Mark 10.46-52 mgvhoffman Translation and Notes

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.
  o 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.”
• ἐκπορευόμενου: 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 νικὸς 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?
  o 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.)
  o 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.”
  o 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
• ὁδὸν: 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 ἔστιν ἔρξατο κράζειν καὶ λέγειν· τι ἐκ Δαυὶδ Ἰησοῦν, ἔλέησόν με.

NASDAQ 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.

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

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

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

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

CEV 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 ἔλέησόν 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 ἐκραζέων· ὦ Ἰακώβῳ, ἐλεήσον 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 ὦ doing here? Simply indicating switch of subject from crowd to Bartimaeus
- ἐκραζέων: Tense again! Imperfect > kept crying out
καὶ στὰς ὁ Ἰησοὺς εἶπεν· φωνῆσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῶν· ὦσει, ἔγειρε, φωνῆ ἐσεὶ.

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, "Be of more comfort: arise, 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.”

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

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...
- ὦσει: 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 ἔγειρω in Mark does potentially hint at “arise” as in resurrection.
καὶ ἐφέστηκεν ἀπὸ τοῦ ἱματίου ἀναπηδήσας ἠλθεν 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 ἠλθεν is indicative and hence is the most prominent verb. (Note how each version handles the three verbs.)
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!"

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.

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

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

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

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

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

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

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

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: τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ: ῥαββουνί, ἵνα ἀναβλέψω.

καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν: τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ: ῥαββουνί, ἵνα ἀναβλέψω.
καὶ ὁ Ἰησοῦς ἐπεν αὐτῷ· ὥπατε, ἢ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἤκολούθη ἀυτῷ 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 Jesus 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.

"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! Σάω 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.

• ἤκολούθησεν (ακολουθεον): Where else is this word used in Mark and usually in what context? Mark 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.
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.

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

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!”

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

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

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.”

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.