

Notes on the Greek New Testament Day 61 – March 2nd – Mark 10:32-52

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

Verses 32-45

France provides the following introduction to this section: "The journey towards Jerusalem and the cross comes to its climax with the third and most detailed passion prediction, followed by the most emphatic of all Jesus' reversals of accepted values in the call to serve rather than be served. This searching challenge culminates in v. 45 with the first and clearest statement of the purpose of his own coming death. Hitherto Jesus has spoken of its necessity, but now he offers a new perspective on the concept of messianic suffering which sets what might otherwise have been seen as a meaningless tragedy in the context of the redemptive purpose of God. This is not a setback to Jesus' mission, a victory for his opponents; it is what he came for.

"But as has been made clear since 8:31, what is to happen to Jesus will also have its implications for those who follow him on the road to Jerusalem. The unforgettable cameo of v. 32 focuses this theme, and the misguided hope of messianic glory which motivates James and John in their request in v. 37 enables us to see the gulf which separates Jesus' sense of mission from the natural aspirations of his all-too-human followers. For them, as for him, the fulfilment of God's redemptive plan will involve leaving behind the world's scale of achievement and accepting that the first will be last and the last first. With that lesson yet again reinforced, both he and they will be as ready as they can be for the fateful arrival at Jerusalem."

Verse 32

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῶ συμβαίνειν

ὁδος, ου f way, path, road, journey

Cf. 9:33, 34; 10:17. We are brought back to the journey motif which characterises this part of Mark's gospel.

ἀναβαινω go up, come up, ascend

"The destination is now explicitly spelled out for the first time: ἀναβαίνοντες εἰς Ἱεροσόλυμα." France.

προαγω go before or ahead of, lead
ἐθαμβοῦντο Verb, imperf pass indic, 3 pl
θαμβεομαι be amazed or shocked
ἀκολουθεω follow, accompany, be a
disciple
φοβεομαι fear, be afraid (of)

"A distinction seems to be implied between οἱ ἀκολουθουντες and the subject of ἐθαμβουντο. This was apparently felt to be difficult from early times. Hence there are several variants, all of which get rid of this distinction... The most probable explanation is that two groups are distinguished – the subject of ἐθαμβουντο being the Twelve, while οἱ ἀκολουθουντες denotes other followers including perhaps the women mentioned in 15:40f." Cranfield. The amazement and fear "were obviously connected with the realisation that Jesus was going into immediate peril."

France suggests that the Twelve were amazed at Jesus' determination to reach Jerusalem as he 'strides ahead purposefully,' while a wider group of fellow travellers are afraid, affected by the ominous atmosphere.

παραλαβανω take, receive
παλιν again, once more

δωδεκα twelve

It is to the Twelve alone, and not to the wider group, that Jesus now speaks again of his death.

ἀρχω midd begin

μελλω be going, be about, be destined

συμβαίνω happen, come about

Verse 33

ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

Of vv. 33-34 France writes, "Elements from the preceding two passion predictions (8:31; 9:31) are combined into this climactic statement about the fate awaiting the υἱὸς τοῦ ἀνθρώπου, and more detail is added." France.

παραδοθήσεται Verb, fut pass indic, 3 s

παραδίδωμι hand over, deliver up

ἀρχιερεὺς, εὼς m high priest, member of high priestly family

γραμματεὺς, εὼς m scribe

κατακρινῶ condemn, pass judgement on

θανάτος, ου m death

παραδώσουσιν Verb, fut act indic, 3 pl

παραδίδωμι

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἑ. Gentiles

Verse 34

καὶ ἐμπαίζουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

The subject of the following verbs is the Gentiles.

ἐμπαίζω ridicule, make fun of

Cf. 15:20.

ἐμπτύω spit on

Cf. 15:19.

μαστιγῶ beat with a whip

Cf. 15:15.

ἀποκτενοῦσιν Verb, fut act indic, 3 pl

ἀποκτείνω and ἀποκτενῶ, -ννω kill, put to death

"It is interesting ... that whereas in 8:31 the death of the Son of Man was mentioned in the passive, with no subject directly expressed, and in 9:31 it was attributed generally to οἱ ἄνθρωποι, here it is specifically the ἔθνη who will kill him, though it is the ἀρχιερεῖς καὶ γραμματεῖς who will condemn him to death." France.

τρεις, τρια gen τριων dat τρισιν three

"A 'correction' of μετὰ τρεῖς ἡμέρας to τη τριτη ἡμερᾶ was almost inevitable, both to assimilate to the phrase consistently used by Matthew and Luke and to avoid the embarrassment of a phrase which appears to predict a longer period in the tomb than was in fact the case. In 8:31 comparatively few MSS make the change, but in 9:31 and here the majority do so. Nonetheless it is so hard to imagine any scribe substituting μετὰ τρεῖς ἡμέρας for an original τη τριτη ἡμερα that editors have no hesitation in accepting μετὰ τρεῖς ἡμέρας in all three passages." France.

ἀναστήσεται Verb, fut midd indic, 3 s

ἀνίστημι rise, come back to life

Verses 35-45

Cf. Mt 20:20-28; Lk 22:24-27. "The previous passion predictions have each been followed by an example of the disciples' failure to grasp Jesus' new scale of values and by consequent remedial teaching. Here the pattern is repeated even more strongly, as James and John display a remarkable lack of awareness of what Jesus has just been saying about the mission of the Son of Man coupled with a personal ambition which is totally out of keeping with all that has been said since 9:33; moreover, the other disciples seem to share their perspective, and Jesus responds with the most thoroughgoing statement yet of the revolutionary values of the kingdom of God." France.

Verse 35

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.

προσπορευομαι come to, approach

May suggest an attempt to 'corner' Jesus.

διδασκαλος, ου m teacher

θελω wish, will

ὅς ἐαν, ὁ ἐαν whoever, whatever

αἰτεω ask, request

σε Pronoun, acc s συ

In the Mt parallel it is the mother of James and John who makes the request.

Verse 36

ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιήσω ὑμῖν;

"There is some confusion in the MSS between the construction with subjunctive ποιησω or with the infinitive ποιησαι. The syntactically impossible reading of ἄ B, τι θελετε με ποιησω, must result from a conflation of the two constructions. The reading which best explains the variants is τι θελετε ποιησω (with ἵνα understood), the abruptness of which led to correcting the subjunctive to an infinitive, with the consequent addition of με." France.

Verse 37

οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἴς σου ἐκ δεξιῶν καὶ εἴς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

δὸς Verb, aor act imperat, 2 s διδωμι

"The request, precipitated perhaps by the excitement of coming near Jerusalem, the 'royal' city, assumes that Jesus, as 'king', has positions of honour and influence in his gift: δὸς ἡμῖν will be picked up by οὐκ ἔστιν ἔμον δουναι in v. 40, showing that this assumption was false. For διδωμι with ἵνα ('grant that') cf. Rev. 9:5; 19:8. To speak of sitting (rather than reclining, as at a banquet) on the right (or left) of someone implies a royal throne with the places of highest honour on either side; there are of course only two such places, leaving no room for Peter." France.

εἴς, μια, ἐν gen ἑνος, μιας, ἑνος one
δεξιός, α, ον right, right hand
ἀριστερός, α, ον left, left hand
καθίζω sit (down), take one's seat
δοξα, ης f glory

"The vision of Dn 7:14 is of dominion, glory, and kingship given to the υἱος ἀνθρώπου, and while δοξα does not occur in either LXX or Thdt to describe that status, it sums up the vision well enough... As Jesus has used the title ὁ υἱος του ἀνθρώπου for himself, his disciples have grasped its royal connotations and can envisage a time when it will be fulfilled for Jesus (as they have already seen it briefly in the transfiguration), and therefore also for his faithful followers." France.

Calvin says that their request is "a bright mirror of human vanity" since it shows that in following Jesus they "have a different object in view from what they ought to have."

Verse 38

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδα τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

οἶδα know, understand

αἰτεω see on v.36

δυναμαι can, be able to, be capable of

πιεῖν Verb, aor act infin πινω drink

ποτήριον, ου n cup

"Jesus is apparently thinking of the cup of God's wrath against sin (cf. Ps 75:8; Isa 51:17-23; Jer 25:15-28; 49:12; 51:7; Lam 4:21f; Ezek 23:31-34; Hab 2:16; Zech 12:2...)." Cranfield.

ἢ or

βαπτίζω baptise

"The thought underlying βαπτισμα and βαπτίζομαι here is that of being overwhelmed in trouble... Jesus uses the same expression in Lk 12:50 with the same meaning, of the divinely appointed tribulation culminating in his death through which he must pass." Cranfield.

Verse 39

οἱ δὲ εἶπαν αὐτῷ· Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ ποτήριον ὃ ἐγὼ πίνω πιεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

"Their self-confident reply showed that they had not understood Jesus' meaning. That he was referring to sufferings which had to be endured they no doubt realised; but whereas he was thinking of a shameful death under the curse of the Law and in abandonment by God (cf. 15:34), they were thinking of heroic and glorious sufferings in the cause of the messianic kingdom, something which could be faced in the mood of the martyrs of Maccabean days." Cranfield.

France comments, "They may lack understanding, but not loyalty or courage."

πιεσθε Verb, fut midd dep indic, 2 pl πινω

βαπτισθήσεσθε Verb, fut pass indic, 2 pl

βαπτίζω

They could not share in his atoning sufferings but would be called to follow him in facing suffering and death.

Verse 40

τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασαι.

"The cup and the baptism ... prove not to be qualifying conditions at all, but rather a way of indicating that their whole conception of δοξα and of the way it is to be achieved is misguided. It cannot be earned even by the extreme suffering which he must undergo and which they in turn will indeed share." France.

εὐωνυμος, ον left (hand side)

ἐμος, η, ον 1st pers possessive adj my, mine
δοῦναι verb, aor act infin διδωμι

"ἀλλοις is an easy misreading of ἀλλ οἷς in the absence of word divisions, and indeed in most early MSS it is impossible to say which reading was intended. The preceding οὐκ requires a following ἀλλα (sys^s, having read ἀλλοις, found it necessary to add a 'but'). The addition of ὑπο του πατρος μου in N* etc. is an assimilation to Matthew, made more attractive by the lack of an explicit balance in the text to οὐκ ἐμον." France.

ἠτοίμασαι Verb, perf pass indic, 3 s
έτοιμαζω prepare, make ready

Cf. Mt 25:34,41; 1 Cor 2:9. "We are left no wiser as to who these favoured people are, and that is surely deliberate... The well-informed reader might well reflect that those who were soon to be on Jesus' right and left were not honoured disciples by λησται, and the setting not a throne but a gibbet (15:27)." France.

Verse 41

Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

δεκα ten

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
rule, govern; midd begin

ἀγανακτεω be indignant, be angry

"The rebuke which follows in vv 42-44 is apparently addressed not to James and John but to them all. This suggests that their annoyance is not over the ambition of the two brothers as such, but over the fact that they have got in first and tried to gain an unfair advantage over their colleagues in the competition for the highest places. On this issue they are all equally at fault." France.

Verse 42

καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

προσκαλεσάμενος Verb, aor midd dep ptc, m
nom s προσκαλεομαι call to oneself,
summon
οἶδα know

Introduces a matter of common knowledge, a truism.

δοκεω think, suppose; seem

"The reality of power belongs to God (cf. Is 10:5,15; Dan 4:17 etc.)" Cranfield. France comments, "οἱ δοκουντες ἀρχεῖν, rather than simply οἱ ἀρχοντες, does not question the reality of their rule, but rather draws attention to the fact that they are *seen* to rule, and that their status is publicly recognised. Cf. οἱ δοκουντες for influential people in Gal 2:2, 6, and with infinitive 2:9"

ἐθνος, ους n cf. v.33

κατακυριεω have power over; try to show
one's authority over

μεγας, μεγαλη, μεγα large, great

κατεξουσιαζω rule over

"The verb can mean simply 'to exercise authority'; but here it clearly has the same nuance as κατακυριευουσιν – of exploitation of the people over whom authority is exercised." Cranfield. Cf. Acts 19:16; 1 Peter 5:3.

Verse 43

οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλη μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, οὕτως and οὕτω thus, in this way

The reading ἔσται rather than ἔστιν in the first part of the verse "may be explained as an assimilation to the following clauses, and possibly also to Matthew, where, however, the same variant occurs. In Mark the external evidence for ἔστιν is significantly stronger than in Matthew." France.

"If v.31 served as a summary of Jesus' teaching about status up to that point, v.43a now offers a further 'slogan' which encapsulates the revolutionary effect of his teaching about the kingdom of God: οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν. The 'natural' assumptions and valuations by which people operate no longer apply in the kingdom of God. It is a genuinely alternative society. His own loss of his life for the sake of others not only embodies this new scale of values but also offers the disciples a model to follow." France.

"Cf. 2 Sam 13:12. In the new Israel the worldly idea of greatness has no place." Cranfield.

μεγας, μεγαλη, μεγα large, great

Cf. 9:35

ἔσται Verb, fut indic, 2 s εἰμι

διακονος, ου m & f servant, minister

Suggests the idea of personal service.

Verse 44

καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δούλος·

εἶναι Verb, pres infin εἰμι

πρῶτος, η, ον first, leading, foremost

δουλος, ου m slave, servant

"A further extension of the idea of subjection, since a δούλος had far less self-determination even than a διακονος." France.

Verse 45

καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

διακονηθῆναι Verb, aor pass infin διακονεω
serve, wait on, care for

δοῦναι verb, aor act infin δίδωμι

ψυχη, ης f self, inmost being, life

λύτρον, ου n means of release, means of redeeming

This noun occurs in the NT only here and in the Mt parallel. "Outside of the Bible [it is] used of the ransom of a prisoner of war or a slave." Cranfield continues by giving examples of the use of the idea of redemption in the OT. He says of various Hebrew terms translated by λυτρον, "It denotes the half-shekel poll-tax, 'a ransom for his soul unto the LORD' (Exod 30:12), the money a man paid to redeem his life which was forfeit because his ox had killed someone (Exod 21:30), the price for the redemption of the firstborn (Num 18:15), the money by which the next of kin ransomed an enslaved relative (Lev 25:51f) or the payment for the redemption of a mortgaged property (Lev 25:26)." However, Cranfield thinks that another Hebrew word, never translated by λυτρον underlies the use of the term here, namely the Hebrew *koper*. "This word is used in Is 53:10: 'when thou shalt make his soul an offering for sin'; and it seems likely that Jesus had this passage in mind." Cranfield concludes that the meaning of the term must be understood primarily "from the actual history of his Passion."

ἀντι prep with gen for, in place of

The πολλων emphasises the large number whom Jesus shall save (cf. Rom 5:15). It recalls the repeated 'many' of Is. 53:11,12.

"This, then, is the stated purpose of Jesus' mission. His many acts of mercy, healing, teaching, challenging the norms of society, and all the other elements of Mark's story must be seen in the light of this one purpose, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mark does not offer a lot of soteriological discussion, but what he does give is simple, clear, and far-reaching. Here is the answer to the puzzle of why Jesus had to die.

"But we must not forget that this crucial verse, however great its soteriological implications, occurs in context as a model for Jesus' disciples to follow. It is not the λυτρον ἀντι πολλων that they are expected to reproduce: that was Jesus' unique mission. But the spirit of service and self-sacrifice, the priority given to the needs of the πολλοι, are for all disciples. They, too, must serve rather than be served, and it may be that some of them will be called upon, like James and John, to give up there lives. There is no room for quarrels about τις μειζων." France.

Verses 46-52

Cf. Mt 20:29-34; Lk 18:35-43.

Cf. the note on 8:22-26 concerning the 'framing' function of the two healings of blind men at the beginning and the end of Act Two. The present passage also serves as a bridge between the journey (Act Two) and the Jerusalem phase of the story (Act Three).

Verse 46

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

ἐκπορευομαι go or come out

ἱκανος, η, ον sufficient, large, great

ἱκανος here carries the sense 'considerable' as is often the case in Luke/Acts (cf. Lk 7:12; Acts 11:24, 26; 19:26).

τυφλος, η, ον blind

προσαιτης, ου m beggar

καθημαι sit, sit down, live

ὁδος, ου f way, path, road, journey

Verse 47

καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν· Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

κρᾶζω cry out, call out

Of *υἱε Δαυιδ* France says, "Whether we should think of Bartimaeus as having unusual spiritual insight or as simply aiming to gain attention by the most flattering address he can think of, his words open up a new phase in the gradual disclosure of Jesus in Mark. For it is now time, as Jesus approaches Jerusalem, for the messianic aspect of his ministry to become more public, and in the next pericope this language will be on everybody's lips (11:9, ἡ ἐρχομένη βασιλεία του πατρος ἡμων Δαυιδ). Jesus' own attitude to it then will be left unclear, but later (12:35-3&) he will place a question mark against it. Here, however, he makes no comment, still less a rebuke, in response to this double salutation in such openly messianic language. The secrecy enjoined at Caesarea Philippi is beginning to weaken, and the way is being prepared for Jesus' eventual open declaration of his Messiahship in 14:62."

ἐλεαω and ἐλεεω be merciful, show kindness

Verse 48

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

ἐπιτιμαω command, order, rebuke
σιωπαω be silent, be quiet

"They regarded his importunity as a nuisance." Cranfield. France comments, "Like the disciples in 10:13, they (πολλοι, not just the disciples this time) rebuke someone of no status who wants to gain access to Jesus – and like the disciples they are overruled."

μαλλον adv more; rather

Verse 49

καὶ στάς ὁ Ἰησοῦς εἶπεν· Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ· Θάρσει, ἔγειρε, φωνεῖ σε.

στάς Verb, aor act ptc, m nom s ἵστημι
stand, stop

Cf. 10:32 for Jesus' sense of urgency, against which Cranfield notes, "Even on his way to Jerusalem, Jesus has time for the individual who needs his help."

φωνεω call, call out
θαρσεω (only in imperat) Courage! Take courage! Cheer up!

Cf. 6:50.

ἐγειρω raise, rise
σε Pronoun, acc s συ

Verse 50

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

ἀποβαλων Verb, aor act ptc, m nom s

ἀποβαλλω throw off (clothes)

ἱματιον, ου n garment, robe, cloak

ἀναπηδήσας Verb, aor act ptc, m nom s

ἀναπηδαω jump up

The vivid detail suggests the reminiscence of an eye-witness.

Verse 51

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

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι reply, say

θελω wish, will

"Jesus is often depicted as asking questions in connection with his miracles (e.g. 5:9,30; 6:38; 9:21; Jn 5:6). Here the question is probably designed to strengthen the man's faith by encouraging it to be articulated." Cranfield. The form of address 'Ραββουνι' occurs only here and in Jn 20:16. It is stronger than 'Rabbi', and means 'my lord', 'my master'." Cranfield. The word suggests that the speaker would be a disciple.

ἀναβλέψω Verb, aor act subj, 1 s ἀναβλεπω
regain one's sight, be able to see

Verse 52

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

ὑπαγω go, go one's way, depart

πιστις, εως f faith, trust, belief

σέσωκέν Verb, perf act indic, 3 s σωζω

save, heal

Cf. 5:34.

εὐθὺς adv. straightway, immediately

ἀκολουθεω follow, accompany

"A literal following of Jesus along the road toward Jerusalem is no doubt intended. Possibly Mark had also in mind the deeper significance of ἀκολουθεῖν (1:18; 2:14f; 8:34 etc.), if Bartimaeus actually became a disciple, as seems likely from the fact that his name was remembered." Cranfield.

France comments, "The two terms ἀκολουθεω and ἡ ὁδος both speak of discipleship." And he concludes, "So as the pilgrim group sets off again up the Jerusalem road, with one additional member, the reader is prepared to witness the coming of the Son of David to 'his' city, and challenged to join him on the road."