

https://www.reddit.com/r/Christianity/comments/8xfyu0/are_there_any_reputable_rabbis_that_have_become/e28enxp/

Ghostly apparitions, portent, death figure:

https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e55efvu/

Open grave?

roman portent death eclipse ghost

Ovid, 15.78xf. battles in sky.

On Dio:

>... which hissed horribly, was suddenly seen among the Egyptians; comets, and the ghosts of the *dead*, *appeared* also, while the ...

roman portents eclipse appearance ghosts

Haunted Greece and Rome: Ghost Stories from Classical Antiquity

By D. Felton

Egyptian, potter?

Plutarch, rot fruit etc:

https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e2layrh/

“Portents, Prophecies, and Dreams in Diodorus Books 14-17”: pdf:

allison matthew dead jerusalem

Vespasian miracle, eyewitness:

https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e12z2sv/

Tacitus 4.81

>The hand was instantly restored to use, and the day again shone for the blind man. Both facts are told by eye-witnesses even now when falsehood brings no reward [[utrumque qui interfuere nunc quoque memorant](#), [postquam nullum mendacio pretium](#)].

Recognizing Miracles in Antiquity and Beyond

edited by Maria Gerolemou

Couple essays in The Cambridge Companion to Miracles edited by Graham H. Twelftree (Garland's, etc)

The Jewish Context of Jesus' Miracles

By Eric Eve

>Meier, A Marginal Jew, chapters 17 ("Miracles and Modern Minds") and 18 ("*Miracles and Ancient Minds*") 509-616

For a less academic though still useful, **The Book of Miracles: The Meaning of the Miracle Stories in Christianity ...**

By Kenneth L. Woodward

Cotter, Miracles in Greco-Roman Antiquity: A Sourcebook

pre-Vesp. Healing?

>Philo (Leg. 2.9) credits Augustus with putting an end to plagues, but there is no suggestion that he actively participated in the cures. Suetonius (Aug. 94) lists other miracles, but these occurred before Augustus' adulthood.

Josephus, Ap 1.9:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0215%3Abook%3D1%3Awhiston%20section%3D9>

challenge audience to verify?

>*One very serious problem as to Josephus' reliability arises in connection with Josephus' promise (Ant. 1.17) that he will throughout his work set forth the precise ...*

Josephus, anti-Jewish rhetoric,

>The willingness on the part of *so many Jews to trust in the promises* of these prophets is contrasted by Josephus with their failure to understand the significance ...

“He makes a similar comment”

History and Historiography in the Against Apion of Josephus

Shaye J. D. Cohen
History and Theory

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0080%3Abook%3D5%3Achapter%3D8>

Incidentally, at Tacitus 5.8, in situating the ethnogenesis of Jews in relation to that of the other world powers [of similar time and place], the order that he lists these powers is almost certainly not a coincidence, and is probably a reflection of a fixed and widespread tradition that delineated the order of these empires (Babylon/Assyria, Media, Persia) -- one that we also find in book of Daniel where, again in line with this wider tradition, the fourth kingdom is Greece/Macedon, and not Rome as it was later interpreted. This one of the main data points that supports [view] that Daniel's predictions were intended to culminate 2nd century BCE, not the 1st CE:

K_I

Tac. Ann. 12.64

>In the year of the consulship of Marcus Asinius and Manius Acilius [=54 CE] it was seen to be portended by a succession of prodigies that there were to be political changes for the worse. The soldiers' standards and tents were set in a blaze by lightning. A swarm of bees settled on the summit of the Capitol; **births of monsters, half man, half beast, and of a pig with a hawk's talons, were reported**.

! https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e2j33qw/ (animal hybrids, etc)

See more below,

TACITUS' JEWISH EXCURSUS: INTERNAL INCONSISTENCIES IN MYTHIC HISTORY, GEOGRAPHY, AND ETHNIC IDENTITIES

Idea that Tacitus normally skeptical of omens but that the evidence for [] was so overwhelming that he simply had to admit is gross misrepresentation.

In fact. Polemical and propagandistic and

>Tacitus provides the Jews with [an account of having been given] a warning of their destruction which, on account of their superstitious religious rites, they reject entirely. In fact, the *prodigia* which appear in the Jews' most sacred temple pertain to Vespasian and Titus. For Tacitus, the Jews' superstitious religion not only enables them to ignore portents, it enables them to misread the fact that the cosmos is appointing the Flavians as victors and abandoning the Jews in the course of the war with Rome.

Again, in terms of prophetic prediction of Vespasian and Titus here, Tacitus (*Histories* 5.13)

copies Josephus virtually verbatim (War 6.312-313). The fact that Tacitus found his source in Josephus is even more striking, though, in light of the fact that what Josephus actually suggests is that the Judean populace was mistaken in thinking that Biblical predictions for the messianic ruler -- Isaiah 11:1f.; (see Revelation 11:15) -- really apply to a Jewish figure at all. Instead, traditional messianic prediction is fulfilled in Vespasian!

See below, negative omen

>[quae pauci in metum trahebant](#)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0080%3Abook%3D5%3Achapter%3D13>

One of the most detailed discussions in ch. "Tacitus and the restoration of Rome" in

Rome's Religious History: Livy, Tacitus and Ammianus on Their Gods

By Jason P. Davies

"Prodigies and omens" and "Prophecies as harbingers of doom", 155f.

> Plass is extremely sensitive to the function of prodigies in the narrative but draws the line at making a traditionalist of Tacitus: 'portents . . . can be taken seriously as a historiographical category without being taken literally as a religious or historical category' (Plass (1988) 71–78; quote from 76). The list could be extended (e.g. Segal (1973) 110f.) and the trend continues: see Ash (1999) 129–136, especially 130–131; Martin and Woodman (1989) 84 (citing Goodyear's (1972) comments on 1.39). Grimal (1989 and 1989–90) seems more willing to accept a genuine 'belief' in such things, suggesting that Tacitus is rejecting *superstitio* not prodigies and omens *per se*.

comprehensive list, section "omens and prodigies" in *The Interpretation of Dreams & Portents in Antiquity* By Naphtali Lewis

>On the other hand, however, portents are freely used in the rabbinic literature with reference to the death of rabbis. Thus when

R. Nahum b. Simai died (260 A.D.) statues were covered up; when R. Acha (320 A.D.) died stars appeared at midday; when R. Chanan (300 A.D.) died statues fell down; when R. Chanina of Berath Chavran died the Sea of Tiberias divided; when R. Schemuel b. Jiçchaq (300 A.D.) died cedars were uprooted in the land.⁷

McCasland

>Tacitus says that during the struggle between Otho and Vitellius in 69 A.D. animals gave birth to strange young (Hist. i. 86). Dio states that before Galba became emperor a mule brought forth young (Ixiv. 1. 3). Livy relates that a cow gave birth to a colt at Sinuessa (Hist. xxiii. 31). Pliny says that women gave birth to elephants, serpents and other monsters (vii. 3). Herodotus relates that when Xerxes marched into Greece a mare gave birth to a hare and a mule brought forth a colt with the organs of both sexes (Hist. vii. 57).

Sounds of armies: Virgil and Cassius Dio,

https://www.reddit.com/r/Christianity/comments/5vlqj0/really_doubting_the_christian_faith/de4daw4/

K_I: "The Doome, calling all Men to the Judgment"

The Epistemology of the Monstrous in the Middle Ages

By Lisa Verner

>The narrator of the *Liber Monstrorum* begins his treatise by protesting that he would have thought belief in the monsters depicted in the lying fables of poets and philosophers had thankfully vanished (*Liber Monstrorum* prologue). However, he ...

paradoxography eyewitness
Phlegon

delcroix paradoxography

S1:

>The *belief in hybrids as a cause* of monsters persisted through the Dark Ages. In 1493 Paracelsus described the Basilisk, a mixture ...

^ George Spencer; see Blue, *The Case of the Piglet's Paternity: Trials from the New Haven Colony, 1639–1663*

Spinks:

>*In their exceptionally rich* and stimulating co-authored study, *Wonders and the Order of Nature 1150–1750*, Daston and Park locate monstrous births at the heart ...

And

>*Burns distinguishes this* from the apocalyptic function of monstrous births. W. E. Burns, *An Age of Wonders: Prodigies, Politics and Providence* ...

Ch. "Signs of God's Will" in **The Monstrous Races in Medieval Art and Thought**

By John Block Friedman

The Ashgate Research Companion to Monsters and the Monstrous

edited by Asa Simon Mittman, Peter J. Dendle

Monstrous Births and Visual Culture in Sixteenth-Century Germany

By Jennifer Spinks

Hm?

("What can a reader reasonably be expected to believe?"; Kelly Shannon, "Authenticating the Marvellous: *Mirabilia* in Pliny the Younger, Tacitus and Suetonius"):

<https://arts.st-andrews.ac.uk/literaryinteractions/wp-content/uploads/2013/06/Shannon-Authenticating-the-Marvellous-revised1.pdf>

>For the floating islands in Lake Vadimon, the valorisation of visual, eyewitness testimony is even more explicit. Words for perception abound in the first three sections of the letter. 59

https://www.academia.edu/31386305/Phlegons_Marvels_in_Context

Between the Monstrous and the Divine: Hermaphrodites in Phlegon of Tralles' Mirabilia

that academic Biblical scholarship isn't because it's anti-religious or anti-natural, but because it's systematic, comprehensive, complex, critical, .

has to be a basic standard. Furthermore,

More specifically, credulity of ancient literary accounts.

opine on something in the first place. Especially if it's been repeatedly

>Daniel 9:26, as you're doubtless aware, predicts that after the Anointed One's death, Jerusalem and the Temple will be destroyed.

no less than three interpretations that challenge :

the/an anointed one himself was cut off from the city and sanctuary;

made desolate or defiled. best evidence for at least one of these is that 9:27

If I had to imagine, I'd guess you probably have a very selective of claimed prodigies that you *actually* accept/consider the validity of -- those used to Christianity.

army in sky: Joel 2 and *1 Enoch* 56-57

2 Maccabees 5

>About this time Antiochus made his second invasion of Egypt. 2 And it happened that, for almost forty days, there appeared over all the city golden-clad cavalry charging through the air,

in companies fully armed with lances and drawn swords— 3 troops of cavalry drawn up, attacks and counterattacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings, and armor of all kinds.

"One of the chief is the transformation of clouds into armies"

Pliny, Cimbrian War, trumpet (Natural History 2.148, or 2.58 or 2.62 in some numberings), <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0137%3Abook%3D2%3Achapter%3D58>; compare Boudica below

The Ghostly Troop And The Battle Over Death: William Of Auvergne (D. 1249) Connects Christian, Old Norse, And Irish Views

city appear in sky medieval

https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e29x78p/

Alexandra Walsham, "Sermons in the Sky: Apparitions in Early Modern Europe"

>One September night in 1583 inhabitants of the city of London were greatly puzzled and troubled by a series of 'wonderfull straunge sightes' in the sky. Between eight o'clock and midnight the heavens were lit up with fiery constellations, 'watery elements' the colour of brimstone and blood, and shafts of light resembling arrows and spears. Fifteen years later frightened residents of the Cumbrian town of Cockermouth watched a fierce battle between regiments of soldiers take place in the elements above them. A similar vision of a spectral army seen over Berkshire one spring evening in 1628 was accompanied by the sound of heavy artillery and the semblance of a man steadily beating a drum. Many of those who witnessed this 'miraculous' apparition apparently 'fell on their knees, and not only thought, but said, that verily the day of Judgement was come'. Triple suns and inverted rainbows perturbed observers in Sussex the following decade, and when a flaming sword appeared over several parts of Devon in 1638 an Axminster Justice of the Peace solemnly recorded it in his diary as a sinister portent of impending calamity.

Fatima

Wonders in the Sky: Unexplained Aerial Objects from Antiquity to Modern Times

By Jacques Vallee, Chris Aubeck

statue move

αὐτομάτως ἡνοιγμένη. ; Gos stone of tomb ἀφ' ἑαυτοῦ κυλισθεῖς (Gos. Pet. 9.37)

Any number of ancient texts this same motif, famously covered/categorized in Otto Weinreich's **Gebet und Wunder**, as **Türöffnung** (im Befreiungswunder).

speaking of growing legend empty tomb,

(Incidentally, difficult for twenty men [κλειομένη μόλις ὑπ' ἀνθρώπων εἴκοσι], in some manuscripts of Luke 23:53, the stone ὃν μόλις εἴκοσι ἐκύλιον, difficult for twenty men. Also, in **Ag. Ap**. ἔκλειον οὐκ ἐλάττους ὅντες ἄνδρες διακόσιοι: it took no fewer than **200** men to shut.)

Josephus:

https://www.reddit.com/r/UnusedSubforMe/comments/8i8qj8/notes_5/e2k7hqs/

Evocatio, <http://homes.chass.utoronto.ca/~kloppen/2004mark.pdf>

Also

<http://philclass.spbu.ru/wp-content/uploads/2018/01/Roman-A.-Isaenko.-Verg.-Aen.-2.-351%E2%80%9393352-evocatio-under-Troy-1.pdf>

first off,

eyewitnesses

Convivium septem sapientium. types parodied in Lucian's **True History**

The

Lawrence Kim (**Homer between History and Fiction in Imperial Greek Literature**) problems entailed by Lucian preface:

>Claims of autopsy [=αὐτοψία, eyewitness], experience, and inquiry geared toward instilling readers' belief had been **de rigueur** in historiographical prefaces since Herodotus and Thucydides, but the ubiquity of such claims and the incredible material they frequently authorized had rendered their validity increasingly suspect.

And speaking of historiographical prefaces, this is precisely why the claims in the prologue of the gospel of Luke are of questionable value here -- see Loveday Alexander and others on its affinity with these other prefaces -- and maybe also the "we" narrative in Acts, too. For example, James Dunn (*Beginning from Jerusalem*)

>The claim to 'eyewitness' (*autoptēs*) testimony in support of historical writing is precisely the point at which *Luke's prologue* seems to be vulnerable to the criticism of merely being conventional.

On these issues and related ones, in addition to the work of L. Alexander (and cf. probably Collins, "Re-thinking 'Eyewitnesses' in the Light of 'Servants of the Word' [Luke 1:2]" for a relevant summary of this and other things), see also Anthony Giambrone, "'Eyewitnesses from the Beginning': Apologetic Innovation and the Resurrection in the Autopsy of Luke-Acts"; Campbell, "The Narrator as 'He,' 'Me,' and 'We': Grammatical Person in Ancient Histories and in the Acts of the Apostles"; Wedderburn, "The 'We'-Passages in Acts: On the Horns of a Dilemma"; Byrskog, "History or Story in Acts--A Middle Way? The 'We' Passages, Historical Intertexture, and Oral History"; Keener, "First-Person Claims in Some Ancient Historians and Acts"; and particularly in relation to the gospel of John, M. David Litwa's recent "Literary Eyewitnesses: The Appeal to an Eyewitness in John and Contemporaneous Literature," and also Jackson, "Ancient Self-Referential Conventions and Their Implications for the Authorship and Integrity of the Gospel of John."

(It's also worth quoting the footnote to Lawrence Kim's quote from above, which furnishes us a few more references: "See Marincola [1997], 63–86 on eyewitness claims in ancient historiography. On Imperial Greek 'fictional' eyewitness narratives, see the brief but useful survey of Maeder [1991], 23–31 [an article primarily treating Achilles Tatius]." Another useful article is Merkle, "Telling the True Story of the Trojan War: The Eyewitness Account of Dictys of Crete." General: Hansen, "Strategies of Authentication in Ancient Popular Literature")

Feldman, on Josephus' claim?

"depending on the ignorance of his readers"

>Secondly, it is said⁴ that the phrase "neither adding nor omitting anything" is a *stock and essentially meaningless* formula for affirming one's accuracy, as may be ...

Detailed in diss, "Josephus' Antiquities 1-11 and Greco-Roman Historiography

>Josephus' references to these foreign predecessors brings us to the last of Feldman's suggestions, namely that the phrase in Ant. 1.17 'is a stock and

essentially meaningless formula for affirming one's accuracy' (Feldman 1998a, 41, also 2004, 7-8, n. 22).

(See)

Mason

>Notwithstanding Tacitus' adjustment of the oracle to include Titus, his presentation is so similar to Josephus' . . .

>But it was the practice of hellenistic historians to rework their sources: critics have long believed that Josephus himself used non- and even anti-Jewish sources (Hölscher 1916). Tacitus could borrow Josephus' prodigy list without accepting his interpretation of history.

in the same way that when Macrobius writes in the fifth century about Herod's massacre of the infants, he's dependent on Christian tradition, and not at all relaying independently.

As for the "worldview" of Tacitus

Benjamin Isaac suggests Tacitus was "quite capable of taking omens seriously," citing one that he records at the beginning of the bloody Boudica/British uprising in the mid-first century.

Eh? not because he believed them but because his audience did.

hearkens back to discussion of Syme, *Tacitus* 521f. ("Tacitus does not have to worry about consistency").

Further, worth quoting Gruen at length:

>one might well ask just how much faith Tacitus himself put in prodigies—*quindecimvir de sacris faciundis* though he was. The historian, of course, rarely wears his heart on his sleeve on such matters, or indeed any matters. In this connection, however, it is worth considering his comment at the beginning of the *Histories*. Tacitus takes note of warning prodigies in heaven and earth, whether equivocal or obvious (*ambigua manifesta*). He then adds that the gods do not trouble themselves about our well-being, only about our punishment. Even more telling, later in the Histories, he records a whole series of bizarre omens, almost in the style of Livy, that spread terror at the time of Otho's preparations against Vitellius.

Me FN maybe: Gruen goes on to write:

>The canny Tacitus does not commit himself to their authenticity. Men took as omen or prodigy, he says, what actually came by chance or nature. The historian was even more direct in

recording a torrent of portents that followed the assassination of Agrippina the Younger. They came with frequency, he observes—and without meaning (**prodigia crebra et inrita**). Indeed they exhibited only the indifference of the gods (**sine cura deum**).

recall earlier conversation, eclipses and other darkness around deaths, as Greco-Roman, Christian, and Jewish literature -- again, as quoted from Dale Allison's collection of essays on Matthew

[here](<https://books.google.com/books?id=jJgaNuDFxC4C&lpg=PA95&dq=%22The%20final%20setback%20for%20the%20old%20apologetical%22&pg=PA95#v=onepage&q=%22The%20final%20setback%20for%20the%20old%20apologetical%22&f=false>).

https://www.reddit.com/r/Christianity/comments/5vlqj0/really_doubting_the_christian_faith/de4daw4/

Death Caesar, crops wither?
Wisdom 10:7-8 or so

If you want to be taken seriously by anyone at all -- and honestly, I really doubt many take you seriously who aren't already fundamentalist Christians -- you have **got** to work on your credulity of ancient accounts.