

**1. What are the key components of the second framing section (10:46-52) and what does each mean?**

**Mark 10:46-52**

I see five components in this framing section:

1. Setting; 46a
2. Bartimaeus' Request, pt.1; 46b-48
3. Jesus Responds; 49-51a
4. Bartimaeus' Request, pt.2; 51b
5. Healed and After; 52

**1. Setting; 46a**

- a. Events took place as Christ and co. are departing from Jericho.
- b. The wording suggests time spent in Jericho. *"Then they came...as [they] were leaving."*
  - i. Mark's indication of locale being quickly followed with the note that the group was leaving the area may imply that being in Jericho is relatively insignificant.
- c. All things considered, Mark appears to be using the location of this event for the purpose of drawing attention to the fact that the group is nearing Jerusalem.

**2. Bartimaeus' Request, pt.1; 46b-48**

- a. Bartimaeus is introduced (*all 46b*)
  - i. *Location* = roadside, seated
  - ii. *Condition* = blind, Mark does not note anything else being wrong with Bartimaeus
  - iii. *Status* = Beggar
- b. Bartimaeus becomes the focal point of four actions statements (*47-48*)
  - i. ACTION 1: Hearing (*47a*)
    - Bartimaeus receives the identity of Jesus of Nazareth
  - ii. ACTION 2: Shouting (*47b*)
    - Bartimaeus calls out for Christ

- Shouting = excited; *nature of the verb indicates additional emotional charge*
- Bartimaeus addresses Christ as “Son of David”
  - First use of the Messianic Title in the Gospel of Mark
  - Use of this title indicates that:
    - a) Bartimaeus was aware of recent events surrounding Jesus
    - b) Bartimaeus recognized/believed Jesus to be the Messiah, at least to the extent of the Jewish ‘Davidic King’ Messiah.
- Bartimaeus requests “mercy”
  - No definition given for “mercy,” *term left ambiguous*
  - Given the context in which the request is made, and the title used when addressing Jesus, Bartimaeus is implied to have faith that Jesus can improve his situation/circumstances but perhaps not so much that Christ could fully heal him.
- iii. ACTION 3: Rebuking (48a)
  - Bartimaeus receives the instruction to be quiet.
    - Indicates apathy/disregard on the behalf of those around him (*potential the crowd with Jesus*)
- iv. ACTION 4: Shouting {but more} (48b)
  - Again, shouting = excited, “all the more” = emotion surpassing v. 47, *growing excitement*
    - Given his reaction to the rebuking (growing excitement stemming from negative response), Bartimaeus likely feels a sense of desperation; that this may be his only chance.
  - Again, Bartimaeus addresses Jesus as “Son of David”
    - Reiterating and solidifying the notion that Bartimaeus believes Jesus of Nazareth to be the ‘Davidic King’ Messiah. *[not having much more than surface knowledge of the topic, I am reluctant to conjecture as to what this may imply for the meaning of the passage]*
  - Again, Bartimaeus begs for “mercy”
    - Nothing given to indicate the significance/insignificance of the ambiguous nature of the request.
    - Reinforces the notion that Bartimaeus believe in Christ’s ability to at least improve his situation.
    - The ambiguous nature of the term “mercy” may indicate Bartimaeus’ willingness to receive any relief whatsoever.

### 3. Jesus Responds; 49-51a

- a. Jesus then takes three actions

i. ACTION 1: stops (49)

- I infer here that Bartimaeus' repeated, emotionally charged pleas have resonated in Christ somehow, causing him to pause.
- Nothing is given to indicate Christ's attitude toward Bartimaeus. *Perhaps he felt compassionate, or perhaps he felt irritated. [I can't say that I'd blame him...hollering is just rude...]*

ii. ACTION 2: commands (49-50)

- *Content of Command*: for others to call Bartimaeus
- *Purpose of Command*: that he may interact with Bartimaeus
- *Target of Command*: not specified, "they," may be disciples or members of the "large crowd" (49)
  - Jesus' employment of others to call Bartimaeus, as well as having Bartimaeus come to him rather than vice versa, may indicate a lack of personal investment from Jesus in this event.
- *Response to Command*: obedience (simple) (49)
  - "Cheer up" implies that Bartimaeus' excitement was a negative emotion
  - "On your feet" indicates that Bartimaeus, though displaying great desire, did not have a great deal of personal investment either as he had not yet moved from his seated position at the roadside
  - "He's calling you" implies, again, the indirect nature/purpose of Jesus' command
- *Bartimaeus' Response to the Call*: obedience (excited)
  - Bartimaeus takes three actions in response to the call:
    - Throwing "*Throwing his cloak...*"
      - *Object of Action*: cloak
      - *Direction*: aside
      - may indicate that Bartimaeus had a disregard for his worldly possessions (*if a beggar he likely did not have many, so to throw the cloak aside....*)
    - Jumping "*jumped to his feet...*"
      - *Final posture*: on his feet
      - Language denotes further emotional charge (*IOW, jumped = excitement*)
      - may indicate Bartimaeus' investment to be "all in" and willingness to do whatever was asked of him is actuated only after Jesus responded.
    - Walking/Running/Approaching "*...came to Jesus*"

iii. ACTION 3: asks Bartimaeus a question (51a)

- *Nature of Asking*: preterite (one time event, completed in the past)

- may indicate seriousness/severity/sternness in Jesus' tone **OR**,
- may indicate rapidity of Bartimaeus' reply
- *Content of Question*
  - Simple, Concise, Specific Question
  - Asks what Bartimaeus want him to do for him

#### 4. Bartimaeus' Request, pt.2; 51b

- a. Bartimaeus responds to Jesus' question in an improper fashion (*his answer did not match Jesus' question*)
  - i. Jesus' question was modeled as what does Bartimaeus want of Christ
  - ii. Bartimaeus' response is modeled only as what Bartimaeus wants (to see)
- b. Bartimaeus addresses Christ as "Rabbi"
  - i. Indicates Bartimaeus' awareness of Jesus' teaching (being a teacher)
  - ii. Further supports the inference that Bartimaeus believes in Jesus as the 'Davidic King' Messiah.
- c. Bartimaeus' response is Blunt and To-the-Point (Concise) in nature (*even while not fitting the question*)
  - i. This may indicate Bartimaeus' confidence (assuredness) that Christ would be willing/able to provide for him.
  - ii. In view of point a., this may also indicate further excitement/enthusiasm from Bartimaeus
    - Indirect responses to direct questions often displays excitement (overwhelming emotion), however this could be a different type of excitement than the emotional charge of desperation earlier on. (*IOW, Bartimaeus "cheered up."*)

#### 5. Healed and After; 52

- a. Jesus commands Bartimaeus
  - i. Command = "Go," (*Go away?*)
  - ii. *Circumstance of command*: Faith had healed Bartimaeus (cf. 5:34, 7:29)
- b. Bartimaeus then takes two actions of his own
  - i. ACTION 1: received
    - *Object received*: his sight
    - *Circumstance/Qualify Aspects*: Speed of receival = "Immediately"
  - ii. ACTION 2: follows
    - *Indirect Action*: disobeys
      - Jesus said "Go," (*though not explicit I infer this means go elsewhere*)
      - Bartimaeus instead chooses to follow the group

- No further details of controversy provided by Mark
  - May indicate that any confrontational or negative aspects insinuated are insignificant for the purposes of the passage.
- *Direction of following:* Along the road
  - No further commentary on how long Bartimaeus followed.
  - No clarification on why Bartimaeus followed.
  - No elaborative details on Jesus' response to the interaction.
    - Further substantiates that Mark may be implying that any confrontational or negative aspects insinuated are insignificant for the purposes of the passage.

#### SUMMARY:

- This is a standard account of the work/necessity of faith in the healing process of Christ. Mark does not provide any great details as to the purpose of the location, identity (back-story) of main characters, or mode of healing.
- **What does receive a great deal of attention in this passage is the interaction of Bartimaeus and others, as well as Bartimaeus' insistence on receiving Christ's assistance, prior to the healing. This evidence suggests that this is Mark's way of emphasizing the importance of persistence and faith in the healed party over and against the healing itself. (See Points 2, 3, and 4)**

2. Based on my Interpretation work on 8:22-26 (Video #3 above), in what ways are 8:22-26 and 10:46-52 alike? In what ways do they differ? Displaying similarities and differences in succinctly stated points arranged in parallel columns, with descriptive labels defining the similarities/differences, is expected.

#### SIMILARITIES

Mark 8:22-26	Mark 10:46-52
<i>Type of Account:</i> Healing Miracle	<i>Type of Account:</i> Healing Miracle
<i>Main Infirmary:</i> Blindness	<i>Main Infirmary:</i> Blindness

<p><u>Approach to Christ:</u> Desperate, Active</p> <p>Cite: Miller [2.a.i] and [2.a.ii “beg”]</p>	<p><u>Approach to Christ:</u> Desperate, Passive</p> <p>Cite: Rossell [2.b.ii.Point1,Point3] and [3.a.ii.Point5.SubPoint1.Bullet2]</p>
<p><u>Desire of the Healed Party:</u> To See/Be Healed</p> <p>Cite: Miller [2a.ii.2] and [2.a.ii.3]</p>	<p><u>Desire of the Healed Party:</u> To See/Be Healed</p> <p>Cite: Rossell [4.a.ii]</p>
<p><u>Christ’s Command Afterward:</u> Go</p> <p>Cite: Miller [4.a.i]</p>	<p><u>Christ’s Command Afterward:</u> Go</p> <p>Cite: Rossell [5.a.i] and [5.b.ii.Point1.SubPoint1]</p>

## DIFFERENCES

<b>Mark 8:22-26</b>	<b>Mark 10:46-52</b>
<p><u>Main Focus:</u> Healing</p> <p>Cite: Miller [2 and 3]</p>	<p><u>Main Focus:</u> Interaction Prior to Healing</p> <p>Cite: Rossell [2, 3, and 4]</p>
<p><u>Names/Identities:</u> Healed Party Unnamed</p>	<p><u>Names/Identities:</u> Healed Party Named Bartimaeus</p>
<p><u>Approach to Christ:</u> Desperate, Active</p> <p>Cite: Miller [2.a.i] and [2.a.ii “beg”]</p>	<p><u>Approach to Christ:</u> Desperate, Passive</p> <p>Cite: Rossell [2.b.ii.Point1,Point3] and [3.a.ii.Point5.SubPoint1.Bullet2]</p>
<p><u>Christ’s Attitude:</u> Personally Invested, Compassionate</p> <p>Cite: Miller [2.b.i.3.b]</p>	<p><u>Christ’s Attitude:</u> Potentially Uninvested, Reluctant yet Willing</p> <p>Cite: Rossell [3.a.ii.Point3.SubPoint1] and [3.a.iii.Point1.Subpoint1]</p>

<p><u>Request of the Healed Party:</u> To Be “Touched”</p> <p>Cite: Miller [2.a.ii]</p>	<p><u>Request of the Healed Party:</u> To Receive “Mercy”</p> <p>Cite: Rossell [2.b.ii.Point3] and [2.b.iv.Point3]</p>
<p><u>Means of Action:</u> Jesus Personally Leads</p> <p>Cite: Miller [2.b.i.3]</p>	<p><u>Means of Action:</u> Jesus Has Others Call</p> <p>Cite: Rossell [3.a.ii.Point1]</p>
<p><u>Mode of Healing:</u> Active, Spit and Touch</p> <p>Cite: Miller [2.b.ii] and [3.a.ii]</p>	<p><u>Mode of Healing:</u> Passive, Spoken (Faith?)</p> <p>Cite: Rossell [5.a.ii]</p>
<p><u>Repeated Element of Account:</u> Healing</p> <p>Cite: Miller [2 and 3]</p>	<p><u>Repeated Element of Account:</u> Requesting/Interaction</p> <p>Cite: Rossell [2 and 4]</p>
<p><u>“Efficiency of Healing”:</u> Progressive (No Vision, Unclear, Clear)</p> <p>Cite: Miller [3.b.i.1]</p>	<p><u>“Efficiency of Healing”:</u> Immediate</p> <p>Cite: Rossell [5.b.i.Point2]</p>
<p><u>Nature/Content of Questioning:</u> Imperfect, non-Specific</p> <p>Cite: Miller [2.b.iii.2] and [2.b.iii.3]</p>	<p><u>Nature/Content of Questioning:</u> Preterite, Specific</p> <p>Cite: Rossell [3.a.iii.Point1] and [3.a.iii.Point2]</p>
<p><u>Nature of Sight Afterward:</u> Restored</p> <p>Cite: Miller [3.b.ii]</p>	<p><u>Nature of Sight Afterward:</u> Received</p> <p>Cite: Rossell [5.b.i.Point1]</p>
<p><u>Specificity of Christ’s Command:</u> Detailed (Where to, and where not to go are well-defined)</p> <p>Cite: Miller [4.a]</p>	<p><u>Specificity of Christ’s Command:</u> Vague, non-Specific</p> <p>Cite: Rossell [5.a.i]</p>

<p><u>Report of Healed Party's Response:</u> None</p> <p>Cite: Miller [4.b]</p>	<p><u>Report of Healed Party's Response:</u> Disobeyed, Followed the Group</p> <p>Cite: Rossell [5.b.ii.Point1]</p>
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### 3. What is the significance of these similarities/differences?

- Based on what I see in the similarities, Mark has employed just enough features within these two pieces of text to capture the attention of the reader/listener. Nothing huge or earthshattering is revealed by the passages that is not stated elsewhere earlier in the text, but by providing just enough information to key into the idea that these passages are alike, I believe Mark is inviting the reader to consider/explore the two pieces as significant comparative frames, rather than uniquely significant passages.
- Based on what I see in the differences, I believe Mark purposefully relates the two instances/events, to describe two sides of the same coin so-to-speak. From my viewpoint, the passages are much more different than they are alike, but as established by the point above with regards to similarities, Mark has ensured that the reader notes that, even while different, the passages are without a doubt related to one another and meant to be viewed simultaneously, underneath the same lens. In other words, neither one witnesses to additional significant meaning in the absence of the other.

#### **SUPPORTING EXAMPLES:**

##### **Similarities imply relation:**

Identical Framework: A healing miracle regarding blindness in a desperate person who seeks Christ out, is healed, and is command to “go.”

##### **Differences imply additional meaning:**

Means of Action: In 8:22-26, Christ personally leads the action involving the blind man, whereas in 10:46-52, Christ directs the action from the sidelines having others work first in calling Bartimaeus. Additional meaning implied here *could be* that missional work is always completed, though it may be undertaken through various means, as God may act personally or may act through his servants/disciples.



4. **How do the similarities and differences between the framing sections help us understand the meaning of the content between the framing sections in 8:27-10:45? Obviously, since we haven't investigated the content of 8:27-10:45 yet, your answers will be somewhat speculative at this point. But we want to at least state possibilities at this point before moving forward.**

- Active participation of disciples is necessary: 8:22-26 models the wonders made possible when Jesus is receptive to the active faith of those bringing the blind man to him. 10:46-52 models that Jesus is responsive even when only passive faith is displayed (see Bartimaeus shouting from a seated position, but not going to Christ until called), but the healing only took place once Bartimaeus became an active participant.

Points of potential application:

1. **Asking Questions and Gaining Wisdom (9:7-13, 9:30-32, 10:10-12)** There is a recognizable pattern in many portions of the content between the framing sections, wherein the disciples are prompted (typically by recent events or altercations) to ask Christ questions. In the places where the disciples do take the initiative to actively seek out Christ's wisdom, they are provided with answers (*though sometimes not the answers they necessarily wanted*), however in the locations where they choose the alternative and remain quiet, whether through disregard, fear, misunderstanding, etc., they are left in the dark. No further wisdom is gained, and these instances are usually followed by a negative experience (such as arguing a matter of pride in 9:34).
  2. **Exorcising the Demon (9:14-29)** This episode recounts the casting out of a demon by Christ, but only after the disciples had failed to do so. Upon inquiring as to why they were unable to cast out the demon, Christ simply respond that, in that case, it required prayer. This leads one to infer that whatever amount of prayer the disciples were undertaking was insufficient for the work they were trying to accomplish. As such, in order to become more effective in their discipleship and ministry, they must become more active in their faith exercises.
- Faith is the active ingredient in all works/fruits of the Spirit: In both accounts, great displays of faith in Christ's ability as a healer lead to miraculous acts of healing. If this faith were not present, these accounts may likely have been very different. As such, the reader may infer that faith in Christ's ability/sufficiency as Messiah is the great conduit for the Holy Spirit to enter our life and thereby begin working to heal the broken nature of the world.

Points of potential application:

1. **Jesus' first prediction of the passion in light of Peter's proclamation that Jesus is the Messiah. (8:27-33)** Upon Peter stating that the disciples believe Christ to be the Messiah, Jesus predicts the passion to the group. However, Peter's faith falters when he allows himself to be overcome by "human concerns" and loses sight of God's missional plan. How might this have been different if Peter had been able to remain composed and steadfast in his faith?
2. **The recurring ideal of self-sacrifice and servant-leadership. (8:34-38, 9:33-37, 10:17-29, 10:35-45)** Throughout the passage, there are several instances that speak to the self-sacrificial nature of true discipleship. To follow Christ is to lose your life that you may gain it, but in order to do this, one must have an earnest faith that Christ, as Messiah, is/was/will always be truly sufficient, and that his ability to heal this world was not lost at his death on the cross.