

## Partial Interpretation Mark 10:46-52

3.18

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

**What are the key components of the second framing section (10:46-52)?** (this my answer to the ID portion of the question)

I see four components to this event (again, these are my Anchor Points)

1. Setting 46a-b
2. Barty's first appeal to J and initial response 46c-48
3. Barty's second appeal and response 49
4. J's interaction with Barty and result 50-52

**What do each of these components mean?** (this is my answer to the Define portion of the question).

#### 1. Setting 46a Location and participants

- a. Location
  - i. Jericho
  - ii. entry *and* departure from city noted with no separation
  - iii. Entry
    1. No explicit significance is mentioned with regard to Jericho
    2. The entry notice only seems to mark the transition from the end of one episode (45) and to the beginning of the next (46)
  - iv. Departure establishes the location of the focal event
    1. Mentions that "he" was leaving before naming others leaving with him
- b. Participants 46
  - i. Jesus
  - ii. his disciples
  - iii. a sizeable number of unspecified people

## 2. Barty's first appeal to J and initial response 46c-48

- a. Barty described 46c
  - i. Barty named; not Mark's normal practice to name healed or delivered person
  - ii. poor blind man reduced to begging for survival
  - iii. Son of Timaeus
    1. Father's name a significant identifier; links this man to a family
    2. *May* convey father's status here; if so, its ironic that status of some sort given to a blind person
    3. Unusual to identify someone without status, which would be true of a blind beggar, by their father's name
  - iv. Was seated on the roadside imperfect verb = ongoing = he had been there or was there regularly
  - v. This episode begins (παρὰ τὴν ὁδόν; 46) and concludes (ἐν τῇ ὁδῷ; 52) with the man along the "way" or following Jesus on the "way" see 4.d.ii.d. below
  - vi. He was seated "along the way" a significant theme for Mark
- b. Episode 1: call and response ALL 47
  - i. **INITIAL CALL**
    1. Barty becomes aware that J is passing by
      - a. **Specific awareness that is was the Jesus of Nazareth (vs some other Jesus)**
    2. *Cause of call*: Specific awareness *causes* Barty to cry out
      - a. Indicates J known in Jericho
      - b. Indicates J known as a healer
      - c. Indicate Barty believes J can heal (or "mercy"; see b.i.6 below)) him
    3. *Initial call*
      - a. B *started to* (main verb)
        - i. First: Cry out (infinitive)
        - ii. Second: Speak out (infinitive)
        - iii. Indicates this was not a one time call
        - iv. Common construction in Mark
    4. *Object of call*: son of David
      - a. **Royal title**
      - b. echoes 8:29 where J is rightly ID'd as the "anointed one" or Messiah

- c. **8:29 serves as *the* defining question for Mark as a whole (see my Survey of Mark)**
- 5. *Nature* of call: request
- 6. *Content* of Call: mercy me
  - a. No specific content provided other than Barty is asking for “mercy” that J of Naz/son of David can provide
  - b. Based on context, the request could be for
    - i. alms (he is a beggar; 46) this would be the normal expectation from a beggar along the road
    - ii. sight (based on the request that follows in v. 51)
    - iii. **based on v. 51, I take it that the request for “mercy” here = a request for restored physical sight**
  - c. The request for mercy could imply what is asked for is undeserved; likely something a beggar would be accustomed to
  - d. A request for mercy could carry larger overtones of mercy from God given the royal overtones of Barty’s identification of Jesus as Son of *David*. *Possible* though I would not want to force this given the sparse evidence.

**ii. INITIAL RESPONSE ALL 48a**

- 1. *ID of Responder* unspecified “many”;
  - a. not an insignificant number respond or one loud individual
  - b. this would certainly be enough to be heard/noticed
- 2. *Nature of response* = rebuke
  - a. sharp correction to his calling out
  - b. likely meant to be heard and heeded
- 3. *Content of response* = purpose of response was to silence him
  - a. In contrast to Barty’s loud crying out, “many” want him to be silent
  - b. Perhaps they regarded his loud words as inappropriate for someone from his situation or inappropriate addressed to someone of J’s stature (which is emphasized in Barty’s titles for J) or some combination of both

- c. This raises the possibility of a juxtaposition of J's honored status revealed in titles ascribed to J in the episode with the more outcast status of a blind beggar; *no more than possible at this point.*
- d. I'd be interested in tracing these titles in Psalms and Isaiah, to see if any connection can be found between actions of such a person and the poor and blind.

### 3. Barty's second appeal and J's response 49b-52a

- a. Second appeal by Barty 49b
  - i. *Cause* = Barty's *response* to rebuke for speaking out loud
  - ii. *Degree* of response = he spoke out even louder (vs. keeping quiet)
  - iii. *Appeal itself*
    - 1. Object of appeal – Son of David
      - a. Royal title, a king in David's like
      - b. Note that the subject of this larger unit, 8:22-10:52 = what does it mean to ID Jesus as the “anointed One of God” this affirms that ID indicating the action that follows helps ID J's “anointed One-ship”
      - c. Echoes royal ID in transfiguration and opening of Mark where J ID by voice from heaven as God's son/beloved son 1:11; 9:7
      - d. This royal title also fits with royal ID of J established at the outset of the gospel in 1:1 where J Son of God (cf. 1:11; 9:7)
    - 2. Content of appeal
      - a. literally “mercy me” or in English “have mercy on me” or “show mercy to me”
      - b. based on 51, Barty seems to understand the request for mercy to be a request for healing
      - c. could be (most we can say at this point), appeal for J to “mercy” him echoes God's extending divine mercy; see 2b.6.d. above
- b. J's response and immediate result 49
  - i. J's response
    - 1. stops (walking presumably) appeal to Son of David gets his attention or perhaps he finally hears the man because he spoke up more loudly the second time (squeaky wheel gets the grease? ☺) 48
    - 2. J request unnamed/undesignated persons, likely same as the “many”, to bring the man doing the calling

- ii. Immediate result
  - 1. Undesignated “they” do what J asks and call Barty
  - 2. They encourage Barty
  - 3. Barty’s response
    - a. be encouraged they see J’s request as a good sign; their response now stands in contrast to earlier calls for him to be quiet
    - b. get up do what J request, get up from his place sitting along road 46
    - c. J is calling for you cause of be encouraged and get up
  - 4. Barty’s response
    - a. Takes off cloak which must have been hindering his movement; notes enthusiasm
    - b. Jumps up indicates enthusiasm
    - c. Comes to J

#### 4. J’s interaction with Barty and result 51-52a

- a. J’s request 51a
  - i. What does Barty want J to do that would constitute mercy on him?
  - ii. Question echoes in response to request of JJ in 10:36
    - 1. JJ is a request for power and honor; J refuses
    - 2. Barty’s is a request for healing and social restoration; J grants
- b. Barty’s response 51b
  - i. Once again, Barty ID’s J with title = “Teacher” sign of respect and deference, likely reflects J’s reputation since J had not functioned in this role for this stranger
  - ii. Request for sight
    - 1. **Indicates Barty believed J could do this**
    - 2. **If J grants this, then allowing this man to receive his sight = doing mercy on J’s part**
- c. J’s response 52a
  - i. J releases man from following him
    - 1. No reason is given for this instruction
  - ii. J allows the man to regain sight

- iii. J attributes healing to the man's faith
  - 1. Faith expressed in
    - a. Calling out to J in spite of opposition to that action 47-48
    - b. Titles addressed to J that indicate something of how Barty understands J 47-48
    - c. Nature of Barty's appeal expresses his understanding of J's ability (can heal) and character (will do mercy) 47-48, 51
- d. Aftermath 52b
  - i. Man's sight is restored immediately
  - ii. In contrast to J's instruction for man to go off on his own,
    - 1. Barty "follows" J
      - a. "Following" = principal action expressing faith in Mark 1:18; 2:14, 15; 3:17; 5:21; 6:1; 8:34; 9:38; 10:21, 28, 32
    - 2. Barty follows J "on the way"
      - a. Critical thematic concept in Mark and central to 8:22-10:52 8:27; 10:17, 32, 46 cf. 1:2, 3
      - b. In other words, Barty continues to live faith by following J on the path the Lord leads him on
    - 3. By ending this unit with these final five words (in Greek), Mark likely indicates that this is the proper response that embodies a right understanding of J as "anointed One"
    - 4. IOW, right understanding is not just an idea thing; its an mental understanding unsevered from an embodied, appropriate, rightful, what else could someone do, response

#### **SUMMARY MARK 10:46-52**

- 1. The passage features a carefully named (blind man's name, Barty, and his father's) blind beggar who is healed of his blindness because of his faith near Jericho
- 2. The man demonstrates his faith through
  - a. Persistent pursuit of Jesus born out a confidence that Jesus was capable of healing him; genuine faith demonstrates itself in active, lived trust 47-48

- b. Addressing Jesus 2x as the Son of *David*, a royal title that places Jesus within the line of King David from whom the *Christos* would come; genuine faith involves a proper recognition of who Jesus is (8:27, 29) 47-48
  - 3. Barty responds to Jesus having mercy on him by “following Jesus on the way” (52); a act of further, post-healing, ongoing trust 52
  - 4. We see three integrated expressions of “approved” responses to Jesus in this passage
    - a. Active, lived trust in Jesus
    - b. Proper recognition of Jesus’ kingship within the line of David (with clear messianic overtones)
    - c. Ongoing following of Jesus on “the way of the Lord”

*Definition of the significance of this closing frame of the Inclusio enveloping 8:22-10:52 awaits further work comparing these two passages with one another, then reflecting on their import for understanding the long central section (8:27-10:45).*