

The Sibylline Oracles



From the preface: THE Sibyls occupy a conspicuous place in the traditions and history of ancient Greece and Rome. Their fame was spread abroad long before the beginning of the Christian era. Heraclitus of Ephesus, five centuries before Christ, compared himself to the Sibyl who, speaking with inspired mouth, without a smile, without ornament, and without perfume, penetrates through centuries by the power of the gods. The ancient traditions vary in reporting the number and the names of these weird prophetesses, and much of what has been handed down to us is legendary. But whatever opinion one may hold respecting the various legends, there can be little doubt that a collection of Sibylline Oracles was at one time preserved at Rome. There are, moreover, various oracles, purporting to have been written by ancient Sibyls, found in the writings of Pausanias, Plutarch, Livy, and in other Greek and Latin authors. Whether any of these citations formed a portion of the Sibylline books once kept in Rome we cannot now determine; but the Roman capitol was destroyed by fire in the time of Sulla (B. C. 84), and again in the time of Vespasian (A. D. 69), and whatever books were at those dates kept therein doubtless perished in the flames. It is said by some of the ancients that a subsequent collection of oracles was made, but, if so, there is now no certainty that any fragments of them remain. The twelve books of Greek hexameters, of which a rhythmic English translation is furnished in the following pages, have been in existence for more than a thousand years, and may be properly called the Pseudo-Sibyllines. They belong to that large body of pseudepigraphical literature which flourished near the beginning of the Christian era (about B. C. 150-A. D. 300), and which consists of such works as the Book of Enoch, the Testaments of the Twelve Patriarchs, the Book of Jubilees, the Assumption of

Moses, the Psalms of Solomon, the Ascension of Isaiah, and the Fourth Book of Esdras. The production of this class of literature was most notable at Alexandria in the time of the Ptolemies. The influence of Greek civilization and culture upon the large Jewish population of the Egyptian metropolis, and the marked favors shown this people in that country, turned them far from the strict usages of their Palestinian brethren. No fact could more strikingly show the results of this foreign influence than the building of the temple and altar at Leontopolis, as described by Josephus (Ant. xiii, 3). If the son of the high priest Onias saw propriety in converting a heathen temple to the worship of Almighty God, and building it after the pattern of the one in Jerusalem, we need not wonder that the religious and literary taste of the Alexandrian Jews found gratification in harmonizing Hebrew traditions and Greek philosophy. The ingenuity that found in Isa. xix, 19, a warrant for the building of such a temple and altar might easily discover among the responses of heathen oracles much that was capable of appearing to great advantage in a Jewish dress. In this way, no doubt, arose the Jewish Sibyl, assuming to be a daughter-in-law of Noah, and skilled in prophetic knowledge. And this passion for reproducing famous oracles spread beyond the land of Egypt, and gathered breadth and volume with its years of growth. Not only were the historical and philosophical productions of the Greeks made use of, but the speculations of the Persians, the mysteries of Egyptian priests, and the poetical myths and legends of all nations contributed to the medley which Hellenistic Jews were fond of turning to a pious purpose. And just as the allegorical method of interpreting Scripture was handed over as a sort of inheritance to the early Christian Church, so the passion for producing pseudonymous books took easy possession of many Christian writers of the first centuries.

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The Sibylline Oracles were highly respected by Medieval Christians due to their Messianic prophecies, with St. Thomas Aquinas using their **Jewish Apocalyptic: Sibylline Oracles IV/V Study Archive** The sibyls were women that the ancient Greeks believed were oracles. The earliest sibyls while others call her an Egyptian Sibyl. The medieval Byzantine encyclopedia, the Suda, credits the Hebrew Sibyl as author of the Sibylline oracles. **Christian Sibyllines -**

Early Christian Writings Altogether there are over 4000 verses of the Sibylline Oracles. The Sibyl constantly speaks in the first person, and the tense is almost always the future. **J.L. Lightfoot, The Sibylline Oracles - Bryn Mawr**

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The Sibylline Oracles (Latin: Oracula Sibyllina sometimes called the pseudo-Sibylline Oracles) are a collection of oracular utterances written in Greek hexameters ascribed to the Sibyls, prophetesses who uttered divine revelations in a frenzied state. Sibylline oracles, in hexametric verses, circulated in Athens in the fifth century B.C.E. from Alexander the Great's time, these sided with the oppressed peoples **Sibylline Oracles - Wikiquote** Sibylline Oracles Book IV.

Adolph Hausrath The smoke rose up from the ashes of Jerusalem, but no sign of the Son of Man appeared in heaven. But the faith of **Sibylline Books - Wikipedia** That the Sibylline Oracles were held in high honour during the early Christian centuries is proved by the frequent appeals to them made by the Fathers. The list **The Sibylline Oracles Index**

- **Sacred Texts** Hence the Sibylline Oracles can be classed as Pagan, Jewish, or Christian. In many cases, however, the Christians merely revised or interpolated the Jewish **Book I. - Sacred Texts** Editorial Reviews. Review. Amazing! Read, Rate & Review Captivated until the end! Becca The Symbolon: The Sibylline Trilogy (The Oracles Book 2).

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