

**Parable of the Sower  
Mark 4:1-25**

# **Koiné Greek II**

**by Thor F. Carden**

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

**Koiné Greek II**

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**This course is dedicated to**  
**Ron Scarlata**  
**who believed in me when I needed him to**  
**and to his wonderful daughter**  
**Belinda Vatany**  
**who encouraged me to develop this course**

----- PRICE INFORMATION -----

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## Mark 4:1-25 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

**Mark 4:1** Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ (συνήχθη OR συναγεται) πρὸς αὐτὸν ὄχλος (πολύς OR πλειστος), ὥστε αὐτὸν (ἐμβάντα εἰς τὸ πλοῖον OR εἰς πλοῖον ἐμβαντα) καθῆσθαι ἐν τῇ θαλάσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς (ἦν OR ἦσαν)

**There are four textual difficulties which would appear to give us 16 possibilities, but there are really only two variants of the verse, with four differences. Like this:**

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν

----- OR -----

καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συναγεται πρὸς αὐτὸν ὄχλος πλειστος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν {Note 151}

**Parsing:** {Notes 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
πάλιν	πάλιν	again, further, once more	Adverb
ἤρξατο	ἄρχω	commence, rule	Verb 3rd Aorist Mid Ind Sng
διδάσκειν	διδάσκω	teach, instruct, train	Verb Present Act Infinitive
παρὰ	παρά	beside, along, beyond	Preposition
θάλασσαν	θάλασσα	sea	Noun Acc Sng F
(συναγεται	συνάγω	to gather together	Verb 3rd Present Pass Ind Sng
συνήχθη )	συνάγω	to gather together	Verb 3rd Aorist Pass Ind Sng
πρὸς	πρός	to, toward, towards, with regard to	Preposition
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
ὄχλος	ὄχλος	multitude, crowd	Noun Nom Sng M
( πολὺς	πολύς	much, many, great, plentiful	Adj Nom Sng M
πλειστος)	πολύς	much, many, great, plentiful	Adj Nom Sng M Superlative
ὥστε	ὥστε	so that	Conjunction
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
εἰς	εἰς	into, to, in, among, unto	Preposition
πλοῖον	πλοῖον	a boat	Noun Acc Sng N
ἐμβάντα	ἐμβαίνω	come into, enter into, embark (or two words earlier and το “the”)	Verb Aorist Act Participle Acc Sng M
καθῆσθαι	κάθημαι	dwell, sit	Verb Present Mid Infinitive
ἐν	ἐν	before, in front of	Preposition
θαλάσῃ	θάλασσα	sea	Noun Dat Sng F
πᾶς	πᾶς	each, all	Adjective Nom Sng M
ὄχλος	ὄχλος	multitude, crowd	Noun Nom Sng M
πρὸς	πρός	to, toward, towards, with regard to	Preposition
θάλασσαν	θάλασσα	sea	Noun Acc Sng F
ἐπὶ	ἐπὶ	on, over, at the time of, upon, at	Preposition
γῆς	γῆ	country, ground, land, world	Noun Gen Sng F
(ἦν	εἰμί	be, am, are, is, was, were	Verb 3rd Imperfect Act Ind Sng
ἦσαν)	εἰμί	be, am, are, is, was, were	Verb 3rd Imperfect Act Ind Plu

**Rendering:** {Note 103} There are eight verbs, but two are infinitives, and two are textual variants of each other. I'm going to start with six rendering charts and see how it goes.

Καὶ and {Note 106}

πάλιν again {Note 501}

ἤρξατο began {Notes 638 751 801}

διδάσκειν to teach {Note 952}

παρὰ beside {Note 401}

τὴν θάλασσαν the sea {Note 402}

{New clause because Note 125e & g}

And	again began	to teach
he		beside the sea

And again he began to teach beside the sea ... (Put the adverb near the front trying to preserve as much of the Greek word order as possible without being awkward.)

{Notes 105 & 110}

καὶ and {Note 106}

(συνήχθη OR συναγεται) were gathered together OR are gathered together

{Notes 151, 614 726 801} OR {Notes 151, 638 726 801}

πρὸς to or toward {Note 401}

αὐτὸν him – {Note 402} prepositional phrase modifies verb

ὄχλος crowd – nominative so subject {Note 107}

(πολύς OR πλειστος), many OR most – nominative so modifies the subject

{Note 301}

{New clause because Note 125e}

and	were gathered together to	
a large crowd		him

... and a large crowd were gathered together to him ...

ὥστε so that – conjunction so vocative position {Note 106}

αὐτὸν him – accusative, but subject of the participle {Note 902}

(ἐμβάντα was coming into {Note 901}

εἰς into {Note 401}

τὸ πλοῖον the boat Adverbial prepositional phrase {Note 402})

OR

(εἰς into {Note 401}

πλοῖον a boat {Note 402}

ἐμβάντα was coming into) {Note 901}

καθῆσθαι to sit {Note 951}

ἐν before {Note 401}

τῇ θαλάσῃ the sea {Note 402}

The textual difficulties are not enough different to matter after all. Got rid of the extra charts, which is why you don't see them.

so that	got in	the boat in the sea to sit
he		

... so that he got in a boat in the sea to sit ... (sitting as in the teaching position of a rabbi)

καὶ and {Note 106}  
 πᾶς all {Note 301}  
 ὁ ὄχλος the crowd  
 πρὸς to {Note 401}  
 τὴν θάλασσαν the sea {Note 402}  
 ἐπὶ on {Note 401}  
 τῆς γῆς the land {Note 402}  
 (ἦν OR ησαν) are being OR were being {Note 650 701 801}

and	are being OR were being	to the sea on land
the whole crowd		

and the whole crowd was on the shore next to the sea.

Well, I'm pretty confused I can't wait to see what the experts did.

**My Translation:** “And again he began to teach beside the sea and a large crowd were gathered to him, so that he got in a boat in the seat to sit and the whole crowd was on the shore next to the sea.” The meaning is clear but some of the grammar is very confusing to me.

**Comparison to the Experts:** {Note 104} I am closer than I expected to be. I like the NASB best.

KJV And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

NKJV And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea.

NLT Once again Jesus began teaching by the lakeshore. A very large crowd soon gathered around him, so he got into a boat. Then he sat in the boat while all the people remained on the shore.

NIV Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge.

NASB He began to teach again by the sea. And such a very large crowd gathered to Him that He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land.

YLT And again he began to teach by the sea, and there was gathered unto him a great multitude, so that he, having gone into the boat, sat in the sea, and all the multitude was near the sea, on the land,



**Mark 4:2** καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἐδίδασκεν	διδάσκω	teach, instruct, train	<b>Verb</b> 3rd Imperfect Act Ind Sng
αὐτοὺς	ἑαυτοῦ	herself, himself, itself	Reflexive Pronoun Acc Plu M
ἐν	ἐν	in, on, among, by, with (means)	Preposition
παραβολαῖς	παραβολή	comparison, figure, parable	Noun Dat Plu F
πολλά	πολύς	much, many, great, plentiful	Adjective Acc Plu N
ἔλεγεν	λέγω	say, speak, tell, call, affirm	<b>Verb</b> 3rd Imperfect Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
ἐν	ἐν	in, on, among, by, with (means)	Preposition
διδαχῇ	διδαχή	doctrine, teaching, instruction	Noun Dat Sng F
αὐτοῦ	αὐτός	he, she, it	Personal Pronoun Gen Sng M

**Rendering:** Two verbs so, two rendering charts.

καὶ “and” in the vocative slot

ἐδίδασκεν “was teaching”. Put “He” in the subject because of the verb and the context αὐτοὺς “themselves” because it is plural and reflexive, but “them” sounds better here

ἐν by means of “with”

παραβολαῖς “parables”

πολλά “many” context and number suggests “many parables” but grammar suggests “many” modifies αὐτοὺς, because they match in case. I went with context, because context drives everything in language. {Note 301}

and	was teaching	them
He		with many parables

“And He was teaching them with many parables ...” – pretty straight forward

καὶ “and” in the vocative slot

ἔλεγεν he was saying

αὐτοῖς to them (dative)

ἐν by means of (I don’t know what to do with this.)

τῇ διδαχῇ doctrines

αὐτοῦ of His

	was saying	
He		to them His doctrines

“... He was saying to them His doctrines.” - but what about the ἐν?

I’m confused but I decided to try using the ἐν as a conjunction with the καὶ, but it is just a guess. “And He was teaching them with many parables by saying His doctrines to them.” That sounds pretty awkward. Another try: “And He was teaching them His doctrines by saying to them many parables.” Sounds better, but I have risked a lot by going so far from the Greek word order. Maybe the experts can help me out.



**My Translation:** : “And He was teaching them His doctrines by saying to them many parables.”

**Comparison to the Experts:** It never occurred to me that the second clause might be introducing the next verse. Now it makes sense. Thank you, Experts. {I added Note 111 after being reminded of it here }

KJV And he taught them many things by parables, and said unto them in his doctrine,

NKJV Then He taught them many things by parables, and said to them in His teaching:

NLT He taught them by telling many stories in the form of parables, such as this one:

NASB And He was teaching them many things in parables, and was saying to them in His teaching,

YLT and he taught them many things in similes, and he said to them in his teaching:

**Mark 4:3** Ἀκούετε ἰδοῦ, ἐξῆλθεν ὁ σπείρων (τοῦ) σπεῖραι**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
Ἀκούετε	ἀκούω	hear, listen, comprehend	<b>Verb</b> 2nd Present Act Imp Plu
ἰδοῦ	ἰδοῦ	behold, lo, see	Particle
ἐξῆλθεν	ἐξέρχομαι	go out, come, depart,	<b>Verb</b> 3rd Aorist Act Ind Sng
σπείρων	σπείρω	sow, scatter	<b>Verb</b> Present Act Participle Nom Sng M
σπεῖραι	σπείρω	sow, scatter	<b>Verb</b> Aorist Act Infinitive

**Rendering:** Wow, four verbs out of seven words, so seven rendering charts

Ἀκούετε “listen”

	listen	
Y'all		

“Listen ...”

ἰδοῦ, “behold”

ἐξῆλθεν “went out”

ὁ σπείρων “one sowing” Nominative makes the participle the subject. Sounds better as “a sower” in English. It is really too simple to require an additional rendering chart.

(τοῦ) “the” I don’t know what to do with this textual difficulty. It is a singular genitive neuter article. {Note 954}

σπεῖραι “to sow”

Behold!	went out	to sow.
[The sower]		

“... behold, the sower went out to sow.” The two other rendering charts turned out to be unnecessary. The participle became the subject and I keep forgetting that infinitives never need rendering charts.

**My Translation:** “Listen. Behold, the sower went out to sow.”

**Comparison to the Experts:** Substantial agreement. They used “a sower” instead of “the sower”. I think the “*tou*” became “there” in the KJV because it uses the Greek text with that variant. Not sure why.

KJV Hearken; Behold, there went out a sower to sow:

NKJV “Listen! Behold, a sower went out to sow.

NLT “Listen! A farmer went out to plant some seed.

NIV “Listen! A farmer went out to sow his seed.

NASB “Listen to this! Behold, the sower went out to sow;

YLT 'Hearken, lo, the sower went forth to sow;



**Mark 4:4** καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ (τοῦ οὐρανοῦ) καὶ κατέφαγεν αὐτό

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἐγένετο	γίνομαι	happen, take place, be, be done	Verb 3rd Aorist Mid Ind Sng
ἐν	ἐν	in, on, among, by, with	Preposition
σπείρειν	σπείρω	sow, scatter	Verb Present Act Infinitive
ὃ	ὅς	who, which, what, that, this	Relative Pronoun Nom Sng N
μὲν	μέν	even, indeed, some, truly, verily	Conjunction
ἔπεσεν	πίπτω	fail, fall down	Verb 3rd Aorist Act Ind Sng
παρὰ	παρά	beside, alongside of, beyond	Preposition
ὁδόν	ὁδός	road, way, journey	Noun Acc Sng F
ἦλθεν	ἔρχομαι	come, go, accompany, bring	Verb 3rd Aorist Act Ind Sng
πετεινὰ	πετεινόν	bird, fowl	Adjective Nom Plu N
(οὐρανοῦ)	οὐρανός	air, heaven, sky	Noun Gen Sng N
αὐτό	αὐτός	he, she, it	Personal Pronoun Acc Sng N

**Rendering:** Five verbs, so 5 rendering charts, but the infinitive probably won't need one, so 4 καὶ "and" I put it in the vocative spot.

ἐγένετο "it happened" Middle voice suggests the subject "it", is only a participant rather than the initiator of the action.

ἐν "among" because I think it goes with the infinitive; "to sow."

τῷ a dative "the" modifying the infinitive. {Note 954}

σπείρειν "to sow"

I have no idea what to do with these last three words. I'm going to put them in the dative slot and see what the experts say about it later.

And	it happened	
		among the to sew

ὃ "which"

μὲν "some" I don't have a subject so I'm going to use the conjunction, just because it sounds better. Hopefully, the experts can correct me here.

ἔπεσεν "fell"

παρὰ "beside"

τὴν ὁδόν "the road"

which	fell	
some		beside the road

καὶ "and"

ἦλθεν "came"

τὰ "the"

πετεινὰ "birds"

(τοῦ οὐρανοῦ) "of the air" "of" because it is genitive.

and	came	
the birds (of the air)		

The textual difficulty doesn't matter much because "birds" and "birds of the air" have the same literal meaning. Rendering it "of the heavens", which is in the range of sense, becomes important when someone wants to add weight to the idea that these birds symbolize spiritual beings.

καὶ “and”

κατέφαγεν “devoured” – singular but I went with “they” because it is clear the birds are doing the devouring.

αὐτό “it” - accusative so the verb object

and	devoured	it
they		

**My Translation:** I decided based on context to interpret “among the to sew” as “among the sowing” giving me; “And it happened among the sewing which some fell beside the road and the birds of the air came and devoured it.” I’m still very awkward here. I need the help of the experts.

**Comparison to the Experts:** I didn’t find “as” in the range of sense of ος or εν even when I went into several lexicons, but the experts are pretty much agreed on it, and it does make more sense. Having seen the experts I think I will go with “And it happened as he sewed, some fell beside the road and the birds of the air came and devoured it” as my final translation. I never did find a explanation that justifies what they did so I don’t really have a note. Perhaps Note 960 applies her in some way.

KJV And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

NKJV “And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.

NLT As he scattered it across his field, some of the seed fell on a footpath, and the birds came and ate it.

NIV As he was scattering the seed, some fell along the path, and the birds came and ate it up.

NASB as he was sowing, some seed fell beside the road, and the birds came and ate it up.

YLT and it came to pass, in the sowing, some fell by the way, and the fowls of the heaven did come and devour it;

**Mark 4:5** (καὶ) ἄλλο (δὲ) ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ (εὐθέως OR εὐθύς) ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς  
 It is (καὶ OR δὲ) as the beginning conjunction, but since δὲ always comes as the second word I showed it in the normal position.

ευθεως

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἄλλο	ἄλλος	more, another, otherwise	Adjective Nom Sng N
ἔπεσεν	πίπτω	fail, fall down	<b>Verb</b> 3rd Aorist Act Ind Sng
(δὲ)	δὲ	but, now, yet, and, rather, then, so	Conjunction
ἐπὶ	ἐπί	against, upon, on, up to, over	Preposition
πετρῶδες	πετρῶδες	stony	Adjective Acc Sng N
ὅπου	ὅπου	in what place, where	Adverb
οὐκ	οὐ	no, not; never, nothing, none	Adverb
εἶχεν	ἔχω	have, hold, possess, keep, receive	<b>Verb</b> 3rd Imperfect Act Ind Sng
γῆν	γῆ	country, ground, land, world	Noun Acc Sng F
πολλήν	πολύς	much, many, great, plentiful	Adjective Acc Sng F
(εὐθέως	εὐθέως	as soon as, forthwith, immediately	Adverb
εὐθύς)	εὐθύς	forthwith, immediately	Adjective Nom Sng M
ἐξανέτειλεν	ἐξανατέλλω	spring up	<b>Verb</b> 3rd Aorist Act Ind Sng
διὰ	διά	with Genitive - through, by with Accusative – because of	Preposition
μὴ	μή	not (in question negative reply expected)	Adverb
ἔχειν	ἔχω	have, hold, possess, keep, receive	<b>Verb</b> Present Act Infinitive
βάθος	βάθος	deepness, depth	Noun Acc Sng N
γῆς	γῆ	country, ground, land, world	Noun Gen Sng F

**Rendering:** Three verbs and an infinitive. I'm going to guess 3 clauses and see what happens.

(καὶ) “and”

ἄλλο “also”

(δὲ) “but” Familiarity with the passage helps me with a guess. We'll see how the experts like it.

ἔπεσεν “fell down”

ἐπὶ “on”

τὸ πετρῶδες “the stony” – drop the article and add “places” for sounding better in English

but	fell down	on stony places
some		

“But some fell down on stony places ...”

ὅπου “where”

οὐκ “not”

εἶχεν “have”

γῆν “soil”

πολλήν “much”

where	was not	much soil
there		

“... where there wasn’t much soil ...”

καὶ “and”

(εὐθὺς “immediately”

εὐθὺς) “immediately” – textual difference that doesn’t matter

ἐξάντειλεν “it sprang up”

and	immediately sprang up	
it		

“and it immediately sprang up”

(add a clause for the infinitive in this case) {Note 959}

διὰ “because”

τὸ “the”

μὴ “not”

ἔχειν “to have”

βάθος “depth”

γῆς “of soil”

because	was not	deep
the soil		

I took a lot of license with this infinitive, because the literal translation was so awkward. We’ll see how the experts handled it.

“... because the soil was not deep.”

**My Translation:** “But some fell down on stony places where there wasn’t much soil, and it immediately sprang up because the soil was not deep.”

**Comparison to the Experts:** They all took liberties with the infinitive, turning it into a clause, as I did. What else could you do with “because the not to have depth of soil”?

KJV And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

NKJV “Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

NLT Other seed fell on shallow soil with underlying rock. The seed sprouted quickly because the soil was shallow.

NIV Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow.

NASB “Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil.

YLT and other fell upon the rocky ground, where it had not much earth, and immediately it sprang forth, because of not having depth of earth,

**Mark 4:6** (ἡλίου δὲ ἀνατείλαντος OR καὶ ὅτε ἀνέτειλεν ὁ ἥλιος) ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
(ἡλίου	ἥλιος	east, sun, light	Noun Gen Sng M
δὲ	δέ	but, rather, and, then, so, even,	Conjunction
ἀνατείλαντος)	ἀνατέλλω	arise, at the rising of, spring up	<b>Verb</b> Aorist Act Participle Gen Sng M
(ὅτε	ὅτε	after that, as soon as, when	Conjunction
ἀνέτειλεν	ἀνατέλλω	arise, at the rising of, spring up	<b>Verb</b> 3rd Aorist Act Ind Sng
ἥλιος)	ἥλιος	east, sun, light	Noun Nom Sng M
ἐκαυματίσθη	καυματίζω	scorch	<b>Verb</b> 3rd Aorist Pass Ind Sng
διὰ	διά	with Genitive - through, by with Accusative – because of	Preposition
μὴ	μή	not (in question negative reply expected)	Adverb
ἔχειν	ἔχω	have, hold, possess, keep, receive	<b>Verb</b> Present Act Infinitive
ρίζαν	ρίζα	root	Noun Acc Sng F
ἐξηράνθη	ξηραίνω	dry up, wither away	<b>Verb</b> 3rd Aorist Pass Ind Sng

**Rendering:** Five verbs so five rendering charts.

ἡλίου “sun”

δὲ “but”

ἀνατείλαντος “was rising”

but	was rising	
the sun		

ἡλίου δὲ ἀνατείλαντος “But the sun was rising”

OR

καὶ “and”

ὅτε “as soon as”

ἀνέτειλεν “rose”

ὁ ἥλιος “the sun”

and as soon as	rose	
the sun		

καὶ ὅτε ἀνέτειλεν ὁ ἥλιος “And as soon as the sun rose”

ἐκαυματίσθη “it was scorched”

	was scorched	
it		



καὶ “and”  
 διὰ “because”  
 τὸ “the” neuter nominative  
 μὴ “did not”  
 ἔχειν “have”  
 ῥίζαν “roots” object of something

and because	did not have	roots
the (place holder for participle to follow)		

ἐξηράνθη “was withered away”

	was withered away	
it		

“... it was withered away because it did not have roots.”

**My Translation:** “And as soon as the sun rose it was withered away because it did not have roots.”

**Comparison to the Experts:** I think we have substantial agreement.

KJV But when the sun was up, it was scorched; and because it had no root, it withered away.

NKJV “But when the sun was up it was scorched, and because it had no root it withered away.

NLT But the plant soon wilted under the hot sun, and since it didn’t have deep roots, it died.

NIV But when the sun came up, the plants were scorched, and they withered because they had no root.

NASB “And after the sun had risen, it was scorched; and because it had no root, it withered away.

YLT and the sun having risen, it was scorched, and because of not having root it did wither;

DARBY and when the sun arose it was burnt up, and because of its not having any root, it withered.

**Mark 4:7** καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό καὶ καρπὸν οὐκ ἔδωκεν

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἄλλο	ἄλλος	more, another, otherwise	Adjective Nom Sng N
ἔπεσεν	πίπτω	fail, fall down	<b>Verb</b> 3rd Aorist Act Ind Sng
εἰς	εἰς	into, to, in, among, unto, for, toward, against, so	Preposition
ἀκάνθας	ἄκανθα	thorn	Noun Acc Plu F
ἀνέβησαν	ἀναβαίνω	arise, ascend, climb up, rise up	<b>Verb</b> 3rd Aorist Act Ind Plu
ἄκανθαι	ἄκανθα	thorn	Noun Nom Plu F
συνέπνιξαν	συμπνίγω	choke, throng	<b>Verb</b> 3rd Aorist Act Ind Plu
αὐτό	αὐτός	he, she, it	Personal Pronoun Acc Sng N
καρπὸν	καρπός	fruit	Noun Acc Sng M
οὐκ	οὐ	no, not; never, nothing, none, without, in questions	Adverb
ἔδωκεν	δίδωμι	give, supply, furnish, bestow, allow, deliver, grant,	<b>Verb</b> 3rd Aorist Act Ind Sng

**Rendering:** No textual difficulties. Whew! 4 verbs, so probably 4 rendering charts.

καὶ “and”

ἄλλο “some”

ἔπεσεν “it fell”

εἰς “into”

τὰς ἀκάνθας “the thorns”

and	fell	
some		into the thorns

καὶ “and”

ἀνέβησαν “they grew”

αἱ ἄκανθαι “the thorns”

and	grew	
the thorns		

καὶ “and”

συνέπνιξαν “they choked”

αὐτό “it” meaning the collective noun “seed”

and	choked	it
they		

καὶ “and”

καρπὸν “fruit”

οὐκ “not”

ἔδωκεν “it gave”

and	didn't give	fruit
it		

**My Translation:** “And some fell into the thorns and the thorns grew and choked it so it didn’t give fruit.”

**Comparison to the Experts:** Substantial agreement.

KJV And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

NKJV “And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

NLT Other seed fell among thorns that grew up and choked out the tender plants so they produced no grain.

NIV Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain.

NASB “Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop.

YLT and other fell toward the thorns, and the thorns did come up, and choke it, and fruit it gave not;

**Mark 4:8** καὶ (ἄλλο OR ἄλλα) ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ (αὐξανόντα, OR αὐξανόμενα) καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
(ἄλλο	ἄλλος	more, another, otherwise	Adjective Nom Sng N
ἄλλα)	ἄλλος	more, another, otherwise	Adjective Nom Plu N
ἔπεσεν	πίπτω	fail, fall down	<b>Verb</b> 3rd Aorist Act Ind Sng
εἰς	εἰς	into, to, in, among, unto, for	Preposition
γῆν	γῆ	country, ground, land, world	Noun Acc Sng F
καλὴν	καλός	good	Adjective Acc Sng F
ἐδίδου	δίδωμι	give, supply, furnish, bestow	<b>Verb</b> 3rd Imperfect Act Ind Sng
καρπὸν	καρπός	fruit	Noun Acc Sng M
ἀναβαίνοντα	ἀναβαίνω	arise, ascend, climb up, rise up	<b>Verb</b> Present Act Part Nom Plu N
(αὐξανόντα	αὐξάνω	grow up, increase	<b>Verb</b> Present Act Part Nom Plu N
αὐξανόμενα)	αὐξάνω	grow up, increase	<b>Verb</b> Present Pass Part Nom Plu N
ἔφερον	φέρω	carry, bear, bring	<b>Verb</b> 3rd Imperfect Act Ind Sng
εἰς	εἷς	one, a certain one, each, every	Adjective Nom Sng N
τριάκοντα	τριάκοντα	thirty	Adjective Acc Plu N
ἐν	εἷς	one, a certain one, each, every	Adjective Nom Sng N
ἐξήκοντα	ἐξήκοντα	sixty, threescore	Adjective Acc Plu N
ἐν	εἷς	one, a certain one, each, every	Adjective Nom Sng N
ἑκατόν	ἑκατόν	hundred	Adjective Acc Plu N

**Rendering:** The textual difficulties are minor. 4 verbs, so 4 rendering charts.

καὶ “and”

(ἄλλο “some” singular

OR – in English we don’t have this distinction so it doesn’t matter

ἄλλα “some” plural)

ἔπεσεν “fell”

εἰς “into”

τὴν γῆν “the ground”

τὴν καλὴν “the good”

and	fell	into good ground
some		

“And some fell into good ground ...”

καὶ “and”

ἐδίδου “it was giving”

and	was giving	
[Following Participle]		

καρπὸν “fruit”

ἀναβαίνοντα “was growing”

	was growing	
fruit		

Participial phrase that is subject of the previous clause, I think, so together -

“... and the growing fruit it was giving ...”

καὶ “and”

(αὐξανόντα, “they are growing”

OR – not a distinction of significance in this context, so I’ll choose less awkward

αὐξανόμενα) “they are grown”

and	are growing	
they		

Participial phrase that is the subject of the next clause, I think.

καὶ “and”

ἔφερον “was bearing”

ἓν “one”

τριάκοντα “thirty”

καὶ “and”

ἓν “one”

ἑξήκοντα “sixty”

καὶ “and”

ἓν “one”

ἑκατόν “hundred”

and	was bearing	some thirty, some sixty, and some a hundred.
in growing [participle above]		

“... and was bearing some thirty, some sixty, and some a hundred.”

**My Translation:** The “growing” participles have me pretty confused but I’m going with; “And some fell into good ground and in growing it was fruitful, and in growing some bore thirty, some sixty, and some a hundred.”

**Comparison to the Experts:** The experts were better at using range of sense to keep it from being awkward in English than I did, but we have substantial agreement on the meaning of the verse.

KJV And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

NKJV “But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred.”

NLT Still other seeds fell on fertile soil, and they sprouted, grew, and produced a crop that was thirty, sixty, and even a hundred times as much as had been planted!”

NIV Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times.”

NASB “Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold.”

YLT and other fell to the good ground, and was giving fruit, coming up and increasing, and it bare, one thirty-fold, and one sixty, and one an hundred.'

## Mark 4:9

καὶ ἔλεγεν (αὐτοῖς), (ὁ ἔχων OR ὃς ἔχει) ὅτι ἀκούειν ἀκουέτω

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔλεγεν	λέγω	say, speak, tell, call, affirm, claim,	<b>Verb</b> 3rd Imperfect Act Ind Sng
(αὐτοῖς)	αὐτός	he, she, it	Personal Pronoun Dat Plu M
(ὁ	ὅς	who, which, what, that, this, another,	Relative Pronoun Nom/Acc Sng
ἔχων)	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> Present Act Part Nom Sng M
(ὃς	ὅς	who, which, what, that, this, another,	Relative Pronoun Nom Sng M
ἔχει)	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> 3rd Present Act Ind Sng
ὅτι	οὗς	ear	Noun Acc Plu N
ἀκούειν	ἀκούω	hear, listen, comprehend, understand	<b>Verb</b> Present Act Infinitive
ἀκουέτω	ἀκούω	hear, listen, comprehend, understand	<b>Verb</b> 3rd Present Act Imp Sng

**Rendering:** 4 verbs so 4 charts. 2 textual difficulties, but they look fairly simple

καὶ “and”

ἔλεγεν “he said”

(αὐτοῖς), “to them” – textual difficulty does not change who he was speaking to

and	said	
He		to them

(ὁ “who”

ἔχων “having”

OR – present tense verb or participle, no significant difference in meaning

ὃς “who” – I think whoever will sound better

ἔχει) “has”

ὅτι “ears”

ἀκούειν “to hear” {Note 953}

	has	ears
whoever		to hear

ἀκουέτω “understand” Notice this is in the imperative mood, a command.

	understand	

**My Translation:** And He said to them whoever has ears to hear, let him understand.

**Comparison to the Experts:** We have substantial agreement.

KJV And he said unto them, He that hath ears to hear, let him hear.

NKJV And He said to them, “He who has ears to hear, let him hear!”

NLT Then he said, “Anyone with ears to hear should listen and understand.”

NIV Then Jesus said, “Whoever has ears to hear, let them hear.”

NASB And He was saying, “He who has ears to hear, let him hear.”

YLT And he said to them, 'He who is having ears to hear -- let him hear.'

**Mark 4:10** (ὅτε δὲ OR καὶ ὅτε) ἐγένετο κατα μόνας, (ἠρώτησαν OR ἠρώτων) αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα (τὴν παραβολὴν OR τὰς παραβολάς)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὅτε	ὅτε	after that, as soon as, when	Conjunction
(δὲ)	δέ	but, rather, and, then, so, even,	Conjunction
ἐγένετο	γίνομαι	happen, take place, be, be done,	Verb 3rd Aorist Mid Ind Sng
κατὰ	κατά	according to, throughout	Preposition
μόνας	μόνος	only, alone, merely, simply	Adjective Acc Plu F
(ἠρώτησαν)	ἠρωτάω	ask, beseech, pray, beg, request	Verb 3rd Aorist Act Ind Plu
(ἠρώτων)	ἠρωτάω	ask, beseech, pray, beg, request	Verb 3rd Imperfect Act Ind Plu
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
περὶ	περί	around, all around, near by	Preposition
αὐτὸν	αὐτός	he, she, it	Personal Pronoun Acc Sng M
σὺν	σύν	with, along with, even, also, and	Preposition
δώδεκα	δώδεκα	twelve	Adjective Dat Plu M
(παραβολὴν)		comparison, figure, parable	Noun Acc Sng F
(παραβολάς)	παραβολή	comparison, figure, parable	Noun Acc Plu F

**Rendering:** Textual difficulties are minor grammar issues, not meaning differences. Two verbs so two rendering charts.

(ὅτε “afterwards”

δὲ “but” )

OR

(καὶ “and”

ὅτε “afterwards”)

ἐγένετο “it happened”

κατα, “throughout”

μόνας, “only” one?

But afterwards	happened	throughout one
it		

I can render nothing sensible from this.

(ἠρώτησαν “they asked” )

OR

(ἠρώτων “they were asking” )

αὐτὸν “Him”

οἱ What does this article go with?

περὶ “near”

αὐτὸν “Him”

σὺν “with”

τοῖς δώδεκα “the twelve”

(τὴν παραβολὴν “the parable”

OR “x”

(τὰς παραβολάς) “the parables”

	asked	Him
they		near him with the twelve the parables



I am completely confused, so I skipped ahead to looking at the experts, and then tried again.

**2<sup>nd</sup> Try at Rendering**

καὶ “and”

ὅτε “when”

ἔγένετο “he was”

κατα,μόναζ, “alone”

And when	was	alone
he		

“And when He was alone ...” Thank you, experts.

ἠρώτων “they were asking”

αὐτὸν “Him”

οἱ “what”

περὶ “near”

αὐτὸν “Him”

σὺν “with”

τοῖς δώδεκα “the twelve”

τὴν παραβολήν “the parable”

	were asking	Him
those near Him with the twelve		what about the parable

“... those near Him with the twelve were asking Him what about the parable.

**My Translation:** And when He was alone those near Him with the twelve were asking Him what the parable meant.

**Comparison to the Experts:** Naturally since I already consulted them, we have substantial agreement.

KJV And when he was alone, they that were about him with the twelve asked of him the parable.

NKJV But when He was alone, those around Him with the twelve asked Him about the parable.

NLT Later, when Jesus was alone with the twelve disciples and with the others who were gathered around, they asked him what the parables meant.

NIV When he was alone, the Twelve and the others around him asked him about the parables.

NASB As soon as He was alone, His followers, along with the twelve, began asking Him about the parables.

YLT And when he was alone, those about him, with the twelve, did ask him of the simile,

**Mark 4:11** καὶ ἔλεγεν αὐτοῖς ὑμῖν (δέδοται γνῶναι τὸ μυστήριον OR τὸ μυστήριον δέδοται) τῆς βασιλείας τοῦ θεοῦ ἐκεῖνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἔλεγεν	λέγω	say, speak, tell, call, affirm	<b>Verb</b> 3rd Imperfect Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
ὑμῖν	σύ	you, your, yours, with you	Personal Pronoun Dat Plu
(γνῶναι)	γινώσκω	know, perceive, understand	<b>Verb</b> Aorist Act Infinitive
μυστήριον	μυστήριον	mystery	Noun Nom Sng N
δέδοται	δίδωμι	give, supply, allow, grant,	<b>Verb</b> 3rd Perfect Pass Ind Sng
βασιλείας	βασιλεία	kingdom, reign	Noun Gen Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
ἐκεῖνοις	ἐκεῖνος	that, those, those things	Demonstrative Dat Plu M
δὲ	δέ	but, to the contrary, rather, so,	Conjunction
ἔξω	ἔξω	outside, without, out, away	Adverb
ἐν	ἐν	before, in front of	Preposition
παραβολαῖς	παραβολή	comparison, figure, parable	Noun Dat Plu F
πάντα	πᾶς	all with article and each w/o	Adjective Nom Plu N
γίνεται	γίνομαι	happen, be, be made, be done	<b>Verb</b> 3rd Present Mid Ind Sng

**Rendering:** 4 verbs, but one is an infinitive so I'm going with 3 rendering charts to start with. Except for one word the textual difficulty is about word order, so I'm ignoring it except for the extra word.

καὶ “and”  
ἔλεγεν “he said”  
αὐτοῖς “to them”

and	said	
He		to them

“And He said to them ...”

ὑμῖν “yours”

(δέδοται “it is allowing”  
γνῶναι “to know”  
τὸ μυστήριον “the mystery”)  
OR

(τὸ μυστήριον “the mystery”  
δέδοται “it is allowing”)

τῆς βασιλείας “of the kingdom”  
τοῦ θεοῦ “of God”

to you	is allowed	the mystery of the kingdom of God
it		

Makes more sense to include the infinitive, so “... to you it is allowed to know the mystery of the kingdom of God ...”

ἐκείνοις “those”  
 δὲ “but”  
 τοῖς ἔξω “the outside”  
 ἐν “in”  
 παραβολαῖς “parables”  
 τὰ πάντα “all”  
 γίνεται “be made” – this is a verb with a very wide range of sense.

but	is done in parables	
all		to those outside

“... but to those outside all is done in parables.”

**My Translation:** “And He said to them, to you it is allowed to know the mystery of the kingdom of God, but to those outside all is done in parables.”

**Comparison to the Experts:** We are in substantial agreement, and my confidence is back after that disastrous attempt in the previous verse.

KJV And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

NKJV And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

NLT He replied, “You are permitted to understand the secret of the Kingdom of God. But I use parables for everything I say to outsiders,

NIV He told them, “The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables

NASB And He was saying to them, “To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables,

YLT and he said to them, 'To you it hath been given to know the secret of the reign of God, but to those who are without, in similes are all the things done;

**Mark 4:12** ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ ἀυτοῖς (τὰ ἁμαρτήματα)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἵνα	ἵνα	that, in order that, so that	Conjunction
βλέποντες	βλέπω	behold, perceive, take heed	<b>Verb</b> Present Act Part Nom Plu M
βλέπωσιν	βλέπω	behold, perceive, take heed	<b>Verb</b> 3rd Present Act Subj Plu
μὴ	μή	not, (negation)	Adverb
ἴδωσιν	ὀράω	see, perceive, understand	<b>Verb</b> 3rd Aorist Act Subj Plu
ἀκούοντες	ἀκούω	hear, listen, understand	<b>Verb</b> Present Act Part Nom Plu M
ἀκούωσιν	ἀκούω	hear, listen, understand	<b>Verb</b> 3rd Present Act Subj Plu
μὴ	μή	not, (negation)	Adverb
συνιῶσιν	συνίημι	understand, be wise	<b>Verb</b> 3rd Present Act Subj Plu
μήποτε	μήποτε	peradventure, lest	Conjunction
ἐπιστρέψωσιν	ἐπιστρέφω	come again, convert, repent	<b>Verb</b> 3rd Aorist Act Subj Plu
ἀφεθῆ	ἀφήμι	forgive, allow, permit, remit	<b>Verb</b> 3rd Aorist Pass Subj Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
(ἁμαρτήματα)	ἁμάρτημα	sin	Noun Nom Plu N

**Rendering:** 8 verbs, two of them participles. 8 rendering charts! The textual difficulty looks meaningful. Well, here we go ...

ἵνα “that, in order that, so that”

βλέποντες “perceiving” nominative participle

so that	perceiving	

Probably the [subject] of the next clause

βλέπωσιν “if they perceive”

if	understand	
[perceiving], they		

“So that if perceiving, they understand ...”

καὶ “and”

μὴ “not”

ἴδωσιν “if they understood”

and if	did not understand	
they		

“... and if they did not understand ...”

ἀκούωσιν “if they hear”

if	hear	
they		

“... if they hear ...”

καὶ “and”  
 μὴ “not”  
 συνιῶσιν “if they understand”

and	do not understand	
they		

“... and they do not understand ...”

καὶ “and”  
 ἀκούοντες “they are hearing” nominative participle

and	are hearing	
they		

Probably the [subject] of the next clause

μήποτε “lest”  
 ἐπιστρέψωσιν “if they were repenting”

lest if	were repenting	
[hearing], they		

“... lest if hearing, they were repenting ...”

καὶ “and”  
 ἀφεθῆ “if they were being forgiven”  
 αὐτοῖς “to them” dative or locative?

and	might be being forgiven	
they		to them

Doesn’t seem to make sense without the “sins.”

**OR**

καὶ “and”  
 ἀφεθῆ “if they were being forgiven”  
 αὐτοῖς “to them” dative or locative? – not sure what to do with this. Need experts help.  
 (τὰ ἁμαρτήματα) “the sins” – Subject of what verb?

and	might be being forgiven	
their sins		

“... and their sins might be being forgiven.”

**My Translation:** All the verbs with similar meanings, but not exactly, leave a lot of room for ambiguity that people of the time would have had no trouble with. I’m going to need some help from the experts but here is my guess: “So if perceiving, they understand, and if they did not understand, if they hear, and they do not understand, lest if hearing, they were repenting, and their sins might be being forgiven.” This is pretty awkward. I could probably clean it up a little bit from my memory of the passage, but let’s see what the experts say. I’m sure they will have a much better context for selecting the right English meaning from the range of sense for each of the similar verbs.

**Comparison to the Experts:** NKJV and NLT set the type as poetry. NASB puts it in small caps indicating it is a quote from the Old Testament. Very interesting! Three of the experts figured out a way to translate it without “the sins” and still make sense. It might be correct considering they can use the dative “them” that is not a textual variation, but becomes problematical with “the sins” included. Doesn’t matter much, I think. What else would they be turning from except their sins in this context?

KJV That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

NKJV “so that  
 ‘Seeing they may see and not perceive,  
 And hearing they may hear and not understand;  
 Lest they should turn,  
 And their sins be forgiven them.’ ”

NLT so that the Scriptures might be fulfilled:  
 ‘When they see what I do,  
 they will learn nothing.  
 When they hear what I say,  
 they will not understand.  
 Otherwise, they will turn to me  
 and be forgiven.’”

NIV so that, “ ‘they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!’”

NASB so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN.”

YLT that seeing they may see and not perceive, and hearing they may hear and not understand, lest they may turn, and the sins may be forgiven them.'

NASB  
 Isaiah 6:9-10 He said, “Go, and tell this people:  
 ‘Keep on listening, but do not perceive;  
 Keep on looking, but do not understand.’  
 “Render the hearts of this people insensitive,  
 Their ears dull,  
 And their eyes dim,  
 Otherwise they might see with their eyes,  
 Hear with their ears,  
 Understand with their hearts,  
 And return and be healed.”



**Mark 4:13** Καὶ λέγει αὐτοῖς Οὐκ οἶδατε τὴν παραβολὴν ταύτην καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
λέγει	λέγω	say, speak, tell, call, affirm, advise	<b>Verb</b> 3rd Present Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
οὐκ	οὐ	no, not; never, nothing, none	Adverb
οἶδατε	οἶδα	see, know, perceive, recognize	<b>Verb</b> 2nd Perfect Act Ind Plu
παραβολὴν	παραβολή	comparison, figure, parable, proverb	Noun Acc Sng F
ταύτην	οὗτος	this, these, this one, these things	Demonstrative Acc Sng F
πῶς	πῶς	how? (general interrogative)	Adverb
πάσας	πᾶς	all with article and each w/o	Adjective Acc Plu F
παραβολὰς	παραβολή	comparison, figure, parable, proverb	Noun Acc Plu F
γνῶσεσθε	γινώσκω	know, perceive, understand	<b>Verb</b> 2nd Future Mid Ind Plu

**Rendering:** Not textual variants. Three verbs so three rendering charts.

Καὶ “and”

λέγει “he says” – historical present?

αὐτοῖς “to them”

and	says	
he		to them

“... ..”

Οὐκ “not”

οἶδατε “you understanding”

τὴν παραβολὴν “the parable”

ταύτην “this”

	not understanding	this parable
you		

“... you not understanding this parable ...”

καὶ “and”

πῶς “how”

πάσας “all”

τὰς παραβολὰς “the parables”

γνῶσεσθε “will you understand”

and	will you understand	all the parables.
how		

“... and how will you understand all the parables ...”



**My Translation:** I think I am doing no violence to the range of sense to translate it: “And he said to them, if you do not understand this parable, how will you understand all the parables?”

**Comparison to the Experts:** We have substantial agreement and the asterisk in the NASB indicates they saw it as historical present as well.

KJV And he said unto them, Know ye not this parable? and how then will ye know all parables?

NKJV And He said to them, “Do you not understand this parable? How then will you understand all the parables?”

NLT Then Jesus said to them, “If you can’t understand the meaning of this parable, how will you understand all the other parables?”

NIV Then Jesus said to them, “Don’t you understand this parable? How then will you understand any parable?”

NASB And He \*said to them, “Do you not understand this parable? How will you understand all the parables?”

YLT And he saith to them, 'Have ye not known this simile? and how shall ye know all the similes?’

**Mark 4:14** ὁ σπείρων τὸν λόγον σπείρει**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
σπείρων	σπείρω	sow, scatter	<b>Verb</b> Present Act Participle Nom Sng M
λόγον	λόγος	something said, word, saying, message, thought,	Noun Acc Sng M
σπείρει	σπείρω	sow, scatter	<b>Verb</b> 3rd Present Act Ind Sng

**Rendering:** No textual issues and two verbs, so two rendering charts.

ὁ σπείρων “those sewing”


Participle phrase is the [subject] of the next clause, probably.

τὸν λόγον “the word”

σπείρει “sew”

	sew	the word
[Those sewing]		

**My Translation:** “Those sewing sow the word.”

**Comparison to the Experts:** We agree.

KJV The sower soweth the word.

NKJV “The sower sows the word.

NLT The farmer plants seed by taking God’s word to others.

NIV The farmer sows the word.

NASB “The sower sows the word.

YLT He who is sowing doth sow the word;



**Mark 4:15** οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν (εὐθέως OR εὐθύς) ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον (ἐν ταῖς καρδίαις αὐτῶν OR εἰς αὐτούς)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
οὗτοι	οὗτος	these, these things	Demonstrative Nom Plu M
δὲ	δέ	but, to the contrary, rather	Conjunction
εἰσιν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
παρὰ	παρά	along side of, beside, along	Preposition
ὁδὸν	ὁδός	road, way, journey	Noun Acc Sng F
ὅπου	ὅπου	in what place, where	Adverb
σπείρεται	σπείρω	sow, scatter	<b>Verb</b> 3rd Present Pass Ind Sng
λόγος	λόγος	word, saying, message, thought,	Noun Nom Sng M
ὅταν	ὅταν	when, as often as, whenever, after	Conjunction
ἀκούσωσιν	ἀκούω	hear, listen, comprehend, understand	<b>Verb</b> 3rd Aorist Act Subj Plu
(εὐθέως)	εὐθέως	as soon as, forthwith, immediately	Adverb
(εὐθύς)	εὐθύς	by and by, forthwith, immediately	Adjective Nom Sng M
ἔρχεται	ἔρχομαι	come, go, accompany, bring, follow	<b>Verb</b> 3rd Present Mid Ind Sng
σατανᾶς	Σατανᾶς	Satan	Noun Nom Sng M
αἶρει	αἶρω	take away, take, carry, raise	<b>Verb</b> 3rd Present Act Ind Sng
λόγον	λόγος	word, saying, message, thought,	Noun Acc Sng M
ἐσπαρμένον	σπείρω	sow, scatter	<b>Verb</b> Perfect Pass Part Acc Sng M

ἐν	ἐν	in, on, among, by, with	preposition
καρδίαις	καρδία	heart, inner self, mind, will, desire	Noun Dat Plu F
αὐτῶν	αὐτός	their, theirs, of them	Personal Pronoun Gen Plu

OR

εἰς	εἰς	into, to, in, among, for, against	Preposition
αὐτούς	ἑαυτοῦ	herself, himself, itself	Reflexive Pronoun Acc Plu M

**Rendering:** Two textual difficulties, one probably minor, six verbs, one a participle phrase with a complex textual variant, so five rendering charts for the verbs, and two for the two possible participles..

οὗτοι “these”

δὲ “but”

εἰσιν “they are”

οἱ “the” – the doesn’t make sense here, so I’m going with “the ones”

παρὰ “beside”

τὴν ὁδὸν “the road”

But	are	the ones beside the road
these		

“But these are the ones beside the road ...”

ὅπου “where”

σπείρεται “is scattered”

ὁ λόγος “the word”

where	is scattered	
the word		

“... where the word is scattered ...”

καὶ “and”

ὅταν “when”

ἀκούσωσιν “if they heard” – don’t see how I can get an “if” in here but I did want to note the subjective mood.

and	they heard	
when		

“... and when they heard ...”

(εὐθέως “immediately”

OR

εὐθύς) “as soon as”

ἔρχεται “he himself comes”

ὁ Σατανᾶς “the Satan”

	comes immediately	
Satan		

“... immediately Satan comes ...”

καὶ “and”

αἶρει “he takes away”

τὸν λόγον “the word”

and	takes away	the word [that was scattered in their heart.]
he		

“... and he takes away ...”

τὸν ἐσπαρμένον “the scattered”

(ἐν “in”

ταῖς καρδίαις “the hearts”

αὐτῶν “their”)

	was scattered	
that		in their hearts

Participial phrase which modifies object of the previous clause [that was scattered in their hearts]

**OR**

τὸν ἐσπαρμένον “the was scattered”

εἰς “in”

αὐτούς) “them”

	was scattered	
that		in them

Participial phrase which modifies object of the previous clause [that was scattered in them]

I am choosing the “hearts” option, just because I like it better. Both alternatives make sense, and there is no real difference in meaning.

**My Translation:** “But these are the ones beside the road where the word is scattered and when they heard, immediately Satan comes and takes away the word was sown in their hearts.”

**Comparison to the Experts:** We have substantial agreement.

KJV And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

NKJV “And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

NLT The seed that fell on the footpath represents those who hear the message, only to have Satan come at once and take it away.

NIV Some people are like seed along the path, where the word is sown. As soon as they hear it, Satan comes and takes away the word that was sown in them.

NASB “These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them.

YLT and these are they by the way where the word is sown: and whenever they may hear, immediately cometh the Adversary, and he taketh away the word that hath been sown in their hearts.



## Mark 4:16

καὶ οὗτοι εἰσιν (ὁμοίως) οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι οἱ ὅταν ἀκούσωσιν τὸν λόγον (εὐθέως  
OR εὐθύς) μετὰ χαρᾶς λαμβάνουσιν αὐτόν

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὗτοι	οὗτος	these, these things, these people	Demonstrative Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
(ὁμοίως)	ὁμοίως	likewise, so	Adverb
ἐπὶ	ἐπί	against, on, over (direction motion)	Preposition
πετρώδη	πετρῶδες	stony	Adjective Acc Plu N
σπειρόμενοι	σπείρω	sow, scatter	<b>Verb</b> Present Pass Part Nom Plu M
οἱ	ὅς	who, which, what, another, whatever	Relative Pronoun Nom Plu M
ὅταν	ὅταν	when, as often as, after, while	Conjunction
ἀκούσωσιν	ἀκούω	hear, listen, comprehend, understand	<b>Verb</b> 3rd Aorist Act Subj Plu
λόγον	λόγος	word, saying, message, thought,	Noun Acc Sng M
(εὐθέως)	εὐθέως	as soon as, forthwith, immediately	Adverb
(εὐθύς)	εὐθύς	by and by, forthwith, immediately	Adjective Nom Sng M
μετὰ	μετά	with, together with, among	Preposition
χαρᾶς	χαρά	joy, gladness, delight, happiness	Noun Gen Sng F
λαμβάνουσιν	λαμβάνω	take, receive, procure, collect, seize	<b>Verb</b> 3rd Present Act Ind Plu
αὐτόν	αὐτός	he, she, it	Personal Pronoun Acc Sng M

**Rendering:** Four verbs with two simple textual variants so four rendering charts.

καὶ “and”  
οὗτοι “these”  
εἰσιν “are”

and	are	[also the ones scattered on stone]
these		

“And these are also the ones scattered on stone ...”

(ὁμοίως) “also”  
οἱ “the ones”  
ἐπὶ “on”  
τὰ πετρώδη “stony”  
σπειρόμενοι “are scattered”

also	are scattered	on stony ground
the ones		

Participle phrase that is predicate nominative of previous clause [also the ones that are scattered on stony ground]

οἱ “who”  
ὅταν “when”  
ἀκούσωσιν “if they heard”  
τὸν λόγον the word”

who	when they heard	the word

“... who when they heard the word ...”



(εὐθὺς “immediately”  
 OR  
 εὐθὺς) “as soon as”  
 μετὰ “with”  
 χαρᾶς “joy”  
 λαμβάνουσιν “they receive”  
 αὐτόν “it”

immediattely	receive	it
they		with joy

“... they immediately receive it with joy.”

**My Translation:** “And these are also the ones scattered on stony ground who when they heard the word they immediately receive it with joy.”

**Comparison to the Experts:** We have substantial agreement.

KJV And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

NKJV “These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;

NLT The seed on the rocky soil represents those who hear the message and immediately receive it with joy.

NIV Others, like seed sown on rocky places, hear the word and at once receive it with joy.

NASB “In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy;

YLT 'And these are they, in like manner, who on the rocky ground are sown: who, whenever they may hear the word, immediately with joy do receive it,

**Mark 4:17** καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροὶ εἰσιν εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον (εὐθέως OR εὐθύς) σκανδαλίζονται

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
οὐκ	οὐ	no, not; never, nothing, none	Adverb
ἔχουσιν	ἔχω	have, hold, receive, keep	<b>Verb</b> 3rd Present Act Ind Plu
ρίζαν	ρίζα	root	Noun Acc Sng F
ἐν	ἐν	in, on, by, with, among	Preposition
ἑαυτοῖς	ἑαυτοῦ	herself, himself, itself	Reflexive Pronoun Dat Plu M
ἀλλὰ	ἀλλά	but, nevertheless, however	Conjunction
πρόσκαιροι	πρόσκαιρος	temporary, for a season	Adjective Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
εἴτα	εἴτα	afterward, furthermore, then	Adverb
γενομένης	γίνομαι	happen, be, be made, be done,	<b>Verb</b> Aorist Mid Part Gen Sng F
θλίψεως	θλίψις	affliction, persecution, trouble	Noun Gen Sng F
ἢ	ἢ	or, than, else, rather, either, but	Conjunction
διωγμοῦ	διωγμός	persecution	Noun Gen Sng M
διὰ	διά	because of, through	Preposition
λόγον	λόγος	word, saying, message, thought	Noun Acc Sng M
(εὐθέως)	εὐθέως	as soon as, immediately	Adverb
(εὐθύς)	εὐθύς	forthwith, immediately	Adjective Nom Sng M
σκανδαλίζονται	σκανδαλίζω	to cause to stumble	<b>Verb</b> 3rd Present Pass Ind Plu

**Rendering:** Four verbs and one simple textual variant, so 4 rendering charts.

καὶ “and”

οὐκ “not”

ἔχουσιν “they have”

ρίζαν “root”

ἐν “in”

ἑαυτοῖς “themselves”

and	have no root	
they		in themselves

“And they have no root in themselves ...”

ἀλλὰ “but”

πρόσκαιροὶ “temporary”

εἰσιν “are”

but	are	
they		temporary

“... but are temporary ...”

εἶτα “after that”  
 γενομένης “itself are being done”  
 θλίψεως “affliction”  
 ἢ “or”  
 διωγμοῦ “persecution”  
 διὰ “through”  
 τὸν λόγον “the word”

after that	is being done	
affliction or persecution		through the word

“ ... after that when affliction or persecution comes because of the word ...”

(εὐθέως “as soon as”

**OR**

εὐθὺς) “immediately”  
 σκανδαλίζονται “they are caused to stumble”

immediately	are caused to stumble	
they		

“... immediately they are caused to stumble.”

**My Translation:** “And they have no root in themselves, but are temporary, then when affliction or persecution comes because of the word, immediately they are caused to stumble.”

**Comparison to the Experts:** We have substantial agreement.

KJV And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

NKJV “and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word’s sake, immediately they stumble.

NLT But since they don’t have deep roots, they don’t last long. They fall away as soon as they have problems or are persecuted for believing God’s word.

NIV But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.

NASB and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away.

YLT and have not root in themselves, but are temporary; afterward tribulation or persecution having come because of the word, immediately they are stumbled.

**Mark 4:18** καὶ (οὗτοί OR ἄλλοι) εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι (οὗτοί εἰσιν) οἱ τὸν λόγον (ἀκούοντες OR ἀκούσαντες)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
(οὗτοί) OR	οὗτος	these, these things, these people	Demonstrative Nom Plu M
(ἄλλοι)	ἄλλος	more, another, otherwise	Adjective Nom Plu M
εἰσὶν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
εἰς	εἰς	into, to, in, among, for, toward	Preposition
ἀκάνθας	ἄκανθα	thorn	Noun Acc Plu F
σπειρόμενοι	σπείρω	sow, scatter	<b>Verb</b> Present Pass Part Nom Plu M
(οὗτοι	οὗτος	these, these things, these people	Demonstrative Nom Plu M
εἰσιν)	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
λόγον	λόγος	something said, word, thought,	Noun Acc Sng M
(ἀκούοντες)	ἀκούω	hear, listen, comprehend	<b>Verb</b> Present Act Part Nom Plu M
(ἀκούσαντες)	ἀκούω	hear, listen, comprehend	<b>Verb</b> Aorist Act Part Nom Plu M

**Rendering:** Four verbs, two of which are participles and textual difficulties look pretty straight forward, but one is a participle so we will need an extra rendering chart. Five rendering charts.

καὶ “and”

(οὗτοί) “these”

OR

(ἄλλοι) “others”

εἰσὶν “they are”

and	are	[participle phrase below]
others		

And others are the ones being scattered into the thorns ...”

οἱ “the ones”

εἰς “into”

τὰς ἀκάνθας “the thorns”

σπειρόμενοι “are being scattered”

	being scattered	
the ones		into the thorns

[Predicate nominative of the clause above.]

(οὗτοί) “these”

εἰσὶν) “are”

	are	[participle phrase below]
these		

“... these are the ones that are hearing the word” OR “... these are the ones that were hearing the word.” I think the second because it sounds better.

οἱ “the ones”  
 τὸν λόγον “the word”  
 ἀκούοντες “they are hearing”

	that are hearing	the word
the ones		

OR

οἱ “the ones”  
 τὸν λόγον “the word”  
 ἀκούσαντες “they were hearing”

	that were hearing	the word
the ones		

[Predicate nominative of the previous clause]

**My Translation:** With (οὗτοί εἰσιν) I have, “And others are the ones being scattered into the thorns, these are the ones that were hearing the word ...”

OR

Without (οὗτοί εἰσιν) I have, “And others are the ones being scattered into the thorns, the ones that were hearing the word ...”

Which sounds better will depend on the rest of the sentence in the next verse.

**Comparison to the Experts:** We have substantial agreement.

KJV And these are they which are sown among thorns; such as hear the word,

NKJV “Now these are the ones sown among thorns; they are the ones who hear the word,

NLT The seed that fell among the thorns represents others who hear God’s word,

NIV Still others, like seed sown among thorns, hear the word;

NASB “And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word,

YLT 'And these are they who toward the thorns are sown: these are they who are hearing the word,

**Mark 4:19** καὶ αἱ μέριμναι τοῦ αἰῶνος (τούτου), καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίας εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
μέριμναι	μέριμνα	care concern	Noun Nom Plu F
αἰῶνος	αἰών	forever, age, eternity	Noun Gen Sng M
(τούτου)	οὗτος	this, this one, this man	Demonstrative Gen Sng M
ἀπάτη	ἀπάτη	deceitful, deceiving	Noun Nom Sng F
πλούτου	πλοῦτος	riches	Noun Gen Sng M
περὶ	περί	around, beside	Preposition
λοιπὰ	λοιπός	remaining ones, remnant	Adjective Acc Plu N
ἐπιθυμίας	ἐπιθυμία	lust, passion, desire,	Noun Nom Plu F
εἰσπορευόμεναι	εἰσπορεύομαι	come, enter in, go into	<b>Verb</b> Present Mid Part Nom Plu F
συμπνίγουσιν	συμπνίγω	choke, throng	<b>Verb</b> 3rd Present Act Ind Plu
λόγον	λόγος	word, message, thought,	Noun Acc Sng M
ἄκαρπος	ἄκαρπος	without fruit, unfruitful	Adjective Nom Sng M
γίνεται	γίνομαι	happen, occur, be, done,	<b>Verb</b> 3rd Present Mid Ind Sng

**Rendering:** Three verbs and one textual difficulty. The participle and verb together may end up being a periphrastic verb, but we'll start with three rendering charts and see.

καὶ “and”

αἱ μέριμναι “the concerns”

τοῦ αἰῶνος “of the age”

(τούτου), “this” – Genitive, probably modifying “age”

καὶ “and”

ἡ ἀπάτη “the deceitful”

τοῦ πλούτου “of the riches”

καὶ “and”

αἱ “the ones”

περὶ “near”

τὰ λοιπὰ “other things” I had to look into a couple of lexicons to find this range of sense.

ἐπιθυμίας “desires”

εἰσπορευόμεναι “they are coming” (nominative)

and	are coming in	
the concerns of this age, the deceitfulness of riches, and the desires for other things		

[Long participial phrase that is subject of the next clause]

συμπνίγουσιν “they are choking”

τὸν λόγον “the word”

	are choking	the word
[Previous Participle]		

“... and the concerns of this age, the deceitfulness of riches, and the desires for other things are coming in choking the word ...”

καὶ “and”  
 ἄκαρπος “unfruitful”  
 γίνεται “it happens”


“... and unfruitfulness happens.”

**My Translation:** “And the concerns of this age, the deceitfulness of riches, and the desires for other things are coming in choking the word, and unfruitfulness happens.”

**Comparison to the Experts:** We have substantial agreement.

KJV And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

NKJV “and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

NLT but all too quickly the message is crowded out by the worries of this life, the lure of wealth, and the desire for other things, so no fruit is produced.

NIV but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful.

NASB but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.

YLT and the anxieties of this age, and the deceitfulness of the riches, and the desires concerning the other things, entering in, choke the word, and it becometh unfruitful.

**Mark 4:20** καὶ (οὗτοί OR ἐκεῖνοί) εἰσὶν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
(ἐκεῖνοί)	ἐκεῖνος	those, those things	Demonstrative Nom Plu M
(οὗτοί)	οὗτος	these, these things,	Demonstrative Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Plu
ἐπὶ	ἐπί	against, upon, on	Preposition
γῆν	γῆ	country, ground, land, world	Noun Acc Sng F
καλὴν	καλός	good	Adjective Acc Sng F
σπαρέντες	σπείρω	sow, scatter	<b>Verb</b> Aorist Pass Part Nom Plu M
οἵτινες	ὅστις	who, which, whichever	Relative Pron Nom Plu M
ἀκούουσιν	ἀκούω	hear, listen, comprehend	<b>Verb</b> 3rd Present Act Ind Plu
λόγον	λόγος	word, message, thought,	Noun Acc Sng M
παραδέχονται	παραδέχομαι	receive	<b>Verb</b> 3rd Present Mid Ind Plu
καρποφοροῦσιν	καρποφορέω	to bear fruit	<b>Verb</b> 3rd Present Act Ind Plu
ἐν	εἷς	one, each one, every	Adjective Nom Sng N
τριάκοντα	τριάκοντα	thirty	Adjective Acc Plu N
ἐν	εἷς	one, each one, every	Adjective Nom Sng N
ἑξήκοντα	ἑξήκοντα	sixty, threescore	Adjective Acc Plu N
ἐν	εἷς	one, each one, every	Adjective Nom Sng N
ἑκατόν	ἑκατόν	hundred	Adjective Acc Plu N

**Rendering:** 4 verbs, one of which is a participle, so 4 rendering charts.

καὶ “and”

(οὗτοί “these”

OR – I choose these because it sounded better to my ear. There is no significant difference of meaning in this particular context.

ἐκεῖνοί “those” )

εἰσιν “they are”

	are	[participle phrase following]
these		

“And these are the ones which were being scattered on the good ground ...”

οἱ “the” (the article before participial phrases appears to be some kind of place holder or pronoun)

ἐπὶ “on”

τὴν γῆν “the ground”

τὴν καλὴν “good”

σπαρέντες “they were being scattered”

	were being scattered	on the good ground
the ones which		

Participle phrase is predicate nominative of previous clause



οἷτινες “whoever”  
 ἀκούουσιν “they understand”  
 τὸν λόγον “the word”  
 καὶ “and”  
 παραδέχονται “they themselves receive”

	understands and receives	the word
whoever		

“... whoever understands and receives the word ...”

καὶ “and”  
 καρποφοροῦσιν “they bear fruit”

and	bear fruit	
they		

“... and they bear fruit ...”

ἐν “one” – Nominative, subject of what verb?  
 τριάκοντα “thirty” – Accusative, object of what verb? (Need more rendering charts.)

	[The verb is understood as the one in the previous clause, but unstated.]	thirty
one		

“... one thirty ...”

καὶ “and”  
 ἐν “one”  
 ἑξήκοντα “sixty”

and	[like the previous clause]	sixty
one		

“... and one sixty ...”

καὶ “and”  
 ἐν “one”  
 ἑκατόν “hundred”

and	[like the previous clause]	hundred
one		

“... and one a hundred.” Added the “a” to make it sound better in English.

**My Translation:** “And these are the ones which were being scattered on good ground; whoever understands and receives the word, and they bear fruit, one thirty, one sixty and one a hundred”

**Comparison to the Experts:** They made “receives” a separate clause while I made it a compound verb with “understands.” I see now they are right, because the two verbs are a different voice. Otherwise we have substantial agreement.

KJV And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

NKJV “But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirtyfold, some sixty, and some a hundred.”

NLT And the seed that fell on good soil represents those who hear and accept God’s word and produce a harvest of thirty, sixty, or even a hundred times as much as had been planted!”

NIV Others, like seed sown on good soil, hear the word, accept it, and produce a crop—some thirty, some sixty, some a hundred times what was sown.”

NASB “And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold.”

YLT 'And these are they who on the good ground have been sown: who do hear the word, and receive, and do bear fruit, one thirty-fold, and one sixty, and one an hundred.'



**Mark 4:21** Καὶ ἔλεγεν αὐτοῖς (ὅτι) Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην οὐχ ἵνα ἐπὶ τὴν λυχνίαν (ἐπιτεθῆ OR τεθῆ);

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἔλεγεν	λέγω	say, speak, tell, call, direct, claim,	<b>Verb</b> 3rd Imperfect Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
ὅτι	ὅτι	that, because, for, since, for since	Conjunction
μήτι	μήτι	not	Particle
λύχνος	λύχνος	candle, light	Noun Nom Sng M
ἔρχεται	ἔρχομαι	come, go, accompany, bring, follow	<b>Verb</b> 3rd Present Mid Ind Sng
ἵνα	ἵνα	that, in order that, so that,	Conjunction
ὑπὸ	ὑπό	under	Preposition
μῶδιον	μῶδιος	bushel	Noun Acc Sng M
τεθῆ	τίθημι	put, place, lay, set, lay down, assign, set	<b>Verb</b> 3rd Aorist Pass Subj Sng
ἢ	ἢ	or, than, else, rather, either	Conjunction
ὑπὸ	ὑπό	under	Preposition
κλίνην	κλίνη	bed, table	Noun Acc Sng F
οὐχ	οὐ	no, not; never, nothing, none, without	Particle
ἵνα	ἵνα	that, in order that, so that,	Conjunction
ἐπὶ	ἐπί	against, upon, on	Preposition
λυχνίαν	λυχνία	candlestick	Noun Acc Sng F
ἐπιτεθῆ	ἐπιτίθημι	add unto, lay upon, put upon	<b>Verb</b> 3rd Aorist Pass Subj Sng
τεθῆ	τίθημι	put, place, lay, set, lay down, assign, set	<b>Verb</b> 3rd Aorist Pass Subj Sng

**Rendering:** 4 verbs, one of which is a textual variant, so 5 rendering charts.

Καὶ “and”

ἔλεγεν “he was saying”

αὐτοῖς “to them”

and	was saying	
he		to them

“And He was saying to them ...”

ὅτι “because” or “that”

μήτι “not”

ὁ λύχνος “the light”

ἔρχεται “he himself is following”

because	is not following	
the light, he		

“... because he is not following the light ...” I made “light” the object, instead of the subject, because it sounds better in English and does not change the meaning.

ἵνα “so that”  
 ὑπὸ “under”  
 τὸν μῶδιον “the bushel”  
 τεθῆ “if it was put”  
 ἢ “or”  
 ὑπὸ “under”  
 τὴν κλίνην “the bed”  
 οὐχ “not”

so that if	was put	under the bushel
it		or under the bed

“... so that if it was put under the bushel or under the bed ...”

ἵνα “in order that”  
 ἐπὶ “on”  
 τὴν λυχνίαν “the candlestick”  
 (ἐπιτεθῆ “if it was put on”  
 OR  
 τεθῆ) “it it was laid down”

in order that if	put	on the candlestick
it was		

“... in order that if it was not put on the candlestick”

**My Translation:** I am so confused I had to look at the experts. What I missed is that Jesus is asking questions, not making statements. The semi-colon is a question mark in the Greek New Testament, a fact I had forgotten. So; “And He was asking them, the light is not brought so that it might be put under a bushel, or under a bed is it, but that it might be put on a candlestick, isn’t it?”

**Comparison to the Experts:** Of course it agrees since I looked ahead to figure out how to translate it.

KJV And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

NKJV Also He said to them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?”

NLT Then Jesus asked them, “Would anyone light a lamp and then put it under a basket or under a bed? Of course not! A lamp is placed on a stand, where its light will shine.”

NIV He said to them, “Do you bring in a lamp to put it under a bowl or a bed? Instead, don’t you put it on its stand?”

NASB And He was saying to them, “A lamp is not brought to be put under a basket, is it, or under a bed? Is it not brought to be put on the lampstand?”

YLT And he said to them, 'Doth the lamp come that under the measure it may be put, or under the couch -- not that it may be put on the lamp-stand?'

**Mark 4:22** οὐ γάρ ἐστιν (τί) κρυπτόν (ὅ) ἐὰν μὴ φανερωθῆ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα εἰς φανερόν ἔλθῃ

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
οὐ	οὐ	no, not; never, nothing, none, without	Adverb
γάρ	γάρ	for, since, then, indeed, though	Conjunction
ἐστιν	εἰμί	be, am, are, is, was, were, exist	<b>Verb</b> 3rd Present Act Ind Sng
(τί)	τις	someone, something, some, any	Indefinite Pron Nom/Acc Sng N
κρυπτόν	κρυπτός	hidden, inward, secret	Adjective Nom Sng N
(ὅ)	ὅς	who, which, what, that, this, another	Relative Pron Nom/Acc Sng N
ἐὰν	ἐάν	if, though, even if	Conjunction
μὴ	μή	not, is it not?	Adverb
ἵνα	ἵνα	that, in order that, so that,	Conjunction
φανερωθῆ	φανερόω	make known, reveal, appear, show	<b>Verb</b> 3rd Aorist Pass Subj Sng
οὐδὲ	οὐδέ	neither, nor, not, not at all, not either	Conjunction
ἐγένετο	γίνομαι	happen, take place, be, be done,	<b>Verb</b> 3rd Aorist Mid Ind Sng
ἀπόκρυφον	ἀπόκρυφος	hidden, kept secret	Adjective Nom Sng N
ἀλλ'	ἀλλά	but, nevertheless, however, rather	Conjunction
ἵνα	ἵνα	that, in order that, so that,	Conjunction
ἔλθῃ	ἔρχομαι	come, go, accompany, appear, follow	<b>Verb</b> 3rd Aorist Act Subj Sng
εἰς	εἰς	into, to, in, among, unto, for, toward	Preposition
φανερόν	φανερός	manifest, visible, obvious, evident	Adjective Acc Sng N

**Rendering:** 4 verbs, no participles and two textual difficulties, neither about a verb, so 4 rendering charts. At first glance it looks very challenging. We'll see.

οὐ “not”

γάρ “for”

ἐστιν “it is”

(τί) “some”

κρυπτόν “secret” adj

for	is not	some secret
it		

“For there is nothing hidden ...” I’m not sure I would have chosen this rendering if I had not been somewhat familiar with the passage.

(ὅ) “who”

ἐὰν “if”

μὴ “not”

φανερωθῆ “if it was revealed”

who if	was not revealed	
it		

“... which if it was not revealed ...”

οὐδὲ “not”

ἑγένετο “itself happened”

ἀπόκρυφον “secret” adjective modifying what? Maybe it is acting as a noun or something like that?

	was not	a secret
it		

“... it was not a secret ...” The only way I could make sense of this was to use the verb as a connecting verb. I’m not sure that is justified. We’ll see what the experts do with it.

ἀλλ’ “but”

ἵνα “so that”

εἰς “among”

φανερὸν “obvious”

ἔλθη “if it appeared”

but so that when	appeared	toward obvious
it		

“... but so when it appeared it became obvious.” Making the prepositional phrase into a whole additional clause is taking a lot of license. I have a sinking feeling the experts are going to give me a lot of discipline on this one.

**My Translation:** “For there is nothing hidden, which if it was not revealed, it was not a secret, but so when it appeared it became obvious.” Well, that makes no sense at all. Is it a question? Maybe it means something like, “For there isn’t anything a secret, that when it comes to light, it seems like it was obvious the whole time.”

**Comparison to the Experts:** Oh. It is poetical in the Hebrew sense. Notice the same thing is said twice in slightly different ways. That makes me wonder if it is a quote from Psalms or something. It also makes me feel better about not easily translating it. Poetry is difficult.

I would have done better if I had tried to render the subjunctive with “may” and “might” instead of “if.” I hope I remember to try that option next time I get in this difficult translation situation. “For there is nothing hidden which might not be revealed, there is no secret which may not be made obvious,” or something like that might be better. Poetry often requires the translator to take more license to make it sensible.

KJV For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

NKJV “For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.

NLT For everything that is hidden will eventually be brought into the open, and every secret will be brought to light.

NIV For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open.

NASB “For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light.

YLT for there is not anything hid that may not be manifested, nor was anything kept hid but that it may come to light.

## Mark 4:23 εἰ τις ἔχει ὅτα ἀκούειν ἀκουέτω

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἰ	εἰ	if, whether, though, if only, surely	Conjunction
τις	τις	someone, something, some, any	Indefinite Pronoun Nom Sng M
ἔχει	ἔχω	have, hold, possess, keep, receive, get	Verb 3rd Present Act Ind Sng
ὅτα	οὖς	ear	Noun Acc Plu N
ἀκούειν	ἀκούω	hear, listen, comprehend, understand	Verb Present Act Infinitive
ἀκουέτω	ἀκούω	hear, listen, comprehend, understand	Verb 3rd Present Act Imp Sng

**Rendering:** Three verbs, two appear to be a single phrase, but we'll see. I'll start with two rendering charts.

εἰ "if"

τις "someone" τις sometimes means it is a question – What? Who? Why?

ἔχει "he has"

ὅτα "ears"

ἀκούειν "to hear"

Oh. It is a very familiar passage.

if	has	ears to hear
anyone		

"If anyone has ears to hear ..."

ἀκουέτω "let him hear"

let	hear	
him		

"... let him hear."

**My Translation:** If anyone has ears to hear, let him hear.

**Comparison to the Experts:** Total agreement, but, of course, I translated more from memory than actually working through the syntax. This is one of the reasons it is better to have committees translate the Bible than individuals. The translators can help each other overcome this kind of blindness.

KJV If any man have ears to hear, let him hear.

NKJV "If anyone has ears to hear, let him hear."

NLT Anyone with ears to hear should listen and understand."

NIV If anyone has ears to hear, let them hear."

NASB "If anyone has ears to hear, let him hear."

YLT If any hath ears to hear -- let him hear.'





**Mark 4:24** Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν (τοῖς ἀκούουσιν)

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ἔλεγεν	λέγω	say, speak, tell, call, advise	<b>Verb</b> 3rd Imperfect Act Ind Sng
αὐτοῖς	αὐτός	he, she, it	Personal Pronoun Dat Plu M
βλέπετε	βλέπω	behold, perceive, take heed	<b>Verb</b> 2nd Present Act Imp Plu
τί	τίς	someone, something, some, any OR who? what? which?	Interrogative / Indefinite Pronoun Nom/Acc Sng N
ἀκούετε	ἀκούω	hear, listen, comprehend	<b>Verb</b> 2nd Present Act Ind Plu
ἐν	ἐν	in, on, among, by, with	Preposition
ᾧ	ὅς	who, which, what, that, this	Relative Pronoun Dat Sng N
μέτρῳ	μέτρον	measure	Noun Dat Sng N
μετρεῖτε	μετρέω	estimate, measure, mete	<b>Verb</b> 2nd Present Act Ind Plu
μετρηθήσεται	μετρέω	estimate, measure, mete	<b>Verb</b> 3rd Future Pass Ind Sng
ὑμῖν	σύ	you, your, to you, with you	Personal Pronoun Dat Plu
προστεθήσεται	προστίθημι	add, give more, increase	<b>Verb</b> 3rd Future Pass Ind Sng
ὑμῖν	σύ	you, your, to you, with you	Personal Pronoun Dat Plu
(τοῖς)	ὁ, ἡ, τὸ	the	Article Dat Plr M or N
(ἀκούουσιν)	ἀκούω	hear, listen, understand	<b>Verb</b> Present Act Part Dat Plu M

**Rendering:** Seven verbs, on of which is a textual difficulty and a participle. Starting with seven rendering charts.

Καὶ “and”

ἔλεγεν “he was saying”

αὐτοῖς “to them”

and	He was saying	
		to them

“And He was saying to them, ...”

Βλέπετε “behold”

	behold	

“... behold, ...”

τί “whatever” It is accusative, but it is very awkward in the direct object slot.

I moved it to Vocative in my rendering.

ἀκούετε “y’all hear”

ἐν “by”

ᾧ “that”

μέτρῳ “measure”

whatever	hear	
you		by that measure

“... whatever you hear by that measure ...”

μετρεῖτε “y’all measure”

	measure	
you		

“... you measure ...”

μετρηθήσεται “he will be measured”  
 ὑμῖν “to you”

	will be measured	
it		to you

“... it will be measured ...”

καὶ “and”  
 προστεθήσεται “he will be increased”  
 ὑμῖν “to you”

and	will be increased	
it		[Dative Participle]

“... and it will be increased, to those who are understanding.”

(τοῖς “those”  
 ἀκούουσιν) “they are understanding”

	are understanding	
those who		

[Participle phrase in the dative slot of previous clause]

**My Translation:** Without the textual variant it is: “And He was saying to them, ‘Behold, whatever you understand, by that measure you measure, it will be measure to you, and it will be increased.’” I believe the “it” refers to understanding so the participle variant does not change the meaning in my opinion, but with the textual variant it is, “And He was saying to them, ‘Behold, whatever you understand, by that measure you measure, it will be measure to you, and it will be increased, to those who are understanding.’” Basically the more you understand the more you will understand.

**Comparison to the Experts:** They disagree with each other. Mine agrees most closely with NKJV, NLT and YLT. The others seem to be saying something about how you measure other people or something like that, you might be judged in the same way. I’m not sure which is right.

KJV And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

NKJV Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

NLT Then he added, “Pay close attention to what you hear. The closer you listen, the more understanding you will be given—and you will receive even more.

NIV “Consider carefully what you hear,” he continued. “With the measure you use, it will be measured to you—and even more.

NASB And He was saying to them, “Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides.

YLT And he said to them, 'Take heed what ye hear; in what measure ye measure, it shall be measured to you; and to you who hear it shall be added;

**Mark 4:25** ὃς γὰρ (ἂν ἔχη OR ἔχει), δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὃς	ὅς	who, which, what, that, this, whatever,	Relative Pronoun Nom Sng M
γὰρ	γάρ	for, since, then, actually, though	Conjunction
(ἂν		not translated, makes clause contingent	contingency particle
ἔχη)	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> 3rd Present Act Subj Sng
(ἔχει)	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> 3rd Present Act Ind Sng
δοθήσεται	δίδωμι	give, supply, furnish, allow, deliver	<b>Verb</b> 3rd Future Pass Ind Sng
αὐτῷ	αὐτός	he, she, it	Personal Pronoun Dat Sng M
ὃς	ὅς	who, which, what, that, this, whatever	Relative Pronoun Nom Sng M
οὐκ	οὐ	no, not; never, nothing, none, without	Adverb
ἔχει	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> 3rd Present Act Ind Sng
ὃ	ὅς	who, which, what, that, this, whatever,	Relative Pronoun Acc Sng N
ἔχει	ἔχω	have, hold, possess, keep, receive, get	<b>Verb</b> 3rd Present Act Ind Sng
ἀρθήσεται	αἶρω	take up, take away, take , lift up, carry	<b>Verb</b> 3rd Future Pass Ind Sng
ἀπ’	ἀπό	from, away from, out of	Preposition
αὐτοῦ	αὐτός	he, she, it	Personal Pronoun Gen Sng M

**Rendering:** Five verbs, one of which has an alternative textual reading, so six rendering charts.

ὃς “whoever” Subject

γὰρ “for”

(ἂν – contingency particle changes the idea to “only if” however it needs to be in English

ἔχη “it may have”

for	might have	
whoever		

“For whoever might have...”

OR

ὃς “whoever” Subject

γὰρ “for”

ἔχει), “it has”

for	has	
whoever		

“For whoever has ...”

δοθήσεται “it will be given”

αὐτῷ “to him”

	will be given	
it		to him

“... it will be given to him ...”

καὶ “and”  
 ὅς “whoever” Subject  
 οὐκ “not”  
 ἔχει “it has”

and	does not have	
whoever		

“... and whoever does not have ...”

καὶ “and” usually, but “even” is in the range of sense, and sounds better here.

ὃ “what”  
 ἔχει “it has”

and	has	
what he		

“... even what he has ...”

ἀρθήσεται “it will be taken”  
 ἀπ’ “from”  
 αὐτοῦ “him”

	will be taken	
it		from him

“... it will be taken from him.”

**My Translation:** “For whoever might have, it will be given to him, and whoever does not have, even what he has will be taken from him.” OR “For whoever has, it will be given to him, and whoever does not have, even what he has will be taken from him.” I like the second rendering better because it sounds better and I see no significant difference in meaning. Also, I am more convinced that I am correct that the previous verse the “it” means understanding, and I got it right.

**Comparison to the Experts:** We have substantial agreement. Several of the modern translations added the word “more.” I’m not sure it is justified but I can’t say it does any violence to the meaning.

KJV For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

NKJV “For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

NLT To those who listen to my teaching, more understanding will be given. But for those who are not listening, even what little understanding they have will be taken away from them.”

NIV Whoever has will be given more; whoever does not have, even what they have will be taken from them.”

NASB “For whoever has, to him more shall be given; and whoever does not have, even what he has shall be taken away from him.”

YLT for whoever may have, there shall be given to him, and whoever hath not, also that which he hath shall be taken from him.'

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