

Mark 10:47

Authorized King James Version (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.

Analysis

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 (ἵστατο κράζειν καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με, ἐρχατο krazein kai legein, Huie Dauid Iēsou, eleēson me). The verb **κράζειν** (krazein) means "to cry out loudly, shout"—Bartimaeus doesn't politely request but desperately cries out, refusing to be silenced or ignored.

The title "**Son of David**" (Υἱὲ Δαυὶδ, Huie Dauid) is explicitly messianic, acknowledging Jesus as the promised descendant of David who would establish God's eternal kingdom (2 Samuel 7:12-16; Isaiah 11:1-10). This is the only place in Mark where someone outside Jesus' inner circle uses this title publicly. Bartimaeus's spiritual insight contrasts dramatically with the physically-sighted disciples who remain spiritually blind to Jesus' messianic identity and mission.

The plea "**have mercy on me**" (ἐλέησόν με, eleēson me) uses the verb **ἐλεέω** (eleēō), meaning "to show compassion, mercy, pity." This is covenant language—the cry for divine mercy based on God's faithful love. Bartimaeus doesn't demand healing as a right but appeals to Jesus' compassion, recognizing his utter dependence and Jesus' sovereign power.

Historical Context

The title 'Son of David' carried political-messianic implications in first-century Judaism. Jewish expectation anticipated a Davidic messiah who would restore Israel's kingdom, defeat enemies, and reign from Jerusalem (Psalms of Solomon 17-18). Bartimaeus's public proclamation that Jesus is Son of David could be considered politically provocative—messianic claims threatened Roman authority and invited suspicion. Yet Bartimaeus boldly confesses Jesus' identity despite potential consequences, demonstrating faith that transcends fear of social or political repercussions.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does Bartimaeus's spiritual sight (recognizing Jesus as Messiah) contrast with the disciples' spiritual blindness despite their physical proximity to Jesus?
2. What does Bartimaeus's refusal to be silenced teach about persistent, shameless dependence on Jesus' mercy regardless of social pressure?
3. When have you held back from crying out to Jesus because of concern about others' opinions or social respectability?

Interlinear Text

καὶ ἀκούσας ὅτι Ἰησοῦ ὁ Ναζωραῖος ἐστιν ἦρξατο
And when he heard that Jesus of Nazareth it was he began
G2532 G191 G3754 G2424 G3588 G3480 G2076 G756

κράζειν καὶ λέγειν ὁ θυὶὸς Δαβὶδ Ἰησοῦ ἐλέησόν
to cry out And say thou Son of David Jesus have mercy
G2896 G2532 G3004 G3588 G5207 G1138 G2424 G1653

με
on me
G3165

Additional Cross-References

Mark 1:24 (References Jesus): Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

Revelation 22:16 (References Jesus): I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Matthew 9:27 (Grace): And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

Matthew 26:71 (References Jesus): And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

Matthew 15:22 (Grace): And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

John 7:52 (Parallel theme): They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

