

## 180. 586, Destruction of the First Temple, Jerusalem Exile

*ReGenesis* is the first open-access encyclopedia to  
liberate pre-colonial research  
to its rightful 3,000,000 BCE origins  
- and -  
liberate female spirituality.  
(RGS.)

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### *End of Syncretistic Ruling.*

First Temple Period clearly supports  
syncretistic ruling cohorts that  
come to an end  
with the Jerusalem exile.  
(See below.)

The Temple of Solomon was home to the Ark of the Covenant and the goddess Shekhinah, (synonymous with emanation (NHI)) who dwelt in the Tabernacle. (Ex 40: 38.) This pre-exilic period included shrines and temples of gods and goddesses where various non-Yahwistic Pagan rites and rituals were practiced. Women were in attendance as sacred prostitutes and in other cultic capacities. Female deities included Asherah, Anath, and Ishtar. When Solomon's Temple was destroyed in 586 BCE, the Jews were exiled to Babylon. Under Ezra and Nehemiah and via the benevolence of Cyrus, King of Persia (Iran) they returned to Palestine in 538 BCE, but without Shekhinah, the *feminine* [female] presence of Yahweh. The temple was rebuilt in 515 - [538] BCE, and later restored by Ezra, c. 458 BCE. Judaism followed with the completion of *Laws* and *The Prophets* (of Israel) in the *Hebrew Bible* and the reconstruction of the second temple. (MG: 449-454, 640-1; BFV; VH: 6; TET.)

Archer's discussion of the First Temple Period clearly supports a syncretistic ruling cohort that ends with the Jerusalem exile. He also summarizes the subsequent biblical transition from a polytheistic belief system to rigid monotheism. \* In the transition from matrilineal rights to patrilineal obsessions, "all position of leadership – in government, religious life, tribe and family – lay in the hands of men and passed [only] along the male line." (RJW: 274.)

\* Also see: Frymer-Kensky, Tikva Simone. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York, NY: Free Press, 1992. (WOTG: 1-6.)

In Léonie J. Archer's summary, the Hebrew Canon abbreviations are cited as is and therefore differ from the *Re-Genesis* format.

From earlier strands of the Old Testament, it is apparent that women in the pre-exilic period of Hebrew history (i.e. before 587 BCE) enjoyed a certain active involvement in the nation's religious affairs. In the biblical narratives, they appear together with men at public assemblies and expositions of the law (see, e.g., Ex 35:1f.; Deut. 29.9f., 31:12-13.) They participate fully in the annual cycle of festivals (1 Sam. 2:19; II Kgs. 23:21; 2 Chron. 35), often in the role of singers and dancers (Ex 15:20-21; Judg. 21:21; Jer. 31:4; Ps. 68:12, 26-27), feature as prophetesses (e.g., Judg. 4:4f.; II Sam. 20:16f.; II Kgs. 22:14f) and are seen in attendance at shrines and sanctuaries as sacred prostitutes and in other cultic capacities (e.g. Gen. 38; I Sam. 2:22; Hos. 4:13-14) (RJW: 273-274).

Significantly, however the period to which these texts refer was one in which that rigid monotheism so characteristic of later Judaism had not yet developed. Polytheistic, or rather Baalistic, belief and worship flourished and shrines to the various deities, Yahweh included, dotted the countryside. Prominent among the deities were the goddesses, who included in their number Anath (the Queen of Heaven), Asherah and Ishtar, and it was with these cults [cultures] that women were especially associated (e.g., Judg. 3:7; I Kgs. 11:5f., 15:13; II Kgs. 23:7; Jer. 7:18, 44:15f). During time, however the monotheistic principle began to assert itself. Gradually (see also the paper of P. Ackroyd, [in] this volume (RJW)) the god Yahweh was elevated to a position of supremacy over all other deities. With this rise to power of a single male deity and the concomitant lessening in status of the other members of the Israelite Pantheon (especially female members), the role played by women in public religion began to diminish. The first step in that direction was taken when the early Hebrew legislators, in a deliberate move intended to establish the worship of Yahweh, forbade the practice of sacred prostitution, this ritual being fundamental to the non-Yahwistic cults and also in which women played a central role (Deut. 23:18-19; I Kgs. 15:12; II Kgs 23:7). Women were further removed from cultic activity when the Yahwists forced the abolition of all rural shrines and centralized worship at the Temple in Jerusalem, a move that was again designed to rid the land of undesirable cults (cf. I Kgs. 6ff). At this central sanctuary, there was no place for female officiates as the Temple's affairs were regarded as the sole responsibility of an organized, hereditary male priesthood dedicated to the service of Yahweh. The fact that only men could serve as priests was of course the result of the rigid patriarchy, which by this time structured and organized the lives of the Jewish people. Under such a social system all positions of leadership – in government, religious life, tribe and family – lay in the hands of men and passed along the male line (RJW: 274).

But Yahweh's victory was not won overnight. The book of Kings and II Chronicles bear witness to the way in which, as late as the sixth century BCE, worship of the old gods and goddesses continued throughout the land of Israel, and even, on occasions, at the Temple in Jerusalem itself. Ironically, Yahweh's final victory came with the destruction of (RJW: 274) his Temple at the hands of the Babylonians in 587 BCE. For generations prior to this calamity, the prophets of Israel had been warning the people that if they did not abandon their syncretistic ways, the wrath of the one true God would descend upon them. The destruction of the Temple and the exile to Babylonia were thus viewed as the dramatic realization of these doom prophecies and as final proof of the absolute power of the jealous god, Yahweh (RJW: 275).

The traumatic events of the sixth century thus occasioned a fundamental rethinking of the position of the Hebrews *vis-à-vis* their God and His Covenantal Law and marked a watershed in the history in Judaism. ... To this end, all records of the past were zealously preserved and older, more primitive legal traditions were extensively reworked and edited in the light of the developing concepts and attitudes. ... Monotheism was rigorously reaffirmed. ... Of significance and far-reaching consequence to the lives of women was the exilic legislator's obsession with ritual cleanness. ... The primitive blood taboo, which lay behind so many Hebrews' ideas about purity led to women being declared unclean for the large part of their lives in consequence of the blood of childbirth and of the menstrual cycle. The exilic book of Leviticus dealt in detail with the pollution, which resulted from contact with women during these periods a prescribed vital purification rituals to avert danger. Further precautions were taken by severely restricting the movement of women during their times of uncleanness. In particular, no one in a state of ritual impurity was allowed to enter the Temple or participate in cultic activities (RJW: 275).

According to Hershel Shanks, almost nine years to the exact day after the "Roman legionaries destroyed God's house in Jerusalem, God destroyed the luxurious watering holes of the Roman elite." (TDP: 60.) See Shanks for information on the possible prophesy – and – apocalyptic correlation between the Mt. Vesuvius 79 CE destruction of Pompeii including Isis Temple, Herculaneum, Stabia, plus other sites with the 586 BCE Babylonian destruction of First Temple (Solomon's Temple) – and – the 70 CE Roman destruction of the Second Temple (Herod's Temple) including Jerusalem.

Shanks, Hershel. "The Destruction of Pompeii: God's Revenge?" *Biblical Archaeology Review* 36.4 (Jul.-Aug. 2010): 60-67, 77. (TDP.)

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Further research on Solomon's Temple: 3000, Earliest Menorah Finds; 2000, Asherah; 2000-1200, Ras Shamra; 1000-600, Davidic Kingship, Solomon, Philistines, and Temple Transitions; 970, First Temple, Menorah, and Weavings; and 538 BCE –70 CE, Second Temple Period. (RGS.)

Further research on the Menorah: 3000, Earliest Menorah Finds; 2200, Nahariyah and Ashrath-Yam; 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; and 900, Taanach, Canaanite Libation Stand. (RGS.)

Further research on Asherah: 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Astarte-Anat-Ashtaroth-Asherah-Ishtar and Yahweh, Egypt; and 538 BCE-70 CE Second Temple Period. (RGS.)

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IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.  
 PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE NILE AREA.  
 SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE.  
 CO\_PET\_S11\_R2\_SL4\_S11J. VS. > CO\_PET\_S11\_R3\_SL4\_S7J.  
 SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA AND BRITISH MUSEUM: LONDON, ENGLAND.  
 NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF THE HOLY LAND: MADABA, JORDAN.  
 PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE NILE AREA.  
 SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.  
 CO\_PET\_S11\_R3\_SL1\_S24J.  
 ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.  
 NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MAP INC. BABYLON.  
 PHOTO: © GSA. DESCRIPTION: MAP INC. BABYLON.



SLIDE LOCATION MAPS, SHEET 1, ROW 3, SLEEVE 3, SLIDE #30, BCE.  
IT\_MAP\_S1\_R3\_SL3\_S30.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: FIELDWORK PROJECT 1998-2002.

IMAGE: HEROD'S TEMPLE.  
PHOTO: © GSA. DESCRIPTION: REPLICA OF HEROD'S TEMPLE.  
SLIDE LOCATION BIB ARCH, SHEET 2, ROW 4, SLEEVE 1, SLIDE #18, BCE.  
BIB ARCH, SHEET 2, ROW 4, SLEEVE 1, SLIDE #18,  
CO\_BAR\_S2\_R4\_SL1\_S18\_ILL.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: FIELDWORK PROJECT 2002.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.

IMAGE: ASHERAH PRESENTING HER NOURISHING, LIFE GIVING BREASTS:  
CANAANITE, NORTHERN ISRAEL.  
PHOTO: © GSA. DESCRIPTION ASHERAH HOLDING HER BREASTS.  
SLIDE LOCATION NEAR EAST, SHEET 12, ROW 2, SLEEVE 3, SLIDE #31, BCE.  
CU\_NEA\_S12\_R2\_SL3\_S31.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: DURING IRON AGE II, PILLAR FIGURES OF JUDAHITE GODDESS ASHERAH  
PRESENTING HER BREASTS WAS WELL KNOWN. (GAT: 43-44; ALB: 500-504; RGS.)  
NOTE 2: WOMEN [AT THE TEMPLE OF SOLOMON] WERE IN ATTENDANCE AS  
SACRED PROSTITUTES AND IN OTHER CULTIC CAPACITIES: FEMALE DEITIES  
INCLUDED ASHERAH, ANATH, AND ISHTAR (RGS). (SOURCE: ENTRY ABOVE.)  
NOTE 3:  
ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN  
RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL  
FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING  
BREASTS (AMST: 42-44; AH: 398; COA; APL; RGS).  
NOTE 4: OTHER POSSIBILITY IS WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222;  
RGS).  
NOTE 5: FIELDWORK PROJECT 2002.

IMAGE: ISRAELITE POLE OR PILLAR CULT [CULTURE] FIGURE OF ASHERAH:  
CANAANITE, NORTHERN ISRAEL.  
PHOTO GSA DESCRIPTION: ISRAELITE FIGURE OF ASHERAH HOLDING HER  
BREASTS ON A PILLAR OR POLE-LIKE BASE, LATE IRON AGE. \*  
SLIDE LOCATION BIB ARCH, SHEET 1, ROW 3, SLEEVE 1, SLIDE #22, 951-586 BCE.  
CO\_BAR\_S1\_R3\_SL1\_S22.jpg CO\_BAR\_S1\_R3\_SL1\_S22\_ILL.jpg  
LOCATION: CANAAN, NORTHERN ISRAEL.  
NOTE 1:  
ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN  
RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL  
FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING  
BREASTS (AMST: 42-44; AH: 398; COA; APL; RGS).  
NOTE 2: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE  
REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY'  
(SGE: 30, n. 60; TGM: 128)."  
NOTE 3:  
\* ALSO NOTE THAT BERNARD DIETRICH TRACES THE ORIGINS OF THE  
PILLAR-TREE CULTS, INCLUDING BAETYLS AND INDWELLING DIVINE  
REPRESENTATIONS BACK EVEN FURTHER TO NEOLITHIC ANATOLIA (TIGR:  
8-9; RGS). (RGS: ASHERAH, 2000; TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV;  
TPA: 251; ERE: 666; TIGR: 8-9; STCC; & II K 17.10-11.)

NOTE 4: “IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS ‘A FORM OF DIVINE EPIPHANY’ (SGE: 30, n. 60; TGM: 128).”

NOTE 5: FOR FURTHER ASHERAH IMAGES SEE, (HG: PLATES 1, 5, 6 AND 7.)

NOTE 6: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION CHRISI KARVONIDES’ TEAM.

PHOTO NOTE: ©BIBLICAL ARCHAEOLOGY SOCIETY (1989).

IMAGE: TRANSLATION OF ISHTAR WITH RUBIES.

PHOTO: GSA DESCRIPTION: TRANSLATION OF ALABASTER STATUE OF ISHTAR WITH RUBIES, c. 250 BCE.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 4, SLEEVE 2, SLIDE #36, c. 250 BCE.

CU\_NEA\_S4\_R4\_SL2\_S36.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: IN ALL OF ISHTAR’S VARIOUS RENDITIONS, IT IS THIS EXQUISITE STATUE OF ISHTAR WITH RUBIES FOR WHICH SHE IS SO WIDELY KNOWN –AND – WITHOUT DOUBT SPEAKS VOLUMES OF HER MULTIPLICITY (RGS).

NOTE 2:

PROMINENT AMONG THE [OLD TESTAMENT] DEITIES WERE THE GODDESSES, WHO INCLUDED IN THEIR NUMBER ANATH (THE QUEEN OF HEAVEN), ASHERAH AND ISHTAR, AND IT WAS WITH THESE CULTS THAT WOMEN WERE ESPECIALLY ASSOCIATED: (e.g., JUDG. 3:7; I KGS. 11:5F, 15:13; II KGS. 23:7; JER. 7:18, 44:15F) (RJW: 274).

NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: EXQUISITE ALABASTER STATUE OF ISHTAR WITH RUBIES.

PHOTO: GSA DESCRIPTION: ALABASTER STATUE OF ISHTAR WITH RUBIES.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 4, SLEEVE 2, SLIDE #36, c. 250 BCE.

CU\_NEA\_S4\_R4\_SL2\_S36.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE. (FURTHER INFORMATION PENDING, INCLUDING THE ORIGIN OF THE ISHTAR STATUE.)

NOTE 1: IN ALL OF ISHTAR’S VARIOUS RENDITIONS, IT IS THIS EXQUISITE STATUE OF ISHTAR WITH RUBIES FOR WHICH SHE IS SO WIDELY KNOWN –AND – WITHOUT DOUBT SPEAKS VOLUMES OF HER MULTIPLICITY (RGS).

NOTE 2:

PROMINENT AMONG THE [OLD TESTAMENT] DEITIES WERE THE GODDESSES, WHO INCLUDED IN THEIR NUMBER ANATH (THE QUEEN OF HEAVEN), ASHERAH AND ISHTAR, AND IT WAS WITH THESE CULTS THAT WOMEN WERE ESPECIALLY ASSOCIATED: (e.g., JUDG. 3:7; I KGS. 11:5F, 15:13; II KGS. 23:7; JER. 7:18, 44:15F) (RJW: 274).

NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: EXQUISITE ALABASTER STATUE OF ISHTAR WITH RUBIES.

PHOTO: GSA DESCRIPTION: ALABASTER STATUE OF ISHTAR WITH RUBIES, c. 250 BCE.

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 4, SLEEVE 3, SLIDE #24A, c. 250 BCE.

CU\_NEA\_S4\_R4\_SL3\_S24E.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE. (FURTHER INFORMATION PENDING, INCLUDING THE ORIGIN OF THE ISHTAR STATUE.)

NOTE 1: IN ALL OF ISHTAR’S VARIOUS RENDITIONS, IT IS THIS EXQUISITE STATUE OF ISHTAR WITH RUBIES FOR WHICH SHE IS SO WIDELY KNOWN –AND – WITHOUT DOUBT SPEAKS VOLUMES OF HER MULTIPLICITY (RGS).

NOTE 2:

PROMINENT AMONG THE [OLD TESTAMENT] DEITIES WERE THE GODDESSES, WHO INCLUDED IN THEIR NUMBER ANATH (THE QUEEN OF

HEAVEN), ASHERAH AND ISHTAR, AND IT WAS WITH THESE CULTS THAT WOMEN WERE ESPECIALLY ASSOCIATED: (e.g., JUDG. 3:7; 1 KGS. 11:5F, 15:13; II KGS. 23:7; JER. 7:18, 44:15F) (RJW: 274).

NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: MENORAH ENGRAVED ON AN OIL LAMP: ERICE, SICILY.

PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE) ON OIL LAMP, ERICE SICILY.

SLIDE LOCATION SICILY, SHEET 1, ROW 3, SLEEVE 4, SLIDE #21, BCE.

CU\_SIC\_S1\_R3\_SL4\_S21

SHOT ON LOCATION: MUSEO COMUNALE CORDICI: ERICE, SICILY.

NOTE 1: FIELDWORK PROJECT 1998.

NOTE 2: ALSO SEE MENORAH KEYWORDS, “MAGDALA STONE” AND “MARY MAGDALA”. LOCATION IS 1 CE CENTURY CITY OF MAGDALA, NEAR GALILEE.

IMAGE: SEVEN BRANCHED MENORAH ENGRAVED ON ARCH OF TITUS, ROME, ITALY.

PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE), RE. TEMPLE OF JERUSALEM.

SLIDE LOCATION MSC. ITALY/PHOTOS TBD, SHEET , ROW , SLEEVE , SLIDE #, 81CE.

CO\_MIT\_S\_R\_SL\_S .jpg

SHOT ON LOCATION: ROME, ITALY, 2016. ZD.

IMAGE: SEVEN BRANCHED MENORAH ENGRAVED ON ARCH OF TITUS, ROME, ITALY.

PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE), RE. TEMPLE OF JERUSALEM.

SLIDE LOCATION MSC. ITALY/PHOTOS TBD, SHEET , ROW , SLEEVE , SLIDE #, 81CE.

CO\_MIT\_S\_R\_SL\_S .jpg

IMAGE: ISIS TEMPLE: POMPEII, ITALY.

PHOTO: © GSA. DESCRIPTION: ISIS TEMPLE, POMPEII, ITALY.

SLIDE LOCATION MSC. ITALY, SHEET 5, ROW 2, SLEEVE 1, SLIDE #20, BCE.

CO\_MIT\_S5\_R2\_SL1\_S20

SHOT ON LOCATION: POMPEII, ITALY.

NOTE 1:

ALMOST NINE YEARS, TO THE EXACT DAY, AFTER THE ‘ROMAN LEGIONARIES DESTROYED GOD’S HOUSE IN JERUSALEM, GOD DESTROYED THE LUXURIOUS WATERING HOLES OF THE ROMAN ELITE’ (TDP: 60) INCLUDING HERCULANEUM PLUS POMPEII’S ISIS TEMPLE AND THE VILLA OF MYSTERIES (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: VILLA OF MYSTERIES: POMPEII, ITALY.

PHOTO: © GSA. DESCRIPTION: GREAT FRIEZE OF THE DIONYSIAN INITIATION RITES AT THE VILLA OF MYSTERIES, POMPEII, ITALY.

SLIDE LOCATION MSC. ITALY, SHEET 6, ROW 1, SLEEVE 2, SLIDE #3, AUGUSTAN PERIOD.

CO\_MIT\_S6\_R1\_SL2\_S3

SHOT ON LOCATION: VILLA OF MYSTERIES: POMPEII, ITALY.

NOTE 1:

ALMOST NINE YEARS, TO THE EXACT DAY, AFTER THE ‘ROMAN LEGIONARIES DESTROYED GOD’S HOUSE IN JERUSALEM, GOD DESTROYED THE LUXURIOUS WATERING HOLES OF THE ROMAN ELITE’ [INCLUDING POMPEII’S VILLA OF MYSTERIES] (TDP: 60; RGS).

NOTE 2: FOR MORE RECENT POMPEIAN STYLE WALL PAINTING, SEE THE  
ARCHAEOLOGICAL DISCOVERIES IN ARLES, FRANCE, AT THE MUSEUM AT  
ANCIENT ARLES.

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: HERCULANEUM, ITALY.

IMAGE © GSA. DESCRIPTION:

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.

ON LOCATION:

NOTE 1: ALMOST NINE YEARS, TO THE EXACT DAY, AFTER THE “ROMAN  
LEGIONARIES DESTROYED GOD’S HOUSE IN JERUSALEM, GOD DESTROYED  
THE LUXURIOUS WATERING HOLES OF THE ROMAN ELITE” (TDP: 60)  
INCLUDING HERCULANEUM PLUS POMPEII’S ISIS TEMPLE AND THE VILLA  
OF MYSTERIES. (SOURCE: ENTRY ABOVE.) (RGS.)

NOTE 2: FOR MORE RECENT POMPEIAN STYLE WALL PAINTING, SEE THE  
ARCHAEOLOGICAL DISCOVERIES IN ARLES, FRANCE, AT THE MUSEUM AT  
ANCIENT ARLES.

NOTE 3: FIELDWORK PROJECT 1986.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES’ TEAM.