

Mark 10.46-52 mgvhoffman Translation and Notes

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Καὶ ἔρχονται εἰς Ἰεριχὼ. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

NASB Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road.

KJV And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

DRA And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

ESV And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.

NRS They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside.

NET They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road.

TNIV Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means "son of Timaeus"), was sitting by the roadside begging.

NJB They reached Jericho; and as he left Jericho with his disciples and a great crowd, Bartimaeus -- that is, the son of Timaeus -- a blind beggar, was sitting at the side of the road.

CEB Jesus and his followers came into Jericho. As Jesus was leaving Jericho, together with his disciples and a sizable crowd, a blind beggar named Bartimaeus, Timaeus' son, was sitting beside the road.

NLT Then they reached Jericho, and as Jesus and his disciples left town, a large crowd followed him. A blind beggar named Bartimaeus (son of Timaeus) was sitting beside the road.

CEV Jesus and his disciples went to Jericho. And as they were leaving, they were followed by a large crowd. A blind beggar by the name of Bartimaeus son of Timaeus was sitting beside the road.

MSG They spent some time in Jericho. As Jesus was leaving town, trailed by his disciples and a parade of people, a blind beggar by the name of Bartimaeus, son of Timaeus, was sitting alongside the road.

MGVH So they come into Jericho. And as [Jesus] is leaving from Jericho, along with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting alongside the way.

- ἔρχονται: *Tense?* **Pres** Why? **Hist Pres** adding **vividness**
- They come in to Jericho, and go out. It is stated a bit oddly. See how Matthew 20.29 and Luke 18.35 treat it.
 - According to the disputed "[Secret Gospel of Mark](#)" (Is it genuine or a forgery? If genuine, is it accurate?), it is reported: And after the words, "And he comes into Jericho," the secret Gospel adds only, 15 And | the sister of the youth whom Jesus loved and his mother and Salome were there, and Jesus did not receive them."

- ἐκπορευομένου: *Genitive Absolute participle*
Note agreement and how actors are defined. **ie, subj of participle is Jesus (and also disciples/crowd)**
- Note how the translations handle ὁ υἱὸς Τιμαίου Βαρτιμαῖος. Following Greek word order here: “the son of Timaeus, Bartimaeus”
“Bartimaeus” = Bar Timaeus = in Aramaic: “son of Timaeus”
- τυφλὸς προσαίτης: What is the best way to translate this inclusively and sensitively?
 - Blind man? From my investigations, there is debate in the disability community (and there is even debate over whether “disability” is the best term, but it does seem from what I can tell that “disability” is preferred to “differently-abled”) about the use of “person first” language or not. I.e., is it better to say “a person who was blind” or a “blind person”? Again, from what I can discern, there is more often resistance to person-first language, since it implies that the disability is separate from the person. (On the other hand, the forthcoming NRSV “updated edition” has chosen to use person first language.)
 - Beggar? In contrast to a more or less permanent disability, this is an accrued or imposed condition. As such, it usually is better to describe it as such: “a person who was begging.”
 - What might be best then is: “... Bartimaeus, a blind man who was begging, was sitting...” That is rather awkward, and I have had to compromise with “blind beggar” in my translation. Note the way that the TNIV (= NIV) handles it but at the cost of shifting the word order emphasis.
- ἐκάθητο: *Tense? Impf* What is the sense of it here? **ongoing, but also customarily**
- ὁδόν: Where else is this word used in Mark? **Mar 1:2, 3; 2:23; 4:4, 15; 6:8; 8:3, 27; 9:33, 34; 10:17, 32, 46, 52; 11:8; 12:14**
Note its use in this pericope but also how its use in Acts 9.2 might have implications here. **It frames this pericope, but it is also used as a designation for the early Xn movement. I.e., one might say that Bartimaeus starts out sitting alongside the way and ends up following on the Way.**

καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

NASB When he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

KJV And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

DRA Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.

ESV And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

NRS When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!"

NET When he heard that it was Jesus the Nazarene, he began to shout, "Jesus, Son of David, have mercy on me!"

TNIV When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!"

NJB When he heard that it was Jesus of Nazareth, he began to shout and cry out, 'Son of David, Jesus, have pity on me.'

CEB When he heard that Jesus of Nazareth was there, he began to shout, "Jesus, Son of David, show me mercy!"

NLT When Bartimaeus heard that Jesus of Nazareth was nearby, he began to shout, "Jesus, Son of David, have mercy on me!"

CEV When he heard that it was Jesus from Nazareth, he shouted, "Jesus, Son of David, have pity on me!"

MSG When he heard that Jesus the Nazarene was passing by, he began to cry out, "Son of David, Jesus! Mercy, have mercy on me!"

MGVH And when he heard that it was Jesus of Nazareth, he began crying out and saying, "Son of David, Jesus, have mercy on me!"

- κράζειν καὶ λέγειν: Note the tense and implications of that tense. **Present tense: ongoing > kept on crying out and saying**
- Is "Son of a David" a good title for Jesus? Where else in Mark is this concept mentioned?" 12.35ff > i.e., "Son of David" is a messianic designation
- Other than "have mercy on me," what other ways might ἐλέησόν με be translated? (BTW, this is the word that comes into Christian liturgy in the phrase "Kyrie eleison = Lord, have mercy." That phrase is used in Matthew 17.15, but the parallel to the Bartimaeus story in Matthew 20.30ff. uses "Lord, Son of David, have mercy.") **Have pity on? Have compassion on? Help? Be kind to? > "pity" sounds different to me as compared to "mercy" and "compassion" is usually expressed with σπλαγχνίζομαι. "Have mercy" sounds like church language to me, but I can't think of anything better. It is an emotional appeal to Jesus to act to the person's benefit.**

καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαβὶδ, ἐλέησόν με.

NASB Many were sternly telling him to be quiet, but he kept crying out all the more, "Son of David, have mercy on me!"

KJV And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

DRA And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me.

ESV And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!"

NRS Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!"

NET Many scolded him to get him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

TNIV Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

NJB And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.'

CEB Many scolded him, telling him to be quiet, but he shouted even louder, "Son of David, show me mercy!"

NLT "Be quiet!" many of the people yelled at him. But he only shouted louder, "Son of David, have mercy on me!"

CEV Many people told the man to stop, but he shouted even louder, "Son of David, have pity on me!"

MSG Many tried to hush him up, but he yelled all the louder, "Son of David! Mercy, have mercy on me!"

MGVH And many were scolding him, *telling him* to be silent, but all the more he was crying out, "Son of David, have mercy on me!"

- ἐπετίμων: Now note this tense (Cf. w/ previous verse!) **present > he kept on crying out, and they kept on rebuking him**
ἐπιτιμάω is the verb used when Jesus "rebukes" demons. It also occurs in the exchange between Jesus and Peter in 8.32f. Similarly, it was what the disciples did to the parents wanting to bring their children to Jesus in 10.13.
- What is the ὁ doing here? **Simply indicating switch of subject from crowd to Bartimaeus**
- ἔκραζεν: Tense again! **Imperfect > kept crying out**

καὶ σταῖς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν· καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· **θάρσει**, ἔγειρε, φωνεῖ σε.

NASB And Jesus stopped and said, "Call him here." So they called the blind man, saying to him, "**Take courage**, stand up! He is calling for you."

KJV And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, **Be of good comfort**, rise; he calleth thee.

DRA And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: **Be of better comfort**: arise, he calleth thee.

ESV And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "**Take heart**. Get up; he is calling you."

NRS Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you."

NET Jesus stopped and said, "Call him." So they called the blind man and said to him, "**Have courage**! Get up! He is calling you."

NIV Jesus stopped and said, "Call him." So they called to the blind man, "**Cheer up!** On your feet! He's calling you."

CEB Jesus stopped and said, "Call him forward." They called the blind man, "**Be encouraged!** Get up! He's calling you."

NJB Jesus stopped and said, 'Call him here.' So they called the blind man over. '**Courage**,' they said, 'get up; he is calling you.'

NLT When Jesus heard him, he stopped and said, "Tell him to come here." So they called the blind man. "Cheer up," they said. "Come on, he's calling you!"

CEV Jesus stopped and said, "Call him over!" They called out to the blind man and said, "**Don't be afraid!** Come on! He is calling for you."

MSG Jesus stopped in his tracks. "Call him over." They called him. "**It's your lucky day!** Get up! He's calling you to come!"

MGVH And Jesus stopped and said, "Call him." And they call the blind man saying, to him, "Be encouraged! Get up! He's calling you!"

- φωνοῦσιν: Tense and function of that tense? **Historical present for vividness > and they call...**
- **θάρσει**: The sense is clear enough ("take / have courage, be brave"), but the NIV's "cheer up" seems a bit too casual, and the MSG seems further off track. Bartimaeus had been persisting despite the crowd's scolding discouragement, so "be encouraged" sounds best to me.
- ἔγειρε here is most naturally translated with "Get up!", but every use of ἐγείρω in Mark does potentially hint at "arise" as in resurrection.

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ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

NASB Throwing aside his cloak, he jumped up and came to Jesus.

KJV And he, casting away his garment, rose, and came to Jesus.

DRA Who casting off his garment leaped up, and came to him.

ESV And throwing off his cloak, he sprang up and came to Jesus.

NRS So throwing off his cloak, he sprang up and came to Jesus.

NET He threw off his cloak, jumped up, and came to Jesus.

TNIV Throwing his cloak aside, he jumped to his feet and came to Jesus.

NJB So throwing off his cloak, he jumped up and went to Jesus.

CEB Throwing his coat to the side, he jumped up and came to Jesus.

NLT Bartimaeus threw aside his coat, jumped up, and came to Jesus.

CEV The man threw off his coat as he jumped up and ran to Jesus.

MSG Throwing off his coat, he was on his feet at once and came to Jesus.

MGVH So, *Bartimaeus* threw off his cloak, jumped up, and came to Jesus.

- As in verse 48, the ὁ shifts the context back to Bartimaeus.
- ἀποβαλὼν and ἀναπηδήσας are participles, but ἦλθεν is indicative and hence is the most prominent verb. (Note how each version handles the three verbs.)

καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω.

NASB And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!"

KJV And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

DRA And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

ESV And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight."

NRS Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again."

NET Then Jesus said to him, "What do you want me to do for you?" The blind man replied, "Rabbi, let me see again."

TNIV "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see."

NJB Then Jesus spoke, 'What do you want me to do for you?' The blind man said to him, 'Rabbuni, let me see again.'

CEB Jesus asked him, "What do you want me to do for you?" The blind man said, "Teacher, I want to see."

NLT "What do you want me to do for you?" Jesus asked. "My rabbi," the blind man said, "I want to see!"

CEV Jesus asked, "What do you want me to do for you?" The blind man answered, "Master, I want to see!"

MSG Jesus said, "What can I do for you?" The blind man said, "Rabbi, I want to see."

MGVH And Jesus replied to him and said, "What are you wanting me to do for you?" So the blind man said to him, "Rabbouni, my teacher, to see again."

- καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· : Note how the translations deal with this phrase. (Cf. NET Bible note.) **Yes, it is redundant in English to say, "Jesus replied to him and said," but it is also redundant in the Greek**
- ποιήσω is an aorist subjunctive used in indirect questions (cf. Wallace's *Grammar*, pp.478f.), but it could also be a future indicative. The difference is whether the idea is more like, "What are you wanting that I *should* do for you?" as compared to "What are you wanting that I *shall* do for you."
- ῥαββουνί: Where else and by whom is this title used for Jesus in the Bible? **Mary Magdalene addresses the risen Jesus outside the tomb in John 20.16 where it is explained as a Hebrew (Aramaic) word meaning "teacher."** (ῥαββί is another form used in Mark 9.5; 11.21; 14.45.) **The Hebrew word it is translating refers to "my great one," but it was used a title for a student's master, and so teacher is also possible.** The KJV's "Lord" reflects a text variant influenced by the parallels in Mat 20.33 and Luke 18.41.
- ἀναβλέψω is subjunctive mood following ἵνα. Cf. Wallace's *Grammar*, pp.476f for the use of an imperatival ἵνα. I.e., "I want that you cause me to see again."
- The blind man says ἀναβλέψω. What does this imply? (In contrast to him having said βλέψω) **A possible implication is that he had been able to see at some previous time and now wants his sight restored. (Cf. NET Bible note.) It does not necessarily mean that, however. It could just be referring to gaining sight, but there may even be the implication that "insight" is going to be granted.**

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

^{NASB} And Jesus said to him, "Go; your faith **has made you well.**" Immediately he regained his sight and began following Him on the road.

^{KJV} And Jesus said unto him, Go thy way; thy faith **hath made thee whole.** And immediately he received his sight, and followed Jesus in the way.

^{DRA} And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

^{ESV} And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way.

^{NRS} Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

^{NET} Jesus said to him, "Go, your faith **has healed you.**" Immediately he regained his sight and followed him on the road.

^{TNIV} "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

^{NJB} Jesus said to him, 'Go; your faith **has saved you.**' And at once his sight returned and he followed him along the road.

^{CEB} Jesus said, "Go, your faith has healed you." At once he was able to see, and he began to follow Jesus on the way.

^{NLT} And Jesus said to him, "Go, for your faith has healed you." Instantly the man could see, and he followed Jesus down the road.

^{CEV} Jesus told him, "You may go. Your eyes are healed because of your faith." Right away the man could see, and he went down the road with Jesus.

^{MSG} "On your way," said Jesus. "Your faith **has saved and healed** you." In that very instant he recovered his sight and followed Jesus down the road.

^{MGVH} And Jesus said to him, "Go on, your faith has made you well." And immediately, he regained his sight and began following *Jesus* on The Way.

- **σέσωκέν**: Note the different ways this is translated! Σώζω in Greek does have a broad sense of making whole, making well, healing, saving. In this context, is it just referring to his physical restoration? Or is there also a kind of spiritual healing / saving occurring? The broader meaning is hard to capture in English (unless one does as the MSG does), but my sense is that "make well" does say more than simply "heal."
- εὐθὺς: How many times does this word occur in Mark? **42x > I.e., it is a Markan theme.**
- ἠκολούθει (ακολουθεω): Where else is this word used in Mark and usually in what context? **Mar 1:18; 2:14, 15; 3:7; 5:24; 6:1; 8:34; 9:38; 10:21, 28, 32, 52; 11:9; 14:13, 54; 15:41: following Jesus is a key aspect of discipleship**
- ἐν τῇ ὁδῷ.: Cf. v. 46. Where is this "way" headed? **To Jerusalem and the cross > Bartimaeus is emblematic of the disciple who takes up his cross and follows Jesus. (Mark 8.34)**
- "The Way" - This word forms the frame to this incident in v46 and here. Cf. the note there for the use of the word as an early description of those who were Christ followers.
- Note that unlike most miracle stories, there is no description of the crowd's reaction. Instead, the focus is on Bartimaeus following on The Way. I.e., the best response to one of Jesus' miracles is not awe or wonder but to follow Jesus.

Mark 10.46-52 Final Translation (MGVH with suggestions from Amanda McCaffery)

⁴⁶ So they come into Jericho.

And as [Jesus] is leaving from Jericho,
along with his disciples and a considerable crowd,
the son of Timaeus,
Bartimaeus,
a blind beggar,
was sitting alongside the way.

⁴⁷ And when he heard that it was Jesus of Nazareth,
he began crying out and saying,

“Son of David, Jesus, have mercy on me!”

⁴⁸ And many were scolding him, *telling him* to be silent,
but all the more he was crying out,

“Son of David, have mercy on me!”

⁴⁹ And Jesus stopped
and said, “Call him.”

And they call the blind man, saying to him,

“Be encouraged! Get up! He’s calling you!”

⁵⁰ So, *Bartimaeus* threw off his cloak,
jumped up,

and came to Jesus.

⁵¹ And Jesus replied to him and said,

“What are you wanting me to do for you?”

So the blind man said to him,

“Rabbouni, my teacher, to see again.”

⁵² And Jesus said to him,

“Go on, your faith has made you well.”

And immediately, he regained his sight
and began following *Jesus* on The Way.