification of so many of these locations and descriptions known only by experts in their fields and that these details were included *at Jesus’ own request for “the difficult doctor’s of the Church,”* is not only proof this is an eye-witness account but that these revelations were intended by Heaven to be *accepted by the Church as authoritative* for providing definitive clarification on so much of the Church’s teachings that had become clouded and confused by too many human elements.

Other evidence that Maria Valtorta’s work was of an eye witness, and a true “dictation,” as she repeatedly claims, was that nearly all of her some 10,000 hand written pages of this revelation, which included over 500 personalities within a perfectly flowing and internally consistent narrative, with hardly a correction, was written in a period of 4 years and *often out of sequence!* So much timing information is given, including years, seasons, Jewish feast days, months, days of the week and even time schedules for our Lord’s ministry itinerary for over 350 ministry sites, that nearly every episode in *the Poem* and in all four Gospels can be dated! Further, Maria Valtorta not only heard and saw but she actually *felt the experience*. She felt the hot Palestinian summer sun, the cool mountain breezes and the cold winter air. She also could smell every scent in the air, from the fresh cut hay in the fields to the spring blossoms of orchards to the tempting aroma of hearty meals in preparation or fresh baked bread just out of the oven. (For one example of that which is typical throughout the work see Volume II, pp. 414,415) All this speaks of a mystical but *very real presence!* Her actual presence is also evidenced by the fact that what Valtorta saw was determined by where she turned to look. The scenes in this “revelation” were wrapped completely around her. She was literally in the midst of this experience. The only modification to this reality seems to have been in language. Valtorta hears *almost* everything in her native Italian. But so did the Jews of the Diaspora hear the Apostles at Pentecost in their own languages. Adding to the certainty that Valtorta’s experience was of an eye witness is that several times she is brought to the scene right in the middle of a discourse or conversation. (Vol. I, p.324)

These features set Valtorta’s material completely apart from other revelations of biblical persons and events that prove to have been given *only* for the recipient’s personal exercise in discernment and the *private devotion* of God’s people.\* To deny that Valtorta was an eye-witness and that this revelation was thus a “divine dictation,” as is repeatedly claimed within the work, would be to ascribe qualities to Maria Valtorta that could only belong to God Himself. This revelation completed and presented in 1947 to Pope Pius XII and receiving his order for it to be published in 1949 was then certainly as much a part of Heaven’s *fully authenticated* answer to the St. Michael prayer as was **Fatima** in 1917, the revelation at **Beauraing** in 1932-1933, **Banneux** in 1933, **Amsterdam** in the 1940’s, and **Garabandal** in the 1960’s. Because these revelations were increasingly ignored and rejected by the Magisterial body

the Church, Heaven said at Garabandal that this [the Garabandal-June 18, 1965 message] *would be the last one given to that body*. Precisely because the St. Michael prayer had been answered and then ignored by the body of Bishops the prayer had to be dropped as an *official part* of the Mass to avoid a blatant hypocrisy. Heaven's revelations (and St. Michael's help) now would be directed to *whoever would hear*--and the remnant Church. That explains the literal *worldwide* explosion of apparitions to the Catholic faithful of Our Lady after 1965 with the Lord's invitation now being, "If *any man* hears my voice and open the door, I will come into him and will sup with him" (Revelation 3:20, to the *last* of the seven churches). It also explains why Pope Paul VI, who was "greatly impressed" with *The Poem*, stripped the Holy Office in 1966 of its authority to interfere with the dissemination of reports of miracles and revelations and the freedom of the faithful to make their own discernments--unless these revelations were *dully examined* and *officially judged* as contrary to Catholic faith or morals. Another clear sign that the Holy Spirit had turned from the body of Bishops to the faithful *and even non-Catholic believers* was the outbreak at this very time of the charismatic movement within the Church and within other Christian denominations. Pope Paul VI saw clearly the consequence of the resistance of the body of Bishops to the voices of Heaven and admitted the smoke of Satan had entered the very *sanctuary of the Church*. From 1965 the crisis among the Bishops increasingly manifested itself in an open rebellion against the faith and the Church among the religious orders, the seminaries, and among the priesthood. While the Holy Office (now the CDF) has, in fact, finally admitted there is nothing in *The Poem* that would prevent any Catholics from reading it, this office is still unwilling to admit its past errors in misjudging the work (even as it has still not admitted its equally serious error in censuring Padre Pio, who, by the way, was a strong supporter of *The Poem*), and has even as late as 1992 attempted to obscure its glaring misjudgments by continuing to cast doubts on the supernatural origin of this work! If plain ignorance was any excuse for misjudgment in the beginning it is certainly not today! *In my 6 years of research I have not discovered a single criticism leveled against the revelation in this work that is valid.*

**OF THE STAGGERING TOTAL OF ALL 255 GEOGRAPHICAL SITES FROM PALESTINE mentioned in *the Poem* 79 (all marked \* &\*\*) were not listed in the 1939 International Standard Bible Encyclopedia Atlas which represented the scholarship of her day. 62 (all marked\*\*) of these 79 were listed neither by the ISBE Atlas or the 184 page 1968 McMillan Bible Atlas. *Where did Maria Valtorta in the mid 1940's get all these names? Are they fictitious?* Of those 17 missed by the 1939 ISBE but included in the 1968 MBA, 9 have been confirmed by an "ancient external source." Since then an additional 20 sites have been confirmed in the 1989 HarperCollins Atlas of the Bible.**

**This is a total number of 29 confirmations of the original 79 unknown or obscure geographical sites in Palestine mentioned in *the Poem* since the ISBE Atlas was published in 1939. 24 of these 29 do not even have an *obscure* reference in the Bible!**

Below is a near exhaustive listing of 255 Palestinian cities and natural geographical sites mentioned in *The Poem* indicating the level of obscurity or certainty of each along with every description in *The Poem* that was judged as potentially a measure for authentication for these sites. Those descriptions that have already been authenticated by other sources are underlined. The rest are awaiting verification. Incredibly, out of literally scores of authenticating descriptions I have found only one *apparent* discrepancy between Maria Valtorta's description and the modern scholars. Maria Valtorta claims there was a wall around the city of Nain (II,252) and that agreed with the findings of Tristram, but according to ISBE,2111(1939), scholars have concluded that Tristram's previous claim of evidence for an ancient wall was incorrect. In addition to these Palestinian cites we have included a section on geographical, personal and cultural identities from outside Palestine mentioned in *the Poem* which reveal a profound acquaintance with the ancient pagan world. If we were not intended to take this revelation as an absolutely authentic and even an eyewitness account then logic and reason loses all credibility.

\*One addition to this purest form of revelation would have been the original copy of Mary Agreda's *Mystical City of God*, which her foolish and undiscerning spiritual directors ordered to be burned! Its reconstruction unfortunately suffered from some embellishments.

## KEYS AND ABBREVIATIONS

**Descriptions** written in this text style are all from the Poem of the Man-God.

**Descriptions** in this text style and also [in brackets and yellow coded] are from other sources collected with the prospect of it substantiating material from *the Poem*.

**Descriptions underlined** indicates this information from *The Poem* has been confirmed by other sources.

\***Aphekah** = this site is *not listed* in the atlas index of **ISBE (1939)**

\*\***Dalmanutha** = this site is *not listed* in either atlas index of **ISBE** or **MBA (1968)**

\*\***Aera** (location underlined) = this site is not even found in Scripture.

**CONF.** = this previously unknown or obscure site in Maria Valtorta's day has been confirmed either by the **MBA (1968)** or the **HCAB (1997)**.

**D2a** = the location of the site on *our maps*. The small letter identifies the appropriate quadrant of the **D2** area in a clockwise movement. **a** = top left; **b** = top right; **c** = bottom right; **d** = bottom left quadrant.

**MV** - Maria Valtorta

**ISBE** - International Standard Bible Encyclopedia (3541 pages) 1939, Eerdmans

**NBD** - New Bible Dictionary (1375 pages) 1962, Eerdmans

**MBA** - Macmillan Bible Atlas (184 pages) 1968, Macmillan

**HCAB** - HarperCollins Atlas of the Bible (254 pages) 1989, Harper Collins

**NSBD** - New Standard Bible Dictionary (965 pages) 1926, Funk and Wagnalls

**IASH** - Israel Academy of Science and Humanities 24" x 33" Archeological relief map of Palestine

## CITIES, VILLAGES and NATURAL GEOGRAPHICAL SITES IN PALESTINE MENTIONED IN THE POEM

Detailing what Maria Valtorta saw and revealing an acquaintance with Palestine far beyond what she could have possibly have known without being a first century eye-witness.

### ----- A -----

**Abelmaim (Beth-Maacah) D2a**

**Abila D3c**

\*\***Achor CONF.** a town somewhere near but west of Doco in the Achor River valley. III,632 [NBD (1965),10: "Achor is the first place mentioned on the copper scroll from Qumran."]

**Achor Valley C5b**

**Achzib (Asher) C2d** Jesus speaks of being "at Achzib" and "on *the* mountain top." Later MV calls this mountain on top of which is this "little village" a "little mountain" and says the village extends down the SE slope. Since Jesus is a little distance from the town and on the west end of the mountain top the mountain top must extend itself some distance in an east and west direction. Since there appear to be no "mountains" on the coast in this area this town also must have been somewhat inland from the coastal settlement called Edippa, which might have been called the port of Achzib. III,181,262 [Though MBA and

HCAB identify the coastal town of Edippa as Achzib, IASH shows ruins of a village (Giv'at Hamudot) some 2 miles up river from Edippa and a mount with a noted height of 146 meters a mile and a half up river beyond that. However, the town of Bibra, noted on the map by IASH just a mile and a half south is also on an elevation.]

\*\***Achzib Port ruins** (in Asher) C2d **CONF.** [an ancient sea coast city found in this location on a MBA map of 8<sup>th</sup> century BC. The ruins are confirmed in ISBE,37 but not in its atlas] Going north from Ptolemais to sometime past the Achzib Port ruins by sea MV sees that the coast has been flat but soon the mountains come to the edge of the sea and according to a fisherman this continues until one rounds the cape called the Ladder of Tyre region. III,226;

\***Adar (Hazar- Addar)** a Bethlehem shepherd speaks of returning to it. II,371 [HCAB does not list the town. ISBE does not list it in its atlas but suggests Adar is Hazar-Addar and is located somewhere at the southern border of Judea. MBA lists Hazar-Addar and places the site very near Kadesh at the border of Egypt.]

\* **Aenon (See Enon)**

\*\*Aera E2d

Aijalon Valley B5c

\*\*Aijalon ruins (Aijalon/Ayyalon ruins) (of Dan in Judea) C5a **CONF.** [Aijalon Valley and ancient Aijalon city found on a MBA map for the 8<sup>th</sup> Century BC but no ruins listed.]

\*\*Alexandrosce C2d MV sees a Roman milestone at a fork in the coastal road at the south end of the mountainous cape called the Ladder of Tyre which said "Alexandrosce - V m" which would mean the city is five Roman miles north of this junction on this Roman built road. Mention is made of the city having a "Fort" ("a severe mass") and to MV it appears to be more of a military rather than a civilian town. MV also mentions she sees military towers on the capes on either side of the city and forming a chain with those in the plain and the one in town "where the imposing Fort dominates near the sea shore. III,276,277

Aphek (Decapolis) D3a is among the mountains and from Gamala, east of the Sea of Galilee, it is approached from a hot valley road that ascends into a mountainous wooded area where one no longer can see the Sea. A rural transit town for caravans. IV,251; [Probable location: on the brow of a hill east of the Sea of Galilee. ISBE,161]

\*Aphekah (Judea) B4c [ISBE: "An unidentified city in the hill country of Judah." Josh 15:51] [according to MBA, the location in Judea very uncertain but is east of the Judean mountain divide.]

Ammon D5b

Apollonia B4c

Arbela ruins (Arbel ruins / Irbid ruins)(Galilee) C3b

\*\*Arbela (Decapolis) D3c Headed toward Arbela Jesus and the Disciples reach a ridge some 2 miles east of the town from which they can now see the town in a plain. Here is also a cross road which to the NW goes to Capitolias and Gadara. There is a fountain at the end of a side street. III,112; Some distance from Arbela perhaps half way to Aera MV notices the reddish yellow color of a swollen stream crossing the road and suggests the water must have been flowing through a ferrous ground. III,117;

Arimathea B5b MV is surprised to find that this town is in a mountainous region and not as she thought on a plain. [The location of this town is not certain. ISBE,241] but *the Poem* favors it being in the hill country 12 miles almost straight north of Jerusalem near the Samaritan border

just West of Gophena because MV sees it on the slope of a mountain which descends to a fertile plain to the West (I,605) and Joseph of Arimathea's estate, according to Thomas, "stretches along the mountain, particularly towards Jerusalem along the road that runs from the capital to Arimathea and links this town to Joppa. I,606; This location is re-affirmed in *the Poem* by the fact that little Jabez's home and family destroyed in the landslide was in this area and is confirmed to be near the main road from Samaria to Jerusalem. II,260,272,273;

Arnon River D6a

Ashdod (Azotus) B5a Jesus says there is a "pond" near Ashdod with a lot of shade. II,439,444

Ashkelon B5d Approaching the city Phillip wonders where the entrance of the city is as all he can see is a solid wall and observes that the town "is in the innermost spot of the gulf." II,423; MV notices the main road into the town from the north is a "fine well paved road" and "certainly" of Roman work. [Roman road confirmed. HCAB,154] The eastern gate which could not before be seen is now seen and the road through which it goes proceeded straight and "becomes really artistic, with a shady porch on each side supported by marble columns" which shade pedestrians while the middle is left for "donkeys, camels, dogs and horses." II,424; That eastern road goes straight to the center of town which MV says "is an imitation of Rome with fountains, basins, squares in the style of the Forum, towers along the walls and Herod's name everywhere." [Indeed, Herod the Great was born in Ashkelon. ISBE,269] MV describes the view of the Sea from the center of town as a "turquoise enclosed in the pink coral tongues of the houses spread in the deep arc of the coast. Rather than a gulf it is indeed a true arc, a section of a circle made very pale pink by the sunshine." II,428; Judas Iscariot speaks of a place where "the refined people" congregate to hear those willing to speak called "Judgment Square." Another Disciple spoke of "a tower overlooking the Sea." A sailor from the town spoke of a bad spot off shore of the harbor "where the water foams." And when 'the south wind blows round the promontory and collides with the currents there [it means trouble getting out of the area]." II,434



Ashtaroth E3d  
Ataroth (Attara/ Baal Tamar?) C5a  
\*\*Auja River D5a  
Azekah B5c

----- B -----

\*Baram C2c **CONF.** [This city and site has been verified and listed in HCAB,152]

Beeroth C5a  
Beersheba B6b

Bethany (Judea) C5b Bethany rests on a tableland. III,530; From the hill ridge circling Bethany on the north and west Jesus and His Apostles approach the town on a short-cut foot path. MV sees here a little North of Bethany and at a slightly lower elevation (V,47) a large **fountain of water** (IV,449) to which the foot path leads. On this north side MV says the first houses of Bethany appear among which is Lazarus' house. I,449; [a village facing east on the SE slope of the Mount of Olives. ISBE,442]

The fountain of Bethany must be at the north *east* end of the town where a secondary *back road* takes one after departing from the main road to the town from Jericho after skirting around the east side of the town. V,314,47.

**Lazarus' house**, according to MV, is one of "the first houses in Bethany" approaching the town on the road from Jericho. I,600 (This must be this *secondary back road*, the one Jesus took to go "back of the village" (skirting the town on its east and north sides) in order to reach Lazarus house in the NW corner without the people noticing Him.)

**Lazarus' house**, according to Jesus, was thus on the "opposite side" of Bethany from what had to be the *main road* leading to Enshemesh and Jericho, East of Bethany. Since this road would enter Bethany on the East or SE, Lazarus' residence would be on the western (or North Western) outskirts of Bethany toward Jerusalem. V,65; That Lazarus' house is on the NW corner of Bethany is further evidenced by the fact that the fountain on the NE corner of Bethany was said by our Lord to be part of Lazarus' garden, though "still very far from the house." V,65.

Road from Jerusalem entering Bethany from the Northwest and going east is steeper, much less beaten, a quicker route and takes one to the plateau on which Bethany is built

before it enters Bethany on the NW corner where Lazarus' house is. MV states this route from Bethphage from the North was taken to avoid being noticed by the people in Bethany. I,626; The account of Jesus entering Bethany from Bethphage in I,449 confirms that Lazarus' House is on this NW corner of Bethany where this less traveled road enters.

Since **Lazarus' Estate and Garden** includes the fountain on the NE, his estate takes in the entire north side of Bethany. That being true then the house itself and the tomb must back up to the steep mound on which Bethany's west side rests.

MV speaks of the ground (the road ?) approaching Bethany from Bethphage as strewn with stones and "silicious chips of which, wet with dew, seem diamond powder and gold dust." She also sees that the "little road" to Lazarus' house (NW of Bethany and coming from Bethphage) angles off from the main road, which must then continue on to the fountain on the NE of Bethany and then skirting the city on the East finally connects to the main road going East to Jericho. I,449;

**Lazarus' tomb** is within an elevated area of exposed calcareous rock (V,52) but the cavity quickly descends to a lower elevation (V,40,53).

**Leaving Bethany and heading south for Bethlehem** Jesus and the Apostles cross a foaming "torrent." They do not head to the main road from Jerusalem to Bethlehem but turn toward Bethlehem on an alternate road that runs between two ranges of hills by which they finally are directed westward as they approach Rachel's Tomb from the east where they also finally connect with the main road from Jerusalem. II,356,357 [the Kedron River flows SE from Jerusalem and must be crossed to go to Bethlehem. Relief map by IASH]

**Bethany** (Perea) D5a [John 1:28]

**Betharabah** D5a

**Bethel** C5a Approaching Bethel there is a spot on a hill from which the top of the Temple can be seen. II,273,274.

**Bether (Bittir)** C5d [Song of Sol 2:17] a village in a little valley through which a "little stream" [one of the upper branches of the Sorek River] flows. III,746 cf. 743-745; The magnificent estate of Johanna of Chuza is to the north or the north west of the village because Jesus and the Disciples come to it first coming from the NW. II,464,465; Also when Jesus and the Disciples

approach Bether from the south they pass through the village spread on the western slopes of the mountain to get to Johanna's castle which is also located on the same mountain. III,728; Jesus pointed out a "large building on that top" as the castle where Johanna was born and now uses. Simon the Zealot takes Jesus and the other Disciples to the top of a steep knoll to view the rosaries "that overflow from the top, like a waterfall, down the crags on the other side. A cascade of flowers, which climbs back up again, like a wave on two other hills. It is an amphitheatre, a lake of flowers." II,464,465; [One wonders if there are yet many roses in this area today from this very garden paradise.]

\*\***Bethginna** B5c MV hears Andrew pointing out that Bethginna is on the mountains just west of Bether. III,738; It was on a mountain very near Bethginna that Jesus showed His Disciples many cities in western Judea. II,408,409; Bethginna appears to be a poor village from what the hotel keeper says. II,410;

\***Beth Guvrin (Bet Guvrin / Betobabris)** B5c **CONF.**

[This city and site is verified by an "ancient external source" in MBA and is also listed in HCAB]

\*\***Beth-Hoannaba** B5b

**Beth-Hoglah** D5a

**Beth-Horon inf** C5a

**Beth-Horon sup** C5a sits upon a mountain and Jesus predicted this city would have a sad future because it was conspiring to destroy Jesus. IV,620,630,631 [Indeed, this city was in the direct line of attack upon Jerusalem by Cestius Gallus in AD 66. HCAB,177]

\*\***Beth Kerem** C3a

**Bethlehem (Galilee)** C3d the route from Nazareth to Ptolemais is bordered part way on the NE by mountainous region N or the tell Cheirk Beraik near Bethlehem of Galilee. It was seen to have many caves suitable for lepers and many terebinth trees that produce a liquid resin. IV,393; MV sees Bethlehem of Galilee, an un-walled town as lying on the same kind of undulating hills covered with green grass, woods and meadows where flocks graze as Bethlehem of Judea. II,582,583 [a good relief map reveals precisely this as the town lies in the low hills in the midst of the great Kishon River Valley.] [7 miles NW of Nazareth. ISBE,450]

**Bethlehem (Judea) (Ephrathah/City of David)** C5d

The road from Jerusalem enters the town going SE after a right angle turn (I,134,372) after which it climbs easily towards a large valley shaped like a horseshoe (I,372). The

town is in this valley and on the surrounding slopes I,135; At the right angle turn is Rachael's Tomb (I,372).; Two main streets divide the town crosswise. One going to the town goes through it and beyond. The other dead ends on each end. I,168; The Bethlehem grotto a cave near the mountains "behind" the town and the main square hotel and near a rivulet/stream. I,135,149,380 [About 150 we find St. Justin Martyr referring (Dial., lxxviii) to the Savior's birth as having taken place in a cave near the village of Bethlehem; such cave stables are not rare in Palestine. (Cf. Massie in Hast., Dict. of the Bible, III, 234; Expository Times, May, 1903, 384; Bonaccorsi, "Il Natale", Rome, 1903, 16-20.) The tradition of the birth in a cave was widely accepted, as we see from Origen's words about a century later: "In Bethlehem the cave is pointed out where He was born, and the manger in the cave where He was wrapped in swaddling clothes, and the rumor is in those places and among foreigners of the Faith that indeed Jesus was born in this cave". (Contra Celsum, I, li.); The main town square has a fountain I,383; The Bethlehem grotto was the remains of the ruin of the house of David I,378

**Beth Nimra (See Nimrah)**

**Bethphage** C5b east of Jerusalem and occupying part of the eastern slope of the Mount of Olives V,394; mention is made of its narrow twisted streets V,398

**Bethsaida** D3a "House of fishing." In Jesus' day was a large village spread generally along the lake just to the E of the Jordan River. Jesus then explains to MV that the location (and the modern city) is *now* further inland which puzzles scholars. [The location and the modern city is indeed a good mile from the shore and thus seems too far away for the city to be called "house of fishing." Ruins of other settlements closer to the sea have been thus identified as the Bethsaida of Jesus' day.] But MV quotes Jesus' explanation to her saying the shoreline has moved outward into the Sea by twenty centuries of landslides and deposits washed out from the Jordan and other streams in that area. In the rainy seasons, Jesus also is quoted as saying, small boats in His day were able to shelter themselves upstream in the Jordan from the rough waters of the Sea in times of storms "almost as far as Korazim." I,193,194,257 [a geology map in HCBA,59 identifies this very area including a large area up the upper Jordan as "recent deposits."]; MV later writes of Bethsaida as "enclosed in a little space between the lake, the river and the mountain." III,392; Peter's

house is right on the Lake with only the lake road between and about 100 yards from the town square I,270; MV says the low hills of Bethsaida “almost reach down to the lake.” II,198; A little distance up the Jordan (2 miles from the Jordan’s entrance to the Sea in Jesus’ day and 3 miles on today’s maps) MV says that on the other bank (W) of the Jordan begins a “plain rich in crops” that extends northward. II,198 [Indeed, a rich valley on the West bank of the Jordan extends northward from this point. The area today is famous for its wheat production.]

**Beth-Shean** D4a or **Scythopolis** - The name given by the Romans to the city of Beth-Shean. V,210 / HCAB,155 [The city had many Roman features. It was fortified, had a temple, a theatre, and hippodrome. HCAB,155]

**Bethshemesh** B5c

\*\***Beth-Tegon** B4c

**Bethzur** C5d is built on a hill and is reached by a secondary road. II,370; [Josephus describes Bethzur as the strongest place in Judah. Ant, XIII,v,6. It was built on a hilltop dominating the highroad and also in guarding the one southerly approach. ISBE,454]

\*\***Beth-Jabbok** D4d

**Bir Zayt** C5a [Bir ez Zeit, “near Mt. Azotus (?)” and near **Gophna**. ISBE] [ancient city shown on a MBA map of the 10<sup>th</sup> century BC and noted as from “an ancient external source” and located near Gophna]

**Bozrah** E3c As the early morning fog lifts while yet perhaps some 15 miles from Bozrah Peter sees in the distance a mountain range but is assured they will not have to climb them as Bozrah is still on the plain on this side of the range identified as the Hauran mountains. III,93 [the plain stretching all the way to Bozrah and beyond to the Hauran mountains (also called the mountains of Bashan will be confirmed by any good map of the area although finding these mountains identified as the Haurans will not be found in most popular Bible atlases.) Bozrah, beautiful from a distance, is a town with walls and towers. [ISBE,512 mentions towers] Inside the town it is dull and dirty with very narrow twisted streets and lanes. III,96; Although not noticed by Peter or the others, the 20 miles from the Camel Driver’s Well to Bozrah was a significant descent enough so that the clear morning and evening hours at the well in early November changed to fog at those times at Bozrah. III,107;

**Caesarea-on-the-Sea** B3c The western or shore line side of Caesarea is the pagan side of town. The Jews lived on the eastern side. From the wide square is a very wide road to the seaside and a harbor which cannot be seen because of the buildings surrounding the square. II,42; There is another square further inland and in sight of the harbor where the market is located. II,48; Thermal baths and marble buildings. MV sees a Tall white square tower near the harbor. [The city was built by Herod the Great on the site of Strato’s Tower. Herod lavished adornments on the city. ISBE,536] MV sees a hill some distance from the city. IV,58; a dry (in summer) rivulet a distance from Caesarea. It’s 3 miles NE of the city V,80; There is a Roman (consular) road going east out of Caesarea which Jesus and His Disciples take across the Sharon Plain. II,627,629 [This Roman road is mapped in HCAB,155]

**Caesarea Philippi** D2d Upon seeing the city MV says it must have been built recently, “like Tiberias and Ashkelon.” [Indeed, Philip greatly refurbished the city some 15-20 years previously.] MV says the city is a massive fortress sitting on an inclined plain running up to and onto a mountain [SW base of Mt. Hermon on a rocky terrace 1,150 ft above sea level.] with many towers and flanked with “Cyclopean masonry” and protected with deep moats into which flows part of the waters from two little rivers that first come close together forming an angle, then part, as one runs out of the town and the other flows through it. There are milestones at each gate marking the roads to “Damascus,” “Tyre,” “Saphet,” and “Tiberias.” III,373; The citadel appears to have been on the eastern side of the town because Jesus and the Disciples are seen crossing the town to reach and having approached the town from the west. III,373; the Castle appears to be on two levels and is north of the citadel and the Great Spring [“immediately to the north of the town, at the foot of a steep crag, the fountain of the Jordan rises. Formerly the waters issued from [the Cave of the Fountain head.” ISBE,537]and looms over the city, being built upon the mountain from which gives one “the widest and most beautiful view of Palestine.” III,379

**Callirhoe (Zereth-shahar)** D5d

\*\***Camel-driver=s Well (Fountain of the Cameleer)** E4a was an important oasis

----- C -----

between the 40 mile trek between Gerasa and Bozrah. There is here only a few houses and a "prehistoric inn" around several wells which are not in an arid area but in the midst of vast fields and orchards. III,89 [Interestingly enough, the head waters of a significant branch of the Yarmuk River is located in this area.]

**Cana** C3c just south of Cana The detailed view described on page 402,403 of Vol IV fits what topographical maps of the area reveal. The area is wooded and filled with evergreen holm-oaks and as seen on the map, streams. In an early revelation before she had adequate acquaintance with Cana MV sees a small **very poor hamlet** (not Cana but a hamlet she cannot identify) "Higher up" than Nazareth and only "a few miles" from it. I.,565; On the way from Cana to Nazareth on a short cut path they come to a difficult passage strewn with "smooth stones like reddish slates, and with glossy hard grass" and they come in sight of the "**little village** half way up the hill" (not Cana) where Mary went after Jesus was driven out of Nazareth. II,559. [Cana has not been definitely located but has been identified by some as Kefr Kenna, about 4 miles NNE of Nazareth and thus very much towards the Sea of Galilee . NBD,183] MV states she senses that from Nazareth, Cana is toward the Sea of Galilee. II,36

**Capernaum** (modern *Khan Minyeh, 5 miles W of the Jordan* though some would say *Tell Hum, 2½ miles W of the Jordan.*) D3a The Synagogue is on the square of the town. I,314 Andrew says that the water at the fountain (MV: "spring well at the end of the village" II,494) just outside the village of Capernaum was very good. II,78; There is also a fountain in the square of the town also fed by a spring on the mountainside. II,494; [The abundant water seems to favor *Knana Minyeh* for there is no fountain at *Tell Hum* as *Josephus* claims there was in *Capernaum*. Arculf (1617) says the town as on "a narrow piece of ground between the mountain and the lake" which accurately fits *Knana Minyeh* but not *Tell Hum*. ISBE,567] The shore bed is one of rough "shingly" gravel. II,78; MV sees "a sandy stretch" of beach on the west side of Capernaum. II,508; [this seems to place it near the **Gennesaret Plain** which has a sandy beach. ]MV sees more than one "square" in the village. II,80; Jesus spoke of "the torrent of the Fountain." II,493; MV: "unevenly paved narrow streets." II,521; MV observes Jesus walking "about 2 or 300 yards into an olive grove on the first hillock behind the village," where there is a

"projection of earth" that because it is free of obstacles provides Him and the Disciples a little breeze on a sultry evening. II,691; While in His guest's home in Capernaum Jesus says He is "going up the mountain" for prayer indicating there is clearly a mountain that is identified with Capernaum. II,734 [a mile to the north of Tell Hum is a mountain that could be associated with the city]

**\*\*Cape White** D2d MV sees a Roman milestone at a fork in the coastal road at the south side of the mountainous cape called the Ladder of Tyre which says "Alexandrosene - V m" which means the city is five miles north of this junction. Jesus then tells the Disciples that beyond Alexandrosene is Cape White. III,276

**\*\*Capiotolias** D3c **CONF.** [This city has been verified and was located in upper Decapolis. HCAB,168]

**Carmel** (Judea) C6a

**Caslot-Tabor** (See *Kaslot-Tabor*)

**\*\*Clear Water** D5a **CONF.** Lazarus speaks of "the Plain of the Clear Water" and Jesus says it is "toward Ephraim" and close enough that it would be accessible to anyone in Judea who wishes to see Him. I,628; The house where Jesus and the Apostles stay in this plain is near a river (the Jordan or the Auja River) with a village a little further inland with a synagogue. I,654,632,756; [There is a great plain in the NE corner of Judea, North of the Auja River that feeds into the Jordan. It is at the same latitude as Ephraim which is to the West. Modern maps also show two major wells in that plain which now feed an aqueduct to the Jericho area some 10 miles to the south. The maps also show ruins of a major settlement close enough to the Auja River to qualify as the mentioned village.]

**\*\*Crocodile River** B3c between Dora and Caesarea-on-the-Sea **CONF.** Mary Magdalene speaks extensively about this river near Caesarea as having injurious little "crocodiles" which she says may have been brought for religious ritual during the Phoenician era and escaping found their way to the river. Jesus confirms that the reptile was considered a god and that humans were sacrificed to it. John of Endor says he has read that they offer children , the very best, to appease this god. II,622,623 [The MBA notes a Greek town on the Sea coast in this very area called Crocodilonpolis in maps of the 4<sup>th</sup> -2<sup>nd</sup> century BC admittedly from "an ancient external source." There is no biblical reference to this river.]



----- D -----

**Daberath** C3c a town near Mt. Tabor III,332.

**\*\*Dalmanutha** (of Megadan) D3a *The Poem* places it a little south of Magdala (2 miles ?) [mentioned in Mark 8 as a district on the western shore of the Sea of Galilee and thus is placed near Magdala by HCAB]

**Dan** D2d

**Dead Sea** C5 *On* the plain, even miles from the Dead Sea, dry salt deposits are seen as the salt water, according to Jesus Himself, comes to the surface through contaminated spring waters I,429; Jesus tells His Disciples that the Dead Sea area and the Judean Wilderness was at one time a real paradise, a little Eden. He said that the sky and the abyss "broke loose clashing one against another in malefic turmoil, thunderbolts set on fire the bitumen that the open veins of the earth had scattered everywhere in great disorder and fire from bowels of the earth and on the earth and thunderbolts struck the earth, which was shaken in dreadful convulsion . . . and turned it into the hell that you now see. Jesus affirms there are buried cities under the Dead Sea. III,678 [Bitumen and asphalt were so noticeable by Josephus that he called this sea "Lake Asphaltites." (Ant, I,ix) and the source of the sea deposits is not the surrounding terrain or the salt cliffs in *Jebel Usdumas* as salt forms a very small percent of the sea deposit. "The great extent of recent volcanic rocks, especially in the region east of the Jordan, accounts for the large relative proportion of some of the ingredients." And "the large percentage of bromide, of which but a trace is found in the ocean, is supposed to have been derived from volcanic emanations." ISBE,806,807 ["A striking feature of the geology of Palestine is the Jordan Valley fault: At some time . . . the earth's crust was rent for at least several hundred miles along a line nearly north and south. The resulting disturbance . . . is most evident in the region of the Dead Sea. The great fault and the subsidiary faults which accompany it occasioned the outpourings of igneous rock which are abundant along the line of the fault." ISBE,1217]; MV hears citizens of Engedi speak of the road long the Dead Sea as dangerous and unhealthy at night. III,692.

**Debaret (See Daberath)**

**Debir** (Idumea) B6b

**Dibon** (or Dimon) D5c

**\*\*Doco (Dok)** C5b "A little town" with a spring at the side of its square mostly of soil from which 3 roads depart to other parts of the town, by one of which will be found a ditch large

enough for a small bridge to have been made to cross it. I,727; [a small fortress, "little stronghold" 4 miles NW of Jericho (I Macc 16:15) built by Ptolemy and known for its excellent and abundant water. ISBE,868 / Josephus (Ant XIII,viii,1)]

**Dora (Dor)** (Sea coast in Syro-Phoenicia) B3c

**Dothan** C4a

----- E -----

**Edrei** E3d (Bashan)

**Eglon** B5d

**Ein Karem** (Beth-car?) C5a [I Sam 7:11]

**Ekron** B5b

**Emmaus-on-the-Mountain (Kulanieh)** C5a mountainous area and home of Cleopas, near Gofna, 12 miles N of Jerusalem not the 5 miles NW of Jerusalem as has been surmised by many. I,757,762

**Emmaus-on-the-Plateau (Amwas)** B5b MV sees walls around this town. III,760 [Emmaus 'in the plain' was here where Judas Maccabaeus defeated Gorgias (I Macc. 4; 3:40). The city was then fortified by Bacchides (I Macc. 9:50).]

**Emmaus-on-the-Sea of Galilee** D3a

**\*\*Emmaus ruins** CONF. C5a [Emmaus (on the Plateau) found on many maps from 2nd century BC to 2<sup>nd</sup> Century AD in MBA but no mention of ruins a short distance from this town as indicated in *The Poem*.]

**Endor** C3c [four miles]from Mt. Tabor to the south one comes to Endor, a poor village built on the first heights of the next mountain called Little Hermon. The houses cling to the slopes, which beyond the village become steeper. The cave of the witch to whom King Saul went was here. II,243,244; [A very good relief map reveals the town was built on the first elevations of Little Hermon.][Generally identified with the modern *Endur*, a village on the northern slopes of *Jebel e-Duhy* (Little Hermon), with several ancient caves. ISBE,943.]

**Engannim** (in Samaria) C4b MV describes it as a beautiful little town [Engannin means "spring of gardens."] with water supplied by an aqueduct and a paved road. II,267; Somewhere after En-gannim going south after crossing a "very fertile valley" and a "beautiful green hill" MV says one can "still dimly see the plain of Esdraelon" after which point it can never be seen. II,270;

**Engedi** C6b Approaching Engedi from the road to the north MV observes that they suddenly are able to see the entire Dead Sea

indicating that the road for the most part to Engedi is through partially obstructing mountains. She notices that the western side has a plain while on the west the mountains drop sheer into the sea. Engedi, with its luxuriant palm trees and abundant and varied vegetation, its flourishing countryside and abundant water [The area, "a few hundred feet above the Dead Sea," is "rendered attractive by the verdure clothing it by reason of the immense fountains of warm water, 80 F, which pour out from beneath the limestone cliffs.", ISBE,945] rests on a tableland that MV estimates is about a hundred and fifty meters above the sea ["a few hundred feet above the Dead Sea." ISBE,945. "The place can only be approach by a rock-cut path." ISBE,945] MV admits she is not good at figuring distances but her observation means certainly that the city was some good level above the sea. III,683; Jesus said that Engedi is ancient Hazazon-Tamar, "the survivor of the lands of Eden punished by God" in the "early centuries of the world" (III,678) and accessible from land by a path more suitable for goats! III,684 [All supplies to Engedi must come down "the tortuous path." ISBE,810] ; The steep path to the city is of Redish calcareous rock but the road along the Sea is dangerous and unhealthy especially at night. III,692. Jesus also gives a detailed historical description of this city's greatness. III,683,684; The streets were seen to be extremely narrow but unusually clean compared to most other cities. III,687;

\*Enon (Aenon/Ennon) C4b CONF. [location in northern Samaria near the Jordan and opposite of the Javesh River is confirmed by MBA and archaeological maps of Palestine. So has the location of Salem which the Gospel of John says was nearby. John 3:23]MV describes Jesus' approach to the Baptist's cave near Enon saying she sees a stream flowing toward the [Jordan] plain in a NE direction. II,29 [There in fact is a monastery and a spring located in the precise spot labeled Aenon where the stream flows in a NE direction.]

En-Shemesh(Ain Haud) C5b

Ephraim C5b there is a little torrent that flows through Ephraim to the Jordan and in the torrent not far from the town is an island with a sandy bed V,96,110,134,172. The small town overlooks a large expanse that slopes downward toward a rich plain filled with vineyards, woods and pastures that stretches as far as the Jordan V,97. A beautiful view from Ephraim: to the NW are high wooded mountains stretching like a spine from N to S.

One of them behind Ephraim is a real giant overlooking the others. To the NE and SE there are mild undulating hills. The village is in a green valley with distant flat backgrounds between the two higher and lower chains, that from the central part of the region slope down to the Jordan plain. Through a fissure in the lower mountains looking eastward it is possible to see the green plain beyond which is the Jordan River. V,100 ["Stands on a high hill with a wide outlook including the Plains of Jericho and the Dead Sea. ISBE,963]; Going north toward Shilo one climbs toward the crest of a mountain and looks down upon the town. V,239.

Esdraelon Plain C3d

Eshtemoa C6a

----- F -----

\*\*Fara River C4c

Fountain of the Cameleer (See Camel Driver's Well)

----- G -----

\*\*Gahas B5b

Gadara D3d A "beautiful" walled city on top of a hill just about 3 miles south of the hot sulfur springs which are some 12 miles up the Yarmuk River. The Roman Thermae at these springs consisted of "several buildings" and was connected to Gadara by a "beautiful" a road paved with large slabs. III,454-456 [The city is represented today by the ruins of Umm Keis on the heights south of el-Hummeh-- the hot springs in the Yarmuk valley--about 6 miles SE of the Sea of Galilee. ISBE,1152. "strong fortress," "on top of a hill," "three miles from the hot springs," "ancient walls," "paved street," "once great and splendid city." ISBE,1153]; Jesus and the Disciples enter the city by a gate (N or NW side?) and soon the "little street" becomes "a beautiful one , adorned with porches and fountains. . embellished with beautiful squares. It crosses another main street. . . at the end of it there is an amphitheatre." III,459 [The city had two Roman theatres, a synagogue, and a Roman temple. HCAB,155, ISBE,1153]

Galaad (See Gilead)

\*\*Galgala (Gr.Gilgal) Decap. D3a The Poem places it just south of Hippos near the Sea of Galilee. [referred to in I Macc 9:2 in connection with Arbela but its exact location is uncertain.]

**\*\*Gamala** (Judea) C5a

**Gamala** (Decapolis) D3a From Tarichea Gamala it rests on top of a hill beyond Hippo IV,302; short cut road across the wooded mountain from Gamala to Aphek IV,235; Jesus, from the Lake road just south of Port Hippo, identifies a city in sight upon the mountain as Gamala so this Gamala cannot be the city of Gamla located 10 or more miles NE of the Sea of Galilee. II,233,234

Gamala is on a high hill side partly built into the rock with steep sides on the W, N and E and accessible by a road built between two valleys going into it from the North side IV,242. The main square is in the highest part of the town which has been built in terraces IV,249. There is a mountain hill South of Hippo that fits this description. Fortified ditches were seen being built around the mountain like rings by slaves IV, 242.

To the East is a very large cultivated "tableland." IV,249 Aqueducts and thermo-baths IV,250

[Ancient Gamala is placed much further NE of this site in modern maps. MBA places this city some 8 miles further East than required by *The Poem*; ISBE places it just S of the Sea of Galilee; NBD doesn't map or list it; HCAB maps it also further E of the Sea of Galilee but more to the North. Earlier it was placed much closer to Hippo. NSBD, (1926) p.282. After excavations in the late 1960's identified the lost city of Gamla to be in some 10 miles NE of the Sea of Galilee it was assumed Gamala was just another form of this name. From *The Poem* this appears to be a wrong assumption. *The Poem* places Gamala near where Kefar Harub is today, SE of Hippo. It seems unlikely that the lost city of Gamla which became the target of Roman conquest in 67 AD for its resistance against Rome was Gamala because Gamala was on the mountain just SE of Hippo and even though Simon Zealot tells Jesus that this city SE of Hippo was where he found refuge fleeing from the Romans, he describes the inhabitants there as mostly heathen and that does not fit with the synagogue found in Gamla.]

**Gath** B5d

**Gaza** A6b

**\*Gennesaret (Chinnereth)** D3a [ISBE has this town at the SW end of the Sea of Galilee; MBA has it where *The Poem* places it just above Magdala as does HCAB]

**Gennesaret Plain (Region or Land of)**- D3a

Included most of the northwest end of the Sea of Galilee from Magdala to Bethsaida but since Capernaum was the base of Jesus' mission in Galilee the term without further restrictive identification would have meant

Capernaum. II,747 cf. 750 [refers to the more than 3 miles of fertile, well watered plain area on the NW corner of the Sea of Galilee stretching between *el-Mejdel* in the south to *Khan Minyeh* in the north (the probable site for old Capernaum). ISBE,1214];

**Gerasa** D4b (Decapolis) a very beautiful walled town (watched over by towers. III,73) that the merchant with Jesus says is a town with a great future and very well may soon be competing with Joppa, Ashkelon, and Tyre in beauty, trade and wealth. He speaks of this town as being on the road from the Red Sea and Egypt to the Euxine [Black] Sea through Damascus, a road which at present the Romans are helping the Gerasenes build. III,72; Jesus mentions that the Romans were at that time helping to rebuild the city. III,75; [Under Roman rule Gerasa flourished with a lively trade with the Nabataeans to the south. The prosperity was such that in the first century AD the city was largely rebuilt on a typical Roman plan including a main street flanked with columns leading to a forum and two temples and two theatres. The city was also found to have been walled. NBD,463]; MV notices that a river runs through the middle of the town which is on the lowest elevation, the northern side is higher and the southeast side is the highest in elevation and that there is a great deal of construction going on. She also notices that the city is surrounded on the eastern, southern and western sides by a "horseshoe shaped chain of low green hills," whereas to the north there is a wide open plain. III,74;

**Gezer** B5b

**Gherghesa (Gergesa)** D3a the little town is on the eastern shore of Galilee and setting on a plain with the mountains set back further allowing for the warmth to advance the spring vegetation than for some of the other cities on the Lake. II,68 [the two maps in ISBE (1939) are not consistent with one another on this location but the *Poem's* location has been confirmed later in the MBA.]

**Gibeah** (Judah) C5a [MBA places Gibeah where *the Poem* indicates some 4 miles N of Jerusalem] II,279,280

**Gibeon** C5a Gibeon is on a hill in a high plain near an even higher elevation [5 miles NW of Jerusalem "on a double knoll." ISBE, 1226] from which one can see in every direction across Palestine including the Philistine and Sharon Plains, a bit of the Mediterranean Sea. IV,632,636 [On a good relief map one sees that Gibeon is very near the Palestinian Divide, the highest

part of Palestine].

**Gilead (Galaad)** D4d *the Poem* places this some distance [10 miles] NE of Ramoth Gilead about a third the way to Gerasa. III,70,71; passing Gilead on the way north eastward towards Gerasa presents an "imposingly wide tableland, where only a ripple of hills attempt to rise where the much easier road now following "the torrent north eastward in a wonderful fertile and well cultivated area." III,71,72 [Western Gilead is a fertile country. ISBE,1230] [the Jabbok River runs through this tableland northeastward some 12-13 miles all the way to Gerasa where the road now would be easy.]

**Gilgal** (Judea, in the Jordan Valley) C5b MV sees this town as densely populated and situated on a low hill covered with vineyards and olive groves. She sees grains growing between these rows and she gathers it is because it is so hot here, and being near the [Judean]dessert, that shade does not hinder its growth. III,671 [on maps in MBA near Jericho of the 13<sup>th</sup> to the 9<sup>th</sup> century BC]

\*\***Gilgal** (Decapolis, see Galgala) D3a (I Macc. 9:2) (II,89)

\*\***Gilgal hill** (Judea, in the Jordan Valley) a hill between Gilgal and the Jordan IV,819

**Giscala (Gischala)** C2c (modern *el-Jish*) Jesus speaks of a mountain height "jutting out from the mountain chain" between Kedish in upper Naphtali and Giscala from which He was able to see the whole of Lake Merom and the Sea of Galilee. II,75 [a map prepared by the Israeli Academy of Sciences and Humanities showing elevations, shows four mountain peaks - a series of summits-between those cities but only one (the highest one- 820 metres) of which "juts out" from the mountain chain running N and S between Giscala and the two Lakes and allowing a full and magnificent view of both Lakes.]; Giscala is situated in woody mountains. To the North is a series of wooded summits. To the NE is Great Hermon and to the East one can see both lakes and beyond, the green expanse of the plateau of Gaulanitis and Hauran. To the south one sees Mt. Tabor and little Hermon. To the West Mt. Carmel cannot be seen as it is blocked by mountains higher than the one at Giscala. IV,358; MV sees Giscala as a beautiful large well kept town. She sees many doctors of the Law with groups of disciples listening to lessons. III,352

**Gophena** (modern Jifnah) C5a In sight of Gophena from the west (V,153)one comes upon a 'rocky corridor, like an ascending

cavern between the two mountain faces that almost touch each other" and then another corridor, the upper part of which is closed like a lobby. V,149 The village is in a valley to the east from this position V,159 [listed on the maps in ISBE, MBA, and HCAB]

\*\***Gulf of Sycaminon** B3

----- H -----

\*\***Hamta** D3d

**Hazor ruins (Hazor ruins)** (in Naphtali) D2d Jesus refers to Hazor as "massive ruins" unable to be rebuilt because the stones were too heavy to reorganize. He indicates the ruins were not far from where He was near Giscala. II,75 [ISBE identifies the discovered ruins Tel el-Qedah 4 miles west of the southern end of Lake Huleh as ancient "lost city" of Hazor and mentions its discovery in 1926. Mention is also made that the city had been made a fortress by Solomon and was much larger than the great fortress of Megiddo. Josephus says Hazor was situated "over a lake" which he identified as lake Merom. (Ant,V,v,1)]

\*\***Hazazon-Tamar** (ancient name for Engedi) **CONF.** Jesus identifies Engedi as the ancient Hazazon-Tamar. III,684 [found only once in Scripture (II Chron 20:2) and identified their as Engedi.]

**Hebron** C5d Apples grown in this "mountainous place" ("not high mountains") of Hebron and there is plenty of fresh water in April providing "rich and beautiful" pastures. A well kept road leads "higher up" to the village I,99,153; III,719 [A long tradition that ancient Hebron was on a hill west of the present city where upon its summit are "cyclopean walls and other traces of ancient occupation." ISBE,1366]. **Zacharias' house** is higher up on the hill than the other houses I,405. [the highest town in all Palestine, over 3,000 ft above Sea L.] Higher and woodier than Bethlehem I,389. The town lies between two rivers I,405

**Herodium** C5d

**Heshbon** D5b There was a bridge with three arches just North of Heshbon IV,524

**Hippo (Hippus)** D3a Situated a little above lake level on the first undulations of the tableland which rises eastward. Important densely populated trade center, plenty of water in deep cisterns and good Roman built roads IV,224,225. [North of Hippo the sea nearly comes up to the foot of the steep slope. ISBE,1165/ IV,202,203]

**Hippo, Port** D3a Near the bed of a torrent now dry in late summer. IV,202; In April Jesus and the Apostles land "near Hippo" at the mouth



of a little river now a torrent. They must climb an "almost upright cliff" which "levels over to a tableland" a "few score of feet above the Lake" which "commands a view over the whole lake." From the road near Hippo the opposite shore south of Tiberias and "at the foot of the basaltic cliff, the short beach looks like a green pillow." [the top third and the entire western side of the Sea of Galilee is of volcanic basalts. HCBA,59] From the road near Hippo the shore line south of Hippo at the mouth of the Jordan is "a rather widespread marshy plain" "thick with marsh flora." Looking [SE] from this road away from the lake she sees first a woods of tall oak trees beyond which is "a very large valley" and then beyond this rises again "a very steep rocky summit on which houses rise built on terraces and in which area is found the city of Gamala. There are sides of the mountain so steep that no houses can be built on or in the mountain. II,234,235; [Indeed, there is a very wide valley embracing a significant stream a good mile and a half south from the Port of Hippo beyond which is another mountainous area. ] [Ancient Gamala is placed much further NE of this site in modern maps. Earlier it was placed much closer to Hippo. NSBD, (1926) p.282. After excavations in the late 1960's identified the lost city of Gamla to be in some 10 miles NE of the Sea of Galilee it was assumed Gamala was just another form of this name. From *The Poem* this appears to be a wrong assumption. *The Poem* places it near where Kefar Harub is today, SE of Hippo. Is it even possible that the lost city of Gamla which became the target of Roman conquest in 67 AD was on the mountain just SE of Hippo and also the ancient Gamala?]

----- J -----

**Jabbok River** D4c,d

**Jabesh-Gilead** D4a MV sees this town situated in "a deep woody valley" next to a swollen little torrent. III,476 [Robinson proposed the site now called *ed-Deir*, six miles south of Pella, on the southern bank of Wady Yabis, (Javesh River) and the distance agrees with the statement of *Onom* (s.v.) and excludes the two other views commonly held. ISBE,1547]

**Jabneel** (Galilee) D3d (Joshua 19:33, the only biblical reference.)

**Jabneel (Jabneh)** (Philistine Plain) B5a approaching the town from Ashkelon to the south the road, having long ago left the Sea coast, comes to a hill, "a rocky calcareous slope," upon which once again the Sea can be seen. There is also a gravelly bedded

torrent here the MV says is still quite deep in the middle. II,446; moving from Jabneel westward on the road to Modin MV sees the hills after Jabneel "according to the pole-star" running east and west and higher mountains rising behind them. II,451

**Jabneel, Port of (Jabneh)** (Philistine Plain) B5a  
**Japhia** C3c (modern Yafa) MV sees the valley west of Japhia running westward and is in sight of a mountain under which lies the town of Meraba. II,578 [a good relief map of the area shows the valley does run east and west after Japhia whereas before the town the valley ran north and south.][1½ miles SW of Nazareth. ISBE,1569]

**Jala (Giloh /Gallim)** C5c

**Jarmuth** (Judea) B5c

**Javesh Gilead (see Jabesh-Gilead)**

**Javesh River** D4a

**Jericho** C5b MV sees a lot of reddish dust and earth and Palm trees, IV,11; Beautiful town not much inferior to Jerusalem,IV,14; in the lower part of the country V,177; Just north of Jericho on important Roman road is a Roman milestone with the Roman rename for the city of Shechem (in the administrative district of the same name) "Neapolis" engraved on its north side in large lapidary Latin letters. V,177 [HCAB,154]; Between the mountains and Jericho are found tamarisks, sensitive mimosas and hawthorns with very long thorns V,298. Herod had his home palace in Jericho V,301. [Herod had rebuilt the city on a higher elevation at the base of the Western mountains. ISBE, 1592] Many beggars along the roadside. V,311 [That there would be many beggars here would be expected because Jericho was a wealthy city and the meeting point of all the pilgrims going to Jerusalem from Galilee and from Trans-Jordan.]

**Jerusalem** C5a MV sees the road leading to Jerusalem from the north surfaced with slab stone. II,280; An **escape-way** and tunnel through the Outer Temple wall at the SE corner of the Court of the Gentiles that leads down to the city cisterns and out near the Kidron facing the Mt. of Olives VI,572,580.

**The Arch of the Square** is somewhere in the NE corner of old Jerusalem.

The **Hippicus Tower** (Migdol Pikus) is west of the Temple near the **Synagogue of the Roman Freedmen** IV,767

The **Dung Gate** or **Ephraim Gate** is on the SE corner of the city near **Garden of the Kings** V,450-

**Get-Samni** - Peter uses this to describe

some location between Jerusalem and Bethphage and Bethany. V,524 [Gethsemane comes from the Aramaic *gat Semen*, “an oil press” so it appears Peter uses this wording to mean Gethsemane.]

**Ophel** B2 - “in the south or SE side of town.” III,42; MV sees Ophel as the poorer section of Jerusalem: “full of donkeys and quarrelsome boys,” I,363; a noisy and populated suburb. III,547; with the exception of one spot where Lazarus owned a house and from the second floor of which one can see the whole of the city. III,42;

**The Sheep Gate** is at the city wall near the NE corner of the Temple where there a number of porches. Jesus points out to little Marjiam the **Bethzatha Pool** here and calls it the **Probatica**. II,468; Manean speaks of “the splendid **royal palace of the Asmoneans** near the Sixtus market.” III,396,551; **Fountain of the fig tree** III,549; **Chuza’s Palace** near the Sixtus and overlooking it. III,551,567; MV sees **Lazarus’ Palace** in the center of the city but “slightly SW” situated in a beautiful street leading to the Sixtus, forming a “T” with it. It overlooks the lower part of the town and faces NE. Mt. Zion, the area to which it belongs is behind it. III,586; It is large enough to accommodate at least 200 people for a meal. III,590; a MV sees **Caiaphas’ house** is on or near one of the hills south of the city. III,586; **Antonia Fortress lamps** in the entrance give off a red light at night and the meeting hall is white with a white marble floor V,72. Internal descriptions are given at V,558-559,563; **En-Rogel Fountain (“well of the fuller”) or Jacob’s Well** SE of the Jerusalem walls. A very large quadrangular basin covered and closed on all sides but one and very rich in water as it has greened the whole area. Behind the well and to the North are large gardens and in front and to the south is the Kidron. IV,498/ISBE,954; **Joseph of Arimathia’s Garden Tomb** - is just outside the Gate of the Judge V,318; **Zohelth Stone** near the En-Rogel Fountain in the Kidron Valley VI,499/ISBE,3155

#### Jerusalem, Temple of

“From the **top of the hill on which the Temple is built**, one can see the narrow twisted streets of the town.” I,285

The Court area of the Gentiles on the South and East is of a lower elevation than the inner porch areas surrounding the inner temple sanctuary IV,489 Temple has several terraces I,34

The **Court of the Gentiles** [ was splendid porticos or cloisters. The colonnade on the South side-the Royal Porch- was specially magnificent . It consisted of 4 rows of monolithic marble columns - 162 in all-- with Corinthian capitals forming three aisles, of which the middle was broader and double the height of the other two. The roofing was carved cedar. The N, W and E sides had only double columns. ISBE,2937]

**Merchant’s Court** where Jesus over turned the money changer’s tables is on the north end of the Temple area and separated from the Court of the Gentiles only by a porch. I,289

[**Separating the Court of the Gentiles** from the elevated area of the inner Temple Sanctuary was a low balustrade or stone parapet to which were attached at intervals tablets in Greek and Latin warning foreigners on pain of death to go no further. ISBE,2937]

[After entering the Inner Temple area there is **another wall of some 40 cubits** (on the outer side)and 25 cubits on the inside enclosing the Women’s Court and the Court of Israelites which was at yet another elevation of some 15 cubits.ISBE,2937]

**The Court of Israel** From the order given by a priest, the men of Israel alone are allowed in this area except for the purification rite of women. III,552

MV describes an **escape-way and tunnel** through the Outer Temple wall at the SE corner of the Court of the Gentiles that leads down to the city cisterns and out near the Kidron facing the Mt of Olives VI,572,580.

MV speaks of the Temple as “a huge cube of marble surmounted by **gold domes**, placed like a pearl in the center of the imposing enclosure of the Temple.” II,281

MV speaks of “**round domes**” of “**copper or gold**” on the highest central structure of the Temple. I,213; Jesus and others speak of the “**golden domes** of the House of God.” V,186,357,I,45,285; III,545,546

MV sees the treasury of the Temple in the Court of the Israelites(?) near the hall of the Treasury V,438

MV sees a huge **square pillar** supporting an arch. V,439

MV sees a side door (or several doors?) to the **Court of Women** with eight steps I,161

MV sees a **five step entrance to an inner court.** the Temple and the **Temple treasury** is near a wall and receives its offerings through several open mouth stone lion like appearing heads. V,440

MV sees the Temple rulers watching the

crowd from "the high terraces dominating the porches surrounding the courts of the Temple." V,484

**Nicanor's Gate** - (also the Beautiful Gate) by which one enters the Women's Court in Herod's Temple in Jerusalem. Heavy bronze silver plating I,34,35 Very high **Bronze and Gold Door** at the Great terrace before the **Court of the Women (must be the Gate Beautiful)** I,45

**The Court of the Israelites** - At Jesus' presentation MV sees a room that appears to be a synagogue where Jesus is questioned and then another larger room that one of the religious doctors calls a "real synagogue" where His hair is cut, wrap a long band around his waist, tie little fringes to his forehead, arm and mantle. I,209,212;

**High Priests vestments and attire**, in detail I,46

**High Priest at the time of Holy Mary leaving the Temple (7 BC or 3 years before the birth of Our Lord)** Though MV has previously been given the revelations of the trials of our Lord in which Annas the High Priest is often seen, she obviously realizes he is not that Annas and not knowing who he is she merely calls him "a stately man in his robes" and later "the High Priest." Indeed, the Annas of Jesus' trials came into that office later in 18 AD. His conversation with the 15 year old Virgin reveals him to be a spiritual man capable of discerning the presence of angels, a real contrast to Annas. It was also revealed to MV that this High Priest was also High Priest 12 years earlier or 15 years before the Birth of Our Lord when Mary was first admitted to the Temple. [Indeed, the High Priest, Simon, ben Boethus, who was ruling in 7 BC or 3 years before Our Lord's birth was also ruling 12 years prior to this! Further, no one in the 20 years before him or after him ruled more than 9 years! Simon, ben Boethus ruled from 23BC to 5(or 2) BC!] I,58,59

There is a **synagogue** within the Temple - II,318;

**Jezeel** C3c There are old towers at the four corners of the city which is built on an elevation overlooking the plain. IV,422 II Kings 9:17 [In OT times "the Tower of Jezeel" is mentioned for this city because it was located on an elevation overlooking the valley of Jezeel often used by invaders from the east. The valley had therefore to be constantly watched. The town would certainly have needed towers in Jesus' day as well.]

\*\* **Jiphthahel** C3a (Josh 19:14,27) This city has never

been located but *The Poem* places it a short distance (3-4 miles)ENE of Jotopata. III,212 [Indeed, this is where ISBE,1491 places it by connecting it to old Iphtahel]; the city is on the brink of a deep gorge III,214,217 on a mountain top. III,218 ["steep hill." ISBE,1491]; leaving the city to the NW is a steep and dangerous descent until the road forks where the more westward road is more level. III,214; **Joppa** B4c

**Jordan River** D3,4 MV sees what appears to be a Roman bridge across the Jordan at its source on the South end of the Sea of Galilee IV,302 [Indeed, there are today the remains of two bridges near the Jordan at the South end of the Sea. [www.river-jordan.com](http://www.river-jordan.com)] MV observes that the Jordan (in early January) is shallow enough in certain places to be crossed by wading. I,242; . In the rainy seasons, Jesus also is quoted as saying, small boats in His day were able to shelter themselves upstream in the Jordan from the rough waters of the north end of the Sea of Galilee in times of storms "almost as far as Korazim." I,193,194,257; This is exactly what Peter does. II,479,480;

**Jordan River Valley** D4d In a very early revelation, before she has much acquaintance with Palestinian topography MV tell us of her puzzlement over it being revealed by heaven that the river she is seeing is flowing in the Jordan River Valley. She is puzzled because she sees no mountains on either side of the river. I,242 [Indeed, where she is viewing the Jordan valley the mountains are some 6 or 7 miles removed from the river on both sides.]

**Jordan River ford at the Jabbock** D4d5a According to Jesus a major ford across the Jordan is "a short way" from a little north of the Jabbock River. I,590 [The ford at the Jabbock river is mentioned only once in Scripture: Genesis 32:22]

**Jordan River ford at Jericho** D5a [listed in HCAB] **Jotopata (Yotapata)** (Galilee) C3b [ISBE,1754 says the site is unknown and identifies it as the Jotbathah of the wilderness wanderings of Israel (Numbers 33:33,34) although it is found on their map in their atlas in the place *The Poem* places it.] Peter reminds Jesus that Jotopata, which is clearly stated to be north of Sephoris, is isolated in the winter (rainy season) because on the only road to the town "there are passes where you proceed more with your hands than with your feet," and "there are two rivers, which are often in flood, and the very road is a torrent

that flows on a rocky bed." III,210,212; MV sees the town perched on such a steep slope that it seem like it will slide down into the valley and the houses are cut into the mountain and Andrew comments it is just like Gamala. III,212,213; [on a very good map of Galilee one can see the two rivers that would be swollen in the rainy season. One is the north branch off the Kishon River, running from two miles from the Great Sea all the way across Galilee to the Mt of Beatitudes. The other river drains the entire very mountainous area surrounding Jotapata. The city was also in the mountains where access to it was difficult thus it was a fortress town. Josephus fled to this stronghold and withstood the Romans for 47 days. MBA,158. While this city's location is listed as "unknown" in ISBE (1939) its location has been place later in both MBA and HCAB precisely where *The Poem* places it just north of Sephoris.]

**Judean Desert** C5c In a very early revelation *MV* correctly observes that what she sees called the Judean Dessert is "not so according to our idea of a dessert." I,242 [Indeed, the term "dessert" in biblical usage merely means "a deserted place," a place where there are no people or cultivations.]

**Jutta** C6a Similar mountainous setting as Ephraim but here the torrent (which flows "southward among the rocks") is down in the plain and the town is removed from it being more up on a hill V,100; I,395; Notebooks '44, p.139; Outside the village at the ford there are 6 cut square rocks across the torrent I,396; Many walnut trees. I,395; Jesus speaks to the people of Jutta in a natural amphitheatre from the mountain spur projecting southward. There is a torrent flowing below. III,715;

## ----- K -----

\*\***Kabul** (Galilee) C3a **CONF.** [this town and site has been verified and is listed in HCAB]

**Karnaim** E 3a

\*\***Kaslot-Tabor** C3c III,412

\*\***Kaukab** (W of Jotapata) C3a

**Kedesh (Cadasa)** (Naphtali) (Modern Kedes)D2d  
 MV sees Kedish as a beautiful walled city with a magnificent synagogue in a most beautiful square in the middle of the city in a high dominating position. The city is built on a little mountain, at a short distance from a long chain of mountains on its eastern side, stretching from north to south. She also notes there is a parallel chain of hills further from Kedesh that stretch from north to south on its

western side although the parallel lines bend inwards at the central part making it somewhat of an "X." The town stretches from the top down to the almost flat slopes and dominates a "fresh green valley" which is very narrow to the east and wider to the west. III,359 [the relief map by IASH reveals precisely the topographical the information seen by *MV*. That it was a walled fortified town with a synagogue is verified in HCAB.]; Andrew and Jesus mentions that this is a city of refuge. III,360 [Joshua 20:7 lists Kedish as a city of refuge.]; The market is in the SW of the town on the single road formed outside the wall from the joining of the main road from the south and the road from the west. III,360

**Kerioth** C6a was in a mountainous area so the heat was moderated. III,709; Kerioth had a synagogue. II,399; Judas, the betrayer was from Kerioth, hence Judas "Is-kariot/h."

\*\***Kerith River (Cherith Brook?)** C5b

**Kidron River (Cedron)** C5c

**Kiriath-jearim** C5a

**Kishon River** C3d

**Korazim (Chorizim)** D3 there is a mountain (high hill) about a mile east of Korazim where Jesus often prays and from which one can also see the part of the Sea of Galilee that reveals the mountains on the eastern shore. IV,351 [Uncertain location: *Onom* (s.v.) places Korazim at *Kerazeh*, 2 miles from Capernaum which he had placed at *Tel Hum*. There are extensive ruins at *Kerazeh* and even traces of an ancient Roman road. ISBE,614] In the rainy seasons, Jesus tells *MV* that small boats in His day were able to shelter themselves upstream in the Jordan from the rough waters of the Sea in times of storms "almost as far as Korazim." (This would mean Korazim may have been closer to the Jordan River than the site now supposed which is some 3 miles west of the river.) I,193,194,257; Jesus and the Disciples go up the Jordan towards Merom as far as allowed, disembark on the west bank and walk through fields to Korazim." II,198,199,200; near Korazim there is a water source called "Warm Fountain." II,701

## ----- L -----

**Lachish** B5d

\***Ladder of Tyre Region (Selaim)** C2d **CONF** (I Macc. 11:59) *MV* sees both the north end and the south end of this mountainous area



on the sea coast from the "little mountain" on which is the "little village" of Achzib. III,262; .  
[found on one map in MBA of the 2<sup>nd</sup> century BC and noted as established by an "ancient external source." (Josephus: BJ,II,x,2)]

**Leshem (Laish)-Dan** D2d

**Lebonah** C4d Did not appear to be an important town to MV and not very beautiful but on an important Roman road. It appeared to be a caravan track V,245 / ["a wretched village" "on a great north road" "lying on a slope of a hill" ISBE,1864]

**Leontes River** C2b

**Little Hermon** C3c

**\*\*Libnah ruins** B5c CONF. [ancient town of Libnah found on maps in MBA from 13<sup>th</sup> to 8<sup>th</sup> century BC but no listing of ruins.] [ISBE says location is unknown but all indications point to a sight SW of Shephelah, not very far from Lachish. Conder suggests a ruin called *el Benawy* 10 miles SE of Lachish.]

**Lydda (Lod)** B5b

## ----- M -----

**Machaerus** D5d

**Madaba (Medeba)** D5b

**Magdala** D3a is located on the coast of the Sea of Galilee and as Jesus is approaching Magdala by boat from the NE Mt. Arbela appears "behind" the city [when in fact it is just a little south of it]. The "narrow, wild steep rocky valley," the valley of the Apostles' Election Retreat is also in view from the lake. II,539.

[Magdala was finally rediscovered in 1971-74 at the base of Mt. Arbela by Corbo and Loffreda. In their excavations they discovered a mini-synagogue, a water reservoir and some mosaics.] From Peter's reaction to Jesus, Magdala had a particularly notorious reputation as a center for prostitution. II,220 [Just south of the city (El Megdal) the mountains advance to the shore and the path is cut in the face of the slope bringing us to the hot spring. ISBE,1166]; MV sees Magdala divided by a now dry torrent bed between the rich and the poor. III,7; Mary's estate backs up to the lake with gardens surrounding the house, the rear garden on the lake being the largest. III,15;

**Magdalgad (Migdalgad)** B5d (Joshua 15:37)The town, not far from Ashkelon, is off the main north south road and to the east and up a hill. II,444

**Maghar (el Mugar)** C3b

**\*\*Makkedah ruins** B5c [exact location of ancient city uncertain but is somewhere E of Hebron and between

Lachish and Eglon and listed on maps in MBA from the 13<sup>th</sup> to the 9<sup>th</sup> century BC but no ruins are listed.] [NBD,773 Eusebius puts Makkedah NE of Azekah where there is a considerable ruin near a prominent hilltop with caves.]

**\*\*Mambre (Mamre) CONF.** C5d [This town and site has been verified in HCAB and is located just north of Hebron. NBD,775]

**Mamre, Plain of C5d**

**\*\*Mareshah ruins CONF.** B5c [ancient city located just NE of Lachish and listed on maps in MBA for 12<sup>th</sup> to 8<sup>th</sup> century BC but no ruins listed.]

**Masada** C6b Approaching Masada, which MV says looks like "an eagle's nest on an Alpine crest," requires climbing a very steep hill. It is a fortress town "with its houses crowded one against the other, like the seeds of pomegranates in their tough rind." After Peter complains of the difficulty of this inland road and complaining of not having taken the east side sea shore route, Jesus reminds him that that road into Masada would have been worse. III,696,697. MV notes that the "defense center" of the fortress town is in the eastern side. III,699.

**\*\*Megedan** D3c

**Megiddo** C3d From across the Plain of Jezreel, Megiddo is seen just before a hill. IV,51 MV calls it a village with a noisy fountain with an abundance of water. II,266 [Extensive ruins have been found on both sides of a stream now identified as Megiddo. The abundance of water was expressed in the proverbial "The waters of Megiddo." ISBE,2027] ;

**\*\*Meiron (Merom /Merom) C3b CONF.** The mountainous road leading to Meiron from Korizim gives an ever widening view of the Sea of Galilee and far beyond into Perea through an opening in a gorge while obstructing the view of Lake Merom to the NW. III,347; [the relief map by IASH shows clearly the gorge through which the Sea of Galilee and Perea can be seen is the one in which a prominent river runs into the Sea of Galilee through the Plain of Gennesaret and a mountain range running north and south blocks any view of the upper Jordan and Lake Merom.] [This town is verified and is located some 10 miles W of Merom Lake by MBA and HCAB] Jesus tells the Disciples that the sepulchers of "the great rabbis and heroes of Israel" are scattered along the slopes just beyond Meiron toward Giscala. Later Jesus says Hillel's tomb is on the other side of Giscala. III,349,352; [The tombs of Rabbi Hillel who died around 10 AD, his wife and some 30 of his disciples and Rabbi Shammai

and some of his disciples are located here near Merom.]

**\*\*Meraba (Meriba?)** C3d - Mentioned as on the way from Nazareth westward to Bethlehem of Galilee but close to Nazareth and overlooked by a mountain upon which one could see the Great Sea. II,577; [Mt Oaber,- near the modern town of Sammoun which rests on yet another height, is 3 miles west of Nazareth and would give a very good view of the Great Sea. The mound on which Sammoun is now built might best qualify as the one from which Jesus would show the Sea to His Disciples as it appears more in line with the route they took. II,578]

**Merom Lake** D2d

**Michmash** (II,33) I Samuel 13:8-15

**\*Modin (Modiin)** B5b [noted on maps of 2<sup>nd</sup> century BC in MBA ][ISBE,2073: the location 6 m. W of Jerusalem long accepted but most now consider the site of *el-Medyeh*, a village 13 m W of Bethel.] Thomas says the road to Jerusalem by way of Modin is dangerous as bandits lay wait for caravans and travelers [so this must be a mountainous region conducive for hiding in caves etc.]. II,453; [The road, in fact, is a rough, narrow and rocky one.]

**\*\*Mt. Adummin** C5b ["the Ascent of Adummin" referring to a whole range is found on a map for the 11<sup>th</sup> and 12<sup>th</sup> centuries BC in MBA, but not Mt. Adummin.]

**Mt.Carmel** C3d On the western side of the mountain there is a small tableland near the crest crowned with gigantic oaks, and surrounded by a veritable balustrade of forestry, whose base is formed by the tops of other trees on the mountain side so that the little meadow [the tableland] seems to be resting on a rustling support. II,641,642 [ "A beautifully wooded mountain range." The N and E side of the mountain are steep and afford little area for cultivation while the S and W sides fall in a series of long fertile valleys. Oaks are the first listed for tree growth vegetation. "In the time of flowering Carmel is beautiful in a garment of many colors." ISBE,579]; the magnificent view descending on the eastern side of Mt. Carmel is described in II,651;

**\*\*Mt. Carmel, nearby ruins** C3d **CONF.** *The Poem* places city ruins on the bottom of the end of the Mt. Carmel peninsula, interestingly enough, were some scholars have found ruins of a city although they call this the ancient city of Sycaminum. *The Poem* places this city on the top side of the peninsula inward in the bay area.

**\*\*Mt. Cherith (Kerith)** C5b [located 3 miles west of Jericho overlooking the Cherith (Kerith) River.] Seen from the lower slopes MV sees the mountain as "a rather isolated mountain, which rises from intertwined valleys surrounding it; in

certain places the slopes rise sheer from the valleys. To reach the top there is a path cut in the calcareous rock like a scratch winding up the slope. In some parts the borders of the path are the steep incline of the mountain on one side, and a deep precipice on the other. And the dark yellowish-red rugged path, looks like a ribbon thrown among the low dusty-green thorny bushes full of aculei." In the valley below MV sees a stream flowing from east to west. From these lower slopes MV says she can see nothing else beyond except "a large wealthy town" to the east. III,633,636 [Though MV fails to recognize this town to the east it is certainly Jericho, some 3 miles distant, and the stream she sees is certainly the Kerith River flowing into the Jordan.]

**Mt. of the Election of the Twelve** D3a in the mountain behind a tiny lake shore village somewhere a little south of Magdala. The gorge in the mountain is a little difficult to climb and contains "many caves, crevices and rocks" ( II,91) which provides each of the 12 Disciples with the isolation needed for this seven day spiritual experience alone with God. II,94 [On an old map of the Sea of Galilee in the NSBD(1926) p.282 I found that on this very mountain behind and just south of Magdala is found the label: "Robber's Caves."]

**Mt. Eval (Ebal)** C4c

**Mt. of Fasting** C5c Where Jesus is tempted in the Wilderness of Judea neither the Jordan or the Dead Sea is in sight. I,247 [Indeed, there is another mountain range to the E which blocks this view.] In the place half way up on the mount where He fasted for 40 days one can see the entire Dead Sea. The mountain is not part of a chain but is isolated and "is rocky and barren, split by gorges forming grottoes, caves and inlets in its side." From this mountain one sees below "a flat stony barren plain" extending toward the Dead Sea. I,424,425

**\*\*Mt. Forty (Mons Quarantanna)** C5b

**Mt. Gerizim** C4c

**Mt. Gilboa** C4b

**Mt. Gilead** D4b

**\*Mt. Hazor (Baal-Hazor)** C5b **CONF.** [found on a map in MBA from early 6<sup>th</sup> century BC]

**Mt.Hermon** D2b From the Mt. of Beatitudes MV sees "two diamond threads" running down from Mt Hermon disappearing into the woods and then reappearing and headed to Lake Merom which she cannot actually see. II,164 MV, in a revelation given much earlier speaks of seeing "a glacier" shining in the sin

on a high mountain to the north in early march. (She is not at this time aware that this is Mt Hermon). II,171 [There is snow most of the year on Mt. Hermon. ISBE,1378]

**Mt. Nebo** D5a

**Mt. Tabor** C3c From a certain spot on the summit one can see the Great Sea. II,241; Simon Zealot describes the top of Mt Tabor (or the Mt. of Beatitudes just west of Tiberias?) as seemingly split like a huge two pronged fork and with a huge springtime pool of water at a lower elevation that can reflect the sun in a very noticeable way. II,560. From the plain just south of Nazareth MV says Mt. Tabor is a "semi- truncated (semi-cut off) cone," the top of which strangely reminded her of the cocked hat of "our carabineers, seen in profile." Peter then says there is an old fortress on top of Mt. Tabor which Jesus indicates it is "on the other side." Since they stayed on the western side (or NW), which MV says was the summit of the mount, the fortress was on the eastern (or SE) side. III,406,407 [Indeed, there was a fortress on Mt. Tabor in the time of our Lord. In 218 this fortress was taken by Antiochus the Great. According to Josephus it was recovered by the Jews and held until 70 BC when it fell to the Romans. The fortress was still there at the outbreak of the Jewish wars when Josephus built a wall around its summit. ISBE,2901] From that western side of Tabor, MV, in a very early revelation, and obviously before she is familiar with the towns in Galilee, mentions she can see "two villages" on the low short hills at the foot, one to the north and one to the south. III,407 [Looking at a close up relief map of the area one immediately sees that the village to the north is Daberath and the one to the south is Endor, both of which are on near or next to low foot hills of the mount.] The place of the Transfiguration is described by MV as near the summit on the western side of Tabor on a grassy tableland where the three Apostles rest under some trees. Jesus goes further inland on the grassy tableland to a rock which is shaded by the summit further yet to the east. III,407,408; Jesus finishes His descent from the mount on the south side toward Endor and "opposite" to where they approached the mount originally and where He had left His other Apostles(W or NW side). III,411[W. Ewing in ISBE,2901 reports a zigzag path on the NW leading to the top, where the most interesting and comprehensive view is obtained. After spending several week on the mount observing the area where the Transfiguration allegedly, according to tradition, took place [the SE

side], Ewing concluded that the Transfiguration could not have taken place there because the place had always been occupied.]

**Mt. of the Beatitudes** C3b This mountain is, according to Jesus, "on the road leading from Tiberias [eastward] to the Sea." II,98; Jesus has left Johanna' in Tiberias and is now walking westward on the road (which in Tiberias runs westward from the lake). [MV here stated "eastward" when obviously she should have said "westward"!] The road begins to rise with a low mild elevation which extends for a good distance. Then there is a crag and the mountain rises rather steeply up to a peak, and then slopes down and rises once again up to another peak, similar to the previous one, thus forming a kind of strange saddle. Jesus begins climbing toward the tableland along a mule track, and reaches a small village . . . then through fields and meadows as He proceeds toward the "lonely little mountain." II,125. [With a good terrain map one sees this is a precise description of the topography between Tiberias and the traditional site of the Mt. of Beatitudes. Jesus ends up on the south of the mount, when he meets the Disciples, as MV says Jesus descended the Mount on the side toward Capernaum (NE) which she says was the opposite side from which He approached it. She also says that the decent on this NE side was steeper and faster. This is born out by a detailed map of this mount. ] MV also correctly observes that from where Jesus is approaching the Mt. from the SE even on this ridge Lake Meron cannot be seen, that mountains to the S[SE] block the view of Nazareth and that a mountain range is seen on the NW side of the Sea of Galilee. II,125; MV describes the final site of Jesus' discourses as on a "lonely hill" between two valleys in a mountainous place with the top of the hill shaped like a camels hump so that a few yards from the top there is a natural amphitheatre. II,171; and as a little valley between two crests in which are stones scattered about large enough for many to sit on. Jesus speaks facing east from a position a little higher up from the people with his back up against "the rock" behind Him. II,132; Where Jesus spoke was not at the top of the mount but somewhat at a lower elevation on the NE side of the Mount. II,147,160; Jesus says that the distance from the near top of the NE side of the Mt where He spoke to the bottom of this same side where He stayed for the Sabbath with the

remainder of the crowd was a Sabbath days walk limit, which was 2,000 cubits or 3,580 ft or about 2/3 of a mile. II,186; from a hill near the Mt of Election which is some 3 miles further NE and toward the Lake MV sees back to the SW what she calls "the saddles of the Mt. of Beatitudes" and at the foot she sees the "main road" that runs from the Mediterranean Sea to Tiberias. III,7;

**\*\*Muraqa** C3d

----- **N** -----

**Nain** C3c From Endor one arrives at Nain after crossing a little river that flows toward the Jordan which however cannot be seen being concealed by hills which form an arch shaped like question mark in the east. [revealed by a good relief map] Not a large town but well built surrounded by walls lying on a low hill, an offshoot of Little Hermon, commanding a very fertile plain stretching northeast. II,252 [A very good relief map reveals the town was built on the first elevations of Little Hermon and a plain to the north and east.] [ISBE,2111 says the town was never enclosed by a wall and concludes that Tristram's claim to have found evidence of an ancient wall to have been incorrect.] Felix of Endor implied Nain was a prominent place as he said it was some kind of Roman "headquarters" where he was summoned to "fix the prices" for his supply of chicken to the Romans. II,268 [ISBE,2111 says the town "was once of considerable size" and "prosperous."]

**Nazareth** C3c Coming from Sephoris one enters Nazareth on the NE, the highest and rockiest side. The entire amphitheatre on the terraces of which Nazareth is spread, appears when one reaches the top of the last hill coming from Sephoris. That hill slopes down rather steeply in the direction of Nazareth. IV,108; MV speaks of the Hills north of Nazareth. II,686; the road that goes from Nazareth to Bethlehem of Galilee first goes south west to a poor village on a hill before it turns WNW V,148,150,152; Approaching Nazareth from the SW Jesus reaches a cliff from which He can now see Nazareth. He goes "down" until he reaches the road that goes into the town. I,473,474. Coming from Cana Jesus says to his 12 Disciples, many of whom have never approached Nazareth from that direction "Beyond that edge there is Nazareth." I,531; **Holy Mary's home** is on the south west corner

of Nazareth because coming from Magdala Jesus goes through the town and past Mary of Alphaeus' house to get to His home. III,152,170 and also because taking the south road from Holy Mary's house to Judea *does not* go through the town. III,158 and because to get to the north road to Sephoris from Mary's house and not go through town they must go around the west end of town through vegetable gardens. III,209. Coming from Cana MV notes that Good Alphaeus' house is "immediately before" holy Mary's house. III,400 The kitchen garden of Her house is joined to a grotto above which is an "embankment" beyond which is "good" Alphaeus' property and house. III,178. [Nazareth, situated in a high limestone hill valley (NBD,871) was a village in Jesus' day of some 200-300 people and situated inside "a bowl" atop the Nazareth ridge] In a very early revelation MV sees a small **very poor hamlet** "Higher up" than Nazareth and only "a few miles" from it. I,565 [Cana has not been definitely located but has been identified by some as Kefr Kenna, about 4 miles NNE of Nazareth. NBD,183] [the homes in Nazareth were very white being built of the limestone that was prominent there. ISBE,2123]

**\*\*Nimrah (Beth Nimrah)** D5a not named but mentioned as a "little village lying at the foot of the lower slopes of a rather bulky chain of mountains" between the Jordan ford at Bethabara and Ramoth Gilead. III,64 [ISBE: Num 32:36; Josh 13:27 point to a site E of the Jordan valley N of the Dead Sea and about 11 miles NE of the mouth of the Jordan, where *Wady Nimrin* enters the plain. There is here a hill called *Tell Nimrin* with remains of tombs and ancient buildings.] MV also observes that from this "little village" going "[north]westwards across the plain of the Jordan" they go along a stream rich in water which flows into the Jordan. III,65 [Nimrah is located on a stream (Shueib River) which runs from the NE to the SW into the Jordan and extends nearly all the way to Ramoth where Jesus and the Disciples were headed.]

**\*Nob** C5b situated on an elevation, "a little mountain" from where Jerusalem and the Temple could be seen. IV,475,478,725 / ISBE, 2153 [not listed in ISBE Atlas but mentions that Mt. Scopus is the probable site.] [Located on maps in MBA from 11<sup>th</sup> to the 5<sup>th</sup> century BC.]

----- **P** -----



**Pella** D4a MV says that on the N/S road running from Gadara to Pella one can normally see not only the mountain ranges running with it on either side of it as well as the tree lines on either side of the Jordan River, but when the road draws up closer to the range on the east the Jordan Valley disappears. III,468,469; Pella is built on mountain terraces. III,474 [Ancient Pella was nestled within the lower foothills of eastern slope of the Jordan Valley.]

**\*\*Penuel ruins (Penial ruins)** CONF. D4d [ancient city listed on MBA and ISBE maps from the 15<sup>th</sup> to the 10<sup>th</sup> century BC but no ruins mentioned.] [ISBE: clearly it was not far from Succoth which was E of the Jordan and just north of the Jabbak River.]

**\*Phasaelis (Fasayil)** C4c CONF. [found on a map for 5 BC to 6 AD in MBA and noted as from an "ancient external source." ]

**Philistine Plain** B5d Jesus answers Peters question as to how the grain in this plain be so good when there are no rivers in sight by explaining that underground moisture keeps the soil moist. II,416 [ISBE,2209 speaks of water running under the surface of the soil in the Beersheba Plains, especially near Gerar, and reached by shallow pits.]

**Plain of Esdrelon** C3d

**Plain of Jizreel** C3c

**Plain of Sharon** B4b Apples from the Plain of Sharon are brought to Jerusalem IV,648 . [The Canticles refer to apples and the Hebrew and Arabic words support the literal meaning. NBD(1962),50-51(2:3,5; 8:5) (See also Joel 1:12) [Apples are grown even today in Palestine] [C.R.Conder in ISBE,2209 says apple trees only fell out of cultivation since the Middle Ages. ]

**Ptolemais (Acre/Acco)** C3a a "massive harbor wall" protects the natural gulf I,553 ; The town is stretched along the beach with its port to the south. III,225; Approaching Ptolemais on the well kept road from the east MV sees a Roman built bridge crossing a torrent. III,272 [According to the map by IASH there indeed is a watercourse running from the north to the south a mile and a half west of Ptolemais which only by joining the Belus river to the south is its flow taken westward to the Sea.]

## ----- Q -----

**\*\*Qubeibe** C5a

**Qumran** C5c

**\*\*Qunaytira** D2c

## ----- R -----

**Ramah (Galilee)** C3b (Joshua 19:36)

**Ramah (Judea)** C5a There is a hill near Ramah, close to Jerusalem, where one can see the Holy City. II,279; Ramah, the home town of the Apostle Thomas is built on a low little hill. III,509; [Ramah, in the territory of Benjamin, 6 miles N of Jerusalem.]

**\*Ramleh** B5b

**Ramoth of Gilead (Ramath-mizpeh)** D4d

[approaching from the south] MV sees this village "lying on a raised rocky platform in the middle of a crown of mountain tops , some of which are higher, some lower than it. It looks like huge granite tray with buildings, little houses, bridges, fountains lying on it, for the amusement of a gigantic child. The houses seem to be engraved in calcareous rock which is the basic matter in the area."

Among the several roads running from the village is one that goes to "a remote plain." MV also sees a stream flowing down to the valley on the other side [north]" between gorges and slopes." III,70 [Eusebius places the city 15 miles west of Philadelphia. ISBE,2529] [a detailed map of the area as found in the front cover of HCAB reveals how precise these descriptions are. The stream with its head near Ramoth flows north down a valley and into the Javesh (Zarqa) river.]; The merchant with whom Jesus is traveling mentions that the next 9 or 10 miles NE from Ramoth to Galaad (Gilgal) are very difficult. III,70;

**\*\*Rantis** C4d CONF. [This town has been verified and located some 15 miles E of Joppa and is listed in HCAB]

**Rohob (Beth-rehob or Aram Beth-rehob)** D2d

III,294 mentioned as either an area or an ancient town in upper Naphtali 7-8 miles east of Lesemdan. Mentioned only in II Samuel 10:6,8 and Judges 18:28. [According to ISBE it's a town placed where the Poem places it. MBA identifies it only as an area but further north. HCAB does not even list it.]

## ----- S -----

**Samaria** C4a

**\*\*Saphet (Sefat)** (Tsefat) C3b

**\*Sarepta** C2b

**\*\*Sasa** C2c CONF. [This city verified as a synagogue town 6 miles NW of Meron in N Galilee HCAB]

**Sea of Galilee** D3 Gravel shore at Port of

Hippo, Capernaum, Tarichaea I,329,309; II,78,748; III,418,428; IV,205,265,302,311; gravel bed also into the Jordan river at Bethsaida. II,480; although there is *some* "soft sand" on the shores at Capernaum I,336 as well as perhaps on the bank at Bethsaida. I,506 [From Mt. Tabor one can see nearly the whole Sea. Around the greater part of the lake is a broad pebbly beach. ISBE,1165] [But between Capernaum and Magdala bordering the Plain of Gennesaret is a sandy beach. ISBE, 1165]; MV sees a "sandy stream" entering the Sea just east of Bethsaida where men have extracted sand IV,329

[The main formation of the region is limestone overlaid with lava with outcrops of basalt through the limestone especially the mountains in the east and the region of the North. North of Hippos the sea nearly comes up to the foot of the steep slope. ISBE,1165]

Described in April by a young boy as surrounded by green mountains V,352 [Much of the greenery around the Sea of Galilee has been since destroyed by wars, neglect and perhaps by climate change resulting from this defoliating. HCAB,58]

Storms on the Sea - Peter accurately describes how they develop over the sea and the speed in which it happens. II,525

**Sephoris** C3c a plain is seen between Sephoris and Nazareth V,102; Somewhere just south or west of Sephoris MV sees a Roman milestone marker denoting the destinations of three roads which branch off from the road coming from Nazareth with the following three mentioned cities: Ptolemais, Sicaminon, and Jotapata. To go to Jotopata they do not have to go through Sephoris. It is after (north of) Sephoris that the two swollen river torrents are crossed and where they encounter the first hills toward Jotapata "lying south-northwards with a large steep mass to the north stretching eastwards." III,212.

**Shechem** C4c MV says Shechem is a beautiful city surrounded by walls [ISBE,2756] adorned with splendid imposing buildings, around which are grouped some lovely tidy houses. She deduces that the city, like Tiberias, has been recently been rebuilt "with systems borrowed from Rome." She says that the road from Samaria to Shechem "winds down from terrace to terrace, in a series of walls supporting the earth." II,271; Jesus says the city was given the name "Neapolis" by the Romans V,210 [The city is fortified on a Roman road with a watchtower and a temple. HCAB,155 / V,210] [The city was indeed renamed "Flavia Neapolis." ISBE,2756]; Beautiful and ornate and on the

lower Eastern slopes of Mt Gerizim which feed two little rivers that flow to the Jordan and which form a semi circle around the city but the larger then runs into and through the city. To the NE is Mt. Ebal. V,252,259

**Shilo** (Shiloh) C5b Situated on a steep hill. II,273  
**Shiloh ruins** C4c [ancient city and ruins listed on MBA and maps from 12<sup>th</sup> to the 11<sup>th</sup> century BC]

**Shimron** C3d

**\*\*Shochoh (Socoh)** B5c [MBA has a town called Socoh located in 3 places in Southern Judea]

**Shunem** C3a

**Sidon** C1c

**\*\*Silwad** C5b

**Sodom and Gomorah** Jesus tells His disciples that these cities are buried under "a great deal of sand" from the Jordan. This means the cities are on the north end of the Salt Sea not the south as many have thought. This is where the Scripture puts them also Gen.13:10. III,678

**\*\*Solomon=s Village** D5a a little village a little inland on the east bank of the Jordan River just north of the ford of Jericho. III,55,658; From the one road to the village they can see caravans pass on the main road. III,664 [Indeed, this is a main caravan route by this village and all the way up the Jordan Valley on the east side of the Jordan.]

**Steps of Tyre (See Ladder of Tyre)**

**\*Sycaminum** C3a CONF. [MBA has this city located on the bottom of the Carmel peninsula rather than in the bay above the peninsula as does *the Poem* and notes its source to be an "ancient external" one.]

**Sychar** C4c The well (big and wide)at which Jesus stopped apparently is south of the city because He had come from the south and had not yet reached the city. II,11;

----- T -----

**Tabgha, et** D3a [Hot springs ISBE,1166]

**Tarichea** D3d *The Poem* places Tarichea near where the Jordan River exits the lake and it was built on a "little" peninsula IV,301,302,739, which looks like "an indented hill protruding on[to the lake]" so that the city must appear to be within this concave and somewhat rimmed about. MV says Jesus thus goes around the city and "climbs the hill and stops on a crest," "a natural balcony" overlooking the lake. II,747 [Indeed, a detailed topography map shows a peninsula on the west bank of the Jordan at the origin of the Jordan precisely where *the Poem*

places Tarichea]; From the very south end of the Sea of Galilee and just south of Tarichea going west towards Mt. Tabor Jesus and the Apostles encounter "a beautiful but wild area which is somewhat wet and full of bog grass, reeds and foxtails in early April but dry in mid September and was at this dry season the place of the first multiplication of loaves and fish. II,238 cf. II,738,747

\*\*Tebesh C4b

\*\*Tell er Rumeith E4a

**Tekoah** C5d Jesus claimed this town to be "at the borders of the arid desert" IV,671,672 [Tekoah was at the extreme edge of the inhabited area. ISBE,2924]

\*\*Thamara CONF. C3a [HCAB confirms city but has a Thamara located just SW of the Dead Sea]

**Tiberias** D3a A beautiful new wealthy town laid out neatly with straight roads, a sewer system, wide squares with large fountains. Many buildings are of Roman style with spacious arcades. The first three streets parallel to the lake are most luxurious. The first street, the most magnificent, follows the gentle curve of the Lake at the outskirts of which are a series of "villas" with their main facades facing the back street and the Lake side sporting luxuriant gardens that come down to the lake. Most of the lake front structures have their own harbors in which there are leisure boats. I,526; Peter says that Herod Antipas has been responsible for the beauty of this city and that the trading center is on "the other side" of the city which from where he is looks more like a "holiday resort than a business town." It is a very paganized Gentile city. I, 527; Manaen speaks of Herod's Palace as being in Tiberias. III,396; [ The city was founded by Herod Antipas about 20 AD, so the city is newly built NBD,1275][The palace, called the "Golden House" and now as ruins, called the "Palace of the King's Daughter," was built on the top of a rocky hill which rises on the west to a height of some 500 feet. ISBE,2978] [south of Tiberias at the end of the plain are strong hot springs. ISBE,1166 / NBD,1275 / IV,296] The main street entering Tiberias from the lake goes westward through the city and to an agricultural area west of the city an continues as a dusty road that leads to Cana. II,545,547; [Indeed, there is a large fertile plain west and behind Tiberias and a road to day that goes to Cana.]

**Timnath** (Timnah) C5a

**Tirtsah** C4c [There is much debate over the location of this town but it is in the region of Shechem in Samaria] a place of abundant vegetable, flax, and

olive tree growth and overlooking a plain. V,271,272

**Tsippori (See Sephoris)** C3c

**Tyre** C2a MV says that from the sea Tyre is built on what looks like a huge mushroom connected to the shore by a slender isthmus. She sees its widest harbor on the north side with many small boats and the more sheltered harbor on the south with large ships. When she arrives at the northern harbor she is amazed to see that the isthmus it is man made. II,605 [Indeed, the isthmus was created by Alexander the great in 332 BC from the rubble of the land based city he destroyed in order to get to the off shore island city]; MV also is able to see the Great Hermon "very far behind" the city [40 miles to the east].

----- V -----

\*\***Valley of the Terebinth.** C5d CONF. from Hebron this is where Jesus leaves the three shepherds as He proceeds to the Mt. of Fasting. [the "valley of the terebinth" (A. V. "valley of Elah". -- I Kings, xvii, 2, 19; xxi, 9 -- probably the W. es-Sunt)] The foot of the valley would be better called "the head" of the valley which was just west of Bethlehem (15 miles north of Hebron) or perhaps at the origin of the south branch of the same river that begins just west of Bethzur (4 miles north of Hebron). The "Valley of Terebinth" is a very obscure or little known name but is correctly used to refer to the area required by the Poem. I,423

----- W -----

**Wilderness of Judea** - (See also Dead Sea) The lower elevations in the Judean Wilderness seemed to have an abundance of thorny bushes and shrubs. Simon Zealot says that in the higher elevations and mountains one will find a lot of wild honey in the caves on the mountainsides and plenty of water. III,678,679;

----- Y -----

\*\***Yaloc River** A traveler along the Jordan tells Jesus this is the fourth river on the east side of the Jordan north of the Jordan ford. III,485

\*\***Yamle** D3b

\***Yarkon River (Me-Jarkon River)** B4c CONF. *the*

*Poem* favors placement on the Yarkon River 10 miles ENE of Joppa just below the border with Samaria. [Me-Jarkon found on a 10 century BC map in MBA,8,107 in the location given in *the Poem*. Its identification with “Yarkon” is listed in the index as not definite.]

**Yarmuk River** D3c Peter speaks of hot sulfur springs, the Roman Thermae, near the Yarmuk River with “a beautiful paved road” (paved with “large slabs”) leading directly to Gadara. III,454,455;

**\*\*Yatt** C4a

**Yattir (Jattir)** (Idumea) C6a Located 9 miles SW of Jutta in Judea in MBA

**\*Yattir (Jattir)** (Phoenicia) C2c **CONF.** [found on map of 15<sup>th</sup> century BC in MBA and notes “ancient external source.” ]

**Yotapata (Jotapata)** C3b

----- Z -----

**Zanoah** C5d

**Ziph** C6a

**Zorah** B5B

## Other Sites and Descriptions from the Poem

**Mattathias' woods** just south of Cana. The detailed view described on page 402 of Vol. IV fits what topographical maps of the area reveal. The woods are filled with holm-oaks (evergreens).

**Rachel's Sepulcher** C5d a domed cube shaped building. II,357; There is a “rustic well” near this sepulcher I,372 [There are three cisterns near Rachael's Tomb. II Kings, xxiii, 14f. and I Par. (Chron.), xi, 16f. ]

**Solomon's Pools** C5d MV describes them as three large basins excavated in the rocky mountain and positioned so the water falls from the upper to the lower ones in two water falls, the third basin she says is “a little lake” from which pipelines convey the water to distant town. II,368; Here was found a **Large tall Tree with large white fragrant bell shaped flowers** in this high near Bethlehem. Jesus says this was where Solomon had his garden. II,369

# GEOGRAPHICAL, PERSONAL AND CULTURAL IDENTITIES OUTSIDE PALESTINE ACCURATELY DESCRIBED BY MARIA VALTORTA

## CITIES, STATES AND PROVINCES

**Anatolia** - John of Endor says he once lived in Anatolia. III,168 [Modern Turkey]

**Anatolia, the mines of** Here Felix (John) of Endor worked as a prisoner in the mines for 20 years. II,251 Jesus mentions the specific area in Anatolia where John was as Bithynia and Mysia which is the NW corner of Asia Minor. III,187; John describes that area where there were lead mines and quarries of “precious marbles.” III,187; Jesus mentions to MV why He used the more modern name Anatolia at one point. III,194 [Anatolian Plateau in south central Turkey is listed once in MBA but not in ISBE, HCAB, NSBD, NBD, or in the World Book Atlas. World Book Encyclopedia lists it as the name for Turkey.]

**Antigonium (Antigonia)** - the city that Lazarus refers to as the home of the gardens of his beloved mother near Antioch. III,59,244 [The

ancient city on the side of Mount Silpius built by Antigonus. After his defeat by Seleucus, Seleucus founded Antioch in honor of his father Antiochus but closer to the Orontes River, beginning the Seleucid era in 300 BC.] Lazarus' gardens are in the southern part of the town. III,249

**Antioch** - presented as the city most like Rome, the daughter of Rome most like her mother and key to the eventual conquest of all of the Roman empire. IV, 289; III,238 [Antioch indeed did become the center of Christianity until Rome was conquered for Christ.]

An erection called Herod's Colonnades [Augustus' heir, Tiberius added colonnades to Herod's street], a Seleucus bridge [there were actually five bridges in the City], a Circus, Mount Sulpius Mount Casius and Mount Amanus IV,292,294; III,238; The city was seen as fortified with over 100 towers on massive walls, impassible moats and lying



in a plain with the weakest part of the walls protected by a defense system aided by the position of Mt Silpius. III,244,245;

**Baia** (Italy), **Syracuse** (Sicily) and **Sybaris gulf** - places where Lazarus says there was a widespread custom "in the villas" of raising many edible delights to precede the regular season V,363 [**Baia** - The city is located in the Campania region of southern Italy, on a hillside, towards the western end of the Bay of Naples. Once, it was one of the most luxurious and fashionable resort areas in the Roman empire. Prominent members of the Roman aristocracy, such as Julius Caesar, Nero and Gaius, had villas built there.]

**Benevento** - [a city and province in Italy]. V,410

**Bethlechi** - the village where the prophetess Sabea lived, perhaps in Perea IV,682

**Beritus** - (See Colonia Julia)

**Bithynia** - John of Endor once lived there. III,187 [A Roman province in NW Asia Minor.]

**Brindisi** - a city or location under the control of Romans and preferred station for soldiers V,67 [a city in the province of Lecce, in Apulia, on a rocky heel of the Italian boot which extends into the Adriatic. In 245 B.C. the Romans captured Brindisi without striking a blow and established a Roman colony there- Catholic Encyclopedia.]

**Caprarola** - Syntyche mentions this place where she had been a slave. III,234 [just north of Rome]

**Cyrene**[Libya], a rare citrus plant available only here in Jesus' day. IV, 143

**Cyntium; Liternum; Aciri;** IV,62,643 [these cities have not been identified.]

**Cintium of Chios is said to be near the Sea** IV,736; I,700 [Chios is a city on an island just off the west coast of Asia Minor in the Aegean Sea] and produces sweet wines IV,62,643; Felix of Endor lived here at one time. II,245; III,168,187 [Cintium is not listed in either HCAB, World Book Atlas, or any other atlas I consulted]

**Colonia Julia** - On their way to Antioch Peter and his company are caught off shore in the Great Sea in a violent storm off the coast of Colonia Julia, which the Cretian navigator also explains is now Beritus, behind which one can see the Lebanese mountains and adds that this is not yet in the worst waters which are still north in the straights of Cyprus. III,233; [This city, now modern Beirut, was in 15 BC named Colonia, then Julia and finally Augusta, Felix, then Berythus.]

**Ephrah** [?]and **Madian** (Midian) Jesus mentions these place as noted for its many camels and dromedaries. II,190 [The Midianites were known as carriers of merchandise. ISBE,2049]

**Euxine Sea (Black Sea)** mentioned by a merchant with whom Jesus was traveling, III,72

**Galathea /Galatea** - "she who is milk white" -- [a nymph of Greek mythology spoken of by the Roman Poet Ovid.] Star like material that could form a figurative scarf. I,29 Is like stardust and milky in appearance I,740

**Hellas** - a Greek speaks of the beauty of this area in Greece but only as second to the surroundings of the Sea of Galilee. [a district and town in northeastern Greece from which the whole of Greece was eventually named.]

**Ippo**[?] - V,143

**Kedar** - Jesus mentions this place and people noted for its many flocks. II,190 [Isaiah 60:7; Ezek 27:21 mentions this Ishmaelite tribe as owners of flocks and providing them to Tyre. ISBE,1790]

**Lucania** - an ancient region in southern Italy. II,550 [not listed in the Word Book Atlas nor the World Book Encyclopedia but mentioned once in Labberton's New Historical Atlas ((1888).]

**Lycaonia** - merely mentioned. III,767 [a country in SE Asia Minor.]

**Madian** (Midian) and **Ephrah** [?] - Jesus mentions these place as noted for its many camels and dromedaries. II,190 [The Midianites were known as carriers of merchandise. ISBE,2049]

**Matarea, Egypt**, - the home of the Holy family for 2 ½ years. MV sees a pyramid far off in the Western horizon at sunset. I,189,187 [the pyramids were just west of Matarea.]

**Mountain of the Beautiful Spring**[?] - IV,392

**Mountains of Caracamoab and Sela** - (Petra) III,470

**Mysia** - John of Endor once lived in this area. III,187 [A country in NW Asia Minor]

**Miletus** - [a city in west Asia Minor]

**Neapolis** - The name given by the Romans to the city of Shechem V,210 [Verified in HCAB,154]

**Nebaioth** Jesus mentions this place and people as noted for its many rams. II,190 [Isaiah 60:7; I Chr.1:29 mention "the rams of Nebaioth." Nebaioth was the eldest son of Ishmael. ISBE,2126]

**Nicomedes Philadelphus of Philip, a Cretan from Paleocaster** - mentioned as "the great navigator" whom "everyone" in that day knew. III,228 - [cannot find any mention of this person]

**Paleocaster, Crete** - an unknown town. II,228 -

[cannot find any mention of this location]

**Pannonia** - [an ancient country of Illyria that was bounded on the north and east by the Danube River, on the south by Dalmatia, and on the west by Noricum. Today's Slovakia and Hungary.]

**Perga (Perge)** - A city in Pamphylia in southern Anitolia. III,528

**Pyrrha** - the ancient town [on the west coast of the Greek island of Lesbos just off the west coast of modern Turkey]. V,410

**Scylla; Charybdis** are places difficult to sail through and thus proof of skills in sailing IV,191. [In Greek mythology, a sea monster who lived underneath a dangerous rock at one side of the Strait of Messina, opposite the whirlpool Charybdis. She threatened passing ships and in the *Odyssey* ate six of Odysseus' companions.]

**Scythopolis** - The name given by the Romans to the city of Beth-Shean V,210

**Sheba** Jesus mentions this place noted as a place from which many had brought much gold and incense. II,190 [The Sabaeans or the people of Sheba are spoken of in Scripture as traders in gold and spices. ISBE,2752]

**Seleucia** - The port city of Antioch. Antioch was up the Orontes River some distance and according to a sea captain who is giving his discourse from his ship was reachable when the water was high. According to the sea captain Seleucia was often called Seleucia Pieria after the chain of mountains nearby and the mountain further inland and beyond the plain he says is Mt. Casius. [also known as Mt. Zaphon or the mountain of Baal.] He points out that the other chain to the north is the Amanus. Just south of Selucia could be seen ruins of a city. III,238; the Sea Captain also notes that the Romans had built this port to be "one of the best" with three basins, canals, jetties and breakwaters. III,238; Leaving the city through a gate towards Antioch Peter and company proceed first along a deep canal then on the road going northeastward that follows the turns in the river. On the other side of the river there are mountains, slopes, creeks, and gorges which are "very green" with an abundance of myrtles and laurels. Simon Zealot who has been here before confirms that they will pass by Daphne, a place sacred to Apollo but in "one of the most beautiful valleys in the world" which, he adds, that apart from the "obscene cult" is "a valley of earthly paradise." III,243; They cross the river

on a bridge to the other side and take the road that goes to Antioch, through a very fertile area. III,245 [Indeed, Antioch is on the opposite (south) side of the river as Seleucia.]

**Sybaris** - an ancient coastal city in Magna Graecia (in the arch of the Italian boot) when Greeks were in control of lower Italy and Sicily. I,698

**Tamiri** - a river in Phoenicia north of Sidon [not listed in a modern atlas] IV,768

**Teutoburger Wald** an area [in Germany] that cost Rome much blood to subdue many years before the ministry of Christ IV,767

**Tombs of Siloam for lepers** - MV sees them as between the two separate roads (High and Low Roads) coming from Jericho and Bethany to Jerusalem and just below the Mt. of Scandal on its NW side. The Mt of Scandal is just east of the lower SE corner of the city of Jerusalem and the Pool of Siloam. II,303;

**Trapetius in the colony of Synopy** - a location of a very remote place used by Jesus in a parable. III,523

**Zio and Siram** - Places that Chuza failed to honor the Lord's mission. IV,283 [no information about these locations have been found unless Siram is the location of his country house south of the Sea of Galilee]

## **PERSONAL NAMES, REAL AND MYTHOLOGICAL**

**Aesculapius** - the Roman god of medicine and healing; identified with the Greek Asclepius. V,411

**Caia** - IV,743

**Caius (Gaius)** - IV,743 [a celebrated jurist who wrote among other things an elementary treatise on Roman Law.]

**Caius Tiberius Caesar** - V,430-[Tiberius Julius Caesar Augustus and originally named Tiberius Claudius Nero) the second Roman emperor (A.D. 14–A.D. 37) and thus was in power during Jesus' Ministry.]

**Ceres** - the Roman goddess of agriculture which when appeased by 12 men by the sacrifice of a pig, a sheep and a bull after sending them around the field was believed to give a good harvest. II,111

**Demosthenes** -[The greatest orator] of ancient Greece and philosopher who taught, according to Jesus, that man approaches God not through science, power, or other means, but by doing good. IV,775

- Deucalion** - [Greek Mythology. A son of Prometheus who, with his wife Pyrrha, survived a deluge sent by Zeus and became the ancestor of the renewed human race.] Syntyche, the Greek, mentions the Greek myths of Prometheus and Deucalion as having a parallel to the "fulmination of Lucifer, in the infusion of life into clay, in the Flood of Noah." III,68; Jesus shows a full understanding of these myths and reveals the threads of truth within the major errors of each. II,69;
- Diogenes** - [Greek philosopher who lived in the 4<sup>th</sup> century BC who said he searched in vain to find an honest man.] II,278
- Eleazar of Saura** - V,524 I Macc. 6:43-47;
- Essenes** - They are described in *the Poem* as in no way favorable to the doctrines of Our Lord. Peter called them "another extra fowl-run of hawks." III,638; They dogmatically held to the doctrine of the predestination of all things including evil just as most Pharisees, so they were the ultra separatistic pharisaical element in Israel but who tried to avoid the hypocrisy of the Pharisees. Neither did they believe in the resurrection of the body as they appeared to disdain the flesh rather than taking it as something good with which they by self-denial could then make an acceptable sacrifice to God. III,642,643.
- Genii** - Claudia Procula, wife of Pilate, is so taken by Jesus' compassion and care for the poor of that she declares, in contrast to the eagles on the Roman banner, that Jesus will some day "have Genii and His Holy Name on His". III,579 [Genii are the gods of protection in Roman mythology.]
- Gorgias of Leontina (or Leontine)** Syntyche recounts a doctrine which he taught. III,207 [Gorgias (480 BC -376 BC) was from Leontini, a city state on the east coast of Sicily, the putative home of Greek rhetoric. Emigrating to Athens during the Peloponnesian war, he is supposed to have lived to be 109. He was known for copious use of figures of speech and for importing poetic forms from the drama into rhetoric. Extant texts include the *Encomium of Helen, On the Negative, and the Defense of Palomides.* Gorgias figures as the senior practitioner of rhetoric whom Socrates opposes in Plato's *Gorgias.*]
- Hebes** - II,118 [the Greek goddess of youth.]
- Helius** - a woman in a village of Trans-Jordan and speaking of the general area of Moab and Edom speaks of a Roman general named "Helius . . . and another name" who she says "came to make Rome known." III,470 [This is almost certainly Helius, a freedman, who with Publius Celer, a Roman knight, had the charge of the domain of emperor Junius Silanus, proconsul of Asia and considered favored for the next Emperor of Rome. He and Publius Celer later poisoned the emperor in 54 AD allowing Nero to become the next Emperor of Rome. The Annals, by Cornelius Tacitus, BOOK XIII, A.D. 54-58]
- Hermogenes** - a pagan philosopher who lived in the first century BC. He lived in the light of virtue and truth and died before the ministry of Christ IV,772 [this Hermogenes was not the contemporary of Plato.]
- Janus** - the Roman god who was guardian of portals. His temple in Rome was never closed except in time of universal peace
- Jason** - [a disgraceful member of the Jewish priestly line who gained the high priestly position in Israel from the godly line of Onias by bribing the Greek oppressor Antiochus with funds from the Temple treasury and adopting the Greek name "Jason." Outlines of Jewish History] IV,600
- Jehovah** - Its pronunciation as heard by MV as spoken by little Jabez: "Jaavé" "The boy pronounces it thus: a very soft G, which is almost a J, and a very long 'a.'" II,275
- Libitina** - the ancient Italian goddess associated with death and burial. II,550
- Marjiam** - (MV hears it pronounced "Maarhgzaam") The name given by Mary to the orphaned boy to designate that he has been saved by Jesus and "a name of love and of salvation." II,297 When Mary of Alphaeus thinks the name is too complicated ("too many letters in the middle") and wished to change the "gz" sound to the one simple sound of "z" Judas Iscariot, who is versed in Jewish tradition, admits the name as given "is precise in its meaning, according to the genuine old language." II,301
- Matrix, the goddess** - In the Philistine Plain at Magdalgad. The goddess of the womb and represented in a pagan ritual by what MV calls "a carved simulacrum [an unreal representation of something] which is really very ugly." The rite to discover who has cast a spell on a dying woman in labor involves a procession with a sacrificial goat which will be sacrificed to the goddess if pleading for the information is not sufficient. Pans full of embers kept alive by resins that smell like turpentine and something that makes a crackling sound when tossed into the pans are part of the rite. Wizards at the site are burning leaves and incense in copper pans. II,440,441

**Neptune** - a pagan ship master speaks of death on the sea as going down to the Kingdom of Neptune among the Nereids and Tritons. III,238 [Neptunus was the chief marine divinity of the Romans. The Nereids were the marine nymphs of the Mediterranean whereas Naiades the were the nymphs of fresh water. Triton was the son of Neptune and Amphratrie who dwelt in a golden palace in the bottom of the sea with his father and mother.]

**Nereids** - III,238 [were the marine nymphs of the Mediterranean whereas Naiades the were the nymphs of fresh water.]

**Octavian Augustus Caesar/ Tiberias** - mention is made by John of Endor that a certain rich Greek living in Tiberias must have been the victim of extortion "after Caesar's death," an obvious referenced to Octavian Augustus' death in 14 AD who was succeeded by Tiberias. It seems that extortion was well known to have taken place at this time although John of Endor was intimately acquainted with Roman politics as he had trade dealings with Roman soldiers. III,211.

**Onpholus[?], Nympeus** Apparently names for a clan or race of gentiles living in Antioch. IV,293 [may refer to those whose origins were from Illyricum north of today's Greece]

**Phiale** - A place recognized by Samaritans and apparently well known where they say the Samaritan woman went to expiate for her many sins. V,254 [A Phiale itself was a wide cup or bowl used for libations in a sacrificial ritual.]

**Proculus** - an unidentified person mentioned by the Roman soldier Alexander. I,613,614

**Prometheus** - [Greek Mythology. A Titan who stole fire from Olympus and gave it to man.] Syntyche, the Greek, mentions the Greek myths of Prometheus and Deucalion as having a parallel to the "fulmination of Lucifer, in the infusion of life into clay, in the Flood of Noah." III,68; Jesus shows a full understanding of these myths and reveals the threads of truth within the major errors of each. II,69;

**Pythagoras** - a Greek philosopher [and mathematician whose views influenced Plato. He taught obedience and silence, abstinence from food, simplicity in dress and possessions, and the habit of frequent self-examination. The Pythagoreans believed in immortality and, unfortunately in the transmigration of souls] who taught, according to Jesus and thus to his great credit, that men come to be like God when they respond to the two gift that God grants: to be able to be in the truth and to assist one's neighbor IV,775.

**Shelomith of Dibri** - [the daughter of Dibri, a Danite,

whose son was "cut off" (stoned) by Jewish authorities for blaspheming. Leviticus 24:11-16] IV,803

**Simon [?]** another disgraceful Jewish notable IV,600

**Socrates** - Jesus tells an inquiring Greek that Socrates declared that what is holy is dear to the gods and that he who is holy loves to do things pleasant to the gods. III,769

**Stentor** - [a herald of the Greeks in the Trojan War that shouted louder than 50 men together] V,67.

**Thanatos** - a pagan ship captain refers to the terror of Thanatos as evident in a certain death storm at sea. III,237 [in Greek mythology Thanatos is death personified.]

**Tritons** - III,238 [Triton was the son of Neptune and Amphratrie who dwelt in a golden palace in the bottom of the sea with his father and mother. Later the name was given to one of the many attendants of the sea gods.]

**Varus** - Mentioned by a Roman soldier as having more than one legion under his command wiped out in "the wild forests." III,283 [In 9 AD an army of three Roman legions with supporting units of cavalry and auxiliaries, around 20,000 men in all, was annihilated in a running battle which lasted for three days. Lulled into a false sense of security by the Germanic chief Arminius, the Roman governor Publius Quinctilius Varus led his army into a trap that only a handful managed to escape alive. The loss of the Varian Legions was a massive psychological blow to the Roman Empire and, after 9 AD, the Romans gave up their plans to hold Germania and withdrew to the west bank of the Rhine.]

**Venus, Marine** - A pagan ship master refers to Venus in this way. III,237 [Venus was the Roman Goddess of love corresponding to the Greek Aphrodite.]

**Vesta** - II,111 [the Roman goddess of the hearth and its fire. Attended by six virgins called vestals. ]

**Victory, goddess of** - The Greek Syntyche, speaks of the Greek goddess of Victory as having had been stripped of her wings. III,167 [Nike is the goddess of victory in Greek mythology. She is the daughter of the giant Pallas and the river Styx in Hesiod and she is sent to fight on the side of Zeus against the Titans. At first she was inseparably connected and confounded with Pallas Athena, the dispenser of victory, but she is gradually separated from her. Nike with Athena is always wingless while Nike as a separate goddess is always winged.]



# OTHER CULTURAL ENTITIES ACCURATELY DESCRIBED IN THE POEM

**Apples** Grown in the Sharon Plan and carted to Jerusalem IV,648. They were also grown also in the highlands of Galilee and in the northern area above the Sea of Galilee. Apples grown in the highlands and hills of Hebron I,99. [The Canticles refer to apples and the Hebrew and Arabic words support the literal meaning. NBD(1962),50-51(2:3,5; 8:5) (See also Joel 1:12)] [Apples are grown today in Palestine and it is also possible that the climate was cooler due to heavier foliage and water more available in earlier times making apple production even more prevalent.] [C.R.Conder in ISBE,2209 says apple trees only fell out of cultivation since the Middle Ages.]

**Bel Nidrasc** (Bel Midrash) II,553 the part of the Temple where doctors would teach the law. See note at V,350

**Caiaphas' country home** is on a hill south of the city of Jerusalem beyond the Valley of Hinnom IV,779

**Camel ridding** After riding some 20 miles on a camel in a caravan and without the cushions which had been given to the women disciples, Peter somewhat humorously of his "bruises" and exclaims "how much knocking!" Dismounting involves a rather pronounced pitching as the camel kneels and explains why the women disciples were fastened to the saddles. III,109;

**Caudine Fork** - [from the great defeat of the Romans by the Samnites at the battle of the Caudine Forks (Furculae Caudinae), a narrow gorge, where the vanquished were compelled to pass under the yoke (jugum), as a sign of submission. The expression to pass through or under the forks has been loosely used of such a disgraceful surrender.]

**Chickens** - Peter sees chickens in the yard of Felix of Endor and comments he must not be an Israelite. II,244

**Daphne** - a pagan temple and worship area near Antioch. (See under the city of **Seleucia**)

**Embolismic year** - [a year in which the Jews added an extra month to keep their shorter lunar calendar in harmony with the solar year and the seasons. Such a month was added approximately every 3 years but more precisely seven times every 19 years.] Gamalel speaks of the year of Jesus' presentation in the Temple as such a year but also the first year of Christ's ministry as such a year. I,611

**Examination to become a Son of the Law** - The men wear knives or daggers at these occasions. II,316; at this time a lock of the hair is given to God as a sign of passing into adulthood and a belt is placed around the son's waist by the father and the priest ties "leather strips" on the forehead and arms. "Sacred fringes" are also placed on the boy's mantle. A lamb then is sacrificed. II,300,318;

**Falernian wine** - considered to be a very good strong wine. IV,463 [from grapes grown on the slopes of Mt. Falernus this was a vintage wine that increased its value and alcohol content with age. In Pliny's time it was known as the best wine money could buy.]

**Feast of Lights**: MV sees gifts being made and concludes gift giving is a custom at this feast IV,754.

**Fish** - Peter names two kinds of fish most contrasting in value: an allice [any of the saltwater fish related to the herring, a valuable food fish] and a carp. II,252

**Fishing off the Syro-Phoenician coast** - In early July Isaac the shepherd explains to Jesus that the fishermen have left the Sycaminon area "because the fishing season of fish to be salted is over" and have gone further north to Tyre to fish for murices. II,596; The fishermen from Tyre tell Jesus that the fishing for murices will be over "at the first storms of autumn" because the sea will become too rough and that they will then go back to Sycaminon and Caesarea to supply the Romans with what they have caught. II,607 [The Mediterranean began to become a risk in mid September and in mid November through mid March was dangerous. HCAB,172];

**Funeral flowers** - Bartholomew states one can tell if the deceased is a young man or woman by "the shades" of the flowers and ribbons and that myrtle is used for women. II,253

**Genii** - Jesus discusses with insight the false idea of His Roman guests about the genii. II,334

**Gentiles/Pagans** - There seems to have been some restriction on Gentiles coming closer than 500 steps from one's house. Lazarus mentions that his Gentile guests are at least that far from where Jesus is staying on his property. II,331

**Hour of Incense** - Part of the Temple rite, the most solemn part of the day and occurring in both the morning and again at dusk, the evening hour being the most solemn. II,292;

**Italica Legion** - a soldier Jesus runs into says he is from this Roman legion. The soldier, Publius Quintilianus, was stationed in Caesarea on the Sea. I,587 [Indeed this is not only one of the many Roman legions but one any soldier out of honest pride would certainly have mentioned. Its members had to be at least 6 foot in height.]

**Large tall Tree with large white fragrant bell shaped flowers** in the high country at Solomon's Pools near Bethlehem. Jesus says this was where Solomon had his garden. II,369

**Law, the Jewish** - The three parts: the Halascia, the Haggadha, the Midrasciots II,291

**Market day** - was on Monday in Nazareth. I,500

**Milestones, Roman** - MV sees these on various roads in Palestine. [That these were numerous has been confirmed and these stones became the basis of ancient maps by which Eusebius and Jerome present accurate figures.]

**Money: "The Piece of Silver"** in *The Poem* is clearly distinguished from the Greek silver "drachma" and of higher value. I,336 ["drachmas" in Luke 15:8 (the only place mentioned in the NT) is translated as "Pieces of Silver" (KJV) and as "silver coins" by others. There is no consensus on the identity of this unit but is suggested now by most that it is the silver tetradrachm (stater/shekel) the 4 drachma piece of Tyre not the silver drachma.] Peter mentions didrachmas. I,501

**Multiplication of loaves**

first D3d

second D3a Took place in Decapolis III,418,434,437,441, 498 but inland and far from any of the villages and on some kind of "tableland" out of sight of the Sea of Galilee as MV makes no mention of the sea in her description of the area and the crowd is too far away to buy food. II,433,434.

**Multitude** - Matthew 15:10 (Greek: ochlos) Thought until recently to mean "multitude" and so is translated in the Douay Rheims here and elsewhere as "multitude." *The Poem* never makes that mistake. [Recent discoveries reveal the word simply means a group of people and may only refer to a very few.]

**nabac`a** - apparently a thorny plant from which the crown of thorns was made for Our Lord but cannot find the word listed. V,280

**Names, Male and Female** - Bartholomew questions the naming of the orphan boy Marjiam as the "m" at the end is feminine and

that "l" at the end is masculine. II,297

**Net fishing in the Sea of Galilee** is described I,309,310

**Passover Psalms used at the Last Supper:** Psalm 116:1-15; 117:1-2; 118:1-26; 119. V,502-504

**pectoral** - The sacerdotal habit or vestment worn in ancient times by the Jewish High Priest, the breastplate on which Jesus says were written the words: "Doctrine and Truth." I,610

**petrified forests** - Jesus spoke of petrified forests "in the Nile Valley and in the Egyptian desert" and that He personally saw them while in Egypt as a [3½ year old] boy. His stay was in the Upper Delta region in Matarea north of Memphis and near modern Cairo. II,590,591

**Purple** - technical insight on the purple from shellfish and spinning it. II,632 and 612

**Quicksands** - Lazarus, who is asked by Jesus about his acquaintance with this, speaks of his reading of these deposits in Syria, Egypt and "near the Chaldeans." I,452 [quicksand forms on the bottom of streams and on the sand flats along sea coasts and when wet cannot support heavy weight. The sailors of the Mediterranean were well acquainted with the quicksand on the North African shores. Luke in Acts 27:17 mentions the fear sailors had of "falling into the quicksand" in that very location.]

**Roman Marriage ritual:** "Where you are Caius, there I am Caia." IV,743,747

**Saphorim** - II,320; V,157,430 an unknown classification of a select class of religious devotees. [The word appears to be related to the Hebrew word for scribe capher (*saw-fare*) or ciphrah (*sif-raw*) meaning book]

**Scourges, the two used on Our Lord** - seven leather strips tied to a handle ending with "small lead hammers." The scourgers stood one in front and the other in the back and alternately struck their blows. V,563

**Screwdrivers** - MV sees what she believes to be screwdrivers among Joseph's tools. I,195,223; IV,119. [The Pythagorean philosopher Archytas of Tarentum (5th century BC) is the alleged inventor of the screw. Screws came into common use around the 1st century BC. These were the wooden screws that were used in wine presses, olive oil presses and for pressing clothes. <http://inventors.about.com/library/inventors/blscrewdriver.htm>]

**silver tubae** (trumpet) to call the faithful to the evening prayers in the Temple V,432

**Suburra** - used by an Roman soldier to describe his disgust for the Jewish religious leaders. [an

area in ancient Rome, the seediest place of the Roman Empire, the brothel's quarter of Rome.]

**Synagogues** - Jesus says there are more than 500 synagogues in Jerusalem in His day V,92. [one legend says Jerusalem had 394 synagogues in 70 AD when Titus destroyed Jerusalem and another sets it at 380. NBD,1228]

**Temple, Roman pagan (The Parthenon)**- Jesus describes it in detail to the surprise of His Roman guests. II,332,333

**Translators of John 2:4 "omitting the word 'still'"**

The charge is that Jesus could not have been the one faulting translators of this verse for "omitting" the word "still" because the word is not found in any of the known Greek manuscripts. [A good translation, however, is not merely a word-for-word rendition but must say what was understood when originally given. A translator must put himself in the original setting and

circumstance if he is to get the full meaning of that which he is translating. The failure to translate this text adequately is clearly evidenced by the difficulty the translations have left in this text! ]

**Underground Streams** - MV mentions underground streams in the plains NW of Jerusalem in the Valley of Ajalon. III.748;

**A wide well kept tree covered road west of Jericho and Dok very near the Jordan River** where some 5 miles from Jericho there is a significant bend in the Jordan and the road. I,300 [The road by this bend some 5 miles from Jericho is shown but is not shown as a Roman road in HCAB,154]

**Windows in Jewish houses** are very few facing the street I,161; III,373

Order this incredible revelation given to Maria Valtorta in 1943-1947 by going to our **Bookstore Catalog** (from our home page). Supplementary materials that will greatly aid your spiritual journey through this once-in-a-life time experience with Christ and His Disciples are also available in our Bookstore! You will actually be living the life and ministry of Christ! You will literally come to know your faith first hand from the Savior Himself! *You may also wish to go back one page and click on the testimonials for this revelation!*

*May God light His fire of love and faith in your heart!  
Be part of the New Evangelization and the renewal of the Church!*