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Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

^{NASB} As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"

^{KJV} And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

^{ESV} And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!"

^{NRS} As he came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!"

^{NET} Now as Jesus was going out of the temple courts, one of his disciples said to him, "Teacher, look at these tremendous stones and buildings!"

^{NIV} As Jesus was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"

^{NJB} As he was leaving the Temple one of his disciples said to him, 'Master, look at the size of those stones! Look at the size of those buildings!'

^{CEB} As Jesus left the temple, one of his disciples said to him, "Teacher, look! What awesome stones and buildings!"

^{NLT} As Jesus was leaving the Temple that day, one of his disciples said, "Teacher, look at these magnificent buildings! Look at the impressive stones in the walls."

^{CEV} As Jesus was leaving the temple, one of his disciples said to him, "Teacher, look at these beautiful stones and wonderful buildings!"

^{MSG} As he walked away from the Temple, one of his disciples said, "Teacher, look at that stonework! Those buildings!"

^{MGVH} And as *Jesus* was leaving the Temple *courtyards*, one of his disciples says to him, "Teacher, look! What stones! And what buildings!"

- ἐκπορευομένου αὐτοῦ: What kind of grammatical construction is this? **Genitive absolute construction > temporal**
- λέγει: Note TENSE= **Pres** > What is the function in narrative passages? **Historical present > adds vividness**
- ἴδε: Note that this is not the interjection ἴδου but the main verb of the sentence.
- **ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί**.: (First, say this out loud!) Highlight in light green how each version renders these words.
 - What is the basic meaning of ποταποὶ? **What, of what kind / sort / manner**
 - To what exactly is the disciple trying to bring Jesus' attention? (I.e., what adjective, if any, should be added?)
What you should notice is the various descriptors that have been added in the versions. Is the point to notice their size? Beauty? Impressiveness? IMO, it can be all those things, and an exclamatory "What stones! And what buildings!" captures the idea without limiting it. (In true vernacular, one might say, "Get a load of those stones and buildings!") Even today, people marvel at the size and construction of just the stones that make up the Temple Mount walls.
 - Note how the MSG and MGVH do it.

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.

^{NASB} And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down."

^{KJV} And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

^{ESV} And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."

^{NRS} Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

^{NET} Jesus said to him, "Do you see these great buildings? Not one stone will be left on another. All will be torn down!"

^{NIV} "Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."

^{NJB} And Jesus said to him, 'You see these great buildings? Not a single stone will be left on another; everything will be pulled down.'

^{CEB} Jesus responded, "Do you see these enormous buildings? Not even one stone will be left upon another. All will be demolished."

^{NLT} Jesus replied, "Yes, look at these great buildings. But they will be completely demolished. Not one stone will be left on top of another!"

^{CEV} Jesus replied, "Do you see these huge buildings? They will certainly be torn down! Not one stone will be left in place."

^{MSG} Jesus said, "You're impressed by this grandiose architecture? There's not a stone in the whole works that is not going to end up in a heap of rubble."

^{MGVH} And Jesus said to him, "You see these great buildings? Not a single stone here will be left upon another. It will all be completely demolished."

- οὐ μὴ ἀφεθῆ: What kind of grammatical construction is this, and what does it indicate? **Strong future denial / emphatic negation > "It is most certainly the case that not a stone upon a stone will be left here..."**
Note the various ways that the versions try to express it.
- οὐ μὴ ἀφεθῆ: Usually the οὐ μὴ negates the verbal action, but note that in English it sometimes sounds better to negate the subject.
- ὃς οὐ μὴ καταλυθῆ: Another strong future denial; again note the emphatic ways the versions treat it.
Also note that the use of a relative clause here which is clunky in Greek: "... a stone not left here which most certainly will not be torn down."
Most versions render it as an independent clause.

Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·
 NASB As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately,

KJV And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

DRA And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

ESV And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,

NRS When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

NET So while he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

NIV As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately,

NJB And while he was sitting on the Mount of Olives, facing the Temple, Peter, James, John and Andrew questioned him when they were by themselves,

CEB Jesus was sitting on the Mount of Olives across from the temple. Peter, James, John, and Andrew asked him privately,

NLT Later, Jesus sat on the Mount of Olives across the valley from the Temple. Peter, James, John, and Andrew came to him privately and asked him,

CEV Later, as Jesus was sitting on the Mount of Olives across from the temple, Peter, James, John, and Andrew came to him in private.

MSG Later, as he was sitting on Mount Olives in full view of the Temple, Peter, James, John, and Andrew got him off by himself and asked,

MGVH And, as he was sitting on the Mount of Olives across from the Temple, Petros (also Jacobus and Johanon—and Andreas) was asking him privately,

- ἐπηρώτα: Tense, Person, Number= Imperf 3rd singular How translate? He was asking > I think an aorist would have been expected here, so the imperfect suggests that Peter was pestering Jesus a bit before he replies. Do note in v4 that Peter poses two questions, so the imperfect may be reflecting that.
 It is not unusual to have 3rd singular with a group of individuals, but it usually reflects attention on the first named character, and the others are seen as accompanying that one. To reflect the 3rd singular of the verb, you see how my MGVH version treats the subject. The focus is on Peter as the one asking the question.
- The most common grouping of disciples in Mark is Simon/Peter, James, and John. (5.37, 9.2, 14.33) Only here and in 1.29 is Peter's brother Andrew included.

εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα **συντελεῖσθαι** πάντα;

NASB "Tell us, when will these things be, and what *will be* the sign when all these things are going **to be fulfilled**?"

KJV Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

DRA Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

ESV "Tell us, when will these things be, and what will be the sign when all these things are about **to be accomplished**?"

NRS "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?"

NET "Tell us, when will these things happen? And what will be the sign that all these things are about **to take place**?"

NIV "Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?"

NJB "Tell us, when is this going to happen, and what sign will there be that it is all about to take place?"

CEB "Tell us, when will these things happen? What sign will show that all these things are about **to come to an end**?"

NLT "Tell us, when will all this happen? What sign will show us that these things are about to be fulfilled?"

CEV They asked, "When will these things happen? What will be the sign that they are about to take place?"

MSG "Tell us, when is this going to happen? What sign will we get that things are **coming to a head**?"

MGVH "Tell us, when will these things happen? And what is the sign when all these are going to be **coming to an end**?"

- ὅταν is followed by μέλλῃ in the **SUBJUNCTIVE** MOOD to indicate uncertainty about the time.
- σημεῖον = "sign" > In contrast to the Gospel of John where the word has an important role, in Mark it only appears here in ch 13 (vv4 and 22) and 8.11-12.
- Highlight in light green how each version renders **συντελεῖσθαι**. What do you think is best? (Also compare with τέλος in v7 below.)
Sharing the same root with τέλος = "end" in v7, the verb has the sense of something being finished or arriving at its end.

Ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς: βλέπετε μή τις ὑμᾶς πλανήσῃ.

NASB And Jesus began to say to them, "See to it that no one misleads you.

KJV And Jesus answering them began to say, Take heed lest any man deceive you:

DRA And Jesus answering, began to say to them, Take heed lest any man deceive you.

ESV And Jesus began to say to them, "See that no one leads you astray.

NRS Then Jesus began to say to them, "Beware that no one leads you astray.

NET Jesus began to say to them, "Watch out that no one misleads you.

NIV Jesus said to them: "Watch out that no one deceives you.

NJB Then Jesus began to tell them, "Take care that no one deceives you.

CEB Jesus said, "Watch out that no one deceives you.

NLT Jesus replied, "Don't let anyone mislead you,

CEV Jesus answered: Watch out and don't let anyone fool you!

MSG Jesus began, "Watch out for doomsday deceivers.

MGVH So Jesus began telling them, "Look out! Don't let anyone deceive you!

- ἤρξατο λέγειν: Note that this is a clear way of indicating inceptive action. Another option is to use an Imperfect Indicative.
- βλέπετε = "look, see" > This is the first use of this word that repeats in chapter 13 as a warning. (13.2, 5, 9, 23, 33; it also was used already in v2)
- πλανήσῃ: Highlight in light green how each version renders this word. Which do you prefer?

πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.

NASB "Many will come in My name, saying, 'I am He!' and will mislead many.

KJV For many shall come in my name, saying, 'I am Christ'; and shall deceive many.

DRA For many shall come in my name, saying, I am he; and they shall deceive many.

ESV Many will come in my name, saying, 'I am he!' and they will lead many astray.

NRS Many will come in my name and say, 'I am he!' and they will lead many astray.

NET Many will come in my name, saying, 'I am he,' and they will mislead many.

NIV Many will come in my name, claiming, 'I am he,' and will deceive many.

NJB Many will come using my name and saying, "I am he," and they will deceive many.

CEB Many people will come in my name, saying, 'I'm the one!' They will deceive many people.

NLT for many will come in my name, claiming, 'I am the Messiah.' They will deceive many.

CEV Many will come and claim to be me. They will use my name and fool many people.

MSG Many leaders are going to show up with forged identities claiming, 'I'm the One.' They will deceive a lot of people.

MGVH Many are going to come in my name saying, "I am the One!" And they will deceive many.

- The Greek is rather clear for πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου >> "Many will come in my name..."
What actually does this mean?
- ἐγὼ εἰμι = "I am": What have the KJV and NLT done in order to make sense of this in light of the previous phrase?
Since Jesus says that they will come in his name, the KJV and NLT are assuming that it means Jesus' name as Messiah. But what is Jesus' "name" in the Gospel of Mark? 1.1: Christ, God's Son? 1.11; 9.7: the Beloved Son? 1.24: the Holy One of God? 8.29: Christ/Messiah? 14.61: Messiah, Son of the Blessed One?
What else might these two words remind you of from the OT?
The "I am" is similar to God's self-designation given to Moses in Exodus 3.14
- πλανήσουσιν = "deceive": Cf. how this word was treated in verse 5?

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

^{NASB} "When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but *that is* not yet the end.

^{KJV} And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

^{DRA} And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

^{ESV} And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet.

^{NRS} When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come.

^{NET} When you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is still to come.

^{NIV} When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come.

^{NJB} When you hear of wars and rumours of wars, do not be alarmed; this is something that must happen, but the end will not be yet.

^{CEB} When you hear of wars and reports of wars, don't be alarmed. These things must happen, but this isn't the end yet.

^{NLT} And you will hear of wars and threats of wars, but don't panic. Yes, these things must take place, but the end won't follow immediately.

^{CEV} When you hear about wars and threats of wars, don't be afraid. These things will have to happen first, but that isn't the end.

^{MSG} When you hear of wars and rumored wars, keep your head and don't panic. This is routine history, and no sign of the end.

^{MGVH} But whenever you hear of wars and rumors of wars, don't be alarmed. It is necessary that these things happen, but it's not yet the end.

- ὅταν is followed by ἀκούσητε in the **Subjunctive** MOOD to indicate uncertainty about the time.
- μὴ with the **Present** TENSE, **Imperative** MOOD of the verb—as is the situation here with θροεῖσθε—is usually translated with “Stop verbing...” That doesn't make much sense here, but the idea conveyed by the tense here is, “Don't be alarmed and continue not being alarmed.”
- δεῖ = “it is necessary” > The necessity of certain things happening is a repeated refrain in Mark: 8.31; 9.11; 13.7, 10, 14; 14.31
- τέλος: Compare with συντελεῖσθαι in v4 above.

NA28 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα.

TR ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχαὶ ὠδίνων ταῦτα.

NASB "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will *also* be famines.

These things are *merely* the beginning of **birth pangs**.

KJV For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of **sorrows**.

DRA For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

ESV For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the **birth pains**.

NRS For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.

NET For nation will rise up in arms against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines. These are but the beginning of birth pains.

NIV Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

NJB For nation will fight against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. This is the beginning of the birth-pangs.

CEB Nations and kingdoms will fight against each other, and there will be earthquakes and famines in all sorts of places. These things are just the beginning of the **sufferings associated with the end**.

NLT Nation will go to war against nation, and kingdom against kingdom. There will be earthquakes in many parts of the world, as well as famines. But this is only the first of the **birth pains**, with more to come.

CEV Nations and kingdoms will go to war against each other. There will be earthquakes in many places, and people will starve to death. But this is just the beginning of **troubles**.

MSG Nation will fight nation and ruler fight ruler, over and over. Earthquakes will occur in various places. There will be famines. But these things are nothing compared to what's coming.

MGVH For nation will rise against nation and dominion against dominion. There will be earthquakes in various places. There will be famines. These are *just* the beginning of the **birthing pains**."

- ἐγερθήσεται: You can see that this verb is **passive** VOICE, but check your lexicon for how it is used intransitively (and hence not as passive). **Here it is used intransitively > "shall arise" - A bigger question is when this verb ἐγείρω in the passive refers to Jesus' resurrection. Was Jesus raised? (true passive) Or did he arise? (intransitive)**
- Note the addition of καὶ ταραχαί = "and troubles" in the *Textus Receptus* which is reflected in which versions? **KJV, DRA**
- ἀρχὴ ὠδίνων ταῦτα: You will need to supply a verb of being, and note the context provided by the use of ἔσονται in the **Future** TENSE in the previous phrases.
- **ὠδίνων**: Highlight in light yellow how each version renders this word. Which do you prefer?

Mark 13.1-8 mgvhoffman translation

¹ And as *Jesus* was leaving the Temple *courtyards*,
one of his disciples says to him,

“Teacher, look! What stones! And what buildings!”

² And Jesus said to him,

“You see these great buildings?

Not a single stone here will be left upon another.

It will all be completely demolished.”

³ And, as he was sitting on the Mount of Olives across from the Temple,
Petros (also Jacobus and Johanon—and Andreas) was asking him privately,

⁴ “Tell us, when will these things happen?

And what is the sign when all these are going to be coming to an end?”

⁵ So Jesus began telling them,

“Look out! Don’t let anyone deceive you!

⁶ Many are going to come in my name saying, “I am the One!”

And they will deceive many.

⁷ But whenever you hear of wars and rumors of wars,
don’t be alarmed.

It is necessary that these things happen,

but it’s not yet the end.

⁸ For nation will rise against nation and dominion against dominion.

There will be earthquakes in various places.

There will be famines.

These are *just* the beginning of the birthing pains.”