

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

2nd Edition

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the Lamb



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Original Preface

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

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

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

Sincerely yours in Christ,

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Preface (2nd Edition)

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

Acknowledgements

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

In addition to The Gospel as Revealed to Me and The Poem of the Man-God, and my own research on these works, the only outside reference sources used in the creation of these indexes were The Diary of Jesus (Second Edition) by Jean Aulagnier (copyright 1990) [Kolbe’s Publications Inc.] (whose map formed the basis of the two color maps in Part IV), and The New American Bible (including the Revised New Testament and the Revised Psalms) (copyright 1991) [Catholic Book Publishing Company], both of which have my unbounded gratitude.

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

Introduction

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

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

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

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

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

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

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

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

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

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

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

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Sources:

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

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Cover Photos

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

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

Part I

Introduction

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

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

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

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

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

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

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

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

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

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

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

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

Part II

Introduction

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

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

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

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	5	17-26	1	64	1	64
Mt	4	18-22	1	64, 65	1	64, 65
Mk	1	16-20	1	64, 65	1	64, 65
Lk	5	1-11	1	65	1	65
Mt	4	23-25	1	66. . .	1	66. . .
Mt	9	9-13	1	97	2	97
Mk	2	13-17	1	97	2	97
Lk	5	27-32	1	97	2	97
Lk	4	16-30	1	106	2	106
Jn	3	1-21	1	116	2	116
Jn	3	22	1	118-133	2	118-133
Jn	3	23-36	1	127	2	127
Jn	4	1-3	1	137-142	2	137-142
Jn	4	4-38	2	143	2	143
Jn	4	39-42	2	144-147	2	144-147
Jn	4	43	2	148, 149	2	148, 149
Jn	4	44-45	2	150-153	2	150-153
Jn	4	46-54	2	151	2	151
Mt	9	14-17	2	159	2	159
Mk	2	18-22	2	159	2	159
Lk	5	33-39	2	159	2	159
Mk	3	13-19	2	164, 165	3	164, 165
Lk	6	12-16	2	164, 165	3	164, 165
Mk	3	7-12	2	166	3	166
Lk	6	17-19	2	166	3	166
Mt	5	1-2	2	169	3	169
Mt	5	13-16	2	169	3	169
Mk	4	21	2	169	3	169
Mk	9	49-50	2	169	3	169
Lk	8	16	2	169	3	169
Lk	14	34-35	2	169	3	169
Mt	5	3-12	2	170	3	170
Lk	6	20-23	2	170	3	170
Mt	5	17-26	2	171	3	171
Mt	5	38-48	2	171	3	171
Mt	7	12	2	171	3	171
Mt	7	15-20	2	171	3	171
Mk	4	24	2	171	3	171
Lk	6	27-36	2	171	3	171
Lk	6	38	2	171	3	171
Lk	6	43-44	2	171	3	171
Mt	5	33-37	2	172	3	172
Mt	6	5-8	2	172	3	172
Mt	6	16-18	2	172	3	172
Mt	7	7-11	2	172	3	172
Lk	6	45	2	172	3	172
Mt	6	1-4	2	173	3	173
Mt	6	14-15	2	173	3	173
Mt	6	19-21	2	173	3	173
Mt	6	25-34	2	173	3	173
Mk	11	26	2	173	3	173
Lk	6	37	2	173, 174	3	173, 174

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Mt	5	27-32	2	174	3	174
Mt	6	22-24	2	174	3	174
Mt	7	1-6	2	174	3	174
Mt	7	24-29	2	174	3	174
Lk	6	24-26	2	174	3	174
Lk	6	41-42	2	174	3	174
Lk	6	47-49	2	174	3	174
Mt	8	1-4	2	175	3	175
Mt	7	21-23	2	176	3	176
Lk	6	46	2	176	3	176
Mt	8	5-13	2	177	3	177
Lk	7	1-10	2	177	3	177
Mt	8	18-22	2	178	3	178
Lk	9	57-62	2	178	3	178
Mt	13	1-9	2	179	3	179
Mk	4	1-9	2	179	3	179
Lk	8	4-8	2	179	3	179
Mt	13	10-23	2	180	3	180
Mt	13	34-35	2	180	3	180
Mk	4	10-20	2	180	3	180
Mk	4	25	2	180	3	180
Mk	4	33-34	2	180	3	180
Lk	8	9-15	2	180	3	180
Lk	8	18	2	180	3	180
Mt	13	24-30	2	181	3	181
Mt	13	36-43	2	181	3	181
Mt	13	31-32	2	184	3	184
Mk	4	26-32	2	184	3	184
Lk	13	18-19	2	184	3	184
Mt	8	23-27	2	185	3	185
Mk	4	35-41	2	185	3	185
Lk	8	22-25	2	185	3	185
Mt	8	28-34	2	186	3	186
Mk	5	1-20	2	186	3	186
Lk	8	26-39	2	186	3	186
Lk	7	11-17	2	189	3	189
Lk	16	19-31	2	191	3	191
Mt	6	9-13	2	203	3	203
Lk	11	1-13	2	203	3	203
Lk	15	11-32	2	205	3	205
Mt	22	1-14	2	206	3	206
Mt	25	1-13	2	206	3	206
Mt	12	1-8	2	217	3	217
Mk	2	23-28	2	217	3	217
Lk	6	1-5	2	217	3	217
Jn	5	1-47	2	225	3	225
Mt	9	18-26	2	229	4	230
Mk	5	21-43	2	229	4	230
Lk	8	40-56	2	229	4	230
Mt	9	27-34	2	231	4	232
Mt	18	12-14	2	232	4	233
Lk	15	1-7	2	232	4	233

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	7	36-50	2	235	4	236
Mt	9	36-38	2	236	4	237
Mt	13	44	2	236	4	237
Mt	13	45-53	2	238	4	239
Mt	9	35	2	238...	4	239...
Lk	8	1-3	2	238...	4	239...
Lk	15	8-10	2	240	4	241
Mt	13	54-58	2	245	4	246
Mk	6	1-6	2	245	4	246
Mt	12	9-14	2	262	4	263
Mk	3	1-6	2	262	4	263
Lk	6	6-11	2	262	4	263
Mk	4	22	2	264	4	265
Mk	6	7-11	2	264	4	265
Mk	9	41	2	264	4	265
Mk	13	11-12	2	264	4	265
Lk	6	40	2	264	4	265
Lk	8	17	2	264	4	265
Lk	9	1-6	2	264	4	265
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Lk	21	14-16	2	264	4	265
Mt	10	1-42	2	264, 165	4, 3	265, 165
Mt	11	2-27	2	265	4	266
Mt	12	15-21	2	265	4	266
Lk	7	18-35	2	265	4	266
Lk	10	12-15	2	265	4	266
Lk	10	21-22	2	265	4	266
Mt	11	1	2	265-269	4	266-270
Mt	11	28-30	2	267	4	268
Mt	12	22-50	2	268	4	269
Mk	3	20-35	2	268	4	269
Lk	8	19-21	2	268	4	269
Lk	11	14-26	2	268	4	269
Lk	11	29-32	2	268	4	269
Mt	14	3-12	2	269	4	270
Mk	6	17-29	2	269	4	270
Mt	14	13	2	270	4	271
Mk	6	12-13	2	270	4	271
Mk	6	30-32	2	270	4	271
Lk	9	10	2	270	4	271
Mt	14	14	2	271	4	272
Mk	6	33-34	2	271	4	272
Lk	9	11	2	271	4	272
Mt	14	15-23	2	272	4	273
Mk	6	35-46	2	272	4	273
Lk	9	12-17	2	272	4	273
Jn	6	1-14	2	272	4	273
Mt	14	24-33	2	273	4	274
Mk	6	47-52	2	273	4	274
Jn	6	16-21	2	273	4	274
Mt	14	34-36	2	274	4	275
Mk	6	53-56	2	274	4	275

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
Lk	12	13-53	3	275	4	276
Mt	18	15-17	3	276	4	277
Lk	12	57-59	3	276	4	277
Mt	18	18-35	3	277	4	278
Lk	10	1-11	3	277, 264	4	278, 265
Lk	10	17-20	3	279	4	280
Lk	10	23-24	3	279	4	280
Mt	25	14-30	3	280	4	281
Lk	10	25-37	3	280	4	281
Lk	13	1-5	3	280	4	281
Lk	14	25-33	3	280	4	281
Lk	19	11-13, 15-26	3	280	4	281
Lk	11	27-28	3	287	4	288
Mt	15	1-11	3	299	5	300
Mk	7	1-16	3	299	5	300
Mt	15	12-20	3	300	5	301
Mk	7	17-23	3	300	5	301
Lk	6	39	3	300	5	301
Mt	13	33	3	326	5	327
Lk	13	20-21	3	326	5	327
Mt	20	1-16	3	328	5	329
Mk	3	17	3	329	5	330
Mt	15	21-28	3	330	5	331
Mk	7	24-30	3	330	5	331
Lk	14	1-24	3, 2	334, 206	5, 3	335, 206
Lk	13	10-17	3	336	5	337
Lk	13	6-9	3	337	5	338
Mt	15	29-31	3	340	5	341
Mk	7	31-37	3	340	5	341
Mt	16	1-4	3	341	5	342
Mk	8	11-13	3	341	5	342
Lk	12	54-56	3	341	5	342
Mt	16	5-20	3	342	5	343
Mk	8	14-21	3	342	5	343
Mk	8	27-30	3	342	5	343
Lk	9	18-21	3	342	5	343
Mt	16	21-28	3	345	5	346
Mk	8	31-38	3	345	5	346
Mk	9	1	3	345	5	346
Lk	9	22-27	3	345	5	346
Mk	8	22-26	3	346	5	347
Mt	14	1-2	3	347	5	348
Mk	6	14-16	3	347	5	348
Lk	9	7-9	3	347	5	348
Mt	17	1-18	3	348	5	349
Mk	9	2-27	3	348	5	349
Lk	9	28-43	3	348	5	349
Mt	17	19	3	349	5	350
Mt	17	21	3	349	5	350
Mk	9	28-29	3	349	5	350
Mk	9	30	3	349...	5	350...

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
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Mt	18	1-10	3	351	5	352
Mk	9	33-40	3	351	5	352
Mk	9	42-48	3	351	5	352
Lk	9	46-50	3	351	5	352
Lk	17	1-2	3	351	5	352
Mt	15	32-39	3	352	5	353
Mk	8	1-10	3	352	5	353
Jn	6	22-71	3	353	5	354
Mt	17	22-23	3	354	5	355
Mk	9	31-32	3	354	5	355
Lk	9	43-45	3	354	5	355
Mt	19	1-2	3	355, 356	5	356, 357
Mk	10	1	3	355, 356	5	356, 357
Mt	19	3-12	3	356	5	357
Mk	10	2-12	3	356	5	357
Mt	7	13-14	3	362	5	363
Lk	13	22-35	3	362	5	363
Lk	10	38-42	3	376	6	377
Mt	19	13-15	3	377	6	378
Mk	10	13-16	3	377	6	378
Lk	18	15-17	3	377	6	378
Lk	16	1-18	3	380	6	381
Mt	21	28-32	3	405	6	407
Lk	17	5-6	3	406	6	408
Lk	11	33-36	3	411	6	413
Lk	11	37-54	3	412	6	414
Mt	18	11	4	415	6	417
Lk	19	1-10	4	415	6	417
Lk	12	1-12	4	419	6	421
Lk	17	7-10	4	420	6	422
Lk	17	3-4	4	421	6	423
Jn	6	15	4	462	7	464
Jn	7	1-10	4	476	7	478
Lk	17	11-19	4	481	7	483
Lk	17	20-25	4	484	7	486
Jn	7	11-24	4	484	7	486
Jn	7	25-30	4	485	7	487
Jn	7	31-36	4	486	7	488
Jn	7	37-52	4	489	7	491
Jn	8	1	4	489	7	491
Jn	8	2-11	4	492	7	494
Lk	18	1-8	4	503	8	505
Jn	8	12-20	4	504	8	506
Jn	8	21-59	4	505	8	507
Jn	9	1-34	4	508	8	510
Jn	9	35-41	4	516	8	518
Jn	10	1-21	4	516	8	518
Lk	18	9-14	4	521	8	523
Jn	10	22-39	4	535	8	537
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Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
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Jn	11	3-4	5	541, 543	8	543, 545
Jn	11	5-16	5	545	8	547
Jn	11	17-45	5	546	8	548
Jn	11	46-53	5	547	8	549
Jn	12	19	5	547	8	549
Mt	26	3-5	5	547, 583, 586	8, 9	549, 585, 588
Mk	11	18	5	547, 583, 586	8, 9	549, 585, 588
Mk	14	1-2	5	547, 583, 586	8, 9	549, 585, 588
Lk	22	1-6	5	547, 583, 586	8, 9	549, 585, 588
Jn	11	54	5	549-559, 561-566	8, 9	551-561, 563-568
Lk	9	51-56	5	573	9	575
Mt	19	16-30	5	574	9	576
Mk	10	17-31	5	574	9	576
Lk	18	18-30	5	574	9	576
Jn	11	55-57	5	574	9	576
Mt	20	17-28	5	575	9	577
Mt	26	1-2	5	575	9	577
Mk	10	32-45	5	575	9	577
Lk	18	31-34	5	575	9	577
Mt	20	29-34	5	578	9	580
Mk	10	46-52	5	578	9	580
Lk	18	35-43	5	578	9	580
Jn	12	9-11	5	583	9	585
Mt	26	6-13	5	584	9	586
Mk	14	3-9	5	584	9	586
Jn	12	1-8	5	584	9	586
Mt	26	14-16	5	586	9	588
Mk	14	10-11	5	586	9	588
Mt	21	1-6	5	587	9	589
Mk	11	1-3	5	587	9	589
Lk	19	28-31	5	587	9	589
Mt	21	7-16	5	588	9	590
Mk	11	4-11	5	588	9	590
Mk	11	15-17	5	588	9	590
Lk	19	32-48	5	588	9	590
Jn	12	12-18	5	588	9	590
Mt	21	17	5	588, 589	9	590, 591
Mk	11	19	5	588, 589	9	590, 591
Lk	21	37-38	5	589-596	9	591-598
Mt	21	18-19	5	590	9	592
Mt	21	23-27	5	590	9	592
Mt	21	33-46	5	590	9	592
Mk	11	12-14	5	590	9	592
Mk	11	27-33	5	590	9	592
Mk	12	1-12	5	590	9	592
Lk	20	1-19	5	590	9	592

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
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Mt	21	20-22	5	592	9	594
Mt	22	15-33	5	592	9	594
Mk	11	20-25	5	592	9	594
Mk	12	13-27	5	592	9	594
Lk	20	20-40	5	592	9	594
Mt	22	34-46	5	594	9	596
Mt	23	1-39	5	594	9	596
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Mt	25	31-46	5	594	9	596
Mk	12	28-44	5	594	9	596
Mk	13	1-10	5	594	9	596
Mk	13	13-37	5	594	9	596
Lk	17	26-37	5	594	9	596
Lk	20	41-47	5	594	9	596
Lk	21	1-13	5	594	9	596
Lk	21	17-36	5	594	9	596
Mt	26	17-19	5	596	9	598
Mk	14	12-16	5	596	9	598
Lk	22	7-13	5	596	9	598
Jn	12	20-50	5	596	9	598
Mt	26	20-35	5	598	9	600
Mk	14	17-31	5	598	9	600
Lk	22	14-38	5	598	9	600
Jn	13	1-38	5	598	9	600
Jn	14	1-31	5	598	9	600
Jn	15	1-27	5	598	9	600
Jn	16	1-33	5	598	9	600
Jn	17	1-26	5	598	9	600
Mt	26	36-56	5	599	10	602
Mk	14	32-50	5	599	10	602
Lk	22	39-53	5	599	10	602
Jn	18	1-11	5	599	10	602
Mt	26	57-75	5	600	10	604
Mt	27	1-2	5	600	10	604
Mt	27	11-31	5	600	10	604
Mk	14	53-72	5	600	10	604
Mk	15	1-20	5	600	10	604
Lk	22	54-71	5	600	10	604
Lk	23	1-25	5	600	10	604
Jn	18	12-40	5	600	10	604
Jn	19	1-16	5	600	10	604
Mt	27	3-5	5	601	10	605
Mt	27	32	5	604	10	608
Mk	15	21	5	604	10	608
Lk	23	26-32	5	604	10	608
Jn	19	16-17	5	604	10	608
Mt	27	33-58	5	605	10	609
Mk	15	22-45	5	605	10	609
Lk	23	33-52	5	605	10	609
Jn	19	18-39	5	605	10	609
Lk	23	53	5	606	10	610

Gosp.	Chp.	Verse	(POEM)		(GOSPEL)	
			Vol.	Chapter	Vol.	Chapter
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Mt	27	59-61	5	606, 607	10	610, 611
Mk	15	46-47	5	606, 607	10	610, 611
Lk	23	54-56	5	607, 608	10	611, 612
Mt	27	62-66	5	607, 613	10	611, 617
Mt	28	1-10	5	612, 613, 615	10	616, 617, 619
Mk	16	1-11	5	612, 615	10	616, 619
Lk	24	1-12	5	612, 615	10	616, 619
Jn	20	1-18	5	615	10	619
Mt	28	11-15	5	615, 619, 621	10	619, 623, 625
Mk	16	12	5	621	10	625
Lk	24	13-33	5	621	10	625
Mk	16	13-14	5	623	10	627
Lk	24	36-43	5	623	10	627
Jn	20	19-23	5	623	10	627
Mk	16	15-18	5	623, 625- 627, 629- 631, 634	10	627, 629- 631, 633- 635, 638
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			Vol.	Chapter	Vol.	Chapter
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Jn	20	26-29	5	625	10	629
Jn	21	1-24	5	629	10	633
Mt	28	16-20	5	630, 631, 634	10	634, 635, 638
Mk	16	19	5	634	10	638
Lk	24	50-52	5	634	10	638
Act	1	4-11	5	634	10	638
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Part III

Introduction

The index in “Part III” is designed to show most of the main characters in The Gospel as Revealed to Me and The Poem of the Man God and the chapters they appear in or are referred to in (minor characters appearing only once are usually not listed). The index is broken up into various towns, areas or classifications (such as “Capernaum”, “Esdraelon Plain” or “Romans”), with the corresponding people connected to those towns, areas or classifications listed under those divisions. Thus, for example, under the town of BETHANY, we have the characters Lazarus, Martha and Mary of Magdala, who lived together in the family home in Bethany. A second index, of names only, shows which town, area or classification each person has been listed under. Thus for example, the entry “Elizabeth (wife of Zacharias; mother of John the Baptist) [HEBRON]” indicates that Elizabeth of Zacharias is listed under the town of HEBRON, where she lived with her husband, Zacharias.

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

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

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

[] = Identification on map

JESUS/APOSTLES

000 Jesus; **000 Jesus/12 Apostles**; *000 Jesus/Apostles (-Iscariot)*; *000 Jesus/Apostles (-John, Simon, Iscariot)*; **000 Jesus/Apostles (-John)**; *000 Jesus/Apostles (-Simon)*; **000 Jesus/Apostles (-Thomas, Bartholomew, Philip, Iscariot)**; **000 Jesus/Apostles (-Peter, Simon, Thomas, Philip, Bartholomew, Iscariot)**; [000 Jesus/Apostles (-Thomas, Iscariot)]; [000 Jesus/Apostles (-Simon, Iscariot)]; [000 Jesus/Apostles (-Simon, Bartholomew)]; [000 Jesus/Apostles (-Simon, Bartholomew, Iscariot)]; [000 Jesus/Apostles (-Matthew, Simon, Philip, Iscariot, Bartholomew)]; [000 Jesus/Apostles (-Thaddeus, James [Alph], Philip, Matthew, Iscariot)]; [000 Jesus/Apostles (-Iscariot, +Matthias)]

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 Jacob (father of Philip [repentant son]) [ARBELA (DECAPOLIS)]
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 Joachim (husband of Anne; father of MARY) [NAZARETH]
 Joachim (husband of Mary [cured leper]) [BOZRAH]
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 John the Scribe [MOUNT OF BEATITUDES]
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 Jonah (landlord at Gethsemane) [GETHSEMANE]
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 Jonah of Babaon [FUNERAL (LAZARUS)]
 Jonah (shepherd at Jesus' birth) [SHEPHERDS]
 Jonah (witness for Benjamin [shepherd boy]) [ENNON]
 Jonathan and family (Jesus miraculously stops fire) [MERABA]
 Jonathan ben Annas [JERUSALEM]
 Jonathan of Uziel (Pharisee) [PHILISTINE PLAIN]
 Jonathan (old priest; teacher of John the Priest) [JERUSALEM]
 Jonathan (steward of Chuza; shepherd at Jesus' birth) [TIBERIAS]
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 Joseph (boatman w/broken shoulder [cured]; disciple) [TIBERIAS]
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 Judas Thaddeus (Apostle) [JESUS/APOSTLES]

Landlord/landlady (Susanna's husband's parents)) [CANA]
 Landlord/landlady (house that welcomes Jesus) [GADARA]
 Landlord/landlady (house of "Upper Room") [JERUSALEM]
 Lazarus [BETHANY]

Leah (of Isaac) [NAZARETH]
 Leper (adulterer [cured]) with mother [CLEAR WATER]
 Leper (cured; disciple) [MOUNT OF BEATITUDES]
 Lepers (seven [cured]) [JERUSALEM]
 Lepers (ten [cured]; Samaritan returns) [EPHRAIM]
 Lepers (twelve [cured]) [JERUSALEM]
 Levi (caretaker of Lazarus' palace) [JERUSALEM]
 Levi (deaf/mute [cured]) and mother [KEDESH]
 Levi (dying boy [cured]) with mother and father [NOB]
 Levi [see Matthew (Levi)]
 Levi (shepherd at Jesus' birth) [SHEPHERDS]
 Levi (son of widow with children) [SHARON PLAIN]
 Levi (synagogue leader) [NAZARETH]
 Levi (witness for Benjamin [shepherd boy]) [ENNON]
 Levi (Zacchaeus' convert) [JERICHO]
 Longinus (Centurion; at crucifixion) [ROMANS]
 Lover (former) of Magdalene [MAGDALA]
 Lydia (Roman lady) [ROMANS]

Maidservant of Jacob [KORAZIM PLAIN]
 Malachi (Notable; synagogue leader) [EPHRAIM]
 Malchus (arresting guard; ear cut off [healed]) [JERUSALEM]
 Man (deaf/mute from birth [cured]) [FERRY VILLAGE (JORDAN)]
 Man (dying; cured by John) [EKRON]
 Man from Jabneel (cured) [JABNEEL]
 Man (not of their company) who casts out demons[CAPERNAUM]
 Man (old, blind, curses Jesus) [MOUNT NEBO]
 Man who killed mother and brother (forgiven) [CLEAR WATER]
 Man who wants to say goodbye to relatives [CAPERNAUM]
 Man with dropsy (cured on the Sabbath) [MEGIDDO]
 Man with withered hand (cured on the Sabbath) [CAPERNAUM]
 Man (young; undecided whether to follow Jesus) [BETH-HORON]
 Manaen (foster brother of Herod Antipas) [HEROD'S COURT]
 Marcella (relative of Valeria) [ROMANS]
 Marcella (servant at Bethany) [BETHANY]
 Marcus (adulterer), husband, wife and orphan child [GISCALA]
 Marian (Josiah's mother) [DOCO]
 Marianne of Elisha (old lady [introduces Jesus]) [ARBELA(DECAP)]
 Marius (Roman; master of Aquila) [HIPPO]
 Marius Severus (Roman NCO [at Gadara]) [ROMANS]
 Marjiam (Jabez) (orphan; adopted by Peter) [BETHSAIDA]
 Marjiam's grandfather [ESDRAELON PLAIN]
 Mark and family (Jesus miraculously stops fire) [MERABA]
 Mark (disciple) [ARBELA (DECAPOLIS)]
 Mark (raised from the dead; husband of Rachel) [ESDRAELON PL]
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 Mark of Josiah (demoniac cured at Gamala [Decapolis]) [GERASA]
 Mother of Mark of Josiah [GERASA]
 Marshall (crippled boy [healed]) [HEBRON]
 Martha [BETHANY]
 Martha (crippled woman [cured]) [KORAZIM]
 Martial (orphan boy) [SEPHORIS]
 Mary and Micah (children) [CAPERNAUM]
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 Mary (being divorced; with father [James] and mother) [DORA]
 Mary (daughter of Alphaeus of Sarah) [NAZARETH]
 Mary, Joseph, Immanuel, Jesai (children of Sarah) [JUTTAH]
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 Mary (Salome) of Zebedee [BETHSAIDA]
 Mary (Shalem's mother) [JERUSALEM]
 Mary (wife of Jonah) [GETHSEMANE]
 Mary (wife of Joseph of Sephoris) [SEPHORIS]
 Mary (wife of Philip [Apostle]) [BETHSAIDA]
 Mary (young wife who helped Jonah recover) [ESDRAELON PLN]
 Matan [Natan] (old priest) [JERUSALEM]
 Mattathias (Jacob's relative) [FUNERAL (LAZARUS)]
 Mattathias (husband of Sarah) [ESDRAELON PLAIN]
 Mattathias (synagogue leader [of Roman Freedmen]) [ROMANS]
 Matthew [Levi] (Apostle) [JESUS/APOSTLES]
 Matthias [formerly Tobias] (shepherd at Jesus' birth) [SHEPHERD]
 Matthias (old man in shack) [JABESH-GILEAD]
 Matthias (orphan boy [adopted by Johanna]) [TIBERIAS]
 Matthias (synagogue leader) [KEDESH]
 Maurius (Roman; master of Aquila) [HIPPO]
 Maximinus (steward of Lazarus) [BETHANY]
 Melkia and family (Jesus miraculously stops fire) [MERABA]
 Melkiah and family (gives hospitality to Jesus) [KEDESH]
 Meroba (mother of Alphaeus [unwanted son]) [CAPERNAUM]
 Merod (sister of woman who hides Jesus and Apostles) [TIRZAH]
 Micah, Saul, Jowehel, Isaiah (servants of Johanan) [ESDRAELON]
 Michael (boy who helped Ananias) [SOLOMON'S VILLAGE]
 Michael (little boy who watches Jesus sleep) [EMMAUS/PLAIN]
 Michael of Cana (asks Bartholomew if he "defected") [CANA]
 Mirjiam (virgin; Jairus' daughter) [CAPERNAUM]
 Mother (Cananean, with possessed daughter [Palma]) [KEDESH]
 Mother (of Philip [repentant son]) [ARBELA (DECAPOLIS)]
 Mother (shepherdess with sick daughter [cured]) [KORAZIM]
 Mother (sick [cured]) through child [CAESAREA PHILLIPPI]
 Mother (with paralytic child [cured]) [KORAZIM PLAIN]
 Mother (with sick daughter, Johanna [cured]) [ACHZIB]
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 Mother-in-law (unhappy with daughter-in-law) [GISCALA]
 Myrtha (mother of Abel [disciple]) [BETHLEHEM (IN GALILEE)]

Nahum (Annas' trustee) [JERUSALEM]
 Naomi (mother of John [weaned by MARY as child]) [EPHESUS]
 Naomi (wet nurse of Magdalene) [BETHANY]
 Nara (sister with difficult brother) [MAGDALA]
 Nathaniel [see Bartholomew (Nathaniel)]
 Nathaniel ben Phaba (Fada) (Sanhedrin) [JERUSALEM]
 Nathaniel of Levi (bridegroom) [JERUSALEM]
 Nicodemus (Sanhedrin) [RAMAH (JUDEA)]
 Nicodemus the Cretan (gives ship passage to Apostles, John of Endor and Syntyche) [TYRE]
 Nicolaus of Antioch (proselyte; disciple) [ANTIOCH]
 Nicomedes (Lazarus' doctor) [BETHANY]
 Nike [Veronica] [JERICHO]
 Nubi (slave of Annaniah) [ASHKELON]

Ogla (beggar who cursed brothers [repentant]) [GILGAL]

Palma (possessed daughter of Cananean mother) [KEDESH]
 Papias (disciple) [DISCIPLES (SEVENTY-TWO)]
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 Philip (father of David [boy]) [CAPERNAUM]
 Philip (husband of Dinah) [ESDRAELON PLAIN]
 Philip of Canata ("rich young man") [DOCO]
 Philip of Jacob (repentant son; disciple) [ARBELA (DECAPOLIS)]
 Philip (Sanhedrin; friend of Judas [Sanhedrin]) [JERUSALEM]
 Philip (servant of Lazarus) [ANTIOCH]
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 Ptolmai (grandson of Philip [at Antioch]) [ANTIGONEA]
 Ptolmai (Sanhedrin) [JERUSALEM]
 Publius Quintilianus (Italica legion) [ROMANS]

Quintus Felix (legionnaire [warns Jesus]) [ROMANS]

Rachel (husband, Mark, raised from dead) [ESDRAELON PLAIN]
 Rebecca (daughter of Cleopas [sandal-maker]) [JERUSALEM]
 Roman (possessed [cured]) with brother [CLEAR WATER]
 Rope-maker (with family) [CAESAREA ON THE SEA]
 Royal officer of Tetrarch (son healed by Jesus) [CAPERNAUM]
 Ruben (boy rescued from highwaymen) [EPHRAIM]

Sabea of Bethlechi (prophetess) [JERICHO]
 Sador (Sadducee) [FUNERAL (LAZARUS)]
 Sadoc (Golden Scribe) [JERUSALEM]
 Salome (daughter of Herodias) [HEROD'S COURT]
 Salome (Mary) of Zebedee [see Mary (Salome) of Zebedee]
 Salome (wife of Simon of Alphaeus [Clopas]) [NAZARETH]
 Samira (sister with difficult brother) [MAGDALA]
 Samuel (cured cripple; disciple) [KORAZIM]
 Samuel (fiancée of Annaleah; attacks Jesus/Passion)[JERUSALEM]
 Samuel's mother [JERUSALEM]
 Samuel (husband of Anastasica) [JERICHO]
 Samuel (innkeeper) with lunatic daughter (cured) [BETHGINNA]
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 Samuel (servant of Sarah of Aphek) [APHEK]
 Samuel (servant of Zacharias; husband of Sarah) [HEBRON]
 Samuel (shepherd at Jesus' birth; died in Hebron) [SHEPHERDS]
 Samuel (son of Esther of Levi; grief of mother) [NAZARETH]
 Samuel (the Saphorim; becomes disciple of Jesus) [JERUSALEM]
 Samuel (the Scribe) [JERUSALEM]
 Sarah (Annaleah's cousin) [JERUSALEM]
 Sarah's mother [JERUSALEM]
 Sarah ("daughter" of Ishmael [Sermon on Mount]) [BETHANY]
 Sarah (friend of Anne and Joachim) [NAZARETH]
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 Sarah of Aphek (widow) [APHEK]
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 Sarah (sister with difficult brother) [MAGDALA]

Sarah (wife of Joachim) [JUTTAH]
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 Saul (future Apostle Paul) [JERUSALEM]
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 Scribe (who wants to follow Jesus) [CAPERNAUM]
 Seaman (paralyzed [healed at Nob]) with wife [TYRE]
 Selma (slave of Herodias) [HEROD'S COURT]
 Shalem (Nahum's grandson) [JERUSALEM]
 Shammai of Elchi (Herod Antipas' favorite) [HEROD'S COURT]
 Shammai (Rabbi) [JERUSALEM]
 Shepherd boy (rescued from highwaymen) [EPHRAIM]
 Shepherd (cured; takes lamb to John of Nob) [CAESAREA PHILIP]
 Shepherd (with blind father [cured]) [BETH-HOGLAH]
 Shepherd (with dying son [cured]) [DOTHAN]
 Shepherds (with sick shepherd [cured]) [MOUNT NEBO]
 Sidonia [see Bartholmai (Sidonia)]
 Simeon (at Presentation) [JERUSALEM]
 Simeon ("cured/relapsed" husband of Arria) [GHERGHESA]
 Simeon (Gamaliel's son) [JERUSALEM]
 Simeon (shepherd at Jesus' birth/disciple of Baptist)[SHEPHERDS]
 Simon Boetos (guest at Helkai's banquet) [JERUSALEM]
 Simon Camit [FUNERAL (LAZARUS)]
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 Simon (father-in-law of Cleopas [son]) [EMMAUS/MOUNTAIN]
 Simon (notable) [EMMAUS ON THE MOUNTAIN]
 Simon of Cyrene (with two sons) [JERUSALEM]
 Simon of Jonah [see Peter (Simon of Jonah)]
 Simon of Nain (Pharisee) [CAPERNAUM]
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 Simon (Sanhedrin; friend of Joseph of Arimathea) [JERUSALEM]
 Simon (Sanhedrin; threw out father; went "insane")[JERUSALEM]
 Simon (son of Alphaeus [Clopas]) [NAZARETH]
 Simon the Zealot [Cananean] (Apostle) [JESUS/APOSTLES]
 Simon (with possessed wife [cured]) [SYCHAR]
 Solomon (ferryman; disciple) [JERICHO]
 Stephen (former disciple of Gamaliel) [JERUSALEM]
 Steward (of Johanan ben Zaccai) [ESDRAELON PLAIN]
 Steward (of Lazarus) [CLEAR WATER]
 Steward's wife and sons [CLEAR WATER]
 Superintendent (and family) [CAESAREA PHILIPPI]
 Susanna (bride; disciple) [CANA]
 Susanna's husband (bridegroom) [CANA]
 Susanna's father [CANA]
 Synagogue leader [GIBEON]
 Synagogue leader [HEBRON]
 Synagogue leader [KERIOTH]
 Synagogue leader (and four elders) [KORAZIM]
 Syntyche (escaped slave) [CAESAREA ON THE SEA]
 Syra (young widow [at synagogue/Roman Freedmen]) [ROMANS]

Tamar (blind daughter of caravan leader [cured]) [PETRA]
 Theophilus (Lazarus' father) [ANTIGONEA]
 Thomas and wife (landlord/landlady of Jesus) [CAPERNAUM]
 Thomas of Didymus (Apostle) [JESUS/APOSTLES]
 Thomas (Apostle)'s family [RAMAH (JUDEA)]
 Timoneus (synagogue leader) [CLEAR WATER]
 Timoneus' mother [AERA]
 Titus (farrier) [PTOLEMAIS]
 Tobias [see Matthias (formerly Tobias)]
 Tobias and family (Jesus miraculously stops fire) [MERABA]

Toby (little boy with figs; brother of Johanna) [CAPERNAUM]
 Tolme (Pharisee) [JERUSALEM]
 Trison (Triphon) [JERUSALEM]
 Tusnilde (Freedwoman [with Valeria]) [ROMANS]

Uriah (Pharisee) [CAPERNAUM]
 Uriel (blind man [cured]) with Bartimaeus [JERICHO]
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Valens (Zacchaeus' convert) [JERICHO]
 Valeria (friend of Johanna) [ROMANS]
 Valeria's husband [ROMANS]
 Valerian (owner of Syntyche) [ROMANS]
 Veronica [see Nike (Veronica)]
 Vital (from Benevento [soldier]) [ROMANS]

Widow (furniture finished by Jesus) [KORAZIM]
 Widow ("widow's mite") [JERUSALEM]
 Widow with many children [CLEAR WATER]
 Widow with small children (including Levi) [SHARON PLAIN]
 Wife of Sadducee necromancer [JERICHO]
 Wise Men [EUPHRATES (BEYOND THE)]
 Woman caught in adultery [JERUSALEM]
 Woman (husband leaving her) [MOUNT OF BEATITUDES]
 Woman (old) gleaning corn [EMMAUS ON THE PLAIN]
 Woman (old [lives near Meroba]) [CAPERNAUM]
 Woman who hides Jesus and Apostles [TIRZAH]
 Woman who repents, leaves, lives life of expiation [SHECHEM]
 Woman with flamingoes [BETHANY]
 Woman with hemorrhage (cured) [CAPERNAUM]
 Woman with sick child (cured by Jesus) [SHARON PLAIN]
 Husband (accuser/crucifier of Jesus) [SHARON PLAIN]
 Woodcutter (with son born crippled [cured]) [MOUNT CARMEL]

Zacchaeus (father of Benjamin) [MAGDALA]
 Zacchaeus (tax collector [converted]) [JERICHO]
 Zacharias (husband of Elizabeth; father of John/Baptist) [HEBRON]
 Zacharias (leper [cured]; talks to Zacchaeus of Jesus) [JERICHO]
 Zacharias (Levite; becomes disciple) [JERUSALEM]
 Zacharias (Sadducee) [FUNERAL (LAZARUS)]
 Zacharias (little shepherd boy [whose father died]) [KORAZIM]
 Zacharias (with boy) [CAPERNAUM]
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 Zebedee's relatives (in Jerusalem) [see Joseph of Sephoris]
 Zeno (purveyor) [ANTIOCH]

Part IV

Introduction

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

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Arimathea	AP
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Bethany beyond the Jordan	BT
Bethel	AU
Bether	S
Bethginna	AI
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Ennon	BE
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Gibeon	Q
Gilead	BO
Gilgal	D
Gofena	AV
Hebron	X
Heshbon	BW
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Kerioth	AC
Lebonah	AX
Lydda	AO
Machaerus	BY
Magdalgad	AG
Masada	AB
Modin	AQ
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Mount Cherith	H
Mount Ebal	BD
Mount Gerizim	BA
Mount Nebo	BV
Nob	O
Pella	BK
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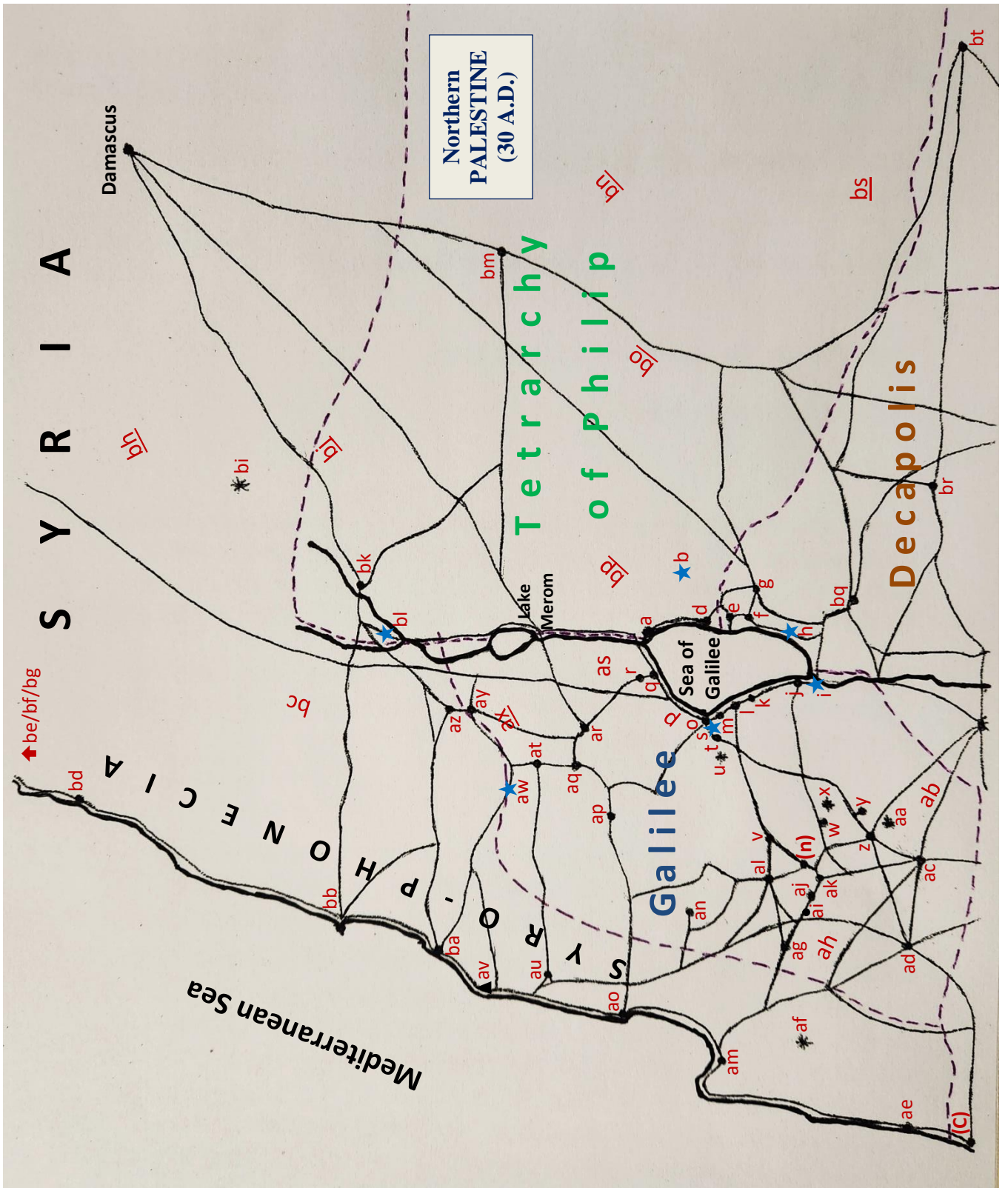
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Jezreel Plain	ab
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Dora	ae
Mount Carmel	af
Bethlehem (in Galilee)	ag
Esdraelon Plain	ah
Shimron	ai
Meraba	aj
Japhia	ak
Sephoris	al
Sicaminon	am
Jiphthahel	an
Ptolemais	ao
Ramah (Galilee)	ap
Meiron	aq
Saphet	ar
Korazim Plain	as
Giscala	at
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Tyre, Steps (Ladder) of	av

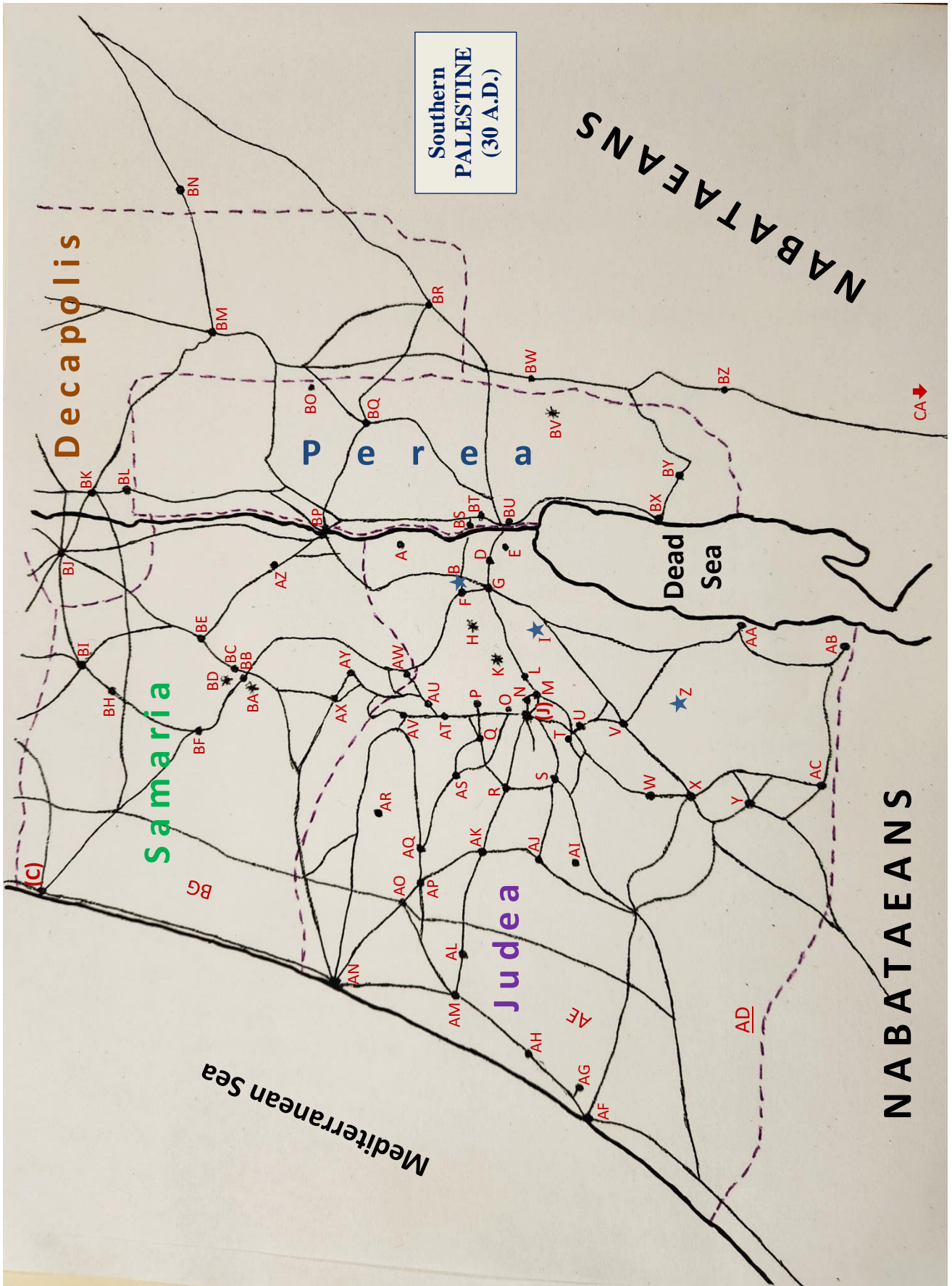
Cananite woman pleads for daughter (Mt. 15)	aw
Naphtali (Region)	ax
Kedesh	ay
Lesemdan	az
Alexandrosce	ba
Tyre	bb
Lebanon mountains	bc
Sidon	bd
Seleucia	be
Antioch	bf
Antigonea	bg
Abilene (Region)	bh
Mount (Great) Hermon	bi
Iturea (Region)	bj
Caesarea Philippi/Panias	bk
Primacy of Peter (Mt. 16)	bl
Aera	bm
Trachonitis (Region)	bn
Batanea (Region)	bo
Gaulanitis (Region)	bp
Gadara	bq
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Auranitis (Region)	bs
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Bethel	AU
Gofena	AV
Ephraim	AW
Lebonah	AX
Shiloh	AY
Tirzah	AZ
Mount Gerizim	BA
Shechem	BB
Sychar	BC
Mount Ebal	BD
Ennon	BE
Samaria	BF
Sharon Plain	BG
Dothan	BH
Engannim	BI
Beth-Shean	BJ
Pella	BK
Jabesh-Gilead	BL
Gerasa	BM
Fountain of the Cameleer	BN
Gilead	BO
Ferry Village (Jordan River)	BP
Ramoth-Gilead	BQ
Ammon	BR
Solomon's Village	BS
Bethany beyond the Jordan	BT
Bethabara	BU
Mount Nebo	BV
Heshbon	BW
Callirhoe	BX
Machaerus	BY
Dibon	BZ
Petra	CA





Recommended Websites:

www.mariavaltorta.com (Italian Publisher)

www.fondazionemariavaltortacev.org (Maria Valtorta CEV Foundation)

Sunday Gospels matched to Valtorta writings, Jesus' parables for viewing, best websites, Summa and Encyclopedia to Valtorta's writings, Maria's works in multiple languages, etc.

www.mariavaltortastore.com

Publisher and worldwide distributor for all major languages

www.bardstown.com

Articles regarding church approval, excerpts from Valtorta's writings, authoritative testimonies, scientific studies of Valtorta's works, etc. [Website granted imprimatur.]

www.maria-valtorta.net

Chronological history of Poem, responses to common questions, misconceptions, and critics, library of important documents (bishop imprimatur and endorsement letters), etc.

www.valtorta.org.au

Articles on and in defense of Maria Valtorta's writings, Maria Valtorta Readers' Group, quarterly bulletin, books, booklets, audio-CD's.

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The Companions of Christ the Lamb, through classes and providing wilderness retreats, are called to teach the Catholic Church's rich tradition of faith and prayer. With our ultimate goal that of saving souls, and with the Eucharist as our center, we are called to live a life of simplicity, close to the earth. We reach out especially to those in the greatest spiritual and material need.

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