

Galilee See—The Lake's Great Tales:

Capernaum, Chorazin, Bethsaida; Loaves, Pigs, Sermon



NASA Satellite Image
(text added)

Galilee SEE—The Lake's Great Fakes

A. Six Fake Sites

Come to the SEA of Galilee, and SEE the great lake's great fakes—see these six fake biblical sites: **Capernaum** (Christ's Galilee headquarters); **Chorazin** (one of the three cursed cities); **Bethsaida** (home of three disciples); **Tabgha** (5 loaves, feeding of 5,000); **Kursi** (2 demoniacs, and 2,000 pigs); and **Beatitudes** (Sermon on the Mount). All six of these traditional sites are fake ("x" marks the spot); this article will not only show why all six are false (red), but it will also show the location of the true sites (green, on page 1).

Matthew 11:21-25 ♦ “**Woe** to you, **Chorazin!** **Woe** to you, **Bethsaida!** ... **Capernaum** ... shall be cast **down to the GRAVE** [buried]. ...’ **At that time** Jesus answered and said, ‘I **praise You**, O Father ... You have **hidden these things** from the **wise** and **intelligent**, and have **revealed** them to **babes**.’” (AFV).

A-1. Outline of the Lake's Fakes

A. Six Fake Sites

- A-1. Outline of the Lake's Fakes [You are here]
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H. Capernaum Is Hidden from the “Wise”

APPENDIX: Distance Destroys Doubt

A-2. Acronym: M.E.E.T a.t. G.R.A.V.E.Y.A.R.D.S.

M = Marker • **E** = East • **E** = Elevation • **T** = Two (or Three)

a = Access • **t** = Treasures

G = Graves • **R** = Resources • **A** = Audio • **V** = Views • **E** = Enemies

Y = Years • **A** = Artifacts • **R** = Read • **D** = Distance • **S** = Spirit

The above acronym stands for sixteen methods, which help to distinguish genuine locations from counterfeit ones. Also, the acronym itself is closely related to biblical archaeology and geography—since any ancient site, could *literally* be a graveyard.

This article is introductory, for the subject; therefore, the above acronym will be explained, with specific examples. Some examples will be given, throughout this article; then, near the end of this article: there will be several examples, from all six of the sites, for each of these sixteen methods. Also, other **7GRAILS** articles refer back to, and use, this same acronym. NOTE: underlines and highlights, etc, can improve your reading speed, and comprehension; see the website (<https://7GRAILS.world/up-dates/reading/>).

B. Capernaum: “A City Built on a HILL”

Everyone has heard of Jerusalem, which was the headquarters of ancient Israel (and the place where Jesus was crucified). However, Jesus spent less time at Jerusalem, than He spent at Capernaum: which was His personal headquarters, in northern Israel, right by the Sea of Galilee (see Matthew 4:13; 9:1-10); so Capernaum is definitely a very important site, in biblical archaeology.

The greatest miracle, at Capernaum, was when the daughter of Jairus died—and was resurrected, by Jesus. Not too long after, she got engaged; then she married someone, who is mentioned by name in the Bible. Do you know his name? Do you know her name?? Or do you want to know? If so, then watch for the announcement, on our UP-dates webpage (<https://7GRAILS.world/up-dates/>).

B-1. The *Only* Evidence for Tell Hum

The primary and popular traditional site, for Capernaum, is a place called “Tell Hum”; see the red “**X**”—and red “**Capernaum**”—near the north end of the lake ([satellite photo](#), [on page 1](#)); this is actually the true site, for Chorazin (see [C-1](#)). In spite of Tell Hum being widely accepted, especially nowadays, as the site for Capernaum: shockingly, there is very little (if any) biblical evidence, for this identification. Yet we shouldn’t be at all surprised, because Jesus said that these very same sites would be “hidden” from the “wise” (those who trust their education, more than the Bible; such as some archaeologists, and scholars).

We should pay little if any attention, to statements written hundreds of years after Christ; by then, it is quite possible that the true location, of Capernaum, was already lost. Aside from the gospels: the only known historian of the first century, who wrote about Capernaum (using this name), is Josephus; and at least two of his statements are positively not in favor of Tell Hum (see [B-4 & G-1](#)).

There is one statement, by Josephus, which has been used to support Tell Hum. It says that he was hurt, near Bethsaida, and taken to Cephaorne (Capernaum); since Tell Hum was closest to Bethsaida, then perhaps Tell Hum is Capernaum. However: #1 Bethsaida was even closer than Tell Hum; #2 his injury was minor, allowing travel; #3 that night, he was moved yet again—several miles from Tell Hum!

Josephus: “... bruised on my wrist, and carried into a village, named Cephaorne [Capernaum] ... When my soldiers heard of this, they were afraid I had been worse hurt than I was ... I continued feverish that day: and, as the physicians directed, I was that night removed to Taricheæ.” (*Life*, [72](#)).

The only other evidence, in support of Tell Hum, is the supposed house of Peter (see Wikipedia, below). The Bible indicates that Peter did live in a house, at Capernaum (see Matthew 8:5-14); however, having “two churches” built over a house, doesn’t prove that the venerated house was Peter’s. Perhaps some other prominent person lived there: why does it have to be the house of Peter? It was probably the house of Stephen, the martyr; he lived near Capernaum, when Jesus healed him of the palsy (see Luke 5:17-26; Acts 8:2).

Wikipedia: “The excavators concluded that one house in the village [at Tell Hum] was venerated as the house of Peter the fisherman [maybe] as early as the mid-1st century, with two churches having been constructed over it.” (https://en.wikipedia.org/wiki/Capernaum#House_of_Peter).

We just don’t know, if early Christians thought that this house was Peter’s; it’s merely a guess, it says “excavators concluded”—it does not say that there were ancient inscriptions, or documents, stating that the apostle Peter once lived there. Yet even if early Christians did consider it to be Peter’s house: even then, this alone would not be very strong evidence, that Tell Hum is the true location of biblical Capernaum. The early Christians did not have computers, GPS, and other such technologies—which would help to identify, and preserve, the exact location of biblical events; as a result, many sites in the life of Christ were lost (within a few decades, to a few centuries, after Christ). Far more important, than any venerated site, is the biblical evidence; and in this case, there are very clear biblical evidences, for the correct location of Capernaum (detailed throughout this article).

Wikipedia: “In 1838, American explorer Edward Robinson discovered ruins which he identified as those of a synagogue, but did not relate this to ancient Capernaum. In 1866, Charles William Wilson identified the location (then known as Tel Hum) as Capernaum.” (<https://en.wikipedia.org/wiki/Capernaum>).

Notice that with Edward Robinson, in 1838: he did not think that Tell Hum was Capernaum. Later, in 1866, Charles Wilson simply “identified” it as Capernaum; but he failed to give any solid reason—archaeological, historical, or biblical—for Tell Hum being the real Capernaum.

Pulpit Commentary (published 1880-1919, after 1866): “... [Capernaum] identification with Tell-Hum can, however, hardly be considered as absolutely settled.” (<https://biblehub.com/commentaries/matthew/4-13.htm>).

B-2. Khirbat al-Minya, and Tell Kinneret

The Zondervan Pictorial Encyclopedia of the Bible: “There has been a considerable amount of discussion as to the exact location of Capernaum and the evidence available now [1975, a century after 1866] is still not entirely conclusive. Two main sites have been suggested, namely Tell Hum and Khirbet or Khan Minya. The latter [Minya] is situated along the NW coast of the Sea of Galilee on the edge of the plain of Gennesaret ... The archeological survey failed to find pottery earlier than the Arab period at Khan Minya but found ample examples of Rom. [Roman] pottery at Tell Hum. Thus Khan Minya was prob[ably] not inhabited at the time of Christ.” (<https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Capernaum>).

Minya is located very close to the true Capernaum (Tell Kinneret)—it’s only a couple thousand feet south, of Tell Kinneret; however, Minya fails, for at least three reasons. As quoted above: there is no archaeological evidence, for Minya existing in the time of Christ. It is possible, however, that evidence will yet be found (for first century Minya); so this reason should be considered as minor evidence (against Minya being Capernaum). More importantly: Minya is neither on a hill (see B-6), nor completely buried (see B-7). Tell Kinneret, however, does fit these points; furthermore, Tell Kinneret has some additional reasons, why it is indeed the true biblical Capernaum (see H: [https://en.wikipedia.org/wiki/Kinneret_\(archaeological_site\)](https://en.wikipedia.org/wiki/Kinneret_(archaeological_site)); <https://kinneret-excavations.org/tel-kinrot>).

B-3. Capernaum Was at *Three* Borders!!!

Matthew 4:13-16 ♦ “And leaving Nazareth, he [Jesus] came and dwelt in **Capernaum**, which is **upon the sea coast** [#1], in the **borders** of **Zabulon** [#2] and **Nephthalim** [#3]: That it might be **fulfilled** which was spoken by Esaias the **prophet**, saying, The land of **Zabulon**, and the land of **Nephthalim**, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw **great light** [at **Capernaum**]; and to them which sat in the region and shadow of death **light** [on a HILL] is sprung up.”

Matthew was from Capernaum (see 4:13; 9:1-10); so is there any chance, that he just might have known the truth: about whether Capernaum was actually ON the borders, of these two tribes? Well, it doesn't really say “on the borders”—the above quote says “in the borders” (KJV); true, but there are a few Bible versions, which do translate it: “on the borders” (AV, etc). Nevertheless, even if it should be translated: “in the territories”—how could a single city, be IN two different territories? Only if the city occupied territory, on both sides of the borderline; and that's basically the same, as ON the borders.

Or some might wonder, if perhaps the two territories overlapped; or maybe these borders changed, over time (so that the city was in two territories, at two different times). While these speculative ideas are theoretically possible: there is no biblical or historical evidence, for either. Yet either case, if true, would not allow for Tell Hum to be in a moving, or overlapping territory, for Zebulun (all maps and scholars end Zebulun's border—at least two miles or more, short of Tell Hum). Furthermore, there is good evidence for the following simple truth: Capernaum was actually on the borderlines (of Zebulun and Naphtali).

The above map has two green “X” locations, at the north and south ends of a plain (west of the lake); this is known as the plain of “Gennesaret”—also called “Kinneret” or “Chinnereth” (KJV). A very natural break occurs, at the north end of this plain (where the foothills begin); and that is precisely where “Tell Kinneret” is located (and true Capernaum). It is common, for borderlines to follow natural breaks: like a river, a lake shore, or the edge of a plain (such as in this case). This means that Tell Kinneret is in the perfect spot, to be on the borderlines of two tribes—and also by the lake, the third border (see map on page 6).

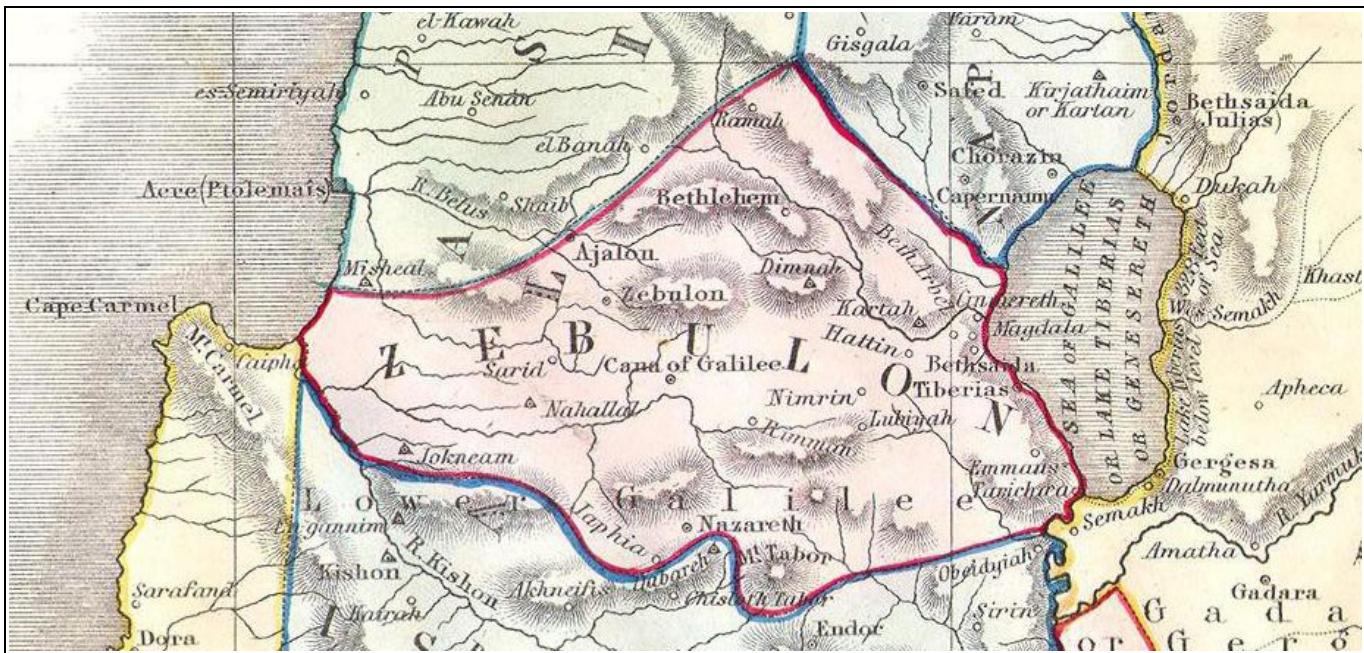
B-4. Zebulun Territory, at the Galilee Sea

Josephus: “The tribe of Zebulun's lot included the land which lay as far as the Lake of Genesareth [Sea of Galilee], AND that which belonged to Carmel and the sea [Mediterranean].” (Antiquities, 5.2.22).

Genesis 49:13 ♦ “Zebulon shall dwell by the coast of the sea [lake]; and he by a coast of ships ...” (SLT).

The word “ships” in this verse could refer to large vessels, on the Mediterranean Sea; however, the first phrase—“coast of the sea”—is not necessarily parallel (not the same as the “coast of ships”). In fact, the Hebrew word translated “sea” is #3220 (*yam*); and it is this same word that is used, for the Sea of Galilee (see Numbers 34:11; Joshua 12:3; 13:27; Deuteronomy 3:17; 33:18,19). This means that we have Bible prophecy, stating that Zebulun would indeed have territory up to the edge of the lake (in the plain of Gennesaret); the word “dwell” in this verse, means to live there (not just a random visit). And there is actually more evidence for Zebulun having territory at the Galilee Sea, than at the Mediterranean Sea.

Below is an 1852 map, showing the Zebulun territory at both seas (Galilee, Mediterranean); this map was before 1866: when Tell Hum was authoritatively rubber-stamped, as the official site for biblical Capernaum. Please notice several interesting things, about this map: #1 Capernaum is not shown by the sea, or on the tribal borders (but it is near them)—also, the location shown is not at Tell Hum (or Minya, or Kinneret); #2 Chorazin is shown at the right location (Tell Hum); #3 fake Bethsaida is shown (Julias); #4 Magdala is shown, by Mount Arbel (this is correct); #5 the tribe of Zebulun did indeed “dwell” along the western “coast” of the “sea” of Galilee—as prophesied in Genesis 49:13 (see above); #6 the borderlines for Zebulun (pink) and Naphtali (blue) meet right at the transition from the foothills, to the plain of Gennesaret—which is exactly where Tell Kinneret is located (and true Capernaum).



https://commons.wikimedia.org/wiki/File:Zebulon,_1852_Philip_Map_of_Palestine_-_Israel_-_Holy_Land_-_Geographicus_-_Palestine-philip-1852.jpg; see also this full map at <https://www.geographicus.com/P/AntiqueMap/Palestine-philip-1852>

B-5. Was Tiberias in Naphtali Territory?

NOTE: B-5 is technical information, for those interested; some readers might want to skip down to [B-6](#).

The above [map](#) does show Tiberias, a few miles south of Magdala; and on this map, Zebulun has that territory. However, it's difficult to find two different Israel [maps](#), with all the borderlines at the same places; this is because many of the names, used in defining these territories, are not anchored to known locations. This is especially true for the tribe of Zebulun—whose territory is the most important, when it comes to determining the location of Capernaum (the quote below is about Zebulun's territory).

[Wikipedia](#): “Of the nineteen proper names that the book of Joshua gives to guide us, only Bethlehem of Galilee ... can be identified with certainty ...” (https://en.wikipedia.org/wiki/Tribe_of_Zebulun).

Most [maps](#) today have Zebulun separated from the lake (by at least 5 or 10 miles)—and all of the territory, on the western side of the lake, is usually labeled “Naphtali” (or Issachar). If indeed these maps are correct: then Zebulun's border was certainly not at Tell Kinneret—which would totally do away with Capernaum being at three borders (Naphtali, Zebulun, and the lake). Therefore, this is a very critical question: was Tiberias in Naphtali territory?

Everyone knows that the western shores had to be occupied, by at least one of the tribes; yet in the book of Joshua: the western shores of Galilee are never mentioned, as a boundary line—and this fact is one of the methods that God used, to hide the true location of Capernaum ([see H](#)). If Joshua had used the lakeshore, for reference: then it would probably be fairly easy, to figure things out. This is not the case, however; so the popular idea—that Naphtali had territory clear down to Tiberias—is based on place names, which refer to uncertain locations (lost to history). For example: only one of the six names, listed below, can be identified with certainty (just like Zebulun, although this next passage is about Naphtali).

Joshua 19:34,35 ♦ “And the **bound** [for Naphtali] turned back to the sea of **Aznoth-Tabor** ... And the **cities** [in Naphtali] of fortification, Ziddim, Zur and **Hammath**, Rakkath and **Cinneroth**,” ([SLT](#)).

The last name, in the above list, is easy to identify; it is the ancient fortified city, known today as Tell Kinneret! This passage says that Tell Kinneret was in Naphtali territory, and that is true (most, if not all maps agree on this). The controversy is NOT whether Tell Kinneret was in Naphtali; no, the question is whether Naphtali had the territory south of Tell Kinneret—and Tiberias is certainly south of Kinneret.

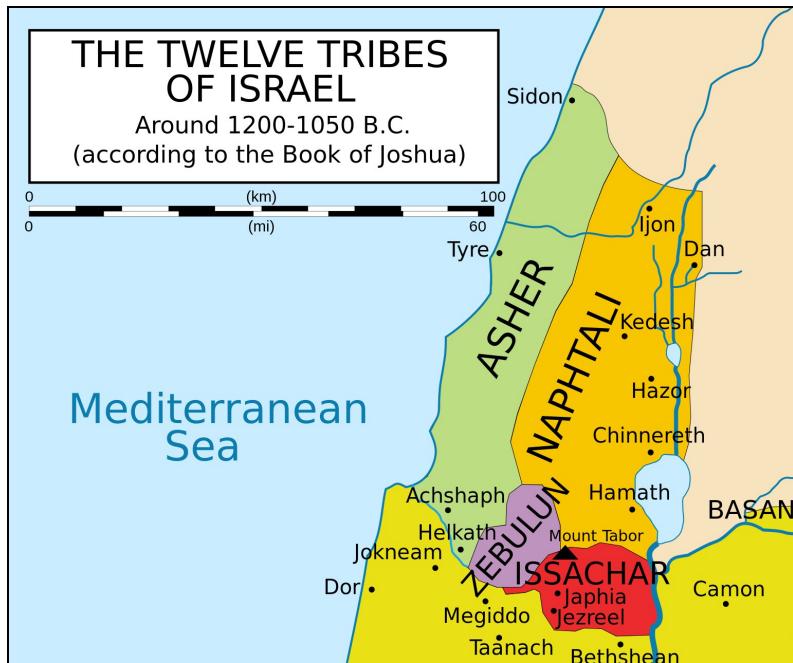


Image: 12 Tribes of Israel Map (original image cropped, dates not accurate);
credits, Kordas / Amortres; copyright, 2010-2023 (GNU 1.2, see links below)

https://commons.wikimedia.org/wiki/ Commons:GNU_Free_Documentation_License,_version_1.2;
https://commons.wikimedia.org/wiki/File:12_Tribes_of_Israel_Map.svg

The primary biblical basis, for putting Tiberias in Naphtali territory, comes from one or both of the following names: “Hammath” and “Aznoth-Tabor” (see Joshua 19:32-35, above). It is assumed that “Hammath” refers to an ancient city, near the modern city of Tiberias (for example, see “Hamath” in the above map). However, this assumption is rather flimsy (see the quote below, about Hammat Tiberias).

Wikipedia: “Since several places bore the name ‘Hammath’, the distinction was made here [at Tiberias] by adding Tiberias/Tveriya to the name. ... Archaeologists have concluded [without biblical evidence] it was built on the ruins of the biblical city of Hammath (Joshua 19:35). However, the finds of the excavations are limited to the 1st-8th centuries CE.” (https://en.wikipedia.org/wiki/Hamat_Tiberias).

There are “several places” named “Hammath”; and the biblical context gives no further information, as to the location of Hammath (except that it was a fortified city, in Naphtali). So how can there be any real confidence, that Joshua 19:35 refers to a city near Tiberias? The answer is simple—as is all too often the case, it’s just arbitrary authority: “Archaeologists have concluded ...” (see the above Wikipedia quote).

And the other one, “Aznoth-Tabor” (Joshua 19:34), is also an unclear location; this is a combined word, found only once in the Bible—with NO other location information given. The last half of the name (Tabor) is indeed recognizable; and some have concluded, based on this, that Naphtali’s southern border did go clear down near Mount Tabor (see the “12 Tribes” map, above). However, just like Hammath, the name Tabor had multiple uses; so there is no certainty, that Aznoth-Tabor was anywhere near Mount Tabor.

NAS Exhaustive Concordance: “Tabor: a mountain S.W. [southwest] of the Sea of Galilee, also several other places in Isr. [Israel]” (<https://biblehub.com/hebrew/8396.htm>).

Finally, there is one more verse—which has been used in support of Naphtali territory, south of Tell Kinneret: “... and smote Ijon, and Dan, and Abelbethmaachah, and **all Cinneroth**, with all the land of Naphtali.” (1 Kings 15:20; see 2 Kings 15:29; 2 Chronicles 16:4). Does this mean that Tell Kinneret was in Naphtali territory? Maybe; but nobody says otherwise. Does it mean that all of the territory—around the entire Chinneroth lake (Sea of Galilee)—was in Naphtali territory? No; but nobody says this. Does it mean that only the territory, on the western side of the lake, is meant by “all Cinneroth”? Probably not; yet even if it did, this verse would NOT prove that Naphtali had any territory, south of Tell Kinneret. In fact, some versions translate it, so that “all Cinneroth” is actually outside of Naphtali territory: “He conquered Ijon, Dan, Abel Beth Maakah and **all Kinnereth in addition to Naphtali**.” (NIV; see NASB, LSV, YLT, etc).

But if someone wants to die on this hill (that Naphtali had all of the territory, west of the lake): the timing, for 1 Kings 15:20, is about 500 years after Joshua; it is possible, by this time, that Naphtali had expanded into some of Zebulun's territory (but there is no known record of this). And one thing is 100% certain: EVEN IF Naphtali territory included Tiberias—even then, Tell Kinneret would still be closer to the Zebulun territory, than Tell Hum (making Tell Kinneret the best candidate, for Capernaum).

Well then, was Tiberias ever in Naphtali territory? Possibly, at a later date; but not likely. At the start, however, there is very clear evidence that: “The tribe of Zebulon's lot included the land which lay as far as the Lake of Genesareth [Galilee] ...” (Antiquities, 5.2.22). Josephus lived in Matthew's time; and both of those men knew the truth, about Zebulun borders. So Capernaum was indeed located at three ancient borders: Naphtali, Zebulun, and the lake; Matthew did not say that Zebulun borders were several hours away from Capernaum (which would be a pointless statement, if indeed it were true). The following links have information—and a dozen maps—in support of Zebulun territory, on the western shores of Galilee.

[https://biblearchaeology.org/research/conquest-of-canaan/4518-zebulun-by-the-sea-zebuluns-mysterious-borders/](https://biblearchaeology.org/research/conquest-of-canaan/4518-zebulun-by-the-sea-zebuluns-mysterious-borders;);
<https://premium.globalsecurity.org/military/world/israel/maps-12-tribes.htm>

B-6. Jesus Is the Light on a HILL

Matthew 5:14-16 ♦ “You are like **light** for the whole **world**. A **city built on a HILL** cannot be **hid**. No one lights a **lamp** and puts it under a bowl; instead it is put on the lampstand, where it gives **light** for everyone in the house. In the same way your **light** must **shine** before people, so that they will **see the good things you do** and praise your Father in heaven.” (GNT).

John 8:12; 9:5 ♦ “Jesus spoke to the Pharisees again. ‘I am the **light** of the **world**,’ he said. ‘Whoever follows me will have the **light** of life ... I am the **light** for the **world**.’”

It shouldn't be too hard to understand, that Jesus referred to Himself as the “light” of the world. So the “**light**” (in Matthew 5:14, from the Sermon on the Mount) is primarily Jesus Himself: who did “good things” for people, especially at Capernaum; the Bible lists more miracles there, than at ANY other city. Obviously, Jesus was including others: who can also do “good things” through Christ—and reflect the light, which comes from Him. Nevertheless, the context is unmistakable: the city “built on a HILL” is Capernaum—the personal headquarters of Jesus Christ, who is the brightest light of all time!

Wikipedia: “In the New Testament, when Jesus mentions a ‘city set upon a HILL’ ... he may have been referring to Hippos [Sussita, or] ... to Safed.” ([https://en.wikipedia.org/wiki/Hippos_\(Golan_Heights\)](https://en.wikipedia.org/wiki/Hippos_(Golan_Heights))).

Others have suggested Sepphoris, which is near Nazareth. And Safed is certainly a good candidate, because it can be seen from quite a distance; in fact: “... Safed is the highest city in the Galilee and in Israel.” (<https://en.wikipedia.org/wiki/Safed>). Actually, Jesus was generally referring to any city, on a HILL; and it seems impossible that Capernaum—His very “own city”—was NOT included, in what He said. Neither Tell Hum, nor Khirbat al-Minya, are on a HILL; but Tell Kinneret is certainly on a very distinct HILL!

B-7. Capernaum Is *Still* BURIED!

Luke 10:13-15 ♦ “**Woe** to you, **Chorazin!** **Woe** to you, **Bethsaida!** … it will be **more tolerable** for Tyre and Sidon **in the judgment** than for you. And you, **Capernaum**, who have been **lifted up** [symbolically and *literally*—on a HILL] to heaven, shall be brought **down to the GRAVE** [*literally* BURIED].” (AFV).

That last word is the Greek, *hades*—it’s usually translated “hell” (#86); but it can also mean: “… [the] **grave**, hell.” (Strong’s Exhaustive Concordance; <https://biblehub.com/greek/86.htm>). Most versions translate it: “shalt be thrust down to **hell**” (KJV, etc); with this word “hell”—it’s easy to conclude that Jesus was pronouncing **moral** doom, damnation in hell, for those unrepentant **individuals**. But if you carefully read it (in both Matthew and Luke): it’s clear that **Capernaum** is **last**, and gets the **greatest** curse (because it had received the **greatest light**). Jesus saved the worst curse, for last; something was **very different** about **Capernaum**. It is **only** this ONE city, **Capernaum**, that would be “thrust down to hell”; and if it were **merely moral** damnation, then **all THREE** cities would’ve been damned to “hell”!

Certainly, **Capernaum** **does** come under the **moral** curse; but for **Capernaum**, **unlike** the other two cities: it’s **both** a **symbolic** curse (moral damnation), and a **literal** curse (physically buried, in the “grave”). And this prophecy of Jesus has been **fulfilled**, with amazing accuracy! **Tell Hum** (true Chorazin) is not on a hill, and it’s **not buried**; true **Bethsaida** is also not on a hill, and it’s **not buried** (see C-2). But the true **Capernaum**, at Tell **Kinneret**: is indeed on a HILL, and is **still BURIED**—to this very day!!

Outside of the four gospels, the Bible doesn’t mention “**Capernaum**”; in the gospel accounts, only a **handful of people** are specifically mentioned. Josephus, who lived in the **first century**, called it a “village” (Life, 72). **Capernaum** had a **synagogue**, which might indicate a rather **large** community (see Matthew 9:35; Mark 1:21; Luke 4:31-38; John 6:59). However, the ancient “city” of **Kinneret** was literally just a **stone’s throw**, from the **Via Maris**—also called the “**way of the sea**” (Matthew 4:13-15). Therefore, **Capernaum** probably had a **synagogue**, NOT because it was a **large** city—but to **attract** the **travelers**, walking right past their door.

There have been some **excavations**, at Tell Kinneret (<https://kinneret-excavations.org/tel-kinrot>); so far, though, nobody has discovered **Capernaum** there: it is **still buried**. Most or all of the town, from Christ’s time, remains **underground**—and buried (north / east, of the previous excavations). Why has nobody looked for **Capernaum** there? Because God **hid** it, and **buried** it—just as Jesus said, in Matthew 11:21-25.

C. Woe to Chorazin and Bethsaida

Matthew 11:20-23 ♦ “Then He began to castigate the [three] **cities** in which **most of His miracles had taken place**, because they did **not repent**: ‘**Woe** to you, **Chorazin!** **Woe** to you, **Bethsaida!** … And you, **Capernaum**, who have been exalted to heaven, shall be cast down to the **grave**.’” (AFV).

C-1. Fake Capernaum Is True Chorazin

Two of the three cities that Jesus cursed, **Bethsaida** and **Capernaum**, are mentioned **several times** in the gospels—including **disciples** living in these two cities, and several **miracles** performed. But there is **no biblical mention** of **Chorazin**: except two very similar accounts, in Luke and Matthew, both quoted above (see B-7 & C); in **neither** case, is there **any** mention of anything **specific** happening at Chorazin.

So the **only** reason why Jesus included **Chorazin** (as one of the cursed cities), was its **prominent location**: where “most of His miracles” were performed; this would be right by the **shores** of Galilee, and right by the highly traveled **Via Maris** (“way of the sea”)—where Jesus could influence **countless** people **walking**, from all **walks** of life (https://en.wikipedia.org/wiki/Via_Maris). The **fake** Chorazin (Kerazeh) was **off of the beaten path**; so there would’ve been **no reason** for Jesus to **mention** Chorazin, if indeed it was up in the **foothills**—more than **two miles** north of the lakeshores, and the ancient **Via Maris**.

International Standard Bible Encyclopedia: “In favor of Tell Chum [being the location of Capernaum] is Eusebius, Onomasticon, Which places Chorazin 2 miles from Capernaum. If Kerazeh is Chorazin, this suits Tell Chum [Hum] better than Khan Minyeh.” (<https://biblehub.com/topical/c/capernaum.htm>).

However, Kerazeh is not the site of biblical Chorazin (it’s the fake site). It is rather interesting that fake Chorazin (Kerazeh) and fake Capernaum (Tell Hum) are indeed about two miles apart; however, true Chorazin (Tell Hum) and true Capernaum (Tell Kinneret) are also about two miles apart!! Fake sites can validate other fake sites; and true sites can validate other true sites.

Therefore, the true Chorazin site (Tell Hum) is one and the same as the traditional Capernaum site! Please notice, again, the 1852 map ([see B-4](#)); it has the correct borders for Zebulun, and the correct location for Chorazin: Tell Hum (also, Capernaum is not at Tell Hum). This means that Tell Hum has the rare privilege of being *both* a fake site, and a real site, at the same time (the green “x” and the red “x” at Tell Hum, on page 1, are located beside each other—so that the two “x’s” are both visible, but NOT indicating two different locations). Finally, there is an ancient synagogue, at Tell Hum—and some have used this fact, to claim that it is true Capernaum; but Chorazin probably had a synagogue, since there were several synagogues in the area (see Matthew 4:23; 9:35; Mark 1:39; Luke 4:15,44; etc).

Wikipedia: “In his *Biblical Researches in Palestine* in the mid-nineteenth century, Edward Robinson visited Khirbat Karraza [the traditional Chorazin site], but concluded it was NOT the Biblical Chorazin, because the ruins were not significant enough and the site was not near the shore of the Sea of Galilee, as stated by Jerome (*Lacum Genesareth, in cuius litore Capernaum et Tiberias et Bethsaida et Chorozaim sitae sint*) … ‘In this [Kerâzeh, the traditional and fake Chorazin site] we felt ourselves disappointed. The remains are too trivial to have ever belonged to a place of any importance. Chorazin, too, according to Jerome, lay upon the shore of the lake; but this site [Kerâzeh, fake Chorazin] is an hour distant [from the lake], shut in among the hills, without any view of the lake, and remote from any public road whether ancient or modern.’” (<https://en.wikipedia.org/wiki/Chorazin>; Smith, Eli (1856). *Biblical Researches in Palestine, and in the Adjacent Regions: A Journal of Travels in the Year 1838*. Crocker and Brewster. p. 347. ISBN 9780837002514).

C-2. Did Jesus Curse *Four* Bethsaidas????

There are three archaeological sites, that have been proposed as the eastern biblical Bethsaida: El-Mesyiah, Et-Tell, and El-Araj; additionally, some believe in another biblical Bethsaida, near the western shores (<https://en.wikipedia.org/wiki/Bethsaida>). So, did Jesus curse *four* Bethsaidas? Of course not! In fact, it should be obvious that He cursed only 1 Bethsaida, +1 Chorazin, +1 Capernaum = 3 total ([see F-0](#))!

El-Mesyiah (Mesadiyeh). So far, this site lacks good archaeological evidence, to support it being Bethsaida; and it is generally considered the least likely, of the three potential sites. It’s on the shoreline, more than a mile from the ancient Via Maris (which turned north, near the Jordan River); just like fake Chorazin, this site was off of the beaten path. Also, distances show that this is a fake site (2 miles).

Et-Tell (main traditional site). This fake Bethsaida site is on a “tell”—as the name indicates—and it is indeed on an archaeological hill, or mound ([see the red “x” on page 1](#)). However, Bethsaida is NOT the city that Jesus lived in, and referred to as the light on a hill; if anything, the true Bethsaida should not be on a hill: since Capernaum was the unique city, of the three cursed cities, that was first exalted with great light on a hill—and then buried, under a hill ([see B-6 & B-7](#)). Like Mesyiah, distances also show that this site is fake ([see G-4](#)). Finally, the archaeological evidence does not favor Et-Tell ([see next](#)).

El-Araj (true Bethsaida). This site is the only true site—out of the six main true sites, in green ([see page 1](#))—which is already getting some serious attention, and promotion (Tell Hum is widely promoted; but it’s promoted as the fake Capernaum, not the true Chorazin). This means that much of the research and documentation, supporting El-Araj, has already been done by others; therefore, this article will not repeat it. For those interested: see the links below, for extensive information and documentation on the subject.

Additionally, El-Araj is the only site—of the three just listed above—that was right on the shores of Galilee, and close to the highly traveled Via Maris. Yet some say that the lake levels were much higher, in the first century; and if true, El-Araj would've been submerged (and Magdala, etc). There is evidence that the lake was much higher, many centuries before Christ (https://en.wikipedia.org/wiki/Lake_Lisan); in the first century, though, lake levels were not much if any different—than in modern times (again, see the links below).

<https://www.elarajexcavations.com>

<https://www.jerusalemperspective.com/905/>

<https://biblearchaeology.org/m49mc/3692>

<https://biblearchaeologyreport.com/2019/09/05/biblical-sites-is-et-tell-bethsaida/>

<https://biblearchaeologyreport.com/2019/09/11/biblical-sites-is-el-araj-bethsaida/>

<https://www.museumofthebible.org/events/updates-from-tel-shimron-and-el-araj>

https://www.southern.edu/administration/archaeology/museum/lecture_series.html#ft1_item1 (see Notley video)

https://en.wikipedia.org/wiki/Sea_of_Galilee#Water_level

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9192592/>

<https://www.sciencedirect.com/science/article/abs/pii/S1040618213000670>

<https://www.tandfonline.com/doi/abs/10.1080/00310328.2016.1185845>

D. 5,000 Men Feeding

Luke 9:10 ♦ “And he [Jesus] took them [the disciples], and went aside privately into a desert place belonging to the city called **Bethsaida**.” (see Matthew 14:13,15; Mark 6:31,32,36; Luke 9:12).

John 6:15 ♦ “... he [Jesus] departed again into a mountain ...” (see 6:3; Matthew 14:23; Mark 6:46).

D-1. Location of the Loaves Miracle

Clearly, according to the above verses, the event was NOT actually in Bethsaida; instead, we should look for a place nearby, that is “desert” and “private” with a “mountain”—so it was probably somewhere in the Bethsaida Valley (https://en.wikipedia.org/wiki/Bethsaida_Valley). However, before identifying the spot, the following question needs an answer: was there a western “Bethsaida of Galilee” ([John 12:21](#))? Some say that none, of the three potential eastern locations, would've actually been in Galilee; therefore, they say, the Bible speaks of both an eastern and a western shore Bethsaida (Jesus cursed *two* Bethsaidas, not *four*).

International Standard Bible Encyclopedia: “The East coast of the sea was definitely attached to Galilee in AD 84, and Ptolemy (circa 140) places Julius [Bethsaida] in Galilee. ... only the Fourth Gospel [last written, of the four] speaks of ‘Bethsaida of Galilee.’” (<https://www.internationalstandardbible.com/B/bethsaida.html>).

Here are 7 potential reasons, why “Bethsaida of Galilee” does NOT refer to a second Bethsaida (west of the lake): #1 by the latter part of the first century, the eastern shores were considered part of Galilee (see above quote; also Josephus, War 3.3.1); #2 in the first century, the Jordan River went on a different path to the east of El-Araj—and anything, west of the river, would certainly be in Galilee; #3 John’s primary readers were a long distance from Israel—so John used a name that his readers would recognize (Galilee), to define a general area near the lake (see John 12:21; 6:1; Matthew 4:18; 15:29; Mark 1:16; 7:31; etc); #4 John wanted to distinguish the biblical Bethsaida, from any other Bethsaidas—that were not anywhere near Galilee; #5 “Philip” was from “**Bethsaida of Galilee ...” ([John 12:21](#))—and clearly, he had the best knowledge about buying local food, on the eastern side of the lake (near El-Araj), which is why Jesus asked “**Philip**” for his advice on feeding the 5,000 (see 6:5-8); #6 immediately after Philip responded to Jesus, the next verse mentions both Andrew and Peter—therefore, all three of these disciples were from the same eastern Bethsaida (so Philip was NOT from a supposed western Bethsaida); #7 these details were written for our admonition, to show that “Bethsaida of Galilee” is east of the lake (see 1:44; 1 Corinthians 10:11).**

Another criteria, for the miracle of the loaves location, is the boat landing site: near a large grassy plain (large enough to accommodate thousands of people); and also near a “mountain” (John 6:3,15; etc). Additionally, it was probably near one of the ancient Galilee harbor sites; and indeed, there is one ancient harbor, which fits all the biblical criteria: Aqavya (<https://biblearchaeology.org/research/new-testament-era/3223-ancient-harbors-of-the-sea-of-galilee>; <https://www.ritmeyer.com/2014/12/04/harbours-of-the-sea-of-galilee/>).

Aqavya is at the Kinar Beach, beside the Kinar Galilee Hotel (<https://www.kinarhotel.com/gallery>). This modern hotel was not there, in the days of Christ—so it was certainly a very private and peaceful spot. And in our day, even with the hotel, it remains a very peaceful place! Finally, it is at the southern end of the Bethsaida Valley, it’s very near a mountain (see John 6:3,15; Matthew 14:23; Mark 6:46); and it’s about one mile from the current city of Ramot ([https://en.wikipedia.org/wiki/Ramot_\(Israeli_settlement\)](https://en.wikipedia.org/wiki/Ramot_(Israeli_settlement))).

At this point, it should be very clear that Tabgha—the traditional site of the loaves miracle—is not anywhere near the right location; it is on the wrong, western side of the lake! It is based on the false idea, that there was a second Bethsaida on the western shores. This idea would require the following: #1 the miracle happened near a non-existent western “Bethsaida” (Luke 9:10); #2 then Jesus told the disciples to cross the lake “toward Capernaum” (John 6:17)—going east, towards Tell Hum; #3 and continue past Tell Hum (supposedly Capernaum), and go to the “other side” of the lake—to the eastern “Bethsaida” (Mark 6:45); #4 but strong headwinds pushed them backwards, and they ended up at the plain of “Gennesaret” (Matthew 14:34); #5 the curious people asked Jesus how He got across the lake (see John 6:25)—even though neither He, nor the disciples, actually crossed the lake (because Tabgha is right beside Gennesaret).

All 5 of these above points, fail miserably: #1 there was no Bethsaida, anywhere near the western shores (as already discussed above); #2 Jesus sent them home, TO Capernaum—He did not tell them to go merrily rowing right past their own home (in Capernaum); #3 Tell Hum was neither Capernaum, nor their home (see B); #4 strong and stormy winds are normally from the west, NOT from the east; #5 the true Capernaum (Tell Kinneret) was a few thousand feet away, and easy walking distance from Tabgha—they didn’t need any boat at all, if indeed Tabgha is where Jesus fed the multitude.

D-2. How Far Is 30 Furlongs?

Five paragraphs, here, are details about Mark 6:45 (some may prefer skipping to John 6:19, below). Unfortunately, most Bible versions have one or both of the following inaccurate translations: “TOWARD Capernaum” and “TO Bethsaida” (John 6:17; Mark 6:45); this is the other source, of the double Bethsaida theory—as if the disciples were leaving one Bethsaida (on one side of the lake, near the loaves miracle), and then going to another Bethsaida (on the other side of the lake, where Jesus told them to go). Actually, though, these verses should be translated quite the opposite: go TOWARD Bethsaida, and then go TO Capernaum (go toward Bethsaida, for a bit, and then go across the lake—to Capernaum, their home).

Mark 6:45 ♦ “And immediately He compelled His disciples to enter into the boat and to go before Him to the other side, to [TOWARD] Bethsaida, until He should dismiss the crowd.” (BLB; italics not added).

All five literal translations, on Bible Hub, correctly translate the last phrase with the word “until” or “till” (<https://biblehub.com/parallel/mark/6-45.htm>). Why is that important? Because almost all versions do not say “until” (or “till”); instead, they incorrectly use the word: “while” (KJV, etc). In other words: “while” (if correct) would mean that Jesus merely asked the disciples to leave, WHILE the crowd was being sent away, and head to / toward Bethsaida (on the other side of the lake). But even if there were some second Bethsaida, on the opposite shores: there would’ve been no need for Jesus to mention it; both He, and the disciples, knew where Capernaum was located (and how to get there). So Jesus could’ve easily said: get in the boat, and then go home TO Capernaum, while I dismiss the crowd (while I send them away).

But that was not what Jesus said, or meant. Jesus was dealing with an emergency—the crowd was ready to use “force” and “make” Jesus “a king” (John 6:15); so Jesus used a wise method, to convince the

crowd to leave. Jesus did NOT ask the disciples to head west—going straight out to sea (which would've been the direct route, going home TO Capernaum); instead, He asked them to first go northwest, along the shores TOWARD Bethsaida, “until” He succeeded in getting rid of the crowd: THEN the boat could turn west (and go home TO Capernaum). If the crowd saw the disciples going north, along the shores of the lake, it would motivate them to follow the boat; that worked, and then Jesus went up the mountain to pray.

One last point, about the above verse: “... and to go before Him to the other side [Capernaum], to [toward] Bethsaida ...” (Mark 6:45). This verse does NOT mean any of the following: #1 that there were two Bethsadas, one on each side of the lake; #2 the disciples were told to wait at Bethsaida, for Jesus to come and join them (actually, they were told to go TO Capernaum, John 6:17, and Jesus certainly did not join them at any Bethsaida); #3 the phrase should be translated: “over against [opposite] Bethsaida”—but neither the Greek, nor serious Bible versions, support any such reading (although it is indeed a true fact, that Capernaum was on the opposite side of the lake from Bethsaida).

John 6:19 ♦ “Then, when they had rowed **three or FOUR miles** [and were near the center of the sea (the translators added this phrase, based on Mark 6:47)], they saw Jesus walking on the sea ...” (Amplified Bible).

Now, finally, with all the confusion cleared up (about the *four* different Bethsaida locations): how far is 30 furlongs? In John 6:19, the Greek literally says: 25 or 30 furlongs (*stadia*); about half of the Bible versions translate it literally (25-30 stadia / furlongs), and about half translate it in miles (3 to 4). The length, of the biblical furlong, is often considered to be 660 modern feet; but that length is certainly NOT certain: “Its exact length is unknown today; historians estimate it at between 150 m [492 feet] and 210 m [689 feet].” ([https://en.wikipedia.org/wiki/Stadion_\(unit\)](https://en.wikipedia.org/wiki/Stadion_(unit)); <https://en.wikipedia.org/wiki/Furlong>).

Barnes' Notes on the Bible: “... 25 or 30 furlongs. About 7 1/2 Jewish furlongs made a mile; so that the distance ... was not more than about 4 miles.” (<https://biblehub.com/commentaries/matthew/14-24.htm>).

The traditional furlong is based on one eighth of a mile: $5280' / 8 = 660'$; however, the biblical furlong—as correctly stated in the above commentary—is 704 feet ($5280' / 7.5 = 704'$). Although most Christians don't realize it: the Bible is loaded with hidden verification clues, on many subjects; God will reward those, who earnestly seek for the hidden treasures of truth (see Proverbs 2:1-5; Matthew 7:7,8; 10:26; 11:21-25; 13:44; etc). For example, when the disciples saw Jesus walking on the water, it was the “**FOURTH** watch of the night” (Matthew 14:25; Mark 6:48); this was *literally* true (the last watch before morning)—but it was also a hidden clue: they had traveled **FOUR** miles, which is the same as 30 furlongs!

Additionally, there are more hidden verifications, for the 704-foot furlong: the Greek word *stadion* was used by the apostle John, exactly **FOUR** times (see John 6:19; 11:18; Revelation 14:20; 21:16). And even more amazing, Revelation only mentions furlongs twice: **1,600** and 12,000 (the second number is verified by the first number); so $12,000 \text{ f} \times 704' = 8,448,000'$ —divided by 5280 (feet per mile), equals **1,600** miles!!!! On a side note: this helps to verify that the same author (apostle John) wrote the gospel of John, and also the book of Revelation (<https://7GRAILS.world/7-symbolic/q-bits/>; <https://7GRAILS.world/babel/>).

D-3. Jesus *Forgot* Where Capernaum Was Located?

Just like the disciples had a disaster, that night on the lake: we have now come to a disaster, for the idea that Tell Hum is biblical Capernaum. From the harbor where the disciples left (Kinar Beach), to the harbor located at Tell Hum, is *exactly* **FOUR** miles—what a koinkidink!! But this is a disaster for Tell Hum, because the disciples had gone **FOUR** miles: yet they were not at home; they were still in the center or “**midst** of the sea” (Matthew 14:24; Mark 6:47). If they were going to Tell Kinneret (their true home): then after about FOUR miles, they would still be a long way from home (about two more miles to go). For documentation on these and other distances, see the [Appendix](#): Distance Destroys Doubt.

Or maybe it was less than FOUR miles, because: "... they had rowed **about five and twenty or** thirty furlongs ..." (John 6:19); yet the hidden clues indicate that they had actually gone about FOUR miles. Furthermore, about three and a half miles would still be nearly home (if Tell Hum was Capernaum)—it would not be in the “midst” of the lake! Also, if they had departed from anywhere else, on the Bethsaida Valley: it would've been less than FOUR miles to Tell Hum; this means that the distance problem still exists, regardless of which Bethsaida is correct (and regardless of where the loaves miracle occurred).

But the Tell Hum disaster only gets worse, at this point in the story. After Peter almost drowned, and then they went on to their destination: they were on the western shores of Galilee, on the plain of “Gennesaret” (see Matthew 14:21-34; Mark 6:44-53); this is positively NOT at or near Tell Hum. However, Tel Kinneret (the true site of Capernaum) is indeed at Gennesaret; in fact, Gennesaret is just a linguistic variation of Kinneret. So the disciples left, by boat, headed to Capernaum—their home, and personal headquarters—and they arrived at Gennesaret / Kinneret (see Matthew 8:5-14; 9:1-9; Mark 2:1-14; Luke 5:17-27).

One proposed explanation, for this huge Tell Hum disaster, is that the storm changed their intended destination. But they were going home, why would a storm change their destination? They were coming from the eastern shores, where Jesus fed the multitude; so Gennesaret was a couple of miles past Tell Hum. If anything, the storm would've caused them to stop short of their home—NOT wander aimlessly onward, some two miles beyond their home!! Obviously, then, they went two miles further—going right on past Tell Hum—because that was not their home (Tell Hum is not the true Capernaum).

The next day, after the loaves miracle, Jesus and His disciples were: "... in the synagogue ... in Capernaum ..." (see John 6:22-59). And how did they get to Capernaum? By rowing all night, for about FOUR miles (with two more miles to go); and then, once Jesus got in the boat: "... immediately the ship was at the land wither they went." (John 6:21). So they arrived at Gennesaret / Kinneret, by a supernatural miracle. But then they had to turn right around, and walk two miles back to Tell Hum (the supposed Capernaum)?? Why did Jesus supernaturally transport them, to the wrong destination? Did He forget where they lived? Did Jesus forget where Capernaum was located?? Or maybe, just MAYBE, He took them to the right place: their home, and the synagogue, at Capernaum (Tell Kinneret).

E. 2,000 Pigs Feeding (and 4,000 Men)

Mark 5:1,11-13 ♦ “On the other side of the sea [from Capernaum], they [Jesus and His disciples] arrived in the region of the **Gerasenes** [Gadarenes (KJV), also Gergesenes]. ... There on the nearby hillside a large herd of **pigs** was feeding. ... and the unclean spirits came out and went into the pigs, and the herd of about two thousand rushed down the steep bank into the sea and drowned in the water.” (BSB).

There are 4 locations in this story, that can and should be understood: #1 the “region” or “country” of the “Gerasenes” (or Gadarenes, Gergesenes); #2 the “Demonic Harbor” (this is an *unofficial* name, for where the boat landed); #3 the “Pig Hill” and the “Pig Beach” (which is the pig stampede, down a steep hill, and the drowning site—again, these names are *unofficial*); #4 the feeding of 4,000 men (plus the women and children). Also, these related events—the demoniacs, the pigs, and feeding the people—all happened in the same general area (see Matthew 8:28-34; 15:29-39; Mark 5:1-20; 7:31-37; 8:1-10; Luke 8:26-39).

Wikipedia: “The name is derived from either a lakeside village, *Gergesa* [modern Kursi, and traditional pig site], the next larger city *Gadara* [modern Umm Qais], or the best-known city in the region, *Gerasa* [modern Jerash].” (<https://en.wikipedia.org/wiki/Gergesa>).

All three of these (Gergesa, Gadara, Gerasa) were in the same territory, known as “**Decapolis**”; this name means “ten cities” (<https://en.wikipedia.org/wiki/Decapolis>). In fact, this actual title is used twice, in the same demoniac story (see Mark 5:1-20; 7:31; 8:1-10); therefore, the events happened in a “region” or “country”

known as the Decapolis. But *why* are there four different names, and which one is correct? And why are there mistakes in the Bible? Regardless of which is correct, one or more of the other ones are incorrect—so say the “Babel Skeptics” (<https://7GRAILS.world/babel/>).

Actually, these events did not happen in ANY city—they happened in a “country” or “region”; and the demoniacs were not living in houses (they were not in town). Nevertheless, to give information about the location: some name must be given, which can be recognizable; but many people are not familiar with various local place names (especially the names for smaller communities). Therefore, if a woman lived on Bakers Mountain Road, she could truthfully say any of the following: #1 I am from “Hildebran” (a town, about 3 miles from her home); #2 I am from “Hickory” (a city, about 6 miles away); #3 I am from “Charlotte” (largest city in NC, about 40 miles away); #4 I am from “North Carolina”; or #5 I am from the “USA”—and all of these statements would be 100% true! Her neighbors would easily understand “Hildebran”; but many foreigners would only recognize “USA” (not Hildebran, maybe not even NC).

One thing is very certain, about this complaint: if the skeptics really wanted to know the truth—and humbly submit their lives to God—this extremely shallow complaint would’ve been used, against the Bible, a grand total of exactly ZERO times! Please notice in the photo (page 1): the bottom two are green (Sermon, Pigs), and the top two are red (Chorzin, Bethsaida); this is not a coincidence—in fact, EVERY true site is south of the most popular fake site (green Sermon is south of red Sermon, and green Pigs is south of red Pigs, etc). God planned this: as part of His design to reveal hidden truth, at the right time (see G-1). Gergesa is Kursi (traditional pig site), but it really happened to the SOUTH of Kursi; and both of the other two cities—Gadara, Gerasa—are miles to the SOUTH!! This is a hidden clue: the true Demoniac Harbor, and the true Pig Beach, are south of the fake site (Kursi / Gergesa). As is always the case, GOD OUTSMARTED THE SKEPTICS—just like He did with “donkey-gate” (<https://7GRAILS.world/7-literal/0-intro/>).

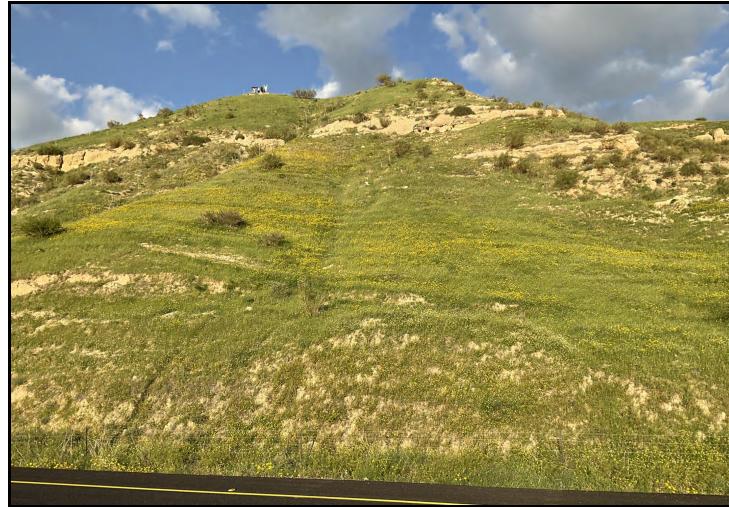
Then where, exactly, are the true sites (Demoniac Harbor, Pig Hill / Beach, and feeding the 4,000)? The foremost expert on the Sea of Galilee, Mendel Nun, said: “The location of this event [pigs] has been uncertain ...” (*Site of a Miracle - Church and Fishing Village*, 1989). The lake level was not much different back then, than it is today (see C-2); and currently, there is NO sheer cliff by the Sea of Galilee, where pigs could just run and dive off—splashing into the water, like Lemmings. All three gospels agree, that the herd of pigs ran down a steep hillside (they did NOT jump off of a cliff, straight into the sea): “... the herd ran violently down a steep place into the lake ...” (Luke 8:33; see Matthew 8:32; Mark 5:13).

Kursi actually does have some drop-off cliffs; and this is probably a big reason, why it has become the popular (fake) site for the pigs. Nevertheless, sheer cliffs are dramatic, but they don't actually fit the story; if the pigs went over the cliffs (at Kursi): then they would've crashed, upon hitting hard ground at the bottom—NOT anywhere near the lakeshore! But the scriptures say that the pigs ran all the way into the sea, and were “choked” or “drowned in the water” (again, see Luke 8:33; Matthew 8:32; Mark 5:13). So there needs to be a steep hill, that is not too steep for the pigs to run down. Also, it needs to be the closest hill to the sea: because the pigs did not run a stampede marathon, before getting to the lake. This leaves only one option, on the east side of the lake (see pictures, below). Today, there is a popular beach there (Gofra Beach / Pig Beach); this is by God's providence, to mark the spot (see G-1).

The pigs did not trample down Jesus and His disciples, on their way to the lake; so we should look for the Demoniac Harbor, a short distance away from the Pig Beach. The harbor at Kursi is nearly two miles away, which is too far: because the pigs were on a “nearby hillside” (Mark 5:11, NIV); also, because the disciples were close enough, that they could “**behold**” the pig stampede (Matthew 8:32). Ein Gofra is the Demoniac Harbor, one of the lake's ancient harbors (<https://www.ritmeyer.com/2014/12/04/harbours-of-the-sea-of-galilee/>).

This ancient Galilee harbor (Gofra) is a little north, of the Gofra / Pig Beach; so it fits all the criteria. The Bible even says that there were: “**about two thousand**” pigs (Mark 5:13); and this is a hidden distance verification (see Appendix). The NASB translates it: “Now there was a herd of many **pigs** [on a ‘nearby hillside’] feeding at a distance [~2,000 feet] from them.” (Matthew 8:30). Also, this is where Jesus fed the 4,000 men; they were fed in a nice open meadow, right beside Pig Hill (see the three pictures, below)—additionally, this fits Matthew's account, that it was: “near to the Sea of Galilee” (15:29, LSV; see 15:29-39).

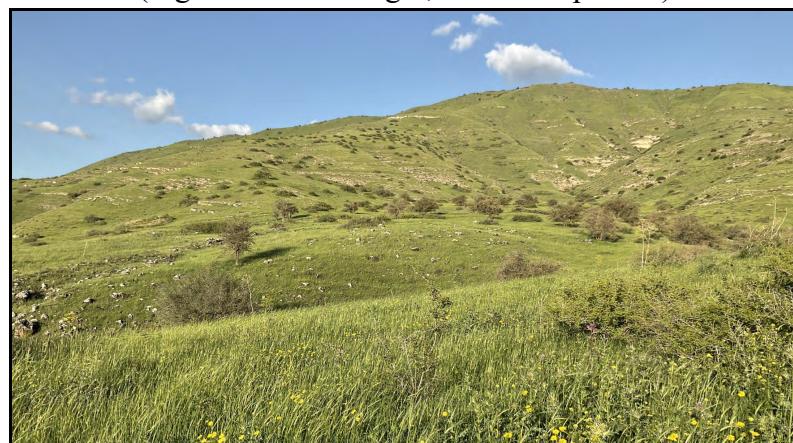
Pig Hill, Front View
(for size, notice the people: top left)



Pig Hill, Side View
(Gofra / Pig Beach is to the right, a few hundred yards)



Gofra Meadow (feeding of the 4,000+)
(Pig Hill is to the right, out of the picture)



F. Arbel Means: “Divine Night”

Over, and over, and over again—you can find examples, in the Bible, of various things in sets of three: #1 Christ’s three closest disciples (Peter, James, and John); #2 two or three applications of many, many, many Bible statements (see F-2); #3 three men crucified, at Calvary (Jesus, and two thieves). And there are many, many, many more examples (way too many, to list them all here). Additionally, Jesus had three favorite prayer mountains: #1 Tabor, near Nazareth (especially when He was still living there); #2 Mount of Olives, near Jerusalem (in the Garden of Gethsemane); and #3 Mount Arbel, near Capernaum (https://en.wikipedia.org/wiki/Mount_Tabor; https://en.wikipedia.org/wiki/Mount_of_Olives; https://en.wikipedia.org/wiki/Mount_Arbel).

F-1. The Sermon on *Which* Mount?

Almost everyone has heard of the “Sermon on the Mount”; but *which* mountain, and exactly where is it located? The traditional “Sermon on the Mount” location is called the: “Church of the Beatitudes” (https://en.wikipedia.org/wiki/Church_of_the_Beatitudes). This traditional site is less than a mile, from the traditional loaves site (Tabgha); and about one mile, from the traditional Capernaum site (Tell Hum). Interesting how these fake sites are congregated together; if indeed Jesus did live at Tell Hum, then one might think that the Sermon on the Mount happened nearby.

It is six to seven miles, walking distance, from Tell Hum to Arbel; but if Jesus lived at Tell Kinneret, then it was roughly half of that distance—to His favorite prayer spot. Once again: true sites (Capernaum, at Tell Kinneret) help to validate other true sites (Sermon, at Mount Arbel); and fake sites (Capernaum, at Tell Hum) validate other fake sites (Sermon, at Beatitudes Church). Exactly what biblical evidence is there, for this traditional Sermon on the Mount site? Actually, NONE whatsoever.

Then what about Mount Arbel, is there any biblical evidence for that site? Yes: “The Hebrew name Arbel means - divine night ...” (<http://www.babynamescountry.com/meanings/Arbel.html>). This very name, Mount Arbel, is God’s providence—to show that it was Christ’s favorite prayer spot: “And ... in those days, that he [Jesus] went out into a mountain to pray, and continued all night in prayer to God [the divine prayer night (Arbel)]. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles ... And he came down with them, and stood in the plain [Sermon on the Plain], and the company of his disciples, and a great multitude of people ...” (Luke 6:12-17).

Much of the content, in Luke 6, is similar to Matthew 5 through 7 (the Sermon on the Mount); in fact, sometimes Luke 6 is even called, the “Sermon on the Plain” (see the last verse, 17, above). Some say that Matthew and Luke refer to two similar sermons, on two different occasions; others say that both events are one and the same: and the word “plain” merely refers to a fairly “level place”—on the mountainside, where Jesus gave the Sermon on the Mount / Plain.

As is often the case: both of the two most common ideas, are not completely accurate. Here is the sequence of events: #1 Jesus went to His favorite Galilee prayer spot, Mount Arbel; #2 He prayed “all night” long, at the “divine night” mountain (Arbel, where Mary found Him); #3 Luke 6:12 is the only Bible verse, which directly states that Jesus ever prayed all night long—and the purpose for this fact (it’s not just a coincidence), is to identify the true Sermon on the Mount location (Arbel); #4 in the morning, Jesus called His disciples, and ordained them (see Mark 3:13-19; Luke 6:12-16); #5 then they went down to the Magdala Beach, which is the “plain” or “level place” (6:17); #6 a crowd started gathering, and the Sermon on the Plain / Mount started here (this is why the green “X” and “Sermon” is at the Magdala Beach, see the picture on page 1); #7 Jesus came to Magdala, for a very important purpose—to attract a very special woman, from Magdala, who desperately needed His healing grace; #8 the beach was getting too crowded: “And seeing the multitudes [on the Magdala Beach], he [Jesus] went up [from where He had recently come down] into a mountain [Arbel] ...” (see Matthew 5:1-3); #9 when Jesus was on Arbel, He gave the visually illustrated lessons of building on the rock (Arbel outcroppings), or building on the sand (Magdala Beach, etc)—but these visual object lessons do NOT exist, at the fake site (Church of the Beatitudes).

The events, in the gospel of John, were written in a chronological sequence; Matthew and Mark are fairly chronological (yet some things, in those books, are not chronologically sequenced). However, Luke is decisively NOT in chronological order, yet it does have a carefully arranged subject matter “order” (Luke 1:1,3). In one sense, however, the gospel of Luke is definitely chronological: all of the events in Luke, happened prior to the events in Acts (written by the same author, Luke; additionally, most of Acts is indeed chronological). Knowing the exact date—for every event in the four gospels—makes it easy to see what is in chronological sequence, and what is not (<https://7GRAILS.world/7-symbolic/chr/>).

Luke 11:1-32 ♦ “And it came to pass, that, **as he was praying** in a certain place, when he ceased, **one** of his **disciples** [Luke] said unto him, Lord, **teach us to pray**, as John also taught his disciples. And he said unto them, When ye pray, say, **Our Father which art in heaven** … [the Lord’s Prayer, and much more in this context, is like the Sermon on the Mount (in Matthew)] … And he was **casting out a devil**, and it was **dumb**. And it came to pass, when the **devil was gone out**, the **dumb spake**; and the people wondered. But some of them said, He **casteth out devils** through Beelzebub the chief of the devils. And others, tempting him, sought of him a **sign from heaven**. … When the **unclean spirit is gone out** of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my **house** whence I came out. And when he cometh, he findeth it **swept** and garnished. Then goeth he, and taketh to him **seven other spirits** more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, **as he spake these things**, a **certain** [#5100] **WOMAN** of the company **lifted up her voice**, and **said unto him**, **Blessed** is the **womb that bare thee** [Mary His mother, said by Mary], and the paps which thou hast sucked. But he said, **Yea** rather, **blessed** are they that **hear the word of God**, and **keep it**. And when the people were gathered thick together, he began to say, This is an evil generation: they **seek a sign**; and there shall **no sign** be given it, **but the sign of Jonas** the prophet. For as **Jonas was a sign** unto the Ninevites, **so shall also the Son of man be** to this generation. The **QUEEN of the south** [Sheba, who was a **WOMAN**] shall rise up in the judgment with … this generation, and condemn them: for **SHE** [a **WOMAN**] came from the utmost parts of the earth to hear the **wisdom of Solomon**; and, behold, a **[WOMAN] GREATER THAN SOLOMON IS HERE**. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the **preaching of Jonas**; and, behold, a [man] **greater than Jonas is here**.” ([see 11:33; 15:8](#); [Matthew 12:22-45](#)).

Jesus clearly compared Himself to Jonah, and surely Jesus is indeed “greater than Jonah”—also, it’s true that Jesus is “greater than Solomon” (and Sheba); however, as usual, this phrase can have more than one meaning. Jesus did not here specifically compare Himself to Solomon, or the queen; and the context actually fits much better, if you include two different people: one **WOMAN** (Sheba was a woman), and one man (Jonah was a man). Therefore, a “**certain WOMAN**” (who was dumb, and healed) is “**greater than Solomon**”; and a certain man, Jesus Christ, is “**greater than Jonah**”—wait, … what??!! Jesus said that a **WOMAN** is greater than Solomon!?! How could that possibly be?!?!?! Jesus was a woman-hating misogynist—at least that is what the feminist skeptics claim. Then who, exactly, was this **WOMAN**?

Luke 8:2 ♦ “And **certain** [#5100] **WOMEN**, which had been **healed of evil spirits and infirmities** [the dumb spake], **Mary called Magdalene** [from Magdala], **out of whom went seven devils**,”

Why, oh why, would Mary Magdalene be “greater than Solomon”??! Mary was a royal descendant of Solomon, and the “queen of the south” (Sheba); but far more significant, Mary Magdalene became the literal bride of Christ! Yes, this is NOT mere fiction, nor is it based upon apocryphal gospels; rather, it is one of the hidden “holy grail” truths, in the Bible, for this very time: right now! For extensive biblical evidence, and details, see the articles on the 7 Literal GRAILS webpage (<https://7GRAILS.world/7-literal/>).

The town name “Magdala” means: tower; and Mary’s additional name—“Magdalene”—is a very closely related word, in both English and Greek (see Greek #3093, and #3094; compare Hebrew #4026, *Migdal*, tower). Some ask if her name refers to where she *literally* lived, in Magdala; or perhaps her name has a symbolic meaning. Well, as is so often the case, it’s *both literal and symbolic*—furthermore, there is a triple meaning: #1 Mary was *literally* living in Magdala, when she first met Jesus (at Mount Arbel, and her house in Magdala); #2 as the bride of Christ, she was a *literal* and symbolic TALL tower (“greater than Solomon”); #3 their wedding ceremony was at the same physical location, as Solomon’s palace and the “**tower** of David” ([Song of Songs 4:4](#))—although the original buildings were long gone.

As usual, the traditional “Tower of David” is in the wrong location. The original “Tower of David” was in the ancient “City of David”; it was part of David and Solomon’s palace complex—about 500 feet west of the Gihon spring, where the current visitor’s center is located (https://en.wikipedia.org/wiki/Tower_of_David; [https://en.wikipedia.org/wiki/City_of_David_\(archaeological_site\)](https://en.wikipedia.org/wiki/City_of_David_(archaeological_site)); <https://cityofdavid.org.il/en/>).

Jesus first met His bride, Mary Magdalene, at Magdala (on the same day as the Sermon on Mount Arbel); it was here, that He cast out her demons, and healed her infirmities (she was dumb, etc). Jesus was praying for Mary—on the “divine night” mountain (Arbel)—even before the Sermon on the Mount, and before He met her in person. Christ had a favorite prayer spot, on Arbel, overlooking the town of Magdala; guess *why* it was His favorite spot: because that is where His future bride was living!!

G. ARCHaeology Acronym: Specific Examples

Well, that’s it. We have thoroughly examined all six of the fake sites, and all six of the true sites; and the evidence is overwhelming! It is now time to give specific examples—for each one of the sixteen letters, in the *ARCHaeology* acronym: MEET at GRAVEYARDS. At least half of these methods will be new, to archaeologists, because they are hidden biblical methods; but some of these methods have been known and used, for centuries. Of course, there are some methods that are not included in this list; but the most important methods—especially the hidden spiritual methods—are all included.

Although there are sixteen methods (one method, for each letter in the acronym): one specific site may not have an application, for all sixteen of the methods; but each site does have some applications (not all of which are listed, below). Furthermore, all sixteen of the methods have specific examples, from one or more of the six sites (detailed in this article).

Finally, this acronym can be used for any biblical site. There are many other fake sites, especially near Jerusalem (as well as other places in Israel, etc). So watch for other archaeology articles, exposing various fake sites, using this same acronym (<https://7GRAILS.world/7-symbolic/arch/articles/>).

G-1. Marker • East • Elevation • Two

Marker. This can be something natural, or man-made (in either case, it’s there by God’s providence); but it must be unique and distinct—especially for the potential locations (so that it stands out, from the fake sites). For example: Jesus is the spring, or water of life ([see John 4:6-15; Revelation 21:6; 22:1,17; etc](#)); and His city, true Capernaum, was marked by a spring or fountain ([Josephus, Wars 3.10.8](#))—Tell Kinneret indeed has a spring (<https://www.biblewalks.com/kinneret/>), but Tell Hum does NOT. The true loaves miracle, at Kinar Beach, is not only marked with a mountain nearby—but the mountain itself, points to Kinar Beach (see the satellite photo, [on page 1](#)). And the modern-day Gofra Beach is the marker, for the ancient Pig Beach ([see Appendix](#)); this beach even has the same name, as the Demonic Harbor (Ein Gofra). Finally, as already mentioned, the name “Arbel” is a marker (for the true Sermon on the Mount).

East. This method is not limited to east, or any single direction; but it is a reminder, to consider all four compass directions (north, east; and south, west). The word geography means geo (earth) and graph (grid,

much like latitude and longitude); this word is also a reminder, to consider the physical directions and distances (see G-4). Already mentioned above: every true site is to the south, of the most popular fake site (green Sermon is south of red Sermon, and green Pigs is south of red Pigs, etc). With this compass direction method, ALL SIX of these sites have a very clear application!

Elevation. Although archaeologists are familiar with considering the elevation of a site, the climate, and other natural factors: primarily, elevation here is referring to yet another hidden spiritual method. Man is usually attracted to the top of a hill, or mountain (such as the fake, “Church of the Beatitudes”); but the “high places” in the Bible were usually very corrupt (see Leviticus 26:14-30; Jeremiah 3:1,2; 17:1-10; etc). Therefore, generally, true sites are NOT at the top of anything (although sometimes, true sites are rather near the top). For example, the Sermon on Mount Arbel was on the mountainside (not at the top).

Two (or Three). There are many Bible verses, describing the principle of having at least “two or three” witnesses (see Exodus 31:18; 32:15; 34:29; Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28; etc). The context, of these quotes, is usually about humans (in a criminal case, with potential guilt); nevertheless, this “two or three” concept is a clue—about one of the many hidden spiritual methods. At least two or three different biblical events, happened at the same location or area; many Christians recognize this principle, in a few cases—such as the sacrifice of Isaac and Christ—but this principle is not rare, it is almost universal. For example: Philip lived in Bethsaida (one event); Jesus asked Philip about buying local food (another event)—this happened while they were on the eastern shores, at Kinar Beach, proving that “Bethsaida of Galilee” is NOT some supposed western Bethsaida (so these two events refute any fake western Bethsaida). Another example: Pig Hill, and the 4,000 meadow, were right beside each other. And the best example of all: the Sermon on the Mount (by Magdala), and Jesus healing His future bride (from Magdala), happened at the same place—this is a very strong way, to REFUTE the fake Beatitudes site!

G-2. Access • Treasures

Access. This is another spiritual method. God has arranged things, so that the public has access to most of the true sites (especially the more important ones). Therefore, if a potential site is on private property, or behind fences and walls, guarded with machine guns, etc—it is probably (but not always) a fake site. And if there is an entrance fee (not merely a donation box), chances are good that it's a fake site (although a few true sites, such as Magdala, do require payment). For example: out of the six green sites (see page 1), five of them have no entrance fee; and the one that does have a fee, Tell Hum, is fake Capernaum (but it's also the true Chorazin). And one of the fake Bethsaidas, El-Mesyiah, doesn't have an entrance fee; but it is not readily accessible, to the general public (which means it's probably a fake site).

Treasures. This does refer to physical treasures; but far more important, it refers to spiritual treasures. One example of a physical treasure, is the “Magdala Stone”; it was found at Magdala (this is a true site). A replica is on display, at the archaeological site; and the original is displayed, at times, in the lobby of the Magdala Hotel (https://en.wikipedia.org/wiki/Magdala_stone; <https://www.magdalahotel.com/attractions>). Far more valuable than any physical treasure, though, is the Magdala spiritual treasure (see F-2): the bride of Christ, Mary Magdalene! Another example is Tell Kinneret: one of the spiritual treasures here, is seeing the fulfillment of Christ's curse on Capernaum—it is still buried, to this very day!

G-3. Graves • Resources • Audio • Views • Enemies

Graves. This can include crypts, ossuaries, bones / fossils, etc. There is a pig graveyard, in the lake, west of Pig Beach; however, ~2,000 years later, do not expect visible remains. It is likely that there are graves, and/or visible evidence in the Ruins (at Kinneret / Capernaum), of the dead Citizens (ARChaeology).

Resources. All six of the true sites (and three of the fake sites), are right beside the lake; this is a valuable natural **resource**—for watering crops, drinking, boat travel, fishing, etc. In fact, the proximity to the lakeshore is one of the main points of controversy, between Et-Tell and El-Araj (the two main Bethsaida sites). Another example, is the Tell Kinneret spring; it is a very valuable natural **resource** (see G-1).

Audio. Even today, with the modern hotel there, Kinar Beach is quiet and peaceful. Another **audio** factor to consider, is public speaking locations. For example, Arbel would probably have better acoustics—with the mountainside, as a natural amphitheater—than any small hill, or hilltop (like the fake site).

Views. The Sermon on the Mount is also a great example, of this method. Mount Arbel rises about 1,200 feet above the lake—taller than any other mountain, near the lake—and the **views** are stunning! This includes both the **views** looking at the mountain, as well as the **views** looking from the mountain (while looking at the lake; and looking at various other beautiful **views**, around the lake). Furthermore, as already mentioned, Arbel provided **views** of the sand and rock—natural objects lessons that were nearby, which Jesus used to illustrate the truth. Also, this same method can have a logistical application; for example: “And when he [Jesus] was come out of the ship, immediately there met him out of the tombs a man [Luke (see 8:27)] with an unclean spirit,” (Mark 5:2). The exorcism happened right near the harbor, because it happened “immediately” after getting out of the boat; and Kursi (the fake site) is too far away (nearly 2 miles)—to have any realistic **views** of the pigs, or the pig stampede, down Pig Hill (or the pig swimming contest, at Pig Beach). Therefore, Kursi (Gergesa) is NOT the correct harbor.

Enemies. This is one of the standard archaeological methods; it is common—at excavation sites—to find walls, gates, and towers (again, Magdala means “tower”); these are likely to be found at ancient sites, because they provided protection from **enemies**. Additionally, a **HILL** provided good natural protection; and it has already been pointed out, that the true Capernaum was a city built on a HILL (see B-6).

G-4. Years • Artifacts • Read • Distance • Spirit

Years. This refers to various dating methods, to see if a site fits with the proper historical timing. There are several methods for dating the **years** of occupation—such as pottery, coins, radiometric dating, etc. So far, very little if anything has ever been found at El-Mesyiah, which fits with a first century Bethsaida; however, El-Araj does indeed have good archaeological evidence, for occupation in the first century (see links, in C-2). Furthermore, there is a hidden spiritual method here, as well; there are some hidden biblical chronologies, which help to identify some of the true biblical sites (<https://7GRAILS.world/7-symbolic/chr/>).

Artifacts. This is another standard archaeological method. Artifacts can be any man-made object, large or small, found at an archaeological site; so any physical treasure, can certainly qualify as an **artifact**. And several ancient **artifacts** have been found at El-Araj—one even indicates that the apostle Peter lived there.

Read. This includes secular History—such as Josephus—as well as sacred History (ARCHaeology). Of the sixteen methods, reading—especially the biblical writings—is the most important way, to help discern between the true and false sites. For example: the Bible is quoted many times, throughout this article!

Distance. This method includes physical **distances**, which are stated directly—both in the Bible (such as the 30 stadia), and in secular sources (such as Eusebius, who said Chorazin is 2 miles from Capernaum). Primarily, though, this method is again referring to hidden biblical clues: which pointedly and positively expose fake sites, and verify genuine sites. One example, is the four miles—which is verified by the “**fourth** watch” of the night, and the 704 feet furlong, and more (see D-2). For more examples, about the true and fake sites in this article, see the Appendix: Distance Destroys Doubt.

Spirit. This method is, positively, a very **SPIRITual** method! “Even the **Spirit of truth**; whom the **world cannot receive** … when he, the **Spirit of truth** is come, he will **guide** you into **all truth** [the Holy **Spirit** will **not** promote **fakes**] …” (John 14:17; 16:13; see 8:44; 1 John 2:27; 4:6; etc). This method includes both the conviction, from the Holy **Spirit**, regarding true sites—as well as the atmosphere, or **spirit**, which is manifested (at various acclaimed biblical sites). If there is moaning, weeping, and wailing—kissing idols, and rolling around on the floor, licking the walls, etc; you can be pretty sure, that it’s a fake site (inspired by the wrong spirit). Of course, it is a spectrum; but the more you have of that **spirit**, the more likely it is fake. Also, this method is best understood, if you experience it in person (however, not very many people have that opportunity). If you do get a chance to go in person, compare the following fake and real sites: Capernaum (Tell Hum, versus Tell Kinneret); Loaves miracle (Tabgha, versus Kinar Beach); demonic exorcism (Kursi, versus Pig Hill and Pig Beach / Gofra Beach); Christ’s Sermon on the Mount (Church of the Beatitudes, versus Magdala Beach and Arbel—which is open air, no crowds, and not commercialized).

H. Capernaum Is Hidden from the “Wise”

Matthew 11:25 ♦ “… thou hast **hid these things** from the **wise** and **prudent**, and hast **revealed** them …”

Barnes’ Notes on the Bible: “By the wise and prudent here he had reference probably to the proud and haughty scribes and Pharisees in Capernaum.” (<https://biblehub.com/commentaries/matthew/11-25.htm>).

Are there not “wise and prudent” people, living in our day? Have not “these things” (Capernaum, Chorazin, and Bethsaida) been hidden from many people, living in our time? Does not the curse, on these three cities, apply also to us—if we refuse the **light**, as they did (if the shoe fits, wear it)?

But how could Capernaum be hid—if it’s on a HILL, and “cannot be hid” (Matthew 5:14)? Simple, a city on a HILL actually can be hid: from those who are *literally* blind, in total darkness, or dead; and the same is true, spiritually (see Matthew 6:23; 8:22; 15:14; etc). But true Capernaum cannot be hidden, from the humble followers of Jesus—who are eager to understand, and follow, every ray of light in His word.

And here is a very important spiritual lesson: sometimes the vast majority, even of highly educated people, have incorrect beliefs (about Capernaum, archaeology, religion, politics, science, etc). So how about implementing a novel concept: refuse ALL of the sites, which are based entirely on the arbitrary rubber-stamp authority of archaeologists; and instead, let the evidence in God’s word be the authority.

But some say: “The early Christians preserved these sacred sites, so we know that they are genuine.” Apparently, they have forgotten what the Bible says about the Jews, and the early Christians, and the modern Christians, and the whole human race: “… **Satan**, which **deceiveth the whole world** …”; “… **Cursed** be the man that **trusteth in man** …”; “… they be **blind leaders of the blind** …”; “For the **leaders** of this people **cause them to err**; and they that are **led of them are destroyed**.” (Revelation 12:9; Jeremiah 17:5; Matthew 15:14; Isaiah 9:16; see Exodus 20:16; Proverbs 19:5,9; Hebrews 3:7-10; Ecclesiastes 1:9,10; K-2 in Part 0; etc).

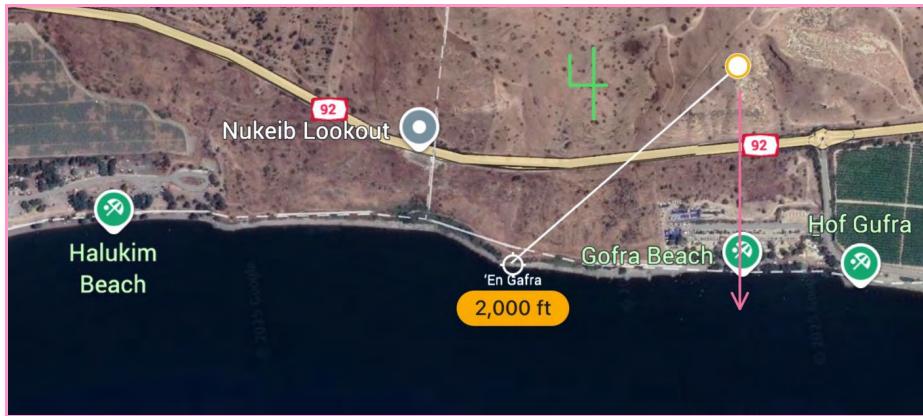
Praise God, though, He is now sending light! There is no need to remain in darkness; God is calling all to come out of the darkness, and come into His “marvelous light” (1 Peter 2:9). You can follow this **light**, about the true Capernaum (and various other sites); and this city, on a HILL, will not be hidden from you! And finally, this **light** is coming out now—to show that we *are* in the last days: just before the grand and awful second coming of Jesus Christ, in power and great glory (<https://7GRAILS.world/7-literal/0-intro/>).

APPENDIX: Distance Destroys Doubt

Matthew 8:30 ♦ “Now there was a herd of many [‘about **two thousand**’] **pigs** feeding at a distance from them [about two thousand feet away (see pictures, below)].” (NASB; see Mark 5:13).



Demoniac Harbor, Pig Hill, and Pig Beach / Gofra Beach



In the *left* picture (north is up): notice that the hills do NOT go all the way to the lake, at the red **X**; this is right by Kursi, which is the fake site. The **green** circle is the only place, on the eastern shores of Galilee, where the hills DO come clear to the lakeshore—and that is where we should expect to find the true site (pigs by the lake); and indeed, this is exactly where the *right* picture is from (north is to the left).

Matthew 8:28 ♦ “... there met him two possessed with devils, **coming out of the tombs**, exceeding fierce, **so that no man might pass by that way.**”

In this verse, we see an additional reason, why the true site should have hills going clear down to the lake: because this allowed the demoniacs to control the area; their hillside tombs were close enough to the seashores—that they could spy on, and interfere with, anyone traveling by land (either northbound, or southbound). In this case: the demoniacs saw the boat arriving (from their tomb home); and they came dashing out—ready to attack the boat passengers, as soon as they came to the shore (see **Mark 5:2; Luke 8:27**).

Once again, Ein Gofra is the name of the Demoniac Harbor (see **E**). This name means “spring” (small water); and it is listed on Google Earth, with a similar spelling: “En Gafra” (shown in both of the two pictures, above). In the *right* picture, above, only two items are added (all the rest is from Google Earth): one is the pink line—which is the pig stampede (down Pig Hill, to Pig Beach); and the other is the green “4”—which is the meadow of the 4,000 (see the closeup pictures, section E). The “2,000 ft” distance is measured by Google Earth: from the yellow and white circle (Pig Hill), to the beach at “En Gafra”; this verifies that about 2,000 pigs were feeding, on the hillside, about 2,000 feet away (from where Jesus and the disciples landed, at En Gafra / Ein Gofra). So it is strikingly clear, once again, that numbers in this story are hidden distance clues: to verify true sites, and expose fake sites.

In this example: the 2,000 pigs is a distance indicator, for a true site; but in several other cases, the distance numbers identify fake sites. How, then, can we determine if a distance clue is indicating a true site, or a fake site? First, and most importantly: the distance method is only one, of the sixteen in the acronym (see **G**); so if the other methods point to a true site, then the distance also points to a true site; and if the other methods indicate a fake site, then so does the distance. In some cases, also, the context can indicate whether it’s pointing to a true or fake site. For example, in this case, the Bible says that the true site had about 2,000 pigs, on a nearby hillside; so this indicates 2,000 feet to the pigs, at the true site.

Demon Possession; Stated Distances, and Hidden Distances

This is probably a good place to digress, a bit, and comment on demon possession. Some claim that the biblical accounts, of demon possession, were nothing more than medical problems—which modern medicine has resolved; therefore, the Bible is wrong, and there is no such thing as *actual* possession (according to them). However, they seem to be totally ignorant of the fact that Satan is NOT stupid! Circumstances have changed, since the Bible days; and now, it is far more effective—if demons do not manifest themselves, in grotesque ways. The demoniacs of today often wear suits and ties: while standing behind pulpits, and preaching dangerous lies; or they get into high positions of government, business, etc.

Now, back to the main topic at hand: there are distances in the Bible, which are direct statements (not hidden); for example, the 25 or 30 furlongs, when Jesus was walking on the water (the night after feeding the 5,000). In this case, the stated distance exposes Tell Hum as a fake site (see D-3); on the other hand, in some cases, a stated distance can help identify a true site (see John 11:18; etc).

Some may not like the hidden distance method, of identifying sites—and quite possibly, because this method leaves NO realistic room for doubt (Distance Destroys Doubt). However, with or without any distance verification: there is still an abundance of additional evidence, for or against various sites—for example, almost all of this article (aside from this Appendix). So even if someone wants to ignore all the evidence, from the distances: they still need to deal with ALL of the other evidence! Furthermore, God is certainly capable of hiding distance clues, in the Bible (see Genesis 18:14; Proverbs 25:2; etc)—in fact, *why* would He NOT do this? And if indeed God did do this: then we can be sure that these hidden distances will be found, at the right time (which is now, just before Christ's return).

Roman, Statute, and Nautical Miles—in Feeding the 5,000 and the 4,000

At the first advent of Christ, the Roman Empire was the predominant power; and the standard mile was the “Roman mile” of 5,000 feet (pedes). Now, at the second advent, the “international mile” or “statute mile” is the standard; and it is exactly 5,280 feet (<https://en.wikipedia.org/wiki/Mile>). Also, in our day, the “nautical mile”—about 6,076 feet—is used some (especially in air, marine, and space navigation).

God has foreknowledge, and knows “the end from the beginning” (Isaiah 46:10; see 44:23-28; 45:1-6; Acts 2:16-31; 15:18; 2 Peter 1:14-21; etc). God knew that 5,280 would be the international standard mile, in our time; and He carefully hid this number, in both of the miracle feeding stories (feeding of the 5,000, and the 4,000). In fact, all three of these miles (Roman, statute, and nautical) are found in these two stories; and just to make it clear: Jesus even went to the trouble of connecting these two stories—plus, both Matthew and Mark went to the trouble of recording this connection, stated by Jesus (see Matthew 16:9,10; Mark 8:19,20).

The simplest mile is hardly even hidden: feeding the 5,000 is the Roman mile (of 5,000 feet). The other similar account—the 2,000 pigs, plus feeding the 4,000—adds up to 6,000; and this is roughly the nautical mile (6,076). Even at this point, some might want to claim coincidence; however, 5280 is a much more specific number—and it is hidden in BOTH of the miracle feeding stories.

5,280 in Both Miracle Feeding Accounts

All of the numbers, in these two stories, have a *literal* meaning; for example, the 5 loaves and 2 fishes were exactly that quantity—no more, and no less. Yet these numbers are also symbolic, meaning that they represent distances. So this shows God's amazing power: not only to hide specific numbers, in the Bible—but also to guide various events, so that all the hidden numbers are the correct ones (see Proverbs 21:1; Isaiah 40:18-31; Daniel 2:17-28; 4:35; Matthew 2:1-23; 6:25-33; Romans 8:28; etc). Nevertheless, God never guides events in such a way, as to cause anyone to do anything that is morally wrong (see Exodus 20:20; Job 34:10,12; James 1:13; 1 John 1:5; etc); in some cases, though, God does overrule: in order to prevent moral wrongs (see Genesis 20:6; Numbers 22:18; 24:13; Luke 4:28-30; John 8:59; 10:31,39; etc).

In the demoniac story: the father was referred to by the name of “**Legion**” ([Mark 5:9,15](#); [Luke 8:30](#)); and the Roman legion was usually between 5,000 and 6,000 men—and these numbers, once again, are the Roman mile and the nautical mile. However, it also refers to the statue mile: “A legion … expanded to 5,280 men plus 120 auxiliaries in the Imperial period …” (https://en.wikipedia.org/wiki/Roman_legion).

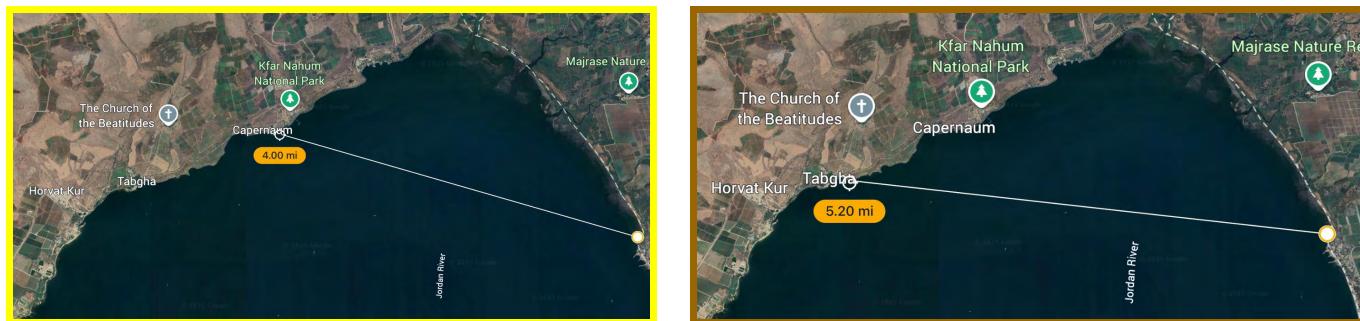
Even more amazing: the other story (feeding 5,000) has 5,280 hidden—in adding up all the different items, that are numbered in two of the gospel accounts; so if the same item is ever repeated (in the same gospel account, and/or another gospel), do NOT include it again. Here are the numbers: “five thousand” (men); “two hundred” (pennyworth); “five” (loaves), and “two” (fishes); “twelve” (baskets); “twenty-five” or “thirty” (furlongs); “fourth” (watch), “one” (disciple), and “one” (boat). In short: $5,000 + 200 + 5 + 2 + 12 + 25 + 30 + 4 + 1 + 1 = 5,280$ (see [Matthew 14:17,19,20,21,25](#); [John 6:7,8,9,10,13,19,22](#)).

This only works if you include numbers in the boat trip, across the lake; but this part of the story should be included: because Jesus sent the disciples away by boat, to disperse the crowd—and it happened that very same night, right after the miracle feeding. Additionally, you must use a Bible version, like KJV, which exactly translates the Greek: 25 or 30 furlongs (not a conversion, to another unit of measurement).

Finally, you need to add up only the numbers that are found in Matthew and John; this might seem like cherry-picking, but they were eyewitnesses of these events: which is God’s way of showing that these two gospels were actually written, by Matthew and John—not impostors, some decades later! This is the ONLY event that is recorded in all four of the gospels (other than Passion Week events); so this story is extremely important. Why? Because it positively establishes God’s method, of using hidden distances; furthermore, it also verifies the fact that Matthew and John were the actual authors, of these two books.

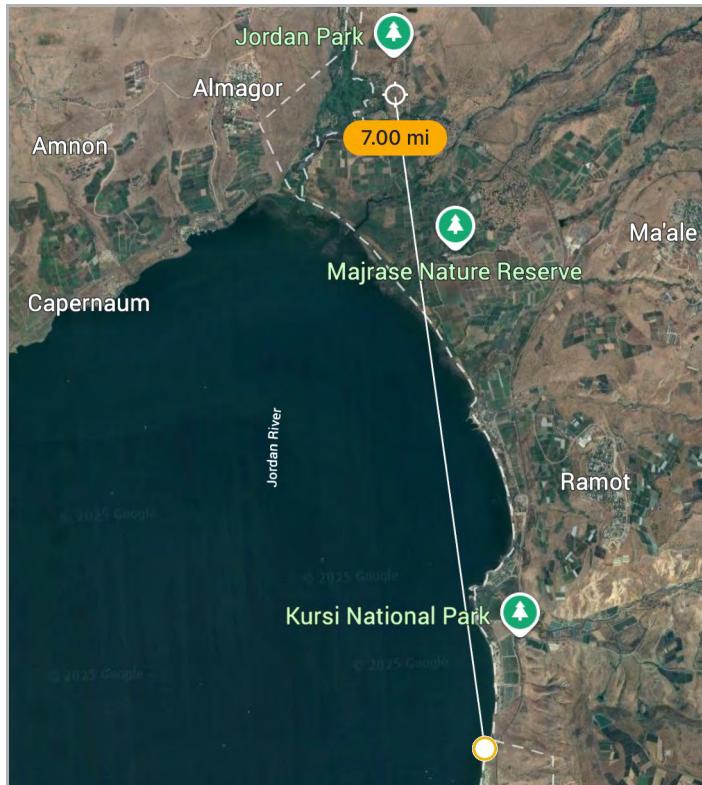
Distances from Feeding the 5,000 (Kinar Beach)

We have already seen one distance, exposing fake Capernaum—based on the 30 furlongs, or 4 miles, to Tell Hum ([see D3](#)). The same starting point, Kinar Beach, also exposes the fake site for feeding the 5,000 (supposedly at Tabgha); this is a very good case, because the true 5,000 site points to the fake 5,000 site. And the distance is based on the “loaves” (5), and “small fishes” (2): this does not represent 7 miles ($5 + 2 = 7$); instead, the fishes were “small”—which represents fractions of a mile. This same distance (5.2) also points to the fake site, for the Sermon on the Mount (Church of the Beatitudes).

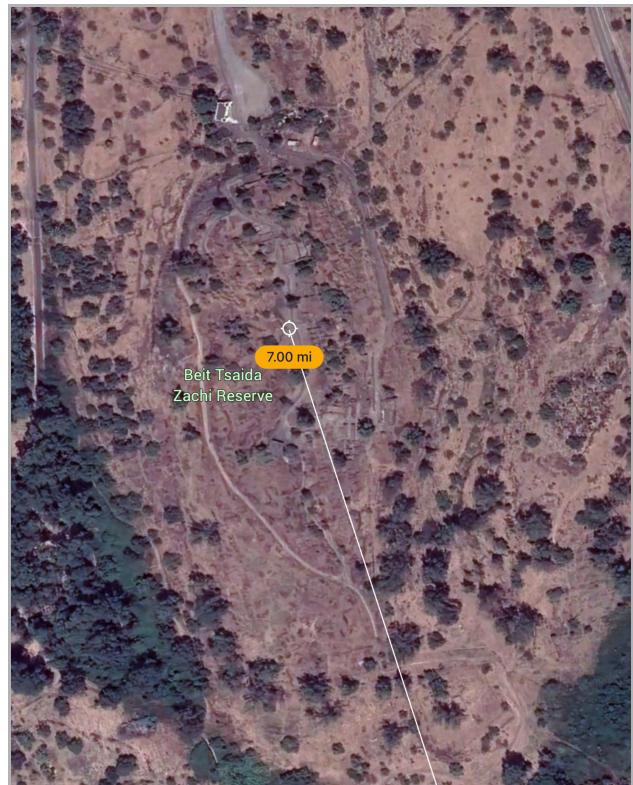


Distances from Feeding the 4,000 (En Gafra / Ein Gofra)

There are five pictures, on the following page; the distances (7.00 mi, 1.14 mi) start at the other boat landing site (En Gafra), from the other loaves miracle location (feeding 4,000). This account had “seven” loaves and “seven” baskets: emphasizing this number; and it is exactly seven miles, to the fake Bethsaida at Et-Tell (the top two pictures are the same site: zoomed out, and zoomed in)—remember, distances north of the boat landing, are fake sites (and 2,000 feet to Pig Hill, south of the boat landing, is the true pig site). The three other pictures are chapel ruins, which is the main attraction at Kursi (fake pig site); it is about one nautical mile to the north—and all the numbers, related to this En Gafra location, add up to about one nautical mile (similar to all the numbers, related to the Kinar 5,000 feeding, add up to one statue mile).



(north is up)



(hill at Et-Tell)

Chapel Ruins at Kursi



(north is left)

(6,000' = 1.14 miles)

