Plutachs Lives Translated From The Original Greek With Notes Critical And Historical And A New Life Of Plutarch Volume 1

#Plutarch's Lives translation #Ancient Greek history #Classical biography notes #New life of Plutarch #Greek literature volume 1

This first volume presents a meticulously translated edition of Plutarch's Lives from the original Greek. It is enriched with extensive critical and historical notes, offering profound context and analysis of these seminal ancient biographies. Additionally, the collection features a brand new biographical account of Plutarch himself, making it an indispensable resource for scholars and enthusiasts of classical history and literature.

Each thesis represents months or years of in-depth research and study.

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- 00 Introduction
- 01 Theseus pt 1
- 02 Theseus pt 2
- 03 Theseus pt 3
- 04 Romulus pt 1
- 05 Romulus pt 2
- 06 Romulus pt 3
- 07 Comparison of Theseus Romulus
- 08 Lycurgus pt 1
- 09 Lycurgus pt 2
- 10 Lycurgus pt 3
- 11 Numa pt 1
- 12 Numa pt 2
- 13 Numa pt 3
- 14 Comparison of Lycurgus & Numa

15 - Solon pt 1

16 - Solon pt 2

17 - Solon pt 3

18 - Publicola pt 1

19 - Publicola pt 2

20 - Comparison of Solon Publicola

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Plutarch

Magistrate

Roman Citizenship

Parallel Lives

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How Demosthenes Trained Himself

Cicero

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Intro

Definitions

History of Scholarship

Critical evaluation of the evidence

Dietary Laws

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Earlier Textual Evidence

FIGURAL ART

TEFILLIN AND MEZUZOT

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Exploring Passover at Elephantine

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Sukkot: Booths and the Four Species Evidence from the First Century CE

The Seven-Branched Menorah Evidence from the First Century CE

The Synagogue

The Origins of Judaism Reappraised

The Early Hellenistic Period (332-167 BCE)

The Late Hellenistic (Hasmonean) Period (167–63 BCE)

Conclusions

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Brian Swain

Bart Ehrman

Opening Statement

Antiquity

Are the Gospels Historically Reliable

Ministry of Jesus

Read One Account of the Resurrection We Read Matthew's Count Then List Everything That Happens Read Mark and List Everything Then Luke Lists Everything It's John Lists Everything List Everything That Happens and Compare Your Lists Do It Yourself Think for Yourself and Figure It Out Are They Accurate or Not Not if They Contradict each Other in Matthews Account When Jesus Is Raised from the Dead the Women Go to the Tomb and They'Re Told To Go Tell the Disciples that Jesus Will Meet Them in Galilee They Are To Tell the Disciples To Go to Galilee and Meet Jesus There the Women Go Tell the Disciples

The Women Are Not Told To Tell the Disciples To Go to Galilee They'Re Told To Tell the Disciples What Jesus Told Them When He Was in Galilee that He'D Be Raised and Jesus Then Appears to the Disciples and He Tells Them Do Not Leave the City Jerusalem and They Don't Leave the City of Jerusalem They See Jesus in Jerusalem and He Says Stay There until the Power Comes upon You from on High in Other Words When the Holy Spirit Comes upon Them that's What's Going To Happen on the Day of Pentecost 50 Days Later and They Don't Leave the City They'Re Still in Jerusalem in Judea

I Then Offered Six Criteria by Which We May Assess Ancient Historical Literature and Contended the Gospels Meet all Six Therefore the Gospels Are Historically Reliable I'D Like Now To Review those Six Criteria in Light of Bart's Comments the First Criterion Is the Author Intended To Write an Accurate Account and Here I Contended that the Gospels Were Written So Close to the Events that Large-Scale Conjecturing by Their Authors Was Not Required Moreover the Gospel Authors Chose Not To Omit Embarrassing Details Which Suggests that They Intended To Write Accurate Accounts This Is the Kind of Way that History Was Reported It Is Not To Say that Matthew and John Were Inventing these Teachings of Jesus by no Means these Would Have Been Things that Jesus Would Have Taught but Not Necessarily all of Them on that Particular Occasion Number 5 We Can Verify Numerous Elements Reported by the Ancient Author Here I Contended that Many Items in the Gospels Can Be Verified Such as Names Places People and Many of Jesus Teachings and Deeds and this Went Uncontested Finally Number 6 no More than a Very Small Percentage of Items Reported by the Ancient Author Are False or Known To Be False

Finally Number 6 no More than a Very Small Percentage of Items Reported by the Ancient Author Are False or Known To Be False Here I Listed More than a Dozen Items That Are Reasonably Good Candidates for Being Errors Yet I Said that all of Them Are in Minor Details and Don't Undermine the Overall Reliability of the Accounts and I Don't Think that What Bart Said Challenged that all He Did Was Add some More to the List or Even Just Expounded on some of the Ones That I Gave for Example the Infancy Narratives He Says that the Sensitive Is Not Mentioned Anywhere Else I Spent Eight Years Looking at Ancient Literature Compositional Devices I Wrote a Book Trying To Answer the Question Why Are There Differences in the Gospels the Title of the Book Is Why Are There Differences in the Gospels One Final Thing Is if Bart Thinks that Something Is Historically Unreliable because It Contradicts Itself I'D Say He Needs To Look Out because He Contradicts Himself Integrate

Our One of Our Debates When I Cited a Number of Scholars He Replied and He Said Don't You Can't Just Cite Scholars because Scholars Aren't Evidence They'Re Just Opinions

We Want To Know whether the Gospels Record What Jesus Said and Did Accurately Suppose You Find an Ancient Map and You Want To Know Is this Map Accurate Well You Wouldn't Ask Well You Know Did It Follow Ancient Methods of Following Maps so that Its Mistakes Can Be Explained and So Well by Ancient Standards It's Not Bad if You Ask Is this Map Accurate You'Re Asking if I Want To Go from Point a to Point B Will this Map Tell Me How To Do It or Not You Want To Know if It Is Accurate

You Want To Know if It Is Accurate Not whether the Person Was Limited in His Abilities To Write a Map but whether It's Accurate or Not We'Re Asking Are the Gospels Accurate or Not I Continue To Be a Little of a Surprise that Mike Doesn't Look at the Actual Evidence of the Gospels He Said that You Know Well I Didn't Refute His Six Six Points I'M One Reason I Didn't Refute His Six Points Is because I Didn't Know What His Six Points Were GonNa Be and

If You Have Two Stories That Tell the Same Story and They'Re at Odds with each Other They both Obviously Can't Be Right Mike Mentioned the Book That You Wrote I Read It as a Weekend Oh Yeah so Congratulations I Mean Oxford University Press It's It's a Significant Study of Plutarch in the Gospels Plutarch Was One of the Most Highly Educated Men of His Era He Was One of the Very Upper Crust Literary Elite the Gospel Writers Frankly Were Not They Were Not on His Level but They Did Write Biographies

In the Gospel of John Jesus Makes Claims for Himself as a Divine Being Jesus Goes Around in Galilee and in Jerusalem Claiming To Be Divine He Claims that He Is Equal with God I and the Father Are One before Abraham Was I Am I Am as the Name That God Gave Himself When Talking to Moses in Exodus Chapter 3 Jesus Says before Abraham What Abraham Lived Eighteen Hundred Years Earlier and Jesus Says before Abraham Was I Am the Jewish Opponents Know Exactly What He's Saying They Pick Up Stones to Stone Him to Death

3 Jesus Says before Abraham What Abraham Lived Eighteen Hundred Years Earlier and Jesus Says before Abraham Was I Am the Jewish Opponents Know Exactly What He's Saying They Pick Up Stones to Stone Him to Death if You Have Seen Me You Have Seen the Father Whoa That's in the Gospel of John Jesus Repeatedly Makes Divine Claims for Himself Here's a Striking Factoid He Never Does So in Matthew Mark or Luke How Can that Be as Mike Pointed Out Matthew Mark and Luke Are Based on Earlier Sources We Know that some of these Sources Mark Two M / L in None of these Sources Does Jesus Make these Claims for Himself Only in the Last Gospel Written 65 Years after Jesus Death Does Anybody Have Jesus Declare Himself as

The Gospels Don't Claim To Be Written by People Named Matthew Mark Luke and John those Are Names Given to the Gospels Much Later the First Time They'Re Attested as Matthew Mark Luke and John Is at the End of the Second Century 100 Years Later Here's Something Worth Thinking about the Gospels Are Written in Highly Literate Greek They'Re Written in Highly Literate Greek by Educated Greek Speaking Christian Living Forty Fifty or Sixty Years Later They Weren't Eyewitnesses Where Does Matt Where Does Mark Claim To Be Based on Peters Testimony He Doesn't Where Does Matthew Say that He's Basing His Sermon on the Mount on an Eyewitness

The Gospel of John

Closing Statements

Question-and-Answer

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The Iliad of the Casket

Delicacies

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