

# Chapter 18

## Gerund, Gerundive; Review of Purpose Clauses; Gospel Road; Roman Roads, Logical Argument for the Resurrection; *He is not Here!*

*Nolite iugum ducere cum infidelibus.*

### I. Grammar

**A. Gerund.** A gerund is a verb which has been made into a noun by adding **-ing**. In Latin it is formed by the **present stem + -nd-** (or **-end-**) + **neuter endings from the second declension**. An example is *I came to school by walking*. *I* is the subject, *came* is the predicate, *to school* is a prepositional phrase, and *by walking* tells the means by which the action was performed.

**Veni ad ludum ambulando.**

There are only four cases for this verbal noun: genitive, dative, accusative, and ablative, all singular and all neuter. Where you would need a gerund for the subject of a verb, use the infinitive in Latin.

**Natare est meum otium,** *To swim is my relaxation.*

This does not say literally *Swimming is my leisure*, but it may be translated that way.

A Latin gerund is not normally used as the direct object of a verb; the preferred method is to use the infinitive for direct objects as well as for subjects. The principal use of the gerund in the accusative case is with the preposition **ad** to show purpose.

Put this chart in your notebook in the “Grammar” section on a page titled Gerunds and Gerundives.

A **gerund** is a verbal noun and is declined like a second declension neuter singular noun, except that it has no nominative case form.

A **gerundive** is a verbal adjective and agrees with its noun in number, gender, and case.

Nom.	(Use infinitive.)				
Gen.	amandi	videndi	regendi	audiendi	capiendi
Dat.	amando	videndo	regendo	audiendo	capiendo
Acc.	amandum	videndum	regendum	audiendum	capiendum
Abl.	amando	videndo	regendo	audiendo	capiendo

Nom. **Habitare** in caelo est nostra spes. *To live in heaven is our hope.*  
*Living in heaven is our hope.*

Gen. Non est defessus **discendi**. *He not is tired of learning.*

Dat. Vitam **docendo** dat. *She gives (her) life to teaching.*

Acc. **Visitare** vere amo. *I really like to visit. I really like visiting.*

Libros bonos legimus **ad discendum**

*We read good books to learn (lit., toward learning).*

Abl. Ad Italiam iter facient **navigando**. *They will travel to Italy bysailing.*

**B. Gerundive.** As you may have noticed from the previous examples, a Latin gerund does not usually take a direct object. This deficiency is met, however, using the gerundive construction. A gerundive is similar to a gerund, except that it is actually an adjective (specifically, a future passive participle) modifying an object. It is formed in the same way as the gerund, but it can take any of the endings of a first-and-second declension adjective.

In the gerundive construction, the Latin word that corresponds to the English direct object takes the same case that the gerund would have taken, and the gerundive simply agrees with it. Here is an example: *I am desirous of seeing my friends.* In Latin, this would be **Sum cupidus amicorum videndorum.** Since the gerundive is technically a future *passive* participle, this sentence literally says *I am desirous of friends about to be seen*; however, to render it into good English, you translate it as a gerund with a direct object: *I am desirous of seeing (my) friends.*

Notice in these comparisons that the gerundive is in the same number, gender, and case as the noun it modifies, but the gerund simply looks like a singular neuter noun.

Nom.	(using the infinitive instead—no gerunds or gerundives here!) <b>Discere</b> est bonum! <i>Learning is good!</i> <b>Discere arithmetica</b> m est bonum! <i>Learning arithmetic is good!</i>
Gen.	(gerund) Non est defessus <b>discendi</b> . <i>He is not tired of learning.</i> (gerundive) Non est defessus <b>discendarum</b> <b>Latinarum</b> <b>litterarum</b> . <i>He is not tired of learning Latin literature.</i>
Dat.	(gerund) Vitam <b>docendo</b> dat. <i>She gives (her) life to teaching.</i> (gerundive) Vitam <b>docendae</b> <b>arithmeticae</b> dat. <i>She gives (her) life to teaching arithmetic.</i>
Acc.	(infinitive for direct object) <b>Visitare</b> vere amo. <i>I really like visiting.</i> (infinitive for direct object) <b>Visitare meos amicos</b> vere amo. <i>I really like visiting my friends.</i> (gerund: expresses purpose) Romam <b>ad currendum</b> veni. <i>I came to Rome to run.</i> (gerundive: expresses purpose) Romam <b>ad currenda</b> <b>certamina</b> veni. <i>I came to Rome to run races.</i>
Abl.	(gerund) Ad Italiam iter facient <b>navigando</b> . <i>They will travel to Italy by sailing.</i> (gerundive) Ad Italiam iter facient <b>navigandis</b> <b>navibus</b> . <i>They will travel to Italy by sailing (on) ships.</i>

**C. Causā.** Purpose may also be expressed by the use of **causā** plus the genitive form of the gerund or the gerundive.

Discipuli magistrum auscultaverunt  
**discendae veritatis causā.**  
*The students listened to the teacher for the sake of learning truth.*

**NOTA BENE:** It may help you to use this mnemonic device to remember that a gerund is a noun, and a gerundive is an adjective.

**D. Review of Types of Purpose Clauses.** Now you have learned four ways to express purpose.

Put this chart in the “Grammar” section of your notebook, on a page you title Purpose Clauses.

Subjunctive with <b>ut</b> or <b>ne</b>	Studet <b>ut arithmetica</b> m discat.
Subjunctive with relative pronoun	Studebat <b>qui disceret arithmetica</b> m.
Gerund or gerundive with <b>ad</b>	Studet <b>ad discendam arithmetica</b> m.
Gerund or gerundive with <b>causā</b>	Studet <b>discendae arithmeticae causā.</b>

## II. Vocabulary

## English Derivatives

Please put adjectives on green cards with black ink (5). Adverbs go on white cards with orange ink (2). Put the masculine noun on a blue card, the feminine noun on a pink card, and the neuter noun on a yellow card, all with black ink. Verbs go on white cards with blue ink (5). Total cards needed: 15.

### Adjectives

**bel'lūs, bel'la, bel'lūm**, beautiful<sup>1</sup>

**cā'rūs, cā'ra, cā'rūm**, dear, beloved, cherished

**familiā'ris, familiā'rē**, familiar, domestic, having to do with one's family

**terribī'lis, terribī'lē**, terrible

**vā'cūūs, vā'cūa, vā'cūūm**, empty

(vacuous, vacuum)

### Adverbs

**grā'vītēr**, somberly, seriously

**len'tē**, slowly

### Nouns

**brā'chīūm, brā'chī**, II, n., arm

**fā'ciēs, faciē'ī**, V, f., face

**sectā'tōr, sectātō'ris**, III, m., follower



(brachial)

(sect)

### Verbs

**confun'dō, confun'derē, confū'dī, confū'sūs**, III, perplex, confuse (confound)

**continē'ō, continē'rē, contin'ūī, conten'tūs**, II, hold in, hold together, restrain (continent)

**flec'tō, flect'erē, flex'ī, flex'ūs**, III, bow, bend down (flex, flexible)

**praecē'dō, praecē'derē, praeces'sī, praeces'sūs**, III, go before, precede

**trē'mō, trē'merē, trē'mūī**, --, III, tremble (tremor)

## III. Exercises

**A. Tell** which of these constructions contain gerunds and which contain gerundives, and then translate.

1. ad confundendum
2. ad confundendas feminas
3. confundendarum feminarum causā
4. praecedendo (abl.)
5. praecedendis raedis (abl.)
6. ad veniendum
7. ad veniendum domum
8. amor docendi
9. cupidus docendorum sectatorum
10. docendorum puerorum causā

**B. Translate these phrases** into Latin.

1. by leading his followers
2. by bowing his head
3. by restraining himself
4. for the sake of loving (esteeming) God
5. for the sake of resisting
6. To speak (*toward speaking*) well
7. for the sake of finding the money
8. a fear of trembling
9. with fear and trembling
10. a fear of breaking his arm

**C. Translate these** into English.

1. Ubi Spiritus Domini est, est libertas.
2. Quis est libertas? Est libertas nobis ad faciendum bonum.
3. Qui homines sunt liberi? Boni homines sunt liberi.
4. Liberi-ne faciunt mala? Numquam sit!
5. In Domini voluntate semper simus!

**D. Translate**, after noting the syntax of each word.

1. Iter fecimus longe et late ad inveniendum bellissimum montem.
2. Ianuam clauserat petendae salutis causā.
3. Ea confudit me rogando et tunc clamando et tunc lacrimando.
4. Poeta domum venerat ad referendum novum carmen.
5. Propter peccata, spes vivendae beatae vitae videbatur parva.
6. Fratris tui onus adiuvandi causā fer.
7. Cum tuum crus frangeres, lacrimabas-ne?
8. "Meum pedem nuper fregi," inquit miser.
9. Sol est calidus et mare est frigidum ad tenendam terram salvam.
10. Imperator milites ad Italiam duxit petendae pacis causā.

<sup>1</sup> Not to be confused with **bellum**, -i, n., war.

**IV. The Gospel Road** You have had some of these verses, but here is the traditional “Road” of the Gospel. This is exactly from the Vulgate Bible. Use your dictionary which you have purchased from the bookstore. Sometimes verbs are left out; supply what is needed.

1. Sic enim dilexit Deus mundum ut Filium Suum unigenitum daret, ut omnis qui credit in Eum non pereat sed habeat vitam aeternam.
2. Omnes enim peccaverunt, et egent gloriam Dei.
3. Stipendia enim peccati mors.
4. Crede in Domino Iesu, et salvus eris tu, et domus tua.
5. Estote (*be*) autem factores Verbi, et non auditores tantum, fallentes vosmet (*your own*) ipsos. Quia si quis auditor est Verbi et non factor, hic comparabitur viro consideranti vultum nativitatis suae inspeculo.

## **V. Roman Roads**

Some Roman roads still stand today, because of the careful engineering which was done 2000 years ago. The Roman road was generally laid out in straight lengths, and, if a curve was needed, it consisted of several straight roads which came to corners and changed directions. Curves were possible, but, because of the difficulty in making them, they were not frequently done.

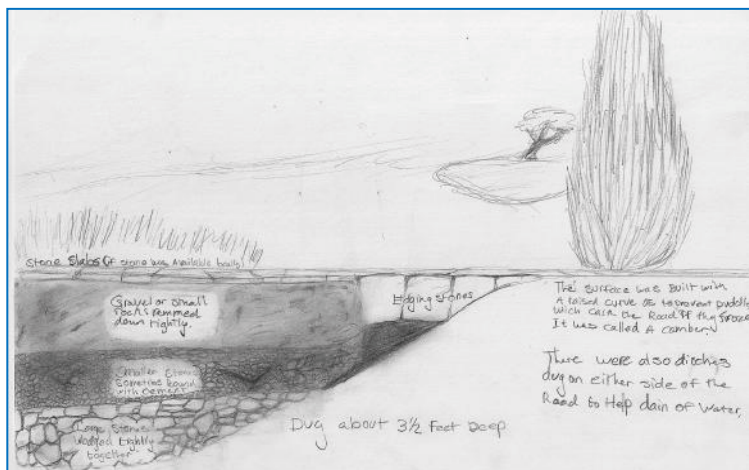
Small mounds of dirt called **aggers** were created, and the road was built on them, so that the road itself would have good drainage. It was and is important that a roadway not become mushy when it rained. Above the **agger**, large stones or boulders were placed as the strong foundation for the roadway.

The middle layer of the road consisted of flat rocks, sand (sometimes mixed with clay), and pebbles, which filled the spaces between the large rocks.

The sides of the road were marked with stones in a row. The top surface was often only “paved” with pebbles and more sand, but if flat rocks were available, they could be used to give a more finished texture.

Crossing the mountains or hills was done usually by digging a ledge or terrace along one side of the hill and making the short straight lines along the edge of the mountain surface. Local substances were used, and so the roads varied, but the basic form remained the same.

**Project:** Make a sample of a roadway out of dirt, rocks, and sand. Or perhaps make one on a “mountainside” in your back yard.



Student Drawing by [Mary Joy Johnson](#)

## VI. A Logical Argument for the Resurrection<sup>1</sup>

What is the primary reason we cannot deny Christianity? Simply, it is because Christ either rose from the dead or He did not. If He rose from the dead, then He is the only person in history to have done so, and is “above” mankind. If he did not, then our faith is in vain. We may as well trust in a rabbit’s foot for good luck.

Of the major world religions, only four base their beliefs on a person. The other three, Buddhism, Judaism, and Islam, do not deny that their founders died and remained dead. What about Jesus Christ?

Jesus Himself predicted that He would die and rise again in three days. Read Matthew 16:21. What man could predict his own death and resurrection, and then have it come to pass?

Was Jesus a Man in real history or a fable? Consider this evidence: many historical records tell us that there really *was* a place called Calvary; there really was a man named Joseph of Arimathea who gave his tomb for Jesus’ burial place; there really was a body of men called the Sanhedrin who met in Jerusalem on a regular basis. Josephus, the first century Jewish historian and not a Christian, tells of a carpenter from Nazareth and of his execution by the Romans.

Eyewitness accounts in the four Gospels and also Paul told details of the crucifixion and resurrection of Jesus Christ. The descriptions were so complete that there can be little doubt as to their accuracy. When they described blood and water as coming from Christ’s body, they did not understand at that time what would have caused it. Dr. Samuel Houghton, a physiologist from Ireland, said that if a Roman spear pierced a body, it would cause either no blood of any kind, or a copious supply of blood from the wound, or blood and water. This last would occur if, after the person were crucified, the heart ruptured because of massive clotting in the arteries. The untrained disciples who wrote the accounts would have no way of knowing the details of death by crucifixion other than to have witnessed it. This proves *He was definitely dead* when given to Joseph of Arimathea<sup>2</sup> for burial.

We have already discussed the nature of the Roman guard. We know that Roman guards were under such strict discipline that they would never have both fallen asleep on guard duty; that was punishable by death. So, the disciples could not have stolen Jesus’ body from the tomb.

He was seen by many after the crucifixion. Were they lying? Almost all of them were later executed themselves. If they had been fabricating this story, they could have renounced it before dying painful martyrs’ deaths.

This is the central issue of our faith. Did He die and rise from the dead? You must decide what you believe.

## VII. Reading Lesson

### Non Est Hic!

**Section A.** *M*ane ante primam lucem die post Sabbata, primā die e hebdomade, feminae ad sepulchrum profectae sunt. Erant Maria Magdalena et Maria Cleophae et Salome Zebedaei et Ioanna Chuzae et Aquila Fideli. Cum ad hortum Ioseph (gen. case) appropinquarent, canum primae lucis trans caelum videre poterant.

Graviter ambulabant; capita earum flexa sunt. Dum propius et propius ambulabant, fiebant miseriores et miseriores.

Tum inquit Maria Cleophae, “Quis saxum ab ianuā sepulchri pro nobis amovebit (*a + movebit*)?”

Aquila respondit, “De hoc non putabamus!” Observabant autem tunc saxum iam motum esse.

<sup>1</sup> Josh McDowell's *Evidence that Demands a Verdict*, 1972.

<sup>2</sup> Joseph is mentioned in all four Gospels. He was a wealthy man from the town of Arimathea in southern Samaria. He probably had a home in the Jerusalem area, maybe even in the town of Bethany.

Exclamavit Maria Magdalena, “Summi sacerdotes-ne et scribae hoc terribile faciebant?”  
 Vertit et cucurrit ad urbem Ierusalem ad Marci patris villam, ut Petrum et Ioannem  
 inveniret et eis diceret corpus Iesūs captum esse.  
 Feminae in sepulchrum ingressae sunt, sed corpus Domini Iesūs non invenerunt.  
 Magnopere confusae sunt. Duos homines stantes ibi gerentes fulgida vestimenta viderunt. Feminae  
 territae sunt, itaque suas facies ad terram flexerunt.  
 Homines eis dixerunt, “Nolite timere vos! Quaeritis Iesum, qui crucifixus est. Non est hic.  
 Surrexit enim, sicut dixit. Venite et videte locum ubi positus erat Dominus. Memoriā tenete quid  
 dixerit vobis, ‘Filius Hominis in manum peccatorum tradetur ut crucifigatur, et iterum surget.’”  
 Feminae memoriā tenuerunt.  
 “Et celeriter ite; narrate Eius discipulis et Petro quod surrexit et in Galilaeam vos praecedit  
 sicut dixit. Ibi Eum videbitis sicut vobis dixit.”  
 Et feminae celeriter exierunt (*ex + ierunt*), et e sepulchro fugerunt, tremebant enim et  
 miratae sunt.  
 Ioanna inquit, “Ego et Aquila ibimus ut discipulis in Bethaniā narremus quod vidimus et  
 audivimus. Ite, Maria et Salome, in Ierusalem et reliquis undecim discipulis narrate qui ad Marci  
 patris villam manent.”  
 Sicut omnes feminae ex horto Ioseph (gen. case) discedebant, Virum ante se in viā subito  
 viderunt.  
 “Salvete!” inquit. Vox erat tam familiaris. Itaque ad Eum properaverunt.  
 “Est Iesus, noster Dominus! A mortuis surrexit!” exclamavit (*ex + clamavit*) Ioanna.  
 Feminae in genibus ceciderunt et Eum adoraverunt. Brachia sua circum Eius crura posuerunt, et  
 Eius pedes perforatos tetigerunt.  
 Feminis idem nuntium tunc dedit quod duo angeli eis dederant. “Nolite timere! Ite et  
 mandate discipulis Meis ut veniant in Galilaeam. Ibi Me videbunt.”  
 Cum feminae iterum spectarent, Iesus ibi non erat.

### Section B. English

He had disappeared. This caused them to worry even more. They must tell the disciples quickly. They bid each other a hasty farewell and rushed away, two going to Jerusalem and two rushing to Bethany.  
 Joanna and Aquila were so excited that they ran most of the way back home. But before they reached the houses they met the disciples coming toward them as they were leaving Bethany. The two excited women stopped the disciples.  
 Aquila jubilantly told them, “The tomb was empty! There were two angels who told us that Jesus has arisen as He said He would!”  
 Joanna added excitedly, “The Master Himself stopped and talked to us on the road!”  
 The disciples were amazed. They shook their heads in dismay. “This cannot be! Your sorrow has overwhelmed you and has tricked your minds!”  
 “But we touched His feet and heard His voice!” cried Joanna.

### Section C. Translate.

“Huic vere credere non possumus!”  
 Et discipuli misere discesserunt, ad Ierusalem lente ambulantes. Miraculum de eorum carissimo Domino surgente a mortuis erat difficilium pro eis.  
 Ioanna Aquilaque Bethaniam<sup>1</sup> ambulabant (*kept walking*). Erant miserae quoniam discipuli eis non crediderunt, sed suum gaudium continere non poterant.  
 “Non erat somnium. Quattuor Eum vidimus et audivimus et tetigimus,” inquit Aquila.  
 “Nonne Eius pulchrum obtutum in (*upon*) nobis sensisti?” respondit Ioanna.  
 Ad Lazari villam statim ierunt. Sectatores a Bethaniā iam ibi convenerant, exspectantes feminas. Fidelius iterum ibi non erat quoniam ad castra cum suis militibus erat.

<sup>1</sup> **Bethaniam** = **ad** + **Bethaniam**, Accusative of Place to Which.

Cum feminae eis narrarent quid vidissent et quid audivissent, viri et feminae a Bethaniā crediderunt. Omnes gaudere incipiebant. Omnia verba quae Iesus eis docuerat vere intellecta sunt. Eorum carissimus Salvator, Deus Filius, in vacuo sepulchro non erat, a mortuis enim surrexerat sicut dixerat.

\*Online Dictionary

**Recognition Vocabulary**

cā'nūs, -a, -ūm, *gray*

fulgī'dūs, -a, -ūm, *shining*

hebdō'mās, hebdōmā'dis, f., *week*

Māgdalē'na, -ae, f., *Magdalene*

obtū'tus, obtū'tūs, m., *gaze*

pērfōr'ō, -ā'rē, -ā'vī, -ā'tūs, *pierce*

som'nīum, som'nī, n., *dream*

**Responde Latine.**

1. Ubi feminae profectae sunt ad visitandum sepulchrum?
2. Ubi feminae ex horto Ioseph discedebant, quem viderunt in viā ante se?
3. Cur sectatores Bethaniae gaudere incipiebant?



**The Holy Women at the Tomb by Peter Paul Rubens**



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