

**A HISTORY OF THE ORACLE OF DELPHI,
THE LAST PROPHECY OF DELPHI IN HONOR OF CHRIST, 362 AD,
AND THE GOD APOLLO IN GREEK AND ROMAN RELIGION**





-Atlas, the Greek titan holding the world on his shoulders.

- Constantine (306-337 AD), medallion, Ticinum mint, issued in 313. In this depiction of the emperor, both Constantine and Sol hold the whip, a clear parallel indicating that both are the leaders of the Empire

- Roman aristocrat accompanied by winged beings, Augustan period

Philip V of Spain, victor of the War of the Spanish Succession, grandson of Louis XIV of Bourbon and Maria Theresa of Austria of the House of Habsburg





-Bust of Louis XIV by Bernini



- Charles V of Habsburg Spain, in whose empire the sun never set.

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I started my studies of Egyptian, Greek, and Roman mythology, history, and religion in 2021, exploring the extensive archives of those passionate about the history, rites, beliefs, and festivals of these cultures in digital online archives. After studying the catalog of all the works in chronological order, from the first Western work, the Iliad, to the splendor and fall of Rome, I was able to place myself in time and piece together a coherent narrative of their angels, who were once called gods, who civilized the world but, due to disputes among themselves, abandoned the mortal world after the rise of Christianity.

After four years of study and hundreds of books by major Greek and Roman authors, beginning with Herodotus, the father of history, and ending with the ecclesiastical histories of the end of paganism—which recounted the rise of this faith under Constantine and its demise with the fall of Rome and the end of its original religion, compiled by Edward Gibbon—I gained a comprehensive perspective on the entire historical spectrum. This allowed me to subtly share everything one needs to know to understand the origins of our human history as a civilization.

CARLOS HANS MANCHEGO VITE

WHO IS APOLLO, THE MYSTICAL MEANING OF CHRISTMAS AND THE EVENTS OF THE LAST PROPHECY, WHY I CLAIM THAT MY BIRTHDAY IS PROOF OF HIS EXISTENCE AND HIS ROLE IN THE BIBLE AS THE ANGEL GABRIEL, ALONG WITH THE PROMISE OF HIS RETURN TO THE WORLD IN THE FOURTH ECLOGUE, THE BOOK OF DANIEL AND THE SEAL OF THE USA

During the height of the Roman Empire, when the empire was unified under Rome's first emperor, Augustus, Christ was born. At this time, the emperors and people of Rome worshipped the sun god as their principal deity. Similarly, 300 years later, under Emperor Constantine, the sun was personified as the god Apollo. The gods were never an invention or figment of the Greek imagination; they originated from the story of the angels who once inhabited heaven. The most notable and prominent of these was Apollo, the angel who lived in Eden and who, due to his excessive ambition, left heaven, as recounted in Isaiah and Ezekiel. This angel, or god, sought to offer his own interpretation of the Bible and invented the story of the devil, naming him Morning Star (Lucifer). There is no mention of him prior to the 7th century BC, when the books of Isaiah and Ezekiel were written.

As has been demonstrated, Apollo continued to observe the mortal world from the underworld, as evidenced by the Oracle of Delphi, the only reliable proof of the gods' immortality. Western mythology begins in Egypt, where Horus, or Apollo, defeats Typhon and becomes the patron god of the Egyptian monarchs, 3000 years before Christ. The existence of Delphi dates back to 1600 BC. With the founding of the Greek city-states, it is said that the city was founded on the very spot where the monster Typhon, who would become the serpent Python, died. This monster was defeated by Apollo, and the rotting corpse of the monster under the rays of the sun was called "Pythus," meaning "I cause to rot" (the name from which the Pythia derives). For this reason, Delphi, since the Iliad, has been known as "Rocky Pytho," as Achilles mentions in that work. The monster Python was the same as Seth, with whom he disputed the throne of Egypt in 3000 BC. His victory gave rise to the Egyptian state and bequeathed sovereignty to the pharaohs. According to Herodotus in his nine books of Histories, the Egyptian Seth was the same as the Greek Typhon, and the god Osiris was Dionysus. Even before this, in the Homeric Hymn to Apollo, dating from the 7th century BC, Typhon is identified as Python.

The Greek heroic age reached its zenith with the Trojan War in 1200 BC, where Apollo is mentioned as the builder of Troy's walls. After the sack of Troy, the survivors, at Apollo's command, migrated to Italy and settled there shortly after, founding Rome. It was from there that Dardanus, son of Zeus, emigrated, and his grandson Ilus founded Ilium at the foot of Mount Ida—that is, Troy. The Romans were the descendants of Troy, since the descendants of Ilus, Priam, Paris, and Hector did not survive Troy, but their cousins, led by Aeneas, did, establishing the proto-cities that would later, with their descendants, found Rome. This story would be remembered by Augustus in Virgil's book, the Aeneid, where Aeneas, during his travels, decides to stop in Crete after Apollo, on the island of Delos, instructs him to settle in the land of his ancestors, in Italy, the original homeland of Dardanus, who four generations earlier arrived on Mount Ida, where Troy would be founded, and married the daughter of Teucer, whose grandson founded Troy.

All of mythology began to be recorded around 3000 BC. When it is recounted that the gods contended for the throne of one of the first human colonies in the west founded by the gods, that

is, Egypt and Mesopotamia, or the Indus Valley or the Yellow River in China, Mesopotamia would not expand due to wars between its city-states, but Egypt, under great peace in the dynasties that succeeded one another for 3 millennia, with its mythology and religion would expand to Greece and Rome by the conquerors who believed themselves to be descendants of the demigods of the heroic age, from where the familiarity of the gods and their magic with humans begins to be recorded.

Few know of the Greek god Apollo's intercession in the Bible, specifically in the Book of Daniel, as the angel Gabriel; his role in the founding of Islam; his influence on the pre-Hispanic sun-worshipping cultures; and the influence of Louis XIV, the Sun King of France, who secured the Spanish Empire for his grandson. For 200 years, Spain was the largest monarchy in the world. It was the union of the Spanish Empire and the Kingdom of France that solidified the victory of the United States against England. In honor of this, a poem dedicated to Apollo was written in 40 BC, which Constantine recalled in his vision of Apollo in 310 AD, prophesying his future greatness and 30-year reign. It was Constantine who attributed the celebration of the Unconquered Sun to Christ to celebrate Christmas.

As the civilizer not only of the Inca and Aztec cultures, but also, under the name Huitzilopochtli, ordered the founding of the Aztec capital in 1300 AD. Through migrants from the north, and with their guidance, they managed to conquer all the neighboring kingdoms, just as the Incas conquered all the neighboring cultures by order of Inti through Manco Capac, who founded the Inca capital in the Cuzco Valley. This same civilizing and evangelizing strategy would be used by Muhammad, who founded the Muslim religion with the Quran, transmitted by the angel Gabriel. It is little known that Apollo was responsible for the founding of the North American nation, with the Kingdom of France and the Bourbons as its architects. Their greatest apogee was celebrated with the god Louis XIV, the Sun King, whose name was dedicated to his guide, the god Apollo, in whose honor he founded Versailles. It would be his grandson, Louis XVI, who, even during the time when the French government palace was Versailles, where the throne room was the Apollo Room, who, with his military support, secured the victory of the USA. In honor of this feat, a poem dedicated to Apollo and the promise of his return to the world was written in the Fourth Eclogue by Virgil. in 40 BC, and the Eye of Providence or Wadjet on the seal of the USA, which is the Eye of Horus, representing restored wholeness, the most important symbol of the Egyptian religion as the cross is to Christianity, and the motto "He hath favored our enterprise," more commonly known from the 1 dollar bill.

From the chronological study, it can be deduced that since 274 AD, the oldest historical record in which Christmas is celebrated on the date of the establishment of the cult of Sol Invictus as thanks to the god Apollo for being the one who, with his auspices in the battle, grants victory to Emperor Aurelian and reunifies the Roman Empire, and it was celebrated in this way until 336 AD. When Christmas was established by Constantine, the story of the gods was never merely a figment of the Greek imagination, but rather the story of the angels who once civilized the world. From a people of farmers, they transformed into cities and towns that conquered the known world. It was the god Apollo who, through an oracle, decided on the patronage of the first city on the European continent, Athens (1600 BC). It was Apollo who returned from Troy, transforming it from a Cretan colony into the greatest kingdom of its time, whose walls, reaching to the sky and impregnable, were built by Apollo. He is the one who guided the survivors of Troy to Italy after the city's fall due

to the wooden horse, as prophesied for Aeneas, the prince who saved the Trojan dynasty, who was remembered by the first emperor of Rome, Augustus, in 29 BC. In the Aeneid, the greatest epic of the Roman Empire, the gods were always present, only few knew all their facets. Apollo not only existed since Greece, but it was the god Horus who founded the first dynasty of Egypt in 3000 BC, the Sphinx of Giza is a representation of him, and he is the same Angel Gabriel from the Bible.

To delve deeper into the subject, I will leave you with the most concise summary that makes the story coherent as a whole, and all the virtual material as a complement to each micro-world in which a story unfolds that mythologically spans from 3000 BC to 1200 BC, and historically with all reliable and real detail in the literary evidence from 750 BC. With the foundation of the main prophetic books of the Bible, and the main historical epics of Western literature such as the Iliad and the Odyssey, which narrate the existence of the gods, where the god of Jacob or Moses is the same as the Greek Zeus or the Egyptian Ra, and it goes from this time to the historical interventions of Apollo in the time of the Babylonian Empire, the Persian Empire from 550 BC, the Greek city-states from the founding of democracy by Cleisthenes with the approval of an oracle at Delphi, from Themistocles the victor of the Greco-Persian Wars to Alexander the Great conqueror of the Persian Empire, and the Roman Empire from its mythological origin of Aeneas and Troy, its city of origin, to the founding of its empire with Augustus, the religion of Sol Invictus, the founding of the Catholic doctrine by Constantine, protégé of Apollo, and the story that the oracle intercedes in favor of the prevalence of the Christian religion against Julian the Apostate, who seeks to reinstate the pagan religion is dismissed by the final prophecy of Delphi, which foretold its end, pronouncing himself about Christ. This subtly reveals the symbolism of the time of the final prophecy, specifically the date of the burning of the Temple of Apollo at Daphne on October 22, 362 AD, which simultaneously foretold his future birth on that same date.

This book recounts in detail the history of the god whom all ancient Western cultures celebrated at the winter solstice, using different names: Inti in the Inca Empire, Huitzilopochtli in the Aztec Empire, Apollo in Greece, Sol Invictus (the last religious reform in the Roman Empire from 197 AD to 362 AD, which celebrated Apollo as its principal god), and Horus in Egypt. And, as demonstrated by the literary evidence of the Bible, the god Apollo intervened in the Greco-Persian Wars in 480 BC. He is the one who protects the young Greek culture against the Persian empire and grants them victory. This literary vestige, supported by the prophetic ability of the Oracle of Delphi, is how it is verified that it is the god Apollo who gives his prophecies as the angel Gabriel, about the Babylonian, Persian, Macedonian, Roman empires and the successor European kingdoms, and 500 years in advance announces the birth of Christ and his ministry. According to the Gospel of Luke, he is the one who appears before the Virgin Mary to announce the birth of her son Jesus Christ by the work of the Holy Spirit.

The book narrates the common pattern of all these historical events, which is Delphi, Gabriel or Apollo, who would be the same Inti who founded the Andean race and made a coherent whole of the civilizing work in all historical eras and main turning points that shaped the history and religion of the world. The Inca Empire, before the arrival of the Spanish, celebrated Inti Raymi on June 21st to celebrate the winter solstice in the Southern Hemisphere. The Spanish arrived and replaced the main festival honoring the god Inti, the personification of the sun, with Christmas. However, as only the most knowledgeable know, this festival was also dedicated to the sun god in a very

ancient time, celebrating the winter solstice in the Northern Hemisphere not on December 21st, when the winter solstice begins, but because the Romans decided that it should be fixed when the sun was only visible to the naked eye, when it was reborn. At the end of the solstice, on December 25th, the rebirth of the sun was celebrated as *Natalis Solis Invicti*, or the birth of the invincible sun, in honor of the Greek god Apollo, whose existence dates back to 1600 BC. With the founding of the Greek religion and its divine pantheon, whose myths are remembered for their connection to the Oracle of Delphi, the main temple of the Hellenic world and, according to the Greeks themselves, the center of the ancient world, what few know is that Apollo would be the same god Inti, Viracocha would be Zeus, and Pachamama Gaia, and the same god of Jacob, the biblical Yahweh, would be Zeus. But the only way to understand this is to know the history of the Oracle of Delphi, the main interpreter of the divine will and its history, from where Apollo manifested himself to the mortal world through the Pythia. And to understand who Apollo is in the Bible, one must study the Book of Daniel, where the angel Gabriel saves the Greeks from the Persians, and thus tacitly reveals himself as the only Hebrew angel present in the Greco-Persian Wars as the Greek god Apollo, and the role of his brothers, the angel-prince of Greece, Alexander the Great, and the angel-prince of Israel, Christ.

With literary evidence from the leading historical writers of the classical world—the Greek Herodotus, known as the father of history; Virgil, the most celebrated writer of the Roman Empire; Eusebius of Caesarea, the principal biographer of Emperor Constantine; Philostorgius's ecclesiastical history; the most faithful account of the end of paganism with the last pagan emperor of Rome, Julian the Apostate; and many others who narrate the spark of divine existence before its last historical vestige with the Edict of Thessalonica, where all non-Christian religions were prohibited by Theodosius, and 100 years later, with the fall of the Roman Empire, the gods would be forgotten forever.

Through his patronage of rulers and military leaders, the borders of Greece and Rome expanded throughout Europe, with the Rhine and Euphrates rivers as their only boundary. But how did he achieve this over the centuries? Apollo prophesied to the Trojan prince Aeneas that he should rescue the survivors of Troy and bring them to Rome. From there, his descendants would found the empire that would conquer the entire known world. This was in 1100 BC. At the same time, he guided the sons of Hercules after the Trojan War to conquer all of Greece with the Dorian people, who replaced the Achaeans on the throne. They conquered the main city-states and established dynasties. This was in 1050 BC. These dynasties would reign for 700 years, with Delphi as their main religious institution and divine guide, since their ancestors had attained the throne through the guidance of the Delphic prophecies. In this way, their kings and nobility would preserve the stories of the heroic past of Troy and Mycenae. The war in which gods and humans participated, the main exponent of the whole story being the demigods who civilized humans and gave them laws, customs and wisdom about nature.

The work I am presenting explains how Greek and Egyptian mythology fits with the Bible, much like the Rosetta Stone, which deciphered hieroglyphics two centuries ago—something unprecedented at the time. This book does the same, making all those stories and myths understandable to even the simplest mind, as if it were the history of the Angels, who were once known as gods. This work attempts to exalt the work of the most eminent among them, whose task was to civilize humans and who was known as Apollo in Greece from 1500 BC. Horus, worshipped in Egypt as early as 3000 BC, and according to historical evidence, was the one who made possible the birthplace of democracy in the world, Greece, through his victory at the Battle of Salamis, which led that the prophecy of Delphi led the Greeks to follow the oracle's guidance on the best course of action in such desperate circumstances and improbable situations, ultimately led them to victory. By fulfilling the oracle's pronouncement, Greece prevailed during the Greco-Persian Wars against the Persian Empire founded by Cyrus the Great.

From this feat, achieved thanks to the prophecies given by the oracle of Apollo from its sanctuary at Delphi, the oracle remained intermittently active until the rise of Alexander the Great, who conquered the Persian Empire, and later the rise of the Roman Empire with the end of the civil wars and the establishment of the Empire by Augustus, nephew of Julius Caesar. Augustus attributed his victory against Mark Antony to the intervention of Apollo at the Battle of Actium, as it was commonly believed that victory in battle was determined by the intervention or favor of a god in the midst of it. This is why Roman conquerors often proclaimed that they would dedicate a temple right in the middle of the battle if the gods granted them victory, as happened with Augustus and the Temple of Apollo Palatinus, founded just one year before the establishment of the Roman Empire. Therefore, it can be deduced that all the fruits that the Roman Empire gave to civilization originated in the relationship between Apollo and Augustus, since, as Augustus proclaimed, he received a Rome made of mud, and I bequeath a city made of marble.

It was in 1779, in the union of the Spanish Empire with France in the American War of Independence (1776-1783), whose kings, Charles III and Louis XVI, both descendants of Louis XIV, who claimed the title of the Sun King for his affiliation with the god Apollo and who built Versailles in honor of this god, whose throne room was the Apollo Room and who in the War of the Spanish Succession in 1713 secured for his grandson Philip V, grandfather of Charles III, the throne of the Spanish Empire, through this alliance they would tip the balance of victory in favor of the Americans. As a result, in 1782, Charles Thomson, one of the Founding Fathers of the United States and the designer of its seal, chose the Eye of Providence atop the pyramid, or Wadjet, a sacred symbol of Horus or Apollo, along with the motto *Annuit Cœptis*, 'He has favored our undertaking,' and the motto *Novus Ordo Seclorum*, 'New order of the ages.' He adapted it from a line in Virgil's *Eclogue IV*, a pastoral poem written by the famous Roman author in 40 BC that expresses the longing for a new era of peace and happiness.

«"Now the last age by Cumae's Sibyl sung

Has come and gone, and the majestic roll

Of circling centuries begins anew:

Justice returns, returns old Saturn's reign,

With a new breed of men sent down from heaven.

Only do thou, at the boy's birth in whom

The iron shall cease, the golden race arise,

Befriend him, chaste Lucina; 'tis thine own

Apollo reigns.”»

The fourth eclogue would have existed since 40 BC and would be reminded to Constantine in his vision of 310 by the orator of Trier in Gaul who would historically fulfill his promise of a 30-year reign for Constantine and a possible proof of this event are the coins to Victoria minted by Constantine in 313 and as late as 335 AD after 30 years of reign.

"Fortune herself so ordered this that the felicity of your situation reminded you to bring what you had vowed to the immortal gods, in the very place where you had already made a detour to the most beautiful temple in the whole world, or rather to the god who was manifest there, when you saw him. For you did I believe, Constantine, see your patron Apollo, and Victory accompanying him, offering you crowns of laurel, each of which represents a foretelling of thirty years. That is of course the length of human generations, which are certainly due to take you beyond the old age of Nestor. And yet why do I say 'I believe'? You did see him, and you recognized yourself in the image of the one to whom the sacred poems of bards prophesied that the kingdoms of the whole world were due by right (in reference to Apollo). That has now I think at last come to pass, seeing that you are, Emperor, like him, young, blessed, our savior and a most handsome one! So quite rightly did you adorn those most venerable temples with such offerings that they no longer miss their former ones, and now all temples seem to be calling you to them—and especially our Apollo, in whose boiling waters are punished perjurers, whom you above all have good cause to hate."

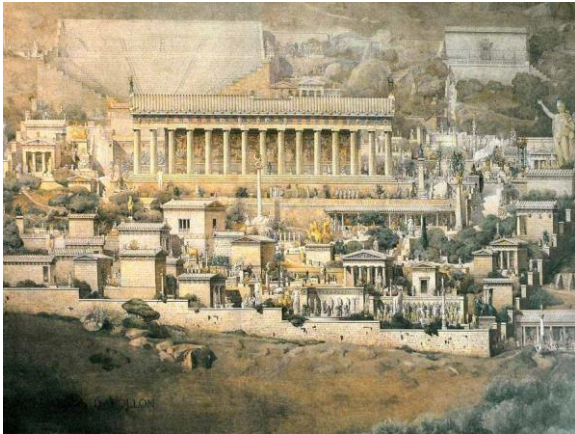
"Ye immortal gods, when will you grant the day that this most benevolent deity shall have established peace everywhere and may visit those groves of Apollo as well, and the sacred temple and steaming fountain springs? Their bubbling waters, warm and gently gushing, seem eager to smile upon your eyes, Constantine, and to flow into your lips. To be sure, you will marvel too at the shrine of your patron god there, and the waters heated without any indication of the ground boiling. There is no bitterness in their taste or appearance, but a clarity of flavour and aroma like that of cool springs. There too you will make donations, establish privileges, in short restore my own home country by worshipping that very place. That ancient noble city which once prided itself in its fraternal relations with Rome, is awaiting the assistance of your sovereignty, so that there too public buildings and splendid temples may be repaired by your generosity. In such a way I observe this happy city, whose foundation day is being commemorated by your gracious visit, reviving so much in every quarter that it may even yet rejoice to have once collapsed, since it has grown greater through your benevolence."

My birth, October 22, the date of the burning of the temple of Apollo in Daphne in Türkiye, in 362 AD. During the lifetime of the last pagan emperor of Rome, shortly after consulting Delphi, believing that a Delphic prophecy could refute the Christian religion, Delphi bid farewell, wishing good fortune to the spirit of Christ, by setting the temple ablaze with lightning. The lightning consumed the temple and the statue dedicated by Seleucus in 300 BC, successor to Alexander.

Similarly, a lightning strike on the house of Romulus, the first founder of Rome, foretold the emperor Augustus would build the Temple of Apollo Palatinus in 28 BC, a year before founding the Empire. This temple was also burned during the lifetime of Julian the Apostate. Likewise, October 22nd marks the inaugural date of the two main celebrations of the cult of Sol Invictus in the year of its inauguration: the Ludi Solis on October 22nd, the date of the triumphal procession for the reunification of the Empire by Emperor Aurelian, as evidenced by the Philocalian calendar; and December 25th, the date of the establishment of the temple to Sol Invictus by the emperor, called the Natalis Solis Invicti or the birth of the Invincible Sun, in homage to the Sun and its personification, the god Apollo, is in October of 362, which is when the last prophecy of Apollo or Delphi takes place, 15th century BC – 362 AD.

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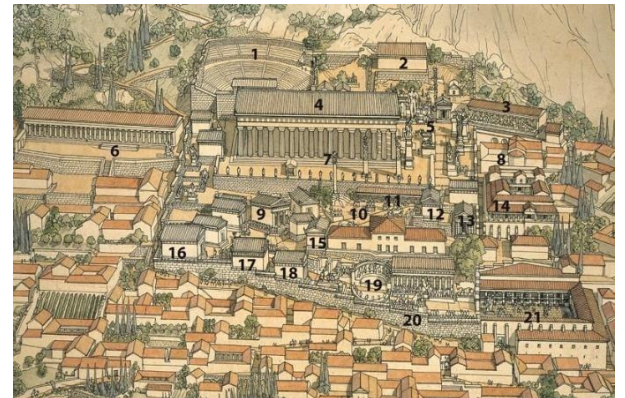
22/10/2025



1 - Reconstruction of the Temple of Apollo at Delphi, the Sacred Way, and the various treasuries built by Greek cities to house the offerings of their inhabitants.



2. Reconstruction of the temple terrace, the area in front of the Temple of Apollo at the Sanctuary of Apollo at Delphi, indicating the main structures.



3. Watercolor reconstruction of the Sanctuary of Apollo at Delphi, indicating the main structures, and the ruins of Delphi.

A HISTORY OF THE ORACLE OF DELPHI, THE EMPEROR CONSTANTINE WHO ASSIMILATED THE CHRISTIAN RELIGION WITH THAT OF SOL INVICTUS, THE FIRE CAUSED BY LIGHTNING OF THE TEMPLE OF APOLLO AT DAPHNE ON OCTOBER 22ND AND THE LAST CHRISTMAS IN HONOR OF SOL INVICTUS

The three most important temples of Apollo in the Roman Empire—the Temple of Apollo at Delphi, which existed since the 15th century BC; the Temple of Daphne in Antioch on the Orontes, founded by Seleucus, the greatest successor of Alexander the Great in 300 BC; and the Temple of Apollo Palatinus, founded in Rome by Augustus, the first emperor of Rome—these three temples would be destroyed consecutively after the last prophecy. While the Temple of Delphi would simply cease to give prophecies and fade into oblivion, the Temple of Daphne would be destroyed by fire or by non-human means on October 22, 362, and the Temple of Apollo Palatinus on March 19, 363, the feast day of Athena. Both of these events occurred during the reign of Julian, the last pagan emperor of Rome. These coincidences were intended to symbolically mark the end of paganism in Rome, as the will of the god of prophecies. for the benefit of the Christian religion, while at the same time they were the slogans to make known that my birth would be on October 22, slogans such as December 25 which had as its meaning the winter solstice, as attested by Julian in his hymn to King Helios in December of 362 AD.

"Did not Apollo, who reigns with him, deliver his oracles to every corner of the earth, grant men divine wisdom, and adorn their cities with religious and civil laws? He civilized most of the inhabited earth by means of the Greek colonies, facilitating submission to the Romans, who are not only of Greek race, but who have also established and kept divine laws and trust in the gods from beginning to end as something Greek; moreover, they were not inferior to any of the best-governed cities in regard to the organization of their city, not to say that they were superior to all other systems used, at least until now. For this reason, I believe that

Apollo recognized this city as having a Greek origin and constitution...

... Do you wish me to mention yet another proof of this, I mean the work of King Numa? In Rome maiden priestesses guard the undying flame of the sun at different hours in turn; they guard the fire that is produced on earth by the agency of the god. And I can tell you a still greater proof of the power of this god, which is the work of that most divine king himself.

The months are reckoned from the moon by, one may say, all other peoples; but we and the Egyptians alone reckon the days of every year according to the movements of the sun. If after this I should say that we also worship Mithras, and celebrate games in honour of Helios (The quadrennial games are the Ludi Solis from October 19 to 22) every four years, I shall be speaking of customs that are somewhat recent. But perhaps it is better to cite a proof from the remote past. The beginning of the cycle of the year is placed at different times by different peoples. Some place it at the spring equinox, others at the height of summer, and many in the late autumn; but they each and all sing the praises of the most visible gifts of Helios. One nation celebrates the season best adapted for work in the fields, when the earth bursts into bloom and exults, when all the crops are just beginning to sprout, and the sea begins to be safe for sailing, and the disagreeable, gloomy winter puts on a more cheerful aspect; others again award the crown to the summer season, since at that time they can safely feel confidence about the yield of the fruits, when the grains have already been harvested and midsummer is now at its height, and the fruits on the trees are ripening.

Others again, with still more subtlety, regard as the close of the year the time when all the fruits are in their perfect prime and decay has already set in. For this reason they celebrate the annual festival of the New Year in late autumn. But our forefathers, from the time of the most divine king Numa, paid still greater reverence to the god Helios. They ignored the question of mere utility, I think, because they were naturally religious and endowed with unusual intelligence; but they saw that he is the cause of all that is useful, and so they ordered the observance of the New Year to correspond with the present season; that is to say when King Helios returns to us again, and leaving the region furthest south and, rounding Capricorn as though it were a goal-post, advances from the south to the north to give us our share of the blessings of the year. And that our forefathers, because they comprehended this correctly, thus established the beginning of the year, one may perceive from the following.

For it was not, I think, the time when the god turns, but the time when he becomes visible to all men, as he travels from south to north, that they appointed for the festival. For still unknown to them was the nicety of those laws which the Chaldaeans and Egyptians discovered, and which Hipparchus and Ptolemy perfected: but they judged simply by sense-perception, and were limited to what they could actually see.

But the truth of these facts was recognised, as I said, by a later generation. Before the beginning of the year, at the end of the month which is called after Kronos, we celebrate in honour of Helios the most splendid games, and we dedicate the festival to the Invincible Sun.

And after this it is not lawful to perform any of the shows that belong to the last month, gloomy as they are, though necessary. But, in the cycle, immediately after the end of the Kronia (Saturnalia, celebrated from December 17 to 23) follow the Heliaia." (Hymn to King Helios, Julian)

The Saturnalia was the most popular festival of the Roman year. Catullus described it as "the best of days," and Seneca complained that "the whole crowd was carried away by pleasure." During the festival, restrictions were relaxed and the social order was inverted. Gambling was permitted in public. Slaves were allowed to use dice and were exempt from work. Instead of the toga, colorful dinner clothes were permitted in public, as was the pileus, a felt cap typically worn by freed slaves, symbolizing the season's freedom.

Slaves were treated as equals, allowed to wear their masters' clothes, and were waited on at mealtimes in remembrance of a previous golden age believed to have been ushered in by the god. In the Saturnalia, Lucian has the god Saturn himself declare: "I have inherited power with conditions: my entire reign lasts seven days, and when that period is over, I will immediately become a private citizen, and in a way, one of the crowd. During my week, anything serious is forbidden; no business is allowed. Drinking, noise, games and dice, the appointment of kings and celebrations for slaves, singing in the nude, frenzied applause, and even occasionally throwing myself headlong into the cold water with my face smeared with soot: such are the functions I preside over."

Once the Saturnalia were over, shortly afterwards the festival of "Invincible Helios" was celebrated. Julian, who relates that the celebration of December 25th went back to the time of King Numa Pompilius (second king of Rome, successor of Romulus, reigned from 716 to 674 BC, and who founded the Roman religion, as attested by Plutarch in his *Parallel Lives*), tries to explain why the ancient Romans believed that such a festival was the winter solstice.

The winter solstice marks the arrival of winter and is also the longest night of the year, which would be understood as the birth of the Sun for those who could appreciate such a phenomenon. The ancient Romans charted an annual movement of the sun in relation to the earth. They observed that in late autumn the days shortened and the sun sank lower in the sky. To them, the sun seemed to be dying. On December 21, when "The sun stood still," the ancients believed that the sun had "died" and that darkness would take over the earth. For the next three days, the 22nd, 23rd, and 24th, the sun seemed to have paused precariously (meaning that the sun's declining path would change direction in three days). The nights didn't last longer, but neither did the days. On December 25, the sun rose a little earlier and climbed a little higher in the sky than the day before. Ah! The sun had been reborn!

My birth, October 22, the date of the burning of the Temple of Apollo in Daphne, Türkiye, in 362 AD. During the lifetime of the last pagan emperor of Rome, shortly after consulting Delphi, believing that a Delphic prophecy could refute the Christian religion, Delphi bid farewell, wishing good fortune to the spirit of Christ, by setting the temple ablaze with a lightning bolt that consumed the temple and its statue dedicated by Seleucus in 300 BC, successor of Alexander. Similarly, October 22 marks the inaugural date of the two main celebrations of the cult of Sol Invictus in the year of its inauguration: the Ludi Solis on October 22, as the date of the triumphal procession for the reunification of the Empire by Emperor Aurelian, as evidenced by the Philocal calendar; and December 25, as the date of the establishment of the temple to Sol Invictus by the emperor, called the Natalis Solis Invicti, or the birth of the Unconquered Sun. It was during the lifetime of Julian the Apostate in October of 362 that the last Delphic prophecy was given, 15th century BC. 362 AD

When the Oracle of Delphi, presided over by Apollo, was asked who he was, he replied:

«"Sun, Horus, Osiris, king, son of Zeus, Apollo, steward of time and seasons, of wind and rain, guiding the reins of dawn and night with his many constellations, sovereign of the flaming star and eternal fire.»

Apollo was already known by his Egyptian name of Horus on the Narmer Palette, the earliest known historical document, dating from 3000 BC. It depicts the unification of ancient Egypt, showing Narmer wearing the red crown of Lower Egypt and the white crown of Upper Egypt, accompanied by a falcon representing Horus. At the same time, it was believed that, based on the dream of the Sphinx of Thutmose IV in the 14th century BC, the Great Sphinx of Giza was a representation of Horus, more commonly known as Horus of the Two Horizons, and had a local cult.

Mount Parnassus, where the Oracle of Delphi is located, already had a considerable population by the 15th century BC, and from there it would feature prominently in the main myths and the founding of the first cities of Greece. From the 7th century BC onward, when the Greeks began to record the great epics of mythology and the history of their gods in writing with Homer and Hesiod, the prophecies of the oracle also began to be recorded.

One of the most significant prophecies delivered by the oracle was during the Greco-Persian Wars, when it prophesied that either the city of Sparta would fall or a king from the lineage of Heracles would die. It was this prophecy that led Leonidas and the 300 Spartans to sacrifice themselves at Thermopylae. The second most important prophecy was when the oracle told the Athenians that only wooden walls would not fall to the Persians. Themistocles interpreted this prophecy as referring to the Greek navy, which is why they abandoned Athens, which was subsequently burned by the Persians, and took refuge on the island of Salamis. There, in

desperate circumstances and against all odds, they achieved a naval victory at Salamis in 479 BC, a turning point in the war that ultimately led to the Greek defeat of the Persians.

Apollo would be present in the main conflicts of the Mediterranean, from the Greco-Persian Wars in favor of the Greeks, the Peloponnesian Wars in favor of Sparta, the Third Sacred War in favor of Macedonia where, according to Demosthenes, the Pythia would be Philippine (inclined in favor of Philip II of Macedon, father of Alexander the Great), with Alexander the Great seeking the oracle's assent before departing for his campaign against Persia, where the Pythia would answer that he was invincible, to the war between Carthage and Rome, where the oracle would predict that Rome would defeat Hannibal.

In the Iliad, Apollo is presented as the builder of the walls of Troy alongside Poseidon, as well as the great protector of Aeneas and Hector, two of the greatest Trojan heroes. In the Aeneid, he is introduced as Aeneas after the fall of Troy. While in Apollo's temple on Delos, the god told him to settle in the land of his ancestors, and that from there the house of Aeneas would rule over all the shores, and so it would be for his children's children and those born to them. After many adventures, Aeneas fulfilled Apollo's command, settling in Latium, and from his lineage descended the founders of Rome, Romulus and Remus.

Augustus, the first emperor of Rome, had a close relationship with Apollo, from his campaign against Sextus Pompey in 36 BC, as well as for the help given by the god in the battle of Actium that pitted Mark Antony against Augustus in 31 BC, where the latter emerged victorious. In reward, he dedicated a temple to Apollo on the Palatine Hill, right next to his house in 28 BC, where it is said that he chose the place where a lightning bolt struck, and that it was believed to signify the god's approval.⁴ - Statue of Augustus of Prima Porta, Vatican Museums. Marble with traces of polychromy, dated to 20 AD. /



4 - Statue of Augustus of Prima Porta, Vatican Museums. / 5 - Apollo Citharod in a fresco preserved in the Palatine Museum of Rome, Augustan Age. Apollo. / 6 - AVGVSTVS DIVI•F Augustus on the left. Apollo Citharod of Actium.

The religion of Rome continued its traditional course until the arrival of the cult of Sol Invictus, probably imported from Syria, which reached its peak under the emperor Aurelian. His troops had been inspired by a "divine form" at the Battle of Emesa against Zenobia in 272 AD (Historia Augusta, Aurelian). Victorious, he entered the city and went to the Temple of Elagabalus, where the apparition appeared to him again. Aurelian returned triumphantly to Rome two years later, after reconquering the Gallic Empire, and was acclaimed as Restitutor Orbis, "Restorer of the World." A magnificent temple to Sol was erected on December 25, 274 AD, to which vast quantities of gold and jewels were dedicated, and a new college of pontiffs was established to serve the god, who was to become the supreme deity of Rome. Similarly, he would mint coins featuring Sol Invictus throughout his reign, and a rare issue of his coins would bear the legend 'SOL DOMINVS IMPERI ROMANI', which would mean 'Sun, Lord of the Roman Empire'.



7 – Hadrian (117–138 AD). Aureus, issued in 118 AD. Rome Mint. IMP CAESAR TRAIAN HADRIANVS AVG, laureate bust, draped and armored, facing right.



8 - Aurelian (270–275). Bronze As, Serdica Mint, issued in April–November 274 AD. SOL DOMINVS IMPERI ROMANI (Sun, Lord of the Roman Empire), draped bust of Sol facing right.



9 – Probus (276–282). Aureus, Rome Mint. IMP PROBVS AVG, radiate, armored bust facing left, holding spear and shield / SOLI INVICTO COMITI AVG, radiate, draped bust of Sol facing right.



10 - Constantine (306-337 AD), Semissis, issued in 312 AD, Rome. IMP CONSTANTINVS PF AVG - Laureate bust, draped and armored, facing right. / SOLI INVICTO COMITI, Sun standing left, raising his hand and holding the globe.



11 - Constantine (306-337 AD), Solidus, issue date unknown, Arles. CONSTAN-
TINVS PF AVG [CONSTANTINVS P F
AVG]; Laureate bust facing right. /
FELICITAS PERPETVASAECVLI [FELICITAS
PERPETVASAECVLI] (Perpetual Blessing
of the period); Emperor in military
dress, chlamys over his left shoulder,
receiving Victory on the globe from the
Sun, mantle unfurled; between them a
supplicant. SMT in exergue.



12 - Constantine (306-337 AD) Aureus,
minted in 320 AD, Sirmium. DN
CONSTANTINVS MAX AVG - Laureate
head facing right. / SOL INVICTO
COMITI, Sol standing on the right,
crowning Constantine, who stands on
the right, holding a lance and globe on
the left.



13 - Constantine (306-337 AD)
Medallion, mint of Ticinum, issued in
313. In this medallion of the emperor,
both Constantine and Sol hold a whip,
a clear parallel indicating that they are
both leaders of the Empire.



14- Constantine (306-337 AD) Aureus,
minted in 310, Trier (Same date and
location as the vision of Apollo). IMP
CONSTANTINVS PIVS FELIX AVG,
Laureate, draped and armored bust to
the right. / PRINCIPII VENTIS (To the
Prince of Youth), Constantine I standing
to the right, holding a spear and a
globe.



15 - Constantine (306-337 AD). Aureus, issued 313-315 AD, Trier. CONSTANTINVS PF AVG, laureate bust, draped, armored, facing right. / VICTORIBVS AVGG NN VOTIS, Victoria seated right on a cuirass and shield, inscribing XXX on the shield, supported by a small genius standing frontally, his head turned left.

The XXX could well signify the 30-year reign that Victoria and Apollo promised Constantine in 310. This issue was minted until well into 336 AD.



16 - Julian II (360-363 AD). Solidus, issued 361-363 AD, mint of Antioch. FL CL IVLIA NVS P F AVG, bust with pearl diadem, draped and armored to the right. 1 – Last coinage of Apollo in the Roman Empire, some sources say it belonged to Julian, GENIO ANTIOCHENI, Tyche of Antioch seated facing the rocks; river-god Orontes swimming below / APOLLONI SANCTO, Apollo standing in front, head to the left, holding the patera in his right hand and the lyre in his left.



17 – Daphne was a suburb of Antioch and a recreational/residential area for the upper classes of Antioch. It also contained the sanctuary of Daphne, which housed a colossal cult statue of Apollo made by the artist Bryaxis in the 4th century BC. This tetradrachm of Antiochus IV is widely believed to show the statue as it would have appeared around 166 BC.

Games were also instituted, recorded in the Chronograph of 354 AD, an illustrated codex (the earliest in Western art) compiled that year in Rome as a gift for a Christian aristocrat. In the section known as the Calendar of Philocalus (after the calligrapher whose name appears on the dedication page), VIII Kal. Ian. (December 25) is noted N INVICTI CM XXX. Although the dedication is uncertain (since there is no name attached to the epithet), the assumption is that Natalis Invicti refers to the birthday of the Unconquered Sun, which was also celebrated in the

games of August 28. These games marked the last of the epagomenal days in honor of the birth of Horus, or the last five intercalary days dedicated to the gods, considered the most sacred days of the year for the Egyptians. On the date of Aurelian's triumphal procession after the reunification of Rome on October 22, thirty chariot races (circenses missus) were run in the circus that day, making it the second most celebrated festival of the year, surpassed only by the ludi solis on October 22 and the 24 chariot races on August 28. Every four years, thirty-six races were dedicated to Sol on the final day of the games, which ran from October 19 to 22, possibly to commemorate Aurelian's earlier triumphal procession. These quadrennial games are mentioned by Julian (reigned 361–363 AD) in his Hymn to King Helios, who refers to them as a "very recent" institution.

In another section of the Chronography commemorating the burial of martyrs (Disposition of the Martyrs, the oldest record in the Roman Catholic calendar of saints), the liturgical year begins on December 25, and the eighth Kal. Ian. is noted as natus Christus in Betleem Iudeae ("Christ was born in Bethlehem of Judea"). In a section listing the consuls, there is also a note for the year 1 AD: dominus Iesus Christus natus est VIII kal. Ian. These are the earliest references to December 25 as Jesus's birthday. Since no martyrs are mentioned after 336 AD, it is presumed that the first celebration of Christmas observed by the Roman Catholic Church in the West dates from that year.

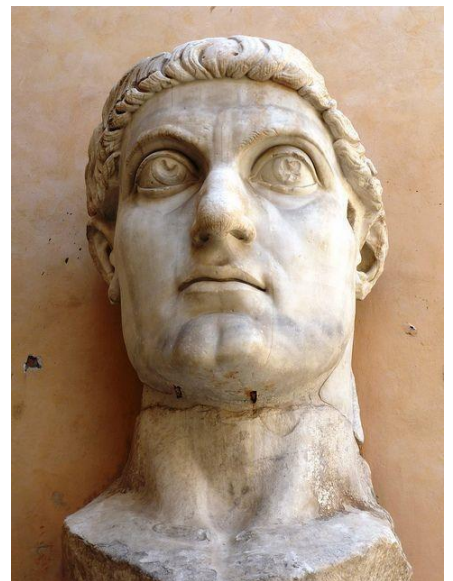
Just as today the main religious festival of Christians is Easter followed by Christmas on December 25, in the time of the Late Roman Empire, October 22 and the games of the Sun (Ludi Solis) was the main one, followed by December 25 or the festival of the birth of the Unconquered Sun (Dies Natalis Solis Invicti).



18 - The Colossus of Constantine was an enormous acrolithic statue from the early 4th century AD, representing the Roman emperor Constantine the Great.

Commissioned by Constantine himself, it originally stood in the west apse of the Basilica of Maxentius on the Via Sacra, near the Roman Forum in Rome. Eusebius also records the Latin inscription carved beneath the statue, which can be translated as follows: "By this sign of salvation, which is the true symbol of

goodness, I redeemed your city and freed it from the yoke of the tyrant, and by my act of liberation I restored to the Senate and the people of Rome their former fame and splendor." - Statue of Julian the Apostate. Marble. 361–363 AD. Paris, Louvre Museum.



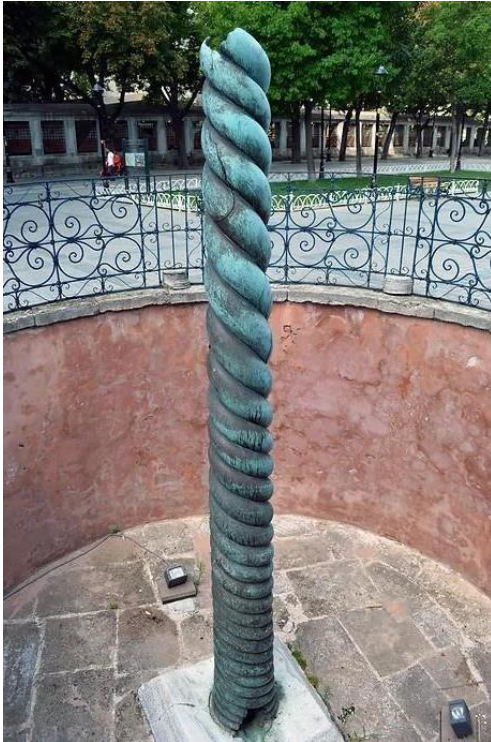
In the Anonymous Panegyric on Constantine of the year 310, better known as the Latin Panegyric 6 'Incipit secundus', by an anonymous author whose work was delivered to the imperial court of Trier in 310 on the occasion of the Quinquennialia of Constantine I the Great (fifth anniversary of his accession to the imperial throne) and the celebration of the day of the founding of the city of Trier. The orator of the panegyric recounts that in a temple in Trier, Gaul, in the year 310, two years before Constantine's vision of the cross and conversion shortly before the Battle of the Milvian Bridge in 312, Apollo and Victoria appeared to him, offering him laurel wreaths, each representing a thirty-year prophecy (Constantine reigned from 306 to 337). The orator also makes a reference to the fourth eclogue, which mentions that in the temple:

"And yet, why do I say 'I believe'? You saw him, and you recognized yourself in the image of him to whom the divine songs of the bard prophesied that the kingdoms of the whole world were rightfully his." (referring to Apollo) It was from this event that Constantine, like Aurelian, would coin the name Sol Invictus for 13 years of his life, beginning in 310. In this way, the cult of Sol Invictus, established by Aurelian as the main religion of the late Roman Empire from his religious reforms in 274 AD, was associated with that of Apollo.

On March 7, 321, Constantine consecrated Dies Solis, the Day of the Sun, Sunday, as a day of rest and worship of God, thus further emphasizing the connection between the Sun and Christianity. Similarly, on November 1, 324, just six weeks after Constantine's victory over Licinius at Chrysopolis and already the sole emperor of the Roman Empire, he moved the Serpent Column of Plataea from Delphi to the Hippodrome of Constantinople. This was the same offering made by the Greeks in gratitude for Apollo's assistance to them during the Persian Wars of 479 BC, subtly reinforcing Constantine's association with his former patron deity, Apollo.



19 - The Battle of the Milvian Bridge, which pitted Constantine against Maxentius, by Raphael.



20 – The Serpent Column of Plataea, with one of its heads still surviving in Istanbul after 25 centuries, was originally located in Delphi and moved in 324 by order of Constantine to adorn the Hippodrome of Constantinople



21 – Leonidas at Thermopylae, by the French painter Jacques-Louis David, completed in 1814 after 15 years of work, Louvre Museum, Paris.

22 – Statue of Apollo in Constantinople, built after Chrysopolis and dedicated in 330 with the founding of the city, the largest statue in the empire built up to that time. Constantine and Tyche of Constantinople.



After the death of Constantine's son, Constantius II, in 361 AD, his nephew Julian, better known as Julian the Apostate, succeeded to the throne. Julian, who reigned from 361 to 363, attempted to reverse the success of Christianity achieved by Constantine and his sons. It was Julian's desire and plan to deprive Christians of the advantages of wealth, knowledge, and power. At the same time, most Christian officials were gradually removed from their positions in the state, the army, and the provinces. He also tried to draw the majority of his subjects back to the old religion of Rome, giving preeminence to the philosophers and priests of his faith. It is recounted in the Passion of Saint Artemius, written by Philostorgius, that Artemius, Duke of Egypt and former companion of Constantius II, would reproach Julian for his actions against the Christians, announcing that Christ was the only true god, foretold by the prophets, the sibyls and the Sibylline Books, and at the same time mentioning the answer brought from the Oracle of Delphi by Oribasius, Julian's physician, revealing to Julian the final prophecy:

«Go tell the king the wondrous hall is fallen to the ground. Now Phoebus has a cell no more, no laurel that foretells, No talking spring; the water that once spoke is heard no more.»

and later continues:

"O would that you had never asked me at my very end,

Unhappy ministers of mine, about the holy god

And spirit holding cluster-like all things in its embrace:

The stars, the light, the rivers, Tartarus, the air and fire!

This spirit drives me all unwilling from this very shrine.

And now the day when I must yield my tripods!» is at hand.

O grieve for me, ye tripods, grieve: Apollo now departs; Departs:

a mortal man who is from heaven forces me;

He is the God who suffered, yet his godhead suffered not."

Five miles from Antioch, in the suburb of Daphne, the Macedonian kings of Syria had dedicated to Apollo one of the most elegant places of worship in the pagan world. A magnificent temple was erected in honor of the god of light; his colossal figure almost filled the spacious sanctuary, which was enriched with gold and gems and adorned by the skill of Greek artists. It is said to have been equal in size to Phidias's statue of Zeus at Olympia, one of the Seven Wonders of the Ancient World.

To fulfill the promise given by the Oracle of Delphi, the statue and temple of Apollo at Daphne, near Antioch, were to be consumed by fire on October 22, 362 AD, by non-human hands, or, as the Christians recounted, by lightning, or by the action of God. The emperor, faced with the choice between a miracle and the vengeance of the Christians, chose the latter. A few months later, the most important temple of Apollo in Rome, the Temple of Apollo Palatinus dedicated by Augustus in 28 BC, would burn down on March 19, 363. Julian would die on June 26, 363, and with him the last emperor who professed the ancient pagan religion of Rome.

It was the will of the Oracle of Delphi that the fire of October 22nd occur, thus signifying that its final prophecy marked its end alongside that temple, the richest in the entire Roman Empire, dedicated to Apollo by the Macedonians and Greeks who settled in Syria. This was the reason for the city's founding by Seleucus, who claimed to be the son of Apollo, the greatest successor

of Alexander the Great, who nearly managed to reconstitute his empire. Therefore, it can be deduced that it was the desire of the spirit from whom the prophecies at Delphi emanated—that is, Apollo—that the end of Delphi, through its final prophecy, be linked to the destruction of the temple at Daphne. The purpose was to announce to the future, without anyone else understanding, that this would be my birth date, and that this event marked the absolute difference between Christianity prevailing for a greater ideal at the cost of all the symbolic and imaginative richness that pagan tradition represented, which was an investment in the future. The good of humanity, rather than pursuing self-veneration, was to exalt the great work of Christ, along with being the way in which all the wisdom that the Oracle of Delphi meant to the pagan world would be remembered in a future very distant from that date, and the spiritual value that those men venerated upon their contact with such an oracular center; moreover, the work of Christ emulated such spiritual rigor, being a mine of virtues and wisdom that those who received such a tradition as a legacy would work with and share indefinitely as far as the value of Christ's message and the manifestation of his brother could reach.

The name Apollo, in the modern era, originated with Louis XIV, the Sun King, whose throne room at Versailles was officially named the Salon de Apollo. This served as the sovereign's ceremonial and throne room from 1683 until the French Revolution in 1789. In 1713, during the War of the Spanish Succession, Louis XIV secured the throne of the Spanish Empire for his grandson, Philip V, the Duke of Anjou. At the time, Spain was the world's largest monarchy and a long-time enemy of France. Then, in 1779, the alliance between the Spanish Empire and France in the American Revolutionary War, led by Kings Charles III and Louis XVI, both descendants of Louis XIV, tipped the scales of victory in favor of the Americans.



23 - The portrait of Louis XIV in coronation attire was painted in 1701 by Hyacinthe Rigaud at the request of the king, who wished to fulfill the desire of his grandson, Philip V, to have a portrait of him in Spain. Louis XIV decided to keep it at Versailles in the Apollo Room, the Throne Room.





24 – Versailles by Pierre Patel, 1668.



25 – The Throne Room: Apollo in the Chariot of the Sun accompanied by the personifications of France and the Seasons.



26 – The “Fountain of Apollo” (1668–1670) was designed by Charles Le Brun and sculpted by John-Baptiste Tuby. Apollo emerges from the darkness of night and the sea, driving the chariot of the sun across the sky. Four valiant horses pull the chariot. Apollo is accompanied by tritons, sea gods with fish tails, sons of the sea god Poseidon and his wife Amphitrite. They blow conch shells announcing the sunrise. “Apollo Assisted by the Nymphs” (1668), by François Girardon (1628–1715).



As a result, in 1782, Charles Thomson, one of the Founding Fathers of the United States and the designer of its seal, chose the Eye of Providence at the top of the pyramid, which could be identified as the Eye of Horus, the Egyptian name for Apollo, along with the motto *Annuat Cœptis*, 'He has favored our undertaking,' and the motto *Novus Ordo Seclorum*, 'New order of the ages.' He adapted it from a line in Virgil's *Eclogue IV*, a pastoral poem written by the famous Roman writer in 40 BC that expresses the longing for a new era of peace and happiness, and which would also be used by Constantine in his address to the assembly of saints in 325, shortly before the Council of Nicaea, attributing it to Christ and explaining why he believed so, when in the original text it reads as follows:

«Now the last age by Cumæ's Sibyl sung Has come and gone,

and the majestic roll Of circling centuries begins anew:

Justice returns, returns old Saturn's reign,

With a new breed of men sent down from heaven.

Only do thou, at the boy's birth in whom

The iron shall cease, the golden race arise, Befriend him, chaste Lucina;

'tis thine own Apollo reigns. »



Seal of the newly founded nation of the United States of America, most commonly known for its presence on the \$1 bill. Influenced by the Bourbon dynasty's association with Apollo and in gratitude for his aid in the War of Independence, this design was adopted by the United States Congress on June 13, 1782.

The Eye of Providence at the top of the pyramid, which could be identified as the Eye of Horus, the Egyptian name for Apollo, was called "Wadjet" and is accompanied by the motto *Annuit Cœptis*. "*Annuit Cœptis*" is a phrase from Ascanius, the son of the hero Aeneas, which translates as "Almighty Jupiter, favor [my] daring enterprises," but in homage to the Eye of Providence dedicated to Apollo.

The motto *Novus Ordo Seclorum*, "New Order of the Ages." He adapted it from a line in Virgil's *Eclogue IV*, a pastoral poem written by the famous Roman writer in 40 BC that expresses the longing for a new era of peace and happiness. The text of this poem is still preserved, and the original text reads: "*...and the majestic roll Of circling centuries begins anew: returns old Saturn's reign, 'tis thine own Apollo reigns...*" This is the source of the motto *Novus Ordo Seclorum*, 'New Order of the Ages,' on the Seal of the United States.

But to understand how this whole story began, one must go back to biblical times, with the conquests of Cyrus the Persian, the anointed of Jehovah, when before he could free the Jews from Babylon, the reason why this hero is exalted in the Bible, he had to face his first challenge, the kingdom of Lydia in Turkey, whose sovereign was the richest of his time and the most devoted to the Oracle of Delphi, already existing at the time when the book of Daniel is narrated, which is why Apollo would later be known as the Angel Gabriel.

The historical turning point would happen when the richest king of his time, Croesus of Lydia in present-day Turkey, wanted to know which god had the truest or most excellent prophetic gift, in 560 BC and would consult all the oracles of the known world, whose only reliable answer was that of Delphi, advising him about the war against the kingdom of Persia that had extended to his borders, before the greater expansion of the Persian empire with its first great king Cyrus the Great. During the time of history's first great conqueror, Apollo and Delphi were advising Croesus on how to fight him. However, Croesus misinterpreted their oracles, particularly the famous prophecy that if he crossed the Halys River, he would destroy a great empire. Driven by his ambition, he waged war against the Persians and lost his own empire. Ultimately, the Oracle of Delphi told him he should have asked himself if the empire to be destroyed would be his own.

In the first great battle between East and West, Apollo stood against this great king, whom he considered his anointed one, writing the principal prophetic book of his time, the Book of Isaiah, which prophesied the founding of the Persian Empire in 700 BC. The Bible is proof that the first prophetic books demonstrated the gift of prophecy from God, but it makes no mention of the second prophet, Apollo, the interpreter of the divine will at Delphi, with a prophetic gift that rivaled Isaiah's... except that Isaiah was not God, he was an angel who wanted to occupy the divine title of God through earthly power. How did he achieve this? In an event unknown to history, by murdering Apollo in 700 BC and wanting to conquer the whole earth.

To understand this, we must go back to ancient Egypt, where the immortality of the soul was believed in, and where it was possible to return from the dead. There, the god Osiris, from the underworld, judged all the dead. Greek mythology mentions that even through healing arts and magic, the dead could be resurrected, as Apollo did with his son Asclepius. Asclepius,

having been taught this art by the centaur Chiron, son of Cronus, could resurrect any dead being. Zeus, fearing that this could disrupt the mortal world, killed him with a thunderbolt, and it was then that Apollo took his revenge by killing the Cyclops.

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Isaiah and Apollo would compete to win his favor, with Gabriel or Apollo announcing his birth and heralding the good fortune of his religion through the first Christian emperor Constantine, who would synchronize the teachings of Christ with pagan festivities and the charm that once signified the last manifestation of the cult of Apollo, the cult of Sol Invictus, just as Isaiah, the other God, tried to do with the book of John and synchronize it with the teachings of Christ.

From this, it can be deduced that although Apollo left the heavens in 700 BC, he never left the mortal world, being present in every relevant historical event in the history of the West, in all the wars of Greece and the most important ones of Rome, up to the founding of the Empire, the establishment of Christianity, the birth of Islam, in the time of the pre-Hispanic cultures in America even before the discovery of both continents, due to the worship of the Sun god personified in him, and in Europe with France during its major wars, such as the War of the Spanish Succession and the American Wars of Independence. No other Western god is recorded after the end of paganism with Theodosius.

The gods would survive immortal, without historical manifestation in the ages after Rome, with the exception of Apollo, who would manifest himself in America in the 1300s AD with the founding of the Aztec and Inca Empires and their affiliation with the solar cult, in 600 AD. With Muhammad, to whom he transmitted the Quran, and during the era of the absolute monarchies of Europe with Louis XIV, who, married to the daughter of the Spanish king, obtained the throne of the Spanish Empire through the rights of this union—the throne being without an heir due to the death without children of the last Habsburg king—in the War of the Spanish Succession, which changed dynasties. And with his grandson, he secured the freedom of the thirteen colonies for the Bourbon dynasty in the American Revolutionary War through his economic and military intervention.

Knowledge of the future could change the destiny of any mortal, or of a nation. Thus, the effort in battle, as recounted in the Iliad, could culminate in divine intervention through omens before the battle or the reading of divine signs. Victory could be achieved by instructing the mortal with a vision of the outcome, which would favor each decision. This occurred with Augustus at the Battle of Actium, where Apollo granted him victory to unify Rome in 31 BC, and with Aurelian in 272 AD to reunify Rome again. This same divine manifestation was present in the Greco-Persian Wars with the prophecy of Delphi to Leonidas and on the wooden walls to Themistocles in 479 BC, and in the vision of Apollo in 310 AD. which would inspire Constantine, aware of his happiness, to dedicate this happiness to the doctrine of Apollo's brother, Christ, so that one day Apollo would be remembered for it.

To announce to the future the return of the god Apollo to the world, even before the birth of Christ, there was the most celebrated Roman poet, Virgil, who composed the Aeneid, a poem that recalled the mythical origin of Rome in the city of Troy. It was in this city that the hero Aeneas rescued the survivors and, by order of the god Apollo, led them to Latium in Italy, where a thousand years later this race founded the Roman Empire and conquered the entire known world. It is in this poem that Apollo announces his return to the world, after having founded the greatest empire of the ancient world. It is Apollo who, in the guise of Gabriel, announces the birth of Christ to Mary. It is Apollo who, protecting Constantine during his reign and working together, ensures the spread of Christianity in Rome. And it is Apollo who, ultimately, with the last prophecy of Delphi, whose existence dates back to the 16th century BC, fulfills this promise. And after 19 centuries of activity, he decided that Christianity would prevail over paganism. Thus, he announced that just as his most beloved temples in Rome and Daphne were burned, these events would be irrefutable proof that it was his will to depart on October 22, 362 AD, and that his soul would be reborn on October 22, 1998, with my birth.

The fourth eclogue existed as early as 40 BC, before the end of the civil wars, when Octavian and Antony signed the peace treaty, where the future birth of Apollo was announced. This is the second most important work of the most celebrated Roman poet, Virgil, author of the Aeneid, Rome's most famous epic. Just as the Iliad was for the Greeks, the Aeneid was the national epic

It is the fourth eclogue that is remembered by the orator of Trier to Constantine in the vision of 310 AD. When Apollo is mentioned in this poem with: "the divine songs of the bard" by which "all the kingdoms of the world were due to him by right," provided that he fulfilled the promise that this poem narrates later when it cries out to the immortal gods, "When will you grant the day when this benevolent deity has established peace everywhere?" in reference to Apollo, and as proof of the veracity of this event the speaker emphasizes that Apollo would promise Constantine 30 years of happy reign, which would be fulfilled with the 31 years of Constantine's reign, 306-337 AD.

Most likely in April of 325 AD, shortly before the Council of Nicaea (the Council where Constantine ordered the creation of a doctrine that would be called the "Nicene Creed," which summarized the faith of the Catholic Church, as well as establishing the date of Easter), which lasted from May to August of the same year, Constantine delivered his Address to the Assembly of Saints.

In a very long speech, which still exists, the royal preacher discourses in great detail on the various proofs of his religion; but he dwells with particular delight in the Sibylline verses and Virgil's fourth eclogue. In the Sibylline verses, he puts into the mouth of the Erythraean Sibyl,

priestess of Apollo, who according to her own words lived in the eighth generation after the Flood, a prophecy of the coming of Christ and his passion, which took the form of an acrostic whose initial letters spelled out "ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ"

("Jesus Christ, Son of God, Savior, Cross"):

*Judgment! Earth's oozing pores shall mark the day;
Earth's heavenly king his glories shall display:*

*Sovereign of all, exalted on his throne,
Unnumbered multitudes their God shall own;
Shall see their Judge, with mingled [joy](#) and [fear](#),
Crowned with his [saints](#), in [human form](#) appear.
How vain, while desolate earth's glories lie,
Riches, and pomp, and man's [idolatry](#)!*

*In that dread hour, when Nature's fiery doom
Startles the slumb'ring tenants of the tomb,
Trembling all flesh shall stand; each secret wile,
Sins long forgotten, thoughts of guilt and guile,
Open beneath God's searching light shall lie:*

No refuge then, but hopeless agony.

*O'er heaven's expanse shall gathering shades of night
From earth, sun, stars, and moon, withdraw their light;
God's arm shall crush each mountain's towering [pride](#);
On ocean's plain no more shall navies ride.*

Dried at the source, no river's rushing sound

*Shall soothe, no fountain slake the parched ground.
Around, afar, shall roll the trumpet's blast,*

Voice of [wrath](#) long delayed, revealed at last.

*In speechless awe, while earth's foundations groan,
On judgment's seat earth's kings their God shall own.
Uplifted then, in majesty divine,*

*Radiant with light, behold Salvation's Sign!
Cross of that Lord, who, once for sinners given,
Reviled by man, now owned by earth and heaven,
O'er every land extends his iron sway.*

*Such is the name these mystic lines display;
Saviour, [eternal](#) king, who bears our [sins](#) away.*

However, many who admit that the Erythraean Sibyl was indeed a prophetess refuse to give credence to this prediction and imagine that someone who professed our faith, and who was not unfamiliar with the art of poetry, was the composer of these verses. They maintain, in short, that they are a forgery and that they are supposed to be prophecies of the Sibyl, arguing that they contain useful moral sentiments, tending to curb licentiousness and to guide man to a life of sobriety and decorum. However, the truth in this case is evident, since the diligence of our compatriots has made a careful calculation of the times; so that there is no reason to suspect that this poem was composed after the coming and damnation of Christ, or that the general opinion that the verses were a prediction of the Sibyl at an early

time is false. It is generally accepted that Cicero knew this poem, which he translated into Latin and incorporated into his own works. This writer was executed during the rise of Antony, who in turn was conquered by Augustus, whose reign lasted fifty-six years.

(Prayer to the Assembly of Saints by Constantine, Eusebius of Caesarea)

That others would await Apollo's return to the world can be seen in the Bourbon kings' efforts to contribute a historical and cultural legacy when his manifestation was revealed once again in the mortal world. This is why, after acquiring the Spanish Empire for his grandson Philip V in 1713, more than 60 years later, the grandsons of Louis XIV, Charles III of Spain and Louis XVI, would join forces to secure the victory of the thirteen colonies in North America. As a triumphant symbol, the Founding Fathers, to commemorate this feat and to remind everyone that they too would await Apollo, decided to exalt the Fourth Eclogue and the Wadjet, the sacred symbol of Horus or Apollo, on their seal, with the phrase, "He has favored our enterprise."

FOURTH ECLOGUE

"Muses of Sicily, essay we now

A somewhat loftier task! Not all men love

Coppice or lowly tamarisk: sing we woods,

Woods worthy of a Consul let them be.

Now the last age by Cumae's Sibyl sung

Has come and gone, and the majestic roll

Of circling centuries begins anew:

Justice returns, returns old Saturn's reign,

With a new breed of men sent down from heaven.

Only do thou, at the boy's birth in whom

The iron shall cease, the golden race arise,

Befriend him, chaste Lucina; 'tis thine own

Apollo reigns. And in thy consulate,

This glorious age, O Pollio, shall begin,

And the months enter on their mighty march.

Under thy guidance, whatso tracks remain

Of our old wickedness, once done away,

Shall free the earth from never-ceasing fear.

He shall receive the life of gods, and see

Heroes with gods commingling, and himself

Be seen of them, and with his father's worth

Reign o'er a world at peace. For thee, O boy,

First shall the earth, untilled, pour freely forth

Her childish gifts, the gadding ivy-spray

With foxglove and Egyptian bean-flower mixed,

And laughing-eyed acanthus. Of themselves,

Untended, will the she-goats then bring home

Their udders swollen with milk, while flocks afield

Shall of the monstrous lion have no fear.

Thy very cradle shall pour forth for thee
Caressing flowers. The serpent too shall die,
Die shall the treacherous poison-plant, and far
And wide Assyrian spices spring. But soon
As thou hast skill to read of heroes' fame,
And of thy father's deeds, and inly learn
What virtue is, the plain by slow degrees
With waving corn-crops shall to golden grow,
From the wild briar shall hang the blushing grape,
And stubborn oaks sweat honey-dew. Nathless
Yet shall there lurk within of ancient wrong
Some traces, bidding tempt the deep with ships,
Gird towns with walls, with furrows cleave the earth.
Therewith a second Tiphys shall there be,
Her hero-freight a second Argo bear;
New wars too shall arise, and once again
Some great Achilles to some Troy be sent.
Then, when the mellowing years have made thee man,
No more shall mariner sail, nor pine-tree bark
Ply traffic on the sea, but every land
Shall all things bear alike: the glebe no more
Shall feel the harrow's grip, nor vine the hook;
The sturdy ploughman shall loose yoke from steer,
Nor wool with varying colours learn to lie;
But in the meadows shall the ram himself,
Now with soft flush of purple, now with tint
Of yellow saffron, teach his fleece to shine.
While clothed in natural scarlet graze the lambs.
"Such still, such ages weave ye, as ye run,"
Sang to their spindles the consenting Fates
By Destiny's unalterable decree.

Assume thy greatness, for the time draws nigh,
Dear child of gods, great progeny of Jove!
See how it totters- the world's orb'd might,
Earth, and wide ocean, and the vault profound,
All, see, enraptured of the coming time!
Ah! might such length of days to me be given,
And breath suffice me to rehearse thy deeds,
Nor Thracian Orpheus should out-sing me then,
Nor Linus, though his mother this, and that
His sire should aid- Orpheus Calliope,
And Linus fair Apollo. Nay, though Pan,
With Arcady for judge, my claim contest,
With Arcady for judge great Pan himself
Should own him foiled, and from the field retire.
Begin to greet thy mother with a smile,
O baby-boy! ten months of weariness
For thee she bore: O baby-boy, begin!
For him, on whom his parents have not smiled,
Gods deem not worthy of their board or bed."

Apollo founded the Egyptian religion in 3000 BC as Horus after vying for the Egyptian throne and bequeathing his sovereignty to Narmer, the first pharaoh. He founded the Greek religion in 1600 BC with the Oracle of Delphi, where all its myths feature Delphi and its prophecies.

He is present in the Jewish religion as the angel Gabriel in Daniel. With Constantine, he brought the Christian doctrine to its greatest splendor. He interceded with Julian to definitively end paganism with the final prophecy and ensure the success of the Christian religion. He transmitted the Quran to Muhammad and was a co-founder of Islam. He founded the pre-Hispanic religions and, through Louis XVI, secured the victory of the USA and the establishment of democracy in a global world.

But to fully understand how this story fits into the Bible, we must go back to the 7th century BC, the period in which the Iliad and the Book of Isaiah were composed. One was the foundation of Greek and Western literature, the other was the most renowned book during the Persian Empire and among the people of Israel.

At the time when Isaiah (who lived approximately from 765 to 695 BC and wrote his book sometime during his ministry, approximately between 740 and 701 BC) was writing his book, Homer (who lived in the mid-8th century BC and wrote his poems approximately between 750 and 730 BC) and Hesiod (who lived in the second half of the 8th century BC and wrote his work approximately in 700 BC) were writing the epics of Greece and his Theogony. It is worth judging which was richer, given that the works of the latter two were forgotten because the Christian religion was chosen, displacing paganism. However, this doctrine highlighted the book of Daniel as a precursor to what was instilled with Christianity, while the book of Isaiah was perpetuated because the Old Testament was incorporated as a basis for the New and because of the mentions that that book is made of in the new testament, while Daniel is only mentioned twice, in reference to the abomination of desolation and the circumstances in which such events would occur (Matthew 24:15, Mark 13:14), such would be the only references if we exclude what the book of Revelation tries to incorporate as inspiration based on Daniel.

Homer's Iliad, composed in the 8th century BC, recounts a Mycenaean legend set in the 13th century BC, a heroic age dominated by military matters, unbridled individualism, and the pursuit of wealth and glory. Hesiod's Theogony (from the Greek theogonia, meaning "the generations of the gods") is an epic poem of 1,022 lines of hexameter that describes the birth of the gods in the Greek pantheon. In these poems, Apollo appears as one of the main protagonists, supported by the authority of the father of the gods, Zeus, whom the Iliad refers to as his favorite son. In Isaiah, Apollo's rebellion and downfall are judged, with the enigmatic name of...

"How art thou fallen from heaven, O Morning Star, son of the Dawn!"

The book of Isaiah (7th century BC) and Ezekiel mention that

"You were in Eden, in the garden of God; your clothing was of every precious stone: emerald, topaz, jasper, chrysolite, beryl, and onyx; of sapphire, carbuncle, emerald, and gold; the workmanship of your tambourines and flutes was prepared for you in the day you were created. I set you, O great cherub who covers, on the holy mountain of God; you were there; you walked among the stones of fire. You were perfect in all your ways from the day you were created, till iniquity was found in you",

By implicitly suggesting that he was the one whose home was the Garden of Eden, it becomes impossible that he was the devil who tempts Adam and causes man's expulsion. Rather, as the Greeks and Romans believed, they never accepted his fall, but always kept him in mind at Delphi. As history demonstrates, seven centuries after Isaiah, this same guardian angel or cherub founded the Roman Empire during the reign of Augustus. This stratagem would be designed to conceal information from the average Bible reader and to contrast the infallibility of biblical writings with real-world events. However, it would only be understood by those with a deep understanding of the sequence of historical events and their parallel narratives in the Bible. An example of this is Alexander, one of the main protagonists of the Book of Daniel, who would claim throughout his life to be the son of Zeus, following the confirmation provided by the Oracle of Delphi in the message delivered to his father afterward. of his birth (that he should pay homage to Amun-Ra and that, having witnessed this event, he would lose one of his eyes, as is historically documented), and that later, Alexander the Great, with his visit to the oracle of Amun at Siwa, heard the priest call him "my son," that he was the son of Zeus, and that he had been granted dominion over the world.

Similarly, like Alexander, Apollo would be present at the birth of Christ, as the Angel Gabriel, announcing his birth and future ministry, and having prophesied it in the Book of Daniel 500 years earlier, as well as the outcome and purpose of his ministry.

"In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. The angel came to her and said, "Rejoice, you who are highly favored! The Lord is with you." She was greatly troubled at this and wondered what kind of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. You will conceive and bear a son, and you will name him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How will this be, since I am a virgin?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the Holy One to be born will be called the Son of God." Your relative Elizabeth also has conceived a son in her old age, and she who was called barren is now six months old, for with God nothing will be impossible." Mary answered, "Behold, I am the handmaid of the Lord; let it be to me according to your word." And the angel left."
(Gospel of Luke)

Therefore, it can be deduced that Greek mythology is the genuine story of the lineage of the gods who civilized humans, or of the Angels who once transmitted God's laws to the world, and Jewish tradition is the story of the bond of a single god, the principal one, who chose a people so that he could give divine law to other nations, especially Greece, Egypt, and Rome, and the nations they conquered afterward. Although in the distant past they may have felt the presence of the gods, and in the Heroic Age virtue and justice were instilled in them through demigods, their rites and festivities during the Roman Empire were outdated and far removed from the rigorous moral character with which the Jews had been formed since their exodus from Egypt. The Greek gods prophesied the Iron Age for humankind, as Hesiod did, and an era of misfortune without divine intervention, which the Gospel would attempt to remedy, just as the laws of Moses had been in their time. In 2000 BC, the beacon shone into a world far removed from any divine order. By 30 AD, the guidelines would be established to set the laws that would bring the light of reason to the next 2000 years in the absence of the gods.

It was then, in 40 BC, that the most enlightened beings who governed at that time understood what had happened in the Greek pantheon that led to such circumstances. This understanding lay in divine literature, where Apollo announces his return in the fourth eclogue, and this prophecy would be recalled by Constantine in his vision of 310 AD. And it would be remembered to celebrate the victory of the American Revolutionary War in 1782, with the idea that, just as the prophecy in the fourth eclogue promises the return of the kingdoms of Saturn, and the end of the Iron Age or the absence of a divine order that would one day regulate human imperfection, this utopia would only be possible if someone could create harmony and a bridge of communication between the divine and human worlds, just as once existed at the Oracle of Delphi.

The mention of the abyss to equate the devil rising from the abyss with Apollo, and not that he returned to life after death as is indisputably the case with Christ, and which is also the only mention of Greece in the Book of Revelation, would be the following, in clear reference to whom that verse was dedicated:

REVELATION - And they have as king over them the angel of the abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.

The way to understand that the Book of Revelation is a satire and a tool deliberately left to be used against the memory of the mystical and divine past left by Egyptian, Greek (with the name Abaddon or Apollyon as a term for the devil), Roman (as Sol Invictus, who bequeathed his festival of Natalis Sol Invicti to his brother Christ, which would be remembered for eternity as Christmas), and Jewish (where Apollo is the archangel Gabriel, not the invention of John in 90 AD) Apollo, one of the most venerated gods, had in no way been paralleled with the stigma of the devil and all that he embodies, such as his rebellion against God and being the tempter of the first man, but rather being Adam himself, or the son of man, who would be tested again to bring the golden age to men.

Egypt, Rome, Greece, and Lydia all shared the god Apollo, and he was present during the lifetime of the last king of Babylon, Nebuchadnezzar II, whose empire would be absorbed by Media and Persia, whose angel was Isaiah. The biblical narrative foretells its splendor and future glory with Cyrus, 150 years after the proclamation of the devil myth. Moreover, in the same year that Cyrus conquered Babylon, 538 BC, Gabriel announced the future of all these nations in the Book of Daniel. What would seal the history of the classical world was the Roman Empire, established in 27 BC, but which at the time of its monarchy in 560 BC was only the territory of Italy. According to Apollo's prophecy in the Aeneid, they would become masters of all Europe, starting from humble beginnings like Latium. In 560 BC, the kingdoms of Lydia, Greece, Egypt, and the Roman monarchy existed, all under the tutelage of the god Apollo (two-thirds of the civilized world of Europe and the Near East) and Gabriel appears with Daniel in Babylon. The expansion of Persia and Media had the same impact on the Jewish people, freeing them from the yoke of Babylon in which this book sanctified to the future with the same value to the Jews as the contemporary Iliad did to the Greeks, initiating the myth of Lucifer, the rebellious cherub who, having lived in Eden, left heaven due to excessive ambition, as narrated in the books of Isaiah and Ezekiel. However, as the book of Daniel demonstrates, Isaiah was one of the principal angels and not a god. And just as this book announces to the world the fall of Apollo in 700 BC, in 40 BC Apollo announces his return with Virgil's fourth eclogue. And to seal the future, in the book of Daniel and the prophecy of the 70 weeks announces the ministry of Christ in 538 BC and, with the Virgin Mary, the birth of her brother, Christ.

Christ would, for the sake of his brother, instill the enduring belief in the immortality of the soul and resurrection, just as I affirm with historical evidence in my book, where I am living proof of such beliefs. Therefore, to seal the undertaking of making Christ's teachings a tangible reality, a pact is sealed among the gods to place this ideal above any conflict between them. And although Isaiah rejects Apollo's return with his apostle John, Apollo believes, as demonstrated by the Council of Nicaea, that the Gospel of John had the merit of being the work of one of the angels who most influenced Christ, just as Apollo, with the religion of Sol Invictus, influenced the Christianity of Constantine. But even though Isaiah disagrees with the other angel, he pursues the same universal goal as Apollo and Christ: the advent of the Kingdom of Heaven.

It is Isaiah, Ezekiel, and John who create the myth of the devil, in the darkness of people's intellect, but as historical and literary evidence demonstrates, Apollo continued his ministry as an Angel in 538 BC with the book of Daniel, in 479 BC as the victor of the Persian Wars, in 27 BC with the founding of Rome, in 310 AD with his protection and guidance of Constantine, in 362 AD with the final prophecy of Delphi and his assertion that he chose the Christian doctrine for the value of its promises over the allure and mysticism of the Greek religion, in 600 AD transmitting the Quran to Muhammad, and in the 1300s AD. Founding the Aztec and Inca culture, in 1713 with Louis XIV he won the War of the Spanish Succession, and in 1782 with the American War of Independence under Louis XVI, it was as a thank you that the fourth eclogue, the poem that announced Apollo's return to the world and the reason for his ministry, would be on the seal of this nation with the motto, ***"he has favored our enterprise."***

Now that the certainty of the oracular gift evidenced in the Book of Daniel is known, we will now discuss the role of the Greek god Apollo in the Bible. Due to the limited understanding of those who only study the Bible and not the historical events that shaped the book's narrative, he is often mistakenly identified as the devil. However, few know that he had a 17-century

history as a prophet in Greece through the Oracle of Delphi, and one way to highlight his gift of foresight is through his intervention in the Book of Daniel.

Apollo, to deliver his prophecies, appears in the Bible through the Book of Daniel as the Angel Gabriel, thus implicitly revealing his purpose in intervening and how the power to foresee the future could determine the fate of the known world, as demonstrated by the prophecies.

DANIEL - 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

DANIEL - 10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

10:19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

10:21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

...

11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

That is why the mention ***"For now I must return to fight against the prince of Persia; and when I have finished with him, the prince of Greece will come"*** is a clear connection of wanting to identify that the one who fought against Xerxes was Gabriel, when the only divine actor recognized by historical sources who was present in such conflict was Apollo and the

oracle of Delphi so it can be affirmed that the Angel Gabriel is the same Greek god Apollo, then the parallelism continues with **"and when I have finished with him, the prince of Greece will come"** and in this way the book of Daniel establishes a connection of the verse of the prince of Greece with **"Then a mighty king will arise who will rule with great power and do his will"**, that is, Alexander the Great, who puts an end to Persian rule, but his kingdom would be distributed to the four winds, these would be the kingdoms of the diadochi that rose after his death, but the mention that **"and no one helps me against them, but Michael your prince."**, is that Christ and Gabriel were always united in the same ideal, which was to convert this world in a paradise and the joint work of both managed to put a limit to the pretension of other factions of heaven to want to subjugate the world.

The purpose of Daniel's prophecies after illustrating the different revolutions that would occur in the power of the known world, beginning with the revelation of Nebuchadnezzar's dream that the first kingdom to rise would be that of Babylon, then that of Persia, continued by that of Macedonia and followed by that of Rome, and that even Rome would dissolve into those kingdoms that would unite among alliances, but would not mix, this is a mention of the kingdoms that were heirs of Rome, as well as the Byzantine Empire and the peoples and kingdoms that settled in the Roman Empire after its fall, but the purpose of the prophecies would be described in the verse **"and in the days of these kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to other people; it will break in pieces and consume all these kingdoms, and it shall stand forever,"** such verses would be the main precedent of the Kingdom of heaven announced by Christ.

DANIEL - 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

"And at the end of their reign, when the transgressors have reached their fullness," moves the prophecy to the end of time and to the scene of the conflict that would occur between the king "who will honor those who acknowledge him and divide the land for a price," before the verse in Daniel 12:1, **"At that time Michael will stand up, the great prince who stands for the children of your people,"** showing the similarity of the scenarios in which this **"king of haughty countenance and understanding puzzles"** would be revealed, implying that in those circumstances the synthesis of Christian doctrine would be put into execution, which are the

responsibilities it embodies and all the promises that would be expected to be tangibly fulfilled.

The meaning of **"his power will be made strong, but not by his own power,"** can only be understood as being achieved through the power of hope transmuted into the faith instilled in the Christian religion, and **"by his shrewdness he will make deceit prosper in his hand,"** is to be recognized by the attributes of a religion that it did not belong to him, but through his intervention he would be the one who catalyzes all the goods of this doctrine and turns it into law since through Constantine it would become the main faith of the Roman Empire, but the precise mention of **"but it will be broken, although not by human hand"** refers to that even at the end of time, the Angel Prince of Persia would be present to confront him, and proof of this is the instrumentalization of the book of Revelation to confront him with Christ or with as many as he could seduce with such deception, since the book of Revelation is proof of the existence of that Angel Prince of Persia (the Jehovah of Isaiah) along with his hatred towards Rome and its tutelary god, that is Apollo.

To demonstrate this idea of wanting to confront Christianity with the one they identify as the devil, there is the following mention of Michael, attempting to distort the Bible and attributing to themselves the virtue of Michael in order to gain recognition for having been the architect of the devil's downfall, in which **"Michael and the dragon"** clashed, attributing this feat to Christ. This would be a feat that would not last for all eternity, since one could return from the dead, which Christ made an undeniable belief along with the certainty of the soul's immortality. The other memorable feat they achieved was the destruction of Babylon and the temporal power that the Persian Empire attained. This feat is celebrated in Isaiah and the Book of Revelation as follows:

14:12 How art thou fallen from heaven, O Morning Star, son of the Dawn! how art thou cut down to the ground, which didst weaken the nations!

14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14:14 I will ascend above the heights of the clouds; I will be like the most High. 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

14:17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

14:18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

14:19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

14:20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

These verses attempt to portray a rebellion that lacks any historical evidence, beyond the supposed punishment inflicted by Babylon on Israel by its people, as Daniel demonstrates in the following verses, as if it were a deserved punishment and not an injustice. This is similar to the confrontation between the new religion and the dominant established power that was Rome, as the book of Isaiah attempts to depict. Furthermore, Rome would come to dominate the known world, becoming the crucible of civilization that would last for half a millennium, the longest-lasting empire in history, from beginning to end under the shadow of the spirit of Delphi, that is, the immortal god Apollo from the afterlife.

28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord Jehovah; Thou sealest up the sum, full of wisdom, and perfect in beauty.

28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

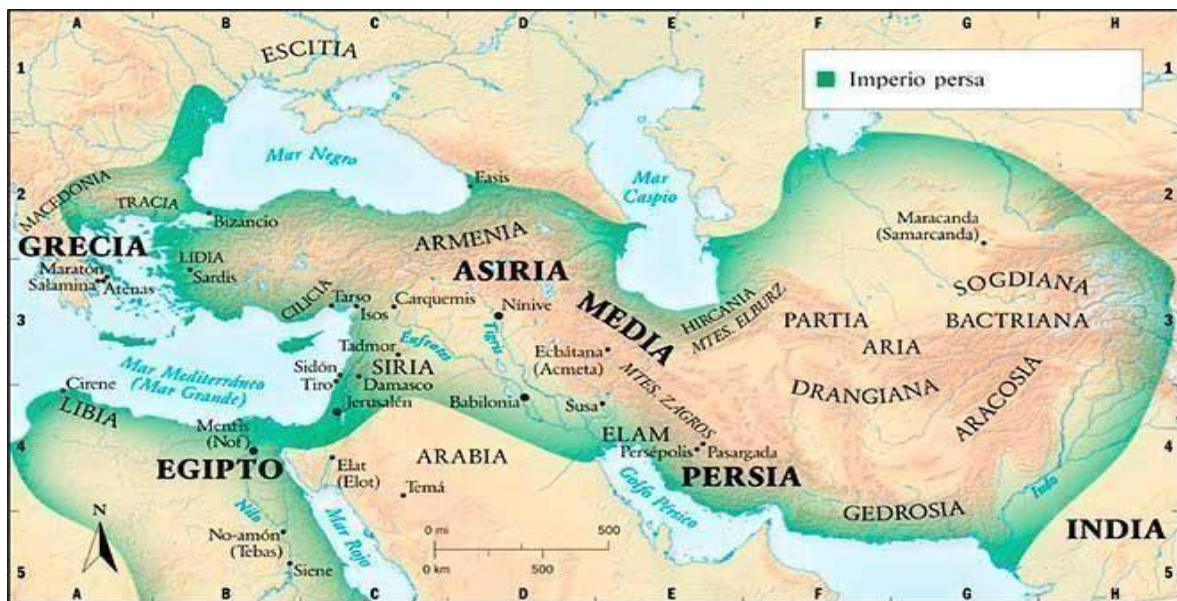
28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

But as a last resort, since it is impossible to deny all the sublime attributes and magnanimity of the God Apollo, who even for Isaiah is a figure of great prestige, he decides to convince the world that it was his excessive ambition that led to his downfall, always wanting to conceal that he ruled the world from the deepest mystery from the afterlife, through so many other historical figures who continued his work of creating notions and ideals so high that they would serve as a rule for all work that continued the task begun from the noblest ambitions to create a better world, and that gradually made this world a collective mind that could be optimized with each renewal of the meaning of the passion for truth, virtue, and harmony.



Map 1: The Lydian, Median (or Persian), Babylonian, and Egyptian empires during the reign of Croesus of Lydia. Lydia and Egypt worshipped Apollo and Horus, respectively, and Babylon and its last king, Nebuchadnezzar, would be remembered in history for being sent by the Angel Gabriel to reveal the world's destiny.



Map 2: The Achaemenid Empire at its greatest extent during the reign of Darius I. Around 500 BC.



Map 3: The Greek world during the Persian Wars (500–479 BC). Sparta and Athens, the oldest cities in Greece, worshipped Apollo as their principal god.



27 - Leonidas at Thermopylae, by the French painter Jacques-Louis David, completed in 1814 after 15 years of work, Louvre Museum, Paris.



Map 4: Extent of the Roman Empire under the reign of Augustus, whose favorite tribe's god was Apollo.

28 - The Great Sphinx of Giza and the Pyramid of Khafre, commissioned by Khafre himself to exalt the symbolism of the immortality of the soul, with the pharaoh's body residing inside the pyramid for its journey to the underworld. It is worth noting that since the 14th century BC, during the time of Thutmose, the Great Sphinx of Giza was identified with Horus, as recounted on the Sphinx Stele.



ELEGIES, Sextus Propertius

One of the few sources that testifies in detail to the reverence Augustus had for his protector Apollo, and how it was believed that Apollo granted him victory at Actium against Mark Antony, is found in the Elegies of the Roman poet Sextus Propertius, a contemporary of Augustus:

"The priest makes the sacrifice: let silence aid it, and let the heifer fall, struck down before my altars. Let Rome's wreath compete with Philetas's ivy-clusters, and let the urn provide the waters of Cyrene. Give me soft costmary, and offerings of lovely incense, and let the loop of wool go three times round the fire. Sprinkle me with water, and by the new altars let the ivory flute sing of Phrygian jars. May Fraud be far from here, may Injury depart for other skies: let purifying laurel smooth the priest's fresh path.

Muse, we will speak of the Temple of Palatine Apollo: Calliope, the subject is worthy of your favour. The song is created in Caesar's name: while Caesar's sung, Jupiter, I beg you, yourself, to listen. There is a secluded harbour of Phoebus' Athamanian coast, whose bay quiets the murmur of the Ionian Sea, Actium's open water, remembering the Julian fleet, not a route demanding of sailors' prayers. Here the world's forces gathered: a weight of pine stood on the water, but fortune did not favour their oars alike.

The enemy fleet was doomed by Trojan Quirinus, and the shameful javelins fit for a woman's hand: there was Augustus's ship, sails filled by Jupiter's favour, standards now skilful in victory for their country. Now Nereus bent the formations in a twin arc, and the water trembled painted by the glitter of weapons, when Phoebus, quitting Delos, anchored under his protection (the isle, uniquely floating, it suffered the South Wind's anger), stood over Augustus's stern, and a strange flame shone, three times, snaking down in oblique fire.

Phoebus did not come with his hair streaming round his neck, or with the mild song of the tortoise-shell lyre, but with that aspect that gazed on Agamemnon, Pelop's son, and came out from the Dorian camp to the greedy fires, or as he destroyed the Python, writhing in its coils, the serpent that the peaceful Muses feared.

Then he spoke: 'O Augustus, world-deliverer, sprung from Alba Longa, acknowledged as greater than your Trojan ancestors conquer now by sea: the land is already yours: my bow is on your side, and every arrow burdening my quiver favours you. Free your country from fear, that relying on you as its protector, weights your prow with the State's prayers. Unless you defend her, Romulus misread the birds flying from the Palatine, he the augur of the

foundation of Rome's walls. And they dare to come too near with their oars: shameful that Latium's waters should suffer a queen's sails while you are commander. Do not fear that their ships are winged with a hundred oars: their fleet rides an unwilling sea. Though their prows carry Centaurs with threatening stones, you'll find they are hollow timber and painted terrors. The cause exalts or breaks a soldier's strength: unless it is just, shame downs his weapons. The moment has come, commit your fleet: I declare the moment: I lead the Julian prows with laurelled hand.'

He spoke, and lent the contents of his quiver to the bow: after his bowshot, Caesar's javelin was next. Rome won, through Apollo's loyalty: the woman was punished: broken sceptres floated on the Ionian Sea. But Caesar his 'father' marvelled, and spoke from his comet released by Venus: 'I am a god: and this shows evidence of my race.'

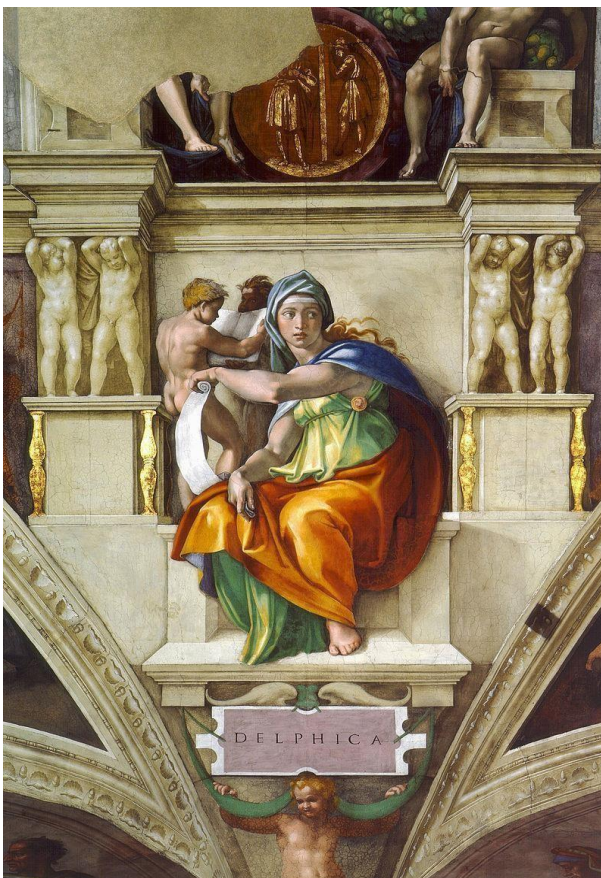
Triton honoured all with music, and the goddesses of the sea applauded, as they circled the standards of freedom. The woman trusting vainly in her swift vessel headed for the Nile, seeking one thing only, not to die at another's order. The best thing, by all the gods! What sort of a triumph would one woman make in the streets where Jugurtha was once led!

So Apollo of Actium gained his temple, each of whose arrows destroyed ten ships.

I have sung of war enough: Apollo the victor now demands my lyre, and sheds his weapons for the dance of peace. Now let guests in white robes enter the gentle grove: and let lovely roses flow round my neck. May wine from Falernian wine presses be poured, and Cilician saffron three times bathe my hair. Let the Muse fire the mind of drunken poets: Bacchus you are used to being an inspiration to your Apollo.

Let one tell of the slavery of the Sycambri of the marshes, another sing the dark-skinned kingdoms of Cephean Meroe, another record how the Parthians lately acknowledged defeat with a truce. 'Let them return the Roman standards, for they will soon give up their own: or if Augustus spares the Eastern quivers for a while, let him leave those trophies for his grandsons to win. Crassus, be glad, if you know of it, among the dark dunes: we shall cross the Euphrates to your grave.'

So I will pass the night with drinking, so with song, until daylight shines its rays into my wine."



29 - Aegeus consulting Themis/the Pythia. 440-430 BC. Etruria. - The Delphic Sibyl or Sibyl of Delphi is a fresco by the Italian Renaissance painter Michelangelo in the Sistine Chapel. 1509 AD.



31 – Dionysus and the pirates, recounting the stories of Alexander the Great in India, that the first Greek to arrive from Greece was Dionysus many centuries before Alexander, and that since then stories were told of the voyages of Hercules and this god.



32 – The Narmer Palette, Hierakonpolis, 3000 BC