

Why the Classical Languages Produce Vibrant Minds

William L. Klousia

I thought it might be useful to begin our session by parsing the title statement of this part of our colloquium to at least, in part, display how study of the classical languages produces vibrant minds in our students. The first word 'why' is an adverb, actually an interrogative adverb indicating that this is a statement answering the question, "why do the classical languages produce vibrant minds?" This shows up front that it intends to elicit the reasons or causes of producing vibrant minds. Its origin is Anglo-Saxon, with ties to the Germanic language, Old Icelandic. We have a subject 'languages' that is the agent of the action. It is in the plural to show that we are talking about more than one language. This noun is derived from the Latin word *lingua*, meaning 'tongue, speech, language.' The adjective 'classical' modifies the noun 'languages', thereby characterizing 'languages' as of a certain kind. Its etymology is the Latin noun *classis* which originally was a social class. Roman military duties and privileges were based on socio-economic classification, so *classis* also meant army or navy. With the reorganization of the army, *classis* was replaced by a couple other words, and was left meaning navy or fleet. Hence, 'classical' and related words come from *classis*. The words 'classical languages' are in turn qualified by the determiner article adjective 'the', which was originally a demonstrative pronoun and derives from Anglo-Saxon, but also has ties to ancient Greek and even Sanskrit.

The verb 'produce' agrees with the subject in person and number. It is active voice, showing that the subject, 'the classical languages', actively performs the action

of the verb. The verb 'produce' is derived from the classical Latin verb *produco*: "to lead forth or forward" and expresses the idea of "making, effecting, creating, causing to happen." This verb is also transitive, thereby requiring a direct object, which, in turn, limits the action of the verb. The direct object is the noun 'minds.' This word originates from Teutonic Gothic, an early Germanic language. It was probably influenced by the Latin noun *mens*. It is modified by the adjective 'vibrant'.

Now what does this word 'vibrant' mean? The Oxford English Dictionary defines it thus: "full of energy or enthusiasm; bold and strong; quivering, pulsating." The etymology of this English word shows that it comes from the classical Latin verb, *vibro*: "to cause to vibrate, move rapidly to and fro; to shake, quiver, vibrate." This suggests energy, activity, alertness, and focus as opposed to sluggishness or lethargy or laziness.

It is of interest that six of the seven words in this title have a relationship to the classical languages, Greek and Latin. So here we see, albeit very briefly, that the study of the Classical languages creates vibrant minds, minds that are full of energy and enthusiasm; minds that lead forth knowledge and understanding of how to approach such a grammatical construction as the above that causes them to vibrate, to move rapidly to and fro, and to be active, alert, and focused.

Now language is an indispensable tool, indeed a gift from God, without which it is impossible for people to function. It is used to bind communities together in their common pursuit of a fully developed cultural experience. It is also an articulation of thought and of society's cultural mores and values as people in a literate society use words to signify acts and ideas. And a corollary of this is the

serious study of language, how it impacts a civilization and, in turn, is impacted by that same civilization, positively or negatively. In the framework of classical education, the focus is directly placed upon the study of the classical languages: Latin, Greek, and Hebrew (with more of an emphasis placed upon Latin and Greek).

Sir Richard Livingstone, once president of Corpus Christi College, Oxford, wrote that “Not to know Greek is to be ignorant of the most flexible and subtle instrument of expression which the human mind has devised, and not to know Latin is to have missed an admirable training in precise and logical thought.”¹

Douglas Wilson relates a statement made by Dr. Fred Zappfe, former secretary of the Association of American Medical Colleges in 1940, “In my opinion, Latin and Greek (especially) are the most valuable subjects in the college curriculum . . . This association is opposed to too much science, and it definitely favors and recommends a cultural education, with the Classics as a basis. Personally, I would unhesitatingly accept as a medical student one who is long on the classics, especially Greek, and short on science. Physicians should be educated, not trained.”²

To add further support for the superiority of the classical languages in creating vibrant minds, Wilson follows on the heels of the foregoing with a conversation that took place in 1911 between the distinguished chemist Bauer and a certain Professor Ramsey who questioned him as to the relative capacities of students coming to his classes from the classical *Gymnasien* and the *Real Schulen* respectively. Professor Ramsey presumed that Bauer’s best chemical students came

¹ Tracy Lee Simmons, *Climbing Parnassus: A New Apologia for Greek and Latin*, Wilmington, DE: ISI Books, 2002, 180-181.

² Douglas Wilson, *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education*, Wheaton, Illinois: Crossway Books, 1991, 88-89.

to him from the *Real Schulen*. “Not at all”, he replied; “all my best students come from the *Gymnasien*. Students from the *Real Schulen* do best at first; but after three months work here, they are, as a rule, left behind by those coming from the *Gymnasien*; . . . the students from the *Gymnasien* have the best trained minds. Give me a student who has been taught his Latin grammar, and I will answer for his chemistry.”³

A careful study of these languages provides numerous reasons why they do indeed produce vibrant minds in our students. Morphologically, Greek and Latin are highly inflected languages, with special forms typically attached to some part of a root word to indicate the type of word and its function within a sentence structure. Hebrew is a remarkably phonetic language with a preference for verb roots of three consonants (radicals), yet regularly requires prefixes and suffixes as well as vowel alterations. They require exacting focus and penetrating analysis. Now despite the fact that there are over six thousand languages (as well as numerous dialects) throughout the countries of the world, a student of the classical languages is able to abstract the general principles⁴ of language construction for his own language as the close lexical and linguistic relationships between Latin, Greek, and English become evident.

The Greek language has a very long history. It is the second oldest documented Indo-European language, being continuously documented in writing for 3,500 years. It stands alone from the point of view of historical linguistics since it

³ Ibid. 89.

⁴ Peter Kreeft, “What is Classical Education?”, *The Classical Teacher*, Louisville, KY: Memoria Press, Spring 2009, 19

affords unique research material for the study of the development of dialectology and of language *per se*. This material cannot be found in any other language simply because no other language has been written continuously for three and a half millennia.⁵ This time frame includes Modern Greek, since it is the same language as ancient Greek.

Now about 1500 B. C., the ancient Phoenicians, a merchant and seafaring people, developed a phonetic alphabet that could be used by the common merchants to conduct trading business. According to Herodotus, the Greeks learned it from them sometime between the 11th and 9th centuries B. C.,⁶ and developed it further by adding vowels. This phonetic alphabet caused people to *think* differently. It encouraged *analysis* and the development of a whole written language of interchangeable components. All languages whose primary vocabulary developed from Latin and Greek roots function like that. This shows the importance of teaching and learning root meanings which act as paradigms to build on.⁷

Indeed, ancient Greek became the language of deep learning in the West, securely claiming the crown as the queen of philosophical and literary languages. The *koine*, or common, dialect was spoken by much of the Roman world, including many in the early Christian settlements dotting the Mediterranean. The Gospels were penned first for that very world in Greek, as were the Epistles of Paul. The early Church's councils were conducted in Greek. The Christian Fathers communicated naturally in this tongue that, despite Roman power, served as the

⁵ Chrys C. Caragounis, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission*, Grand Rapids: Baker, 2006, 27, n. 34.

⁶ Caragounis, *op. cit.*, 2.

⁷ Barbara L. Beers, *The Latin Road to English Grammar*, Redding, California: Schola Publications, 1993.

true international language of the Roman period. Greek-speaking Jews read their Scriptures in the Septuagint,⁸ the Greek translation of the Hebrew Old Testament.

But Latin has been the most widely used language in the history of the world, because it has influenced the languages of Europe and the Americas. The Romans originally, for several centuries, were very dependent politically and economically on the Etruscans, a people group who lived north of the Romans but not related to them. They took over many things including the alphabet from the Etruscans, who in turn had borrowed the idea of writing in letters from the Greeks. As a result, all the languages of Western Europe have inherited the Roman alphabet⁹, albeit with some modifications.

The Latin language in the Roman Empire was used in every conceivable area of life: on the streets, in the marketplace, the Senate, law, philosophy, the sciences, the schools, poetry, history, etc. When the Roman Empire fell in the fifth century A. D., the territory where Latin was spoken went from being a single empire under a single emperor to being a number of separate states mostly governed by Germanic kings. Eventually, due to several factors, significant societal change took place where people moved out of the towns and most ended up living in the countryside or in small towns and had little contact with the surrounding world.¹⁰ Now the motivation for a common language disappeared, since very few people travelled and contacts between any given place and its surrounding regions were reduced to a

⁸ Simmons, op. cit., 83-84.

⁹ Tore Janson, *A Natural History of Latin*, Oxford: Oxford University Press, 2004, 12.

¹⁰ Janson, op. cit., 85.

minimum. The written language also had very little influence, since almost no one learnt to read or write.

Therefore, local dialects developed unhindered. The spoken language changed quickly between the sixth and eleventh centuries. Due to numerous social, educational, and linguistic factors, (not least of which was the Norman conquest of Britain in 1066), the Romance languages developed even down to the thirteenth century. These new written languages competed with Latin, but their eclipsing of written Latin happened only gradually. Many different institutions clung on to Latin for hundreds of years. The Church, however, being the caretaker of the Latin language and thus enabling it to survive the collapse of the Roman Empire, kept Latin as its major language longer than any other institution, as did higher education and many sciences. So, both the written Romance languages and Latin were used in parallel for a very long time, from the eleventh century right down to the twentieth.¹¹

Now, it has been claimed that we need a vocabulary ten times larger for *thinking* than for talking,¹² which makes good sense, since the average person does much more thinking, pondering, meditating, cogitating, ruminating on ideas and concepts and so forth than actually speaking to someone. It is important to note that the English language, being a composite of numerous Germanic languages as well as other languages within the Indo-European language group, has a vocabulary that consists of roughly 60% Latin derivatives and 30% Greek derivatives. Many of these words are the more scholarly or elevated vocabulary. Thus, students of these two

¹¹ Ibid. 89-92.

¹² Beers, op. cit.

languages, in particular, are emboldened to form a finely structured English vocabulary. And this is one place where memory, one of the most precious human faculties, comes into play (this is one area that has been downplayed in our modern era). When we memorize words we take permanent custody of those words. Our brains become more capacious. The more we memorize, the more we are able to memorize.¹³ Yet memorization of Greek and Latin is much more than just adding data or information to the student's mind as if it were an island all by itself. When these students memorize, they link it to relevant issues and constructs; there is a pertinent cohesion involved.

Similarly, students of classical languages gain an appreciation, or even better, *an inward apprehension and assent*, for all great literature as they are driven back *ad fontes*, "to the original sources." For centuries, the great poets and literary giants of their respective ages have shown the gravitational pull of the enduring literature of ancient Rome and Greece. Students of the classical languages gain an empathetic foothold on what the ancient Greeks called *poiesis*, a making process directed toward an entire cast of mind which encompassed a graceful polish of style, an artful use of language, an envisioning or imagining of fictional analogies, all of which was governed by *mimesis*, or imitation.¹⁴ From their study of classical languages, then, students, like the ancients before them who sought the favor of Apollo and the nine muses, become engifted with the civilizing, cultivating boon of eloquence, of right

¹³ Simmons, op.cit., 96-97.

¹⁴ Louise Cowan, "The Necessity of the Classics," *The Intercollegiate Review*, Wilmington, DE: Intercollegiate Studies Institute, Vol. 37 No. 1, Fall 2001, 3-11.

and beautiful expression and true aesthetic value.¹⁵ In short, they become more poetic. Their word power increases dramatically, as does their knowledge of synonyms, nuances of meaning, and etymology (the origin and history of words). They also acquire the rhetorical ability to employ literary figures and stylistic variation in their writing.

Indeed, the 19th – 20th century philosopher-journalist Alfred Jay Nock undergirds the foregoing by affirming that

a student of the ancient world possessed a passport as a citizen not just of America, but also of the West. The literatures of Greece and Rome comprise the longest and fullest continuous record available to us of what the human mind has been busy about in practically every department of spiritual and social activity . . . The record covers twenty-five hundred consecutive years of the human mind's operations in poetry, drama, law, agriculture, philosophy, architecture, natural history, philology, rhetoric, astronomy, politics, medicine, theology, geography, everything. Hence the mind that has attentively canvassed this record is not only a *disciplined* mind but an *experienced* mind, a mind that instinctively views any contemporary phenomenon from the vantage point of an immensely long perspective attained through this profound and weighty experience of the human spirit's operations.¹⁶

So students receive a crucial historico-linguistic link between the present and the past that serves to provide timely perspective to events recurring in modern times. Someone has commented that since students are further removed from the ancient civilizations they are better able to shed their emotional biases and become more objective in perceiving consequences and drawing conclusions that are simply unavailable in the modern world. All of the issues we struggle with today-economic, political, religious, social-are present in the ancient world in their simplest form. In

¹⁵ Simmons, op. cit., 16.

¹⁶ Ibid. 156, italics mine.

Greece and Rome, in particular, the perennial problems of the human condition can be seen at their beginning while it is still possible to more fully grasp the issues, to understand the emotions, the motivations, and consequences behind certain actions and to really see the heart of the whole matter.¹⁷ In this same vein, another classical scholar has aptly stated that classical education [and classical language study of course] provides a “common ground shared by generations of students. In a society such as ours, whisked along on technology’s conveyor belt, the sense of a cultural core, relatively stable and enduring, is as needed as ever.”¹⁸

A student’s analytical skills and critical reasoning abilities are enhanced by the study of classical languages as seen through training in the essentials of the scientific method of induction, namely, observation, comparison, and generalization and its constant interchange with deduction. The latter is reasoning from a general law to specific or particular instances. Students learn a general principle and work through to a specific conclusion. The former, on the other hand, reasons from the specific to the general. Students proceed from a number of paradigms, critically comparing some attribute common to them all, to a general principle. The inductive method is careful and aims to be complete, yet in language study it is best used in conjunction with deduction.

Along this same line, although Hebrew and Greek are *living* organisms within a community of generations, transmitted from mouth to ear, ear to mouth, and mouth to ear and thus subject to all the vicissitudes of organic life as one could

¹⁷ *The Classical Teacher*, Ed. Martin Cothran, “Why Study the Greeks and Romans?”, Louisville: Memoria Press, Summer 2005, 15.

¹⁸ James Fowler, “Adventures in Latin and Greek,” *The Classical Outlook* (Journal of the American Classical League), Vol. 78, Number 3, Spring 2001, 94.

attest with respect to any modern language, they nevertheless provide students with opportunities to learn both the inductive and deductive methods. Classical Latin, on the other hand, is strictly a *book* language and thus possesses timely stability. Wilson¹⁹ notes that it takes on the nature of a laboratory where change does not take place. Observation, comparison, and generalization, therefore, are more easily attained in Latin than in spoken languages. The study of Latin grammar trains the memory and, especially in the process of translation, enables a student to consider the data she is dealing with from multiple points of view simultaneously and, from this, to be decisive and precise. This ability perspicuously underlines the remarkable nature of vibrant minds about which we are talking. The inductive method and the precision that it produces in Latin in conjunction with its counterpart, deduction, carry over into other disciplines as well, thus attesting to the clear *integrating* principle inherent in the classical languages. So our students learn to observe literary images and make connections with other disciplines they are studying through the processes of induction and deduction.

Directly related to the above, Tracy Lee Simmons relates how, in 1835 a classicist by the name of Isaac Stuart, upon being appointed to lead the Department of Classical Literature at the College of South Carolina, was summoned by the trustees of the college to define his mission before the governor and a joint session of the legislature of South Carolina. Leaving aside the unlikelihood today of a governor and state legislature gathering to hear an address titled “On the Classical Tongues and the Advantages of their Study,” we can see that the classical argument

¹⁹ Wilson, op. cit., 88.

for intellectual formation lived a hearty life in nineteenth-century America. Claiming that Greek and Latin literature had, by then, served for three centuries in America “to reform, refine and polish the minds of rising generations, and to nurse the inspiration of genius,” Stuart avowed that they “continue, by common consent, to lie at the foundation of a manly, liberal education.” The student of the classics naturally begins with acquiring the languages. Stuart’s first justification for the maintenance of these languages was that “the study of Classics disciplines the mind.” He then proceeded to elucidate six valuable habits of the mind that arise from the study of Greek and Latin. Classical study

[First] forms the habit of settling the significance of words by a method we can clearly divine, . . . a most important habit to acquire . . . when we reflect how much of the error and heated useless disputes of men result from verbal ignorance or misapprehension. [Second] Classics perpetually accustoms the mind to acquire and apply true principles by way of correct standards, the importance of which is shown by the abounding misery which results from false judgments. [Third] Classical study also forms the habit of easy expression, as fluency and ease are the consequence of an increasing vocabulary and repeated use. [Fourth] It also forms the habit of correcting and correctness, for indistinct and imperfect ideas always at first accompany difficult translation. [Fifth] With all this is formed the habit of appreciating congruity, which results from the constant necessity of understanding concord and government, the adaptation of word to word and clause to clause, till a thought is fully expressed. Finally, classical study accustoms the mind to form and direct its own trains of thought through the force of discipline and imitation, on a mind long engaged in pursuing trains of thought in others.²⁰

Students of the classical languages become intimately acquainted with the discovery of truth. They perceive the virtues of the classical world, such as, courage, self-control, prudence and justice (which are transcendent), and others virtues as well which enliven the mind and through the imagination shape character. Thus

²⁰ Simmons, *op. cit.*, 171-174.

students become involved in a synthesis of thought and action, able to discern right from wrong, to gain an acquaintance with the history of mankind and, with those examples which may be said to embody truth, to prove the reasonableness of opinions.²¹ Now, the totality of the virtues amounted to what the Greeks called *αρετη*: ‘excellence’, which signified the best quality appropriate to any act or actor, thought or thinker. It pointed to the best of anything, to its perfection. These are inculcated by developing right habits, as Aristotle notes, by learning to like what is worth liking and to like and dislike aright. He says that these come by effort and practice, like the arts, and must be reinforced by habit.²²

This very habit of mind and conduct is exemplified by the Apostle Paul in Philippians 4:8 where he says, “Finally, brethren, whatever is true, whatever is honorable, whatever is upright, whatever is pure, whatever is lovely, whatever is worthy of praise, if anything is excellent (*αρετη*) or praiseworthy, continue to think about such things.” The Apostle is saying that making a habit of thinking, pondering, reflecting upon such virtues will produce a wholesome thought pattern in the Christian, which in turn will result in a life of moral and spiritual excellence.²³ Indeed students absorb the Good, the True and the Beautiful which impacts their lives in thought and deed, a constant refrain in classical Christian education, and no less so here at Providence. Just as in the Greek and Roman worlds, students’ minds are consistently trained to acquire right habits through intellectual strain which results in a wise citizen who is fit to govern first himself and then to govern others.

²¹ David V. Hicks, *Norms and Nobility*, Lanham, MD: University Press of America, Inc., 1999, 22-23.

²² Simmons, *ibid.* 58.

²³ *The NIV Study Bible*, Gen. Ed. Edwin H. Palmer, Grand Rapids: Zondervan, 1989, Phil. 4:8, note.

This is freedom, creating a truly *liberal* person. C. S. Lewis speaks of this intellectual strain during his time of being tutored by W. T. Kirkpatrick, known as “Kirk” or the “Great Knock.” Lewis struggled through the rigors of Latin and Greek, yet “Kirk” taught him to analyze, think, write, and speak clearly and logically.

The study of classical languages provides a tremendous foundation from which to study other modern languages, such as the Romance languages (French, Italian, Spanish, Portuguese, and Romanian), and other highly inflected languages like Russian or German, because of the very fact that these languages operate somewhat similarly in morphology and syntax. These students have been immersed in an exposure to language; they have acquired the habits necessary to take them on, resulting in an enlightened intellect to navigate these waters. Again, this reveals tangible and empirical evidence of substantial educational value in producing vibrant minds through the study of the classical languages.

Another reason why the classical languages produce vibrant minds is evidenced by enculturation in the life of the student as he learns a worldview. Language and worldview go hand in hand. When one seriously studies a language, he takes on at least a certain portion of a worldview. Certainly when students study the classical languages, they are absorbing a worldview. Yet at Providence Christian Academy, the beauty of this is seen in the fact that we take a pagan worldview and temper it with a biblical one. Plato and Aristotle, Cicero and Virgil got many things right, but in certain areas of thought fell short certainly of what we would regard as a fully rounded biblical worldview. But this is where we see the beauty of such classical constructs as analysis, comparison, analogy, synthesis, evaluation, and the

like. Our *μυθος* and *λογος*, as David Hicks suggests, converge in a dialectical unity of opposites,²⁴ in the one Hero, or Ideal Man, Jesus Christ. This is right along the lines of what the Greeks called *παιδεια*, that tension between the pursuit of teaching the skills (training) and teaching for cultural and intellectual strength (liberal education). It was best described as a complete enculturation process. This process was about instilling core values, enunciating standards, and setting moral precepts. It signified an education in the form of culture, of something perfected: a mind fully developed, the mind of a man who has become truly man. The Greeks believed that education ought to change who the learner is.²⁵ They were in the business of fostering a certain kind of human being and such is our goal as well.

Furthermore, the great Protestant Reformer Martin Luther was convinced that reading and using Greek and Hebrew [and Latin] was one of the greatest privileges and responsibilities of the Reformation preacher and was a sure guard against the perishing of the Gospel. He maintained that if we neglect the literature we shall eventually lose the Gospel. “Where these languages are not prized and pursued, care in biblical observation and biblical thinking and concern for truth decreases.” In addition, many impediments in study are found without the help of these languages. He concurred with Augustine who, centuries earlier, confessed that “a Christian teacher who is to expound Scripture has need also of the Greek and the Hebrew languages in addition to the Latin; otherwise it is impossible for him not to run into obstacles everywhere.”²⁶ In this same vein, Gregg Strawbridge mentions

²⁴ Hicks, *op. cit.*, 32.

²⁵ Simmons, *op. cit.*, 51.

²⁶ Quoted from John Piper, *The Legacy of Sovereign Joy*, Wheaton, Illinois: Crossway Books, 2000, 96-98.

the likes of Jonathan Edwards who, upon entering Yale College in 1716 at the age of thirteen, had a thorough knowledge of Greek, Hebrew, and Latin which made it possible for him to be an effective preacher in the Great Awakening (1740-42), to be recognized by many as America's greatest philosopher, and to be called as the first president of Princeton College.²⁷

In conclusion, someone has stated that those who control the language of a society control its culture. This is a truly revealing, yet sobering observation. Just as Jesus informed His disciples and the Pharisees who opposed Him that the Sabbath was made for man, not man for the Sabbath (Mark 2:27), so we might also confidently affirm that man was not made for language, but language was made for man. The Scriptures teach us over and over again that the language people use and the manner in which they use it reveals what is truly in their heart.²⁸ The study and use of the classical languages is, indeed, a high and noble venture for our covenant children to pursue. In fact, I believe this is all the more true today since so many educational institutions over the last four decades or so have departed from an emphasis on the classical languages and their place in the history of Western Civilization and have replaced these with an ideological aberration of Marxist/Leninist thought or some other impractical or unnecessary social doctrine of self-interest bent on the destruction of our cultural order and union of citizens. And this has stemmed from scientific rationalism oozing forth from the Enlightenment which has fed modern philosophy's stripping the *word* of its rational

²⁷ Gregg Strawbridge, *Classical & Christian Education: Recapturing the Educational Approach of the Past*, Arabi, LA: Reformed Thought Publications, 1997, 2000, 1.

²⁸ Proverbs 10:6, 11, 20, 21, 31, 32; 11:9, 11, 13; 15:2; Pss. 4:2-3; 5:6-7, 9-11; Mt. 12:33-37; *passim*.

and logical nature, its denotative precision and connotative power, its inherent value judgments and aesthetic standards.²⁹ Concerning these languages and the tribulation they have suffered over the years, Simmons³⁰ describes how

[Latin] has stood exposed against the firewall of ignorance and prejudice, taking the whitest heat from the stupidly zealous. Latin has become over time a symbol of an old guard to be fought and dispatched. It has taken most of the blows from smiling philistines and scowling reformers. Certainly the classically educated man and woman must have both Greek and Latin; to have only one is almost to have not even that. [Roger]Ascham claimed that a Latin scholar without Greek is like a bird with one wing.

Happily, though, some have learned from the egregious error of their ways by reinstituting one or both of these languages into the curricular pot. But there is still a long way to go.

So we have seen a brief historical sketch of the classical languages along with several notable testimonials advocating their employment. We have also seen the numerous reasons why the classical languages produce vibrant minds in our students, minds that are alert, enthusiastic, energetic, quivering, and pulsating. These are students who possess the ability to form a finely structured vocabulary, who can closely analyze and critically reason, whose minds are disciplined by habits that have been tested by time and handed down from the ancient world. They become graceful in style through imitation, eloquent in speech, and acquire the ability to dialogue with ancient texts as they dissect and digest the issues involved. And by taking hold of virtue their minds and hearts become enlightened and Christ-like character takes form.

²⁹ Hicks, *op. cit.*, 34-35.

³⁰ Simmons, *op. cit.*, 166.

I don't for a minute want to romanticize the study of the classical languages. This is hard work. Is it impossible work? No! It requires, however, diligence, stamina, persistence, even perseverance, but the rewards are great, the satisfaction complete, and the fulfillment immeasurable. Neither do I want to fall into the trap of presenting something that is purely utilitarian, as if that were an end in itself. If someone were to ask me why I study and teach the classical languages, I would respond in two ways: first, with a question, "Why not?" and second, with a statement, "Because I can and I get to." Imagine that, I actually get paid for teaching the classical languages. What could be better than that?

Bibliography

- Beers, Barbara L. *The Latin Road to English Grammar*. Redding, CA: Schola Publications, 1993.
- Caragounis, Chrys C. *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission*. Grand Rapids: Baker, 2006.
- Cowan, Louise. "The Necessity of the Classics," *The Intercollegiate Review*. Wilmington, DE: Intercollegiate Studies Institute. Vol. 37 Number 1. Fall 2001.
- Fowler, James. "Adventures in Latin and Greek," *The Classical Outlook* (Journal of the American Classical League). Vol. 78 Number 3. Spring 2001.
- Hicks, David V. *Norms and Nobility*. Lanham, MD: University Press of America, Inc., 1999.
- Janson, Tore. *A Natural History of Latin*. Oxford: Oxford University Press, 2004.
- Kreeft, Peter. "What is Classical Education?" *The Classical Teacher*. Louisville, KY: Memoria Press. Spring 2009.
- Piper, John. *The Legacy of Sovereign Joy*. Wheaton, IL: Crossway Books, 2000.
- Simmons, Tracy Lee. *Climbing Parnassus: A New Apologia for Greek and Latin*. Wilmington, DE: ISI Books, 2002.
- Strawbridge, Gregg. *Classical and Christian Education: Recapturing the Educational Approach of the Past*. Arabi, LA: Reformed Thought Publications. 1997, 2000.
- The Classical Teacher*. Ed. Martin Cothran. "Why Study the Greeks and Romans?" Louisville: Memoria Press. Summer 2005.
- The NIV Study Bible*. Gen. Ed. Edwin H. Palmer. Grand Rapids: Zondervan, 1989.
- Wilson, Douglas. *Recovering the Lost Tools of Learning: An Approach to Distinctively Christian Education*. Wheaton, IL: Crossway Books, 1991.