

Hello Auburn & Newington Anglican. Here is some additional food for thought on Mark 10:46-52.

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- There are many types of stories in the Gospels. For example: Jesus calls specific people to be among his group of twelve disciples. When we see those stories, we see examples of *call stories* where Jesus, or God, calls someone to do something for Him, or calls someone to follow Him. Jesus performs all kinds of amazing deeds: deeds of healing, driving out demons, as well as controlling storms and seas. When we see Jesus performing such amazing deeds, we see examples of *miracle stories*. We also see that Jesus often teaches using stories, known as *parables*, stories with a bigger point underneath the told story's characters and events. What kind of story is this passage?

A miracle does happen in this passage, and from that we do learn about Jesus, but there are indicators that Mark 10:46-52 is also a call story. The Greek word *phoneo*, translated into English as the word "call", appears 3 times in Mark 10:49. Moreover, we learn about becoming a follower of Jesus, and what that looks like. It means to ultimately depend and rely on Jesus. It means continuing to seek Jesus in the face of opposition. It means to speak about Jesus, who He is, our need for Him, and what He offers to those who would trust Him, speaking even when other people want you to be silent about Him.

- In Mark 10:50, Bartimaeus throws off his cloak. The author of the Gospel of Mark could simply have said that Bartimaeus rose up and went to Jesus. Why was the throwing off of the cloak mentioned? Perhaps it was an act on the part of Bartimaeus to show honor and respect to Jesus as his King. In 2 Kings 9:13, people threw cloaks down in the presence of a king. Also, in the very next chapter of Mark - in Mark 11:8 - people will throw their cloaks onto the ground as Jesus rides into Jerusalem. Also consider the title that Bartimaeus uses for Jesus in asking for help: "Son of David", referring to a King from David's family line that God promised would come and would be King forever over an eternal Kingdom (2 Samuel 7:12-16; 1 Chronicles 17:11-14). Or perhaps throwing off the cloak is the act of taking off what had connected Bartimaeus with his old life as a beggar, namely a beggar's cloak, now that his new life as a follower of Jesus was here.
- In Mark 10:48, unlike Jesus in Mark 10:49, the crowd rebuked Bartimaeus, attempted to silence him and to put a stop to his efforts to reach out for help as a person with a disability. The crowd changed their approach only after they heard Jesus calling Bartimaeus to come to Him. How can we be more like Jesus here in our interaction with people with disabilities?
- The final word of the chapter is "road", the Greek word *hodos*. It is not just a word for a physical road. For example, John the Baptist is described as the one who prepares the "way"/"road" for Jesus with a ministry of baptism and repentance that started before Jesus began His own ministry. See Mark 1:3. That word was also a name for the Jesus movement, and followers of Jesus were called followers of "the Way" before the term Christianity and Christian was used for the movement. See Acts 9:2, 22:4, and 24:14.