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NT(IBS)511 X1-Miller

Module 8 Assignment

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:
    1. Bartimaeus was aware of recent events surrounding Jesus
    2. 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 irritate. [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 verse, 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

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. I believe 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)***

1. **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.**

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| --- | --- |
| **Mark 8:22-26** | **Mark 10:46-52** |
| *Main Focus:* Healing  Cite: Miller Points 2 and 3 | *Main Focus:* Interaction Prior to Healing  Cite: Rossell Points 2, 3, and 4 |
| *Names:* Healed Party Unnamed | *Names:* Healed Party Named Bartimaeus |
| *Main Infirmity:* | *Main Infirmity:* |
| *Approach to Christ:* |  |
| *Christ’s Attitude* |  |
|  |  |
|  |  |
| *Mode of Healing:* | *Mode of Healing:* |
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1. **What is the significance of these similarities/differences?**
2. **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.**