

## LESSON XVII

## LESSON XVII

**17.1 Introduction**

In this lesson we show the various forms of the participle of the simple present tense and the infinitive of regular verbs.

The participle is formed by attaching endings behind the root. The participle agrees in gender, number and case with the word it belongs to. This means that of each verb the simple present tense possesses three participles (masculine, feminine and neuter) and they are inflected in all cases singular and plural. Just as with the inflexion of nouns also here it is important to know the endings. Therefore we mainly give you forms of the same verb, namely ἔχω. If in an example more than one participle occurs, only the form of ἔχω is written bold and in italics.

Study the following examples and particularly pay attention to the endings behind the root. Also you may notice that the participle is used in different ways. We explain more about this under 17.4.

Under 17.5 we show how the infinitive of the simple present tense is formed.

**17.2 Examples from the New Testament with participles of the simple present tense**

ἦν γὰρ <i>ἔχων</i> κτήματα πολλά	For he had many pos- sessions.(Mark 10. 22)	ἔχων- 1 <sup>st</sup> p. sing. m. ptc. simple past tense < ἔχω, κτήματα- 4 <sup>th</sup> c. pl. < κτῆμα (neut.)-possession N.B. Literally it says: 'he was having', see more under 17.4
... τὸ ὄνομα τοῦ θεοῦ τοῦ <i>ἔχοντος</i> τὴν ἐξουσίαν ...	... the Name of God Who has the power ... (Rev. 16. 9)	ἔχοντος- 2 <sup>nd</sup> c. s. m. ptc. s. pr. t. ἔχω, ἐξουσίαν- 4 <sup>th</sup> c. s. f. < ἐξουσία- power, might,
... καὶ δότε τῷ <i>ἔχοντι</i> τὰ δέκα τάλαντα	... and give to him, who has the ten talents. (Matt. 25. 28)	δότε- 2 <sup>nd</sup> p. pl. imperative s. pr. t. < δίδωμι- I give (imperative will be dealt with yet), ἔχοντι- 3 <sup>rd</sup> c. s. m. ptc. s. pr. t. < ἔχω, τάλαντον (neut.)- talent (arithmetical unit with various values)

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μετὰ ταῦτα εἶδον ἄλλον  
ἄγγελον καταβαίνοντα  
ἐκ τοῦ οὐρανοῦ ἔχοντα  
ἐχουσίαν μεγάλην ...

After that I saw another  
angel coming down out of  
heaven, having great  
power ... (Rev. 18. 1)

μετὰ ταῦτα- after that,  
εἶδον- 1<sup>st</sup> p. s. aor. <  
ὄρώ (translate as sim.  
past t.), καταβαίνοντα-  
4<sup>th</sup> c. s. m. ptc. s. pres.  
tense καταβαίνω,  
ἔχοντα- 4<sup>th</sup> c. s. m. ptc.  
s. pr. tense < ἔχω,  
μεγάλην- 4<sup>th</sup> c. s. f. <  
μέγας (N.B. irregular  
inflection μέγας will be  
explained later)

πῶς δυσκόλως οἱ τὰ  
χρήματα ἔχοντες εἰς  
τὴν βασιλείαν τοῦ θεοῦ  
εἰσελεύσονται

With what difficulty will  
those that have posses-  
sions enter the Kingdom  
of God! (Mark 10. 23)

πῶς-introduces here an  
exclamation: how ..., δυσ-  
κόλως- (adverb) with  
difficulty, ἔχοντες- 1<sup>st</sup> c.  
pl. m. ptc. s. pr. t. < ἔχω,  
βασιλεία (f.)- kingdom,  
εἰσελεύσονται- 3<sup>rd</sup> p. pl.  
s. fut. t. εἰσέρχομαι- I go  
in, I enter (ἔρχομαι  
is irregular and will be  
explained later)

... εἷς ἐκ τῶν ἑπτὰ  
ἀγγέλων τῶν ἔχόντων  
τὰς ἑπτὰ φιάλας ...

... one out of the seven  
angels, having the seven  
bowls ... (Rev. 17. 1)

ἔχόντων- 2<sup>nd</sup> c. pl. m. ptc.  
s. pr. t. < ἔχω, φιάλη (f.)-  
bowl, saucer

... καὶ εἶπεν τοῖς  
ἀκολουθοῦσιν ...

... and He said to them  
that followed ... (Matt. 8.  
10)

εἶπεν- 3<sup>rd</sup> p. s. aor. <  
λέγω (will be explained  
later), ἀκολουθοῦσιν- 3<sup>rd</sup>  
c. pl. m. ptc. s. pr. t. <  
ἀκολουθέω-I follow, here  
used as a noun (see under  
17.4)

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καὶ οὕτως εἶδον  
τοὺς ἵππους ἐν τῇ  
ὄρασει καὶ τοὺς  
καθημένους ἐπ' αὐτῶν,  
**ἔχοντας** θώρακας  
πυρίνους ...

And so I saw the horses  
in the vision and those  
that were seated upon  
them, having fiery red  
breast plates. (Rev. 9. 17)

οὕτως- ἰν τῆσισ ωαψ, σο  
ἵππος (m.)- horse,  
ὄρασει- 3<sup>rd</sup> c. s. <  
ὄρασις (f.)- vision,  
καθημένους 4<sup>th</sup> c. pl. m.  
ptc. s. pr. tense <  
κάθημαι- I sit (this is a  
**deponens**. **Deponentia**  
will be explained later),  
ἔχοντας- 4<sup>th</sup> c. pl. m.  
ptc. s. pr. tense < ἔχω,  
θώρακας- 4<sup>th</sup> c. pl. <  
θώραξ (m.)- breast plate,  
πύρινος- fiery red

Ἔστιν δὲ ἐν τοῖς  
Ἱεροσολύμοις ἐπὶ τῇ  
προβατικῇ κολυμβήθρα  
... πέντε στοᾶς **ἔχουσα**

Now in Jerusalem there  
is, at the sheep gate, a  
pool that has five  
porticos. (John 5. 2)

προβατικῇ (f.)- Sheep  
Gate κολυμβήθρα (f.)-  
pool, bathwater, στοᾶ  
(f.)- portico, ἔχουσα- 1<sup>st</sup>  
c. s. f. ptc. simple pr.  
tense < ἔχω

... ἤκουσα φωνῆς  
**λεγούσης** μοι· Σαούλ  
Σαούλ, τί με διώκεις;

... I heard a voice that

ἤκουσα- 1<sup>st</sup> p. s. aor. <  
ἀκούω (+ 2<sup>nd</sup> c. here),  
λεγούσης- 2<sup>nd</sup> c. s. f. ptc.  
simple pr. t. < λέγω,  
Σαούλ Saul, τι why (lit.  
what? Often adverbs are  
formed using ((little))  
words in the fourth case;  
so 'as to what' or 'on  
account of what'. Short  
for δια τι) διώκω- I  
persecute

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... τότε αἰφνίδιος  
αὐτοῖς ἐφίσταται  
ὄλεθρος ὥσπερ ἡ ὠδὴν  
τῆ ἐν γαστρὶ *ἐχούση*

... then comes upon them

τότε- then, at that moment, αἰφνίδιος- (adjective) sudden ἐφίσταται- 3<sup>rd</sup> p. s. sim. pr. t. passive voice < ἐφίστημι- I place (the passive voice will be explained later), ὄλεθρος (m.)- destruction, ὥσπερ- as (introduces a comparison; notice that the cases of the corresponding parts are equal!) ὠδὴν (f.)- labor pains, γαστρὶ- 3<sup>rd</sup> c. s. < γαστήρ (f.)- stomach, ἐχούση- 3<sup>rd</sup> c. s. f. ptc. s. pr. tense < ἔχω (used as noun; notice the defin. article: see under 17.4)

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... καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἅγιαν Ἱερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσάν τὴν δόξαν τοῦ θεοῦ ...

... and he showed me the city, the holy Jerusalem, descending out of heaven from God, having the glory of God. (Rev. 21. 11)

ἔδειξεν- 3<sup>rd</sup> p. s. aor. < δείκνυμι- I show, πόλιν- 4<sup>th</sup> c. s. < πόλις, Ἱερουσαλήμ (f.)- Jerusalem (N.B. You saw already earlier Ἱεροσόλυμα (neut.) - Jerusalem), καταβαίνουσαν- 4<sup>th</sup> c. s. f. ptc. s. pr. tense < καταβαίνω, ἔχουσάν- 4<sup>th</sup> c. s. f. ptc. simple present tense < ἔχω

... καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ ...

... and with Him one hundred and forty-four thousand, bearing His name. . . (Rev. 14. 1)

ἔχουσαι- 1<sup>st</sup> c. pl. f. ptc. simple present tense < ἔχω

... μιμηταὶ ... τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ

... imitators ... of the assemblies of God that are in Judea ... (1 Thess. 2. 14)

μιμητής (m.)- imitator, οὐσῶν- 2<sup>nd</sup> c. pl. f. ptc. s. pr. t. < εἰμί (N.B. οὐσῶν is the ending 2<sup>nd</sup> c. pl. of the partic. pr. t. of the regular verb!!), Ἰουδαία (f.)- Judea

οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις ...

Woe to the pregnant... (Luke 21. 23)

οὐαὶ- woe!, ἐχούσαις- 3<sup>rd</sup> c. pl. f. ptc. s. pr. tense < ἔχω (used as a noun; pay attention to the def. art. see under 17.4)

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... ἔχοντες ἕκαστος  
κιθάραν καὶ φιάλας  
χρυσᾶς γεμούσας  
θυμιαμάτων ...

... each having a harp and  
gold bowls full of incense  
...(Rev. 5. 8)

ἕκαστος-each, κιθάρα  
(f.)- harp, χρυσᾶς- 4<sup>th</sup> c.  
pl. f. < χρυσοῦς- of gold  
(adjectives ending in -ους  
will be dealt with later),  
γεμούσας- 4<sup>th</sup> c. pl. f. ptc.  
s. pr. t. < γέμω- I am full,  
θυμιαμάτων- 2<sup>nd</sup> c. pl. <  
θυμίαμα (neut.)- incense

εἰ οὖν τὸ σῶμά σου  
ὅλον φωτεινόν, μὴ ἔχον  
μέρος τι σκοτεινόν ...

If then your body is  
wholly of light, not  
having any dark part...  
(Luke 11. 36)

σῶμα (neut.)- body,  
φωτεινός-of light, μη-  
not, ἔχον- 1<sup>st</sup> c. s. neut.  
ptc. s. pr. tense < ἔχω,  
μέρος (neut.)- part, τι-  
(indefinite pronoun)  
some(thing) σκοτεινός-  
dark

... τὸ μυστήριον ...  
τοῦ θηρίου ... τοῦ  
ἔχοντος τὰς ἑπτὰ  
κεφαλὰς ...

... the mystery...of the  
beast ... having the seven  
heads ... (Rev. 17. 7)

μυστήριον (neut.)-  
mystery, θηρίον (neut.)-  
beast, monster, ἔχοντος-  
2<sup>nd</sup> c. s. neut. ptc. s. pr. t.  
< ἔχω, κεφαλῆ (f.)- head

ἐπιβάντες δὲ πλοιοῦ  
Ἀδραμυττηνῶ μέλλοντι  
πλεῖν ...

Having boarded an Adra-  
myttenian ship about to  
sail ... (Acts 27. 2)

ἐπιβάντες- 1<sup>st</sup> c. pl. m.  
ptc. aor. < ἐπιβαίνω- I go  
in (+ πλοιοῦ I go aboard),  
Ἀδραμυττηνός- Adra-  
myttenian, μέλλοντι- 3<sup>rd</sup>  
c. sing. m. ptc. s. pr.  
tense < μέλλω, πλεῖν-  
infinitive s. pr. t. πλέω  
(this form of the infinitive  
is to be explained later)

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καὶ εἶδον ἐκ τῆς  
θαλάσσης θηρίον  
ἀναβαῖνον, ἔχον κέρατα  
δεκά ...

And I saw a beast  
ascending out of the sea,  
having ten horns.. (Rev.  
13. 1)

θάλασσα (f.)- sea, ἀνα-  
βαῖνον- 4<sup>th</sup> c. s. neut. ptc.  
s. pr. t. < ἀναβαίνω,  
ἔχον- 4<sup>th</sup> c. s. neut. ptc.  
s. pr. t. < ἔχω, κέρατα-  
4<sup>th</sup> c. pl. < κέρας (neut.)-  
horn

... ὡσεὶ πρόβατα μὴ  
ἔχοντα ποιμένα

... as sheep that have no  
shepherd. (Matt. 9. 36)

ὡσεὶ- as (introduces a  
comparison), πρόβατον  
(neut.)- sheep, ἔχοντα- 1<sup>st</sup>  
c. s. neut. ptc. s. pr. t. <  
ἔχω, ποιμένα- 4<sup>th</sup> c. s.  
< ποιμήν (m.)- shepherd

ὅτι οὐκ ... ἡ ζωὴ  
αὐτοῦ ἐστὶν ἐκ τῶν  
ὑπαρχόντων αὐτῷ

... because ... his life does  
not consist in his  
possessions. (Luke 12.  
15)

ζωή (f.)- life, ὑπαρχόν-  
των- 2<sup>nd</sup> c. pl. neut. ptc. s.  
pr. tense < ὑπάρχω- I am  
at hand, I am (ready)  
(used as a noun here: 'the  
things at hand for (αὐτῷ)  
him')

οὕτως οὖν πᾶς ἕξ ὑμῶν  
ὃς οὐκ ἀποτάσσεται  
πᾶσιν τοῖς ἑαυτοῦ  
ὑπάρχουσιν οὐ δύναται  
εἶναι μου μαθητής

So then each of you who  
does not leave all that is  
his, cannot be My  
disciple. (Luke 14. 33)

ἀποτάσσεται- 3<sup>rd</sup> p. sing.  
s. p. tense < ἀποτάσ-  
σομαι- I (take) leave  
(*deponens*, treated later),  
ὑπάρχουσιν- 3<sup>rd</sup> c. pl.  
neut. ptc. s. pr. t. < ὑπ-  
άρχω, δύναται- 3<sup>rd</sup> p.  
sing. s. pr. t. < δύναμαι- I  
can (*deponens*; explained  
later)

ξενίζοντα γὰρ τινα  
εἰσφέρεις εἰς τὰς  
ἀκοὰς ἡμῶν

For you introduce a few  
strange things to our  
hearing. (Acts 17. 20)

ξενίζοντα- 4<sup>th</sup> c. pl. neut.  
part. s. pr. tense <  
ξενίζω- I stay as guest  
(here: to be strange, τινα-  
4<sup>th</sup> c. pl. < τι, ἀκοή (f.)-  
ear, hearing

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**17.3 Overview of the endings of the simple present tense participle of regular verbs**

	m.	f.	neut.
sg. 1 <sup>st</sup> c.	- ων	- ουσα	- ον
2 <sup>nd</sup> c.	- οντος	- ουσης	- οντος
3 <sup>rd</sup> c.	- οντι	- ουση	- οντι
4 <sup>th</sup> c.	- οντα	- ουσαν	- ον

	m.	f.	neut.
pl. 1 <sup>st</sup> c.	- οντες	- ουσαι	- οντα
2 <sup>nd</sup> c.	- οντων	- ουσων	- οντων
3 <sup>rd</sup> c.	- ουσιν	- ουσαις	- ουσιν
4 <sup>th</sup> c.	- οντας	- ουσας	- οντα

These endings are attached to the root of the regular verb.

λύω > root λυ- > participle λύων

ἀκούω > root ἀκου- > participle ἀκούων

The irregular verb εἰμί has these endings as forms of its participle!

So: 1<sup>st</sup> c. s. m. ptc. simple pr. tense < εἰμί is ὄν. 3<sup>rd</sup> c. pl. f. ptc. simple pr. tense < εἰμί is οὔσαις, and so on and so forth.

**17.4 How the participle is used**

a) as an attribute

The participle is used as an adjective.

In that case it is written in between the definite article and the substantive, or it follows the substantive and the definite article is repeated.

Advice for translation: as participle or as relative clause.

Example: τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ... - the Name of God, Who has the power ... (Rev. 16. 9)

b) as a substantive

The participle functions as a substantive by adding the definite article. A participle is often preferable to a substantive, because a participle can have a direct object.

Advice for translation: as substantive or as relative clause, preceded by 'those who.'

Example: οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις- Woe to the pregnant (lit. those that have in stomach) (Luke 21. 23)

οἱ τὰ χρήματα ἔχοντες- those who have possessions (Mark 10. 23)

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c) as a predicate

The participle denotes events that take place besides the main act. The tense of the participle denotes whether these extra events happen before, during or after the main act.

Advice for translation: as relative clause (usually of time). When the simple present tense participle is concerned, the subordinate clause must begin with 'while.' Sometimes the simple present tense participle can also be translated as the main verb besides the actual main verb. In that case use the copulative 'and.'

Example: εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν-

If then your body is wholly of light, while it does not have any dark part...

If then your body is wholly of light *and* it does not have any dark part... (Luke 11. 36)

Sometimes the participle is to be translated in combination with the main verb.

Example: ἦν γὰρ ἔχων κτήματα πόλλα- For he had many possessions (Literally: he was having) (Mark 10. 22)

This in the case where the participle forms a single meaning together with the main verb. In the example ἦν ἔχων is a stronger expression for εἶχεν

A good working knowledge of the endings of the participle is very important!

### 17.5 The infinitive of the simple present tense

The infinitive of the simple present tense is formed by attaching -εῖν behind the root.

σκληρός ἐστὶν ὁ λόγος  
οὗτος· τίς δύναται  
αὐτοῦ ἀκούειν;

This word is hard. Who  
can hear it? (John 6. 60)

σκληρός- hard, δύναται-  
3<sup>rd</sup> p. sing. s. pre. tense <  
δύναμαι, ἀκούειν- in-  
finitive s.pr. tense` ἀκούω  
(+ 2<sup>nd</sup> c. here)

The infinitive is sometimes translated with 'so as to, in order to ...' At the same time it is part of a certain construction called *accusativus cum infinitivo* ('fourth case with the infinitive'). This construction will be explained later.

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**17.6 Homework:**

a) Translate the following sentences.

1. οὗτος ἐστὶν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν
2. οὕτως γάρ ποτε καὶ αἱ ἄγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκοσμουν ἑαυτάς ...
3. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων
4. ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες· ...
5. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός
6. τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν
7. εἶδεν δύο ἀδελφοὺς, Σίμωνα ... καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς
8. βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν
9. ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες
10. προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ

εὐθὺς- immediately, at once, χαρά (f.)- joy, gladness, λαμβάνω- I take, I receive, ποτε- ever, some time (no accent!), ἐλπίζω- I hope, ἐκόσμουν- 3<sup>rd</sup> p. pl. simple past tense < κοσμέω- I decorate, I embellish (the ending -ον contracts with the ε of the root [κοσμε-], this phenomenon will be explained later), ἤκουσα- 1<sup>st</sup> p. sing. aor. < ἀκούω, translate as a simple past tense, σκηνή (f.)- tent, tabernacle, ἠκολούθησαν- 3<sup>rd</sup> p. pl. aor. < ἀκολουθέω, translate with a simple past tense; τυφλοὶ : add: ἄνθρωποι, κρᾶζω- I cry, I scream, πειράζω- I test, I tempt, βάλλω- I throw, ἀμφίβληστρον (neut.)- a cast-net for fishing, τίνες- 1<sup>st</sup> c. pl. < τίς, προσῆλθον- 3<sup>rd</sup> p. pl. aor. < προσέρχομαι- I go to, I come to (translate with simple past tense), δίδραχμον (neut.)- didrachmon (a double drachma or half a shekel for the temple tax)

b) Show how all the above participles are formed. For instance:

ἀκούων - ἀκούω > root ἀκου- > ἀκούων

**17.7 New words**

κτηῖμα (neut.)	- possession
τάλαντον (neut.)	- talent
πῶς	- (introduces exclamation) how ...
δυσκόλως	- (adverb) with difficulty
βασιλεία (f.)	- kingdom
εἰσέρχομαι	- I go/come in, I enter
φιάλη (f.)	- bowl, saucer
ἀκολουθεῖω	- I follow
ἵππος (m.)	- horse
ὄρασις (f.)	- vision
κάθημαι	- I sit/am seated
θώραξ (m.)	- breast plate

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πύρινος, η, ον	- fiery red
προβατικός, η, ον	- sheep- (adjective)
προβατική (f.)	- Sheep gate
κολυμβήθρα (f.)	- bathwater, pool
στοά (f.)	- portico
Σαούλ	- Saul
διώκω	- I persecute
τότε	- then, at that moment
αίφνιδιος, α, ον	- sudden, unexpected
ἐφίστημι	- I place, I put
ὄλεθρος (m.)	- destruction
ὥσπερ	- as
ὠδίν (f.)	- labor pains
γαστήρ (f.)	- stomach, belly
δείκνυμι	- I show
Ἰερουσαλημ (f.)	- Jerusalem
μιμητής (m.)	- imitator
Ἰουδαία (f.)	- Judea
οὐαί	- woe!
ἕκαστος	- each, every
κιθάρα (f.)	- harp, zither
χρυσουζ, η, ουν	- of gold, gold(en)
γέμω	- I am full
θυμίαμα (neut.)	- incense
σῶμα (neut.)	- body
φωτεινός, η, ον	- light
μή	- not
μέρος (neut.)	- part
τι	- something
σκοτεινός, η, ον	- dark
μυστήριον (neut.)	- mystery, secret
θηρίον (neut.)	- beast
κεφαλή (f.)	- head
ἐπιβαίνω	- I go in/go aboard
Ἀδραμυττηνός, η, ον	- Adramyttinian
θάλασσα (f.)	- sea
κέρας (neut.)	- horn
ὥσεί	- as
πρόβατον (neut.)	- sheep
ποιμήν (m.)	- shepherd
ζωή (f.)	- life
ὑπάρχω	- I am at hand, I am ready for, I am
ἀποτάσσομαι	- I (take) leave, I say goodbye
δύναμαι	- I can

## LESSON XVII

ξενίζω	- I stay as guest, I am a stranger
ἀκοή (f.)	- ear, hearing
σκληρός, α, ον	- hard
εὐθύς	- immediately, at once
χαρά (f.)	- joy, gladness
λαμβάνω	- I take, I receive
ποτε	- ever, some time
ἐλπίζω	- I hope
κοσμέω	- I embellish, I decorate
σκηνή (f.)	- tent, tabernacle
τυφλός, η, ον	- blind
κράζω	- I cry, I scream, I yell
πειράζω	- I test/tempt
βάλλω	- I throw
ἀμφίβληστρον (neut.)	- cast-net for fishing
προσέρχομαι	- I go/come to
δίδραχμον (neut.)	- didrachmon (double drachma, half a shekel for temple tax)

**17.8 The background of the New Testament: Latin I**

We want to dedicate two lessons to Latin now, the language of the Romans. The Romans occupied and influenced a great part of the world in the time of the New Testament. Where the Romans ruled, people encountered Latin. Decrees and other important official documents were often drawn up in two languages, in the language of the occupied territory and in Latin.

Often the upper-class started learning Latin. With this knowledge they could function as the representatives of Roman rule in their area as they could communicate with Rome. In vast areas together with Latin also Roman culture was introduced. People abandoned bartering and learned trading with money. Schools were organized after the Roman model where rhetoric, Roman law and other things were taught. In this way the church father Augustine was able to follow a typical Roman education in North Africa. His knowhow of rhetoric is apparent from his writings, written in Latin. As many church fathers grew up in this culture and wrote in Latin, it gradually became the language of the church.

This kind of Latin, called church Latin, differs from the Latin that was spoken and written in the first century. For languages are constantly in development. Words and expressions fade and disappear, other words take their place. An important aspect of the change from Latin to church Latin was the need to develop a language for the description of spiritual matters. Words like sin, salvation, grace and so on, did not really exist with the typical meanings they have in Christianity today. Therefore Christians adopted common words from their daily context and gave them a spiritual usage. In this way the word *dominus* (meaning owner of the house) was adopted for God in the sense of *Lord*.

**NOTES:**

## LESSON XVII