



The Great Altar of Zeus “Satan’s Seat”

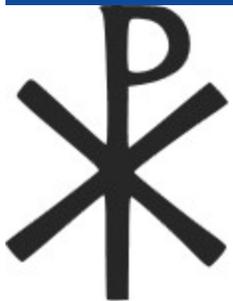
Balaam could not curse Israel. Only beautiful prophecies filled with blessings flowed from his lips when he was called into Moab by Balak. But Balaam did succeed in leading the Israelites astray through his counsel. The Israelites, through the counsel of Balaam, were led to commit fornication, eat things sacrificed to idols, and bow down before other gods. And because of these sins, the judgment of God fell upon His people.

V#14 – But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Stumblingblock – *Gk. {skandalon}*; occasion to fall

The **Chi Rho** (*/ˈkaɪ ˈrou/*) is one of the earliest forms of [christogram](#), and is used by some [Christians](#). It is formed by superimposing the first two (capital) letters [chi](#) and [rho](#) (**XP**) of the Greek word "ΧΡΙΣΤΟΣ" = [Christ](#) in such a way to produce the [monogram](#). Although not technically a [Christian cross](#), the Chi-Rho invokes the [crucifixion of Jesus](#), as well as symbolising his status as the [Christ](#).^[1]

The Chi-Rho symbol was also used by [pagan Greek scribes](#) to mark, in the margin, a particularly valuable or relevant passage; the combined letters Chi and Rho standing for *chrēston*, meaning "good."^[2] Some coins of [Ptolemy III Euergetes](#) (r. 246–222 BC) were marked with a Chi-Rho.^[3] The Chi-Rho symbol was used by the [Roman emperor Constantine I](#) as part of a military standard ([vexillum](#)), Constantine's standard was known as the [Labarum](#). Early symbols similar to the Chi Rho were the [Staurogram](#) () and the [IX monogram](#) ().



Constantine the Great

([Latin](#): *Flavius Valerius Aurelius Constantinus Augustus*;^[2] [Greek](#): Κωνσταντῖνος ὁ Μέγας; 27 February c. 272^[1] – 22 May 337), also known as **Constantine I** or **Saint Constantine**,^[3] was [Roman Emperor](#) from 306 to 337. Constantine was the son of [Flavius Valerius Constantius](#), a Roman army officer, and his consort [Helena](#). His father became [Caesar](#), the deputy emperor in the west in 293. Constantine was sent east, where he rose through the ranks to become a military tribune under the emperors [Diocletian](#) and [Galerius](#). In 305, Constantius was raised to the rank of [Augustus](#), senior western emperor, and Constantine was recalled west to campaign under his father in [Britannia](#). Acclaimed as emperor by the army at [Eburacum](#) ([York](#)) after his father's death in 306, Constantine emerged victorious in a series of civil wars against the emperors [Maxentius](#) and [Licinius](#) to become sole ruler of both west and east by 324.

As emperor, Constantine enacted many administrative, financial, social, and military reforms to strengthen the empire. The [government was restructured](#) and [civil](#) and [military](#) authority separated. A new gold coin, the [solidus](#), was introduced to combat inflation. It would become the standard for Byzantine and European currencies for more than a thousand years. The first Roman emperor to [claim conversion](#) to [Christianity](#),^[notes 4] Constantine played an influential role in the proclamation of the [Edict of Milan](#), which decreed tolerance for Christianity in the empire. He called the [First Council of Nicaea](#) in 325, at which the [Nicene Creed](#) was professed by Christians. In military matters, the Roman army was reorganised to consist of [mobile field units](#) and [garrison soldiers](#) capable of countering internal threats and barbarian invasions. Constantine pursued successful campaigns against the tribes on the Roman frontiers—the [Franks](#), the [Alamanni](#), the [Goths](#), and the [Sarmatians](#)—even resettling territories abandoned by his predecessors during the [turmoil of the previous century](#).

The age of Constantine marked a distinct epoch in the history of the [Roman Empire](#).^[5] He built a new imperial residence at [Byzantium](#) and named it [Constantinople](#) after himself (the laudatory epithet of 'New Rome' came later, and was never an official title). It would later be the capital of what is now known as the [Byzantine Empire](#) for over one thousand years. Because of this, he is thought of as the founder of the Byzantine Empire. His more immediate political legacy was that, in leaving the empire to his sons, he replaced Diocletian's [tetrarchy](#) with the principle of dynastic succession. His reputation flourished during the lifetime of his children and centuries after his reign. The medieval church upheld him as a paragon of virtue while secular rulers invoked him as a prototype, a point of reference, and the symbol of imperial legitimacy and identity.^[6] Beginning with [the Renaissance](#), there were more critical appraisals of his reign due to the rediscovery of anti-Constantinian sources. Critics portrayed him as a despotic tyrant. Trends in modern and recent scholarship attempted to balance the extremes of previous scholarship.

Constantine—as the first Christian emperor—is a significant figure in the [history of Christianity](#). The [Church of the Holy Sepulchre](#), built on his orders at the purported site of [Jesus'](#) tomb in [Jerusalem](#), became the holiest place in Christendom. The [Papal claim to temporal power](#) was based on the supposed [Donation of Constantine](#). He is venerated as a [saint](#) by [Eastern Orthodox Christians](#), [Byzantine Catholics](#), and [Anglicans](#). The [Eastern churches](#) hold his memory in particular esteem,

Edict of Milan

Emperor [Constantine the Great](#), Roman, 4th century.

The Edict of Milan refers to the February 313 AD agreement to treat Christians benevolently within the Roman Empire.^[1] Western Roman Emperor [Constantine I](#), and [Licinius](#), who controlled the Balkans, met in Milan and among other things, agreed to change policies towards Christians.^[1]

The document known as the *Edict of Milan* (*Edictum Mediolanense*) is found in [Lactantius'](#) *De Mortibus Persecutorum* and in [Eusebius of Caesarea's](#) *History of the Church* with marked divergences between the two.^[2] Whether or not there was a formal 'Edict of Milan' is debatable.^[1]

The version found in Lactantius is not in the form of an edict.^[2] It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating [Maximin](#)^[3] later in the same year and issued in Nicomedia.^[1]







POPE



CINCTURE



ALB

STOLE



*SURPLICE

CHASUBLE



* THE SURPLICE MAY BE WORN AT WEDDINGS AND BAPTISMS WHEN NO MASS IS SAID

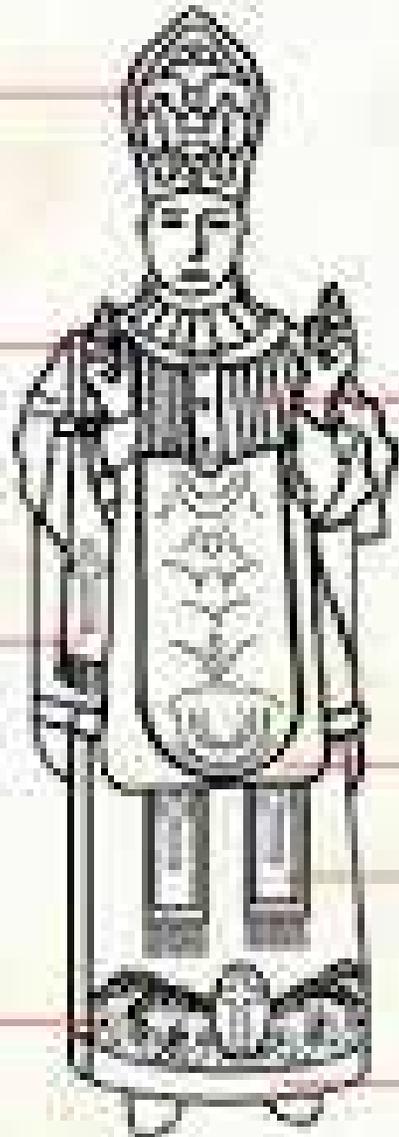
POPE

precious mitre

papal ring

spout

alb

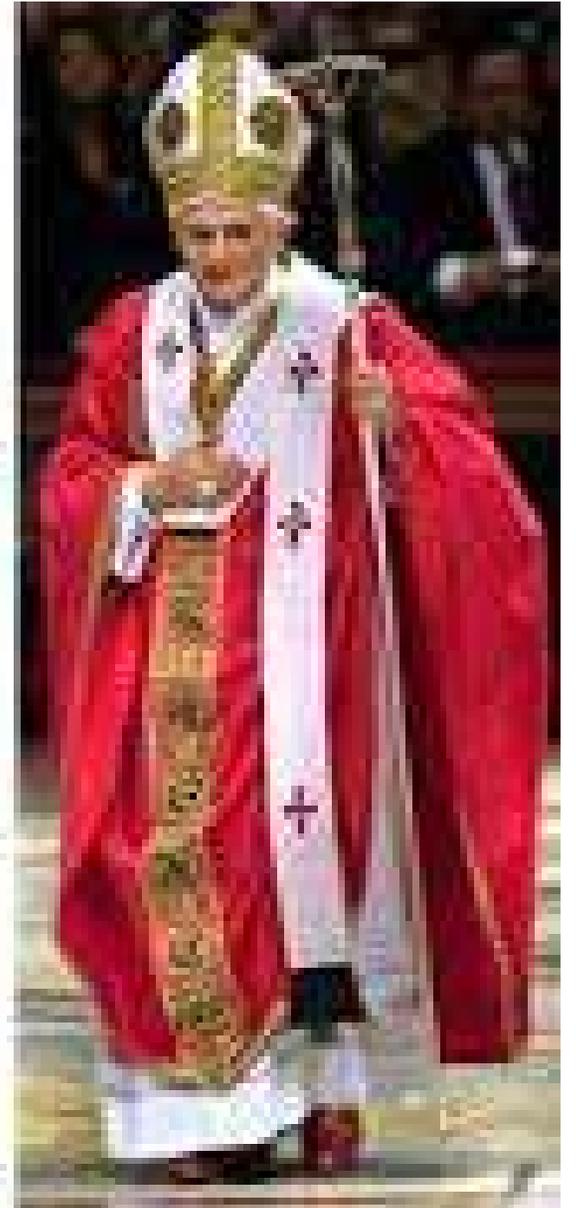


del fanon

chasuble

sash

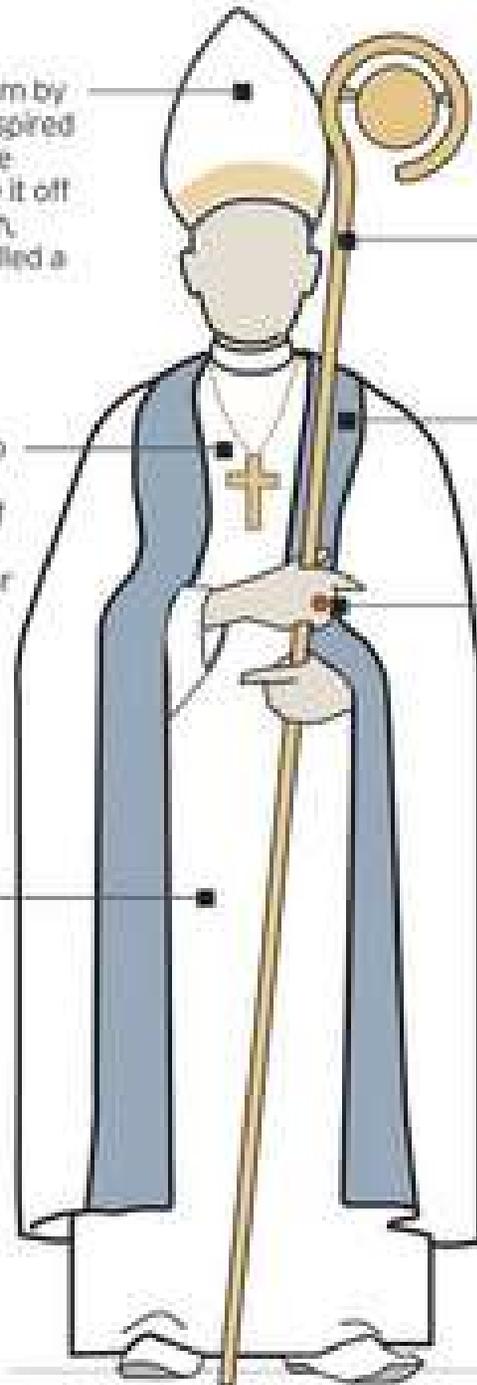
crosier



Mitre, a pointed headdress worn by bishops since 1100. Perhaps inspired by descriptions of priests in the Hebrew Bible. Sample will take it off when he's praying. Underneath, he'll wear a silken skull cap, called a zucchetto.

Pectoral cross, worn around one's neck and resting close to the heart. It may include precious stones or the relics of a saint. Bishops, archbishops, cardinals and popes often wear the cross when they are not wearing formal vestments.

Alb, a white garment symbolizing the sanctifying grace of baptism and purity of heart. Traditionally, albs are made of plain linen.



Crozier, a long staff that symbolizes a bishop or archbishop's role as a good shepherd, who leads his flock toward salvation, disciplining and protecting them along the way.

Chasuble, a cape worn over the other vestments, symbolizing the qualities that Jesus embodied. Sample will wear white vestments, trimmed in blue, according to the archdiocese.

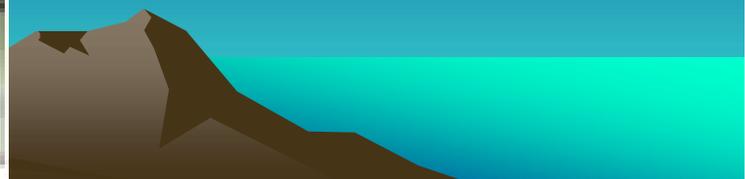
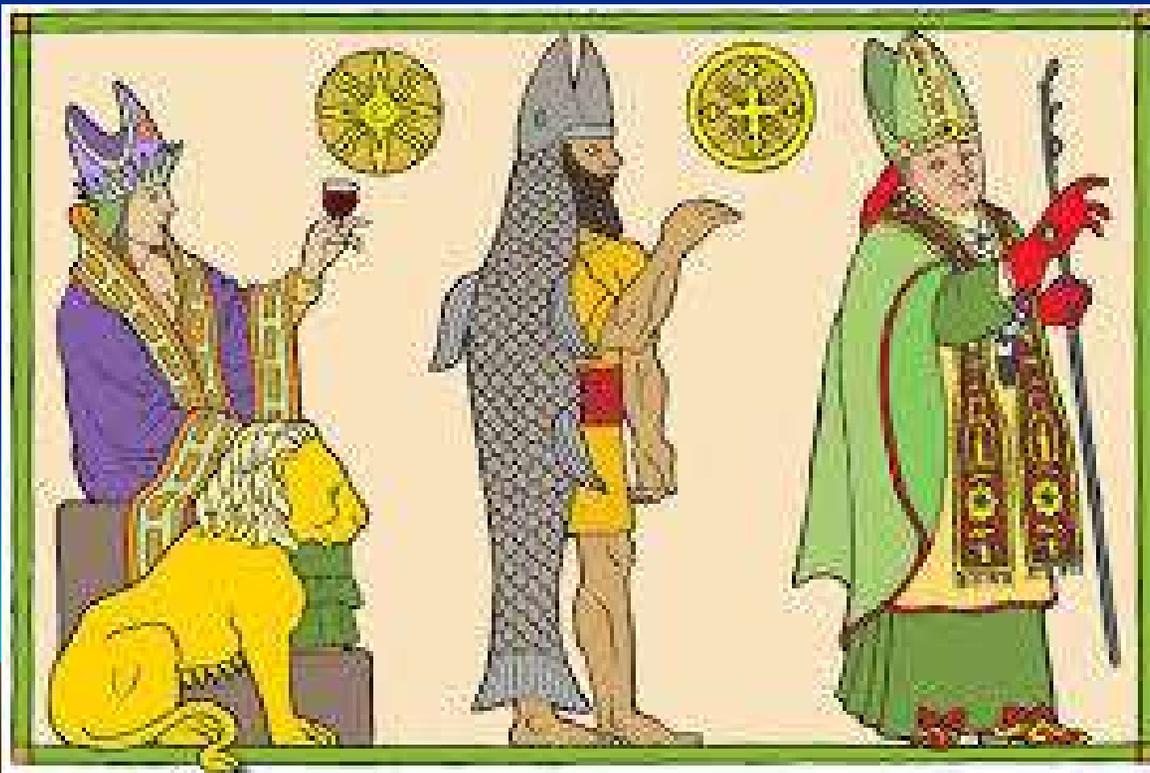
Ring, a symbol of a bishop's jurisdiction within the church. In the old days, a ring was used to seal official documents. Like a wedding ring, it suggests a bishop is wedded to his diocese.

What's missing from this picture?

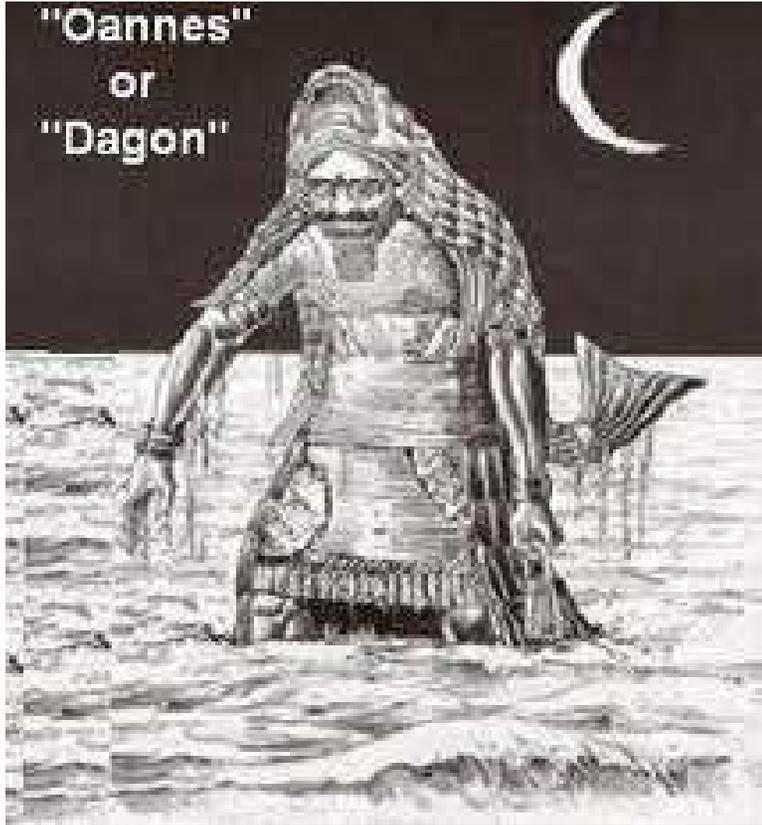
Sample will be presented with a pallium, a white woolen band that archbishops receive directly from the pope. Sample will travel to Rome in June to receive one from Pope Francis.



Dagon was the chief deity of the **Philistines**, and the worship of this pagan god dates back the third millennium BC. According to ancient mythology, Dagon was the father of Baal. He was the fish god (dag in Hebrew means “fish”), and he was represented as a half-man, half-fish creature.



"Oannes"
or
"Dagon"

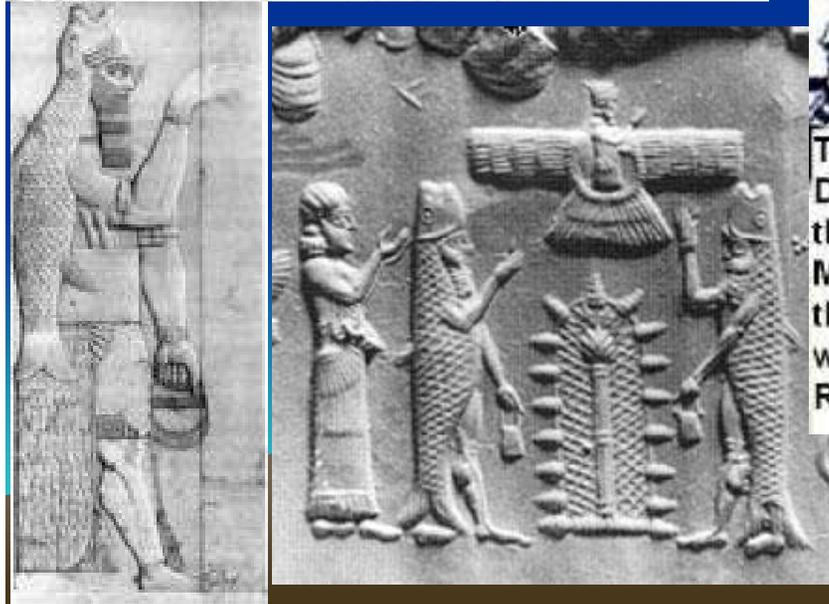


The Vatican City is the heart of the Catholic church and the Pope (Pontifex Maximus) is the head of the church and the supreme "spiritual" leader of all of the world's Catholics.

Sedes Sacrorum (Latin for Holy Seat), known as the Holy See in English, is the seal of the Vatican City State



The priest of Dagon wears the same Mitre hat that the Pope wears. Rather Fishy.



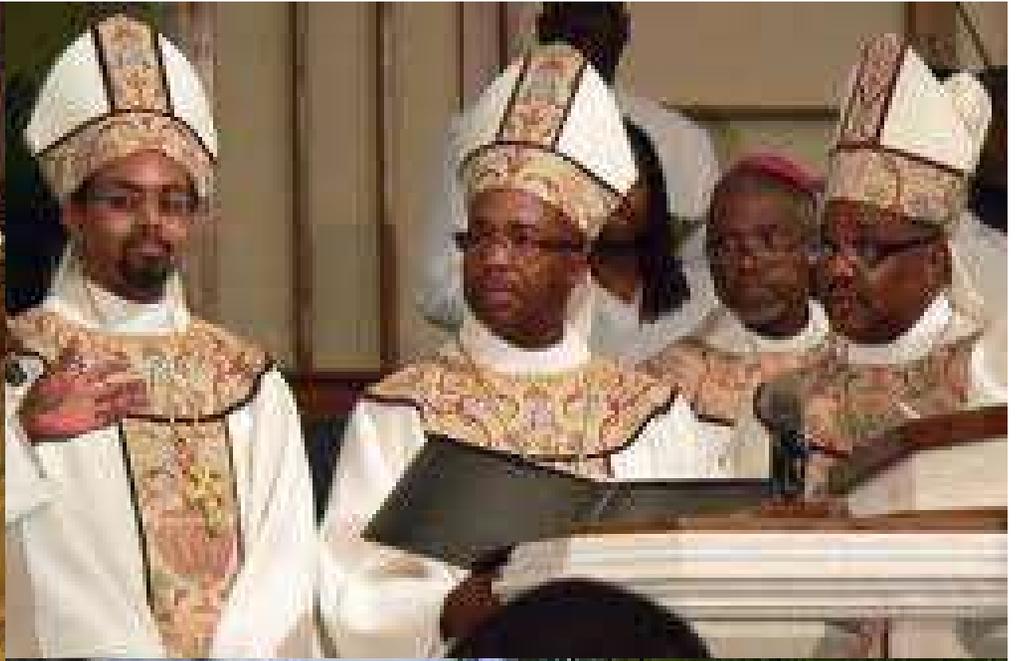
"Who was Dagon in the Bible?"

Dagon was the chief deity of the [Philistines](#), and the worship of this pagan god dates back the third millennium BC. According to ancient mythology, Dagon was the father of Baal. He was the fish god (*dag* in Hebrew means “fish”), and he was represented as a half-man, half-fish creature. This image furthered an evolutionary belief that both men and fish had evolved together from the primal waters. Dagon may also have been the provider of grain. So Dagon was similar to many other idols in that he personified natural forces that had supposedly produced all things.

There are three places where Dagon is mentioned in the Bible. The first mention is [Judges 16:23](#), where we are told that Dagon was the god of the Philistines. The Philistines offered “a great sacrifice” to Dagon, believing that their idol had delivered Samson into their hands. [First Chronicles 10:10](#) mentions a temple of Dagon in which the head of King Saul was fastened. Then, in [1 Samuel 5](#), Dagon is brought to humiliation by the True God of the Israelites.

What an interesting story is found in [1 Samuel 5](#)! The Philistines had captured the [Ark of the Covenant](#), and they “carried the ark into Dagon’s temple and set it beside Dagon. When the people of [the city of] Ashdod rose early the next day, there was Dagon, fallen on his face on the ground before the ark of the Lord! They took Dagon and put him back in his place. But the following morning when they rose, there was Dagon, fallen on his face on the ground before the ark of the Lord! His head and hands had been broken off and were lying on the threshold; only his body remained. That is why to this day neither the priests of Dagon nor any others who enter Dagon’s temple at Ashdod step on the threshold. The Lord’s hand was heavy on the people of Ashdod and its vicinity; he brought devastation on them and afflicted them with tumors. When the people of Ashdod saw what was happening, they said, ‘The ark of the god of Israel must not stay here with us, because his hand is heavy on us and on Dagon our god’” (verses 2-7). Who says God does not have a sense of humor? This has to be one of the more funny passages in the entire Bible. For further reading, see [1 Samuel 6](#) for the account of the Philistines’ attempt to solve their dilemma— with golden rats and golden tumors (or, as some translations put it, “golden hemorrhoids”)!

Dagon figures into the story of [Jonah](#), as well, although the deity is not mentioned by name in Jonah’s book. The Assyrians in Ninevah, to whom Jonah was sent as a missionary, worshiped Dagon and his female counterpart, the fish goddess Nanshe. Jonah, of course, did not go straight to Ninevah but had to be brought there via miraculous means. The transportation God provided for Jonah—a great fish—would have been full of meaning for the Ninevites. When Jonah arrived in their city, he made quite a splash, so to speak. He was a man who had been inside a *fish* for three days and directly deposited by a *fish* on the shores of Assyria. The Ninevites, who worshiped a fish god, were duly impressed; they gave Jonah their attention and repented of their sin.



V#15 – So hast thou also them that hold the *doctrine of the Nicolaitanes*, which thing I hate.

Doctrine – *Gk. {didache}*; instruction, hath been taught.

V#16 – *Repent*; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Repent – *Gk. {metanoeo}*; to think differently, feel compunction (*sorrow, regret*).

