

LESSON 1

CREATION OF THE UNIVERSE (BOOK OF GENESIS)

1 In the beginning God created the heavens and the earth.

2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 Then God said, „Let there be light“; and there was light.

4 And God saw the light, that it was good; and God divided the light from the darkness.

5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

6 Then God said, „Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.“

7 Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8 And God called the firmament Heaven. So the evening and the morning were the second day.

9 Then God said, „Let the waters under the heavens be gathered together into one place, and let the dry land appear“; and it was so.

10 And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

11 Then God said, „Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth“; and it was so.

12 And the earth brought forth grass, the herb that yields seed according to its own kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

13 So the evening and the morning were the third day.

14 Then God said, „Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

15 and let them be for lights in the firmament of the heavens to give light on the earth“; and it was so.

16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

17 God set them in the firmament of the heavens to give light on the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good.

19 So the evening and the morning were the fourth day.

20 Then God said, „Let the waters abound with an abundance of living creatures, and let birds fly above the earth

across the face of the firmament of the heavens.“

21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good.

22 And God blessed them, saying, „Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.“

23 So the evening and the morning were the fifth day.

24 Then God said, „Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind“; and it was so.

25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

COMMENTARY

The GENESIS - the first book in the Bible - can be divided into two main parts: 1) the creation of the universe and of the human race, the beginning of sin and suffering in the world and 2) the history of the birth and life of the early ancestors of the Israelites.

The first part begins with the affirmation that God created the universe and then proceeds to a thorough description of the works of God at the very beginning of the world.

The grandeur of Heaven, the splendour of Creation exceed the measure of human intelligence. The Almighty has no beginning or end, or any birth. His powers are limitless, His peace passes all understanding, His ordinances circumscribe every man. 'What human mind will ever be able to trace the features of the everlasting?' cries out Basil the Great (*Hexae.*, VI, I) in shuddering awe.

Man knows only His majesty and power. As he is nothing but earth and ashes, blood and flesh, smoke and shadow, his praises add no substance to the unimaginable glory of God.

call - vite winged - marjar
creeping - reptil

BASIC VOCABULARY

creation, *s.* = 1 creare, facere; 2 **the Creation** = (*Biblie*) Facerea;

3 creație, operă; **the creations of a poetic genius**

void, *adj.* = 1 gol, liber, vacant; 2 nelocuit, pustiu

the Spirit of God = Duhul lui Dumnezeu

hover, **-ed, -ed**, *vb.* = 1 a plana, a pluti în aer; 2 (*fig.*) a fi iminent;

3 a ezita, a șovăi; **to ~ between two courses** = a ezita între două posibilități

firmament, *s.* = firmament, cer, (*Biblie*) tărie a cerului

midst, *s.* = mijloc

bring forth, brought, brought, *vb.* = 1 a naște, a produce (rod); 2 (*fig.*) a cauza, a pricinui

yield, **-ed, -ed**, *vb.* = a aduce, a da, a produce (venit, fructe etc.)

seed, *s.* = 1 sămânță, grăunte; 2 neam, seminție, (*Biblie*) urmași

according to, *prep.* = conform cu, potrivit cu; ~ **their kind** = după felul lor

lights, *s.* = (*Biblie*) luminători

winged, *adj.* = cu aripi, înaripat

bless, **-ed, -ed**, *vb.* = a binecuvânta, a blagoslovi, a sfinți

creeping, *adj.* = 1 (*despre plante*) târător, agățător, cățărător; 2 (în text) care se târăște

creep, crept, crept, I vb. = 1 a se târî; (*în text*) **everything that creeps on the earth** = toate târâtoarele pământului; 2 (*despre plante*) a se cățăra; 3 (*fig.*) a se furia, a se strecura; 4 a se cutremura, a se înfiora; **II s. pl.** 1 furnicături, fiori; **to give somebody the ~s** = a face pe cineva să se înfioare
Genesis, s. = (*Biblie*) Geneza, Facerea

EXPLANATORY NOTES

Creation (Gr. *ktisis*) = Everything made by God. The term *creation* is applied to the cosmos in general and to humankind in particular. Creation has no existence apart from God, but is nevertheless distinct from God.

Firmament = The Hebrew word is *raqia*, signifying „expanse“. It is used for the celestial sphere that may be seen by looking upward, and also simply for the atmosphere in which the birds fly. We read that God called the firmament „heaven“; this is „heaven“ in a broad sense as we read elsewhere of „the stars of heaven“, but also of „the birds of heaven“. (*Gen. 1:6-20*) The Psalmist speaks of them as distinct: „The heavens declare the glory of God; / And the firmament shows His handiwork“. (*Psalm 19:1*)

WORD STUDY

1 according to

Ca prepoziție = potrivit cu, în conformitate cu, după cum spune

e.g.: The Gospel *according to* Saint John

Everything went *according to* plan.

She lives *according to* her principles.

According to Helen, he is a good engineer.

You are paid *according to* the amount of work you do.

According to these figures, the firm is doing well.

2 to rule

Ca verb tranzitiv, *to rule* poate avea următoarele sensuri:

- a domni, a guverna, (*Biblie*) a cârmui

e.g.: This king *ruled over* a vast kingdom.

- (urmat de *that + clause*) (în jur.) a decide, a hotărî, a dispune

e.g.: The judge *ruled* that there was no offence involved.

- a trage (linii) cu rigla, a linia

e.g.: He used a ruler *to rule* the paper.

Ca verb intransitiv este folosit cu sensul de „a se menține la un anumit nivel (despre prețuri, bunuri etc.)”

e.g.: The market *ruled* high.

Phrasal verb *to rule*:

- *off* = a trage o linie sub un paragraf, socoteală etc.

e.g.: *to rule off* a column of figures

- *out* = 1 a exclude, a înlătura, a elimina

e.g.: Police have *ruled out* murder.

2 a face ceva imposibil

e.g.: The radio was on, effectively *ruling out* conversation.

3 Word-Formation: the suffix *-ful*

Sufixul *-ful* se adaugă la numeroase substantive formând adjective.

e.g.: pain \ painful

hope | + *-ful* hopeful

meaning / meaningful

Acest sufix are semnificația de „plin de”, „care cauzează” (e.g.: Is it *painful*?)

Atașat la substantive, arată cantitatea de substanță necesară pentru a umple un anumit conținut (e.g.: two *cupfuls* of milk / He smoked a whole *packetful* of cigarettes) sau atât cât poate fi dus, transportat de o anumită parte a corpului (e.g.: carrying an *armful* of flowers / She drank a few *mouthfuls* of tea.). Poate fi adăugat și la verbe (*forgetful*).

STRUCTURE STUDY

1 *Let* structure

Verbul *let* urmat de un substantiv sau pronume în Ac. de persoana I sau a III-a sing. și plural, precum și de infinitivul scurt al verbului de conjugat formează o structură cu valoare de imperativ:

let + complement în Ac. + verb

e.g.: / me \

| him |

Let | her | read this book to you!

| us |

\ them /

Construcția formată cu auxiliarul *let* - denumită și imperativ perifrastic - poate exprima un îndemn, un ordin indirect, o propunere, o sugestie, o presupunere.

e.g.: *Let us (let's) try to solve this problem.* Hai să încercăm să rezolvăm această problemă (îndemn).

Let her start work at once! Să înceapă lucrul imediat!
(ordin indirect)

Let me try now! Să încerc eu acum! (propunere)

Let your cousin drive the car and there will be an accident. Numai să conducă verișoara ta și se va întâmpla un accident. (presupunere)

NB: Imperativul propriu-zis este el întrebuințat pentru a exprima cele de mai sus, dar în mod direct, la persoana a II-a.

e.g.: *Follow me!*

„(...) *arise, take up your bed, and go to your house.*“
(*Luke 5:24*)

Forma negativă a structurii în care apare *let* se realizează

1) fie cu ajutorul auxiliarului negativ *don't*:

/ me \

| him |

Don't let | her | wait for you!

| us |

\ them /

2) fie cu ajutorul particulei *not* plasată după pronumele ce urmează după verbul *let*.

e.g.: *Let us not go so far!*

NB: În engleza colocvială e posibil să apară și *don't* înaintea lui *let's*.

e.g.: *Don't let's be alarmed by rumours.*

Don't let's start too early. (in Thomson & Martinet)

În conversație apar adeseori *let me* și *let's; let him / her / it / them + infinitiv* nu sunt prea des uzitate.

2 The Articles

a) The Indefinite Article (*a, an*) este folosit cu substantive numărabile (*countables*). Poate fi întrebuințat:

1. cu funcție epiforică, introducând în discurs un element ce nu a fost menționat anterior

e.g.: I bought *a book* yesterday.

2. cu funcție numerică, când are înțeles de numeral

e.g.: *A girl* is singing, two boys are playing.

a / one pound; a / one hundred etc.

3. cu funcție generică, conferind unui substantiv numărabil la singular valoarea unei întregi clase

e.g.: *A horse* is very useful.

4. înaintea unui nume predicativ exprimat printr-un substantiv

e.g.: He is *an American*.

She was *a doctor*. (Era doctoriță.)

She became *a teacher*. (S-a făcut profesoară.)

(attributive use)

5. în anumite expresii

e.g.: *to have a bite, as a reward* (ca răsplată), *at a loss, it is a pity, not to care a straw* (a nu-i păsa câtuși de puțin), etc.

b) The Definite Article (*the*) exprimă referința unică; poate fi folosit cu:

1. funcție deictică, cu substantive definite deictic în contextul situațional al comunicării

e.g.: *The earth* moves round *the sun*.

The sun rises in *the east*.

2. funcție anaforică, cu substantive cunoscute sau definite anterior

e.g.: I watched a film last night. *The film* was very interesting.

His car struck a tree; you can still see the mark on *the tree*.

3. funcție cataforică, cu substantive la care determinarea definită se face în cotextul ce urmează după substantivul respectiv printr-o propoziție relativă sau printr-o construcție prepozițională

e.g.: *The woman who is wearing a black hat is our teacher.*
The woman with a black hat is our teacher.

4. funcție generică, cu substantive ce reprezintă o întreagă clasă
e.g.: *The koala is a medium-sized creature that lives in trees.*

The whale is in danger of becoming extinct.

5. nume proprii (de persoane, instituții, cartiere, străzi, parcuri, ziare, nave, denumiri geografice) sau în anumite expresii având valoare idiomatică sau quasi-idiomatică.

e.g.: *We shall have dinner with the Smiths.*

The United Nations; The Intercontinental Hotel; The Academy Library; The British Museum, The Green Park; The Times; The Transylvania; The Pacific; The Mediterranean; The Argentine, The Ukraine; The Alps, The Atlas, The Pennine Chain; the east, the west (= puncte cardinale)

To tell the time, to break the ice, to be on the run, on the wane, to have the time of one's life, etc.

c) The Zero Article

1. Are funcție generică; folosit cu substantive nenumărabile (*uncountables*) indică o cantitate nedefinită; cu substantive numărabile la plural, articolul zero indică toți membrii unei clase.

e.g.: *I like coffee, honey, tea.*

I like games.

I like good friends.

Knowledge is power.

Children will be children.

2. Exprimă referința unică a unor substantive comune și a numelor proprii în anumite contexte (numele membrilor familiei, diviziuni temporale, denumiri geografice, nume proprii urmate de substantive comune reprezentând clădiri, străzi etc.)

e.g.: *Father *

Daddy / is reading a newspaper.

Dad /

in spring

in June

Asia, America; Bucharest, London; Loch Ness; Westminster Abbey, Oxford Street

O serie de substantive comune pot fi folosite cu articolul zero sau cu articolul hotărât, în funcție de context.

e.g.: to be in (to go to) *hospital* (mai ales engleza britanică)

/ to redecorate *the hospital*

to be at (to go at) *university* / to be at (to go to; to study at) *the university* (mai ales engleza americană)

to travel (to leave; to come) by *bicycle*; by *bus*; by *car*; by *train*; by *plane* / to sit on *the bicycle*; to be on *the bus*; to sleep in *the car*; to take *the / a train*; to be on *the plane*

at *dawn (daybreak)* / during *the day*

to have *breakfast* / *The breakfast* was good.

arm in *arm* / He took her by *the arm*.

from *beginning to end* / from *the beginning* of the day to *the end* of it

3. Cu elementul predicativ suplimentar indică referința unică

e.g.: They elected her *president* of the committee.

(cf. Gălățeanu, G. & Comișel, E., *Gramatica limbii engleze*)

EXERCISES

I. Answer the following questions:

1. What does the Genesis creation story tell us about God?
2. What does the name Genesis mean?
3. How did God create the Heavens and the earth?

II. Fill in the blanks with the appropriate articles, whenever necessary: Bible is book about God present in His world, active and revealing Himself. In Scriptures we see Him intervening in (human life, and not just as record of interventions, as if in history. Ultimately, revelation is itself intervention in our lives, for God's work with humanity through ages forms message in itself in which He challenges

our lives. We do not need to escape time and mundane events of history to find God, for He meets us, personally, just where we are. (Jack N. Sparks, *Interpreting the Scriptures*)

III. Translate into English: 1. Biblia este inspirată de Dumnezeu și este într-adevăr cuvântul lui Dumnezeu. Natura acestei inspirații, însă, este dincolo de orice definiție, căci este o taină. (...) Sfânta Scriptură este o taină a întâlnirii dintre Dumnezeu și om. Niciodată nu vom putea înțelege pe deplin cum oamenii sfinți ai lui Dumnezeu au auzit Cuvântul Lui - și nici cum de au putut aceștia să transmită cele comunicate prin cuvintele limbii lor omenești și să le scrie. 2. Cu un sistem alegoric de interpretare, Biblia ca întreg este rearanjată într-o carte de simboluri și forme simbolice, ce scoate la iveală „un adevăr tainic“, pe care-l pot discerne numai cei anume pregătiți. 3. În Scriptură întâlnești: rugăciune, mulțumire adresată Domnului, închinare, durere, remușcare și căință, bucurie, speranță și chiar deznădejde.

IV. Translate into Romanian, paying attention to the words containing the suffix *-ful*:

1. Though I am slothful and sinful, You have not had indignation against me.

2. The Lord Christ is merciful and compassionate.

3. My soul is exceedingly sorrowful, even to death. (*Matthew 26:38*)

4. All things are lawful for me, but all things are not helpful. (*1 Corinthians 6:12*)

5. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. (*2 Corinthians 9:7*)

6. For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God. (*Hebrews 6:7*)

V. Translate the following into English:

a) 1. Hai să ne plimbăm!

2. Să închidă geamul!

3. Hai să curățăm mașina de scris!
4. Să achite ea factura de telefon!
5. Dactilografiez eu aceste scrisori.
6. Să aprindem focul!
7. Să cinăm devreme!
8. Ce-a fost a fost, ce-o mai fi om mai vedea. (*Prov.*)
9. Pentru azi e de ajuns!
10. Să fim bine înțeleși (să n-avem vorbe)!
11. Hai să abandonăm subiectul!
12. Asta să-ți fie învățătură de minte!
13. Când nenorocirea doarme, ferește-te s-o trezești. (*Prov.*)

b) 1. (...) atunci cei ce vor fi în Iudeea să fugă în munți și cel de pe acoperiș să nu se coboare în casă, nici să intre ca să-și ia ceva din casa sa, și cel ce va fi în țarină să nu se întoarcă îndărăt, ca să-și ia haina. (*Marcu 13:14-16*)

2. Și a zis Maria: Iată roaba Domnului. Fie mie după cuvântul tău. (*Luca 1:38*)

3. Hristos, regele lui Israel, să Se coboare de pe cruce, ca să vedem și să credem. Și cei împreună răstigniți cu El Îl ocărau. (*Marcu 15:32*)

VI. Look up the nouns corresponding to the following verbs in the text:

- | | | |
|-----------------|-----------------|--------------|
| 1. to create; | 2. to gather; | 3. to bless; |
| 4. to fly; | 5. to divide; | 6. to call; |
| 7. to multiply; | 8. to separate; | 9. to rule; |

VII. Look up the verbs corresponding to the following nouns in the text:

- | | | |
|---------------|-------------|---------------|
| 1. beginning; | 2. seed; | 3. abundance; |
| 4. form; | 5. light; | 6. plant; |
| 7. water; | 8. darkness | |

VIII. Give the antonyms of the following words in the text:

- | | | |
|-----------------|-----------|--------------|
| 1. light; | 2. day; | 3. to bless; |
| 4. good; | 5. above; | 6. to give; |
| 7. to separate; | 8. dry; | 9. to move |

IX. Read the following and then translate into Romanian:

1. The third day He rose again, according to the Scriptures.
(*The Creed*)

2. O Lord, in this hour receive our supplications and direct our lives according to Your commandments. (*A prayer*)

3. Seeing that many boast according to the flesh, I [=Paul] also will boast. (*2 Corinthians 11:18*)

4. (...) scoffers will come in the last days, walking according to their own lusts. (*2 Peter 3:3*)

5. Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator. (*1 Peter 4:19*)

6. But to each one of us grace was given according to the measure of Christ's gift. (*Ephesians 4:7*)

7. And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. (*Hebrews 9:22*)

8. (...) those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. (*Romans 8:5*)

9. Do not judge according to appearance, but judge with righteous judgment. (*John 7:24*)

X. Translate into English using *to rule* wherever possible:

a) 1. Computerele ar putea conduce cândva lumea. 2. Rezoluția a fost decisă prin ordin. 3. Am liniat cu grijă marginea. 4. Dragostea pare într-adevăr să domnească. 5. Statele feudale sunt cărmuite de regi autocași. 6. Nu lăsa sentimentele să îți conducă rațiunea. 7. În acea casă, soția lui e cea care conduce.

b) 1. Și pacea lui Hristos, întru care ați fost chemați, ca să fiți un singur trup, să stăpânească în inimile voastre; și fiți mulțumitori. (*Coloseni 3:15*)

2. Preoții, care își țin bine dregătoria, să se învrednicească de îndoită cinste, mai ales cei care se ostenesc cu cuvântul și cu învățătura. (*1 Timotei 5:17*)

3. Diaconii să fie bărbați ai unei singure femei, să-și chivernisească bine casele și pe copiii lor. (*1 Timotei 3:12*)

XI. Memorize the following fragments:

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (*Genesis 1:1-2*)

Then God said, „Let there be light“; and there was light. (*Genesis 1:3*)

So the evening and the morning were the first day. (*Genesis 1:5*)
(...) and it was so. (*Genesis 1:7*)

And God called the firmament Heaven (*Genesis 1:8*)

And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. (*Genesis 1:10*)

READING SELECTION

Look at the sky, how beautiful it is, and how vast, all crowned with a blazing diadem of stars! For how many ages has it existed? Already it has been there for five thousand years, and shows no signs of aging. Like some young creature full of sap it preserves all the shining and the freshness of an earlier age, and manifests the beauty it possessed in the beginning, and time has not wearied it. And this vast, beautiful, ageless sky, unchangeable and gleaming, with all its stars, having existed through so many ages - this same God, whom some profess to be able to see with mortal eyes and comprehend with their own pitiable intelligences - this same God created it as easily as a man, throwing a handful of sticks together, creates a hut. And this is what Isaiah meant when he said: 'He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in'.

Look at the great mass of the mountains, and all the innumerable people who dwell on earth, and the plants, all so rich and wonderfully varied, and the towns and the vast buildings and the wild animals, and all these the earth supports easily on her back. And yet with all its vastness, it was fashioned by God 'as though it were nothing'. So speaks for us Isaiah, searching for a phrase which will explain the ease with which God created the earth... And then look at the inhabitants of earth, of whom the prophet said: 'He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers', and a little while earlier he said: 'Behold the

nations are as a drop of water falling from a bowl'. Think of all the peoples who inhabit the earth: Syrians, Cilicians, Cappadocians, Bithynians, those who live on the shores of the Black Sea, in Thrace, in Macedonia, in all of Greece and the islands and in Italy, and beyond the places well-known to us, think of the islands of Britain, Sarmatia, India, and the inhabitants of Persia, and then of all the innumerable other peoples and races, and all these are 'as a drop of water falling from a bowl'. And what small atom of this drop of water thinks he can know God?

(John Chrysostom, *De Incomprehensibili*, II-6)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: The; a; the; 0; a; the; a; the; an; 0; the; a; 0; the; 0.

Key to ex. III: 1. The Bible is inspired by God, and is indeed the Word of God. The nature of that inspiration, however, is beyond definition, for it is a mystery. (...) The Scriptures are a mystery of the encounter between God and man. We will never be able to comprehend fully what it means that holy men of God heard the Word of their God - nor how it could possibly be that they could put that communication into the words of their human language and write it down. 2. With an allegorical system of interpretation, the Bible as a whole is rearranged into a book of symbols and symbolic forms, which brings out a „mystic truth“ only discernable to the initiated. 3. There in the Scriptures are: prayer, thanksgiving, adoration, sorrow, repentance and contrition, rejoicing, hope, and even despair. (Jack N. Sparks)

Key to ex. V: a) 1. Let's go for a walk. 2. Let him close the window. 3. Let's clean the typewriter. 4. Let her pay the telephone bill! 5. Let me type these letters. 6. Let's light a fire. 7. Let's have supper early. 8. Let bygones be bygones. (*Prov.*) 9. Let's call it a day! 10. Let there be no mistake about it. 11. Let us drop the subject! 12. Let that be a lesson to you! 13. Let sleeping dogs lie. (*Prov.*)

b) 1. (...) then let those who are in Judea flee to the mountains. Let him who is on the house-top not go down into the house, nor enter to take anything out of his house. And let him who is in the field not go back to get his clothes. (*Mark 13:14-16*)

2. Then Mary said, 'Behold the maidservant of the Lord! Let it be to me according to your word.' (*Luke 1:38*)

3. „Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.“ Even those who were crucified with Him reviled Him. (*Mark 15:32*)

Key to ex. X: a) 1. Computers might rule the world one day. 2. The resolution was ruled out of order. 3. I carefully ruled the margin. 4. Love indeed seems to rule. 5. Feudal states are ruled by autocratic kings. 6. Don't let your heart rule your head. 7. In that house it's his wife who rules the roost.

b) 1. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. (*Colossians 3:15*)

2. Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. (*1 Timothy 5:17*)

3. Let deacons be the husbands of one wife, ruling their children and their own houses well. (*1 Timothy 3:12*)

LESSON 2

CREATION OF MANKIND (BOOK OF GENESIS)

26 Then God said, „Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.“

27 So God created man in His own image; in the image of God He created him; male and female He created them.

28 Then God blessed them, and God said to them, „Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.“

29 And God said, „See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

30 „Also, to every beast of the earth, to every bird of the air,

and to everything that creeps on the earth, in which there is life, I have given every green herb for food“; and it was so.

31 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

2 Thus the heavens and the earth, and all the host of them, were finished.

² And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴ This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,

⁵ before any plant of the field was in the earth and before any

herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground;

6 but a mist went up from the earth and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

10 Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

11 The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold.

12 And the gold of that land is good. Bdellium and the onyx stone are there.

13 The name of the second river is Gihon; it is the one

which goes around the whole land of Cush.

14 The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16 And the LORD God commanded the man, saying, „Of every tree of the garden you may freely eat;

17 „but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die“.

18 And the LORD God said, „It is not good that man should be alone; I will make him a helper comparable to him“.

19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22 Then the rib which the LORD God had taken from man He mzade into a woman, and He brought her to the man.

23 And Adam said:

„This is now bone of my bones

And flesh of my flesh;
She shall be called Woman,
Because she was taken out
of Man“.

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

COMMENTARY

In the sixth day, God made man in His image, after His likeness. He gave him dominion „over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth“. He also made the woman as a „helper comparable to him“ for it was „not good that man should be alone“.

„By the honor of the body created in the likeness of God, man is higher than the angels“, declared Gregory Palamas in the fourteenth century. A thousand years before him Gregory of Nyssa wrote: „By its likeness to God, human nature is made as it were a living image partaking with the Godhead both in rank and in name, clothed in virtue, reposing in the blessedness of immortality, garlanded with the crown of righteousness, and so a perfect likeness to the beauty of the Godhead in all that belongs to the dignity of majesty.“ (*De hominis Opificio*, IV, 136) For Gregory, man is a triumph. He can see, touch and hear God; he has only to look into his soul for „Man’s soul is a mirror in which he can see God.“ (*De beatitudinibus*, 6)

~~Quiz~~ BASIC VOCABULARY

mankind, *s.* = omenire, neamul omenesc

in Our image, according to Our likeness = după chipul și după asemănarea Noastră

- dominion**, *s.* = 1 stăpânire, dominație, autoritate; **to have ~ over** = (în text) a stăpâni; 2 dominion, colonie; 3 posesiune, proprietate
Be fruitful and multiply. = Creșteți și vă înmulțiți.
subdue, **-d, -d**, *vb.* = 1 a supune, a cuceri; 2 a atenua, a îmblânzi
thus, *adv.* = așa, astfel, în felul acesta
host, *s.* = 1 ceată, mulțime, gloată; 2 (înv.) oaste, oștire
sanctify, **-ed, -ed**, *vb.* = 1 (rel.) a sanctifica, a sfinți, a canoniza; 2 a consfinți, a statornici
This is the history of the heavens and the earth. = Iată obârșia cerului și a pământului.
the LORD God = Domnul Dumnezeu; **the LORD our God** = Domnul Dumnezeul nostru
till, **-ed, -ed**, *vb.* = (agr.) a ara, a lucra (pământul)
nostril, *s.* = nară
river head, *s.* = izvor, sursă
skirt, **-ed, -ed**, *vb.* = 1 a trece pe la margini; **the path ~s round the wood** = poteca înconjură pădurea; 2 a ocoli (un zid, un oraș etc.)
bdellium, *s.* = bdeliu(m) (un fel de rășină)
onyx, *s.* = (mineral.) onix
tend, **-ed, -ed**, *vb.* = 1 a îngriji, a veghea; 2 a sluji, a urma (pe cineva)
rib, *s.* = (anat.) coastă
A man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. (Ephesians 5:31) = Omul va lăsa pe tatăl său și pe mama sa și se va uni cu femeia sa și vor fi amândoi un trup.

EXPLANATORY NOTES

Eden (also *Garden of Eden*) = A place or state of great happiness; paradise (with reference to the abode of Adam and Eve in the biblical account of the Creation)

Bdellium = The word *bedolach* has been interpreted to signify both a white transparent oily gum, and a white pearl. Its colour is referred to in the description of the manna, *Num. 11:7*, and in *Genesis 2:12* it is mentioned with gold and onyx stones as characterising the land of Havilah.

Man (Gr. *anthropos*) = Frequently used in the Bible in the generic sense for both man and woman. Man is the pinnacle of God's creation, for only he among the creatures was made in the image and likeness of God.

WORD STUDY

1 Word-Formation: the suffix *-ward*

Formează adjective sau adverbe ce indică direcția, orientarea.

e.g.: our *homeward* journey = our journey towards home
 in a *northward* direction
 the *forward* part of the train
heavenward = towards the sky or heaven

2 Synonyms of *Naked*

bare, nude, uncovered; denuded, unclad, unclothed, undressed; evident, manifest, open, plain, stark, unconcealed, undistinguished; defenceless, exposed, open, unarmed, unprotected; bare, mere, sheer, simple; bare, destitute, rough, unfurnished, unprovided.

e.g.: The man's *naked* body shone with sweat.

naked as a frog; *naked* as a needle; *naked* as a robin;
naked as my nail. (*English Proverbial Phrases*)

a *naked* hillside (= without trees)

a *naked* light (= without glass over it)

the *naked* truth

naked aggression

The children go out *naked* in the world.

naked assertion / word

with the *naked* eye = cu ochiul liber

STRUCTURE STUDY

1 Countable and Uncountable Nouns

a) Substantivele numărabile posedă proprietățile de diviziune și de adiționare non-omogene. (Dacă dintr-o mașină se ia o parte din ea, de pildă roțile, rezultatul nu mai este o mașină. Dacă la o mașină se adaugă altă mașină, se obțin două mașini.). Ele au o formă de singular precedat de articolul nehotărât *a / an* și o formă de plural.

În această categorie intră majoritatea substantivelor comune concrete, substantive colective, precum și substantive abstracte.

e.g.: *an apple - apples; a brush - brushes; a child - children; a committee - committees; a team - teams; a difficulty - difficulties; an hour - hours; a pain - pains; a question - questions; a winter - winters.*

NB: Substantivele colective la singular se acordă cu verbul la singular când arată o colectivitate privită ca un întreg sau cu verbul la plural când se referă la membrii colectivității.

b) Substantivele nenumărabile se caracterizează prin proprietățile de diviziune și adăugare omogene. (Dacă din făină se ia / se adaugă făină, se obține tot făină.) Pot fi concrete sau abstracte.

e.g.: *bread, beer, coffee, gold, ice, paper, soap, tea, water, wine; advice, information, justice, knowledge, news, relief; measles, mumps, rickets; aesthetics, linguistics, phonetics, ethics, politics; billiards, cards, dominoes, ninepins.*

Sunt invariabile ca formă și, ca atare, nu au articol nehotărât sau alte numerale.

NB1: Unele substantive abstracte pot fi folosite cu *a / an* când au un sens particular.

e.g.: *There is a fear / There are fears that he has been murdered.
It was a relief to sit down.
a hatred of violence*

Cuantificarea substantivelor nenumărabile se poate face cu ajutorul unor „partitive” de tipul: *an item of, a piece of, a bit of, a bar of, etc.*

e.g.: *a bar / piece of chocolate
a bar / cake / tablet of soap
a piece / slice of cake
a piece / an item of information
a piece / an item of news
a lump of coal
a bit / grain of rice*

Se acordă cu verbul la singular sau la plural.

e.g.: *Measles is sometimes serious.
Our people are complaining. (in Quirk)*

NB2: Unele substantive nenumărabile pot căpăta desinență de plural, dar în acest caz își schimbă sensul indicând calități, varietăți, tipuri diferite.

e.g.: *coffees, cottons, teas, wines*

2 The Present Tenses

a) The Simple Present desemnează:

- acțiuni obișnuite, repetate (*Habitual Simple Present*)

e.g.: I usually *wear* diamond rings.

They *drink* tea every afternoon.

- adevăruri generale, universale (*eternal truths*) ce au loc într-un interval de timp nespecificat, incluzând însă momentul vorbirii (*Generic Simple Present*)

e.g.: Wood *floats* on water.

The sun *rises* in the east and *sets* in the west.

A friend in need *is* a friend indeed. (*Proverb*)

- acțiuni considerate ca având loc în momentul vorbirii (*Instantaneous Simple Present*). Întrebuintări tipice în acest sens se întâlnesc în: indicații scenice, comentarii, interviuri, rețete de bucătărie, exclamații, titluri de ziare etc.

e.g.: He *takes* his hat and *goes* to the door.

Moore *passes* the ball to Charlton.

I now *place* the turkey in the oven.

Here *comes* the winner!

America *launches* a new rocket.

- prezentul mai poate avea a) valoare de viitor, fiind folosit în acest sens pentru exprimarea datei sau pentru acțiuni planificate conform unui orar stabilit.

e.g.: Tomorrow *is* Thursday.

The plane from New York *lands* in 10 minutes.

Countdown *begins* at 4.20 GMT tomorrow.

sau b) valoare de trecut fiind întrebuintat pentru a descrie evenimentele dintr-un film, o piesă sau o carte (*Dramatic Present*)

e.g.: Prominent throughout the Scriptures *are* God's acts and mighty deeds. Everything *is, exists, and continues* because God set it all in motion. There *is* a beginning, creation, and an end, the new heaven and new earth
- the ultimate goal. Thus, from *Genesis* to *Revelation*,

the story *runs true*, made up of many threads, yet a single story. (Jack N. Sparks)

Se formează astfel:

La afirmativ: *(subiect) + V¹*, cu excepția persoanei a III-a singular, unde *V* capătă terminația *-s (-es)*

e.g.: He *likes* tea.

La interogativ: *Do / Does + (subiect) + V?*

e.g.: *Does he like* tea?

La negativ: *(subiect) + do / does + not + V*

do not = don't; does not = doesn't

e.g.: He *does not like* tea.

b) The Present Continuous exprimă:

- o acțiune în desfășurare în momentul vorbirii ce poate fi marcată sau nu de compliniri adverbiale de tipul: *now, right now, at this moment.*

e.g.: He *is sleeping.*

I *am reading* a book now.

- o acțiune temporară ce se produce într-o perioadă limitată de timp.

e.g.: He *is revising* for his exams this month.

- o acțiune frecvent repetată, de obicei când frecvența îl deranjează pe vorbitor sau i se pare nerezonabilă.

e.g.: He *is always losing* his keys.

- o acțiune planificată din prezent ce urmează să se facă într-un viitor apropiat.

e.g.: Our friend *is leaving* next week.

I *'m going* to New York for my holiday.

Se formează astfel:

La afirmativ: *(subiect) + am / is / are + V-ing*

e.g.: She *is typing* a letter.

La interogativ: *am / is / are + (subiect) + V-ing*

e.g.: *Is she typing* a letter?

La negativ: *(subiect) + am / is / are + not + V-ing*

e.g.: She *is not typing* a letter.

¹ Prin *V* s-a notat aici forma de dicționar a verbului (infinitivul scurt).

NB: Anumite verbe nu sunt în mod normal folosite la forma continuă. Astfel sunt verbele de percepție (*to see, to hear, to feel*), cele care indică voințe și sentimente (*to want, to wish, to refuse, to like, to dislike, to love*), activități mentale (*to think, to understand, to know, to believe, to suppose, to notice, to recognize, to believe*), posesia (*to have, to belong, to own*) etc.

EXERCISES

I. Answer the following questions:

1. What is the purpose of God's creation? 2. When and how did God create man? 3. What is the difference between man and the other creatures? 4. Why did God create man in His own image? 5. Why did He make the woman?

II. Give the nouns corresponding to the following adjectives in the text:

- | | | |
|--------------|-----------|--------------|
| 1. fruitful; | 2. naked; | 3. living; |
| 4. ashamed; | 5. deep; | 6. pleasant. |

III. Give synonyms for the following words in the text:

- | | | |
|---------------|----------------|------------|
| 1. dominion; | 2. to subdue; | 3. mist; |
| 4. to bless; | 5. to tend; | 6. freely; |
| 7. to create; | 8. comparable; | 9. helper. |

IV. Translate into Romanian, paying attention to the words containing the suffix *-ward*:

a) 1. So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz. (*2 Kings 20:11*)

2. But the LORD said to Samuel, „Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.” (*1 Samuel 16:7*)

3. Do not let your adornment be merely outward - arranging the hair, wearing gold, or putting on fine apparel - rather let it be

the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. (1 Peter 3:3-4)

4. The way of life winds upward for the wise, / That he may turn away from hell below. (*Proverbs 15:24*)

b) Explain the following: earthward; Godward; skyward; downward.

V. a) Translate the following sentences into Romanian: 1. Need makes the naked man run. (*Proverb*) 2. He was naked to the waist. 3. This is naked dictatorship. 4. In the nest, the young animals are still naked. 5. If you can see something with the naked eye, you can see it without having to use any special equipment. 6. Naked emotions are clearly noticeable because they are too strongly felt to be hidden. 7. Naked actions do not hide what is happening, and are often unpleasant or violent.

b) Comment upon the following aphorism and proverb: An aphorism is the naked truth without spice; It is ill putting a naked sword in a madman's hand.

VI. Put the verbs in brackets into the *Simple* or *Continuous Present*:

1. Water (freeze) at 32°F. 2. I usually (drink) coffee but today I (drink) wine. 3. The train (leave) the station at eight. 4. Your dog (bark) all night. 5. What the word *godly* (mean)? It (mean) *religious, pious*. 6. I can't answer the phone now because I (read) the newspaper. 7. Why (type) so fast? It isn't good; you (make) a lot of mistakes. 8. If it (rain) on Sunday, I'll stay at home. 9. Still waters (run) deep. 10. I (walk) to school every day, but today I (go) by bus. 11. She (come) to stay with us next week. 12. I (read) an interesting novel. I can't remember the name of the author.

VII. Underline the *countable* and *uncountable nouns* and then translate into Romanian:

1. No news is good news. 2. Knowledge is power. (*Proverb*) 3. Big fish eat small fish. (*Proverb*) 4. Money is a good servant, but a bad master. (*Proverb*) 5. When a thing is done, advice comes

too late. (*Proverb*) 6. Iron not used soon rusts. (*Proverb*) 7. He that hath pity upon the poor, lendeth unto the Lord. (*Proverb*) 8. Riches bring care and fears. (*Proverb*) 9. Alms never make poor. (*Proverb*) 10. Industry is fortune's right hand, and frugality her left. (*Proverb*) 11. The brains don't lie in the beard. (*Proverb*) 12. (...) the laborer is worthy of his wages. (*Luke 10:7*) 13. I have bought a piece of ground, and I must go and see it. (*Luke 14:18*) 14. (...) every good tree bears good fruit, but a bad tree bears bad fruit. (*Matthew 7:17*) 15. Your platitudes are proverbs of ashes, your defenses are defenses of clay. (*Job 13:12*)

VIII. Comment upon the proverb „Man is the measure of all things“.

IX. Find the synonymic dominant in the following groups of synonyms:

Model: to quit, to leave, to depart, to retire, to clear.

Dominant: to leave (stylistically and emotionally neutral)

- a. to inquire, to ask, to question, to interrogate;
- b. fright, fear, consternation, horror, dread, panic, alarm;
- c. powerful, forceful, potent, forcible;
- d. toil, labour, work, swot, drudgery;
- e. odour, scent, smell, bouquet, fragrance, perfume;
- f. ripe, mature, adult, grown-up.

X. Memorize the following fragments:

Let Us make man in Our image, according to Our likeness (...) (*Genesis 1:26*)

(...) male and female He created them. (*Genesis 1:27*)

Then God blessed them, and God said to them, „Be fruitful and multiply; fill the earth and subdue it (...)“ (*Genesis 1:28*)

Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (*Genesis 1:31*)

(...) the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (*Genesis 2:7*)

the tree of life (*Genesis 2:9*)

the tree of the knowledge of good and evil (*Genesis 2:9*)

Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die. (*Genesis 2:16-17*)

It is not good that man should be alone; I will make him a helper comparable to him. (*Genesis 2:18*)

(...) whatever Adam called each living creature, that was its name. (*Genesis 2:19*)

(...) the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

And Adam said:

„This is now bone of my bones

And flesh of my flesh;

She shall be called Woman,

Because she was taken out of Man“. (*Genesis 2:22-23*)

(...) they shall become one flesh. (*Genesis 2:24*)

READING SELECTION

God made man without evil, upright, virtuous, free from pain and care, glorified with every virtue, adorned with all that is good, a second microcosm within the great world, another angel capable of worship, compounded of many things, surveying the visible creation and initiated into the mysteries of the realm of the mind, king over the things of the earth but subject to a higher King of the earth and of heaven, temporal and eternal, belonging to the realm of sight and the realm of mind, midway between greatness and lowliness, spirit and flesh: for he is spirit by grace and flesh by overweening pride: spirit that he may abide and glorify his benefactor, and flesh that he may suffer, and suffering may be admonished and disciplined when he prides himself on his greatness. Here in this present life his life is ordered like an animal's, but elsewhere in the ages to come he is changed and - to complete the mystery - he becomes deified by merely inclining himself toward God; and he becomes deified in sharing in the divine glory rather than being changed into a divine being.

(John Damascene, *De Fide Orthodoxa*, II, 12)

KEYS - ANSWERS TO EXERCISES

Key to ex. V a: 1. Nevoia te duce și pe unde nu ți-e voia. (*Proverb*)
2. Era gol până la brâu. 3. Aceasta este dictatură curată. 4. În cuib, puii sunt încă golași. 5. Dacă poți vedea ceva cu ochiul liber, atunci poți vedea fără a fi nevoie să folosești vreun echipament special. 6. Emoțiile adevărate pot fi cu ușurință observate fiindcă sunt prea intense trăite pentru a putea fi ascunse. 7. Acțiunile fățișe nu ascund ceea ce se întâmplă, fiind adeseori neplăcute sau violente.

Key to ex. VI: 1. freezes; 2. drink; am drinking; 3. leaves; 4. barks;
5. does mean; means; 6. am reading; 7. are....typing; are making; 8. rains;
9. run; 10. walk; am going; 11. is coming; 12. am reading.

LESSON 3

THE FALL OF MAN (BOOK OF GENESIS)

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, „Has God indeed said, ‘You shall not eat of every tree of the garden?’”

2 And the woman said to the serpent, „We may eat the fruit of the trees of the garden;

3 „but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

4 Then the serpent said to the woman, „You will not surely die.

5 „For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 Then the LORD God called to Adam and said to him, „Where are you?”

10 So he said, „I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

11 And He said, „Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”

12 Then the man said, „The woman whom You gave to be with me, she gave me of the tree, and I ate.”

13 And the LORD God said to the woman, „What is this you have done?“ The woman said, „The serpent deceived me, and I ate.“

14 So the LORD God said to the serpent:

„Because you have done this,

You are cursed more than all cattle,

And more than every beast of the field;

On your belly you shall go,

And you shall eat dust All the days of your life.

15 And I will put enmity Between you and the woman,

And between your seed and her Seed;

He shall bruise your head, And you shall bruise His heel.“

16 To the woman He said: „I will greatly multiply your sorrow and your conception;

In pain you shall bring forth children;

Your desire shall be for your husband,

And he shall rule over you.“

17 Then to Adam He said, „Because you have heeded the

voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

„Cursed is the ground for your sake;

In toil you shall eat of it All the days of your life.

18 Both thorns and thistles it shall bring forth for you,

And you shall eat the herb of the field.

19 In the sweat of your face you shall eat bread

Till you return to the ground,

For out of it you were taken;

For dust you are, And to dust you shall return.“

20 And Adam called his wife’s name Eve, because she was the mother of all living.

21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

22 Then the LORD God said, „Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever“ -

23 therefore the LORD God sent him out of the garden of

Eden to till the ground from which he was taken. east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

24 So He drove out the man; and He placed cherubim at the

COMMENTARY

Man was created out of the abundance of God's love by an act of charity, „for it was not right that light should remain unseen, or glory unwitnessed, or goodness unenjoyed, or that any aspect of the divine nature should remain idle with no one to share it.” (St. Gregory of Nyssa, *Oratio Catechetica*, 5) One might observe that this is a wonderful thing, but there is so much evil and suffering in man that it would have been better perhaps if man had not been made at all. Though partaking in the divine nature, man's life is fleeting, frail, twisted with pain. Theologians reply that this is all his fault, for endowed with the gift of liberty and free will he brought suffering on himself. „If a man in broad daylight of his own free will closes his eyes, the sun is not responsible for his failure to see.” (St. Gregory of Nyssa) God made him free from passion and ruler over the earth and its creatures but he yielded to the temptation. Satan could not have fulfilled his purpose by force or violence otherwise than by deceit for the power of God's blessing was infinitely superior to that of the Prince of Darkness. And thus it was man who destroyed man.

However as God deemed him worthy to be saved, He came down in human form to rescue him. „Man was sick, and needed a doctor. He had fallen and needed to be raised up. He had lost his life and needed his life restored. He was shut up in the dark and needed the light. He was the prisoner and needed to be ransomed. He was the slave and needed to be free.” (St. Gregory of Nyssa, *Oratio Catechetica*, 15)

BASIC VOCABULARY

cunning, I *adj.* = 1 viclean, șiret; 2 isteț, dibaci, abil; 3 (*amer. fam.*) atrăgător, ademenitor; II *s.* 1 viclenie, șiretenie; 2 iscusință, îndemânare

- lest**, *conj.* = ca nu cumva, de teamă (să nu)
sew, sewed, sewn, *vb.* = a coase
fig, *s.* = 1 smochin; 2 smochină
deceive, -d, -d, *vb.* = a (se) înșela, a (se) amăgi
cursed, *adj.* = blestemat
belly, *s.* = burtă, pânțece
seed, *s.* = (în *Biblie*) neam, urmași, seminție
bruise, -d, -d, *vb.* = a strivi, a face vânătăi (cuiva)
heel, *s.* = călcâi
heed, *I s.* = atenție, băgare de seamă; **to pay / to give ~ to** = a lua
 în seamă; **II -ed, -ed**, *vb.* = a da atenție
toil, I -ed, -ed, *vb.* = a (se) trudi, a munci din greu; **II s.** muncă
 grea, trudă
thorn, *s.* = spin, ghimpe
thistle, *s.* = scaiete, ciulin
behold, beheld, beheld, *I vb.* = a vedea, a zări, a privi; **II interj.** =
 iată! ia te uită! când colo, ce să vezi!
cherub, *pl. cherubim or cherubs*, *s.* = heruvim
flaming, *adj.* = arzând în flăcări, roșu ca focul

EXPLANATORY NOTES

Flesh = Refers to fallen human nature, which, through its ties to the world and mortality, struggles against spiritual growth and leads one into sin. Christians are called to subdue the lusts of the flesh so that they may grow in union with Christ.

Sin (Gr. *hamartia*) = Literally, „missing the mark“. This word in ancient Greek could describe the action of an archer who failed to hit the target. All humans are sinners who miss the mark of perfection that God has set for His people, resulting in alienation from God, sinful actions that violate the law of God, and ultimately in death.

To sew = to fasten, to join, etc. by making stitches with a needle and thread or a sewing-machine

Cursed = abominable, damnable

To till = to prepare and cultivate (land) for crops

WORD STUDY

1 The polyfunctional word *cool*

a) adjectiv = - răcoros, rece

e.g.: a *cool* day; a *cool* breeze; a *cool* drink

- liniștit, stăpân pe sine, flegmatic

e.g.: as *cool* as a cucumber = calm, imperturbabil

to keep *cool* = a-și păstra calmul

- indiferent, rece, lipsit de entuziasm

e.g.: Relations were *cool* and polite.

a *cool* reception

- (fam.) rotund, frumușel, mare, serios

e.g.: She earned a *cool* £25,000 from that deal.

a *cool* 20 km. = 20 km. bătuți pe muchie

b) substantiv = - răcoare, frig

e.g.: the *cool* of the evening

- (slang) sânge rece

e.g.: to keep one's *cool*

to lose one's *cool*

c) verb = a răcori, a răci

e.g.: Cover the bowl and allow the liquid to *cool*.

He *cooled* his burning feet in the stream.

Phrasal verb to *cool*:

- *down* = a se calma

e.g.: He had *cooled down* considerably.

- *off* = a răcori

e.g.: We *cooled off* from the heat with a refreshing swim.

2 Synonyms of *Cunning* (adj.)

artful, astute, crafty, crooked, deceitful, designing, diplomatic, foxy, guileful, intriguing, machiavellian, sharp, shrewd, sly, subtle, tricky, wily; curious, ingenious.

e.g.: a *cunning* trick / person

as *cunning* as a fox

The *cunning* wife makes her husband her apron.

The *cunning* livery of hell (Shakespeare)

cunning hands (in *Longman Dictionary of Contemporary English*)

STRUCTURE STUDY

1 Personal Pronouns

		N.	D.	Ac.
Sing.	pers. I	<i>I</i>	<i>(to) me</i>	<i>me</i>
	pers. a II-a	<i>you</i>	<i>(to) you</i>	<i>you</i>
	pers. a III-a	<i>he, she, it</i>	<i>(to) him, her, it</i>	<i>him, her, it</i>
Pl.	pers. I	<i>we</i>	<i>(to) us</i>	<i>us</i>
	pers. a II-a	<i>you</i>	<i>(to) you</i>	<i>you</i>
	pers. a III-a	<i>they</i>	<i>(to) them</i>	<i>them</i>

a) Pronumele personale în N. îndeplinesc funcție de:

- subiect

e.g.: *He* discovered the phenomenon of radiation.

Last night *I* had a strange dream.

- nume predicativ al verbului „a fi“

e.g.: It is *I*. (formal)

Notă: n engleza vorbită, adeseori e folosit acuzativul în locul nominativului.

e.g.: It is *me*. (colloquial)

b) Dativul este cazul complementului indirect

e.g.: Give *me* that book. Give it *to me*!

c) Pronumele personal în acuzativ are funcție de:

- complement direct

e.g.: Do you know *her*?

To see *her* was to love *her*.

- complement prepozițional

e.g.: Go *with them*!

- în stilul colocvial mai poate fi întâlnit în comparații, după aș și *than*

e.g.: She is younger *than me*.

He is more serious minded *than her*.

He is as intelligent as *her*.

Notă: În aceste construcții comparative, gramatica tradițională recomandă folosirea nominativului.

e.g.: She is younger *than I*.

He is more serious minded *than she*.

2 The Comparative Degree

a) Comparația sintetică este aplicată adjectivelor monosilabice și unor adjective bisilabice; adjectivele trisilabice cu prefix negativ pot admite formele flexionare (alături de cele analitice). Toate aceste adjective primesc terminația *-er*.

e.g.: *big - bigger*
free - freer
nice - nicer
happy - happier
narrow - narrower
unhappy - unhappier
impolite - impoliter

b) Comparația analitică este utilizată la adjectivele mai lungi de două silabe, la numeroase adjective bisilabice (în special terminate în *-ic, -ish, -ive, -less, -ous*), la participii sau alte părți de vorbire adjectivate.

e.g.: *expensive - more expensive*
intelligent - more intelligent
heart-broken - more heart-broken
comic - more comic
foolish - more foolish
charming - more charming
 He loved his nephew so much that he felt *more father* than uncle to him! (in Bădescu, A.)

Comparativul de egalitate:

as + adjectiv la gradul pozitiv + as

e.g.: Fred is (almost) *as tall as* Jonathan.

Comparativul de inferioritate:

not so + adjectiv la gradul pozitiv + as sau less + adjectiv la gradul pozitiv + than

e.g.: A is *smaller than* B.

A is *less / much less interesting than* B.

A is *not so / as interesting as* B.

A is *not quite so / as interesting as* B.

Comparativul de superioritate:

(*much*) *more + adjectiv la gradul pozitiv*

e.g.: A is *more difficult than* B.

A is *much more difficult than* B.

/ *bigger than* B.

A is | *far bigger.*

\ *slightly bigger.*

EXERCISES

I. Answer the following questions:

1. Why did God make man? 2. Where is the body's freedom from suffering? 3. Why was necessary for God to come down to earth in the form of a man, to suffer birth and growth, eating and drinking, weariness, sleep, tears, false accusations, the trial, the Cross and the tomb?

II. Fill in the blanks with one of the following verbs: *to till, to bruise, to curse, to sew.*

1. Yet it pleased the LORD to..... Him; He has put Him to grief. (*Isaiah 53:10*) 2. Bless those who persecute you; bless and do not..... (*Romans 12:14*) 3. A..... reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory (...). (*Matthew 12:20*) 4. No one..... a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse. (*Mark 2:21*) 5. He who..... his land will be satisfied with bread, but he who follows frivolity is devoid of understanding. (*Proverbs 12:11*) 6. Girls learn to....., knit, and cook at school. 7..... is the man who trusts in man and makes flesh his strength, whose heart departs from the LORD. (*Jeremiah 17:5*) 8. A..... cow has short horns. (*Proverb*) 9. And the LORD smelled a soothing aroma. Then the LORD said in His heart, „I will never again..... the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.“ (*Gen. 8:21*)

III. Express these in one thing:

a) the stomach, especially representing the body's need for food;

- b) the state of being an enemy or feeling hatred for someone; hostility;
- c) a wild plant with prickly leaves and yellow, white, or esp. purple flowers;
- d) a small sharp pointed growth on the stem of a plant;
- e) prolonged or intensive labour, drudgery;
- f) winged angels guarding the seat of God;
- g) worth having, doing, or desiring.

IV. Translate into English, using *cool* and its derivatives wherever possible:

1. Calmul ei cuceri publicul. 2. Răspunse cu răceală și stăpân pe sine. 3. Când o să te calmezi, am să-ți spun ce e de făcut. 4. Ia un pahar cu suc, te va răcori! 5. L-a luat ușor la început. 6. Lasă-ți supa să se răcească înainte de a o mânca! 7. Luă două cutii de conserve din răcitor. 8. Și el [=bogatul], strigând, a zis: Părinte Avraame, fie-ți milă de mine și trimite pe Lazăr să-și ude vârful degetului în apă și să-mi răcorească limba, căci mă chinuiesc în această văpaie. (*Luca 16:24*)

V. Translate the following sentences into Romanian:

1. And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every kind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting (...) (*Ephesians 4:11-14*)

2. He [=God] catches the wise in their own craftiness, and the counsel of the cunning comes quickly upon them. (*Job 5:13*)

3. O! What authority and show of truth / Can cunning sin cover itself withal! (Shakespeare) 4. 'Tis beauty truly blent, whose red and white / Nature's own sweet and cunning hand laid on (...). (Shakespeare) 5. A cunning man did calculate my birth. (Shakespeare) 6. The seeming truth which cunning times put on

/ To entrap the wisest. (Shakespeare) 7. She showed considerable cunning in the way she avoided answering the question.

VI. Find the personal pronouns from the following fragment:

Thus, then, God has made man, and willed that he should abide in incorruption; but men, having despised and rejected the contemplation of God, and devised and contrived evil for themselves, received the condemnation of death with which they had been threatened; and from thenceforth no longer remained as they were made, but were corrupted according to their devices; and death had the mastery over them as king. For transgression of the commandment was turning them back to their natural state so that, just as they have had their being out of nothing, so also, as might be expected, they might look for corruption into nothing in the course of time.

For if out of a former normal state of non-existence they were called into being by the presence and loving kindness of the Word, it followed naturally that when men were bereft of the knowledge of God and were turned back to what was not (for what is evil is not, but what is good is), they should, since they derive their being from God who is, be everlastingly bereft even of being; in other words, that they should be disintegrated and abide in death and corruption. For man is by nature mortal in as much as he is made out of what is not (...). (St. Athanasius - *The Incarnation of the Word*)

VII. Fill in the blanks with the appropriate form of the adjective (the positive or comparative degree):

1. I received this letter (late) than usual.
2. The film was (interesting) than I expected.
3. He is (diligent) than his classmates.
4. Practice is as (important) as theory.
5. Drive (fast)!
6. „The dusk drew (early) in, / The morning foreign shone, / A courteous, yet harrowing grace, / As guest who would be gone.“ (Emily Dickinson)
7. The computer permits the engineer to spend a (great) proportion of his time on innovation and creative engineering.
8. „The stage is (beholding) to love than the life of man.“ (Francis Bacon)
9. Prevention is (good) than cure. (*Proverb*)
10. Let us buy a typewriter (good) as Mr. Brown's.
11. Actions

speak (loud) than words. (*Proverb*) 12. It is (easy) to please a stranger than one's own wife. (*Aphorism*) 13. Wisdom is (good) than gold. 14. A stone is heavy and sand is weighty, but a fool's wrath is (heavy) than both of them. (*Proverbs 27:3*)

VIII. Fill in the blanks giving the antonymic pair of the following words so as to build up phrases:

up and	to pick and
more or	heaven or
safe and	with might and
life and	stuff and

IX. Memorize the following fragments:

God has said, 'You shall not eat it, nor shall you touch it, lest you die.' (*Genesis 3:3*)

„You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” (*Genesis 3:4-5*)

(...) it was pleasant to the eyes (*Genesis 3:6*)

(...) a tree desirable to make one wise (*Genesis 3:6*)

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. (*Genesis 3:8*)

(...) the LORD God called to Adam and said to him, „Where are you?” (*Genesis 3:9*)

„I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” (*Genesis 3:10*)

„The woman whom You gave to be with me, she gave me of the tree, and I ate.” (*Genesis 3:12*)

„The serpent deceived me, and I ate.” (*Genesis 3:13*)

He shall bruise your head, and you shall bruise His heel. (*Genesis 3:15*)

(...) in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you. (*Genesis 3:16*)

„Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring

forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return." (*Genesis 3:17-19*)

(...) the LORD God said, „Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - therefore the LORD God sent him out of the garden of Eden (...). (*Genesis 3:22-23*)

READING SELECTION

(...) God has not only made us out of nothing; but He gave us freely, by the grace of the Word, a life in communication with God. But men rejected things eternal and, by counsel of the devil, turned to the things of corruption and so become the cause of their own corruption.

But because of the Word dwelling with them, even their natural corruption did not come near them, as wisdom also says: „God made man for incorruption, and as an image of His own eternity; but by envy of the devil death came into the world." But when this came to pass, men began to die, while corruption thenceforward prevailed against them, gaining power over the whole race. For in their misdeeds men had not stopped short at any set limits; but gradually pressing forward, have passed on beyond all measure: exceeding all lawlessness and stopping at no one evil but devising all manner of new evils in succession, they have become insatiable in sinning. For there were adulteries everywhere and thefts, and the whole earth was full of murders and plunderings. And as to corruption and wrong, no heed was paid to law, but all crimes were being practised everywhere, both individually and jointly. Cities were at war with cities, and nations were rising up against nations; and the whole earth was rent with civil commotions and battles, each man vying with his fellows in lawless deeds. Nor were even crimes against nature far from them, but, as the apostle and witness of Christ says: „For their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the women, burned in their lust one toward another, receiving in themselves that recompense of their error which was meet."

The Word saw that no otherwise could the corruption of men be undone save by death as a necessary condition; while it was impossible for the Word to suffer death being immortal, the Son of the Father, He took to Himself a body capable of death, that it might be worthy to die in the stead of mankind and might, because of the Word which was come to dwell in it, remain incorruptible, and that thenceforth corruption might be stayed from all by the grace of the Resurrection. So by offering unto death the body He Himself had taken, as an offering and sacrifice free from any stain, straightway He put away death from all His men by the offering of an equivalent.

(St. Athanasius - *The Incarnation of the Word*)

KEYS - ANSWERS TO EXERCISES

Key to ex. I: 1. bruise; 2. curse; 3. bruised; 4. sews; 5. tills; 6. sew; 7. cursed; 8. curst; 9. curse.

Key to ex. III: a) belly; b) enmity; c) thistle; d) thorn; e) toil; f) cherubim; g) desirable.

Key to ex. IV: 1. Her coolness conquered the audience. 2. He answered coolly and collectedly. 3. When you cool down, I'll tell you what to do. 4. Have a glass of juice, it will cool you off! 5. She played it cool with him at the beginning. 6. Let your soup cool (down) a little before you eat it. 7. He took two cans from the cooler. 8. Then he cried and said, „Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.“ (Luke 16:24)

Key to ex. VII: 1. later; 2. more; 3. more; 4. important; 5. faster; 6. earlier; 7. greater; 8. more beholding; 9. better; 10. as good; 11. louder; 12. easier; 13. better; 14. heavier

LESSON 4

PSALM 105 THE ETERNAL FAITHFULNESS OF THE LORD TO ISRAEL²

Oh, give thanks to the
LORD!

Call upon His name;

Make known His deeds
among the peoples!

² Sing to Him, sing psalms
to Him;

Talk of all His wondrous
works!

³ Glory in His holy name;

Let the hearts of those rejoice
who seek the LORD!

⁴ Seek the LORD and His
strength;

Seek His face evermore!

⁵ Remember His marvelous
works which He has done,

His wonders, and the
judgments of His mouth,

⁶ O seed of Abraham His
servant,

You children of Jacob, His
chosen ones!

⁷ He *is* the LORD our God;

His judgments *are* in all the
earth.

⁸ He remembers His
covenant forever,

The word *which* He
commanded, for a thousand
generations,

⁹ *The covenant* which He
made with Abraham,

And His oath to Isaac,

¹⁰ And confirmed it to Jacob
for a statute,

To Israel as an everlasting
covenant,

¹¹ Saying, „To you I will give
the land of Canaan

As the allotment of your
inheritance“,

¹² When they were few in
number,

Indeed very few, and
strangers in it.

¹³ When they went from one
nation to another,

From one kingdom to
another people,

¹⁴ He permitted no one to do
them wrong;

² Corespunde *Psalmului 104* din Biblia ortodoxă în versiune română.

Yes, He rebuked kings for
their sakes,

¹⁵ *Saying*, „Do not touch My
anointed ones,

And do My prophets no
harm.“

¹⁶ Moreover He called for a
famine in the land;

He destroyed all the
provision of bread.

¹⁷ He sent a man before
them -

Joseph - *who* was sold as a
slave.

¹⁸ They hurt his feet with
fettters,

He was laid in irons.

¹⁹ Until the time that his
word came to pass,

The word of the LORD
tested him.

²⁰ The king sent and released
him,

The ruler of the people let
him go free.

²¹ He made him lord of his
house,

And ruler of all his
possessions,

²² To bind his princes at his
pleasure,

And teach his elders wisdom.

²³ Israel also came into Egypt,
And Jacob dwelt in the land
of Ham.

²⁴ He increased His people
greatly,

And made them stronger
than their enemies.

²⁵ He turned their heart to
hate His people,

To deal craftily with His
servants.

²⁶ He sent Moses His servant,
And Aaron whom He had
chosen.

²⁷ They performed His signs
among them,

And wonders in the land of
Ham.

²⁸ He sent darkness, and
made *it* dark;

And they did not rebel
against His word.

²⁹ He turned their waters
into blood,

And killed their fish.

³⁰ Their land abounded with
frogs,

Even in the chambers of
their kings.

³¹ He spoke, and there came
swarms of flies,

And lice in all their territory.

³² He gave them hail for rain,
And flaming fire in their land.

³³ He struck their vines also,
and their fig trees,

And splintered the trees of
their territory.

³⁴ He spoke, and locusts
came,

Young locusts without
number,

35 And ate up all the
vegetation in their land,

And devoured the fruit of
their ground.

36 He also destroyed all the
firstborn in their land,

The first of all their strength.

37 He also brought them out
with silver and gold,

And *there was* none feeble
among His tribes.

38 Egypt was glad when
they departed,

For the fear of them had
fallen upon them.

39 He spread a cloud for a
covering,

And fire to give light in the
night.

40 *The people* asked, and He
brought quail,

And satisfied them with the
bread of heaven.

41 He opened the rock, and
water gushed out;

It ran in the dry places *like*
a river.

42 For He remembered His
holy promise,

And Abraham His servant.

43 He brought out His
people with joy,

His chosen ones with
gladness.

44 He gave them the lands of
the Gentiles,

And they inherited the labor
of the nations,

45 That they might observe
His statutes

And keep His laws.

COMMENTARY

God showed a constant concern for His people helping them and shaping their history, demanding in return to be worshipped and respected by them. The accounts of Abraham - a worthy community leader, notable for his faith -, of his son Isaac, and grandson Jacob, of Jacob's twelve sons (who were the founders of the twelve tribes of Israel) provide ample evidence of their obedience to God. Special attention is given to Joseph, one of Abraham's great-grandsons who was an adviser to the Pharaoh of Egypt, and the events that brought Joseph's father - Jacob - and brothers with their growing families to live in Egypt. Four hundred years later, the Israelites became slaves building great cities for the Pharaoh. But God freed them, took them to a country that He had promised to give them - Canaan - and formed them into a great nation.

These events are all contained in the *Exodus* (the name *Exodus* meaning „departure“). The book is divided into 4 main parts: 1) the freeing of the Israelites from slavery; 2) their journey to Mount Sinai; 3) God's covenant with the people of Israel; 4) the building of a place of worship for Israel and regulations for worship and for the priests. The exodus is remembered again and again by the Old Testament writers. It also became an annual celebration called the Feast of the Passover.

Psalm 105 - one of the lengthy historical and poetic psalms revealing the heritage of Israel - closes with this event.

BASIC VOCABULARY

faithfulness, *s.* = credință

deed, *s.* = faptă, lucrare, acțiune

wondrous, *adj.* = nemaipomenit, minunat

evermore, *adv.* = pururea, veșnic

His chosen ones = aleșii Lui

covenant, *s.* = făgăduială a mântuirii, legământ; **everlasting** ~ = legătură veșnică; **land of the C~** = Pământul făgăduinței; **the**

New C~ = Noul Legământ, Legea cea Nouă

His oath to Isaac = jurământul făcut lui Isaac

allotment, *s.* = parte, porțiune

to rebuke, *-d, -d, vb.* = a dojeni, a certa

to anoint, *-ed, -ed, vb.* = a unge, a sfinți; **Do not touch My ~ed ones** = Nu vă atingeți de unșii Mei.

to call for, **called**, **called**, *vb.* = a chema

famine, *s.* = foamete

fetter, *s.* = (*pl.*) fiare, cătușe

iron, *s.* = (*pl.*) lanțuri, cătușe

to come to pass = a se întâmpla, a avea loc

craftily, *adv.* = cu șiretenie

swarm, **I s.** = 1 roi (de albine etc.); **2 (fig.)** mulțime, furnicar; **II -ed, -ed, vb.** 1 (*despre albine*) a roi; 2 (*despre oameni*) a se înghesui, a se învâlmăși; **3 (with)** a mișuna de

louse, *pl. lice*, *s.* = păduche

to splinter, **-ed, -ed**, *vb.* = a sfărâma, a despică

quail, *s.* = prepeliță

to gush out, **-ed, -ed**, *vb.* = a fâșni, a împrósca

Gentile, *s.* = 1 (*Bibl.*) ne-evreu; He gave them the lands of the

Gentiles = le-a dat lor țările neamurilor; 2 (*rar*) păgân

to observe, **-d, -d**, *vb.* = a respecta, a păstra (rituri, datini, legea etc.)

statute, *s.* = lege, poruncă

EXPLANATORY NOTES

Glory = The divine splendor of God, or a specific manifestation of God's presence, frequently likened to a cloud, smoke, or brilliant light. To serve and worship God is to glorify Him. Through the Holy Spirit, Christians are being changed to be like God and to reflect His glory.

Holy = Literally, „set apart“ or separated unto God; also, blessed, righteous, sinless. The word, therefore, refers to God as the source of holiness, to the Church and its sacraments, to worshipers of the true God, and to those of outstanding virtue. Those who are transformed by the Holy Spirit become holy as God is holy.

To praise = to glorify and give thanks to God or to speak highly of someone or something

To rebuke = to reprove sharply, to subject to censure or protest

To dwell = (lit. or old use) to live, to reside

To splinter = to break into fragments

To anoint = to apply oil or ointment to, esp. as a religious ceremony (e.g. at baptism, or the consecration of a priest or king, or in ministering to the sick)

WORD STUDY

1 *sake*

- drag, considerație

e.g.: for the *sake* of = în interesul, de dragul, din cauza

- I'm doing it for your *sake*.
for the *sake* of peace = pentru a avea pace / liniște
For both our *sakes*, please do as I ask.
art for art's *sake* = artă pentru artă
- utilizat pentru a cere insistent ceva
e.g.: For Christ's *sake*
For God's *sake* = pentru Dumnezeu
For goodness *sake*
For pity's *sake*! = fie-ți milă! îndură-te!
- 2 to turn from..... into** = a (pre)șchimba în
e.g.: Water *turns into* ice when it freezes.
Their amuzement *turned to* horror when they realized what had happened.
The witch *turned* the prince *into* a frog.
- 3 to abound in / with** = a avea din belșug, din abundență
e.g.: The country *abounds in* valuable minerals.
The museum *abounds with* old paintings.
to abound in refined expressions
to abound with fishes
- 4 to eat up** = a mânca tot; a devora, a înghiți
e.g.: Come on, *eat up*; there's plenty left!
Be a good girl and *eat up* your vegetables.
A big car *eats up* money.
- 5 to dwell** = a locui, a trăi, a sălășlui
e.g.: *to dwell* in a house
Phrasal verb **to dwell on / upon** = a se opri asupra, a stărui asupra, a cerceta
e.g.: People are reluctant *to dwell on* the subject of death.
to dwell on / upon a subject = a trata pe larg o problemă

STRUCTURE STUDY

1 Relative Pronouns: *Who, which, that*

În locul unui substantiv sau echivalent al acestuia menționat anterior, pe care îl leagă de o propoziție atributivă (Relative Clause). Sunt așezate în general lângă antecedentul lor, spre a se

evita posibilele confuzii³. În cadrul propoziției atributive îndeplinesc funcții nominale.

Cu excepția lui *who*, au o singură formă pentru singular și plural și nu diferă după gen, persoană sau număr. N. *who* (care), G. *whose* (al, a cărui; al, a cărei; ai, ale cărui; ai, ale cărei; a, al, ai, ale căror), D. *to whom* (căruia, căreia, căror), Ac. *whom* (pe care) se referă la un substantiv sau substitut al acestuia de genul masculin sau feminin.

e.g.: The boy *who* is outside is my brother.
That's the man *whose* house was burned down.
Is she the girl *whom* he spoke to last night?
The man *whom* you have just met will be my husband.
Whom the gods love die young. (*Proverb*) (pronume fără antecedent)

Când pronumele relativ *whom* este însoțit de o prepoziție, aceasta e situată înaintea pronumelui relativ în limba scrisă. În limba vorbită însă, rămâne doar prepoziția exprimată după verb, pronumele relativ putând fi omis.

e.g.: He is the friend *to whom* I confessed the truth. (scris)
He is the friend (*whom*) I confessed the truth *to*.
(familiar)

În stilul colocvial, *whom* poate fi înlocuit de *who* sau *that*.

e.g.: The man *whom* I saw told me to come back today. =
The man *who* I saw..... or The man *that* I saw.....
(in Thomson & Martinet)

N. *which* (care), G. *of which, whose* (al, a, ai, ale cărui; al, a, ai, ale cărei; al, a, ai, ale căror), D. *to which* (căruia, căreia, căror, căror), Ac. *which* (pe care) se folosesc pentru animale, lucruri și substantive colective. Introduc propoziții relative descriptive și restrictive (ce aduc informații absolut necesare clarificării sensului).

e.g.: The train, *which* takes only 1 hour to get there, is quicker than the bus.
The crowd *which* had collected cheered the foreign delegation.

³ Uneori, diferite elemente sintactice le pot separa de antecedentul lor.
e.g.: For the soul is dead that slumbers. (Longfellow)

The cat *to which* you gave milk is very beautiful.

This is the book *which* I told you about.

That se referă la substantive inanimate sau animate, indiferent de gen și caz; e întâlnit numai în propoziții restrictive.

e.g.: The girl *that / who* crossed the street seemed to know you.

The pen *that / which* is on the desk is mine.

În limba vorbită, *who*, *which* și *that* sunt omise când apar în cazul acuzativ în propoziții restrictive.

e.g.: The book (*that*) you gave me seems very interesting.

The boy (*whom*) I helped is one of my best friends.

EXERCISES

I. Answer the following questions:

1. What is a psalm? What does it help us to realize? 2. What does this psalm tell us about? 3. What is the meaning of the term *covenant*? 4. How did God liberate His enslaved people? 5. Who is the man whom God chose to lead His people from Egypt?

II. Translate into English:

1. Câinii care mușcă oamenii ar trebui să fie ținuți în lanț. 2. Această cameră are doar o singură fereastră ce dă înspre sud. 3. Mă întreb pentru cine au fost lăsate aceste cărți. 4. Ar trebui să-mi spui cine este cel mai bun prieten al tău. 5. Aceasta e casa care a fost construită anul trecut. 6. Niciodată nu am descoperit cui îi aparțineau banii aceia. 7. El este un scriitor renumit, ale cărui lucrări sunt bine cunoscute. 8. Ai văzut scrisoarea care a sosit astăzi? 9. Nu aş numi într-un post un om în care să nu am încredere. 10. El este băiatul căruia i-am dat caietul meu de notițe. 11. Ale cui sunt chipul acesta și inscripția?

III. Fill in the blanks with adverbial particles or prepositions:

1. In fifty years this place has turned..... a little village..... a large town. 2. This man abounds..... courage. 3. His unfortunate remark turned the incident..... a serious controversy. 4. Let's

call..... the waiter! 5. We must call..... our strength. 6. She's eaten..... with jealousy. 7. Oil gushed..... from the broken pipe. 8. They asked for champagne, but I think they will be satisfied..... sparkling wine. 9. Children should not rebel..... their parents. 10. A silence fell..... the room. 11. Zeal for Your house has eaten Me..... (John 2:17).

IV. a) Make up seven sentences of your own, using *sake*.

b) Translate into English, using the noun *sake* wherever possible:

1. Nu vorbesc doar de dragul de a vorbi; e un lucru important.
2. Nu-i spune, pentru Dumnezeu! 3. Cuvântul acesta este întrebuițat pentru rimă. 4. De obicei, verific din când în când, pentru siguranță. 5. La ce te holbezi, pentru Dumnezeu?

6. Și de nu ar fi scurtat Domnul zilele acelea, n-ar scăpa nici un trup, dar pentru cei aleși, pe care i-a ales, a scurtat acele zile. (Marcu 13:20) 7. Căci cine va voi să-și scape sufletul îl va pierde, iar cine va pierde sufletul său pentru Mine și pentru Evanghelie, acela îl va scăpa. (Marcu 8:35)

V. Give the past tense and the past participle of the following verbs: to make; to send; to sell; to hurt; to bind; to deal; to lay; to dwell; to choose; to keep; to bring; to strike; to spread; to eat.

VI. Give other words of the same root with *heir* and state what parts of speech they are.

VII. Look up the verbs corresponding to the following nouns in the text:

- | | | |
|-----------------|-----------|--------------|
| 1. judgment; | 2. slave; | 3. covering; |
| 4. allotment; | 5. ruler; | 6. promise; |
| 7. inheritance; | 8 rebel; | 9. servant. |

VIII. Give adverbs corresponding to the following adjectives in the text:

- | | | |
|-----------------|------------|------------|
| 1. everlasting; | 2. feeble; | 3. strong; |
| 4. free; | 5. dark; | 6. glad; |
| 7. dry; | | |

IX. Match the two columns according to the passage above:

- A covenant - is a share allotted.
A prophet - is a person who is not Jewish.
A law - is a solemn declaration or undertaking (often naming God) as to the truth of something or as a commitment to future action.
A wonder - is a formal solemn agreement between two or more people or groups.
A Gentile - is a man who is directed by God to make known and explain God's will and / or teach a religion.
A fetter - is a divine commandment as expressed in the Bible or other sources.
An oath - is a strange or remarkable person or thing, specimen, event, etc.
An allotment - is a shackle for holding a prisoner by the ankles.

X. Translate into English using *to dwell* wherever possible:

1. Nu te mai ocupa atât de problemele tale! 2. Ea a locuit în acel sat câțiva ani. 3. Cartea tratează prea amănunțit evenimentele ce au contribuit la izbucnirea răscoalei.

4. Voi locui în ei și voi umbla și voi fi Dumnezeu lor și ei vor fi poporul Meu. (2 Corinteni 6:16) 5. Cuvântul lui Hristos să locuiască întru voi cu bogăție. (Coloseni 3:16) 6. Dar voi nu sânteți în carne, ci în Duh, dacă Duhul lui Dumnezeu locuiește în voi. Iar dacă cineva nu are Duhul lui Hristos, acela nu este al Lui. (Romani 8:9) 7. Și Cuvântul S-a făcut trup și S-a sălășluit între noi și am văzut slava Lui, slavă ca a Unuia-Născut din Tatăl, plin de har și de adevăr. (Ioan 1:14)

XI. Find the personal pronouns from the following text:

The prayers and praises of the Psalms are God's message to us. For in them we learn more of what He expects of us - the very reason He reveals Himself to us and converses with us. Some of them are full of joy and praise. Others are full of suffering and despair. They were written at various times, most likely beginning in the time of David (c. 1000 B.C.) and for several centuries thereafter.

The Psalms make the most sense to us when they are prayed, not simply read.

XII. Find perfect homophones for the words given below and use them in appropriate contexts:

brake; hire; illicit; mane; plait; cent; cote; ere; muscle; aisle.

READING SELECTION

Unbelief of the Jews,
Despite God's Blessings

9 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

² that I have great sorrow and continual grief in my heart.

³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

⁴ who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

⁵ of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

God Is Sovereign,
Faithful to Israel

⁶ But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

⁷ nor are they all children because they are the seed of

Abraham; but, „In Isaac your seed shall be called.”

⁸ That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

⁹ For this is the word of promise: „At this time I will come and Sarah shall have a son.”

¹⁰ And not only this, but when Rebecca also had conceived by one man, even by our father Isaac

¹¹ (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

¹² it was said to her, „The older shall serve the younger.”

¹³ As it is written, „Jacob I have loved, but Esau I have hated.”

God Is Just in His Choice

¹⁴ What shall we say then? Is there unrighteousness with God? Certainly no!

¹⁵ For He says to Moses, „I will have mercy on whomever I will

have mercy, and I will have compassion on whomever I will have compassion."

¹⁶ So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

¹⁷ For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

¹⁹ You will say to me then, "Why does He still find fault? For who has resisted His will?"

²⁰ But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

(Romans 9:1-21)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: 1. Dogs that / which bite people should be kept on a chain. 2. This room has only one window that / which faces south. 3. I wonder for whom these books have been left here. 4. You should tell me who is your best friend. 5. This is the house which / that was built last year. 6. We never discovered whose money it was. 7. He is a famous writer whose works are very well-known. 8. Did you see the letter which / that came today? 9. I wouldn't appoint a man whom I didn't trust. 10. He is the boy to whom I gave my notebook. 11. Whose image and inscription is this?

Key to ex. III: 1. from, into; 2. in; 3. into; 4. for; 5. on; 6. up; 7. out; 8. with; 9. against; 10. on; 11. up.

Key to ex. IV: b) 1. I'm not talking just for talking's sake; this is important. 2. For goodness' sake, don't tell her! 3. This word is brought in for the sake of the rhyme. 4. I usually check from time to time, just for safety's sake. 5. What are you staring at for heaven's sake?

6. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. (*Mark 8:35*) 7. And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days. (*Mark 13:20*)

Key to ex. X: 1. Stop dwelling on your own problems so much! 2. She dwelt in that village for some years. 3. The book dwells too much on (deals too much with) the events who contributed to this revolt.

4. I will dwell in them / And walk among them. / I will be their God,
/ And they shall be My people. (*2 Corinthians 6:16*) 5. Let the word of
Christ dwell in you richly in all wisdom (...). (*Colossians 3:16*) 6. But you
are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in
you. Now if anyone does not have the Spirit of Christ, he is not His.
(*Romans 8:9*) 7. And the Word became flesh and dwelt among us, and
we beheld His glory, the glory as of the only begotten of the Father, full
of grace and truth. (*John 1:14*)

LESSON 5

THE TEN COMMANDMENTS (BOOK OF EXODUS)

19 In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai.

² For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

³ And Moses went up to God, and the LORD called to him from the mountain, saying, „Thus you shall say to the house of Jacob, and tell the children of Israel:

⁴ You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

⁶ And you shall be to Me a kingdom of priests and a holy

nation.' These are the words which you shall speak to the children of Israel."

⁷ So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him.

⁸ Then all the people answered together and said, „All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.

⁹ And the LORD said to Moses, „Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the LORD.

¹⁰ Then the LORD said to Moses, „Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

¹¹ „And let them be ready for the third day. For on the

third day the LORD will come down upon Mount Sinai in the sight of all the people.

12 „You shall set bounds for the people all around, saying, ‘Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.

13 ‘Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.’ When the trumpet sounds long, they shall come near the mountain.”

14 So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

15 And he said to the people, „Be ready for the third day; do not come near your wives.”

16 Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.

17 And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

18 Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

19 And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

20 Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

21 And the LORD said to Moses, „Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish.

22 „Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them.”

23 But Moses said to the LORD, „The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’”

24 Then the LORD said to him, „Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break

through to come up to the LORD, lest He break out against them."

²⁵ So Moses went down to the people and spoke to them.

20 And God spoke all these words, saying:

² „I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

³ „You shall have no other gods before Me.

⁴ „You shall not make for yourself a carved image - any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

⁵ you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

⁶ but showing mercy to thousands, to those who love Me and keep My commandments.

⁷ „You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.

⁸ „Remember the Sabbath day, to keep it holy.

⁹ Six days you shall labor and do all your work,

¹⁰ but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

¹² „Honour your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

¹³ „You shall not murder.

¹⁴ „You shall not commit adultery.

¹⁵ „You shall not steal.

¹⁶ „You shall not bear false witness against your neighbor.

¹⁷ „You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

¹⁸ Now all the people witnessed the thunderings, the

lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.

19 Then they said to Moses, „You speak with us, and we will hear; but let not God speak with us, lest we die.“

20 And Moses said to the people, „Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin.“

21 So the people stood afar off, but Moses drew near the thick darkness where God was.

22 Then the LORD said to Moses, „Thus you shall say to the children of Israel: ‘You have seen that I have talked with you from heaven.

23 ‘You shall not make anything to be with Me - gods of silver or gods of gold you shall not make for yourselves.

24 ‘An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you.

25 ‘And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it.

26 ‘Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.’

COMMENTARY

Moses is the central human figure in the book of the *Exodus*. He is the man whom God chose to lead His people from Egypt. He is also the one whom God gave the Ten Commandments. These „were part of the covenant God made with the people of Israel at Mount Sinai. God promised to bless all nations through them, if they would worship Him.“ (*Good News Bible*)

The idea of covenant first appears in the Bible in *Genesis 9:8-17* when God made a covenant with Noah and his descendants. Many years later the LORD told Abraham: „Look now toward heaven, and count the stars if you are able to number them. So shall your descendants be.“ (*Genesis 15:5*) This covenant with

Abraham constitutes the beginning of the main Old Testament story.

Later still, God renewed that covenant with Abraham's descendants who were on their way to the promised land. It was Moses that wrote down all the LORD's commandments and read them aloud to the people.

The Ten Commandments reveal God's righteousness and constant concern for His people. The people of Israel is now reminded that they are to worship God alone, for „I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.” (*Exodus 20:5-6*)

The Law of God, given first in the Ten Commandments, is completed by the teaching of Christ. The new commandment is that of love. Moreover, whereas the Old Testament covenants were limited to one tribe or nation, now the boundaries are erased: „For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For 'whoever calls on the name of the LORD shall be saved.'” (*Romans 10:12-13*)

BASIC VOCABULARY

you shall be to Me a kingdom of priests and a holy nation = îmi

veți fi împărăție preotească⁴ și neam sfânt

the children of Israel = fiii lui Israel

the elders of the people = bătrânii poporului

consecrate, -d, -d, vb. = (*bis.*) a sfinți; **to ~ a new church**

bound, s. = 1 (*pl.*) hotar, graniță; **to set ~s to** = a trage hotar, a (de)limita; 2 piatră de hotar

stone, -d, -d, vb. = 1 a lapida, a lovi, a ucide cu pietre; 2 a scoate sâmburii (fructelor); 3 (*fig. rar*) a împietri, a întări

trumpet, s. = trâmbiță

⁴ În *Biblia* din 1914, precum și în *Biblia* Anania - „preție împărătească”.

- thundering**, *s.* = tunet, bubuitură de tunet
lightning, *s.* = fulger
furnace, *s.* = cuptor
quake, **-d, -d**, *vb.* = a se cutremura, a se clătina
blast, *s.* = (*muz.*) sunet puternic produs de un instrument de suflat
break through, broke, broken, *vb.* = a răzbate prin; a învinge
 (dificultăți etc.)
gaze, **-d, -d**, *vb.* = a privi lung, a se uita ținută la
break out, *vb.* = (despre războaie, incendii) a se dezlănțui, a
 izbucni
bondage, *s.* = robie, sclavie; **the house of ~** = casa robiei
carve, **-d, -d**, *vb.* = 1 a tăia, a ciopli, a sculpta; a **~ed image** = chip
 cioplit; 2 a tăia (carnea, la masă)
in heaven above, or in the earth beneath = în cer, sus, ori pe
 pământ, jos
bow down, **-ed, -ed**, *vb.* = a se închina, a se pleca adânc (în fața)
iniquity, *s.* = 1 nedreptate; 2 faptă rea, nelegiuire, păcat
to take God's name in vain = a lua numele Domnului în deșert
Sabbath, *s.* = Sabat, sâmbătă (la evrei); **Remember the ~ day, to
 keep it holy.** = Adu-ți aminte de ziua odihnei, ca să o sfințești.
commandment, *s.* = 1 ordin, comandă; 2 poruncă, precept; **to keep
 the ~s**
hallow, **-ed, -ed**, *vb.* = 1 a sfinți; 2 a se închina la, a cinsti, a venera
covet, **-ed, -ed**, *vb.* = 1 a râvni (la), a pofți (la); 2 a invidia, a pizmui
neighbour, *s.* = semen, aproape
God has come to test you = Dumnezeu a venit la voi să vă pună
 la încercare
sin, **-ned, -ned**, *vb.* = a păcătui
an altar of earth = altar, jertfelnic de pământ
offering, *s.* = (*bis.*) jertfă, prinos; **burnt ~s** = arderi de tot; **peace
 ~s** = jertfe de izbăvire; **heave ~ to the LORD** = dar ridicat
 Domnului
where I record My name = unde voi pune pomenirea numelui
 Meu
hew, **-ed, -ed / hewn**, *vb.* = 1 a tăia, a despica lemne; 2 a ciopli, a
 netezi
profane, **-d, -d**, *vb.* = a profana, a spurca (un lucru sfânt etc.)

EXPLANATORY NOTES

god, goddess = a being who is worshipped, especially for having made or for ruling over the world or a part of the world

God = The one Supreme Being, the creator and ruler of the universe

Mercy = The compassionate, steadfast love of God for sinners. Christians reflect the *mercy* of God by caring for others. The most frequent prayer in Orthodox worship is „Lord, have mercy“.

Sabbath = The seventh day of the week, originally a day of rest, for after creation „God rested on the seventh day.“ (*Gen. 2:2*) Since Christ rose from the dead on the first day of the week, Sunday, the Church gathers on this day instead of the seventh to worship God. Sunday is also called „the Lord’s Day“ and „the eighth day“, because it transcends the Sabbath and is seen as being a part of heavenly time rather than earthly time.

Sinai = This name is applied to both a mountain and to a wilderness. They lie between the Gulf of Suez and the Gulf of Akaba. The mountain is a range of high hills and is sometimes called Horeb, which may be a more general name for the whole of the range. Mount Sinai is especially connected with the giving of the law. (...)

The term Sinai is frequently employed as representing „the law“, and is used by Paul as a symbol of „bondage“, for law and bondage cannot be separated, and stand in strong contrast to the „liberty“ wherewith Christ makes the believer free. (*Gal. 4:24-25*) (*Concise Bible Dictionary*)

To covet = to desire greatly, esp. something belonging to another person

WORD STUDY

1 Word-Formation: the suffixes *-ness* and *-er*

a) Sufixul *-ness* adăugat la adjective formează substantive abstracte. Arată condiția, calitatea, gradul de a fi ~.

e.g.: *sadness* = the state of being sad

kindness = the quality of being kind

frank \ frankness

happy | + -ness happiness

watchful / watchfulness

b) Sufixul *-er* se adaugă la verbe sau la substantive formând astfel substantive. Indică:

- persoana care îndeplinește o anumită acțiune, sau obiectul care servește la ~

e.g.: a *dancer* (= someone who dances or is dancing)

a *screwdriver* (= tool for driving in screws)

a *hatter* (= someone who makes hats)

- persoana care locuiește undeva sau provine dintr-un anumit loc

e.g.: a *Londoner* (= someone from London)

the *villagers* (= people who live in the village)

- o persoană competentă sau care studiază o anumită disciplină

e.g.: a *geographer* (= someone who studies geography)

- ceva ce are ~

e.g.: a *three-wheeler* car (= with three wheels) (in *Longman*

Dictionary of Contemporary English)

2 Synonyms of *Mercy*

benevolence, clemency, compassion, gentleness, kindness, lenience, leniency, mildness, pity, tenderness; blessing, favour, grace; discretion, disposal; forgiveness, pardon.

e.g.: to ask for the *mercy* of the court

it was a *mercy* = a fost un adevărat noroc / o adevărată binecuvântare

To leave to someone's (tender) *mercies* = (*umor.*) a lăsa în grija, pe mâna unei persoane (care probabil nu-l va menaja)

to be / lie at the *mercy* of = a fi la discreția (cuiva)

to beg / to cry for *mercy* = a cere îndurare, a implora milă

What humanity needs is not the promise of scientific immortality, but compassionate pity in this life and infinite *mercy* on the Day of Judgment. (J. Conrad)

3 The polyfunctional word *within*

a) prepoziție = **1** în, înăuntru, în interiorul; **2** în, până în, nu mai târziu de; **3** în cuprinsul, în cadrul

e.g.: A writer lives *within* his own fantasies. (*Aphorism*)
within the room = în cameră, în interiorul camerei
within a month = (până) într-o lună
within the law = în cuprinsul, în cadrul legii
within call = la o distanță la care poți fi auzit
within the limits / precincts of = în cuprinsul....
within bounds = în cadrul anumitor limite

b) adverb = 1 înăuntru, în interior; 2 în casă

e.g.: to decorate a house *within* and without

Apartments furnished for a single gentleman. Inquire *within*. (Dickens)

Is Mr. Smith *within*?

c) substantiv = 1 interior; 2 Sine

STRUCTURE STUDY

1 Irregular plurals

Pluralul neregulat al substantivelor se formează în mai multe feluri:

a) fricativele surde [θ], [f], sau [s] de la finalul substantivului se transformă uneori prin sonorizare (*voicing*) în perechea lor sonoră. Astfel:

1. *-th* [θ] / *-ths* [ðz]: *mouth - mouths; youth - youths; bath - baths.*

2. *-f(e)* [f] / *-ves* [vz]: *half - halves; leaf - leaves; loaf - loaves; wife - wives; calf - calves; knife - knives*

3. *-se* [s] / *-ses* [ziz]: *house - houses*

Acest fenomen de sonorizare nu se întâlnește la toate substantivele terminate în [f], [θ] sau [s], deoarece există și substantive cu plural regulat și altele care admit ambele forme de plural.

e.g.: *roof - roofs; cliff - cliffs; gulf - gulfs.*

scarf - scarfs, scarves; wharf - wharfs, wharves

b) Vocala sau diftongul final al celor șapte substantive următoare se schimbă (*mutation*).

e.g.: *woman - women; man - men; mouse - mice; louse - lice;*

foot - feet; tooth - teeth; goose - geese

c) Trei substantive capătă desinența *-en* (operându-se sau nu o mutație vocalică).

e.g.: *child - children; brother - brethren* (*brethren* = fellow members of a religious society); *ox - oxen*.

d) Unele substantive numărabile au desinența zero (= forma identică la singular și plural).

e.g.: *barracks, series, species, means, headquarters; sheep; Japanese, Chinese, Lebanese, Vietnamese*.

e) Un anumit număr de substantive primesc desinențe de plural de origine străină, utilizate îndeosebi în vocabularul științific. Iată câteva dintre acestea:

-is / -es (*analysis - analyses, antithesis - antitheses; crisis - crises*)

-um / -a (*quantum - quanta, desideratum - desiderata, symposium - symposia*)

-us / -i, -ora, -era (*papyrus - papyri, bacillus - bacilli, stimulus - stimuli, genus - genera, corpus - corpora*)

-ex, -ix / -ices (*vortex - vortices, matrix - matrices*)

-on / -a (*phenomenon - phenomena, criterion - criteria*)

-a / -ae (*alga - algae, larva - larvae*) (cf. Quirk; Gălățeanu, G. & Comișel, E.)

2 The Numeral

a) The Cardinal Numeral

Formele pentru primele douăsprezece unități sunt:

1 <i>one</i>	5 <i>five</i>	9 <i>nine</i>
2 <i>two</i>	6 <i>six</i>	10 <i>ten</i>
3 <i>three</i>	7 <i>seven</i>	11 <i>eleven</i>
4 <i>four</i>	8 <i>eight</i>	12 <i>twelve</i>

Numeralele între 13 și 19 se obțin cu ajutorul sufixului *-teen*:

13 <i>thirteen</i>	17 <i>seventeen</i>
14 <i>fourteen</i>	18 <i>eighteen</i>
15 <i>fifteen</i>	19 <i>nineteen</i>
16 <i>sixteen</i>	20 <i>twenty</i>

Numele zecilor se formează atașând terminația *-ty* la unitățile 2-9.

20 <i>twenty</i>	60 <i>sixty</i>
30 <i>thirty</i>	70 <i>seventy</i>
40 <i>forty</i>	80 <i>eighty</i>
50 <i>fifty</i>	90 <i>ninety</i>

Între zeci și unități există liniuță de unire:

45 *forty-five* 79 *seventy-nine*

Numeralele ce denumesc unități mai mari (sute, mii, milioane etc.) sunt legate prin *and* de numerele ce urmează.

205 *two hundred and five*;

129 *one hundred and twenty-nine*

Când sunt precedate de articolul nehotărât sau de un numeral, *hundred, thousand, million* nu se folosesc la plural, dar în alte cazuri primesc terminația *s*.

one hundred, two hundred, three hundred, one thousand, two thousand, three thousand, one million, two million, three million; hundreds of thousands; thousands of birds
Billion înseamnă *bilion* în Statele Unite, iar în Marea Britanie *trilion*.

b) **The Ordinal Numeral**

Cu excepția primelor 3 unități și a numeralelor compuse cu ele, numeralul ordinal se formează din următoarele elemente: *articolul hotărât the + numeral cardinal + sufixul -th*

1 *the first* 12 *the twelfth*

2 *the second* 13 *the thirteenth*

3 *the third* 14 *the fourteenth*

4 *the fourth* 15 *the fifteenth*

5 *the fifth* 30 *the thirtieth*

9 *the ninth* 40 *the fortieth*

La numerele compuse, sufixul *-th* se atașază numai la ultimul număr.

22nd *the twenty-second*

23rd *the twenty-third*

102nd *the one hundred and second*

EXERCISES

I. Answer the following questions: 1. What are the Ten Commandments? 2. What did they remind the people of Israel? 3. Where did God give Moses the Ten Commandments? 4. What is the Sabbath for the people of Israel?

II. Look up the nouns corresponding to the following verbs in the text:

- | | | |
|-----------------|-------------------|-------------|
| 1. to remember; | 2. to consecrate; | 3. to hear; |
| 4. to labour; | 5. to ascend; | 6. to gaze; |
| 7. to covet; | 8. to profane; | 9. to hold. |

III. Give the past tense and the past participle of the following verbs: to keep; to hold; to bear; to stand; to steal; to see; to build; to go; to hear; to hew; to bring.

IV. Fill in the blanks with one of the following verbs: *to hallow, to hew, to bear, to covet*: 1. They made Him..... out His cross and then dragged Him to Calvary. 2. The LORD of hosts, Him you shall; let Him be your fear, and let Him be your dread. (*Isaiah 8:13*) 3. We attempt through our art to..... witness to the truth as we see it. 4..... in mind that under these circumstances we have no alternative but to find the real murderer. 5. Joseph of Arimathea laid the body of Jesus Christ in a tomb which had been..... out of the rock, and rolled a stone against the door of the tomb. 6. You murder and..... and cannot obtain. (*James 4:2*) 7. I have..... no one's silver or gold or apparel. (*Acts 20:33*) 8. (...) God who is holy shall be in righteousness. (*Isaiah 5:16*) 9. They..... fields and take them by violence, also houses, and seize them. (*Micah 2:2*) 10. Our troops..... the brunt of these campaigns.

V. Give antonyms to: iniquity; hate; false; thick; to bless; naked; bondage; to remember; rest.

VI. Add the suffix *-er* to the following verbs and then translate them into Romanian:

to believe; to complain; to fight; to hear; to wander; to sin; to seek; to tempt; to offend; to love; to learn; to boast; to justify; to preach; to enchant; to defend; to blaspheme; to build.

VII. Match the two columns according to the text:

The Sabbath - is any of the ten laws (The Ten Commandments) which according to the

	Bible were given by God to Moses for the Jews on Mount Sinai.
A sacrifice	- is the condition of being a slave, or any state which seems like this.
A commandment	- is a day of rest and religious observance kept by Christians on Sunday, Jews on Saturday, and Muslims on Friday.
The bondage	- is a table or raised level surface used in a religious ceremony, e.g. in the Christian service of Communion.
An altar	- is a religious offering to God in the hope of gaining favour or preventing something bad from happening, especially of an animal by killing it ceremonially.
A burnt offering	- is something (usually a plant or animal) which is burnt as an offering to God.

VIII. a) Translate into English using *within*:

1. Știam că până într-o lună el avea să se întoarcă. 2. Școlile trebuie să se limiteze la bugetul lor. 3. Două avioane au fost deturnate în decurs de o lună de zile. 4. Se aflau la o distanță ce nu depășea 10 mile de New York. 5. Îmi stă în putere să te ajut. 6. Din omul bun, bun lucru iese; din stejar, stejar răsare. (*Proverb*) 7. Înainte arăta mai tânăr decât în realitate, dar, în mai puțin de 7 luni după ce s-a angajat acolo, înfățișarea i s-a schimbat complet din cauza stresului. 8. Sunt hotărât să mă încadrez în limita venitului. 9. Noi L-am auzit zicând: Voi dărâma acest templu făcut de mână, și în trei zile altul, nefăcut de mână, voi clădi. (*Marcu 14:58*)

b) Comment upon the following aphorisms:

Man's life is within Nature, not outside of it.

Physical anomalies prevent one from competing within his species.

IX. Give the Romanian equivalents of:

1. within living memory;
2. within the bounds of possibility;

3. within doors;
4. within one's recollection;
5. within easy reach (of);
6. within reason;
7. within somebody's scope;
8. within the pale (of)

X. Form derivatives by adding the suffix *-ness*:

- | | | |
|--------------|------------------|--------------|
| 1. heedless; | 2. righteous; | 3. kind; |
| 4. dark; | 5. faithful; | 6. skillful; |
| 7. forgive; | 8. warm-hearted; | 9. godly |

XI. Underline the numerals from the following sentences and then translate them into Romanian:

1. „Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.“ (*Luke 19:8*)
2. One day is as a thousand years, and a thousand years as one day.
3. A righteous man falls seven times, and rises again.
4. (...) He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. (*Mark 6:7*)
5. Now the LORD blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. He also had seven sons and three daughters. (*Job 42:12-13*)
6. „I am the Alpha and the Omega, the Beginning and the End, the First and the Last.“ (*Revelation 22:13*)
7. God has spoken once, / Twice I have heard this: / That power belongs to God. / Also to You, O Lord, belongs mercy; / For You render to each one / according to his work. (*Psalms 62:11-12*)
8. Once bitten, twice shy. (*Proverb*)
9. One, two, three, four are just half a score. (*Proverb*)
10. Two dogs strive for a bone, and a third runs away with it. (*Proverb*)

11. Now, of my threescore years and ten, / Twenty will not come again, / And take from seventy springs a score, / It only leaves me fifty more. (A.E. Housman)

XII. Make these sentences plural:

1. That tall, dark-eyed woman in a simple brown dress is our neighbour. 2. A black cliff rose out of the water. 3. Think of the unborn child. 4. An alumnus of a school, college or university used to be a student there. 5. A leaf may have various shapes depending on the type of plant. 6. That box was filled with old clothes. 7. There were a lot of books on that shelf. 8. He asked for a loaf of white bread. 9. A biting fly buzzed around his body. 10. A louse is a small insect that lives on the bodies of people or animals and bites them in order to use their blood as food. 11. The wind made the girl pull her woollen scarf tightly round her neck. 12. This brooch matches my ear rings. 13. This house has a long-range antenna. 14. The prophecy was fulfilled. 15. Attitudes are formed in a matrix of psychological and social complications.

XIII. Give the plural of the following nouns:

appendix; maximum; minimum; arena; axis; focus; terminus; index; alumnus; agendum; synopsis; cactus; magus; cherub; seraph; oasis; chrysanthemum; automaton; adieu.

XIV. Translate into Romanian:

- a) 1. Let not mercy and truth forsake you (...). (*Proverbs 3:3*)
2. He who oppresses the poor reproaches his Maker, but he who honors Him has mercy on the needy. (*Proverbs 14:31*)
3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort (...). (*2 Corinthians 1:3*)
4. (...) as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. (*Colossians 3:12-13*)
5. „You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width.“ (*Exodus 25:17*)

b) 1. They were lost at sea, at the mercy of wind and weather. 2. It's a mercy the accident happened so close to the hospital. 3. I'll teach him to ski myself, rather than leave him to the tender mercies of the skiing instructor. 4. mercy killing; 5. mercy stroke; 6. Fire and water have no mercy. (*Proverb*) 7. The quality of mercy is not strain'd, / It droppeth as the gentle rain from heaven / Upon the place beneath. It is twice bless'd; / It blesseth him that gives and him that takes. (Shakespeare)

XV. Memorize the Ten Commandments God gave to the Jews through Moses.

READING SELECTION

It is not anyone who may draw near to God, one must be like Moses, one must be able to bear the glory of God. Remember how, when the Law was first uttered, there were trumpet blasts and lightning and thunder and darkness and the smoke pouring from the whole mountain, and there was spoken the terrible threat that if even a beast touched the holy mountain, it must be stoned to death, and there were many other things like this preventing the people from approaching - those people for whom it was a great privilege, after purification, merely to hear the voice of God from a distance. But Moses - Moses actually climbed the mountain and entered the cloud and was charged with the Law and received the tables!

(Gregory Nazianzen, *Apologia*, 92)

KEYS - ANSWERS TO EXERCISES

Key to ex. IV: 1. hew; 2. hallow; 3. bear; 4. bear; 5. hewn; 6. covet; 7. coveted; 8. hallowed; 9. covet; 10. bore

Key to ex. VIII: a) 1. I knew that within a month he would come back. 2. Schools must keep within their budget. 3. Two planes were hijacked within a month. 4. They were within 10 miles of New York. 5. It is within my power to help you. 6. If better were within, better would come out. (*Proverb*) 7. He used to look younger than his age, but within less than 7 months after he took that job, because of the stress, his appearance has

changed completely. 8. I am determined to live within my income. 9. „We heard Him say, ‘I will destroy this temple made with hands, and within three days I will build another made without hands.’” (*Mark 14:58*).

Key to ex. XIII: appendixes (in anatomy), appendices (in books); maximums, maxima; minimums, minima; arenas; axes; focuses, foci; terminuses, termini; indexes (contents), indices (in mathematics); alumni; agenda; synopses; cactuses, cacti; magi; cherubs, cherubim; seraphs, seraphim; oases; chrysanthemums; automatons, automata; adieus, adieux.

LESSON 6

THE JOYS OF CHRISTMAS

(...) Bethlehem this day resembles Heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolding within itself on every side, the Sun of Justice. And ask not how: for where God wills, the order of nature yields. For He willed, He had the power, He descended, He redeemed; all things move in obedience to God. This day He who is, is born; and He who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassibility, remaining unchanged. (Saint John Chrysostom, *The Joys of Christmas*)

THE BIRTH OF OUR LORD JESUS CHRIST

(MATTHEW 1:18-25)

18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly.

20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, „Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

21 „And she will bring forth a Son, and you shall call His

name *JESUS*, for He will save His people from their sins."

²² So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

²³ *"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel"*, which is translated, *"God with us"*.

²⁴ Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

²⁵ and did not know her till she had brought forth her firstborn Son. And he called His name *JESUS*.

(LUKE 2:1-7)

2 And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered.

² This census first took place while Quirinius was governing Syria.

³ So all went to be registered, everyone to his own city.

⁴ Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David,

⁵ to be registered with Mary, his betrothed wife, who was with child.

⁶ So it was, that while they were there, the days were completed for her to be delivered.

⁷ And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

COMMENTARY

The Gospel according to St. Matthew begins with the book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham. We are told that Jesus became a man as a Jew, of the lineage of *Abraham*, the father of many nations, and of *David*, the greatest king Israel ever had. Jesus fulfills the promise that God made to His holy nation. In His person we recognize the unity of the two Testaments. Christ the Saviour, God and man

belongs to both. He comes „to bring *peace* and *goodwill* toward men, for He is the incarnate love of God, reconciling humanity to God and people to each other. (...)

Jesus means „O Lord, save“, referring to Jesus' role as Savior. *Christ* means „the Anointed One“, the Messiah, the One who is filled with the Spirit.“ (*The Orthodox Study Bible*)

Jesus took our humanity in the womb of His mother, the Virgin Mary. She was betrothed to Joseph, a man of royal lineage, of the house (family) of David. That Jesus Christ „is to be born of Mary demonstrates His human nature. But that the Virgin will conceive and bear *the Son of God* reveals the divine nature of Christ.“ (*The Orthodox Study Bible*) In her destiny to be the mother of Christ, Mary is the *most blessed* woman of all time. She brought forth her firstborn Son in a manger - a humble cave where domestic animals were kept by night.

St. Luke places the birth of Jesus Christ under the rule of Caesar Augustus (Octavian) (31 B.C. - A.D. 14).

BASIC VOCABULARY

enfold, -ed, -ed, vb. = 1 (**in, with**) a înfășura, a înveli (în, cu); 2 a cuprinde, a îmbrățișa

betroth, -ed, -ed, vb. = a logodi; **Her father ~ed her to him at an early age.**

before they came together = înainte de a fi ei împreună

She was found with child of the Holy Spirit = S-a aflat având în pânțece de la Duhul Sfânt

to make an example of somebody = a da cuiva o pedeapsă exemplară; **to make a public example of somebody** = a da în vileag (în mod public)

minded, adj. = pregătit (să), înclinat (să)

put away, put, put, vb. = a îndepărta, a alunga

conceive, -d, -d, vb. = a concepe, a rămâne grea

bring forth, brought, brought, vb. = a naște

save, -d, -d, vb. = a salva, a mântui; **to ~ from sins** = a mântui de păcate

fulfill, -ed, -ed, vb. = a împlini, a săvârși; **that it might be ~led which was spoken by the Lord through the prophet, saying (...)** = ca să se îplinească ceea ce s-a zis de Domnul prin proorocul care zice (...)

to be with child = a fi însărcinată

arouse, -d, -d, vb. = a (se) trezi, a (se) deștepta

city, s. = (în text) cetate; **the ~ of Nazareth** = cetatea Nazaret

lineage, s. = obârșie, neam, seminție

complete, -d, -d, vb. = 1 a încheia, a duce la bun sfârșit; 2 a împlini;

the days were completed for her to be delivered = s-au împlinit zilele ca ea să nască

deliver, -ed, -ed, vb. = 1 a elibera, a mântui (de, din); 2 a naște

wrap, -ped, -ped, vb. = a înveli, a înfășura

swaddling cloths, s. pl. = scutece, feșe

manger, s. = iesle

inn, s. = han

EXPLANATORY NOTES

IMMANUEL = „God is with us”, a title of Christ the Messiah, God in the flesh.

Angels = Bodiless powers created before the creation of the physical universe. The English word „angel” comes from the Greek word for „messenger”. Throughout the Scripture, angels are messengers who carry the Word of God to earth (e.g.: Gabriel’s visit to Mary, *Luke 1:26-38*). The Orthodox Church teaches that there are nine „choirs” or groups of angels: Angels, Archangels, Powers, Authorities, Principalities, Dominions, Thrones, Cherubim, and Seraphim.

Augustus Caesar = The first Roman emperor, son of Caius Octavius and Atia, niece of Julius Caesar. He became associated with Palestine at the defeat of Antony, whom Herod had supported. He behaved, contrary to expectation, kindly to Herod, confirmed him as king, and added Samaria and Gadara to his dominions. Herod gave unreserved allegiance to Augustus, and built a marble temple to his honour at Caesarea Philippi. The

emperor died A.D. 14. The Lord Jesus was born during his reign.
(*Concise Bible Dictionary*)

To betroth = to bind with a promise to marry

To know = (Biblical) to have sexual intercourse with

To go out = to be announced or published, often officially

To deliver = to give birth to

WORD STUDY

1 Word-Formation: the prefix *be-*

1. Formează verbe derivate cu sensul:

a) pretutindeni, peste tot

e.g.: beset, besmear

b) cu totul, complet

e.g.: bestir

2. Formează verbe intensive

e.g.: begrudge

3. Formează verbe derivate cu sens privativ

e.g.: bereave

4. Contribuie la tranzitivarea unor verbe prin adăugarea unei relații prepoziționale: *about, against, at, for, to, on, upon, over*

e.g.: bespeak = speak about / for / to

bemoan = moan about / over

5. Atașat la substantive și adjective formează verbe tranzitive cu sensul de „a face ~”

e.g.: befoul, bedim, befool

6. Adăugat unor substantive folosite într-o relație instrumentală formează verbe tranzitive.

e.g.: becloud, bedew (surround, cover with ~)

befriend, beknight, beguile (affect in any way)

7. Formează adjective participiale ce reunesc sensurile precedente, îndeosebi 6 și 2.

e.g.: bespectacled (=wearing glasses), *bejewelled*

În limba modernă, *be-* are mai mult o valoare retorică, fiind utilizat pentru a exprima deprecieră, ironia etc.

e.g.: booted / bebooted (Carlyle) (in *The Shorter Oxford English Dictionary*)

2 The adjective *minded*

- înclinat să gândească într-un anumit mod
e.g.: *fair-minded* = imparțial, drept, cinstit
- de un caracter, cu o fire etc.
e.g.: *narrow-minded* = mărginit, obtuz
high-minded = generos, mărinimos
- interesat de un anumit lucru sau entuziasmat de ceva
e.g.: *car-minded*
- (urmat de obicei de *to + inf.*) pregătit (să), înclinat (să), dispus (să, spre)
e.g.: I am not *minded* to go. N-am nici un chef să mă duc.

3 The adverbial particles

Particulele adverbiale însoțesc unele verbe, fuzionând semantic cu acestea într-o asemenea măsură încât le modifică uneori total sensul. Sunt situate imediat după un verb intransitiv. În cazul verbelor tranzitive urmate de un complement direct exprimat prin pronume personal, particulele adverbiale sunt așezate după complementul direct; dacă însă complementul direct e o altă parte de vorbire decât pronumele personal, acestea îl pot preceda sau urma.

- e.g.: She turned *round* and smiled. Ea s-a întors și a zâmbit.
He turned *up* rather late. Și-a făcut apariția ceva mai târziu.
The trees put *forth* leaves. Copacii au înfrunzit.
He rang *up* Mary last night.
or
He rang Mary *up* last night. A sunat-o pe Mary astă-noapte.
I drove them *out*. I-am dat afară.

Particulele adverbiale mai pot apărea la începutul propoziției, conferind în acest caz vioiciune stilului în construcții exclamative sau familiare.

- e.g.: *Up* you go!
Off came the button!

Adverbele cel mai frecvent utilizate ca particule adverbiale sunt: *about, away, back, down, in, off, on, out, over, up* etc.

Deși asemănătoare ca formă cu unele prepoziții sau adverbe, particulele adverbiale se deosebesc de ele prin funcția lor. Morfologic, fac parte din verb, iar sintactic ele aparțin predicatului. Verbele construite cu particulă adverbială sunt verbe complexe (*Complex Verbs*).

STRUCTURE STUDY

1 The Simple Past and the Past Continuous

a) **The Simple Past**

Exprimă:

- o acțiune săvârșită și încheiată într-un moment trecut explicat de obicei prin compliniri adverbiale de tipul: *yesterday, (three days, two weeks, a year) ago, last (week, month, year, etc.), when, in 1977, then, as soon as, at that time, just now (adineauri), the day before, the other day, the day before yesterday, once* etc.

e.g.: Mary *arrived* yesterday night. Maria a sosit ieri noapte.

I *saw* her two days ago. Am văzut-o acum două zile.

When *did* you *apply* for that job? Când ai solicitat slujba aceea?

I *lay* in bed all morning. Am stat în pat toată dimineața.

- o acțiune trecută și încheiată ce are loc pe o perioadă de timp definită

e.g.: I *worked* in that firm for 2 years. Am lucrat la firma aceea timp de 2 ani.

- o succesiune de acțiuni

e.g.: This *was* our itinerary: we *left* home on the 8th, *arrived* in Paris on the 9th, *spent* the day in Paris, and *set out* that night for Venice. (in Thomson & Martinet)

-o acțiune repetată în trecut

e.g.: I *never wanted* to harm anybody.

Acțiunile recurente în trecut mai pot fi redată prin *used to + infinitiv* (vorbirea curentă) sau *would (frecventativ) + infinitiv* (limba literară).

e.g.: I *used to lie* to my parents (but not any more).

She *would* often *come* to see me.

Alte valori temporale ale lui **Past Tense**:

- valoare de mai mult ca perfect, desemnând acțiuni anterioare, în special în subordonate temporale introduse prin *when, after* etc.

e.g.: I thought I *discovered* the truth. Am crezut că am descoperit adevărul.

- valoare de prezent, exprimând o atitudine politicoasă a vorbitorului.

e.g.: I *wondered* if you could show me the way to the Art Gallery.

I *wanted* to see you for a moment. Voiam să vă văd o clipă.

- valoare de prezent, în *Indirect speech*, verbul din principală fiind în acest caz la un timp trecut

e.g.: I never *eat* meat. (Direct Speech) / He said he never *ate* meat. (Indirect Speech)

- valoare de viitor în circumstanțiale de timp, verbul din principală fiind la un timp trecut

e.g.: I was told to replace her while she *was* on holiday. Mi s-a spus să o înlocuiesc atât timp cât va fi în concediu.

Se formează adăugând sufixul *-ed* la infinitiv, în cazul verbelor regulate. Verbele neregulate prezintă forme specifice.

La interogativ: *Did + subiect + verb la infinitiv (fără to)*

e.g.: *Did* you *understand* the explanation?

La negativ: *Subiect + did not + infinitiv (fără to)*

e.g.: They *didn't* *recognize* me.

b) **The Past Continuous**

Exprimă:

- o acțiune în desfășurare într-un anumit moment din trecut

e.g.: I *was reading* a book at this time yesterday. Ieri, la ora aceasta, citeam o carte.

- o acțiune trecută în curs de desfășurare întreruptă de o altă acțiune trecută (combinat cu **Simple Past**)

e.g.: She *was writing* a letter when the phone rang. Scria o scrisoare când a sunat telefonul.

- acțiuni simultane trecute

e.g.: The Union leaders *were meeting* while the Management *were having* lunch in the Board Room.

- o acțiune repetată în trecut, iritantă pentru ceilalți, fiind asociat în acest caz cu *always, forever, continually, all the time*.

e.g.: He *was always banging* the door. Întotdeauna trântea ușa.

- o acțiune viitoare planificată într-un moment trecut, neîndeplinită sau despre care nu se știe dacă s-a îndeplinit.

e.g.: We *were leaving* the next day. Urma să plecăm a doua zi.

Se formează astfel:

- la afirmativ: *was / were + verb-ing* (participiul prezent al verbului de conjugat)

- la interogativ: *was / were + subject + verb-ing*

- la negativ: *wasn't / weren't + verb-ing*

EXERCISES

I. Answer the following questions:

1. Where was Jesus Christ born? 2. What does the name Jesus mean? 3. Who dispels the false reasoning of Joseph by announcing him that the pregnancy of the Virgin is by the Holy Spirit? 4. What do you understand by Matthew's repeated uses of the formula „that it might be fulfilled which was spoken by the prophet“?
5. What is the special significance of the term „firstborn Son“?

II. Give synonyms to:

- | | |
|-----------------|----------------------|
| 1. to fulfill; | 2. swaddling cloths; |
| 3. to save; | 4. to complete; |
| 5. to conceive; | 6. birth; |
| 7. lineage; | 8. to wrap |

III. Express these in one word:

- a) one of the spiritual beings that live with God in heaven and act as God's servants and messengers;
- b) ancestry, lineal descent;
- c) an official order issued by a legal authority;
- d) the Third Person of the Trinity;

e) the official count of a population or of a class of things, often with various statistics noted;

f) a feeding trough for livestock.

IV. Fill in the blanks with adverbial particles and then translate:

1. Put..... your coat. Put it..... 2. Look me..... when you come to Sinaia. 3. Pick..... the receiver, please. 4. We were..... during the summer holiday. 5. I must give..... the pen. 6. I'll call you..... later. 7. World War II broke..... in 1939. 8. What play is..... tonight? 9. Your friend looks..... on everybody. 10. I can't break..... from this habit. 11. I'm not to be taken.....! 12. He took..... an American accent. 13. My fears have long since melted..... 14. She keeps..... repeating the same thing.

V. Translate into English using *minded*:

1. neatent, distrat; 2. sincer, deschis; 3. cu vederi largi; 4. lipsit de prejudecăți, receptiv; 5. însetat de sânge, crud; 6. însuflețit de aceleași sentimente, de aceeași părere; 7. naiv, credul; 8. cu mintea sănătoasă; 9. rău intenționat; 10. cu două fețe, prefăcut.

VI. Fill in the blanks with one of the following verbs: *to go out, to deliver, to conceive, to arouse, to know*:

1. I don't want to..... her curiosity. 2. She..... at 2 a.m. 3. Have the notices all.....? 4. In ancient times the world was..... of as flat. 5. Now Elizabeth's full time came for her to be....., and she brought forth a son. (*Luke 1:57*) 6. The baby was..... in March and born in December. 7. Therefore if they say to you, „Look, He is in the desert!“ do not.....; or „Look, He is in the inner rooms!“ do not believe it. (*Matthew 24:26*) 8. Then Mary said to the angel, „How can this be, since I do not..... a man?“ (*Luke 1:34*)

VII. Translate into English using the prefix *be-*:

1. a orbi, a-ți lua ochii (despre lumină); 2. a ascunde în ceață; 3. a împodobi, a înfrumuseța; 4. a liniști, a alina; 5. a micșora, a deprecia, a umili; 6. cu mânuși, înmănușat; 7. (fig.) întunecat, ignorant, cufundat în întuneric; 8. a amorți, a înțepeni; 9. (și fig.) a împoșca cu noroi, a întina.

VIII. Put the verbs in brackets into the *Simple Past* or the *Past Continuous*:

1. He (write) a letter when I (enter) the room. 2. I (hear) the news when I (listen) to the wireless. 3. He (lie) to me. 4. She (realize) she (travel) in the opposite direction. 5. I (see) your aunt last night. She (wear) a string of pearls. 6. She (burst) into tears. 7. I (know) the route like the back of my hand. 8. We (eat) dinner together every day. 9. We (eat) dinner when my sister (arrive). 10. And as they [=the apostles] (eat), Jesus (take) bread, (bless) and (break) it, and (give) it to the disciples and (say), „Take, eat; this is My body.“ Then He (take) the cup, and (give) thanks, and (give) it to them, saying, „Drink from it, all of you.“ (*Matthew 26:26-27*). 11. (...) the chief priests and the elders of the people (confront) Him [=Jesus] as He (teach), and (say), „By what authority are You doing these things? And who (give) You this authority?“ (*Matthew 21:23*)

READING SELECTION

What shall I say to you; what shall I tell you? I behold a mother who has brought forth; I see a child come to this light by birth. The manner of His conception I cannot comprehend. Nature here is overcome, the boundaries of the established order set aside, where God so wills. For not according to nature has this thing come to pass. Nature here rested, while the will of God laboured. O ineffable grace! The only begotten, who is before all ages, Who cannot be touched or be perceived, who is simple, without body, has now put on my body, which is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

And He was born from a virgin, who knew not His purpose; neither had she laboured with Him to bring it pass, nor contributed to that which He had done, but was the simple instrument of His hidden power. That alone she knew which she had learned by her question to Gabriel: „How shall this be done, because I know not a man?“ . Then said he: „The Holy

Spirit shall come upon thee, and the power of the Most High shall overshadow thee." (...)

What shall I say! And how shall I describe this birth to you? For this wonder fills me with astonishment. The Ancient of Days has become an infant. He who sits upon the sublime and heavenly throne, now lies in a manger. And He who cannot be touched, who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He who has broken the bonds of sinners, is now bound by an infant's bands. But He has decreed that ignominy shall become honour, infamy be clothed with glory, and total humiliation the measure of His goodness. For this He assumed my body, that I may become capable of His word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of life. He takes my flesh, to sanctify me; He gives me His spirit, that He may save me.

But what can I say? And of what shall my feeble tongue speak? „Behold, a virgin shall conceive.“ (*Isaiah 7:14*) This is no longer said of something that is to be, but received as something fulfilled. And it was fulfilled among the Jews, to whom it was foretold; it is believed by us, to whom it was not at any time announced. „Behold a virgin shall conceive.“ The deed was given to the synagogue, but to the Church was given possession. The one found a document, the other a pearl of great price. The one was clothed in wool, the other in a royal robe. Judah brings Him forth, the whole world acclaims Him. The synagogue nourished and instructed Him, the Church seized Him and holds Him fast. The synagogue has the vine branch, I have the fruit of truth. Israel garnered the grapes, the Gentiles drink the mystical wine. The one sowed the seed wheat in Judea, and the Gentiles have reaped the harvest with the sickle of faith. The Gentiles have reverently plucked the rose, and to the Jews remain the thorn of hard-heartedness. The nestling has taken wing, but the foolish still wait by the empty nest. Israel still ponders the leaves of the Book, while the Gentiles enjoy the fruit of the Spirit.

(Saint John Chrysostom, *The Joys of Christmas*)

KEYS - ANSWERS TO EXERCISES

Key to ex. III: a. angels; b. lineage; c. decree; d. Holy Spirit; e. census; f. manger

Key to ex. IV: 1. on; on; 2. up; 3. up; 4. away; 5. back; 6. up; 7. out; 8. on; 9. down; 10. away; 11. in; 12. on; 13. away; 14. on.

Key to ex. V: 1. absent-minded; 2. single-minded; 3. broad-minded; 4. open-minded; 5. bloody-minded; 6. like-minded; 7. simple-minded; 8. healthy-minded; 9. evil-minded; 10. double-minded

Key to ex. VI: 1. arouse; 2. delivered; 3. gone out; 4. conceived; 5. delivered; 6. conceived; 7. go out; 8. know.

Key to ex. VII: 1. to bedazzle; 2. to befog; 3. to bedeck; 4. to becalm; 5. to belittle; 6. begloved; 7. benighted; 8. to benumb; 9. to bespatter.

Key to ex. VIII: 1. was writing; entered; 2. heard; was listening; 3. lied; 4. realized; was travelling; 5. saw; was wearing; 6. burst; 7. knew; 8. ate; 9. were eating; arrived; 10. were eating; took; blessed; broke; gave; said; took; gave; gave; 11. confronted; was teaching; said, gave.

LESSON 7

GENTILES WORSHIP THE CHRIST CHILD

(MATTHEW 2:1-12)

2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,

² saying, „Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.“

³ When Herod the king heard *this*, he was troubled, and all Jerusalem with him.

⁴ And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

⁵ So they said to him, „In Bethlehem of Judea, for thus it is written by the prophet:

⁶ *But you, Bethlehem, in the land of Judah;*

Are not the least among the rulers of Judah;

For out of you shall come a Ruler

Who will shepherd My people Israel.“

⁷ Then Herod, when he had secretly called the wise men, determined from them what time the star appeared.

⁸ And he sent them to Bethlehem and said, „Go and search carefully for the young Child, and when you have found *Him*, bring back word to me, that I may come and worship Him also.“

⁹ When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.

¹⁰ When they saw the star, they rejoiced with exceedingly great joy.

¹¹ And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

12 Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

THE WITNESS OF THE SHEPHERDS

(LUKE 2:8-20)

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

9 And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

10 Then the angel said to them, „Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

11 „For there is born to you this day in the city of David a Savior, who is Christ the Lord.

12 „And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.“

13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

14 „Glory to God in the highest,

And on earth peace, goodwill toward men!“

15 So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, „Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.“

16 And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

17 Now when they had seen *Him*, they made widely known the saying which was told them concerning this Child.

18 And all those who heard it marveled at those things which were told them by the shepherds.

19 But Mary kept all these things and pondered *them* in her heart.

20 Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

COMMENTARY

The Christ Child, born in „Bethlehem of Judea in the days of Herod the king“ is honoured by the wise men. These Gentiles are cited by St. Matthew as the first worshippers of Jesus. The Magi (the *wise men*), coming *from the East*, are the scholars of their time. They „come to Christ bearing *gifts: gold*, for a King; *frankincense*, for God; and *myrrh*, for a Man who is to suffer and die. The wise men have received some knowledge about the newborn King through their observation of His star. (...) This star is a sign of the Messiah Himself, signifying the light He will shed upon the world.“ (*The Orthodox Study Bible*) When the Magi see Christ, they fall down and worship Him.

St. Luke cites as the first worshippers of Jesus the *poor shepherds from surrounding fields*. The angels herald the birth of the Lamb of God to them, and not to biblical scholars, priests or kings. The lowly shepherds are thus the first to honor Him and „share the message of salvation with others.“ (*The Orthodox Study Bible*)

BASIC VOCABULARY

wise men from the East = magii de la Răsărit

to worship, -ped, -ped, vb. = a se închina (în fața), a venera; **Come, let us ~ and bow before Christ.** = Veniți să ne închinăm și să cădem la Hristos.

the chief priests and scribes = arhieriei și cărturarii

shepherd, I s. = cioban, păstor; **The good ~ gives His life for the sheep.** (*John 10:11*) **II vb.** = 1 a paște oile; 2 (*fig.*) a păstori

to depart, -ed, -ed, vb. = (*from*) a pleca (de la, din)

to rejoice, -d, -d, vb. = a se bucura, a se veseli

frankincense, s. = tămâie

myrrh, s. = mir, rășină mirositoare; **~bearing women** = Mironosițe

flock, I s. = 1 turmă (mai ales de oi); 2 stol (de păsări); 3 (*bis.*) turmă (păstorită); **II -ed, -ed, vb.** = a se aduna (la un loc, într-o turmă sau într-un stol); **Birds of a feather ~ together.** = Cine se aseamănă se adună.

tidings, *s. pl.* = (of) știri, vești (despre, de la); **glad** ~s
the Saviour, *s.* = (rel.) Mântuitorul
babe, *s.* = (poetic) copil, prunc
saying, *s.* = 1 spuse, vorbe; 2 dicton, zicală, maximă; **as the ~ goes**
 = cum se obișnuiește să se spună
to ponder, **-ed, -ed**, *vb.* = (on, over, upon) a medita, a cugeta (asupra)

EXPLANATORY NOTES

Incense = The sap of the frankincense tree, or other aromatic substances, dried and burned in honor of God. The offering of *incense* has been associated with the worship of God since God commanded Moses to burn incense to Him in the tabernacle. The prophet Malachi (1:11) predicts, „among the Gentiles [the Church]... incense shall be offered...” The Magi offered frankincense to the infant Christ. Incense manifests the prayers of the saints as they ascend to heaven. It is found in every revelation of the worship of God in heaven.

Worship = Literally, „to bow down”. In the Christian sense worship is the adoration of God through participation in the services of the Church, the highest act of a Christian.

To shepherd = to lead, to guide, to take care of..... like sheep

To keep watch = to watch carefully

To ponder = to spend time in carefully considering (a fact, difficulty, etc.)

Tidings = (old use) news

WORD STUDY

1 Family of words: *worship*

worship, *s.* = - cult, venerație, închinare

e.g.: the basic right of *worship*

places of *worship*

The early forms of *worship* attempted to give order to the world and assign human a role in the universe.

- (*inv.*) respect, stimă

e.g.: the *worship* of wealth

- formulă de adresare către magistrați

e.g.: *His Worship*, the Mayor

What does *Your Worship* know about farming? (Lamb)

to worship, verb tr. = a venera, a adora

e.g.: I knelt down and *worshipped* the Lord.

verb intr. = a merge la biserică, a se închina

e.g.: We *worship* regularly at that church.

worshipper, s. = închinător, adorator

e.g.: Is she a regular *worshipper*?

worshipping, s. = cult, adorare

worshipful, adj. = demn de respect, de onoare

e.g.: *Worshipful* regard was a duty owed by the living to the dead.

The Master and Wardens of the *Worshipful* Company of Mercers (1768)

worshipfully, adv. = (înv.) într-un mod demn de respect

e.g.: It will be to thy *worship*, as my knight... To see that she be buried *worshipfully*. (Tennyson)

worshipfulness, s. = venerabilitate, calitatea de a fi distins, demn de respect

e.g.: Distant awe and reverent *worshipfulness*. (F. Warden)

hero worship, s. = 1 cultul eroilor; 2 admirație exagerată, idolatrizare

2 Meanings: to rejoice

Verb tranzitiv = a bucura, a înveseli

e.g.: It *rejoices* my heart to hear him.

Ca verb intransitiv, urmat de prepozițiile *at*, *over* are sensul de „a se bucura, a jubila, a se veseli”.

e.g.: The shepherds *rejoiced at / over* the good news.

STRUCTURE STUDY

1 The Superlative

a) **Superlativul relativ** - care exprimă gradul cel mai înalt sau cel mai scăzut al însușirii unui obiect, unui membru al unui grup

- poate fi format fie în mod sintetic (*the + -(e)st adăugat la adjectivul la gradul pozitiv*), fie în mod analitic (*the + most + adjectiv la gradul pozitiv*). Adjectivele scurte prezintă forme sintetice de superlativ relativ, iar cele lungi - forme analitice.

e.g.: The 22nd of June is *the longest* day of the year.

Summer is *the most beautiful* season of the year.

NB: Unele adjective monosilabice și bisilabice pot avea ambele forme de comparativ și superlativ.

e.g.: calm; free; mild; huge; prompt; rare; vague; windy; cloudy, etc.

His children are / *politer*
 | *politest*
 | *more polite*
 \ *the most polite*

My jokes are / *funnier*
 | *funniest*
 | *more funny* (in Quirk)
 \ *the most funny*

b) **Superlativul absolut** - ce arată o însușire într-un grad înalt fără a stabili o comparație directă - se construiește cu adverbele *very, too, extremely, highly, utterly* etc.

e.g.: She is *very beautiful*.

2 The Irregular Comparison of Adjectives

<i>good</i> = bun	<i>better</i>	<i>the best</i>
<i>bad</i> = rău	<i>worse</i>	<i>the worst</i>
<i>ill</i> = bolnav	<i>worse</i>	<i>the worst</i>
<i>many</i> = mulți	<i>more</i>	<i>the most</i>
<i>much</i> = mult	<i>more</i>	<i>the most</i>
<i>little</i> = puțin	<i>less</i>	<i>the least</i>
<i>old</i> = bătrân; vechi	<i>older</i> (mai bătrân)	<i>the oldest</i> (cel mai bătrân)
	<i>elder</i> (mai în vârstă - despre membrii aceleiași familii, folosit atributiv)	<i>the eldest</i> (cel mai în vârstă) e.g.: I am <i>the eldest</i> of four children.
		e.g.: I was an <i>elder daughter</i> .

<i>far</i> = depărtat	<i>farther</i> (mai îndepărtat) <i>further</i> (mai depărtat; adițional, suplimentar) <i>e.g.</i> : I need <i>further</i> examples.	<i>the farthest</i> (cel mai îndepărtat) <i>the furthest</i> (cel mai departe) <i>e.g.</i> : My house is one kilometre away <i>at the furthest</i> .
<i>near</i> = aproape	<i>nearer</i> (mai aproape)	<i>the nearest</i> (cel mai apropiat) <i>the next</i> (următorul)
<i>late</i> = târziu; recent	<i>later</i> (ulterior) <i>latter</i> (ultimul din doi, al doilea) <i>e.g.</i> : The <i>latter</i> part of June was warm.	<i>the latest</i> (cel mai recent) <i>the last</i> (ultimul) <i>e.g.</i> : I'll always remember his <i>last</i> words.

3 The modal verb *to be* + the long infinitive

Exprimă:

a) un aranjament, un fapt stabilit anterior

e.g.: They *are to move* house soon. Ei urmează să se mute în curând.

There *'s to be* an investigation.

b) un ordin, o dispoziție, o obligație

e.g.: You *are not to come in* here. Intrarea interzisă.

He said that if he fell asleep at the wheel she *was to wake him up*. (in Thomson and Martinet)

c) posibilitate

e.g.: There *is nothing to be done* about it. Nu este nimic de făcut în această chestiune.

d) inevitabilitate, soartă

e.g.: After her accident, she went home and we *were never to meet* again. După accident, a plecat acasă și nu ne-a mai fost dat să ne întâlnim niciodată. (cf. Bădescu, A.)

To be modal + infinitivul perfect se referă la un fapt ce nu a avut loc.

e.g.: I was to have seen Ann last night. Urma să o văd pe Ann aseară (dar nu am văzut-o).

EXERCISES

I. Answer the following questions:

1. Who are the wise men who come from the East?
2. When does Matthew place the birth of Christ?
3. What does the star signify?
4. What gifts did the Magi present to the Christ child?
5. In St. Luke's Gospel who are the first to share the message of salvation with others?
6. Why does Christ bring peace and goodwill toward men?

II. Translate into English using *worship* and its derivatives:

1. El este un om de / cu vază. 2. Ea îl adoră pe fratele ei mai mare. 3. Unele societăți practică cultul strămoșilor. 4. Păgânii se închină la idoli. 5. Cine se teme și de umbra sa, erou nu poate ajunge. (*Proverb*) 6. Obrazul subțire cu bani mulți se ține. (*Proverb*) 7. Și zadarnic Mă cinstesc ei [= fariseii], învățând învățături ce sunt porunci ale oamenilor. (*Matei 15:9*) 8. Dar vine ceasul și acum este, când adevărații închinători se vor închina Tatălui în duh și în adevăr, că și Tatăl astfel de închinători și dorește. (*Ioan 4:23*) 9. Și noi știm că Dumnezeu nu-i ascultă pe păcătoși; dar de este cineva cinstitor de Dumnezeu și face voia Lui, pe acesta îl ascultă. (*Ioan 9:31*).

III. Match the two columns according to the passage above:

- | | |
|--|--|
| The Glory of God | - were the gifts presented by the Magi to Christ. |
| Frankincense, gold and myrrh | - are the political and religious leaders of the Jews. |
| The chief priests of the temple of Jerusalem | - is the divine splendour of God, or a specific manifestation of God's presence, frequently likened to a cloud, smoke, or brilliant light. |

The scribes	- are the scholars of their time. Matthew cites these firstfruits of the Gentiles as the first worshippers of Jesus.
The wise men, or Magi	- is a quick movement or action, speed.
Haste	- are high cabinet officers.

IV. Indicate the spelling and pronunciation of the main forms of the following irregular verbs: *to send; to stand; to shine; to find; to fall; to lie; to tell; to keep.*

V. Give adverbs corresponding to the following adjectives: *wide; haste; wise; secret; careful; great; exceeding; worshipful.*

VI. Fill in the blanks using one of the following verbs: *to shepherd; to keep watch; to depart.*

1..... the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly (...). (*1 Peter 5:2*)

2..... from evil and do good; / Seek peace and pursue it. (*Psalms 34:14*)

3. (...) for the Lamb who is in the midst of the throne will..... them [=the elected ones] and lead them to living fountains of water. (*Revelation 7:17*)

4..... a close..... on his activities.

5. Beware, brethren, lest there be in any of you an evil heart of unbelief in..... from the living God (...). (*Hebrews 3:12*)

6. For the mountains shall..... and the hills be removed, but My kindness shall not..... from you. (*Isaiah 54:10*)

7. Set a guard, O LORD, over my mouth; / over the door of my lips. (*Psalms 141:3*)

VII. Translate into English, using *to rejoice* wherever possible:

1. Bucură-te, omule, cât ești tânăr și inima ta să fie veselă în zilele tinereții tale și mergi în căile inimii tale și după ce-ți arată ochii tăi, dar să știi că, pentru toate acestea, Dumnezeu te va aduce

la judecata Sa. (*Ecclesiastul 11:9*) 2. Bucurați-vă cu cei ce se bucură; plângeți cu cei ce plâng. (*Romani 12:15*) 3. Bucurați-vă pururea întru Domnul. i iarăși zic: Bucurați-vă. (*Filipeni 4:4*) 4. Nu te bucura de mine, vrăjmașa mea, căci dacă eu cad, mă scol, iar când stau în întuneric, Domnul este lumina mea. (*Miheia 7:8*) 5. M-am bucurat mult în Domnul, că a înflorit iarăși purtarea voastră de grijă pentru mine [= Pavel], precum o și aveți, dar v-a lipsit prilejul. (*Filipeni 4:10*)

VIII. Translate into English:

1. De ce ai, de ce ai mai vrea. (*Proverb*) 2. Din omul bun, bun lucru iese. (*Proverb*) 3. Cine râde la urmă râde mai bine. (*Proverb*) 4. Îmi puteți arăta brutăria cea mai apropiată? 5. El este cel mai vechi prieten al meu. 6. Aș vrea să mai rămân aici încă două luni. 7. Pacienta este mai bolnavă decât crezuse doctorul. 8. Mă întreb care este steaua cea mai îndepărtată. 9. Duhul grăiește lămurit că, în vremurile cele de apoi, unii se vor depărta de la credință. 10. Unde-s mulți, e veselie; la puțini, e bogăție. (*Proverb*) 11. Niciodată nu te vei căi că ai tăcut. (*Proverb*)

IX. Fill in the blanks with the appropriate form of the adjective or adverb (the positive, comparative or superlative degree):

1. (Good) is a dry morsel with quietness, than a house full of feasting with strife. (*Proverbs 17:1*) 2. Pharisees love (good) places at feasts, (good) seats in the synagogues, greetings in the marketplaces. 3. Then those who heard it, being convicted by their conscience, went out one by one, beginning with (old) even to (late). And Jesus was left alone, and the woman standing in the midst. (*John 8:9*) 4. His mouth is (sweet), / yes he is altogether lovely. / This is my beloved, / and this is my friend, / O daughters of Jerusalem! (*Song of Solomon 5:16*) 5. What is (sweet) than honey? 6. What is (strong) than a lion? 7. (...) it is high time to awake out of sleep; for now our salvation is (near) than when we first believed. (*Romans 13:11*) 8. Then Rebekah took the choice clothes of her (old) son Esau, which were with her in the house, and put them on Jacob her (young) son. (*Genesis 27:15*) 9. Man is never (happy) than when praising and thanking God.

X. a) Translate into English using *to be + to infinitive*:

1. Iar oamenii văzând minunea pe care a făcut-o, ziceau: Acesta este într-adevăr Proorocul, Care va să vină în lume. (*Ioan 6:14*)
 2. Expediția urmează să înceapă vineri. 3. Nu aveam s-o mai vedem vreodată. 4. Urmează să întocmesc un raport asupra testelor din ultima săptămână. 5. Tata a spus că trebuie să așteptăm până când se va întoarce. 6. Ea trebuie (urmează) să se întâlnească imediat cu directorul. 7. Dacă lucrul făcut ar putea fi refăcut, toate ar fi bune. (*Proverb*) 8. El urma să se vadă cu logodnica sa după examen. 9. și luară rămas bun, fără să bănuiască că nu aveau să se mai întâlnească vreodată. 10. Primul ministru urmează să dea o declarație mâine.

b) Point out the difference in meaning between the sentences below by translating them or explaining them in your own words:

1. Stay here, Jonathan. 2. You are to stay here, Jonathan.

XI. Memorize the following fragments:

(...) before they came together, she was found with child of the Holy Spirit. (*Matthew 1:18*)

„Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel“, which is translated, „God with us“. (*Matthew 1:23*)

„Glory to God in the highest, / And on earth peace, goodwill toward men!“ (*Luke 2:14*)

READING SELECTION

When Jesus Christ was born, the Jews denied His extraordinary birth; the Pharisees began to interpret falsely the sacred writings; the scribes spoke in contradiction of that which they read. Herod sought Him out who was born, not that he might adore, but to put Him to death. Today all things proclaim the opposite. „For they have not been“, that I may speak with the psalmist, „hidden from their children, in another generation.“ (*Psalms 78:4*) And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him angels, nor archangels, nor thrones, nor dominations, nor powers, nor principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Yet, He has not forsaken His angels, nor left them deprived of His care, nor because of His incarnation has He departed from the Godhead. And behold kings have come, that they might adore the heavenly King of glory; soldiers, that they might serve the Leader of the hosts of Heaven; women, that they might adore Him Who was born of a woman so that He might change the pains of childbirth into joy; virgins, to the Son of the Virgin, beholding with joy, that He Who is the giver of milk, Who has decreed that the fountains of the breast pour forth in ready streams, receives from a Virgin Mother the food of infancy; infants, that they may adore Him Who became a little child, so that „out of the mouth of infants and of sucklings“, He might perfect praise; children, to the Child Who raised up martyrs through the rage of Herod; men, to Him Who became man, that He might heal the miseries of His servants; shepherds, to the Good Shepherd Who has laid down His life for His sheep; priests, to Him Who has become a high priest according to the order of Melchizedek; servants, to Him Who took upon Himself the form of a servant that He might bless our servitude with the reward of freedom (*Philippians 2:7*); fishermen, to Him Who from amongst fishermen chose catchers of men; publicans, to Him Who from amongst them named a chosen evangelist; sinful women, to Him Who exposed His feet to the tears of the repentant; and that I may embrace them all together, all sinners have come, that they may look upon the Lamb of God Who takes away the sins of the world.

Since therefore all rejoice, I too desire to rejoice. I too wish to share the choral dance, to celebrate the festival. But I take my part, not plucking the harp, not with the music of the pipes, nor holding a torch, but holding in my arms the cradle of Christ. For this is all my hope, this my life, this my salvation, this my pipe, my harp. And bearing it I come, and having from its power received the gift of speech, I too, with the angels, sing: „Glory to God in the highest“; and with the shepherds, „and on earth peace to men of good will“.

(Saint John Chrysostom - *The Joys of Christmas*)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: 1. He is a man of great worship. 2. She worships her elder brother. 3. Some societies practise ancestor worship. 4. Heathens worship idols. 5. He that forecasts all perils, will win no worship. (*Proverb*) 6. More cost, more worship. (*Proverb*)

7. And in vain they worship Me, teaching as doctrines the commandments of men. (*Matthew 15:9*) 8. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. (*John 4:23*) 9. Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. (*John 9:31*)

Key to ex. VI: 1. shepherd; 2. depart; 3. shepherd; 4. keep..... watch; 5. departing; 6. depart; depart; 7. keep watch.

Key to ex. VII: 1. Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes; but know that for all these God will bring you into judgment. (*Ecclesiastes 11:9*) 2. Rejoice with those who rejoice, and weep with those who weep. (*Romans 12:15*) 3. Rejoice in the Lord always. Again I will say, rejoice! (*Philippians 4:4*) 4. Do not rejoice over me, my enemy; / when I fall, I will arise; / when I sit in darkness, / the LORD will be a light to me. (*Micah 7:8*) 5. But I rejoiced in the Lord greatly that now at last your care for me [= Paul] has flourished again; though you surely did care, but you lacked opportunity. (*Philippians 4:10*)

Key to ex. VIII: 1. The more you have, the more you want. (*Proverb*) 2. If better were within, better would come out. (*Proverb*) 3. He laughs best who laughs last. (*Proverb*) 4. Can you show me the nearest bakery? 5. He is my oldest friend. 6. I would like to stay here for a further two months. 7. The patient was worse than the doctor had thought. 8. I wonder which is the farthest / furthest star? 9. The Spirit expressly says that in latter times some will depart from the faith. 10. The more the merrier; the fewer the better fare. (*Proverb*) 11. Least said, soonest mended. (*Proverb*)

Key to ex. IX: 1. better; 2. the best; the best; 3. the oldest; the last; 4. most sweet; 5. sweeter; 6. stronger; 7. nearer; 8. elder; younger; 9. happier.

Key to ex. X: a) 1. Then those men, when they had seen the sign that Jesus did, said, „This is truly the Prophet who is to come into the world.“ (*John 6:14*) 2. The expedition is to start on Friday. 3. She was never to meet again. 4. I am to make a report on the last week's tests. 5. Father said we were to wait till he came. 6. She is to meet the manager at once. 7. If things were to be done twice, all would be wise. (*Proverb*) 8. He was to see his fiancée after the exam. 9. They said goodbye, little knowing that they were never to meet again. 10. The Prime Minister is to make a statement tomorrow.

LESSON 8

JESUS' CHILDHOOD (LUKE 2:21-52)

THE NAMING OF JESUS

21 And when eight days were completed for the circumcision of the Child, His name was called *JESUS*, the name given by the angel before He was conceived in the womb.

JESUS DEDICATED IN THE TEMPLE

22 Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord

23 (as it is written in the law of the Lord, „*Every male who opens the womb shall be called holy to the LORD*“),

24 and to offer a sacrifice according to what is said in the law of the Lord, „*A pair of turtledoves or two young pigeons.*“

SIMEON'S SONG: THE NUNC DIMITTIS

25 And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.

26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

27 So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

28 he took Him up in his arms and blessed God and said:

29 „Lord, now You are letting Your servant depart in peace,

According to Your word;

30 For my eyes have seen Your salvation

31 Which You have prepared before the face of all peoples,

32 A light to *bring* revelation to the Gentiles,

And the glory of Your people Israel."

33 And Joseph and His mother marveled at those things which were spoken of Him.

34 Then Simeon blessed them, and said to Mary His mother, „Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against

35 „(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

ANNA'S PROPHECY

36 Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity;

37 and this woman was a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day.

38 And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

JESUS' CHILDHOOD IN NAZARETH

39 So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth.

40 And the Child grew and became strong in spirit, filled with wisdom, and the grace of God was upon Him.

JESUS IN HIS FATHER'S HOUSE

41 His parents went to Jerusalem every year at the Feast of the Passover.

42 And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.

43 When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know *it*;

44 but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances.

45 So when they did not find Him, they returned to Jerusalem, seeking Him.

46 Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.

47 And all who heard Him were astonished at His understanding and answers.

48 So when they saw Him, they were amazed; and His mother said to Him, „Son, why have You done this to us? Look, Your father and I have sought You anxiously.“

49 And He said to them, „Why did you seek Me? Did you not know that I must be about My Father’s business?“

50 But they did not understand the statement which He spoke to them.

JESUS’ GROWTH

51 Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and men.

COMMENTARY

Eight days after birth, *Jesus* receives *circumcision* according to the precepts of the Mosaic Law which He fulfills. („In the Orthodox Church baptism replaced circumcision as the universal sacrament of salvation and initiation into the Church. (...) It is an ancient tradition to name a child on the eighth day.“ - *The Orthodox Study Bible*)

On the fortieth day, as the firstborn of His mother, He is taken to the temple to be dedicated to the Lord. Here God reveals Himself to those who do *not depart* from Him. Both Simeon and Anna recognize Christ as the Incarnate Son and Word of God, the fullness of God’s revelation, the Messiah Who will save all peoples from the power of sin and death.

Saint Luke is the only evangelist to portray briefly Jesus’ childhood. We are told that our Lord „experiences normal human

physical, emotional and intellectual growth, but under the special overshadowing grace of God which fills Him with *wisdom* and strength." (*The Orthodox Study Bible*) He is humble and *obedient* to His earthly mother and father.

At the age of twelve years, He goes with them on a pilgrimage to *Jerusalem* according to the custom of the *Passover*. It is there, in a temple that He states for the first time that God is His Father. His words „I must be about *My Father's business*” prove God's will in preparation for Jesus' ministry. However His parents do not understand it at the time.

Verses 51-52 bring once more into plain view the wisdom and grace existing in our Lord. As God and man in one Person, „He increases humanly in the grace and wisdom which are already fully His in His divine nature.” (*The Orthodox Study Bible*)

BASIC VOCABULARY

conceived in the womb = zămislit în pântece

dedicated in the temple = adus la templu

to present Him to the Lord = ca să-L pună înaintea Domnului

turtledove, *s.* = turturică

consolation, *s.* = mângâiere

the Holy Spirit was upon him = Duhul Sfânt era asupra lui

pierce, -d, -d, vb. = a străpunge, a pătrunde (prin) (*și fig.*; despre frig, durere, privire, minte)

fasting, *s.* = post, postire

redemption, *s.* = mântuire, izbăvire

perform, -ed, -ed, vb. = a-și îndeplini, a împlini (datoria, o sarcină)

fill with, -ed, -ed, vb. = a umple cu

feast, *s.* = sărbătoare, praznic; **the F~ of the Passover** = sărbătoarea Paștilor

linger, -ed, -ed, vb. = a întârzia, a zăbovi

acquaintance, *s.* = cunoștință, persoană cunoscută

astonish, -ed, -ed, vb. = a uimi, a mira

amaze, -d, -d, vb. = a ului, a uimi

statement, *s.* = afirmație

EXPLANATORY NOTES

Purification = The Old Testament rite whereby one is cleansed of ritual impurity caused by such things as contact with leprosy or a dead body, or sexual functions. This cleansing consisted of making a sacrifice or being sprinkled with „water of purification“. Christ liberated the faithful from these rites. Christians are purified by the sacraments and by their spiritual struggle towards overcoming their passions.

The *Nunc Dimittis* (the first words of the prayer in Latin) = „Canticle of Simeon“, still sung daily at evening prayers in the Orthodox Church, as the contemporary confession and experience of all worshipping Christians. Christ is the *salvation* God *prepared for all peoples, the light of the Gentiles and the glory of Israel*.

Redemption = The deliverance of humanity from sin and death by Christ, who assumed humanity by His Incarnation, conquered sin and death by His life-giving death and glorious Resurrection, releases those who are in captivity to the evil one, and unites humanity to God by His Ascension.

The Passover = commemorates Israel's liberation from Egypt. Just like the Feast of Unleavened Bread, it actually begins after sunset of 14 Nisan, which is then 15 Nisan, because the Jewish calendar counts days from sunset to sunset. The word „Passover“ does not refer to the crossing of the Red Sea, but to the angel of death „passing over“ Hebrew homes when killing the firstborn of the Egyptians (*Ex. 12:13*)

WORD STUDY

1 Synonyms: *astonish* / *amaze*

astonish = strike as if it were with the overpowering noise of thunder; fill with great surprise and perhaps disbelief

e.g.: We were all *astonished* to hear that he had passed his exams.

I am *astonished* at her not coming.

We are *astonished* to find a friend at our house whom we had every reason to suppose was many hundred miles off; or we *are astonished* to hear that a person has got safely through a road which we conceived to be absolutely impassable. (*Crabb's English Synonyms*)

amaze = be in a maze, so as not to be able to collect one's self; fill with a feeling of great surprise or disbelief, overwhelmed with wonder.

e.g.: Your knowledge *amazes* me.

I was *amazed at / by* her calmness.

We are mostly *amazed* at that which immediately concerns us. (*Crabb's English Synonyms*)

Though it carries an implication of astonishment, it stresses rather bewilderment, perplexity.

2 *acquaintance*

- cunoștință, cunoscut

e.g.: chance *acquaintance* = cunoștință întâmplătoare

nodding *acquaintance* = cunoștință care nu trece dincolo de salut

A crowd of *acquaintances* (Gibbon)

- cunoștință, faptul de a cunoaște pe cineva

e.g.: I would like to make the *acquaintance* of Mr. Smith.

Would you please introduce us?

Let's drink unto our better *acquaintance*. (Byron)

- (*with*) cunoștințe obținute mai degrabă prin experiență personală decât prin studiu temeinic.

e.g.: I have some *acquaintance with* modern art.

Personal *acquaintance* with the naked truth makes one more considerate. (*Aphorism*)

3 *to linger*

- a întârzia, a zăbovi

e.g.: They *lingered over* coffee and missed the train.

to linger over / upon a subject = a discuta prea mult (despre) un subiect

- a dura, a persista, a dăinui

e.g.: The pain *lingered on* for weeks.

He has still a doubt *lingering* in his mind.

- a lăncezi, a fi în agonie
e.g.: We don't know how long she'll linger.

STRUCTURE STUDY

1 The Genitive

- a) **Genitivul sintetic:** *Posesor's + Substantiv*

Se folosește cu:

- nume proprii sau substantive nume de persoane
e.g.: *John's shirt*
Dickens' (Dickens's) novels
the shepherd's song
- substantive colective
e.g.: *the jury's verdict*
the people's interests
the crew's quarters
- substantive ce denumesc animale mari
e.g.: *the cow's horns*
the lion's mane
the tiger's stripes
- substantive indicând unități de măsură (timp, spațiu, greutate, valoare etc.)
e.g.: *a pound's weight*
a stone's throw
a day's journey
ten minutes' boiling
ten dollars' worth of ice-cream
A Midsummer Night's Dream
- unele substantive comune urmate de cuvântul *sake*
e.g.: *for mercy's sake*
for goodness' sake
for conscience' sake
for peace' sake
for pity's sake
- substantive ce denumesc abstracțiuni sau corpuri cerești, aspecte din natură, fenomene naturale

e.g.: *Beauty's rights*
the earth's crust
the river's ripples
the world's end

- denumiri geografice și de instituții

e.g.: *London's bridges*
Romania's economy
the school's history
the Church's mission

- unele expresii consacrate

e.g.: *a needle's eye*
at one's wit's end
at one's fingers' ends
a pin's head

- unele pronume nehotărâte ca: *another, either, neither, one etc.*, precum și formele compuse cu *some, any, no, every*, adverbul *else*.

e.g.: *another's claim*
somebody's fault
either's offer nobody's fault
somebody else's car (cf. Gălățeanu, G. & Comișel, E.)

b) **Genitivul analitic:** *Substantiv + OF + Posesor*

Este utilizat cu:

- substantive nume de obiecte sau nume de persoană (precedate de articolul nehotărât sau de un demonstrativ)

e.g.: *the roof of the house*
She is an acquaintance of this painter.

- nume de animale mici

e.g.: *the wings of a butterfly*

- denumiri geografice urmate de un nume propriu

e.g.: *the Gulf of Mexico*

- substantive ce nu pot fi construite cu genitivul sintetic: nume de instrumente, de științe sau discipline, substantive individuale defective.

e.g.: *the invention of the wheel*
a pair of glasses
the study of oxygen
the field of chemistry

2 The Present Perfect

a) **Present Perfect Simple** indică:

- un eveniment anterior momentului vorbirii fără a se specifica când s-a produs. Vorbitorul se plasează pe axa prezentului, iar evenimentul respectiv este nedefinit.

e.g.: I *have travelled* all over the world.

- o acțiune ce are loc într-o perioadă de timp deschisă indicată prin adverbe ca *today / this morning / afternoon / evening / week / month / year / century* etc.

e.g.: (at 11 a.m.) Tom *has rung up* three times this morning already.

(But at 2 p.m.) Tom *rang up* three times this morning.
(in Thomson and Martinet)

- o acțiune începută în trecut ce continuă și în momentul vorbirii. În această situație e asociat cu adverbe de tipul *for* (marcând perioada neîncheiată de timp) sau *since* (începutul perioadei de timp).

e.g.: He *has studied* astronomy for five years.

They *have lived* here since Christmas.

- o acțiune săvârșită în trecut și încheiată recent sau chiar înaintea momentului vorbirii. Apare însoțit în acest caz de adverbe de timp precum: *already, just, so far, up to now, recently, lately*.

e.g.: He *has just gone out*.

- evenimente trecute ale căror efecte, rezultate pot fi percepute în prezent

e.g.: His sister *has been* an invalid all her life. (i.e. she is still alive)

His sister *was* an invalid all her life (i.e. she is now dead). (in Quirk)

I *have injured* my arm. (It still hurts me.)

- acțiuni repetate în trecut ori în prezent

e.g.: He *has written* several books on the Japanese civilisation.

- în subordonate temporale sau condiționale redă o acțiune anterioară acțiunii din propoziția principală. Verbul din principală se află la prezent, viitor sau imperativ.

e.g.: I'll give you the cake after you *have eaten* this course.

Se formează astfel:

- la afirmativ: *auxiliarul have / has + participiul trecut al verbului de conjugat*

e.g.: *I've lived here all my life.*

- la interogativ: *Have / has + subiect + participiul trecut al verbului de conjugat*

e.g.: *Has she answered your question yet?*

- la negativ: *subiect + haven't / hasn't + participiul trecut al verbului de conjugat*

e.g.: *I haven't seen a UFO yet.*

b) **Present Perfect Continuous** indică:

- o acțiune continuă ce se desfășoară pe o perioadă de timp ajungând până în prezent.

e.g.: *I have been washing shirts this morning.*

I've been waiting for an hour and he still hasn't turned up.

- o acțiune repetată frecvent din trecut până în prezent.

e.g.: *We have been meeting for years on our way to school.*

NB: Dacă se specifică de câte ori a fost săvârșită acțiunea respectivă, se folosește *Present Perfect* simplu.

e.g.: *He has been writing symphonies for 3 years.*

He has written two symphonies.

Este asociat cu *for, since*.

Afirmativul se formează astfel: *have / has + been + participiul prezent (în -ing) al verbului de conjugat*

e.g.: *I've been learning English for three years.*

Interogativul: *Have / has + subiect + been + participiul prezent (în -ing) al verbului de conjugat*

e.g.: *How long have you been rowing?*

Negativul: *Subiect + haven't / hasn't + been + participiul prezent (în -ing) al verbului de conjugat*

(cf. Gălățeanu, G. & Comișel, E.)

EXERCISES

I. Answer the following questions:

1. To whom does God reveal Himself?

2. Why do Jesus' parents go to Jerusalem every year at the Feast of the Passover?
3. Are pilgrimages customary for Jews?
4. Why does Jesus experience every stage of human life?
5. What does He mean by stating „I must be about My Father's business“?

II. a) Translate into English:

1. Ea nu îmi este prietenă, ci doar o simplă cunoștință. 2. Nu am onoarea să îl cunosc. 3. Am o mulțime de prieteni și cunoștințe. 4. Cunoșcând-o mai bine, mi-am dat seama că Ana era o persoană plăcută. 5. O cunoștință întâmplătoare înseamnă să cunoști foarte puțin persoana respectivă. 6. Prietenii vechi nu se uită niciodată. (*Proverb*) 7. Nu te încrede în primul venit, că te vei căi! (*Proverb*) 8. i toți cunoșcuii Lui, și femeile care l însoțiseră din Galileea, stăteau departe, privind acestea. (*Luca 23:49*).

b) Comment upon the following couplet: Acquaintance gives the right to feel / That one no secrets should reveal.

III. Give antonyms to: to find; to complete; to finish; to increase; strong; wisdom; filled; old.

IV. a) Use the correct forms of the **Genitive** (synthetic, analytic) with the help of the **Structure Study**:

Baptism is a (rite, passage) given by Christ to the Church, as an entrance into the (Kingdom, God) and eternal life. Historically, the Orthodox Church has baptized by triple immersion, „in the (name, Father), and (Son), and the (Holy Spirit)“.(*Matt. 28:19*)

In the Old Testament, baptism was pictured by the (passage, God, people) with Moses through the Red Sea. (*1 Cor. 10:1, 2*)

John the Baptist, the (last prophet, Old Covenant), baptized in water unto repentance. (John, baptism) was received by Jesus, who thereby transformed the water and baptism itself.

In the New Covenant, baptism is the means by which we enter the (Kingdom, God), are joined to Christ, and are granted the (remission, our sins) and the (gift, Holy Spirit). (*The Orthodox Study Bible*)

b) Translate into English, consulting Structure Study 1:

1. titlul cărții; 2. atmosfera cosmopolită a orașului; 3. în numele libertății; 4. populația orașului; 5. suprafața apei; 6. o discuție de o oră și jumătate; 7. Catedrala Sf. Paul; 8. pentru Dumnezeu!; 9. pentru mai multă siguranță; 10. de dragul ochilor cuiva; 11. chemarea datoriei; 12. mașina ginerelui meu; 13. la capătul puterilor; 14. dezvoltarea Chinei; 15. sosirea trenului; 16. oameni de știință.

V. Fill in the blanks using *to linger*, *to astonish*, *to amaze*:

1. The fishermen were..... at the catch of fish they had taken.
2. All the multitudes were..... and said, „Could this be the Son of David?“ 3. Sorcerers..... the people claiming that they have great powers. 4. A doubt still..... in her mind. 5. Our salvation shall not..... 6. When I opened the door and saw him, I was.....
7. Her talent is going to..... you. 8. I..... me. (Milton)
9. Knowledge comes, but wisdom..... (Tennyson) 10. That he should even speak to her was! - but to speak with such civility. (Austen) 11. She was at such an evidence of stupidity.

VI. Express these in one thing:

- a) to cut off the foreskin of the penis;
- b) a Jewish religious party of first-century Judaism. They favoured strict legalistic application of traditional interpretations of the Law stemming from oral Jewish traditions;
- c) a party in Judaism at the time of Christ. They came from the priestly class and rejected the resurrection of the dead and the existence of the angels;
- d) a long-continued habit that is so established that it has the force of law;
- e) God's disclosure of Himself and His will to His creatures;
- f) a periodical celebration or time of celebration, usually of a religious nature, commemorating an event, person, etc.;
- g) an edifice erected as a place of public worship for the Jews.

VII. Build up seven sentences of your own, using the different meanings of *to linger*.

VIII. Give verbs corresponding to the following nouns and adjectives: advice; belief; breath; broad; food; grief; proof; speech; strong; wide.

IX. Make sentences of your own using the words below as different parts of speech: *return*: n., v.; *better*: adj., adv., v., n. (pl.); *age*: n., v.; *light*: n., adj., v.; *down*: adv., adv. part., adj., prep., n., v.; *subject*: n., adj., v.

X. Put the verbs in brackets into the *Present Perfect Simple* or *Continuous*:

1. I (write) three letters so far. 2. We (have) a lot of work lately. 3. It (rain) for a week. 4. She (teach) in that school for ten years. 5. I (not see) her since she got married. 6. We (row) for an hour. 7. You never (drink) coffee? 8. He (come) home yet. 9. I (not wear) this dress since I was a child. 10. I never (know) her lose her temper. 11. I (learn) Japanese for three years. 12. We (read) the „Call of the Wild“ this week. 13. I (think) it over. 14. I (work) in the garden all day. 15. I never (have) any serious illness. 16. The inscription (lie) here for thousands of years.

XI. Memorize the following fragments:

„Every male who opens the womb shall be called holy to the LORD“ (...). (Luke 2:23)

(...) the Holy Spirit was upon him. (Luke 2:25)

So he came by the Spirit into the temple. (Luke 2:27)

„Lord, now You are letting Your servant depart in peace, / According to Your word; / For my eyes have seen Your salvation / Which You have prepared before the face of all peoples, / A light to bring revelation to the Gentiles, / And the glory of Your people Israel.“ (Luke 2:29-32)

(...) „(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.“ (Luke 2:35)

And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. (Luke 2:40)

(...) „Why did you seek Me? Did you not know that I must be about My Father’s business?“ (Luke 2:49)

(...) His mother kept all these things in her heart. (*Luke 2:51*)
And Jesus increased in wisdom and stature, and in favor with God and men. (*Luke 2:52*)

READING SELECTION

21 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice from heaven saying, „Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.

4 „And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow,

nor crying. There shall be no more pain, for the former things have passed away.“

5 Then He who sat on the throne said, „Behold, I make all things new.“ And He said to me, „Write, for these words are true and faithful.“

6 And He said to me, „It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

7 „He who overcomes shall inherit all things, and I will be his God and he shall be My son.“

(*Revelation 21:1-7*)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: 1. She's not a friend, just an acquaintance. 2. I haven't the honour of his acquaintance. 3. I've got hundreds of friends and acquaintances. 4. On further acquaintance I realized Ann was a nice person. 5. If you have a nodding or passing acquaintance with someone, you know them slightly. 6. Old acquaintance will soon be remembered. (*Proverb*) 7. Short acquaintance brings repentance. (*Proverb*) 8. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. (*Luke 23:49*)

Key to ex. IV a: a rite of passage; the Kingdom of God; the name of the Father, and of the Son, and of the Holy Spirit; the passage of God's

people; the last prophet of the Old Covenant; John's baptism; the Kingdom of God; the remission of our sins; the gift of the Holy Spirit.

b: 1. the title of the book; the book's title; 2. the city's cosmopolitan atmosphere; 3. in freedom's name; 4. the town's population; the population of the town; 5. the water's surface; 6. an hour and a half's talk; 7. St. Paul's (Cathedral); 8. for God's / goodness' / mercy's / Heaven's / the Lord's sake; in God's holy name; 9. for safety's sake; 10. for somebody's fair eyes; 11. the duty's call; 12. my son-in-law's car; 13. at the end of one's rope / tether; 14. China's development; 15. the arrival of the train; the train's arrival; 16. men of science.

Key to ex. V: 1. astonished; 2. amazed; 3. astonish; 4. lingered; 5. linger; 6. astonished; 7. amaze; 8. amaze; 9. lingers; 10. amazing; 11. amazed.

Key to ex. VI: a) to circumcise; b) Pharisees; c) Sadducees; d) custom; e) revelation; f) feast; g) temple.

Key to ex. X: 1. have written; 2. have had; 3. has been raining; 4. has been teaching; 5. haven't seen; 6. have been rowing; 7. have ... drunk; 8. hasn't come; 9. haven't worn; 10. have known; 11. have been learning; 12. have been reading; 13. have thought / have been thinking; 14. have been working; 15. have ... had; 16. has been lying.

LESSON 9

(LUKE 3:1-22)

JOHN THE BAPTIST'S CALL FOR REPENTANCE

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

² while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.

³ And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,

⁴ as it is written in the book of the words of Isaiah the prophet, saying:

„The voice of one crying in the wilderness:

‘Prepare the way of the LORD;

Make His paths straight.

⁵ *Every valley shall be filled*

And every mountain and hill brought low;

The crooked places shall be made straight

And the rough ways smooth;

⁶ *And all flesh shall see the salvation of God.’”*

⁷ Then he said to the multitudes that came out to be baptized by him, „Brood of vipers! Who warned you to flee from the wrath to come?

⁸ „Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones.

⁹ „And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

¹⁰ So the people asked him, saying, „What shall we do then?”

¹¹ He answered and said to them, „He who has two tunics,

let him give to him who has none; and he who has food, let him do likewise."

¹² Then tax collectors also came to be baptized, and said to him, „Teacher, what shall we do?“

¹³ And he said to them, „Collect no more than what is appointed for you.“

¹⁴ Likewise the soldiers asked him, saying, „And what shall we do?“ So he said to them, „Do not intimidate anyone or accuse falsely, and be content with your wages.“

¹⁵ Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not,

¹⁶ John answered, saying to all, „I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

¹⁷ „His winnowing fan is in His hand, and He will

thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire.“

¹⁸ And with many other exhortations he preached to the people.

¹⁹ But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip's wife, and for all the evils which Herod had done,

²⁰ also added this, above all, that he shut John up in prison.

JESUS IS BAPTIZED

²¹ When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened.

²² And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, „You are My beloved Son; in You I am well pleased.“

THE THEOPHANY OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

Troparion, First Tone: When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty

of the word. O Christ our God, Who hast appeared and hast enlightened the world, glory be to Thee.

Kontakion, Fourth Tone: Thou hast appeared today unto the whole world, and Thy light, O Lord, hath been signed upon us who with knowledge chant unto Thee: Thou hast come, Thou hast appeared, O Light Unapproachable.

COMMENTARY

John the Baptist was chosen before his birth to be the herald and forerunner of the Messiah. By his own testimony he prepares the way for Christ, pointing to the One who was to come after him, One greater and mightier than himself „whose sandal strap I am not worthy to stoop down and loose.“ (*Mark 1:7*) John baptizes people with water making them confess their sins, repent and purifying them so that they may be prepared to receive the Messiah. Only Christ, the Son of God, *will baptize with the Holy Spirit and fire*, conferring regeneration and adoption as children of God. Fire symbolizes divine judgment, which separates good from evil, the same as the images of *winnowing* the threshed grain from the *chaff*.

Although He is sinless and does not need baptism for forgiveness of sins, *Jesus* comes to be *baptized* by the hand of John. John the Baptist, humbled, tries to prevent Him, realizing that he himself needed to be baptized by the Messiah. But as *Jesus'* baptism was necessary for the fulfillment of God's righteousness, John obeyed. Thus, „*Jesus* enters the filthy [sinful] waters of the world and when He comes out, brings up [purifies] the entire world with Him.“ (St. Gregory of Nyssa)

„With glory the Trinity is revealed: God the Son is manifest in the flesh; the voice of God the Father proclaims, „This is My Beloved Son“; and God the Holy Spirit descends upon Christ in the form of a dove.“ (*The Orthodox Study Bible*)

The feast day of Epiphany or Theophany (a manifestation or appearance of God) commemorates this day. It is celebrated on January 6th.

BASIC VOCABULARY

- call for repentance** = chemare la pocăință
high priest = arhiereu
the word of God came to John the son of Zacharias in the wilderness = fost-a cuvântul lui Dumnezeu către Ioan, fiul lui Zaharia, în pustie
preaching a baptism of repentance for the remission of sins = propovăduind botezul pocăinței, spre iertarea păcatelor
the voice of one crying in the wilderness = glasul celui ce strigă în pustie
all flesh = (*Biblie*) toată făptura
brood, *s.* = pui cloțiți; (*peior.*) neam, copii, soi
flee, fled, fled, *vb.* = a fugi, a scăpa prin fugă; **We were forced to flee the country.**
wrath, *s.* = mânie, furie; **the ~ of God**
tax collector, *s.* = vameș
strap, *s.* = curea, curelușă; **sandal ~** = cureaua încălțămintelor; **a watch ~**
winnow, -ed, -ed, *vb.* = **1** a vântura (grâul); **2** (*fig.*) a cerceta, a examina
fan, *s.* = **1** evantai; **2** ventilator; **3** (*agr.*) vânturătoare
threshing floor, *s.* = (*agr.*) arie
chaff, *s.* = pleavă
unquenchable, *adj.* = de nestins, de nepotolit
rebuke, -d, -d, *I vb.* = (**for**) a muștra, a dojeni (pentru); **II s.** dojană, muștrare
baptize, -d, -d, *vb.* = a boteza, a creștina
dove, *s.* = porumbel; **in the form of a ~** = în chip de porumbel
beloved, *adj.* = iubit, drag
in You I am well pleased = întru Tine am binevoit
troparion, *s.* = tropar
kontakion, (*pl. kontakia*) *s.* = condac
tone, *s.* = (*în text*) glas
chant, I s. = **1** cântec, cântare; **2** (*bis.*) psalmodiere, psalm; **II -ed, -ed**, *vb.* a cânta, a preaslăvi; **a choir chanting in church**

EXPLANATORY NOTES

Tetrarch = Literally the governor over a fourth part of a province, but also applied to the governor of any small province. It is employed in the N.T. in reference to Herod Antipas, tetrarch of Galilee and Peraea; Philip, tetrarch of Ituraea and Trachonitis; and Lysanias, tetrarch of Abilene. (*Concise Bible Dictionary*)

Baptism (from Gr. *baptizo*, „to be plunged“) = The sacrament whereby one is born again, buried with Christ, resurrected with Him and united to Him. In baptism, one becomes a Christian and is joined to the Church. In Christ's baptism, water was set apart unto God as the means by which the Holy Spirit would bring to us new life and entrance into the heavenly Kingdom.

Repentance = Literally, „a change of mind“ or attitude, and thus of behavior. God is the author of *repentance*, which is an integral part of baptism, confession, and ongoing spiritual life. Repentance is not simply sorrow for sins but a firm determination to turn away from sin to a new life of righteousness in Jesus Christ.

Remission = The forgiveness and putting aside of sins. As the faithful are released from their sins through the sacramental life of the Church, they in turn are called to remit the sins of any who have offended them.

Confession = (1) The avowal or verbal witness of faith in Christ, leading to salvation. (2) The sacrament of the forgiveness of sins, whereby the repentant sinner confesses his sins to Christ in the presence of the priest, who pronounces God's absolution of those sins.

Spirit (Gr. *pneuma*) = Literally, „breath“; that which is living but immaterial. *Spirit* is used in three ways in Scripture. (1) The Holy Spirit is one of the three Persons of the Trinity. (2) The angels are called spirits. (3) The human spirit possesses the intuitive ability to know and experience God.

Kontakion = (Greek Orthodox Church) a short hymn honoring a saint

Thou and its cases *thee*, *thine*, *thy* = were in Old English used in ordinary speech; in Middle English they were gradually superseded by the plural *ye*, *you*, *your*, *yours* in addressing a

superior, and (later) an equal, but were long retained in addressing an inferior. Long retained by Quakers in addressing a single person, though now less general. In general English used in addressing God or Christ, also in homiletic language, and in poetry, apostrophe, and elevated prose. (*The Shorter Oxford English Dictionary*)

WORD STUDY

1 Family of words: *baptism*

baptism, *s.* = botez, botezare

e.g.: *baptism* of blood = martiriu

certificate of *baptism* = certificat de botez

the mystery of *baptism* = taina botezului

baptismal, *adj.* = de botez

e.g.: *baptismal* certificate

baptismal font, *s.* = cristelniță

baptismal name, *s.*

baptismally, *adv.*

e.g.: Vital... is the germ *baptismally* by grace implanted there. (Montgomery, R.)

baptist, *s.* = 1 botezător; care botează; 2 (*rel.*) baptist

e.g.: John *the Baptist*

A baptist is a Christian who believes that baptism is necessary for a Christian and that it should happen only to someone who is old enough to understand what one is doing.

baptistic, *adj.* = referitor la bapțiști, la doctrina lor

baptistry, *s.* = 1 baptisteriu; 2 cristelniță

baptize (also spelled **baptise**), *vb.* = a boteza, a creștina

baptizement, *s.* = *v.* **baptism**

baptizer, *s.* = persoană care botează; uneori folosit pentru John the Baptist

e.g.: *The Baptizer* signified that he was not worthy to have been even the forerunner of the Saviour. (1865)

baptizable, *adj.*

e.g.: Meerly to consent to learn of Christ, makes one a *baptizable* disciple. (1685)

2 *whether... or not*

- if..... or not (dacă sau nu)

e.g.: He asked *whether or not* I wanted to insure my luggage.

- no matter if..... (or)..... (chiar dacă sau nu)

e.g.: We'll go, *whether* it rains *or not*.

Se folosește *whether* și nu *if*:

a) înaintea verbelor la infinitiv

e.g.: The question is *whether* to go *or* stay.

He wondered *whether* to wait for them *or* go on.

b) după prepoziții

e.g.: It depends on *whether* you like him *or not*.

c) după substantive

e.g.: It's your decision *whether* you get married *or not*.

d) asociat cu *or not* în fraze ca acestea:

e.g.: I asked him *whether or not* he was coming. (in *Longman Dictionary of Contemporary English*)

You will have to face the publicity, *whether* you want to *or not*. (*whether or not* you want to)

3 Verbs used with a predicative adjective or with a noun and a predicative adjective

O serie de verbe cer adjective predicative în loc de adverbe, adjective ce arată nu *cum este îndeplinită acțiunea* exprimată prin verb, ci *cum este subiectul*.

e.g.: She *stood motionless*.

The dog *broke loose*.

You *made me happy*.

She *feels keen* about the news.

Roses *smell sweet*.

The perfume *smells good*.

The fish *smells fresh*.

Verbele care necesită astfel de adjective sunt: verbe copulative (*to be, to seem, to become, to turn, to remain* etc.), verbe ce exprimă percepții senzoriale (*to appear, to look, to smell, to sound, to seem, to taste, to feel* etc.).

Numele predicative adjective ce alcătuiesc predicatul împreună cu un verb tranzitiv se pot referi și la un substantiv cu funcția de complement direct.

e.g.: He set *them* (complement direct) *free* (nume pred. adjectiv).

I like *tea strong*.

Get *the children ready*.

He always flings *the door open*.

She boiled *the eggs soft*.

Construcțiile de mai sus (cu excepția celor în care figurează *to get, to like, to turn*) pot deveni pasive.

e.g.: The door is flung open.

The eggs were boiled soft.

4 The pronouns *thee* and *thou*; the adjective *thy*

Thee (tie, pe tine) = termen învechit, formal, poetic sau religios folosit în locul lui *you* când ne adresăm doar unei persoane. Este folosit ca obiect al unui verb.

e.g.: Whom shall I trust, O Lord? Whom shall I trust but *Thee*? (Thomas à Kempis)

If I should meet *thee* after long years, how should I greet *thee*?

Sit *thee* by our side. (Shakespeare)

Thou wilt never get *thee* a husband, if thou be so shrewd of thy tongue. (Shakespeare)

Thee apare în limba modernă doar în stilul colocvial sau în cel dialectal.

e.g.: The *Thee* and *Thou* of the Quakers (Longfellow)

Thou (tu) este utilizat ca subiect al verbului. Formele arhaice ale pronumelor de pers. a II-a nu se mai găsesc în limba modernă decât în stilul literar.

e.g.: Miserable *thou* art, wherever *thou* be, or whither *thou* turnest, unless *thou* turn thyself unto God. Why art *thou* troubled when things succeed not as *thou* wouldest or desirest? (Thomas à Kempis)

Thy (al tău, a ta, ai tăi, ale tale) = formă arhaică a adjectivului posesiv folosită înaintea unui substantiv debutând cu o consoană.

e.g.: We praise *Thy* name, O Lord.

Turn, Fortune, turn *thy* wheel and lower the proud.
(Tennyson) / dar *thine* în O Theotokos, by *thine*
intercessions deliver me from all uncleanness.

5 Word-Formation: the archaic suffixes *-est*, *-st*, *-th*

Sufixele *-est* și *-st* formează persoana a doua singular la verbe.

e.g.: *canst*; *findest*; *gavest*

O Lord our God Who dwellest on high and regardest
the humble of heart (...) = Doamne Dumnezeu nostru,
Cela ce întru cele înalte locuiești și spre cele smerite
privești (...)

Thou oughtest to be naked and open before God, ever
carrying thy heart pure towards Him, if thou wouldest
be free to consider and see how sweet the Lord is.
(Thomas à Kempis)

-th reprezintă o variantă a lui *-eth* (desinență de persoana a
III-a singular, indicativ prezent). Toate aceste sufixe apar ca forme
arhaice sau sunt folosite în limbajul poetic.

e.g.: *doth* sau *doeth*; *hopeth*; *sitteth*

Blessed is He who cometh in the name of the Lord. =
Bine este cuvântat Cel ce vine întru numele Dom-
nului.

STRUCTURE STUDY

1 The Indefinite Pronoun *One*

One = un, unul, una, cineva. Are o singură formă, indiferent
de gen, număr sau caz.

e.g.: *One* must howl with the wolves. (*Proverb*) = Cine se
bagă între lupi, trebuie să urle. (*Proverb*)

One can eat well here.

One must do it.

... a time in the future which *one* hopes will never come
to pass.

She introduced me to *one* Prof. Matei. (= un oarecare)

There were two men in the room: *one* was old and *one*
young.

One, pronume nehotărât cu valoare de numeral, este întotdeauna acordat cu *he, she, it* și formele corespunzătoare acestora.

e.g.: *One of the girls said she had enjoyed herself greatly when I had taken her and her girl friend to the water-polo match.* (in Bădescu, A.)

Când are valoare impersonală, forma de genitiv a pronumelui *one* este *one's*, iar pronumele reflexiv ce îi corespunde - *oneself*.

e.g.: *One cannot trust oneself too far.*

One's hour has struck / come. = I-a sunat / sosit ceasul.

One poate fi nu numai pronume nehotărât cu valoare de numeral sau pronume nehotărât impersonal, ci și numeral, adjectiv nehotărât cu valoare de numeral, pronume demonstrativ sau substantiv.

e.g.: *She took two and I took one.*

Give me one job at a time, not two. (in Duțescu-Coliban, T.)

This dress is more beautiful than the one [=cea] you wore yesterday.

He wrote a hundred and eleven with three ones. (in Bădescu, A.)

One mai poate fi întâlnit în construcții idiomatice de tipul:

one by one = unul câte unul

one and all = cu toții (fără excepție)

I for one = în ceea ce mă privește

one and the same = unul și același

one too many = unul / una în plus / de prisos

(cf. A. Bădescu, 1984:224-225)

2 The Interrogative Form

a) Interogativul verbelor lexicale se construiește cu ajutorul formelor auxiliarului *do*, urmate de infinitivul scurt al verbului de conjugat.

Ordinea cuvintelor în propoziție este: *do (does sau did) + subiect + infinitivul scurt al verbului de conjugat.*

e.g.: *I study philosophy. - Do I study philosophy?*

She knows the truth. - Does she know the truth?

The specialists designed new machines. - Did the specialists design new machines?

b) Verbele modale se inversează cu subiectul lor.

e.g.: We can speak German. - *Can we speak German?*

She might have arrived. - *Might she have arrived?*

He must leave you now. - *Must he leave me now?*

I should read this book. - *Should I read this book?*

She would have helped you. - *Would she have helped you?*

You ought to attend that meeting. - *Ought you to attend that meeting?*

c) verbele auxiliare *to be*, *to have* formează interogativul tot prin inversare cu subiectul lor.

e.g.: I was given a prize. - *Was I given a prize?*

He has opened the letter. - *Has he opened the letter?*

d) Verbele *to be* și *to have* cu valoare noțională se inversează cu subiectul lor la prezent sau la Past Tense.

e.g.: *Are you at home?*

Have you a dictionary?

Had he a dictionary?

To have în interogații se construiește cu auxiliarul *do* când se referă la o acțiune sau stare obișnuită, permanentă sau când apare în engleza americană (Bădescu, 1984:400):

e.g.: *Do you often have colds? Do you have a car?*

EXERCISES

I. Answer the following questions:

1. Why does John the Baptist play a crucial role in the history of salvation?

2. Where did he go to prepare the way for the Messiah?

3. Why does John baptize with water?

4. Why did Jesus need to be baptized?

II. a) Translate into English, using *one*, *ones* wherever possible:

1. Ea este aceea care mi-a scris. 2. Ia te uită: un cuib cu trei puișori! 3. Copiii sunt la școală. 4. Apartamentul meu este unul mic. 5. Pantalonii aceștia nu sunt la fel de strâmți ca ceilalți. 6. Unul

face și altul trage. (*Proverb*) 7. Unul ca nici unul. (*Proverb*) 8. Să nu abuzezi de bunăvoința nimănui. (*Proverb*) 9. Unul seamănă, altul culege. (*Proverb*) 10. I se face / ridică părul măciucă. 11. Nu se știe niciodată. 12. Ia loc pe scaunul acesta!. - Nu, vreau unul mai comod!

b) Explain or paraphrase the following: 1. one's cup (of happiness) is filled; 2. one of their number; 3. one too many; 4. the one of all others; 5. one's ideas are in solution; 6. one over the eight; 7. one's ears are singing.

c) Translate the following sentences into Romanian, trying to render the exact meaning of *one*:

1. One should not wait for an occasion to amend oneself, because he cannot be certain of the morrow; many who have made many projects have not reached the morrow. (Saint Basil the Great) 2. Two are better than one, / Because they have a good reward for their labor. (*Ecclesiastes 4:9*) 3. In the streets and in the squares / I will seek the one I love. (*Song of Solomon 3:2*) 4. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (*Galatians 3:28*) 5. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (*Ephesians 4:4-6*)

III. Give nouns corresponding to the following verbs: to baptize; to repent; to confess; to descend; to fulfill; to permit.

IV. Express these in one word:

a) a chopping-tool, usu. of iron with a steel edge and wooden handle;

b) a large farm building for storing grain, etc.;

c) a desert;

d) the husks of corn or other seed separated by winnowing or threshing;

e) extreme anger (literary):

f) a small shovel, by which a portion of wheat was thrown up into the air, that the wind might carry away the chaff;

g) a hard level floor for threshing esp. with flails.

V. Give the modern equivalents of the obsolete words in the list below:

anon;	doth;	hark;
ere;	nigh;	oft;
betwixt;	troth;	ye;
yon;	aught;	naught;
thee;	morn;	quoth.

VI. Turn the following sentences into the interrogative:

1. Children need milk. 2. The plane flew an hour more than it was scheduled. 3. It has been raining lately. 4. My neighbour's house is for sale. 5. She is a person one can rely on. 6. They will buy a three-room flat. 7. You are to do this before noon. 8. She must switch off the lights before she goes to bed. 9. I am going to learn how to ski. 10. I gave you a present on your birthday last year. 11. I don't know whose pencil is this. 12. They want to know if milk can be used in sauces.

VII. Translate into English:

1. Laptele are gust acru. 2. Camera aceasta miroase a mucegai. 3. Ea părea încurcată. 4. Întotdeauna mă simt bine în compania lor. 5. Noul nostru profesor părea serios. 6. Stai liniștit! 7. Stai drept! 8. Vreau ca totul să fie gata numaidecât. 9. Pregătiți-vă! 10. Am o senzație de gol în stomac. 11. Avea o mină proastă. (fam.)

VIII. Translate into English, using *baptism* and some of its derivatives:

1. Chemarea la pocăință era tipică profeților Vechiului Testament, însă botezul lui Ioan pentru iertarea păcatelor are o semnificație mai adâncă: spălarea simbolică a păcatelor, prefigurând-o pe cea care va veni. Așa cum Sfântul Pavel scrie în *Romani 6:1-6*, cei ce vin la Hristos prin botez vor fi îngropați cu El, înviind la o nouă viață.

2. Într-un Duh ne-am botezat noi toți, ca să fim un singur trup, și toți la un Duh ne-am adăpat.

3. Este un trup și un Duh, precum și chemați ați fost la o singură nădejde a chemării voastre; este un Domn, o credință, un

botez, un Dumnezeu și Tatăl tuturor, Care este peste toate și prin toate și întru toți. (*Efeseni 4:4-6*)

4. Mărturisesc un botez întru iertarea păcatelor. (*Crezul Niceeo-Constantinopolitan*)

5. A boteza pe cineva presupune și a-i da un nume de botez.

6. După bapțiști, botezul ar trebui acordat numai oamenilor maturi, capabili să-i înțeleagă semnificația.

7. Cristelnița fine apa care se folosește la botez.

IX. Translate into English, using *whether... or not*:

1. Nu știu dacă ea va veni sau nu. 2. Mă întreb dacă ar trebui să-i spunem adevărul lui Peter. 3. Tu hotărăști dacă mergi cu mine sau rămâi acasă. 4. L-am întrebat dacă a fost un accident sau nu. 5. Totul depinde acum dacă el este de acord sau nu. 6. Mă voi căsători cu el, fie că îți place asta, fie că nu. 7. Mă întreb dacă să spun da sau nu. 8. Părinții mei voiau să vadă dacă suntem fericiți sau nu. 9. S-a frământat toată ziua dacă să le scrie sau nu.

X. Make sentences of your own using the words below as different parts of speech:

low: adj., adv.; *brood*: n., v.; *clean*: adj., adv., n., v.; *content*: adj., v., n.; *rough*: adj., n., v., adv.; *evil*: adj., n., adv.

XI. Read the following text first without consulting the dictionary:

Glory be to God on high, and on earth peace, good will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy. Thou only art the Lord;
 Thou only, O Christ, with the Holy Ghost,
 art most high in the glory of God the Father. Amen.
 (from St. Ambrose's *Te Deum and Gloria in Excelsis*)

XII. Memorize the following fragments:

(...) the word of God came to John the son of Zacharias in the wilderness. (*Luke 3:2*)

(...) preaching a baptism of repentance for the remission of sins (...) (*Luke 3:3*)

„The voice of one crying in the wilderness: / 'Prepare the way of the LORD; / Make His paths straight. / Every valley shall be filled / And every mountain and hill brought low; / The crooked places shall be made straight / And the rough ways smooth; / And all flesh shall see the salvation of God.'" (*Luke 3:4-6*)

„He who has two tunics, let him give to him who has none; and he who has food, let him do likewise." (*Luke 3:11*)

„I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire." (*Luke 3:16-17*)

(...) and while He prayed, the heaven was opened. And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, „You are My beloved Son; in You I am well pleased." (*Luke 3:21-22*)

READING SELECTION

**BAPTISM: DEAD TO SIN,
 ALIVE IN CHRIST**

² Certainly not! How shall we who died to sin live any longer in it?

6 What shall we say then? Shall we continue in sin that grace may abound?

³ Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

⁴ Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection,

⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

⁷ For he who has died has been freed from sin.

⁸ Now if we died with Christ, we believe that we shall also live with Him,

⁹ knowing that Christ, having been raised from the dead, dies no

more. Death no longer has dominion over Him.

¹⁰ For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

¹¹ Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

¹³ And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

(Romans 6:1-14)

KEYS - ANSWERS TO EXERCISES

Key to ex. II a): 1. She is the one who wrote me. 2. Look: here's a nest with three young ones. 3. The young / little ones are at school. 4. My apartment is a small one. 5. These trousers aren't as tight as the other ones. 6. One does the scathe, and another has the scorn. (*Proverb*) 7. One and none is all one. (*Proverb*) 8. One should not ride a willing horse to death. (*Proverb*) 9. One soweth and another reapeth. (*Proverb*) 10. One's hair stands on end. 11. One never knows. 12. Sit in this chair. - No, I want a more comfortable one.

Key to ex. IV: a) ax; b) barn; c) wilderness; d) chaff; e) wrath; f) fan; g) threshing floor.

Key to ex. VI: 1. Do children need milk? 2. How long did the plane fly? 3. Has it been raining lately? 4. Is your neighbour's house for sale? 5. Is she a person one can rely on? 6. Will they buy a three-room flat? 7. Are you to do this before noon? 8. Must she switch off the lights before

she goes to bed? 9. Are you going to learn how to ski? 10. Did I give you a present on your birthday last year? 11. Do you know whose pencil is this? 12. Can milk be used in sauces?

Key to ex. VII: 1. The milk tastes sour. 2. This room smells musty. 3. She looked blank / puzzled. 4. I always feel good in their company. 5. Our new teacher looked grave. 6. Keep quiet / still! Sit still! 7. Stand straight! 8. I want everything ready immediately. 9. Make ready! 10. I feel empty. 11. He looked blue / green / white / yellow about the gills. (fam.)

Key to ex. VIII: 1. The call to repentance was typical of the Old Testament prophets, but John's baptism for the remission of sins sounds a deeper note: a symbolic washing away of sins, prefiguring that which will come. As Paul writes in *Romans 6:1-6*, those who come to Christ will be buried with Him through baptism, rising to new life. 2. By one Spirit we were all baptized into one body and have all been made to drink into one Spirit. 3. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (*Ephesians 4:4-6*) 4. I acknowledge one Baptism for the remission of sins. (*The Nicene Creed*) 5. To baptize someone also presupposes to give someone a name at baptism. 6. Baptists believe that baptism should be only for people old enough to understand its meaning. 7. The baptismal font holds the water used for baptizing people.

Key to ex. IX: 1. I don't know whether she is coming or not. 2. I wonder whether we should tell Peter the truth or not. 3. It's your decision whether you come with me or stay at home. 4. I asked him whether or not it was an accident. 5. It all depends on whether he agrees or not. 6. I'll marry him whether you like it or not. 7. The question is whether I should say yes or not. 8. My parents wanted to see whether we were happy or not. 9. The problem whether to write to them or not has worried him all day.

LESSON 10

THE TEMPTATION

(LUKE 4:1-13)

4 Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

² being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

³ And the devil said to Him, „If You are the Son of God, command this stone to become bread.“

⁴ But Jesus answered him, saying, „It is written, ‘Man shall not live by bread alone, but by every word of God.’“

⁵ Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.

⁶ And the devil said to Him, „All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish.

⁷ „Therefore, if You will worship before me, all will be Yours.“

⁸ And Jesus answered and said to him, „Get behind Me, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’“

⁹ Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, „If You are the Son of God, throw Yourself down from here.

¹⁰ „For it is written:

*‘He shall give His angels charge over you,
To keep you’,*

¹¹ „and,

‘In their hands they shall bear you up,

Lest you dash your foot against a stone.’“

¹² And Jesus answered and said to him, „It has been said, ‘You shall not tempt the LORD your God.’“

¹³ Now when the devil had ended every temptation, he departed from Him until an opportune time.

COMMENTARY

After His baptism, Jesus is *led by the Spirit into the wilderness* to be tempted by the devil. Jesus is tested with hunger forty days, but He does not sin. Controlling His flesh and mind, Christ shows that man's true path is to live by every word of God. This *forty-day fasting* remembers us the forty years of Israel's sufferings in the Old Testament and becomes the foundation of the forty-day Lenten observance.

After having attempted to exploit the extreme hunger which the Lord experienced, the devil claims to possess all wealth and worldly power and asks the Saviour to worship him. Jesus rejects earthly well-being and does not depart from the road that would lead Him away from the path of suffering and death for the redemption of mankind. His words - „Get behind Me, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve’“ - are a command rather than a rebuke (cf. First Commandment).

The third temptation concerns vanity. Satan puts God's power of protection to the test. Will Jesus depend on spectacular signs meant to get people's attention? Our Lord answers that one is not to tempt God, that is, to test His love and care by reckless acts.

Aided by the Spirit, Jesus triumphs over temptations. His answers to the Prince of darkness are a call for loyalty to God: we are to be obedient. We are to accept willingly temptations and conquer them for they are necessary to purify us from evil. Moreover we are not alone in this combat.

By patience, through God's help we shall more easily overcome temptations. The proper reaction to them is joy and perseverance. God only permits them, but He never tempts us. Our response to them reveals whether or not we are humbled, purified and instructed. „It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that we are sometimes contradicted, and that there be an evil or a lessening conceit of us although we do and intend well. These things often help to the attaining of humility, and defend us from vain glory: for then we chiefly seek

God for our inward witness, when outwardly we be condemned by men, and when there is no credit given unto us." (Thomas à Kempis - *How to imitate Christ*, 15th century)

BASIC VOCABULARY

temptation, *s.* = ispită

tempt, **-ed**, **-ed**, *vb.* = a ispiti

dash, **-ed**, **-ed**, *vb.* = a izbi, a trânti (v. **Word Study**)

EXPLANATORY NOTES

Wilderness = This term and that of **DESERT** do not usually refer in Scripture to such places as the vast sand-plains of Africa, though there are some such in Palestine, but the words mostly refer to non-arable plains where the vegetation but thinly covers the limestone with patches of verdure. In places where the ground is not worth cultivating it can be used for pasture. Some of such deserts are comparatively small, but others are extensive. (*Concise Bible Dictionary*)

Fasting = An ascetic exercise whereby one gives up certain foods, usually meat and dairy products, as a means of disciplining the body. Fasting is a part of the ascetic life and a sign of repentance. Orthodox Christians fast on most Wednesdays and Fridays (in memory of the betrayal and crucifixion of Christ) and during four fasting seasons: (1) Advent, the forty days before Christmas; (2) Great Lent, forty days before Palm Sunday and the week before Easter; (3) the variable period before the Feast of Ss. Peter and Paul (June 29); and (4) two weeks before the Feast of the Falling Asleep of the Virgin Mary (Aug. 15).

Temptation = The seductive attraction of sin. Christ was tempted by Satan and has overcome the power of temptation. Those united to Christ are given His power also to withstand the temptation of sin through patience, courage, and obedience.

Devil = Satan, the leader of the fallen angels. Called by Jesus the father of lies (*John 8:44*), Satan tempts the faithful to join his

rebellion against God: The Greek word for devil means „separator“; he seeks to pull people away from God. Although not evil by nature, the devil turned by his free choice from what was according to nature to what was against it. At the end of time, Christ will judge the devil and his followers and cast them into hell.

WORD STUDY

1 Synonyms of *to proceed*:

to advance, to continue, to go, to pass, to progress; to accrue, to arise, to come, to emanate, to ensue, to flow, to follow, to issue, to originate, to result, to spring.

e.g.: I will now *proceed to* another matter. (= to continue)
to proceed with one's speech

Tomorrow we *proceed to* London. (= to move, to advance)

Passengers for the New York flight *should now proceed to* Gate 25.

Her conduct *proceeds from* most noble principles. (= to exist as a result of)

to proceed against somebody (= to begin a legal action)

2 Meanings of *to dash*

verb tranzitiv = - a arunca, a azvârli, a izbi

e.g.: *to dash* one stone *against* another = a lovi o piatră de alta

The waves *dashed* the boat *against* the rocks.

- a nimici, a zădărnici (speranțe, planuri)

e.g.: Our hopes that a solution would be found *were dashed* when the management refused to negotiate.

- a tulbura mintea, a zăpăci

e.g.: This hath a little *dash'd* your spirits. (Shakespeare)

verb intransitiv = - a se arunca, a se azvârli, (despre valuri) a se sparge

e.g.: The waves *dashed* against the cliff.

- a alerga repede, a fugi, a goni
 e.g.: I must *dash*. I've got to catch a train.

He *dashed* up the stairs.

Phrasal verb *to dash*:

- *off* = a scrie, a schița în grabă, a face într-o clipă

e.g.: *to dash off* a letter, a note

Impressions... *dashed off* with a careless but graceful pen. (Kingsley)

STRUCTURE STUDY

1 The Past Perfect

a) **Past Perfect** exprimă:

- o acțiune trecută încheiată înaintea unui moment trecut

e.g.: She *had finished* typing the letters by one o'clock.

- o acțiune trecută încheiată înaintea altei acțiuni trecute sau care ajunge până la aceasta

e.g.: He *had applied* for the job before he heard about the firm's reputation.

Este folosit cu adverbele: *just, hardly, no sooner..... than, since, for, before, after* etc.

e.g.: Before we *had walked* ten miles he complained of sore feet. (in Thomson & Martinet)

- în vorbirea indirectă, când verbul din principală este la un timp trecut, înlocuiește un Present Perfect sau Past Tense din vorbirea directă.

e.g.: He said, 'I've been in England for ten years'. = He said that he *had been* in England for ten years.

He said, 'I knew her well'. = He said that he *had known* her well.

Se formează din *Past Tense* al auxiliarului *to have* și *participiul trecut* al verbului de conjugat.

La interogativ: *Had* + *subiect* + *participiul trecut* al verbului de conjugat

La negativ: *hadn't* + *participiul trecut* al verbului de conjugat

b) **Past Perfect Continuous** indică:

- o acțiune trecută repetată

e.g.: She *had been trying* to get a job for seven months and was feeling very depressed.

- o acțiune trecută, continuă, încheiată înaintea altei acțiuni trecute

e.g.: The workers *had been protesting* about their time schedules for six weeks before they went on strike.

- acțiunea exprimată de verb poate continua, sau nu, după momentul respectiv trecut

e.g.: We *had been writing* letters all morning / since 10 o'clock.

- Present Perfect Continuous și Past Tense Continuous din vorbirea directă devin Past Perfect Continuous în vorbirea indirectă, în condițiile în care în principală există un verb la un timp trecut.

e.g.: „I've been polishing the car.” He said he had been polishing the car.

Se formează cu *had + been + verb-ing* (= *participiul în -ing al verbului de conjugat*)

La interogativ: *had + subiect + been + verb-ing*

La negativ: *subiect + hadn't + been + verb-ing*

2 Negative Purpose

Ideea de scop negativ poate fi redată cu ajutorul conjuncțiilor sau locuțiunilor conjuncționale:

- *lest (+ (should) + infinitivul scurt)* = ca nu cumva să

- *in order not to (+ infinitiv)* = ca să nu

- *for fear that (+ should + infinitivul scurt)* = de teamă să nu

- *in case (that) (+ Present / Past Tense / should + infinitivul scurt)* = ca nu cumva să

NB: 1. *In case* și *lest* sunt utilizate pentru acțiuni pe care vorbitorul dorește să le împiedice sau împotriva cărora își ia anumite măsuri de prevedere.

2. *Lest* este mai puțin întrebuințat în engleza vorbită, locul lui fiind luat în acest sens de *for fear that* sau *in case*.

3. *In order not to* e folosit când atât propoziția principală cât și cea finală au același subiect.

e.g.: He was extra polite to his superiors *lest* something adverse should be written into his records.

She began to be worried *lest* he should have met with some accident.

She trod with care, *in order not to* spread the dirt.

He didn't speak *for fear that* they should recognize him.

I always keep candles in the house *in case* there is a power cut.

I ran away down the hill *in case* she tried to follow...

EXERCISES

I. Answer the following questions:

1. What is the purpose of Jesus' fasting forty days?
2. What does Jesus' temptation inaugurate?
3. Why do we have to accept willingly temptations?

II. Express these in one word:

- a) a pointed stone decoration;
- b) leader of the fallen angels who tempt the faithful to join his rebellion against God;
- c) being good, just, and blameless;
- d) an abstinence from food, or a limiting of one's food, esp. when voluntary and as a religious observance;
- e) enticement or allurement;
- f) to aid, to assist, to succour, to help.

III. Translate into English, using *to proceed* wherever possible:

1. Continuați, vă rog. 2. Nu vreau să recurgi la violență. 3. Va acționa / proceda după cum i s-a spus. 4. Să trecem la alegerea unui nume. 5. Să ne apucăm de treabă. 6. Trebuie să o îndemn să continue așa cum a început.

7. Căci din inimă ies: gânduri rele, ucideri, adultere, desfrânări, furtașaguri, mărturii mincinoase, hule. (*Matei 15:19*)

8. Din gura voastră să nu iasă nici un cuvânt rău, ci numai ce este bun, spre zidirea cea de trebuință, ca să dea har celor ce ascultă. (*Efeseni 4:29*)

9. Le-a zis Iisus: Dacă Dumnezeu ar fi Tatăl vostru, M-ați iubi pe Mine, căci de la Dumnezeu am ieșit și am venit. Pentru că n-am venit de la Mine nsumi, ci El M-a trimis. (Ioan 8:42)

IV. Insert *to fast, to dash, to proceed, to tempt* in the blanks:

1. Many diseases..... from poverty. 2. Muslims..... during Ramadan. 3. In her fury, she..... all the plates to the floor. 4. The stolen car was..... in a northerly direction. 5. From what direction did the shots.....? 6. She suddenly..... the magazine aside angrily. 7. The fine weather..... us to go outside. 8. We all..... from the loins of Adam. (1768) 9. Never well full nor..... (Proverb) 10. An open door may..... a saint. (Proverb) 11. Jesus exhorts His disciples to forgive one another and to..... in truth. 12. He that is busy is..... by but one devil; he that is idle, by a legion. (Proverb)

V. Translate into English using *to dash* wherever possible:

1. Pictorul schițase pete de culori pe pânză. 2. Tema ta pare să fi fost scrisă în grabă. 3. Aseară, trupele aliate s-au năpustit asupra inamicului. 4. Aruncă o găleată cu apă pe podea! 5. S-a năpustit mânioasă afară din cameră. 6. Le vei paște pe ele [=neamurile] cu toiaș de fier; ca pe vasul olarului le vei zdrobi! (Psalmul 2:9)

VI. Put the verbs in brackets into the Simple Past Perfect Tense or the Continuous Past Perfect Tense: 1. She (go) home long ago. 2. She asked me what I (do). 3. Ann told me she (visit) Berlin three years before. 4. We (hope) that the government would look favourably on our case. 5. He disappeared into a small grove of trees as silently as he (come). 6. She (teach) in that high school for two years before she left it. 7. She told her husband she (be) very busy that day. 8. My friend reminded me that he (begin) his slimming cure. 9. I asked him where he (be) and what he (do). 10. He (live) in London for seven years when I met him. 11. No sooner they (receive) the news than they started frowning.

VII. Translate according to Structure Study 2:

1. Privegheați și vă rugați, ca să nu intrați în ispită. (Marcu 14:38)

2. Vegheați, dar, că nu știți când va veni stăpânul casei: sau seara, sau la miezul nopții, sau la cântatul cocoșilor, sau dimineța. Ca nu cumva venind fără veste, să vă aplece pe voi dormind. (*Marcu 13:35-36*)

3. Luați aminte să nu vă fure mințile cineva cu filozofia și cu deșarta înșelăciune din predania omenească, după înțeleșurile cele slabe ale lumii și nu după Hristos. (*Coloseni 2:8*)

4. Umblați cât aveți Lumina ca să nu vă prindă întunericul. Căci cel ce umblă în întuneric nu știe unde merge. (*Ioan 12:35*)

5. Că oricine face rele urăște Lumina și nu vine la Lumină, pentru ca faptele lui să nu se vădească. (*Ioan 3:20*)

VIII. Complete the following sentences supplying adverbial clauses of purpose:

1. Take your umbrella in case.....
2. He doesn't dare to come here for fear that.....
3. I left earlier in order not to.....
4. Sin no more lest.....
5. They did not tell us the truth for fear that.....
6. I didn't clean the room in order not to.....
7. The trunk was so heavy that.....

IX. Find suitable contexts for the synonyms listed below:

- 1 poor: unprovided;
underprivileged;
destitute;
pauperized;
not blest with this world's goods.
2. devil: Prince of the Darkness;
the Evil One;
the common enemy;
unclean spirit;
fallen angel.
3. naked: in nature's garb;
in (națive) buff;
in birthday suit.

X. Build up sentences of your own using the different meanings of the polysemantic words given below. Explain how context helps to distinguish their actual meanings:

blind; sign; high; charge; still; quiet; fat.

XI. Memorize the following fragments:

If You are the Son of God, command this stone to become bread. (Luke 4:3)

It is written, 'Man shall not live by bread alone, but by every word of God.' (Luke 4:4)

All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish.

Therefore, if You will worship before me, all will be Yours. (Luke 4:6-7)

Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' (Luke 4:8)

If You are the Son of God, throw Yourself down from here.

For it is written: 'He shall give His angels charge over you, / To keep you', and, 'In their hands they shall bear you up, / Lest you dash your foot against a stone.' (Luke 4:9-11)

You shall not tempt the LORD your God. (Luke 4:12)

READING SELECTION

THE PURPOSE OF TRIALS

² My brethren, count it all joy when you fall into various trials,

³ knowing that the testing of your faith produces patience.

⁴ But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing.

WISDOM FOR TRIALS

⁵ If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

⁶ But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

⁷ For let not that man suppose that he will receive anything from the Lord;

⁸ *he is* a double-minded man, unstable in all his ways.

⁹ Let the lowly brother glory in his exaltation,

¹⁰ but the rich in his humiliation, because as a flower of the field he will pass away.

¹¹ For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls,

and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

TEMPTATIONS

¹² Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

¹³ Let no one say when he is tempted, „I am tempted by God“; for God cannot be tempted by evil, nor does He Himself tempt anyone.

¹⁴ But each one is tempted when he is drawn away by his own desires and enticed.

¹⁵ Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

¹⁶ Do not be deceived, my beloved brethren.

¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

¹⁸ Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

(THE GENERAL EPISTLE
OF JAMES 1:2-18)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: a) a pinnacle; b) the devil; c) devout; d) fast; e) temptation; f) to minister

Key to ex. III: 1. Please, proceed. 2. I don't want you to proceed to violence. 3. He'll proceed as directed. 4. Let us proceed to the choice of a name. 5. Let us proceed to business. 6. I must exhort her to proceed as she has begun. 7. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. (*Matthew 15:19*) 8. Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. (*Ephesians 4:29*) 9. Jesus said to them [=the Pharisees], „If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.“ (*John 8:42*)

Key to ex. IV: 1. proceed; 2. fast; 3. dashed; 4. proceeding; 5. proceed; 6. dashed; 7. tempted; 8. proceed; 9. fasting; 10. tempt; 11. fast; 12. tempted

Key to ex. V: 1. The painter had dashed colours on the canvass. 2. Your assignment seems to have been dashed off. 3. Last night allied troops dashed against the enemy. 4. Dash a bucketful of water on the floor! 5. She dashed out of the room angrily. 6. You shall break them with a rod of iron; / You shall dash them to pieces like a potter's vessel. (*Psalms 2:9*)

Key to ex. VI: 1. had gone; 2. had been doing; 3. had visited; 4. had hoped; 5. had come; 6. had been teaching; 7. had been; 8. had begun; 9. had been; had been doing; 10. had lived; 11. had they received

Key to ex. VII: 1. Watch and pray, lest you enter into temptation. (*Mark 14:38*) 2. Watch therefore, for you do not know when the master of the house is coming - in the evening, at midnight, at the crowing of the rooster, or in the morning - lest, coming suddenly, he find you sleeping. (*Mark 13:35-36*) 3. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. (*Colossians 2:8*) 4. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. (*John 12:35*) 5. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. (*John 3:20*)

LESSON 11

(MATTHEW 4:23-25, 5:1-16)

SUMMARY OF JESUS' MINISTRY

²³ And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

²⁴ Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.

²⁵ Great multitudes followed Him - from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

THE BEATITUDES: THE BLESSINGS OF TRUE DISCIPLESHIP

5 And seeing the multitudes, He went up on a mountain, and when He

was seated His disciples came to Him.

² Then He opened His mouth and taught them, saying:

³ „Blessed *are* the poor in spirit,

For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn,

For they shall be comforted.

⁵ Blessed *are* the meek,

For they shall inherit the earth.

⁶ Blessed *are* those who hunger and thirst for righteousness,

For they shall be filled.

⁷ Blessed *are* the merciful,

For they shall obtain mercy.

⁸ Blessed *are* the pure in heart,

For they shall see God.

⁹ Blessed *are* the peace-makers,

For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness' sake,

For theirs is the kingdom of heaven.

¹¹ „Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

¹² „Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

THE DISCIPLES IN THE WORLD

¹³ „You are the salt of the earth; but if the salt loses its

flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

¹⁴ „You are the light of the world. A city that is set on a hill cannot be hidden.

¹⁵ „Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house.

¹⁶ „Let your light so shine before men, that they may see your good works and glorify your Father in heaven.“

COMMENTARY

Jesus' early activity bears witness to the presence of the kingdom (*Matthew 12:28*). He performs healings of „all kinds of sickness and all kinds of disease“ (*Matthew 4:23*), He also heals darkened hearts and minds. He has sovereign power over physical infirmity and mental illness as well.

Jesus' early miracles serve as an introduction to the Sermon on the Mount. He presents now the kind of life that righteous people must live.

His homily can be divided into the following sections:

1. **The Beatitudes** (*Matthew 5:1-16*);
2. **The New Covenant** (*Matthew 5:17-48*): Christ reveals the real meaning of several Old Testament laws pointing to the new law - to righteousness - which is to lead to perfection;
3. **Spiritual disciplines** (*Matthew 6:1-7:12*): prayer, fasting and giving alms help us attain true wisdom and true righteousness;
4. **Exhortations to righteousness** (*Matthew 7:13-29*): „warnings about hypocritical and deceitful professions of righteousness, and

instructions to build on the rock of His teachings." (*The Orthodox Study Bible*)

The Beatitudes (the „blessings“) describe a way of life in which mercy abounds. The epithet „blessed“ used in this context suggests „spiritual blessedness rather than earthly happiness or prosperity“. (*The Orthodox Study Bible*)

The poor in spirit - the humble and lowly -, *those who mourn* over their sins, *the meek* will inherit the everlasting new earth. Christ's *kingdom* is the crown also awaiting „*those who hunger and thirst for righteousness*“, *the merciful*, „*the pure in heart*“ and *those persecuted for righteousness' sake*.

We, Christians, are not to compromise with the ways of the world, but to show loyalty, unity with Christ and - if necessary - we are to assume in full conscience suffering for Christ. By participating in Christ's *life* we become *light* and children of light (*John 12:36*).

„Light is necessary not only for clear vision but for life. (...) the life of faith relies on the divine light and on the revelation which makes the believers „sons of light“. With this knowledge of God in their hearts, Christians shine as lights in a perverse world (*Phil. 2:15*), stimulating others to look to God and His righteousness. Thus in the Easter (Pascha) Liturgy a candle is brought forth with these words: Come take the Light which is never overtaken by night.“ (*The Orthodox Study Bible*)

BASIC VOCABULARY

afflict, -ed, -ed, vb. = a îndurera, a chinui, a face să suferi; **~ed**
with bad eyesight

torment, I s. = chin, supliciu; **II -ed, -ed, vb.** a chinui

mourn, -ed, -ed, vb. = a (de)plânge, a jeli

comfort, I s. = 1 mângâiere, alinare; 2 tihnă, odihnă; 3 confort; **II**
-ed, -ed, vb. = a mângâia, a alina, a consola

meek, adj. = 1 blând, blajin; 2 sfios, modest, umil

peacemaker, s. = împăciuitor, făcător de pace

revile, -d, -d, vb. = a insulta, a ocări

EXPLANATORY NOTES

Gospel = Literally, „the good news“. The term comes from the ancient title announcing the ascension of a new ruler to the throne. The Christian gospel is summarized in the statement, „Repent, for the kingdom of heaven is at hand!“ (*Matt. 3:2, 4:17*)

Discipleship = The life of learning, growing, self-sacrifice, and commitment required of every Christian. A Christian not only believes in Christ but leaves everything to follow Him.

Beatitude = Literally, „exalted happiness“. The ninefold blessing of Christ in the Sermon on the Mount is called the Beatitudes (*Matt. 5:3-12*).

Righteousness = Being good, just, and blameless. All are called to a life of humble obedience to God. However, acts of righteousness cannot earn salvation. Rather, righteousness is the fruit of the Holy Spirit, and the way in which Christians respond with living faith to God’s gift of salvation.

Meek = (of people or behaviour) gentle and uncomplaining, accepting other’s actions or opinions without argument.

To afflict = to cause to suffer in the body or mind

To revile = to express hatred of, to speak very strongly and angrily to or about

Salt = This well-known and valuable condiment is found in abundance near the Dead Sea.

In Scripture salt is used as symbolical of moral savour and thus of a preservative. Every oblation of the meat offering was to be *seasoned* with salt. (*Lev. 2:13*).

The heave offerings given to the priest are called „a covenant of salt“ (*Num. 18:19*).

Christians are the salt of the earth. Their speech should be with grace, seasoned with salt (*Col. 4:6*), not characterised by asperity, nor lacking unction, and yet morally wholesome in its character. „For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.“ (*Mark 9:49*)

God puts all to the proof, but with the saint it is the *dross* that is consumed. (*Concise Bible Dictionary*)

WORD STUDY

1 Synonyms: *disease / illness / sickness*

Substantivul *disease* denotă o boală sau starea maladivă produsă de o infecție, o afecțiune etc., dar nu și de un accident.

e.g.: Some *diseases* are caused by bacteria.

diseases of the mind

Addison's *disease*

French *disease*

Potato *disease*

„Travel“ is the name of a modern *disease* which became rampant in the mid-fifties and is still spreading.

Illness indică o boală sau starea maladivă a trupului ori a minții.

e.g.: Tuberculosis is a very serious *illness*.

Illness este mai degrabă o stare, un interval de timp în care cineva nu se simte bine, putând fi datorată unei boli (*disease*). Bolile (*diseases*) pot fi luate și transmise - în cazul în care sunt contagioase -, pot constitui subiectul unor studii medicale.

e.g.: Several children are away from school because of *illness*. / a rare heart *disease*.

Sickness se referă la starea de boală sau la boala în sine.

e.g.: There have been a lot of people who were off work this week owing to *sickness*. (in *Longman Dictionary of Contemporary English*)

Sorrow, need, *sickness*, or any other adversity. (*English Liturgy*)

The *sickness* of the body may prove the health of the soul. (*Proverb*)

2 To preach

Verb tranzitiv = (*bis.*) - a vorbi, a ține o predică în public

e.g.: Christ *preached* that we should love each other.

- a predica, a propovădui, a învăța

e.g.: These people go around *preaching* revolution.

Verb intransitiv = - a predica

e.g.: He *preaches* well that lives well. (*Proverb*)

- (urmat de *at, about, to*) a face morală

e.g.: My sister has been *preaching at* me about my untidy habits.

Why do you *preach to* me in that manner? (1875)

3 The Conjunction *For*

Formală și de obicei literară, este utilizată după o propoziție principală, având sensul „deoarece”.

e.g.: They were surprised, *for* it was already too late.

The old lady does not go out in the winter, *for* she feels the cold a great deal.

Look on the bright side, *for* there always is a bright side.

She is no doubt tired now, *for* she has worked all day long.

When I saw her in the river I was frightened. *For* at that point the currents were dangerous.

STRUCTURE STUDY

1 Possessive Adjectives and Pronouns

Pronumele posesiv țin locul numelui obiectului posedat, arătând în același timp posesorul. Formele sale sunt:

	Sing.	Pl.
Pers. I	<i>mine</i>	<i>ours</i>
Pers. a II-a	<i>yours</i>	<i>yours</i>
Pers. a III-a masc.	<i>his,</i>	<i>theirs</i>
fem.	<i>hers</i>	<i>theirs</i>

Poate îndeplini funcția sintactică de subiect, atribut, nume predicativ, complement.

e.g.: Will you lend me your coat? *Mine* is at home. (Nom.)

That's no business of *his*. (Dublu Gen.)

For the New-Year she gave her son a fishing line, but they gave *theirs* just toys. (Dat.)

I've brought my papers; have you got *yours*? (Ac.) (în Bădescu, A.)

Adjectivul posesiv însoțește un substantiv sau un gerundiv. Adjectivele posesive sunt următoarele:

	Sing.	Pl.
Pers. I	<i>my</i>	<i>our</i>
Pers. a II-a	<i>your</i>	<i>your</i>
Pers. a III-a masc.	<i>his</i>	<i>their</i>
fem.	<i>her</i>	<i>their</i>
neutru	<i>its</i>	<i>their</i>

Adjectivele posesive înlocuiesc posesorul și determină numele obiectului posedat. Au funcție de atribut.

e.g.: She has *her* child; it is *hers*.

She has *her* children; they are *hers*.

A particular task that a man has is *his* responsibility.

Everything that a woman likes or buys is *her* choice.

Everything an animal or thing possesses is *its* thing.

2 The Future Tenses

a) **Simple Future** exprimă:

- o acțiune posterioară momentului vorbirii

e.g.: John *will repair* the car tomorrow.

- o acțiune viitoare ce depinde de o condiție

e.g.: If you do not accept my terms, we *shall part*.

If I drop this glass it *will break*.

- acțiuni viitoare obișnuite care, după toate probabilitățile, vor avea loc (*frecventativ*)

e.g.: People *will make* plans.

Spring *will come* again.

Birds *will build* nests. (in Thomson & Martinet)

Mai poate exprima intenția, hotărârea de a săvârși acțiunea; refuzul; o invitație; o rugămintă.

e.g.: I *will buy* it. (= I intend to buy it.)

I *won't have* anything, thanks.

Will you have a drink?

Will you help me to lift the piano? (in Thomson & Martinet)

Se formează cu verbul auxiliar *shall* (pentru persoana I singular și plural) sau *will* (pentru persoanele a II-a și a III-a singular și plural) și *infinitivul scurt al verbului de conjugat*.

b) **Future Continuous** exprimă:

- o acțiune în desfășurare într-un anumit moment viitor, posterior momentului vorbirii. Accentul cade pe ideea de desfășurare, de durată a acțiunii viitoare.

e.g.: This time tomorrow morning I *shall be* probably *sleeping*.

- o acțiune viitoare nedeliberată, plasată în ordinea firească a evenimentelor (*future without intention*).

e.g.: I *am seeing* Tom tomorrow. (deliberate future action)

/ I *'ll be seeing* Tom tomorrow. (Tom and the speaker will meet in the ordinary course of events [perhaps they work together]) (in Thomson & Martinet)

Se formează cu *shall / will + be + verb-ing*.

Notă: *Shall* sau *will* nu pot fi utilizate în subordonate temporale sau condiționale. n locul lor se folosește *Present Tense*.

e.g.: *won't be ready* before we leave. (in Bădescu, A.)

You *'ll catch* cold if you *don't put* on your coat.

EXERCISES

I. Answer the following questions:

1. What does Jesus introduce in the Sermon on the Mount?
2. What do the Beatitudes describe?
3. How can we keep watch over our hearts and learn self-control?
4. What is mercy?

II. Fill in the blanks with the adequate forms of the verbs *to afflict, to torment, to revile, to mourn, to comfort*:

1. Only other sufferers know what is like to..... with this disease.
2. The Red Cross had been sent to..... the survivors.
3. She was..... with doubts.
4. He..... for the loss of his expectations.
5. Mary came to..... him.

6. All the workers of iniquity boast in themselves. / They break in pieces Your people, O LORD, / And..... Your heritage. (*Psalms 94:4-5*)

7. When Christ was....., He did not..... in return; when He suffered, He did not threaten.

8. Lament and..... and weep! Let your laughter be turned to mourning and your joy to gloom. (*James 4:9*)

9. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who..... us in all our tribulation, that we may be able to..... those who are in any trouble, with the comfort with which we ourselves are..... by God. (*2 Corinthians 1:3-4*)

III. Give nouns corresponding to the following verbs:

- | | | |
|----------------|----------------|------------------|
| 1. to teach; | 2. to revile; | 3. to preach; |
| 4. to comfort; | 5. to afflict; | 6. to inherit; |
| 7. to heal; | 8. to torment; | 9. to persecute; |
| 10. to mourn; | | |

IV. Give antonyms to:

- | | | |
|-------------|--------------|-----------|
| 1. sick; | 2. to mourn; | 3. glad; |
| 4. blessed; | 5. merciful; | 6. great; |
| 7. poor; | 8. pure; | 9. reward |

V. Translate into Romanian, trying to render the exact meaning of *to preach*:

1. And He said to them [= the apostles], „Go into all the world and preach the gospel to every creature.” (*Mark 16:15*)

2. (...) but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness (...). (*1 Cor. 1:23*)

3. They preach peace while preparing for war.

4. She practices what she preaches.

5. If you preach at someone, you give them advice about what they should do in a very boring, moralizing way.

6. Those who preach the gospel should live from the gospel.

7. He that preacheth, giveth alms. (*Proverb*)

8. He preacheth patience that never knew pain. (*Proverb*)

VI. Give synonyms for the following words in the text:

- | | | |
|-------------|---------------|------------------|
| 1. to heal; | 2. disciple; | 3. to comfort; |
| 4. sick; | 5. to mourn; | 6. to persecute; |
| 7. disease; | 8. multitude; | 9. pure |

VII. Express these in one word:

- a) attitude of being content with both honor and dishonor;
- b) someone who suffers from a disease that prevents him from moving part or all of his body;
- c) a person who suffers from a nervous disease which causes fits and fainting;
- d) the record of Christ's life and teaching in the first four books of the New Testament;
- e) the building where a Jewish assembly or congregation meets for religious observance and instruction;
- f) any early believer in Christ, esp. one of the twelve Apostles;
- g) a person who brings about peace;
- h) requital for good or evil, retribution.

VIII. Translate into English using *disease, sickness* or *illness*:

1. boala somnului;
2. boală fizică și mentală;
3. ciumă;
4. boală de plămâni;
5. cianoză;
6. boală a creierului;
7. rău de mare;
8. rău de avion;
9. boală sufletească
10. Omul nu prețuiește sănătatea până când nu e bolnav.
(Proverb)
11. Boala știută e pe jumătate vindecată. (Proverb)
12. Bolile sunt prețul plăcerilor fără chibzuință. (Proverb)

IX. Put the verbs in brackets into the correct tense: the *Simple Future*, the *Future Continuous*, the *Simple Present* or the *Present Perfect*; remember the future is not used after temporals:

1. I hope that he (come).
2. Your father (be) there ?
3. I (make) you a cup of coffee ?
4. She (deliver) a grammar course next month.
5. Children (be) children.
6. You (not be) a good husband until you learn to keep your temper.
7. I (know) the truth when I see Margaret.
8. I (find out) the secret when I (speak) with your friend.

9. I (wait) for you when you arrive. 10. I believe that man not merely (endure): he (prevail). (W. Faulkner) 11. When you (arrive) they still (cook) the meal. 12. This time tomorrow they (do) other things: Bill (play) tennis, Ann (shop) and George still (have) breakfast. 13. I (have) a sherry, please.

X. Underline the possessive adjectives and pronouns from the following fragments:

¹⁶ My beloved is mine, and I am his.

He feeds his flock among the lilies.

¹⁷ Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be like a gazelle
Or a young stag
Upon the mountains of
Bethel.

.....

⁶ Set me as a seal upon your heart,

As a seal upon your arm;
For love is as strong as death,
Jealousy as cruel as the grave;

Its flames are flames of fire,
A most vehement flame.

⁷ Many waters cannot quench love,

Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

(*The Song of Solomon*
2:16-17; 8:6-7)

XI. Translate the following fragment paying attention to the meaning of the conjunction *for*:

² Bear one another's burdens, and so fulfill the law of Christ.

³ For if anyone thinks himself to be something, when he is nothing, he deceives himself.

⁴ But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

⁵ For each one shall bear his own load.

⁶ Let him who is taught the word share in all good things with him who teaches.

⁷ Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

⁸ For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

⁹ And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.
(Galatians 6:2-9)

XII. Comment upon the proverb: „Salt seasons all things“.

XIII. Memorize the following fragments:

(...) preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. (Matthew 4:23)

(Matthew 5:3-12)

You are the salt of the earth (...). (Matthew 5:13)

You are the light of the world. (Matthew 5:14)

(Matthew 5:16)

READING SELECTION

CHRISTIAN RENEWAL

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

A LIFE OF UNITY IN THE CHURCH

³ For I say, through the grace given to me, to everyone who is

among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

⁴ For as we have many members in one body, but all the members do not have the same function,

⁵ so we, being many, are one body in Christ, and individually members of one another.

⁶ Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

⁷ or ministry, let us use it in our ministering; he who teaches, in teaching;

⁸ he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

**A LIFE OF MERCY
FOR ALL MEN**

⁹ Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

¹⁰ Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;

¹¹ not lagging in diligence, fervent in spirit, serving the Lord;

¹² rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

¹³ distributing to the needs of the saints, given to hospitality.

¹⁴ Bless those who persecute you; bless and do not curse.

¹⁵ Rejoice with those who rejoice, and weep with those who weep.

¹⁶ Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

¹⁷ Repay no one evil for evil. Have regard for good things in the sight of all men.

¹⁸ If it is possible, as much as depends on you, live peaceably with all men.

¹⁹ Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, „Vengeance is Mine, I will repay“, says the Lord.

²⁰ Therefore „If your enemy is hungry, feed him;

If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.“

²¹ Do not be overcome by evil, but overcome evil with good.

(Romans 12)

KEYS - ANSWERS TO EXERCISES

Key to ex. II: 1. be afflicted; 2. comfort; 3. tormented; 4. mourns; 5. comfort; 6. afflict; 7. reviled; revile; 8. mourn; 9. comforts; comfort; comforted

Key to ex. VIII: 1. sleeping sickness; 2. physical and mental illness; 3. the black disease; 4. disease of the lungs; 5. blue disease; 6. brain disease; 7. seasickness; 8. airsickness; 9. disease of the soul; 10. Health is not valued till sickness comes. (*Proverb*) 11. A disease known is half cured. (*Proverb*) 12. Diseases are the price of ill pleasures. (*Proverb*)

Key to ex. IX: 1. will come; 2. Will..... be; 3. Shall.... make; 4. will be delivering; 5. will be; 6. won't be; 7. shall know; 8. shall find out; have spoken; 9. shall be waiting; 10. will.... endure; will prevail; 11. arrive; will still be cooking; 12. will be doing; will be playing; will be shopping; will still be having; 13. 'll have.

LESSON 12

(LUKE 6:27-49)

LOVE OF ENEMIES

27 „But I say to you who hear: Love your enemies, do good to those who hate you,

28 „bless those who curse you, and pray for those who spitefully use you.

29 „To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.

30 „Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

31 „And just as you want men to do to you, you also do to them likewise.

32 „But if you love those who love you, what credit is that to you? For even sinners love those who love them.

33 „And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 „And if you lend *to those* from whom you hope to receive

back, what credit is that to you? For even sinners lend to sinners to receive as much back.

35 „But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

36 „Therefore be merciful, just as your Father also is merciful.

BE MERCIFUL

37 „Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.

38 „Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.“

39 And He spoke a parable to them: „Can the blind lead the

blind? Will they not both fall into the ditch?

40 „A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

41 „And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?

42 „Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye', when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

BEWARE OF HYPOCRISY

43 „For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

44 „For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do

they gather grapes from a bramble bush.

45 „A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

46 „But why do you call Me 'Lord, Lord', and not do the things which I say?

47 „Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:

48 „He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.

49 „But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.“

COMMENTARY

„Here is another radical command of Jesus: to *love* our *enemies* as a true expression of the life of the Kingdom. Having freed us from hate, sadness, and anger, He offers the greatest possession of all - perfect love. That is a gift which can only be possessed by

the one who, by the grace of God and the power of the Spirit, manifests God's love for all. Such love calls us to *bless, do good and pray* - even for enemies. Love of neighbor is the sign of having become a true child of God." (*The Orthodox Study Bible*)

Love is the first of the commandments of the Law and the foremost of all achievements. It outshines prophecy and faith. If the other gifts of the Spirit are temporary, love is eternal and complete.

Love manifested in action becomes *mercy*. „God's lovingkindness, His *mercy* in taking our sufferings upon Himself in order to grant us His Kingdom, sets us free from captivity to the evil one. In view of God's lovingkindness, we in turn are to be *merciful* to all others." (*The Orthodox Study Bible*) This means we must:

1. Refrain from passing judgment on others.
2. Do not condemn.
3. Forgive.
4. Give abundantly.

We, Christians, ought to know our own sins and trespasses better than those of others, we ought not judge them. God alone is able to judge, to save and to destroy. If we lay our sins aside and condemn others, we are like the hypocrite who loves himself above all else.

BASIC VOCABULARY

spitefully, *adv.* = cu venin, cu răutate

cloak, *s.* = pelerină, mantie

withhold, **withheld**, **withheld**, *vb.* = (**from**) a opri (de la), a interzice

likewise, *adv.* = de asemenea, în același chip

run over, **ran**, **run**, *vb.* = **1** (*despre o mașină etc.*) a călca; **2** a se revărsa; **The water / bath ran over.**

bosom, *s.* = **1** piept, sân; **2** (*fig.*) inimă, străfund

parable, *s.* = pildă, parabolă

ditch, *s.* = șanț, canal

speck, *s.* = 1 pată (mică), semn; 2 (*fig.*) pată, defect; 3 fir, (de praf),
fărămă, pic

plank, *s.* = scândură

bramble, *s.* = mur, rug

EXPLANATORY NOTES

Love = Charity, union, affection, friendship; unselfish concern for another's good. The *love* of Christians for each other and for the world is a reflection of the love between the three Persons of the Holy Trinity.

Forgiveness = The remission of sin and guilt through the love of Christ. Forgiveness is given originally in baptism; forgiveness for continuing sin is reclaimed through repentance. As God has forgiven the sins of believers, so are Christians to forgive those who have sinned against them.

Parable = A story told to illustrate a greater truth through images related to the daily lives of the hearers. Christ's teaching is filled with parables.

Judgment = In the biblical sense, God's decision on the worthiness of one to enter heaven or to be condemned to hell. Following death, all will be judged (...). Because of sin, no one can earn a place in heaven by his own righteousness. However, through Christ, sin is forgiven and overcome, and those who have followed Him are granted a place in heaven.

To withhold = to refuse to give, to keep (back) on purpose.

WORD STUDY

1 *To strike*

Verb tranzitiv = - a lovi, a izbi, a bate

e.g.: The ship *struck* a rock.

His house was *struck* by lightning.

- a da, a trage (o lovitură)

e.g.: You were the one who *struck* the first blow.

- (*muz.*) a cânta (din gitară, harpă etc.), a lovi, a atinge (clapele pianului)

e.g.: to *strike* the note = a da tonul (corului etc.)

But hark! he *strikes* the golden lyre! (Pope)

- a suna, a bate (ora, ceasul)

e.g.: The clock has just *struck* 3 o'clock.

- a aprinde (prin frecare sau lovire)

e.g.: to *strike* a light = a scăpăra amnarul

I smell gas. Don't *strike* the match.

- (*fig.*) a lovi (cu o infirmitate etc.)

e.g.: He was *struck* dumb.

- a încheia

e.g.: to *strike* a balance = a încheia, a face un bilanț

to *strike* a bargain = a încheia o afacere, a face un târg

- a-i veni (cuiva) în gând

e.g.: An idea suddenly *struck* her.

Verb intransitiv = - a lovi, a da o lovitură

e.g.: We were sailing along without a care in the world when suddenly disaster *struck*; we hit an iceberg.

- (*despre oră, ceas*) a suna, a bate

e.g.: The hour *has struck*.

- a o lua într-o anumită direcție

e.g.: to *strike* to the left = a o lua la stânga

2 Out of

- din, dinăuntru

e.g.: She came *out of* the house.

to jump *out of* bed

- din, din mijlocul (cu gen.)

e.g.: Three *out of* five people choose „Palmolive“ soap!

- afară din, dincolo de, în afara (cu gen.)

e.g.: *out of* sight = care nu se vede

out of reach = imposibil de atins

- fără, lipsit de

e.g.: We're nearly *out of* petrol.

out of doubt = fără îndoială

- de, din

e.g.: *out of* envy = din invidie

out of / from habit = din obișnuință

out of curiosity = din curiozitate

- de la

e.g.: to get money *out of* somebody = a obține bani de la cineva

- (făcut) din

e.g.: made *out of* wood

3 Word-Formation: The prefixes *un-, in-, non-*

a) *Un-* adăugat la adjective, adverbe și la substantive arată opusul, negativul.

e.g.: conscious - *unconscious*

fortunately - *unfortunately*

happiness - *unhappiness*

b) Atașat la verbe și la participii trecute sau forme în *-ing*, descrie opusul unui proces.

e.g.: to bind - to *unbind*

bound - *unbound*

sold - *unsold*

assuming - *unassuming*

In- și *non-* sunt alte prefixe negative. *Non-* exprimă ideea de negativ.

e.g.: *nonalcoholic* drinks = containing no alcohol

non-politician

non-drip (paint)

Un- e folosit deseori pentru a exprima o calitate opusă.

e.g.: He has applied for a *nonscientific* job (=not connected with science) in the Civil Service. / It was very *unscientific* (=showing too little attention to scientific principles) not to measure your results. (in *Longman Dictionary of Contemporary English*)

In- sugerează cel mai adesea calități opuse; e preferat de obicei lui *-un* în cazul cuvintelor savante de origine latină sau franceză.

e.g.: *insensitive* = not sensitive

insane

STRUCTURE STUDY

1 Can

- *can / could + infinitivul prezent* = capacitatea fizică sau intelectuală (*ability*) prezentă sau trecută

e.g.: I *can* skate now.

When I was young I *could* climb any tree in the forest.
(in Thomson & Martinet)

- *can / could + infinitivul perfect* = capacitate trecută neactualizată, asociată cu o nuanță de reproș uneori.

e.g.: She *could* have typed the letters, but she didn't want to.

- *can / could + infinitivul prezent* = permisiune

e.g.: *Can* you lend me your car for a month?

Could students choose what they wanted to study?

- *can / could + infinitivul prezent* = posibilitate teoretică (cf. *may* = posibilitate factuală)

e.g.: The road *can* be blocked. (It is possible to block the road) / The road *may* be blocked. (It is possible that the road is blocked)

The road *could* be blocked. (in Quirk)

- *can't / couldn't + infinitivul prezent sau perfect* = posibilitate exclusă

e.g.: You *can't* be serious.

Money is something we *cannot* live without, but is not worth dying for. (*Aphorism*)

That process *could not* have been used.

- la negativ mai poate exprima interdicția.

e.g.: You *can't* stay here any longer.

Can este utilizat pentru toate persoanele la indicativ prezent. *Could* este forma de trecut, exprimând și condiționalul și subjonctivul la toate persoanele. Poate fi înlocuit cu *to be able to* atunci când are semnificația „a putea, a fi în stare”.

2 The Interrogative-Negative Form

În propozițiile de tip interogativ-negativ se face inversiunea între subiect și verbul auxiliar / modal, iar negația *not* se așază după subiect.

e.g.: Is she not clever?

Cel mai adesea această formă e contractată: Isn't she clever?

Interogativ-negativul este folosit când vorbitorul așteaptă sau speră un răspuns afirmativ.

e.g.: Shouldn't we know the truth?

Can't they make up with each other?

Will Myra not do it?

Mai poate fi întâlnit în question tags după o propoziție afirmativă.

e.g.: She would like to come, wouldn't she? (cf. Thomson & Martinet)

EXERCISES

I. Answer the following questions:

1. What is the real Christian meaning of love?
2. Whom are the true children of God supposed to love?
3. Which are the three basic aspects of spiritual discipline or righteousness?

II. a) Translate into English, using *to strike* wherever possible:

1. Ceasul de la biserică a bătut ora 10.
2. Au descoperit petrol în Marea Nordului.
3. Bate fierul cât e cald. (*Proverb*)
4. Lovitura sa atinse ținta.
5. Am fost norocoasă întâlnindu-l pe Mark.
6. Tânărul scriitor s-a stins în floarea vârstei.
7. Mary și cu mine ne-am împrietenit imediat.
8. I-a sunat ceasul morții.
9. Trebuie să găsec o idee nouă.
10. L-am lovit cu mâna.
11. E bine să ucizi șarpele cu mâna dușmanului tău. (*Proverb*)
12. Căprioara rănită se retrage să moară singură. (*Proverb*)
13. Nu mai spune!

b) Translate the following sentences into Romanian:

1. Strike a scoffer, and the simple will become wary; / Rebuke one who has understanding, and he will discern knowledge. (*Proverbs 19:25*)

2. The LORD is your keeper; / The LORD is your shade at your right hand. / The sun shall not strike you by day, / Nor the moon by night. (*Psalms 121:5-6*)

3. To him who strikes you on the one cheek, offer the other also. (*Luke 6:29*)

4. 'I struck you with blight and mildew and hail in all the labors of your hands; yet you did not turn to Me', says the LORD. (*Haggai 2:17*)

5. „Strike the Shepherd, / And the sheep will be scattered.“ (*Zechariah 13:7*)

III. Fill in the blanks with: *to take away, to withhold, to train.*

1. So you shall serve the LORD your God, and He will bless your bread and your water. And I will..... sickness..... from the midst of you. (*Exodus 23:25*)

2. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been..... by it. (*Hebrews 12:11*)

3. If anyone wants to sue you and..... your tunic, let him have your cloak also. (*Matthew 5:40*)

4. Do not..... Your tender mercies from me, O LORD; / Let Your lovingkindness and Your truth continually preserve me. (*Psalms 40:11*)

5. Abba, Father, all things are possible for You..... this cup..... from Me; nevertheless, not what I will, but what You will. (*Mark 14:36*)

6..... up a child in the way he should go, / And when he is old he will not depart from it. (*Prov. 22:6*)

7. Do not..... good from those to whom it is due, / When it is in the power of your hand to do so. (*Prov. 3:27*)

IV. a) Give the negative form to the following words using the prefixes *un-, non-* and *in-*:

- | | | |
|----------------|------------------|------------------|
| 1. belief; | 2. clothed; | 3. justice; |
| 4. sane; | 5. curable; | 6. aware; |
| 7. resident; | 8. defiled; | 9. subordinate; |
| 10. member; | 11. righteous; | 12. politician; |
| 13. moral; | 14. godly; | 15. cooperation; |
| 16. worthy; | 17. trustworthy; | 18. expressible; |
| 19. excusable; | 20. existence; | 21. violent. |

b) Form sentences containing words with the above-mentioned prefixes.

c) Translate into Romanian, paying attention to the words formed with the prefix *un-*:

1. (...) what part has a believer with an unbeliever? (*2 Corinthians 6:15*)

2. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. (*Colossians 3:5*)

3. Do not be unequally yoked together with unbelievers. (*2 Corinthians 6:14*)

4. But no man can tame the tongue. It is an unruly evil, full of deadly poison. (*James 3:8*)

5. Now it was during the Days of Unleavened Bread. (*Acts 12:3*)

6. I [=Paul] am a debtor both to Greeks and to barbarians, both to wise and to unwise. (*Romans 1:14*)

7. Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. (*Hebrews 13:2*)

8. Blessed are the undefiled in the way, / Who walk in the law of the LORD! (*Psalms 119:1*)

9. The key to happiness and unhappiness lies within oneself. (*Aphorism*)

d) Comment upon the following aphorisms:

Intolerance is the greatest human evil.

The mood of a mob, like water over the ocean, is unpredictable.

Dreams are activities of the unconscious mind.

Nonconformists cannot be good union men.

Habitually active men may die in inactivity.

V. Express these in one word:

a) a narrative of imagined events used to illustrate a moral or spiritual lesson;

b) a long flat piece of timber used esp. in building, flooring, etc.;

c) a small spot, dot or stain;

d) someone who has disobeyed God;

- e) a person who says one thing and does another, usually something worse;
- f) ungrateful.

VI. Translate into English:

1. Toată filozofia trecută poate fi - și trebuie - pusă în slujba lui Hristos.
2. Toate le pot întru Hristos, Cel Care mă întărește. (*Filipeni 4:13*)
3. Știam că pot avea încredere în tine.
4. Ne putem opri o clipă?
5. - Poți aștepta până săptămâna viitoare?
- Da, pot.
6. Fratele meu n-ar fi putut înțelege acest pasaj fără ajutorul meu.
7. - Poți să joci șah?
- Puteam, când eram mai tânăr, dar acum nu mai pot.
8. N-aș putea plăti cu un cec?
9. Ui-aș fi putut împrumuta banii. De ce nu mi-ai spus?
10. Nu se poate să fi spus o asemenea minciună!
11. E imposibil ca ei să fi și ajuns; trenul nu a sosit decât acum douăzeci de minute.
12. Năravul din fire n-are lecuire. (*Proverb*)
13. Asta-i bună / culmea! (amer. fam.)

VII. Translate into English, using the interrogative-negative form:

1. Nu știai că afară este furtună?
2. Nu l-ai auzit intrând?
3. Nu ai servit micul dejun astăzi?
4. Nu poți să mai aștepti puțin?
5. Nu ai prefera ca datoria să fie achitată pe loc?
6. Oare nu aș putea să-ți duc eu bagajul sus?
7. Nu ar fi mai bine ca textul să fie revizuit de un expert?
8. Nu ți-am amintit eu că ai de terminat raportul?
9. Nu crezi că e timpul să vă cumpărați un televizor?

VIII. Translate into Romanian, trying to render the exact meanings of *out of*:

1. I feel out of sorts. 2. Get out of my road! 3. Out of sight, out of mind. (*Proverb*) 4. She did this out of habit. 5. This is out of my range. 6. You must be out of your senses! 7. Out of debt, out of danger. (*Proverb*) 8. Out of season, out of price. (*Proverb*) 9. We're out of petrol now. 10. As good be out of the world as out of the fashion. (*Proverb*) 11. Like the flounder, out of the frying-pan into the fire. (*Proverb*) 12. He is out of work. 13. My parents are out of the country. 14. He speaks out of the whole cloth.

IX. Comment on the meaning of the following proverbs:

1. Love is the reward of love.
2. Love rules his kingdom without a sword.
3. Love begets love.

X. List all the words for „love“ in the dictionary. Try to arrange them according to their semantic features. Try the same with the lexical items designating „mercy“ and „houses, dwellings“. Use the Roget's Thesaurus or a dictionary of synonyms to find out the words.

READING SELECTION

THE LORD'S TEACHING TO THE HEATHEN BY THE TWELVE APOSTLES

¹ There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways.

² The Way of Life is this: „First, thou shalt love the God who made thee, secondly, thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another.“

³ Now, the teaching of these words is this: „Bless those that curse you, and pray for your

enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?“ But, for your part, „love those that hate you“, and you will have no enemy.

⁴ „Abstain from carnal“ and bodily „lusts“. „If any man smite thee on the right cheek, turn to him the other cheek also“, and thou wilt be perfect. „If any man impress thee to go with him one mile, go

with him two. If any man take thy coat, give him thy shirt also. If any man will take from thee what is thine, refuse it not"; not even if thou canst.

⁵ Give to everyone that asks thee, and do not refuse, for the Father's will is that we give to all from the gifts we have received. Blessed is he that gives according to the mandate; for he is innocent. Woe to him who receives; for if any

man receive alms under pressure of need he is innocent; but he who receives it without need shall be tried as to why he took and for what, and being in prison he shall be examined as to his deeds, and „he shall not come out thence until he pay the last farthing.“

⁶ But concerning this it was also said: „Let thine alms sweat into thine hands until thou knowest to whom thou art giving.“

KEYS - ANSWERS TO EXERCISES

Key to ex. II a): 1. The church clock struck 10 o'clock. 2. They struck oil in the North Sea. 3. Strike while the iron is hot. (*Proverb*) 4. His blow struck home. 5. I struck oil when I met Mark. 6. The young writer was struck down in his prime. 7. Mary and I struck up a friendship immediately. 8. Her hour has struck. 9. I must strike on / upon a new idea. 10. I struck him with my hand. 11. It is good to strike the serpent's head with your enemy's hand. (*Proverb*) 12. The stricken deer withdraws himself to die. (*Proverb*) 13. Strike me pink!

Key to ex. III: 1. take ... away; 2. trained; 3. take away; 4. withhold; 5. take ... away; 6. train; 7. withhold.

Key to ex. V: a. parable; b. plank; c. speck; d. sinner; e. hypocrite; f. unthankful.

Key to ex. VI: 1. All past philosophy can be, and must be, placed in the service of Christ.

2. I can do all things through Christ who strengthens me. (*Philippians 4:13*)

3. I knew I could trust you.

4. Can we stop for a while?

5. - Can you wait till next week?

- Yes, I can.

6. My brother couldn't have understood this passage without my help.

7. - Can you play chess?

- I could when I was younger, but I can't now.

8. Couldn't I pay by cheque?
9. I could have lent you the money. Why didn't you tell me?
10. He can't have told such a lie!
11. They can't be here already; the train only arrived twenty minutes ago.
12. Can the leopard change his spots? (*Proverb*)
13. Can you beat it / that! (amer. fam.)

Key to ex. VII: 1. Didn't you know there was a storm outside? 2. Didn't you hear him come in? 3. Haven't you had breakfast today? 4. Can't you wait a little longer? 5. Wouldn't you prefer the debt settled on the spot? 6. Couldn't I carry your luggage upstairs? 7. Wouldn't it be better to have the text revised by an expert? 8. Didn't I remind you that you had to finish the report? 9. Don't you think it's high time you got yourselves a TV set?

Key to ex. VIII: 1. Nu prea sunt în apele mele. 2. Dă-te la o parte din calea mea! 3. Ochiul care nu se vâd se uită. (*Proverb*) 4. Ea a făcut aceasta din obișnuință. 5. Aceasta mă depășește. / E peste puterea mea. 6. Probabil că ți-ai pierdut mințile! 7. N-ai datorii, n-ai griji. (*Proverb*) 8. Tot lucrul trebuie făcut la vremea lui. (*Proverb*) 9. Am rămas (și) fără benzină. 10. Mai bine mort decât demodat. (*Proverb*) 11. A căzut din lac în puț. (*Proverb*) 12. E șomer. 13. Părinții mei sunt în străinătate. 14. Minte de îngheață apele.

LESSON 13

(MATTHEW 6:1-18)

HOW TO GIVE ALMS

6 „Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

2 „Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

3 „But when you do a charitable deed, do not let your left hand know what your right hand is doing,

4 „that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

HOW TO PRAY

5 „And when you pray, you shall not be like the hypocrites. For they love to pray standing

in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

6 „But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.

7 „And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.

8 „Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

9 „In this manner, therefore, pray:

Our Father in heaven,
Hallowed be Your name.

10 Your kingdom come.

Your will be done

On earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts,
As we forgive our debtors.

13 And do not lead us into
temptation,

But deliver us from the evil
one.

For Yours is the kingdom
and the power and the glory
forever. Amen.

14 „For if you forgive men
their trespasses, your heavenly
Father will also forgive you.

15 „But if you do not forgive
men their trespasses, neither
will your Father forgive your
trespasses.

HOW TO FAST

16 „Moreover, when you fast,
do not be like the hypocrites,
with a sad countenance. For
they disfigure their faces that
they may appear to men to be
fasting. Assuredly, I say to you,
they have their reward.

17 „But you, when you fast,
anoint your head and wash
your face,

18 „so that you do not
appear to men to be fasting, but
to your Father who *is* in the
secret *place*; and your Father
who sees in secret will reward
you openly.“

COMMENTARY

Giving alms, prayer and fasting are three ways which lead to righteousness.

Charitable giving should be done only before God. If we act like the hypocrites trying to please men, and not Him, our reward will be the applause of men. God will not be deceived, for He sees us and knows what we are doing. He will judge us and reward our good deeds.

Prayer - says St. John of Damascus - is „raising up the heart and mind to God“. It involves a personal relationship with God. „Matthew’s record of the Lord’s Prayer (...) is the one prayed in the Orthodox liturgy. *Our Father* signifies (1) the unique privilege of being children of God by the grace of adoption, and (2) the unity of Christians who commonly call God „Our“ Father. God’s *name is hallowed* when we praise and glorify Him by righteous words and deeds. God’s *kingdom* and *will* are closely related: we pray that they may be actualized *on earth* as they are *in heaven*,

where God's reign is gloriously manifest." (*The Orthodox Study Bible*) The adjective *daily* applied to *bread* designates not merely the bread we take for the sustenance of life; it is the spiritual, the „essential“ Bread of Life, Christ Himself. Mutual forgiveness between people is praised by Jesus as a prerequisite to being forgiven by God.

Fasting implies both abstaining from eating and self-denial. It is not meant to impress other people. „For the one who fasts, the compassion of God outshines physical discomfort: joy overshadows sorrow. Thus, during seasons of fasting, the hymns of the Orthodox Church call the faithful to wash and anoint their faces. There is no „Ash Wednesday“ in Orthodox practice. (...) Fasting is the liberation of the spirit from its voluntary enslavement to sinful passions.“ (*The Orthodox Study Bible*)

BASIC VOCABULARY

alms, *s.* = pomană, milostenie

heed, **I** *s.* = atenție, băgare de seamă; **to pay ~ to, to take ~ of** = a lua aminte, a acorda atenție; **II** *vb.* (**-ed.-ed**) a urmări, a observa cu atenție

go into your room, and (...) pray to your Father who is in the secret place = intră în camera ta și (...) roagă-te Tatălui tău, Care este în ascuns

openly, *adv.* = **1** pe față, deschis; **2** (în mod) public

do not use vain repetitions = nu spuneți multe

heathen, **I** *adj.* = păgân, necredincios; **II** *s.* **1** păgân; **2** (*fig.*) incult, ignorant

hallow, **-ed, -ed**, *vb.* = **1** a sfinți; **~ed be Your name** = sfințească-se numele Tău; **2** (*bis.*) a face sfeștanie; **3** a se închina la, a venera

countenance, *s.* = **1** înfățișare, expresie, față; **2** cumpăt, calm, sânge rece; **3** (*fig.*) protecție, sprijin moral; aprobare, încuviințare

EXPLANATORY NOTES

Alms = Works of mercy or monetary gifts given to help the poor. Throughout the Scriptures, God's people are called to help those less fortunate than themselves.

Prayer = Communion with God through words of praise, thanksgiving, repentance, supplication, and intercession. Usually prayer is verbal. However, prayer of the heart or in the Spirit, the highest form of prayer, is without words.

Kingdom of God = God's rule over the world, showing (1) His absolute sovereignty as Creator and (2) His sovereignty over the faithful who voluntarily submit to Him. *The Kingdom of God* was made manifest by Christ and is present in the world through the Church. The fullness of the Kingdom will come when Christ returns to judge the living and the dead, creating a new heaven and earth.

Assuredly = is *amen* in Greek, meaning „verily“, „of a truth“, „so be it“. Christ uses it as a solemn affirmation, a form of oath, even using it to preface certain proclamations. He takes an oath by Himself to underline the authority of His words.

Heathen = (old-fash.) a person, esp. in a distant or wild place, who does not belong to one of the large established religions.

WORD STUDY

1 Word-Formation: The Prefix *dis-*, the suffixes *-ance* and *-ly*

a) *Dis-* arată: - opusul sau negativul

e.g.: *dishonesty* (= lack of honesty)

We often *disagree*. (= have different opinions)

- încetarea sau îndepărtarea stării existente

e.g.: They've *disconnected* our phone, because we didn't pay the bill. (= undid the connection)

to *disentangle* oneself from an unhappy relationship

(= to free from a position that is difficult to escape from)

- (la verbe în special) sensul de „a lua, a îndepărta“

e.g.: a *dismasted* ship

b) Sufixul *-ance* (*-ence*) indică acțiunea, starea sau calitatea de a fi ~.

e.g.: her *intelligence* (= she is intelligent)

He shows great *perseverance*

tickets for the evening *performance*

c) Sufixul *-ly* poate fi atașat unor adjective spre a forma adverbe sau unor substantive, caz în care se obțin adjective.

Poate avea următoarele sensuri:

- (în adverbe) într-un anumit mod

e.g.: He did it very *cleverly*. (= in a clever way)

- (în adverbe) din punct de vedere...

e.g.: a *financially* sound proposal (= from a financial point of view)

Geographically, ethnically, and linguistically, these islands are closer to the mainland than to their neighbouring islands. (in Quirk)

- (în adverbe și adjective) ce se produce la intervale regulate de timp

e.g.: They visit me *monthly*. (= once a month)

an *hourly* check (= done every hour)

- (în adjective) ca un, ca o ~ în înfățișare, comportare etc.

e.g.: a *motherly* woman (= showing the love, kindness, etc. of a mother) (in *Longman Dictionary of Contemporary English*)

2 Synonyms of *charity*:

benevolence, benignity, fellow-feeling, good-nature, goodwill, kindheartedness, kindness, tenderheartedness; beneficence, bounty, generosity, humanity, philanthropy, liberality.

e.g.: They showed little *charity* towards their former leader after his election defeat.

The victims of the disaster lived on *charity* until they could make new lives for themselves.

A *charity* performance given by international entertainers to raise money for famine relief

The flood victims received money and clothes from several *charities*.

A *charity school* (= one where poor children used to be taught free)

Charity begins at home. (Proverb)

3 Synonyms of *to forgive*:

to absolve, to acquit, to condone, to excuse, to exonerate, to pardon, to remit.

e.g.: *to forgive* the interest owed on a loan

It's best to *forgive* and forget.

Can you ever *forgive* me for what I said about you?

Forgive these wild and wandering cries. (Tennyson)

I'll never *forgive* you for that!

STRUCTURE STUDY

1 *May*

a) Ca verb modal, *may / might* e folosit pentru a exprima:

- permisiunea formală

e.g.: He *may* go now.

- posibilitatea în prezent, viitor sau trecut

e.g.: That *may* or *may not* be true. (Prezent)

He *may / might* come tomorrow. (Viitor)

You *might* have asked her what she was up to. (Trecut)

Might exprimă un grad mai mare de incertitudine. Este folosit după un verb la trecut în propoziția principală.

e.g.: He said he *might* hire a car.

- iritarea, reproșul vorbitorului față de neîmplinirea unei acțiuni trecute

e.g.: He *might* 'pay us! (with stress on *pay* could mean 'We are annoyed that he doesn't pay / hasn't paid us.')

You *might* have 'told us! (with stress on *told* could mean 'You should have told us.')

 (in Thomson & Martinet)

May not exprimă interdicția, fiind sinonim cu *must not*.

e.g.: You *may not* (are not allowed to / mustn't) borrow my car.

b) Ca simplu auxiliar întrebuințat în construirea subjonctivului analitic al unor verbe lexicale, *may* exprimă o urare, o dorință, speranță, un scop etc.

e.g.: *May the best man win!*
 I hope you *may* be right.
 Hurry up that you *may* be in time!
May he never set foot in this house again!
 Let us fight on, that the light of justice and freedom *may not* die in our land. (in Quirk)

Formele compuse sunt împrumutate de la sinonimele sale, *to be allowed to / permitted to* și, mai rar, *it is / was possible that / to*.

2 The Negative Form

Sensul negativ al unei propoziții poate fi exprimat prin negarea verbului sau prin folosirea unui alt cuvânt cu sens negativ (pronume, adjectiv, adverb negativ etc.).

a) Negarea verbului

- în cazul verbelor noționale, negația se formează cu ajutorul auxiliarului *do* pentru prezent, respectiv *did* pentru Past Tense. Ordinea cuvintelor în propoziție este:

subiect + auxiliar do / did + negația not + infinitivul scurt.

e.g.: She turns on the TV. She *doesn't* turn on the TV.

My sister spoke Japanese. My sister *didn't* speak Japanese.

- Verbele *to be* și *to have* ca verbe noționale, defectivele modale, precum și verbele noționale la timpuri compuse formează negația prin introducerea lui *not* după primul auxiliar / modal.

e.g.: She *is not* a teacher.

I *haven't* any friends in your town.

I *have not been* there today.

I *cannot / can't* tell you the truth.

She *might not / mightn't* come.

You *mustn't* forget this.

You *ought not / oughtn't* to have listened to her.

We *shall not / shan't* depart from the truth.

She *would not / wouldn't* have listened.

NB: Verbul *to have* poate forma negativul și cu ajutorul auxiliarului *do*.

e.g.: I *don't* have time to go there.

I *didn't* have enough money.

b) Cuvintele cu sens negativ: *no (one), none, nothing, never, nowhere, neither.... nor* etc. Părțile de propoziție negate astfel sunt: subiectul, numele predicativ, complementul.

e.g.: We've had *no* lunch.

I was in *no* way surprised.

Never will I make that mistake again.

Not until yesterday did he change his mind.

Nobody has promised that any of you will be released yet.

EXERCISES

I. Answer the following questions:

1. What is the significance of charitable giving, prayer and fasting?

2. Is it hypocritical to pray a liturgical prayer and not consciously share the spiritual experience of that prayer? For instance, is it wrong to pray a prayer of repentance, when personally we may feel cold or indifferent to sin?

3. Why is prayer so difficult when it is such an essential part of our Christian life?

4. Does a life of prayer lend itself to the non-monastic as well as the monastic?

II. Turn the following sentences into the negative:

1. All that glitters is gold. 2. I found my glasses on the cupboard. 3. I have always regarded him as my best friend. 4. She will return home before dinner. 5. I saw his eyes opening in surprise. 6. I can imagine her climbing the peach tree in the garden. 7. Let them leave at once. 8. We had hoped that you would help us. 9. I can do it and so can you. 10. Toil to acquire wealth. 11. Set your mind on high things. 12. Give heed to all things that men say. 13. He had considered the plan seriously. 14. She's still at school. 15. I can help to some extent. 16. I have to obey.

III. Give synonyms to the following words in the text:

- | | | |
|-----------------|------------------|--------------|
| 1. heed; | 2. reward; | 3. alms |
| 4. heathen; | 5. to disfigure; | 6. trespass; |
| 7. countenance; | | |

IV. Give the antonyms of the following words in the text:

- | | | |
|----------------|----------------|---------------|
| 1. to give; | 2. openly; | 3. to forgive |
| 4. hypocrite; | 5. charitable; | 6. reward; |
| 7. to deliver; | | |

V. Translate into English using *may*:

a) 1. Întâmplă-se ce s-o întâmpla! 2. Să trăiești mulți ani! 3. Pot să vorbesc cu tine? 4. Jill a spus că s-ar putea să plouă mai târziu. 5. Dumnezeu să te binecuvânteze! 6. Ceea ce spui se prea poate să fie adevărat. 7. E posibil ca mâine să plece. 8. Poate că nu s-a gândit la asta. 9. Am să vin din nou în curând ca să-ți mai cer sfatul, dar dacă s-ar putea, acum aș dori să plec. 10. Să te aibă Cerul în paza lui! 11. E posibil ca ei să fie plecați pentru un timp. 12. Poți fi sigur de asta, n-ai nici o grijă! (fam.) 13. Ai fi putut să participi la discuție. 14. Nu aveți voie cu dicționare în sala de examen!

b) 1. Cât aveți Lumina, credeți în Lumină, ca să fiți ai Luminii. (*Ioan 12:36*)

2. Ascultă sfatul și primește învățătura, ca să fii înțelept toată viața ta. (*Pilde 19:20*)

3. Fii înțelept, fiul meu, și bucură inima mea, ca să pot răspunde celui ce mă clevetește. (*Pilde 27:11*)

4. nsuși Dumnezeuul păcii să vă sfințească pe voi desăvârșit, și întreg duhul vostru, și sufletul, și trupul să se păzească fără de prihană, întru venirea Domnului nostru Iisus Hristos. (*1 Tesaloniceni 5:23*)

VI. a) Add the suffixes *-ly*, *-ance* or the prefix *dis-* to the following words and then translate them:

- | | | |
|----------------|---------------|----------------|
| 1. heaven; | 2. grace; | 3. exceeding; |
| 4. divine; | 5. to appear; | 6. subsequent; |
| 7. qualified; | 8. God; | 9. wise; |
| 10. to differ; | 11. diligent; | 12. obedience; |

- | | | |
|-----------------|----------------|--------------------|
| 13. loyal; | 14. to endure; | 15. to observe |
| 16. to connect; | 17. utter; | 18. to hearten; |
| 19. to cohere; | 20. mere; | 21. whole-hearted. |

b) Comment on the following aphorisms:

Likes and dislikes are highly personal.

One-sided love can be extremely painful.

Idleness is a seed of discontent.

VII. a) Build up five sentences of your own, using *charity* and *to forgive*.

b) Translate into Romanian:

1. Charity covers a multitude of sins. (*Proverb*)
2. Charity and pride do both feed the poor. (*Proverb*)
3. A Brother or Sister of Charity is a member of a religious organization devoted to charity.
4. If we are bound to forgive an enemy, we are not bound to trust him. (*Proverb*)
5. Forgive any sooner than thyself. (*Proverb*)
6. The noblest vengeance is to forgive. (*Proverb*)
7. To err is human, to forgive divine. (Pope)

VIII. Complete the sentences using the adequate forms of the verbs *to forgive*, *to reward*, *to anoint*, *to pray*:

1. Save now, I....., O LORD; / O LORD, I....., send now prosperity. (*Psalms 118:25*)

2. Bless the LORD, O my soul, / And forget not all His benefits: / Who..... all your iniquities, / Who heals all your diseases, / Who redeems your life from destruction... (*Psalms 103:2-4*)

3. If your enemy is hungry, give him bread to eat; / And if he is thirsty, give him water to drink; / For so you will heap coals of fire on his head, / And the LORD will..... you. (*Proverbs 25:21-22*)

4. He who..... a transgression seeks love, / But he who repeats a matter separates friends. (*Proverbs 17:9*)

5. Brethren,..... for us. (*1 Thessalonians 5:25*)

6. Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and..... Him. (*Mark 16:1*)

7. Fierce witnesses rise up; / They ask me things that I do not know. / They..... me evil for good, / To the sorrow of my soul. (*Psalm 35:11-12*)

8. Beloved, I..... that you may prosper in all things and be in health, just as your soul prospers. (*3 John 2*)

9. You [=the apostles] did not..... My head with oil, but this woman has..... My feet with fragrant oil. (*Luke 7:46*)

IX. Express these in one thing:

- a) concerned with giving help to the poor;
- b) a wicked or wrong action; sin;
- c) something done on purpose; an action;
- d) money, food, clothes, etc. given to poor people;
- e) the appearance or expression of a person's face;
- f) besides what has been said; in addition;
- g) if not;
- h) to praise oneself.

X. Comment upon the proverb „Alms never make poor.“

XI. List all the words for „countenance“, „heed“ and „debt“ in the dictionary. Try to arrange them according to their semantic features.

XII. Memorize the following verses:

(*Matthew 6:1*); (*Matthew 6:3*); (*Matthew 6:6*); (*Matthew 6:8-15*); (*Matthew 6:17-18*).

READING SELECTION

2 (...) Twofold, beloved, are the methods of prayer. One is to give praise to God from a humble heart; the other, the lower, is the prayer of petition. Therefore, when you pray, do not immediately begin with petitions; otherwise you may then be accused of praying to God only when in need. So when you come to pray, leave self behind, leave wife and children. Let the earth go, and rise up to Heaven. Leave behind every creature, the visible and the invisible, and begin with the praise and glory

of Him who has made all things. And as often as you offer Him praise be not wandering here and there in your mind. And choose not your words from fables, like the Greeks, but from the holy Scriptures, and say: O Lord, patient and forbearing, I praise Thee because Thou hast spared me who offend Thee daily; giving to all a season for repentance; and because of this Thou art silent, and art patient with us, O Lord, that we may offer glory and praise to Thee who hast care for the salvation of all men. Thou dost help us, now by fear, now by counsel, now through the prophets, and last of all through the coming of Thy anointed; „for Thou has made us, and not we ourselves.“ (*Psalms 100:3*)

³ And when you have praised and glorified God from the Scriptures, with all your heart, then begin with humility to say: Lord, I am not worthy to praise Thee, for I have sinned most grievously. And though you may not be conscious of any fault, yet so must you speak to Him. For, save God alone, there is no one without sin. We commit many sins, and the greater part of them we forget. Because of this the apostle said: „I am not conscious to myself of anything, yet I am not thereby justified“ (*1 Corinthians 4:4*); that is, „I have committed many sins, and taken no notice of them.“ And because of this the prophet also says: „Who can understand sins?“ (*Psalms 19:13*) So you do not speak falsely when you say you are a sinner. And if you do know that you are one, you also sin when you say: „I am not a sinner.“ Say rather: „I have sinned more than other sinners, for I have broken the commandment which says: ‘When you have done all things commanded of you, say: we are unprofitable servants; we have done that which it was our duty to do.’“ (*Luke 17:10*) So must you think to yourself: „I am a profitless servant.“

And again: „In humility let each esteem others better than himself.“ (*Philippians 2:3*) Pray to the Lord therefore with fear and humility. And when you pray to Him from a humble heart, say, „I give Thee thanks, O Lord, because Thou hast borne with my sins in patience, and hast left me even till now without chastisement. For I have long deserved to suffer many afflictions; and to be banished from Thy sight; but Thy most clement mercy has borne with me in patience. I thank Thee again, although I am unable to render Thee such thanks as are due Thy mercy.“

And when you have fulfilled in turn the duty of praise and of humility, then ask for what you ought to ask for; not for riches, as I said, not for the glory of this earth, not for health of body: for He made you and your health is His care, and He knows which state is profitable to each one, to be healthy or to be infirm. But let you seek, as He has told us, for the Kingdom of Heaven. For, as I said before, He will provide for

your body's needs. For our King is of infinite dignity, and it is unfitting that anyone should ask of Him what is not becoming. Be mindful therefore when you pray that you do not bring upon yourself the anger of God; but seek from Him the things that are worthy of God our King. And when you pray for the things that are worthy of being asked of God, cease not from praying till you receive them.

(Saint Basil the Great - *Prayer must come first*)

KEYS - ANSWERS TO EXERCISES

Key to ex. V a): 1. Come what may! 2. May you live long! 3. May I speak with you? 4. Jill said it might rain later. 5. May God bless you! 6. What you say may be true. 7. He may / might leave tomorrow. 8. He may not have thought of it. 9. I shall come back again to ask your advice in the near future, but for today I should like to take my leave now, if I may. 10. May heaven preserve you! 11. They might have gone away for a time. 12. You may depend upon it. (fam.) 13. You might have taken part in the discussion. 14. You may not bring dictionaries into the examination room.

b) 1. While you have the light, believe in the light, that you may become sons of light. (*John 12:35*)

2. Listen to counsel and receive instruction, that you may be wise in your latter days. (*Proverbs 19:20*)

3. My son, be wise, and make my heart glad, that I may answer him who reproaches me. (*Proverbs 27:11*)

4. Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. (*1 Thessalonians 5:23*)

Key to ex. VIII: 1. pray; pray; 2. forgives; 3. reward; 4. forgives; 5. pray; 6. anoint; 7. reward; 8. pray; 9. anoint; anointed.

Key to ex. IX: a. charitable; b. trespass; c. deed; d. alms; e. countenance; f. moreover; g. otherwise; h. to sound a trumpet.

LESSON 14

(MATTHEW 6:19-34)

TRUSTING GOD WHOLLY

19 „Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

20 „but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

21 „For where your treasure is, there your heart will be also.

22 „The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

23 „But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

24 „No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

TRUSTING GOD FOR BASIC NEEDS

25 „Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

26 „Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

27 „Which of you by worrying can add one cubit to his stature?

28 „So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

29 „and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

30 „Now if God so clothes the grass of the field, which today

is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

³¹ „Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

³² „For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

³³ „But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

³⁴ „Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

COMMENTARY

Jesus refers here to worldly entanglements - poor excuses -, to earthly things which attract people.

„By attaching themselves to *treasures on earth* people cut themselves off from heavenly treasures. They become slaves, not free in Christ. The heart of discipleship lies in (1) disentangling ourselves from the chains of earthly things, and (2) attaching ourselves to God, the true *treasure*.” (*The Orthodox Study Bible*)

Christians must keep their spiritual eyes *good* (i.e. pure, wholesome) for if the eye - which is the *lamp of the body* - is good, then the whole body will be full of light, illuminating thus the whole inner man.

We cannot possibly serve *two masters*, maintaining an attachment both to earthly and to heavenly things. Life is devoted either to God first or riches first. Putting all our trust in our possessions rather than in God is foolishness, for material riches suffer corruption, while spiritual riches are eternal.

Verses 25-27 express a strong warning against persistent anxiety over the things of this world. Human life is dependent upon the Providence of God more than upon *food, drink* and *clothing*. It is true that we need certain material things, but we have to use them according to God’s will.

„Calling us to be set free from anxiety about earthly things, Jesus directs us to look to heaven, to this greater „country“ which will be received at the Day of the Lord, secure in the faith that God will provide needed earthly blessings.“ (*The Orthodox Study Bible*)

BASIC VOCABULARY

lay up, laid, laid, vb. = a acumula, a îngrămădi, a aduna
moth, s. = molie

break in, broke, broken, vb. = **1** a sparge (o casă); **2** a întrerupe;
She broke in with some suggestions of her own; **3** a domestici,
 a îmblânzi; **Young horses have to be broken in.**

the lamp of the body = (*în text*) luminătorul trupului

Mammon, s. = **1** (*Biblie*) Mamona; **2 m~** = avuție, bogăție

put on, put, put, vb. = a pune, a îmbrăca (o haină)

reap, reaped, reaped, vb. = **1** a secera; **2** (*si fig.*) a recolta, a culege
 (roade, răsplată etc.)

lily, s. = crin

spin, spun (arch. span), spun, vb. = (*text.*) a toarce, a răsuci

array, -ed, -ed, vb. = **1** a așeza în ordine de bătaie; **2** a împodobi,
 a găti (cu), a îmbrăca (în); **~ed in all her finery.**

EXPLANATORY NOTES

Light = The Bible frequently uses *light* as a symbol of God and of that which is good, that which overcomes the darkness of sin and death. Candles are used in churches to symbolize the light of Christ. Christians are lights shining in the world to show the way of righteousness and salvation.

Darkness = A symbol of sin and rejection of God, who is light and whose followers walk in the light of righteousness.

Father = (1) God the Father is one of the three Persons of the Holy Trinity. God the Son is eternally begotten of God the Father. God the Holy Spirit eternally proceeds from God the Father. (2) „Father“ is a title given to one’s spiritual father based on the

custom of the Jews, who spoke of their father Abraham or their father David, and on the words of Paul, who called himself the father of his flock.

Righteousness = Being good, just, and blameless. All are called to a life of humble obedience to God. However, acts of righteousness cannot earn salvation. Rather, righteousness is the fruit of the Holy Spirit, and the way in which Christians respond with living faith to God's gift of salvation.

Mammon = 1 the wealth regarded as a good or as an evil influence; 2 the worldly rich

WORD STUDY

Synonyms

1 *light* (noun):

dawn, day, daybreak, sunrise; blaze, brightness, effulgence, gleam, illumination, luminosity, phosphorescence, radiance, ray; candle, lamp, lantern, lighthouse, taper, torch; comprehension, enlightenment, information, insight, instruction, knowledge; elucidation, explanation, illustration; attitude, construction, interpretation, observation, reference, regard, respect, view.

e.g.: The *light* (i.e. daylight) began to fail.

This lamp gives a bad *light*.

to carry a *light* in one's hand = a ține, a duce în mână
o lampă, o lumânare

advertising *lights* = anunțuri luminoase

The City of *Light* = Paris

old *lights* = doctrine vechi / tradiționale (mai ales religioase)

new *lights* = doctrine noi (mai ales religioase)

the cold clear *light* of reason

to bring to *light* = a dezvălui, a da la iveală

a *light* breaks in upon somebody = se face lumină în capul cuiva, începe să-și dea seama

This incident seems to show the company in a bad *light*. (= într-un mod nefavorabil)

2 *faith*:

assurance, belief, confidence, credence, credit, dependence, reliance, trust; creed, doctrines, dogmas, persuasion, religion, tenets; constancy, faithfulness, fidelity, loyalty, truth, truthfulness.

e.g.: to have / put *faith* in = a crede în, a da crezare

Had it not been for her great *faith* in God, she would have given up.

clergymen of many *faiths*

The ceremony was attended by representatives of the Christian and Jewish *faiths*.

in good *faith* = cinstit, fiind de bună credință

in bad *faith* = fiind de rea credință

I kept / broke *faith* with them.

STRUCTURE STUDY

1 *Either.... or, neither.... nor*

Sunt conjuncții corelative ca și: *both... and, not only... but also, as ... as, so... as, although... yet, if... then, no sooner... than, so ... that, such... that, whether... or.*

Au rolul de a lega două părți de propoziție sau două propoziții de același fel.

Either deschide o listă de două sau mai multe posibilități separate de *or*.

e.g.: It's *either* red, green *or* white - I can't remember.

Can you drink *either* tea *or* coffee?

Neither e folosit înaintea primei dintre două sau mai multe posibilități separate prin *nor*.

e.g.: *Neither* my sister *nor* I were there.

Negația poate fi redată fie prin *either... or + verb negativ*, fie prin *neither... nor + verb la forma afirmativă*.

e.g.: They said the room was large and bright but it was *neither* large *nor* bright.

They said the room was large and bright but it wasn't *either* large *or* bright. (in Thomson & Martinet)

Sunt urmate de un verb la singular (dacă ambele subiecte sunt la singular) sau un verb la plural (când ambele subiecte sunt la plural).

e.g.: *Either the Mayor or his deputy is bound to come.*

Either the strikers or the bosses have misunderstood the claim.

Când un subiect este la plural și celălalt la singular, se recurge în general la principiul proximității: verbul se acordă cu subiectul cel mai apropiat

e.g.: *Either your eyesight or your brakes are at fault.*

Either your brakes or your eyesight is at fault. (in Quirk)

2 If Clauses

Propoziția condițională exprimă condiția de a cărei îndeplinire depinde realizarea acțiunii din principală. Pot fi distinse 3 tipuri de propoziții condiționale:

- *tipul 1*, o condiție reală viitoare sau generală. Verbul predicat din regentă poate fi la indicativ sau imperativ; în subordonată se poate folosi orice timp al indicativului cerut de înțeles, cu excepția viitorului.

e.g.: *If you know English, please translate this letter for me. (Prezent + Imperativ)*

If you work hard, you will come out top. (Prezent + Viitor)

If he didn't receive my letter, how can he answer me? (Trecut + Prezent)

If she hadn't lunched before your arrival, she will probably join us in the dining-room now. (Past Perfect + Viitor) etc.

- *tipul 2*, o condiție ireală prezentă sau viitoare. n principală este utilizat condiționalul prezent, iar în subordonată subjonctivul prezent (care, cu excepția verbului *to be*, are aceeași formă cu indicativul trecut, dar înțelesurile lor diferă).

e.g.: *If I were you I would prepare better for this examination.*

Were it to reveal its secrets, that house would collapse in shame. (in Quirk)

- *tipul 3*, o condiție ireală trecută. n acest caz, principală conține un condițional perfect, iar subordonată un subjonctiv perfect.

e.g.: *I would have come if you had asked me.*

În vorbire, cele *trei* tipuri apar adeseori combinate (*tipul 1 cu tipul 2, tipul 2 cu 3, tipul 3 cu tipul 2*).

e.g.: *If you have time, I would invite you to the theater.*

If you were a real man, you would have protected me.

If I hadn't lost my identity card, I should now have one.

Will sau *would* nu pot fi folosite în condiționale, decât cu valoarea de verb modal „a voi”. *Should* întrebuițat în subordonatele de acest tip indică o situație foarte puțin probabilă.

e.g.: *If you will / would wait a moment, I'll see if Mr. Jones is free.*

I would be very grateful if you would make the arrangements for me. (in Thomson & Martinet)

I don't think it will happen, but if it should, what shall we do?

Circumstanțiala condițională poate fi introdusă de relatori precum: *if, if only, in case, unless, provided (that), supposing (that), suppose, as long as, so long as* etc.

Conjunția *if* ce introduce condiționala poate să lipsească, caz în care ideea de condiție este redată prin inversarea ordinii cuvintelor, subiectul fiind așezat după verb sau după auxiliar.

e.g.: *Had you known English well, you would have been able to read Shakespeare in the original.*

Were he here, would you talk to him?

EXERCISES

I. Answer the following questions:

1. What is the Kingdom of God?
2. Why must we seek it?
3. Can people maintain an attachment both to earthly and heavenly things?

II. Give synonyms corresponding to the following words in the text:

- | | | |
|-----------------|---------------|----------------|
| 1. to break in; | 2. to lay up; | 3. to worry; |
| 4. treasure; | 5. to array; | 6. sufficient; |
| 7. to hate; | 8. to put on; | 9. to spin. |

III. Give the past tense, the past participle and present participle of the following verbs: *to steal, to put on, to break in, to feed, to lay up, to spin, to drink, to eat, to seek, to throw.*

IV. Give nouns corresponding to the following verbs in the text:

- | | | | |
|-----------------|----------------|---------------|---------------|
| 1. to break in; | 2. to hate; | 3. to add; | |
| 4. to serve; | 5. to destroy; | 6. to spin; | |
| 7. to throw; | 8. to worry; | 9. to clothe; | 10. to array. |

V. Fill in the blanks with one of the following verbs: *to spin, to array, to despise, to reap, to lay up:*

1. The women..... themselves in silk. 2. The advantage is not to be..... 3. Before weaving we..... the thread. 4. He who sows the storm will..... the whirlwind. 5. The spider..... a web to catch flies. 6. This is one of those golden days to..... as treasure for the future.

7. Do not..... prophecies. (*1 Thessalonians 5:20*)

8. „Who are these..... in white robes, and where did they come from?“ (*Revelation 7:13*)

9. „Thrust in Your sickle and....., for the time has come for You to....., for the harvest of the earth is ripe.“ (*Revelation 14:15*)

10. But I am a worm, and no man; / A reproach of men, and..... by the people. (*Psalms 22:6*)

VI. Translate into Romanian, paying attention to the meanings of the nouns *light* and *faith*:

1. I see now these things in a different light.

2. If light dawns on you, you at last begin to understand something.

3. The light of the righteous rejoices, / But the lamp of the wicked will be put out. (*Proverbs 13:9*)

4. The light of the eyes rejoices the heart, / And a good report makes the bones healthy. (*Proverbs 15:30*)

5. Truly the light is sweet, / And it is pleasant for the eyes to behold the sun. (*Ecclesiastes 11:7*)

6. „..... the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.“ (*John 3:19-21*)

7..... God is light and in Him is no darkness at all. (1 John 1:5)

8. Light is sown for the righteous, / And gladness for the upright in heart. (*Psalms 97:11*)

9. The light is naught for sore eyes. (*Proverb*)

10. I have faith in my friend, I know he'll always be there for me.

11. Always keep your faith and show no shame!

12. Watch, stand fast in the faith, be brave, be strong. (*1 Corinthians 16:13*)

13. (...) as we have opportunity, let us do good to all, especially to those who are of the household of faith. (*Galatians 6:10*)

14. Now faith is the substance of things hoped for, the evidence of things not seen. (*Hebrews 11:1*)

15. Where love is, there is faith. (*Proverb*)

16. Love asks faith, and faith (asks) firmness. (*Proverb*)

VII. Express these in one word:

a. insect related to the butterfly but usually not so brightly coloured, that flies mainly at night and is attracted by lights;

b. wealth in the form of gold, silver, jewels, etc.;

c. the reddish brown surface that forms on iron and some other metals when they are attacked by water and air;

d. any of several plants with large flowers of various colours, especially one with clear white flowers;

e. an enclosed compartment of brick, stone or metal for cooking food;

f. ancient measure of length, approximately equal to the length of a forearm;

- g. belief and trust in God;
- h. a person's natural height.

VIII. a) Translate into English (see Structure Study 1):

1. Ori intri, ori ieși! 2. Jennifer este una din acele persoane pe care fie le iubești, fie le urăști. 3. El nici nu bea, nici nu fumează și nici nu mănâncă carne. 4. Nici tu, nici eu nu suntem de vină pentru ceea ce s-a întâmplat. 5. Îmi așteptam prietenii ori astăzi, ori mâine. 6. Nici să iei, nici să dai cu împrumut. (*Proverb*) 7. Trebuie fie să pleci imediat, fie să aștepti până mâine. 8. Nici amenințările, nici argumentele nu au avut vreun efect asupra ei. 9. Nu mai este iudeu, nici elin; nu mai este nici rob, nici liber; nu mai este parte bărbătească și parte femeiască, pentru că voi toți una sunteți în Hristos Iisus. (*Galateni 3:28*)

b) Give the Romanian equivalents of the following phrases:

1. neither here nor there; 2. neither one thing nor another; 3. neither fish, flesh nor fowl; 4. neither more nor less; 5. neither off nor on; 6. neither one / the one nor the other.

IX. a) Translate into English, paying attention to the tenses used in conditional clauses:

1. Dacă el ți-ar fi oferit slujba aceea, ai fi refuzat-o? 2. Dacă aș fi liber astăzi, aș vrea să merg cu tine. 3. Dacă Maria nu vine, nu vrei să te duci tu la institut în locul ei? 4. Dacă e ceva ce nu înțelegi, te rog să mă întrebi. 5. Ar fi îngrozitor dacă s-ar întâmpla un accident. 6. Dacă ai intrat în horă, trebuie să joci. (*Proverb*) 7. Dacă ești neatent pe autostradă, poți face un accident grav înainte să-ți dai seama. 8. Dacă nu ți-ai fi cheltuit banii pe fleacuri, ți-ai fi plătit datoriile. 9. Dacă ai alerga, nu ai pierde ultimul tren. 10. Dacă îmi vei urma sfatul, nu vei regreta. 11. De-aș fi știut ce fel de om este, nu m-aș mai fi căsătorit cu el.

b) Translate the following proverbs into Romanian:

1. If you desire to see my light, you must minister oil to my lamp. 2. If wishes were horses, beggars would ride. 3. If thou dealest with a fox, think of his tricks. 4. If the pills were pleasant, they would not want gilding. 5. If the brain sows not corn, it plants thistles.

X. Comment on the proverbs:

1. Trust in the LORD with all your heart, / And lean not on your own understanding (...). (*Prov. 3:5*)

2. Every word of God is pure; / He is a shield to those who put their trust in Him. (*Prov. 30:5*)

XI. Analyse the multiple meanings of the nouns „body“, „eye“, „bird“.

XII. Memorize the following fragments:

Do not lay up for yourselves treasures on earth (...); but lay up for yourselves treasures in heaven (...). For where your treasure is, there your heart will be also. (*Matthew 6:19-21*)

The lamp of the body is the eye. (*Matthew 6:22*)

You cannot serve God and mammon. (*Matthew 6:24*)

(...) do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? (*Matthew 6:25*)

(...) your heavenly Father knows that you need all these things. (*Matthew 6:32*)

(...) seek first the kingdom of God and His righteousness, and all these things shall be added to you. (*Matthew 6:33*)

Sufficient for the day is its own trouble. (*Matthew 6:34*)

READING SELECTION

Wherefore neither are we to provide for ourselves costly clothing any more than variety of food. The Lord Himself, therefore, dividing His precepts into what relates to the body, the soul, and thirdly, external things, counsels us to provide external things on account of the body; and manages the body by the soul, and disciplines the soul, saying, „Take no thought for your life, what ye shall eat; nor yet for your body, what ye shall put on; for the life is more than meat, and the body more than raiment.“ And He adds a plain example of instruction: „Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them.“ „Are ye not better than the fowls?“ Thus far as to food. Similarly He enjoins with respect to clothing, which belongs to the third division, that of things external, saying, „Consider the lilies, how they spin not, nor

weave. But I say unto you, that not even Solomon was arrayed as one of these." And Solomon the king plumed himself exceedingly on his riches.

What, I ask, more graceful, more gay-coloured, than flowers? What, I say, more delightful than lilies or roses? „And if God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith!“ Here the particle *what* banishes variety in food. For this is shown from the scripture, „Take no thought what things ye shall eat, or what things ye shall drink.“ For to take thought of these things argues greed and luxury. Now eating, considered merely by itself, is the sign of necessity; repletion, as we have said, of want. Whatever is beyond that, is the sign of superfluity. And what is superfluous, Scripture declares to be of the devil. The subjoined expression makes the meaning plain. For having said, „Seek not what ye shall eat, or what ye shall drink“, He added, „Neither be ye of doubtful (or lofty) mind.“ Now pride and luxury make men waverers (or raise them aloft) from the truth; and the voluptuousness, which indulges in superfluities, leads away from the truth. Wherefore He says very beautifully, „And all these things do the nations of the world seek after.“ The nations are the dissolute and the foolish. And what are these things which He specifies? Luxury, voluptuousness, rich cooking, dainty feeding, gluttony. These are the „What?“. And of bare sustenance, dry and moist, as being necessities, He says, „Your Father knoweth that ye need these.“ And if, in a word, we are naturally given to seeking, let us not destroy the faculty of seeking by directing it to luxury, but let us excite it to the discovery of truth. For He says, „Seek ye the kingdom of God, and the materials of sustenance shall be added to you.“

If, then, He takes away anxious care for clothes and food, and superfluities in general, as unnecessary; what are we to imagine ought to be said of love of ornament, and dyeing of wool, and variety of colours, and fastidiousness about gems, and exquisite working of gold, and still more, of artificial hair and wreathed curls; and furthermore, of staining the eyes, and plucking out hairs, and painting with rouge and white lead, and dyeing of the hair, and the wicked arts that are employed in such deceptions?

(Clement of Alexandria - *On Clothes*)

KEYS - ANSWERS TO EXERCISES

Key to ex. V: 1. array; 2. despised; 3. spin; 4. reap; 5. spins; 6. lay up; 7. despise; 8. arrayed; 9. reap; reap; 10. despised.

Key to ex. VII: a. moth; b. treasure; c. rust; d. lily; e. oven; f. cubit; g. faith; h. stature.

Key to ex. VIII a): 1. Either come in or go out! 2. Jennifer is one of those people that you either love or hate. 3. He neither drinks, smokes, nor eats meat. 4. Neither you nor I'm to blame for what happened. 5. I was expecting my friends either today or tomorrow. 6. Neither a borrower nor a lender be. (*Proverb*) 7. You must either go at once or wait till tomorrow. 8. Neither threats nor arguments had any effect on her. 9. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (*Galatians 3:28*)

b): 1. ca nuca în perete; nerelevant; fără legătură cu subiectul; 2. nici una, nici alta; nici laie, nici bălaie; 3. nici așa, nici așa; nici cal, nici măgar; 4. nici mai mult, nici mai puțin; 5. șovăitor, nehotărât; 6. nici unul / una, nici altul / alta

Key to ex. IX a): 1. If he had offered you that job, would you have turned it down? 2. If I were free today, I would like to go with you. 3. If Mary doesn't come, will you go to the institute in her stead? 4. If there is anything you don't understand, please feel free to ask. 5. It would be terrible if there were an accident. 6. If you dance, you must pay the fiddler. (*Proverb*) 7. If you're careless on the expressway, there'd be a big accident before you knew it. 8. If you hadn't spent your money on trifles, you could have paid your debts. 9. If you ran, you wouldn't miss the last train. 10. If you follow my advice, you won't regret. 11. Had I known what kind of man he was, I wouldn't have married him.