The Bartimaeus Pericope:
A Paradigm for Christian spirituality

By
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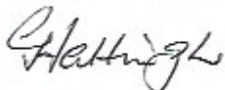
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Commitment to avoid plagiarism

Student number: 002511878

I hereby declare that this thesis, which is based on my research on *The Bartimaeus Pericope: A Paradigm for Christian spirituality* is my own work and all the sources that I have used or quoted are indicated and acknowledged by means of complete references.

I have committed myself to avoid plagiarism on every level of my research and have fully cited, according to the Harvard Method, every source that I used, including books, articles, internet sources and images.

04 January 2023

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Preface

Academic corridors have led me to integrate my pursuit of Scripture with the essential encounter of the natural sciences in a metronome of oscillating foci. This thesis is the fruit of my exploring these two parameters while they complement each other in one's participation in life.

On the one hand, for me, theology evolves into spirituality as its natural consequence, when the prime force of Divine Love insists on its reciprocal, human, lived expression. Thus we "touch" the Divine and the Divine "touches" humanity, through us. When we persist, Gerard Manly Hopkins[1] rings true:

> "I am all at once what Christ is, since he was what I am, and
> This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
> Is immortal diamond"
> (from "That Nature is a Heraclitean Fire and of the comfort of the Resurrection")

Heraclitus' "fire" is his metaphor for life, always in flux, deconstructing claimed reality into opposites, so that "I am as I am not", preparing us and Martin Luther for his "*Deus absconditus*" ("God hides himself under his opposite")[2]. Jesus, in his "*chreia*" (9:49), wants us "poor potsherds" and "obdurates" all "salted with fire". And hence, on the other hand, for example, basaltic Drakensberg massifs "hide" their evolutionary molten lava outbursts at a time when we drifted apart as continents. I wanted to "touch" that "fire" within scattered pyroclasts and "be salted" by the "fire". The natural sciences enabled me, whilst simultaneously transitioning any obsession with its logic and accompanying *blindness*, into a release to *see*.

Hence, I believe Mark, in his gospel's Capernaum or the Decapolis, a "deserted place" or "green grass", each "ὄρος" ("mountain") and every "ὁδός" ("way") from Galilee to Golgotha, would now have us and his narrative *pivot* through his "fire" into Christian spirituality for survival. It's simply the phenomenology of place rhythmically "transubstantiating" into *sacred space*. Jericho becomes Mark's place, and his Bartimaeus becomes his pivot and exemplar towards that sacred space.

Perhaps, one day, I will get to personally converse with my many inspirers for this thesis, those pioneers and more recent protagonists who grappled with Mark, and his Bartimaeus. I will look for them along the academic corridors, and show them photos of my Drakensberg.

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[1] Quoted by Scott (2007:91), *The Mind of Christ*.
[2] cf. Wilker (2006) *The God Who Hides From His Saints: Luther's Deus Absconditus*; McGinn (2009), *Vere tu es Deus absconditus: The hidden God in Luther and some mystics. Silence and the word: Negative theology and incarnation.*

Summary

This thesis examines the Bartimaeus pericope through its transitional status in Mark's narrative. Mark provides a triptych structure for his gospel, namely 1:1-8:21; 8:22-10:52; 11:1-16:8. His first section concentrates on establishing Jesus for who he is as the Father's emissary, anointed (1:10-11; 9:7) to inaugurate the *arriving* of the kingdom of God (1:14-15). The prime focus appears to be on Jesus' healing miracles, exorcisms and teachings in a personal rhetoric towards freeing his followers to participate in that *arriving*. Bartimaeus encapsulates the first section's emerging theology and titular Christology in his personal Jesus-encounter. Mark achieves this through a linguistic competence, which includes *visualized* details (facilitating a reader's participation in the text), verbs in the historic present tense (providing an immediacy for Mark's rhetoric), and a matrix of deliberately linked ("καί", "and") *lived experiences*, so that Bartimaeus pivotally transcends theology and Christology into a *spirituality* for rescue.

Mark allocates his second section, 8:22-10:52, to Jesus' teaching on discipleship. It opens with the miracle of the gradual healing of a blind man from Bethsaida (not a follower of Jesus). His slow *healing* could have been the paradigm of all of Jesus' followers, including the Twelve, and Mark's readers. Mark's evidence, however, projects these pre-taught disciples never to arrive at *full sight*. In fact, their progression culminates in total failure. Only Bartimaeus is the paradigm. Blind, and without being taught (pre-10:46), he *sees*. Mark thus concludes this central section in a pivotal rescue of discipleship, through (i) Bartimaeus' exemplary faith, personalized into a *lived experience* of pursuing the divine in Jesus. ("God's mercy" constitutes the "divine" in Jesus for Bartimaeus), and (ii) Bartimaeus inaugurating Mark's *new* discipleship for his readers[3].

Bartimaeus as paradigm resonates in Mark's third section, the Jerusalem experience. This is explained in terms of Mark providing Bartimaeus as the pivotal transition, not only *for* Mark's narrative (in terms of a hinge passage), but also *within* Mark's narrative (in terms of a *spirituality* for rescue). Components of that spirituality pivot through Bartimaeus' Jesus-encounter and are based on the seven semantic networks in the discourse analysis for the pericope's inner texture. These are ideated into seven metaphorical bridges for a rhetoric towards transition from failure to rescue.

Robbins' five "textures" in his socio-historical analysis, are applied to 10:46-52. These provide evidence for the pivotal role of Bartimaeus in Mark's embedded discipleship rescue-package. The application of Iser (1978), Waaijman (2002) and Van Der Merwe (2000-2022), (*et al*), further validate the metaphorical bridges as components for a Christian spirituality of rescue. The "bridges" as "components" thereby constitute the "paradigm" for this thesis.

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[3] Donahue and Harrington confirm the approach adopted by this thesis for its arrival at *rescue*: "the stories of the disciples are not simply about the past of Jesus but *function as both paradigms for and warnings to the Markan community*" (2002:29, italics my own).

Key Concepts and Terms

The following key concepts and terms are employed by this thesis:

- "Mark" as author of the second gospel
- Pericope
- Greek tragic drama
- Rhetoric
- "*chreiae*"
- Metaphor
- Textures for texts
- Pivot, turning point, transition, hinge
- Phenomenology
- Recontextualization
- Theology
- Christology
- Jesus, Son of David, Son of Man, Son of God, and "Διδάσκαλε" ("Teacher")
- "Ραββουνι" ("Rabbouni")
- Discipleship
- Place / sacred space
- Suffering
- Faith
- Prayer
- Christian spirituality
- Paradigm
- Prism

Versions of the Bible employed in the thesis

Biblical quotes in this thesis are predominantly from the Logos Bible software available online. These include the following three versions of the Bible:

LXX references are indicated as quotations from
     Swete, H.B., 1909, *The Old Testament in Greek: According to the Septuagint*.

New Testament in Greek
     Holmes, M.W., 2013, *The Greek New Testament: SBL Edition*.
The Holy Bible: New Revised Standard Version, 1989, Logos

New Testament in English
     The Holy Bible: New Revised Standard Version, 1989, Thomas Nelson Publishers, Nashville, Logos Bible Software, Bellingham.

Other versions include:
     Douglas, 1990, *The new Greek–English interlinear New Testament*.

Writing Conventions employed in the thesis

Many publications were consulted for this thesis. Those directly used are listed alphabetically (authors) in the Bibliography, and follow the Harvard reference system.

Footnotes are provided to validate, explain and augment the thesis progression, so as not to interrupt the argument being followed in the text.

Spelling: the American spelling is employed throughout the thesis.

Referencing biblical texts: quotations of biblical texts are accompanied by their abbreviated "author's" name, except for quotations from Mark. No reference to Mark's name is included for texts quoted in brackets.

Greek accents on isolated words: I have opted not to always provide the Greek accents on isolated words in their lexicon form, but rather to quote these words *in situ*, i.e., as they appear in the text. This is to facilitate non-Greek speaking readers of this thesis to immediately associate the isolated words with their context.

Mark's audience: is primarily referred to in the thesis as "reader" / "readers", and include 1st century readers/listeners of Mark's narrative.

The spelling of "christology" or "Christology" and "christianize" or "Christianize" varies according to authors. When quoting an author, this thesis will quote whichever choice is made by that author. This thesis, however, opts to use "Christology" and "Christianize".

V.K. Robbins published two books in 1996: *Exploring the texture of texts: A guide to socio-rhetorical interpretation*, and *The tapestry of early Christian Discourse: Rhetoric, society and ideology*. Quotations from each publication will be cited with a correspond "a" or "b", e.g., "Robbins 1996a:32" for quotes from *Exploring*, and "Robbins 1996b:32" for quotes from *The tapestry*.

Robbins sometimes uses two words for a texture, e.g., "ideological texture" and at times a single word, e.g.,, "intertexture". Single words, e.g., intertexture, sacredtexture, innertexture, will be used when a particular author is quoted using the single word. This thesis opts to separate the words, and will refer to "ideological texture", "inter texture", "inner texture", etc.

"Ραββουνι" ("Rabbouni") the transliteration, "Rabbouni", is used for the English translation.

CHAPTER 1: INTRODUCTION

1.1 Origins and foundations: "*chreiae*" in Mark

Prior to arriving at the key role of Bartimaeus in Mark's narrative, the origins of this thesis include investigating Mark's investment in Greek tragic drama[4]. It provides Mark's framework for the underlying preoccupation with suffering[5] in his narrative. Greek tragedy, however, has purpose, and therefore Greek-Roman rhetoric was explored. Two perspectives emerged: firstly, *Mark's* rhetoric[6] to persuade his readers to avoid the failures of the original disciples, but also to provide them with what this thesis describes as an embedded rescue package[7]; secondly, Mark provides *his Jesus* with a rhetoric to persuade everyone, including Gentiles (e.g., a Gerasene demoniac, 5:1-20, a Syro-Phoenician woman, 7:24-30, and feeding 4,000 "in the desert", 8:4), to enter the *arriving* of the kingdom of God which Jesus is anointed (1:10-11) to inaugurate (1:14-15). His teachings, exorcisms and miracles[8] constitute his *modus operandi* to "σῴζω" ("save") his *followers* to enter the *arriving* of that kingdom. The two are linked in a reciprocal dynamic: discipleship rescue frees the *follower* of Jesus to enter the *arriving* of God's kingdom, and entering that *arriving* effects and sustains discipleship rescue.

This thesis understands Mark "rushes" to complete a narrative for his readers facing suffering and persecution from political and religious leaders[9]. Mark therefore employs, what Mack (1988:63) describes as, an "economy of language" in his writing[10]. Congruent with that approach is the succinct, anecdotal "*chreiae*" in ancient Greek[11], which Greek-Roman rhetoric includes as a linguistic skill[12]. They are adopted by the Gospel writers[13].

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[4] Cf. ideological texture of 10:46-52, below.

[5] Cf. Suffering-bridge, below.

[6] Collins (2007:98) quotes Incigneri when he states that Mark is "a rhetorical text, crafted to persuade". For a deeper analysis, cf. ideological texture, below, and authors such as Incigneri (2003) *The Gospel to the Romans: The Setting and Rhetoric of Mark's Gospel*; Danove (2005) *The Rhetoric of the Characterization of God, Jesus and Jesus' Disciples in the Gospel of Mark*; Dykstra (2012) *Mark, Canonizer of Paul*, (esp. 59-65, 219); Young and Strickland (2017) *The Rhetoric of Jesus in the Gospel of Mark*; and Dinkler (2021) *Influence: On Rhetoric and Biblical Interpretation.*

[7] Cf. Discipleship-bridge, below.

[8] "Much of Jesus' teaching (esp. the parables) aimed at deepening the people's understanding of the coming kingdom and preparing for it. Even his healings appear as anticipations of what life in God's kingdom will be like. That kingdom is now largely hidden, though in Jesus it is inaugurated and anticipated" (Harrington 2009:597).

[9] Cf. socio-cultural texture, below.

[10] It is noted that "Mark's Gospel is not simply a collection of stories about Jesus loosely strung together as if it resembled a 'string of pearls.' Rather, it is a well-crafted story from a gifted storyteller. As a result, the author uses literary techniques such as foreshadowing [Waaijman's "retention/protension"], intercalation [chiasmi], hinge passages, and inclusions to tell the story of Jesus" (Morrison 2015:13).

[11] Young and Strickland emphasize that "much of Mark's Gospel is actually composed of '*chreiai*', small narrative stories built around the main character, Jesus" (2017:35).

[12] Young and Strickland confirm that "the *chreia* [is] the fundamental unit in literary and rhetorical composition in antiquity. The *chreiai* were 'mini-speeches' composed by students and intended to train them in the art of composition" (2017:33, f/n 88).

[13] "The gospel writers were able to use the progymnasmatic exercises to elaborate the *chreiai* of Jesus and the Jesus tradition according to rhetorical conventions to suit their polemical, theological, and literary needs" (Watson 2010:172).

Three "*chreiae*" in Mark were investigated, namely, "Πᾶς γὰρ πυρὶ ἁλισθήσεται" ("For everyone will be salted with fire", 9:49)[14], "everyone" including Jesus[15]; "ἀρχὴ ὠδίνων ταῦτα" ("this is but the beginning of the birth pains", 13:8)[16]; and Jesus predicting an imminent death[17] by referring to his "burial": "προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν" ("she has anointed my body beforehand for its burial", 14:8)[18]. Suffice to claim that while they can be shown to pivotally transition through the Bartimaeus pericope, a detailed investigation is beyond the scope of this thesis. They were chosen because they concern Jesus predicting his own sufferings[19], and will be referred to in the thesis in as much as they contribute towards a *spirituality* of suffering[20] in Mark.

These findings prompted the title for the current thesis, "The Bartimaeus Pericope: A Paradigm for Christian spirituality." "Discipleship" is embedded in the title because (i) the pericope concludes the central section of Mark which focusses on discipleship; (ii) Bartimaeus is the discipled-follower[21] who *sees*, even when blind, that the Rescuer from "blindness" is Jesus the Nazarene in his titular messianic christology, and who therefore must be *followed* [22]– hence

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[14] Concerning 9:49, the "πολλοὶ" ("many") could be seen to want to *salt* Bartimaeus to silence, in their *fire* of rebuke. The rescue of the "πολλοὶ" is their being "salted with fire" by Jesus (10:49).

[15] Perhaps France hints at this when he states that "the universal scope of this [9:49] saying (a simple future tense following πᾶς) reminds us of *the conviction with which Jesus has predicted his own suffering* (δεῖ, 8:31; γέγραπται, 9:12; the simple present tense of παραδίδοται and the futures which follow it in 9:31). These enigmatic words, we may reasonably assume from their context, relate to the cost of taking up the cross to follow Jesus" (France 2002:383, italics my own).

[16] Swanson (1997:electronic ed., np), *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*, translates "ὠδίν" as "birth pains, labor" and "great suffering, agony, a figurative extension of ever-increasing pain, implying later relief'. This thesis identifies "later relief" as a *birth*: firstly, Jesus emptying the womb of suffering in his death as a *birth*, and secondly, Jesus emptying the tomb as a symbol for his resurrection.

[17] "Jesus's foreknowledge of his ordeal, and its conformity to Scripture, is repeatedly emphasized: [e.g.,] the woman who anoints Jesus at Bethany prepares him for burial (14:8)" (Beavis 2011:206).

[18] Beavis (2011:210), quotes that Schüssler Fiorenza (1983, xiv) "who notes: 'Since the prophet in the Old Testament anointed the head of the Jewish king, the anointing of Jesus's head must have been understood immediately as the prophetic recognition of Jesus, the Anointed, the Messiah, the Christ." Beavis confirms, "the woman [in 14:3-9] is *the only human character* who actually anoints the anointed one (assuming that 1:10–11 constitutes a divine 'anointing')" (ibid, italics my own). There is a link to Bartimaeus when Beavis noted previously, "Like the act of the woman at Bethany, Bartimaeus's recognition of Jesus as the Son of David is prophetic. *Bartimaeus is the first human character* in Mark to announce Jesus' messianic identity publicly" (1998:37, italics my own); cf. her parallel references, "The analogy between the prophetic act of the woman in Mark 14:3-9 and the prophetic words of Bartimaeus identifying Jesus as the Son of David... The story of Bartimaeus is like the legend of the woman at Bethany in more ways than one (1998:38); cf. her article, *From the Margin to the Way: A Feminist Reading of the Story of Bartimaeus*.

[19] "The Gospel of Mark repetitively puts early Christian belief in the death and resurrection on the lips of Jesus in the form of chreiai" (Robbins 1996a:51-52).

[20] This thesis understands that the "*chreia*" is a "code" with a "coded message" of integrating suffering into a *spirituality* of suffering for discipleship rescue. Suffice to indicate that this is prompted by Keene (2002) who proposes a code (or coded message) for 10:52, when he states, "The words that end Mark's description of the healing of Bartimaeus may well have a coded message in them" (Keene 2002:37, italics my own). The three "*chreiae*" listed, appeared to provide a "coded message" of Jesus predicting his sufferings as *lived experiences* whilst pursuing the will of God for him to inaugurate God's kingdom, and thereby contribute to a *spirituality* of suffering: cf. below, working definition of Christian spirituality.

[21] As stated above, and explained in the Discipleship-bridge below, Bartimaeus is the "paradigm" for discipleship.

[22] Not all *followers* of Jesus are disciples (e.g., the crowd in 10:46). The Discipleship-bridge, below, explains how Mark invests in a *new* discipleship in Bartimaeus *following* Jesus, as the culmination of his *lived experiences*

Mark concludes the pericope, "καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("and he *followed* him on the way", 10:52); and (iii) all Mark's *lived experiences* for the blind beggar are interpreted as components towards a Christian spirituality[23] and thereby pivot discipleship failure in the original Twelve, or Mark's readers who have failed, into discipleship rescue. What follows is an explanation of the components of the thesis title.

1.2 Title of the thesis

"The Bartimaeus Pericope: A Paradigm for Christian spirituality"

The "Bartimaeus Pericope": Mark 10:46-52.

"Paradigm": this thesis employs the term, "paradigm", for a prescribed, definite, linguistic pattern, both derived from the Bartimaeus pericope in Mark's gospel, and proposed as a prototype for the narrative's discipleship rescue (of neophytes, the disillusioned, and the deserters) because of the pericope's textual transition from blindness to sight. Semantic connections in the periscope's unique Jesus-encounter by a pivotal minor character in Mark (cf. Williams 1994:151-171) construct a corresponding "model" for Mark's readers, and a textual "archetype" for templates, outlines and parameters which clarify mutually exclusive *lived experiences* in such an encounter. The "paradigm" then ideates as a "prism" of seven colors, representing the seven metaphorical bridges which both pivot through Mark 10:46-52, and transition discipleship failure into rescue.

"Christian spirituality" is understood as a lifestyle of lived experiences emanating from the pursuit of the divine (attributes) in Jesus. These experiences sustain a dynamic of self-transcendence, described in metaphors of transition from discipleship blindness to seeing the way towards ontological participation in Jesus, Son of David, Son of Man, Son of God. The paradigm offered by Bartimaeus' Jesus-encounter effects a Christian spirituality in as much as the composite lifestyle of lived experiences (i) receives its competency through a discipled-follower of Jesus pursuing the divine in Jesus the Nazarene; and (ii) accommodates seven components emerging from seven metaphorical bridges in the thesis.

1.2.1 Christian spirituality

A reader of this thesis could suspect that such an approach seeks to *spiritualize* many aspects in Mark, including those which pivot through the Bartimaeus pericope. Hence, for example, the metaphorical bridges below will refer to the *spirituality* of faith, or the *spirituality* of prayer, or Bartimaeus' "Rabbouni" as the *spirituality* of the titular Christology of Jesus the Nazarene, etc. The thesis, however, while focusing on these *lived experiences* of Bartimaeus emerging from his pursuit of the divine in Jesus (cf. working definition of "Christian spirituality", below),

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pursuing the divine in Jesus. A *new* discipleship is needed because the original one failed. Mark cant rescue them, but he provides a rescue package for his readers who became *discipled-followers* of Jesus, and failed.

[23] cf. "Christian spirituality", working definition, below.

will examine his pericope in terms of Mark's narrative *as a whole*. This aims to verify the blind beggar's Jesus-encounter as the pivotal transition both *for* Mark's narrative, and *in* Mark as the gospel's embedded discipleship rescue package. Whatever is clarified as a *spirituality* in the Bartimaeus pericope, furthermore, falls within the narrative's broader rhetoric, i.e., that of Mark, and that of Mark's Jesus, which is not "spiritualized" by this thesis.

Socio-rhetorical analysis of V.K. Robbins

A foundation for arriving at Christian spirituality for discipleship-rescue in Mark emerged from this thesis applying V.K. Robbins' five aspects of a socio-rhetorical analysis to the text of the Bartimaeus pericope. The aspects are explained as textures within texts, and include the ideological texture, socio-cultural texture, inter texture, inner texture, and the sacred texture. The first four are shown to culminate in the sacred texture, which provides the concluding structure for *lived experiences* towards constructing a Christian spirituality. The *mechanisms* to achieve this emerge from the writings of Iser (1978), Waaijman (2002) and Van Der Merwe (2005). This is outlined in the methodology below, and chapter 4 of this thesis.

Linking Christian spirituality and discipleship in Mark

The above explanation that "Discipleship is embedded in the thesis title" proposes to confirm the link between Christian spirituality and discipleship. Their linked relationship is verified for this thesis when Mark reports how discipleship is doomed to failure[24] when it is reduced to *work* or a frenzy of activity: then people say, "He has gone out of his mind" (3:21), and "they had no leisure [time] even to eat" (6:31). The Discipleship-bridge below indicates how a *spirituality* rescues that failure when (i) *work* is given a new perspective, (ii) a new agenda and purpose for *activity* emerges, and (iii) *lived experiences* of pursuing the divine in Jesus replaces the pursuit of *action* for the sake of "action". A lacuna of Christian spirituality thus leads to failure in discipleship.

1.2.2 Discipleship in Mark

The emergence of a lack of *spirituality* precipitating discipleship failure originated from the understanding that discipleship is "empowerment." The disciples were *empowered* to *be* the emissaries of Jesus (cf. 3:14-15). That *being* is seen to manifest in *lived experiences* of a sustained pursuit of the one who empowered them. Henderson (2006) contributed significantly to these findings.

From empowerment to failure

Henderson (2006) explores faith not as blind faith in Jesus, but as a disciple's faith in the empowerment which Jesus invests in his emissaries. Hence, for example, when the disciples fear they are sinking in a storm (4:35-41), they wake Jesus who is asleep "on a cushion". Jesus

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[24] cf. list of twenty discipleship failures, Discipleship-bridge, below.

reprimands them[25], not because of their lack of faith in *him* (waking him assures the reader they have faith in him), but their faith in "God's command" and their empowerment to calm the wind themselves: "Why are you afraid? Have you still no faith?" (4:40)[26].

The disciples persist in their obduracy, and continue to both fail, and exasperate Jesus, cf. 6:45-52 (Henderson 2006:204-240). The understanding of the disciples' empowerment is examined in detail below: the Faith-bridge, and the Discipleship-bridge.

Discipleship rescue

Prompted by (i) presuming that Mark's rhetoric would not abandon the disciples to their demise, and (ii) Mark was writing for his 1st century readers to avoid the original disciples' progressive steps towards failure, this thesis sought to identify an embedded rescue package in Mark's narrative. If Mark was invited by Peter[27] to compile a *bios*[28] out of reminiscences of Jesus and his disciples, it is presumed that Peter would not sanction a story exclusively focused on the desertion and complete failure of Jesus' Twelve.

This thesis then searched for a composite [29]rescue package which *crossed* from the narrative's (twenty) discipleship failures to an embedded Markan rescue. This *crossing* understood as *transformation* or *transition*, encapsulated as metaphorical bridges.

Paradigm of bridges: crossing from failure to rescue

The central section of Mark (8:22-10:52) focuses on discipleship. Hence while *following* Jesus with his companions from Galilee to Tyre and Sidon, north-east to Caesarea Philippi, and then in an intermittent itinerary beginning with a return to Capernaum, avoiding Samaria, and culminating in a geomorphological pivot in Jericho on the floor of the River Jordan's rift valley,

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[25] cf. Henderson 2006:138-142.

[26] "The first sea-crossing story, then, exposes the disciples' failure to depend fully on God's command over the wind and the waves. If this deficiency arouses Jesus' ire, Mark's narrative has laid the groundwork for understanding it as his frustration over the disciples' own stymied power, which in turn stems from their lack of faith" (Henderson 2006:141).

[27] Douglas (1987:622) indicates "On two points the tradition of the Church is unanimous: the Second Gospel was written by Mark and presents the preaching of Peter. […] The early church fathers, including specifically Tertullian (c. 200) and Origen (c. 230), unite in affirming that Mark's Gospel gives us the preaching of Peter. Such strong tradition can hardly be discounted, though some recent scholars have sought to do so." Such a claim is supported by Kealy who refers to Papias, bishop of Hierapolis in south Phyrygia, who wrote a five-volume work entitled *Exposition of the Oracles of the Lord* in c. 130 CE. This was lost, but is quoted by Eusebius (c.325CE): "When Mark became Peter's interpreter, he wrote down accurately, though by no means in order, as much as he remembered of the words and deeds of the Lord; for he had neither heard the Lord nor been in his company, but subsequently joined Peter, as I had said. Now Peter did not intend to give a complete exposition of the Lord's ministry but delivered his instructions to meet the needs of the moment. It follows, then, that Mark was guilty of no blunder if he wrote, simply to the best of his recollections, an incomplete account" (a Papias quote, repeated by Eusebius, according to Kealy, 1982:12).

[28] cf. Bond, 2020, *The first biography of Jesus: genre and meaning in Mark's gospel* (esp. ch. 1 "Mark as a bios").

[29] i.e., rescue parameters for what Moloney (2011:108) identifies: "Jesus never abandons his fragile followers. After each failure, he instructs them on the need to take up the cross (8:34–9:1), on service and receptivity (9:35–50), on the need to abandon hopes for human authority and power (10:36–44)" .

it seemed logical to *cross* into Jerusalem for the final completion of Jesus as *servant* and *ransom*, and the final desertion by his emissaries. The visual images from the narrative prompted ideations into bridges. But they transcend geographical limitations when examined within the rhetoric of Mark and Mark's Jesus, and in a phenomenology of *place* arriving at *sacred space*. Repeated crossing from *place* into *sacred space* appeared to guarantee the transition from failure to rescue, on the one hand, and sustain commitment on the other hand. The Bartimaeus pericope, as a recognized *transition passage* in Mark's narrative (cf. Literature Review), was then explored for a nomenclature for the transition. This was prompted by the fact that, while Bartimaeus is rescued from his physical *blindness*, he stands outside needing a rescue from "discipleship". His transition from "seated beside the road" (10:46), to "following [Jesus] on the way" (10:52c) evoked retention of "discipleship language", e.g., "" "(the way", 10:46, 52c) and "" ("follow", 10:52c); cf. inner texture, 4.2.4, and Discipleship-bridge, 5.9, below. This is despite his not being *called* by Jesus to *follow* him as a disciple (cf. 1:16-20; 2:14). This frees the pericope to extend its pivotal paradigm for discipleship rescue into a pivotal paradigm of Christian spirituality.

A study of the inner texture of the pericope, pursued in a discourse analysis and arriving at seven semantic networks, suggested both seven metaphorical bridges of discipleship rescue, as well as these bridges constituting seven components for a Christian spirituality. The latter results from viewing the bridges through the mechanisms of Iser (1978), Waaijman (2002) and Van Der Merwe (2015). Furthermore, combining the seven metaphorical bridges as seven components for a Christian spirituality of rescue, this thesis arrived at a composite *paradigm* for Christian spirituality's rescue for Mark.

The seven metaphorical bridges extending the seven semantic networks into seven components of Christian spirituality are listed as follows, and explained in detail in chapter 5, below: the Psychology bridge for motivation in a failed disciple to want rescue; the Theology-bridge (incorporating theology and Christology) to provide the focus for discipleship rescue; the Place-bridge to outline the transition from *place* to *sacred space* as the narrative's *movement* towards rescue; the Suffering-bridge to outline the price and cost of rescue in a recontextualization of the sufferings of Jesus as well as fulfilling his mandate in 8:34; the Prayer-bridge to maintain discipleship rescue; and the Discipleship-bridge culminating in a *new* discipleship inaugurated by Bartimaeus to sustain a Christian spirituality of rescue.

1.2.3 The Bartimaeus pericope as transitional pivot

Investigating the prevalence of discipleship failure throughout Mark's narrative, the metaphorical bridges identified in 10:46-52 prompted (i) the formulation for a transition from discipleship failure into an embedded rescue between pre- and post- the Bartimaeus pericope; (ii) the realization that Bartimaeus' Jesus-encounter provides the narrative's *pivot* for that transition. This status of *pivotal transition* for Bartimaeus' Jesus-encounter, extends previous investigators (cf. Literature review, ch. 2 below) describing the pericope as a hinge text or transition passage *for* Mark's narrative. Without the socio-rhetorical analysis of Robbins, and the mechanisms from Iser, Waaijman and Van Der Merwe, the pivotal text in Mark would

remain a linguistic triumph for Mark's narrative. Christian spirituality however, considered as the *modus operandi* for an embedded rescue, pivots through the pericope to provide the essential paradigm of rescue for this thesis *within* Mark's narrative. Each bridge, therefore, will be shown to pivotally transition through the *lived experiences* of Bartimaeus, from "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("a blind beggar sitting beside the roadside", 10:46) to the one healed, saved and opting to "Ὕπαγε" ("Go!", 10:52a) by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52c). Bartimaeus provides the *pivot* by *following* Jesus, from blindness to sight, from beggar to follower, and from seated "beside the road" to following Jesus "on the road". He both fulfils Jesus' mandate (8:34) for discipleship (even though many investigators[30], do not allow Bartimaeus to be "classified" as a *disciple*), and pivots that fulfilment for others. Bartimaeus' *lived experiences* of the triptych imperatives from Jesus for discipleship (8:34), award him "exemplar" as pivot both for all disciples, including those who have failed, and exemplar for Mark's readers: he *denies himself*, *takes up the cross*, and culminates his pivotal transition when he *follows* Jesus on the way (cf. Suffering-bridge for clarification and explanation).

1.3 Conclusion: crossing in sequence

The above introduction concludes with the following outline of the sequence for the investigation by this thesis:

A Literature review (chapter 2) explores the contribution from several investigators concerning Mark and, in particular, the Bartimaeus pericope. The aim is not only to acknowledge major contributions towards understanding discipleship in Mark, and their findings concerning Mark's purpose of writing, but also to identify a lacuna in terms of an embedded rescue package pivoting through the Bartimaeus pericope. This provides the foundation for the Problem statement to be addressed by this thesis, and to provide topics for future studies of Mark, based on this thesis.

Chapter 3 provides the Methodology to be adopted by this thesis towards solving the problem. Robbins' socio-rhetorical analysis emerges as the basic framework for such Methodology. This is augmented by mechanisms towards spirituality provided by Iser (1978), Waaijman (2002) and the many publications of Van Der Merwe. The culmination of a *methodology* is to outline its "frame" in terms of a working definition of Christian spirituality by this thesis.

Chapter 4 will be an in-depth investigation of the five *textures* in Robbins' socio-rhetorical analysis as applied to the Bartimaeus pericope. This thesis will substitute the "columns" of Robbins' *inner texture* with a discourse analysis. The aim is to arrive at semantic networks which provide the linguistic, textual foundation for the seven metaphorical bridges needed for this thesis. The fifth, *sacred texture*, is the encapsulation and end product of the previous four, and establishes a basis for the extension, in Chapter 5, of the seven metaphorical bridges.

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[30] cf. Literature review, ch. 3 below.

Chapter 5 is a detailed investigation of the seven metaphorical bridges emerging from semantic networks in the discourse analysis. They synthesize into a paradigm (ideated as a prism) of Christian spirituality both rescuing Mark's readers from any discipleship failure and providing a *modus operandi* for sustained commitment in a lifestyle of pursuing the divine in Jesus.

Chapter 6 is a brief conclusion of the investigation carried out by this thesis to arrive at its claim, "The Bartimaeus Pericope: A Paradigm for Christian spirituality".

CHAPTER 2: LITERATURE REVIEW AND PROBLEM STATEMENT

2.1 Introduction

2.1.1 Observations

Literature abounds with the search to identify the historical Jesus, the messianic secret, and explorations into Mark's Christology across Mark's narrative to expose his *good news*. In much in the same way, the *good news* of the empowerment of the disciples (3:14-15) only begins in Mark, albeit with success (e.g., 6:7-13). But then discipleship collapses, in its entirety, by the time everyone abandons their "διδάσκαλος" ("teacher") and flees (14:27, 50). Why *would* they, in the presence of "ὁ υἱὸς τοῦ θεοῦ, ὁ χριστὸς" ("Christ, the son of God") and with a new (Markan) image of "ὁ υἱὸς τοῦ ἀνθρώπου" ("the Son of Man")? And where in Mark is there a rescue plan to motivate the reader not to 'abandon Jesus and flee' as well? Could the reader approach Mark's gospel as a palimpsest, with an underlying layer of original discipleship-rescue, hidden in the narrative beneath the horror of the failure of Jesus' closest, elected companions? The search for relevant literature for the thesis title thus began with wanting to (a) account for the demise of the disciples in Mark's Gospel despite the abrupt narrative injection of Bartimaeus' Jesus-encounter, and (b) investigate any possibility of Christian spirituality providing a rescue, and whether such a rescue reflects in 10:46-52, acknowledged as a *transition* passage in Mark's narrative (cf. 2.2.3, below).

The many publications on the Gospel of Mark continue to challenge and inspire exegetes, theologians and interpreters alike. Several authors include long lists of publications of previous works in their footnotes and bibliographies in their search for exposing what Mark intended for his readers whilst composing his unique narrative. Previous research produced literary explorations trying to grasp the "theological document" (Mark) with its "twin motifs"[31] of Christology and discipleship like "interwoven tapestry"[32], (including these motifs in the Bartimaeus pericope). They search for meaningful background to validate, inter alia, Mark's allocation of titles for Jesus in his narrative[33], the prevalence of suffering in Mark[34], the negative portrayal and disastrous collapse of Jesus' disciples[35], including women, and even a

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[31] cf. Telford (2002:218).

[32] Dewey (1991) refers to "interwoven tapestry", cf. *Mark as interwoven tapestry: Forecasts and echoes for a listening audience*; as well as Robbins (1996), *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology*.

[33] Morrison (2014:166) provides a summary: "...three christological images dominate the Markan narrative: (1) Messiah, (2) Son of God, and (3) Son of Man. These three designations set forth Mark's particular understanding of Jesus. ...often many interpreters adopt one of these images as the primary or dominant understanding of Jesus in the Gospel to the exclusion or minimization of the other two... However, even when agreeing on an overarching title (like Son of God), *they differ as to the meaning of the title*" (italics my own). Beavis noticed that concerning Mark's use of "Υἱὲ Δαυίδ" ("Son of David"), "Scholars are deeply divided as to the *relevance* of Bartimaeus's repeated confession of Jesus as Son of David" (1998:29).

[34] cf. for example, Pudussery, 1987, *Discipleship: A Call to Suffering and Glory*.

[35] Two examples from many exposés: "One of the more startling phenomena in Mark is the negative portrait of disciples, especially the chosen Twelve. They seem to move through *a negative progression* from lack of perception of Jesus through rejection of the way of suffering that he predicts to flight and outright denial of him" (Donahue and Harrington 2002:32); and Williamson (1983:29), "In Mark the poor performance of the disciples

Gospel ending on a conjunction, "γάρ" ("because", 16:8)[36]. Skills included resorting to several exegetical methods such as source criticism[37], form criticism[38], historical criticism[39], and redaction criticism[40]. Further search for truth in the texts led to narrative criticism[41], performance criticism[42], and socio-rhetorical criticism[43]. The result is an abundance of literary works, beyond the scope of this thesis alone. Those which this thesis consulted often recall the explorations of earlier biblical scholars such as Wrede (born May 1859), the 1960's Schweizer and Nineham, and the plethora of scholars emerging after the 60's who published books and many articles in biblical journals.

But no one to date has looked to Christian spirituality as a research method into unravelling Mark's gospel, nor the pivotal role of the Bartimaeus pericope towards a discipleship rescue. Writers and theologians would apply texts from the Gospel of Mark to compose a biblical

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is often linked to their erroneous or inadequate understanding of the person and work of Jesus; cf. also Danove (2005:93-101).

[36] Bock, in his 'Mark' (*New Cambridge Bible Commentary*), provides a comprehensive list (2015:40-106) of "Suggested Readings in the Gospel of Mark", (including the Bartimaeus pericope, 2015:70).

[37] Source criticism included, for example, the Old Testament messianic titles from the LXX in Mark, as Kannengiesser (2004:392) confirms, "the NT retrieves the OT message in order to celebrate the gospel-event. In a word, the NT resulted from *a relocation of the Hebrew Bible* from the particularity of Israel's past. At the same time, it radicalized OT prophecies and OT wisdom applying them directly to the very person of Jesus and to the faith experience of his disciples" (italics my own). As Anderson (1976:40) states, "The Markan narrative is at one and the same time both historical-descriptive and theological-interpretative, and for that there was a distant precedent in sections of historical books of the OT".

[38] "The dynamic process by which individual sayings and stories of Jesus were transmitted, adapted and developed orally before they were incorporated in written collections has been great illumined for us by the method of Gospel study known as form criticism, initiated in Germany around 1920 (Bultmann, Dibelius, Schmidt)" (Anderson 1976:13); see also Law (2012:137-139) "Evaluation of source criticism".

[39] An example: "The work of Wilhelm Wrede (1859–1906) was significant for the historical study of the Gospels and the attempt to reconstruct the life of the historical Jesus because it undermined the long-held belief that Mark provided a historically reliable account of the life of Jesus. In his book *The Messianic Secret* (1901), Wrede argued that Mark had not written 'objective' history but had moulded his material according to his theological interests. According to Wrede, it was only after the resurrection that the followers of Jesus became convinced that Jesus was indeed the messiah. This conviction made it necessary to explain why Jesus had not been recognized as the messiah during his lifetime. According to Wrede, the early Church dealt with this problem by inventing the idea of the messianic secret, namely that Jesus deliberately concealed his messiahship during his earthly life" (Law *The Historical Critical Method,* 2012:67); see also Chapter 7 "The End of the Historical-Critical Method?" (Law 2012:216-237).

[40] "Martin Dibelius concludes that miracles of such length as this [Mk 10:46-52] are clear signs of their use for the amazement and entertainment of the coarse Gentiles being addressed in the Gentile mission. But is the bulk of material merely entertaining, or does it serve other, deeper, paraenetic purposes? To address the signs of such a story's service before its inclusion into the Gospel, it is necessary to review the story for any obvious signs of Markan intervention, so that any such added narrative elements might be excluded from our examination of the signs of service that this story held in the pre-Markan community" (Cotter 2010:43), followed by her chapter, "Signs of Markan Redaction".

[41] A valuable resource: Iverson and Skinner, 2011, *Mark as Story: Retrospect and Prospect*; see especially, Powell, "Narrative Criticism: The Emergence of a Prominent Reading Strategy" (19-44); Moloney, "Writing a Narrative Commentary on the Gospel of Mark" (95-114); and Boomershine, "Audience Address and Purpose in the Performance of Mark" (115-144).

[42] cf. Iverson, K.R. (ed.) 2014. 'From Text to Performance: Narrative and Performance Criticisms in Dialogue and Debate.' *Biblical Performance Criticism Series* 10.

[43] "Schüssler Fiorenza holds that the critical-rhetorical paradigm shift she believes to be taking place in biblical studies 'requires that biblical studies continue its descriptive analytic work utilizing all the critical methods available for illuminating our understanding of ancient texts and their historical location'" (Law 2012:237, quoting Schüssler Fiorenza 'Ethics of Biblical Interpretation: Decentering Biblical Scholarship', 1988:122.).

Christian spirituality, but not *vice versa*. This thesis, therefore, breaks new ground by searching for an embedded Christian spirituality of discipleship rescue within Mark's narrative, by remaining faithful to the narrative itself, inclusive of Mark 10:46-52. The focus will emerge in the Problem statement below.

Prior to presenting a literature review, I must mention that numerous psychology articles on resilience, motivation, decision making and the "child" (cf. 9:36-37; 10:13-16) were explored. These included writings by Jean Piaget (1896-1980 on child development), Rodney Warner (2018 *Building Resilience*), and Nir Eyal & Julie Li's 2019 *Indistractable*. (Relevant video-clips, e.g., from the BBC and YouTube, were also consulted). Key references are outlined in Chapter 3 Methodology, and most are quoted throughout Chapters 4 and 5 of this thesis.

My intention now is to explore Kevin H.'s model for a literature review as my framework.

2.1.2 Model for a Literature Review

Kevin H. (from *Wordvice*)[44] provides a succinct outline (model) for a structure of a Literature Review, albeit for an "article."

Source: https://wordvice.com/how-to-write-a-literature-review/
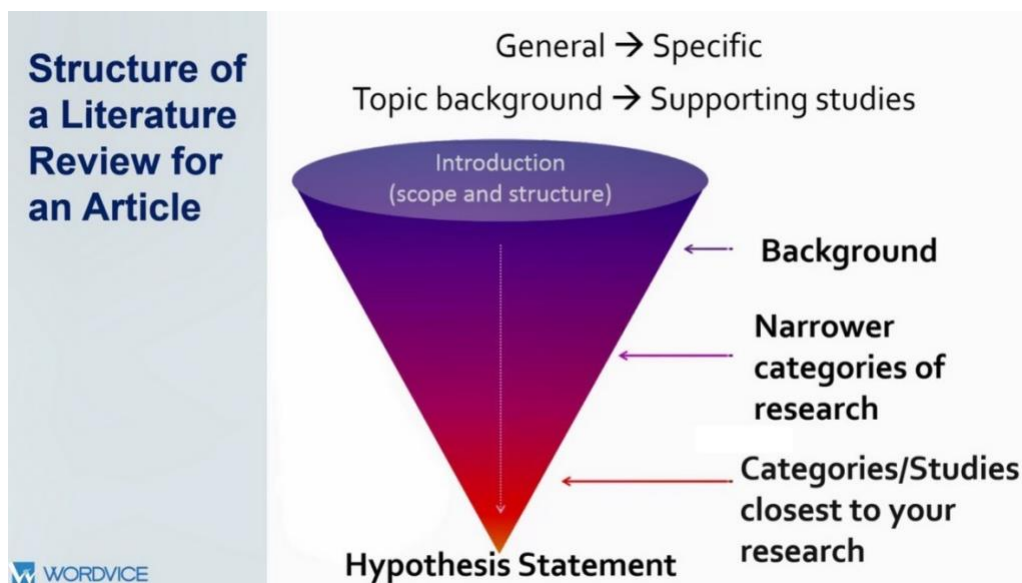
Explanation of terms in relation to this thesis

Kevin H. provides the following nomenclature for his model:

(i) "Background": many commentaries and publications on Mark were explored for this thesis. Six *general* background publications are selected and reviewed below;

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[44] Kevin H., 2022, 'How to write a literature review in research (RRL example)', *Wordvice*. Available at: https://wordvice.com/how-to-write-a-literature-review/

(ii) "Narrower categories of research": this thesis demarcates them into "Three categories" namely Christian spirituality; the Gospel of Mark: the narrative (*including reference to Mk 10:46-52*); and the 1st century reader's milieu;

(iii) "Categories/Studies closest to you research": the Bartimaeus pericope: from transition to pivot, from pericope to person;

(iv) "Hypothesis Statement": this thesis first outlines the "Problem statement" so as to arrive at Kevin H.'s "Hypothesis Statement"

These are now be applied to the Literature review.

2.2 Literature review

2.2.1 "Background"

The following six literary publications (arranged chronologically) initiated background research for the thesis topic. They are listed with a brief comment to indicate their key significance.

(i) Hedrick, 1983, *What is a Gospel? Geography, time and narrative structure*, in which he pursues "formal narrative features" (1983:255) of Mark's gospel, so as to insist and explain that "the geographical references and spatial locations, regardless of the occasional problem they pose, constitute the only immediately recognizable over-all narrative structure" (1983:259) – and only then may an interpreter attempt to identify any theology in Mark or its "content," including the disciples (cf. "Jericho", 10:46-52);

(ii) Pudussery, 1987, *Discipleship: A call to suffering and glory*, includes a succinct explanation of two key terms for my thesis: "μαθητής" ("disciple") and "ἀκολουθέω" ("follow", cf. 10:52);

(iii) Dewey, 1991, *Mark as interwoven tapestry*, briefly mentions Mark 10:46-52 as a "posited break [...] at the end of the way material [with] patterns of interconnection, anticipations, and responses [replies]";

(iv) Gundry, 1993 (and 2010), *Mark: A commentary on his apology for the cross, Volume 2 Chapters 9-16*, explores Mark as an "apology" in which this Gospel "counters the shame of Jesus' crucifixion by showcasing his power to perform miracles, cast out demons, teach authoritatively, beat his opponents in debate, attract crowds, and predict the future (including his own death and resurrection)" (Gundry 2010:opening remarks, online publication). Mark 10:46-52 is both briefly referred to as part of Gundry's "apology" (cf. Suffering-bridge) and could synthesize Gundry's references to Jesus' "power to perform miracles" (hence Bartimaeus *sees*, 10:52b) and his power to surrender to being *servant* and *ransom* (cf. chain-link interlock in ideological texture, below);

(v) Beck, 1996, *Nonviolent story: Narrative conflict resolution in the Gospel of Mark*, with no direct exposure of Bartimaeus, provides significant background material for understanding

concepts such as "κράζω" ("cry"), "ἐπιτιμάω" ("rebuke"), "πολλῷ μᾶλλον" ("more loudly", 10:48) and the narrative's deliberate play on "λέγω/εἶπον" ("say/tell") for the Bartimaeus pericope;

(vi) Bellinzoni, 2018, *The building blocks of the earliest gospel: A road map to early Christian biography*, includes meticulous approaches to biblical texts with significant insights for any researcher of Mark. He questions, explores and then proposes solutions - for example the narrative's allocation of "Υἱὲ Δαυὶδ" ("Son of David") at a particular juncture (see 2018:151), and that "The early Christians who heard or read of Bartimaeus's following Jesus 'on the road' would likely have understood that they too were expected to follow Jesus on the road to suffering and perhaps even death" (2018:151).

The larger corpus of consulted literature is classified below and divided into three functional categories.

2.2.2 Narrower categories of research: Three categories

Diagram 1 below lists the three "Narrower categories of research" with their main literature sources. The aim is to present those categories of research needed to substantiate and validate claims already emerging in the thesis topic (Chapter 1: Introduction, above). The first area explores "Christian spirituality" (cf. 1.2.1 above); the second area selects authors, exegetes and theologians who have explored the narrative of Mark's Gospel generally, and include a study of the protagonist[45], Bartimaeus[46] in Mark 10:46-52; and thirdly, biblical historians exposing the social and cultural milieu of the implied readers of Mark's Gospel in the 1st century C.E. because of this influence as a background and foundations for a rhetoric in Mark.

Diagram 1 indicates the year of publication followed by their page references for Mark 10:46-52.

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[45] Noteworthy: "[Mk 10:46-52] stands apart from all others [miracles] on four counts. First, it is the only miracle in the Synoptic Gospels where the recipient is personally named (Bartimaeus son of Timaeus [v. 46]), and second, the only one where Jesus is identified as "Son of David" (vv. 47-48). The irony in contrasting their sonship cannot be missed. Third, in no other miracle story does the petitioner *hold the spotlight*... it is Bartimaeus rather than Jesus who is at *the center of the narrative*" (Cotter 2010:42)."; (also see below, Ossandón 2012:394).

[46] The uniqueness of "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("blind, beggar, sitting beside the road", 10:46) is well-presented in the literature. Suffice to quote two examples: a practical observation, "The story of the healing of Bartimaeus is the second of the two pre-Gospel miracle stories (the other being the healing of the leper in Mark 1:40-45) in which a petitioner must ask for himself. Like the leper, the blind beggar Bartimaeus has no one to intercede for him. In this story, he is shown without any friends or family, and he carries the stigma of the parasite on society" (Cotter 2010:42); and a theological observation, "Bartimaeus is portrayed as a character that embodies understanding of who Jesus is and the proper response of a would-be follower of Jesus" (Ahearne-Kroll 2007:138).
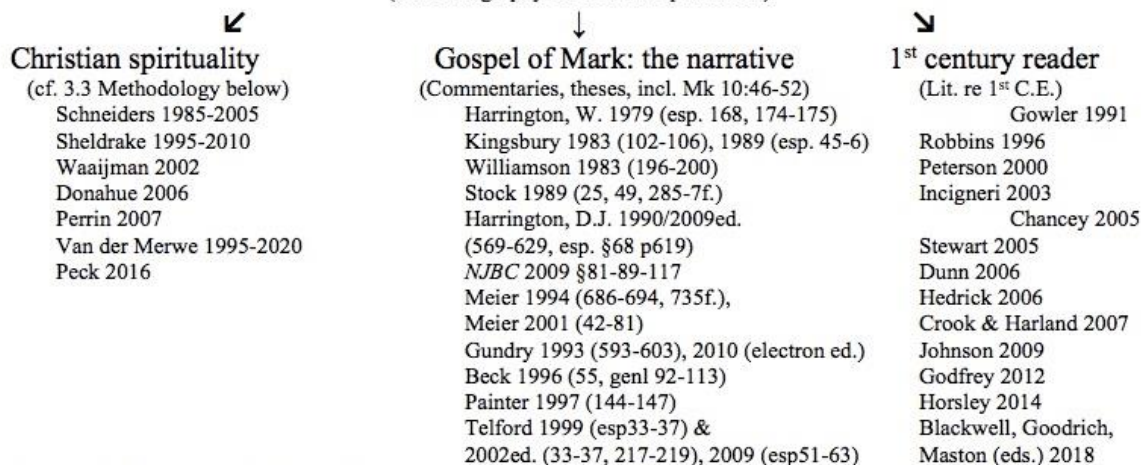
Diagram 1: Three "narrower" categories of literature research

THREE CATEGORIES OF LITERATURE RESEARCH:
AUTHORS FOUND MOST RELEVANT TO THIS THESIS TOPIC
FROM AMONGST AUTHORS CONSULTED for GOSPEL of MARK
Authors arranged chronologically
("Gospel of Mark: the narrative" - page references: Bartimaeus pericope)
(cf. Bibliography for titles and publishers)

↙	↓	↘
Christian spirituality	**Gospel of Mark: the narrative**	**1st century reader**
(cf. 3.3 Methodology below)	(Commentaries, theses, incl. Mk 10:46-52)	(Lit. re 1st C.E.)
Schneiders 1985-2005	Harrington, W. 1979 (esp. 168, 174-175)	Gowler 1991
Sheldrake 1995-2010	Kingsbury 1983 (102-106), 1989 (esp. 45-6)	Robbins 1996
Waaijman 2002	Williamson 1983 (196-200)	Peterson 2000
Donahue 2006	Stock 1989 (25, 49, 285-7f.)	Incigneri 2003
Perrin 2007	Harrington, D.J. 1990/2009ed.	Chancey 2005
Van der Merwe 1995-2020	(569-629, esp. §68 p619)	Stewart 2005
Peck 2016	NJBC 2009 §81-89-117	Dunn 2006
	Meier 1994 (686-694, 735f.),	Hedrick 2006
	Meier 2001 (42-81)	Crook & Harland 2007
	Gundry 1993 (593-603), 2010 (electron ed.)	Johnson 2009
	Beck 1996 (55, genl 92-113)	Godfrey 2012
	Painter 1997 (144-147)	Horsley 2014
	Telford 1999 (esp33-37) &	Blackwell, Goodrich,
	2002ed. (33-37, 217-219), 2009 (esp51-63)	Maston (eds.) 2018

"Gospel of Mark: the narrative" (cont.)
Witherington 2001 (esp. 291-293), Donahue&Harrington 2002 (esp. 316-320), France 2002 (esp.421-425), Incignieri 2003 (esp171,331-335), Marcus 2004 (esp137-149), Roskam 2004 (159-165, 187, 233-234), Danove 2005 (65-68,98-99) (see also 2014 "Peter" 152-173), Henderson 2006 (cf. *empowerment*), Collins 2007 (504-511), Healy 2008 (216-218), Cotter 2010 (42-78), Beavis 2011 (158-164), Moloney 2011-12 (e-Book ed), O'Collins 2011 (ebook ch 15), Rhoads, Dewey, and Michie 2012 (eBook), Dewey (2013/1991 63-89), Bock 2015 (70, 283-285), Williams 2002 (on Gundry), 2015 (107-126), Skinner and Hauge 2015, Williams 2015:107-126, Bennema 2015:215-231), Morrison 2015 (50-64f), Gittins 2016 (82-89), Bellinzoni 2018 (150-152), Botner 2019 (eBook), Roberson 2019, Robinson 2019 (iArticle), Bond (2020).

Explanation

Christian spirituality

A review and application of the selected key references (excluding Donahue 2006 and Peck 2016) are dealt with in detail in Chapter 3.3 (Methodology) below. The aim was to methodologically arrive at a working definition of Christian spirituality for this thesis, to sustain its framework throughout my research findings, and validate the claim of providing a discipleship-rescue.

Mark

My choice of literary resources listed (semi-chronologically) below, explored a wide cross-section of interpreters of Mark's Gospel. Concerning their reference to the Bartimaeus pericope, authors are unanimous in, inter alia, (i) describing the Mark 10:46-52 pericope as an inserted[47] (Jericho) transition in Mark's narrative between Galilee, "Ἦσαν δὲ ἐν τῇ ὁδῷ

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[47] Mack (1988:233) provides a negative assessment of the insertion of the pericope in Mark's narrative, "After the miracle of the healing of the deaf and dumb boy in Mark 9:14-29, "the other miracle that *appears out of place in this phase of the story is the healing of the blind Bartimaeus* as the crowd comes along for the triumphal entry

ἀναβαίνοντες εἰς Ἱεροσόλυμα" ("They were on the road, going up to Jerusalem", 10:32) and the Jerusalem narrative (11:1-16:7)[48], (ii) announcing the uniqueness of Mark's inclusion of the name and status of the blind beggar[49], (iii) questioning the unusualness of the narrative's only direct reference (10:47, 48) to Jesus as "ὁ υἱὸς Δαυίδ" ("the Son of David"), and (iv) confirming that Bartimaeus' "πίστις" ("faith", 10:52a)[50]. Remaining exegesis and comments enter a battle between symbolic meanings extrapolated from the text vs. the narrative text as it is, also to what extent the pericope is a miracle-healing[51] story or not a (complete) miracle

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to Jerusalem (Mark 10:46-52). This story also is best understood as Mark's composition. It lacks many of the formal features of miracle stories ... yet it clearly forms a doublet with the healing of the blind man at the beginning of the journey to Jerusalem" (italics my own).

[48] Examples from literature on Mark's narrative as a whole, but with reference to 10:46-52, include:

Stock (1989:286) includes the Bartimaeus pericope as one of "four *hinge or transition* passages (1:14-15; 8:22-26; 10:46-52; 15:40-41), which distinguish the five chief parts from one another and at the same time bind them together. These too are arranged in pairs and are related concentrically. All of the hinge pieces point partly backward and partly forward";

Gundry (1993:597) points out that the 10:52a from Jesus indicates "the statement about faith is subordinate to the statement about healing... [contributes to] a smooth *transition* to the continuation of the journey toward Jerusalem in which this story was set from the beginning" (italics my own);

France (2002:421) "In the narrative context this story, like that of the blind man at Bethsaida, functions also as *a bridge passage*, leading us now from the journey (Act Two) into the Jerusalem phase of the story (Act Three)";

Beavis (2011:158): "Jesus's entry into Jerusalem, the seat of ancient Israelite kingship, is preceded by *the transitional story* of the healing of the blind man Bartimaeus (10:46–52), the last healing miracle in the Gospel. It is also *the last of four narratives* about healing deafness or blindness (7:32–37; 8:22–26; 9:14–27), which relate to the lack of the disciples' perceptiveness: they repeatedly see but do not perceive, and hear but do not understand (4:12)—in contrast with the literally deaf and blind, who are healed" (italics my own);

Ahearne-Kroll (2007:139): "The passage stands as *a narrative transition* from the previous section (8:22-10:45) to the next section (11:1-12:44) in that it concludes the 'journey narrative' (8:22-10:52), *acting as a bookend* with the first healing of a blind man in 8:22-6, and introduces the next section, Jesus' triumphal entry into and ministry in the Temple (11:1-12:44)" (italics my own);

The Bartimaeus pericope is *a transition passage*, but it is not necessarily the *turning point* in Mark's Gospel – e.g., Morrison's (2015:13) *The Turning Point in the Gospel of Mark: A Study in Markan Christology*, identifies the two pericopae of Peter's confession (8:27-38) and the Transfiguration (9:2-13) as functioning together to form the turning point of the Gospel.

[49] For example, "Contrary to Mark's usual practice of putting an Aramaic expression first and then translating it (see 3:17; 5:41; 7:11, 34; 14:36; cf. 12:42; 15:16, 42), the half-translation 'the son of Timaeus: preceded the Aramaic Bartimaeus,' to prepare for the rather similar 'Son of David, Jesus' in Bartimaeus's request (cf. v.47...) and thus give no impression of being a translation at all" (Gundry 2004:593); the Amateur Exegete comments: "But in terms of human characters, *Bartimaeus is an enigma*. His physical blindness has not dampened his spiritual sight" (2020:online article, italics my own).

[50] Suzanne Watts Henderson produces a significant contribution to Markan exegesis and hermeneutics in *Christology and Discipleship in the Gospel of Mark*. Her publication reveals a highly significant aspect of "πίστις" ("faith") in the Gospel of Mark: "From the outset, we should recognize that Mark conveys Christological concerns in a nuanced and somewhat muted fashion and that Mark's Jesus himself does not explicitly solicit *faith in himself*" (2006:246); cf. Faith-bridge below.

[51] For example: "More than any other Gospel, Mark emphasizes the miracles, healings, and exorcisms of Jesus. Of the hundreds of verses in Mark (678), approximately one-third (198) recount miracles. About one fourth of the Gospel (18 units) belongs to the literary type "miracle story": a problem, a solution, and evidence of cure or resolution, sometimes with a note of the observer's reaction" (Williamson 1983:20); Mark 10:46-52 "provide[s] us with the last positive miracle tale in Mark...In some ways it is *one of the most significant miracle tales in Mark* because, other than exorcisms, the one miracle Jesus performed that is not recorded in the Hebrew Scriptures is the giving of sight to a blind person...This miracle is referred to in some of the Isaiah material that deals with the restoration of the kingdom to and in Israel" (Witherington 2001:291, italics my own); and a final example from Roskam: "The story of the healing of Bartimaeus in Mk 10:46-52 seems to be the beginning of a new section in the Gospel" (Roskam 2004:159).

story[52], a call story to discipleship[53] to discipleship, or not a call story[54], or a combination of both[55], and finally a precise meaning for the Bartimaeus narrative's use of a messianic title for Jesus[56], seemingly refuted by Jesus himself later in Jerusalem (12:35-37). These contributions for Mark 10:46-52 occur within the context of the authors' publications exploring the whole narrative of Mark.

Mark's original readers

Authors and their dates of publications concerning the 1st century A.D. milieu of Mark's original readers are included in Diagram 1. The aim is to provide literature for the socio-cultural texture of the Bartimaeus pericope, pertinent and relevant to the thesis title being proposed.

2.2.3 Categories closest to Mark 10:46-52

The following eleven authors (1973-2019) are reviewed below:

(i)   Robbins, V.K., 1973, 'The Healing of blind Bartimaeus (10:46-52) in the Markan theology';

(ii)   Johnson, E.S., 1978, 'Mark 10:46-52: Blind Bartimaeus';

(iii)   Suggit, J.N., 1991, 'Exegesis and proclamation: Bartimaeus and Christian discipleship (Mark 10:46-52)';

(iv)   Williams, J.F., 1994, 'Other followers of Jesus: Minor characters as major figures in Mark's gospel';

(v)   Charlesworth, J.H., 1997, 'The son of David: Solomon and Jesus (Mark 10:47)';

(vi)   Beavis, M.A., 1998, 'From the margin to the Way: A feminist reading of the story of Bartimaeus';

(vii)   Menken, M.J.J., 2005, 'The call of blind Bartimaeus (Mark 10:46-52)';

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[52] "Recently P.J. Achtemeier correctly observed, 'A healing is present in the story but in such abbreviated form that it appears to have been subordinated to some other intention'" (Telford 2009:54, quoting P.J. Achtemeier, "'And he followed him'. Miracles and Discipleship in Mark 10:46-52". *Semeia*, 11 (1978), p. 121).

[53] Telford boldly states, "the question of the form of the Bartimaeus narrative [:] ... the narrative was originally conceived as a "call story" modelled after the Old Testament call of Yahweh's ambassador Gideon (Judg 6:11b-17) and Moses (Exod 3:1-12)" (Telford 2009:54); cf. Discipleship-bridge below.

[54] "A panoply of scholarly opinion notwithstanding, this pericope is not a 'call story' and Bartimaeus is not depicted as becoming a disciple of Jesus" (Kingsbury 1983:104, f/n 159); Ahearne-Kroll (2007:139) explains: "In fact, as Kingsbury points out, Jesus does not call Bartimaeus, and he dismisses him with the command Ὕπαγε, which, Kingsbury argues... is a quasi-technical term that Jesus uses to dismiss the formerly afflicted person after he performs a healing... but even Kingsbury admits that Bartimaeus is held up as a 'model of faith', i.e., trust in Jesus' ability to heal him.

[55] "Whatever approach is adopted, the interpretation should take into account that this passage in Mark constitutes *both a bracket and a transition*; it speaks of both Christology and discipleship, and it is appropriately understood as *both miracle and call*" (Williamson 1983:200, italics my own). Collins summarizes the point that inclusive of discipleship is Bartimaeus' blindness: "The story of Bartimaeus [...] links the healing of blindness with discipleship" (Collins 2007:507).

[56] "Most interpreters have equated Bartimaeus's blindness with lack of intellectual and spiritual insight, and associated the disciples' metaphorical blindness to the meaning of Jesus's ministry with the blind man's physical disability, [hence one scholar claims] that the title 'Son of David' is placed on the lips of a blind person (Mark 10:47–48) because it is an inaccurate understanding of who Jesus is" (Beavis 2011:159).

Each author is now reviewed:

Literature Review

Robbins (1973) provides comprehensive "theological" research into the Bartimaeus pericope. Robbins is struck by the "realism of the [Bartimaeus] story… lucid and realistic" that he is torn between approaching the text as the fruit of an eyewitness or the fruit of "Mark's ability to create vivid narrative" (Robbins 1973: 224). His article explores Christological issues related to the pericope and he outlines that for him, the "real parallel to the Bartimaeus story is [not the healing of a blind man at Bethsaida, 8:22-26, but] the Caesarea Philippi pericope in 8:27-33. In that scene, the evangelist has created a context in which the Christological designations of Jesus in the preceding material are brought before the reader and the unwillingness of a disciple to accept the assimilation of those attributes into one Christological title (Son of Man) […] brings a fierce rebuke from Jesus" (Robbins 1973:227). Following from the teachings of the Son of Man, Jesus heals Bartimaeus as "Son of David activity." Robbins concludes, "Marcan Christology and discipleship converge in the blind Bartimaeus story in a manner crucial to the Marcan theology" (Robbins 1973:227). He remains convinced, furthermore, that Mark 10:46-52 is a deliberate "placement" by Mark in his narrative (1973:236-241) and that the story is a call-story to discipleship. In conclusion, the Christological explorations of Robbins lead up to his belief that "the story of blind Bartimaeus introduces a transition in Christological nomenclature concerning Jesus' activity. A transition is made from the disciples' following "in the way of the Son of Man" (8:27-10:45) toward Jerusalem to following "in the way of the Son of David" (10:46-12:44) into Jerusalem" (Robbins 1973:241).

Johnson (1978:191-204) aims at a preliminary study of tradition and redaction for the Bartimaeus pericope so as to "discern Mark's emphases and ascertain the manner in which he uses the story of Bartimaeus to address himself to the needs of his own church" (Johnson 1978:191). He provides a detailed and exact exegesis of the Greek words in the text and differentiates continuously what is traditional concerning the miracle story, from what is redacted by Mark to augment his agenda. An example is his attempt at reconciling Robbins (1973, above) and Berger concerning "the Son of David" title: Robbins claims that Mark seeks to "christianize the Son of David title by linking the royal Davidic concept with the Christian healing tradition" (Johnson 1978:194); Burger, "on the other hand, argues that if one sets aside the reiterated appeals for mercy and the intervention of the crowd, a miracle is left which stands out as a complete and meaningful unit (Johnson 1978:194). Johnson, furthermore, outlines that "Blindness is considered a sign of impurity in the OT and Qumran literature. Blind animals could not be sacrificed (Lev 22:22; Deut 15:21) and blind men could not become priests (Lev

21:18). In the Qumran community, the blind could not fight the great battle ... or enter into the assembly of God... In Lev 19:14; Deut 27:18 (cf. Job 29:15), however, the Jews are commanded to treat the blind with special consideration" (Johnson 1978:202, f/n 62). In conclusion, Johnson believes "Characteristic vocabulary indicates that v 52b is a Markan addition: 1. Εὐθύς ['immediately'], 2. ἐν τῇ ὁδῷ ['on the way'] which is redactional in 8:27; 9:33-34 and 10:32 where it describes Jesus' journey to Jerusalem; 3. and ἀκολουθέω ['follow'], a key word which appears in a number of passages where the meaning of Christian discipleship is discussed (1:18; 2:14; 8:34; 9:38; 10:21, 28, 32)" (Johnson 1978:197-198). It appears he is setting a basis for post-1980 interpreters. These points will be referred to in my chiasms and relevant aspects of the Bartimaeus pericope.

Suggit (1991) provides an exegesis which he constantly applies to the life of a practising Christian. An example is his opening comment on "ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ" ("he threw off his mantle", 10:50): "The blind man threw off his garment, leapt up and came to Jesus. The metaphor of changing clothes was a regular way of referring to the new life in Christ received through baptism" (1991:60). His insights emerge from purposefully exploring textual meanings, based on Greek, Hebrew, OT and NT texts, validating his research with cross-references to previous biblical interpreters. His proposal for the Bartimaeus pericope is that "Since the thrust of Mark's gospel is to describe how the man on the cross can be the Messiah, it is no wonder that the account of the Passion is preceded by the miracle of the gift of new sight" (1991:58).

Williams (1994) produces a valuable literary source for the Bartimaeus pericope in the Gospel of Mark. Firstly, he provides a thorough examination of Mark's minor characters, whom he succinctly transitions through the characterization of Bartimaeus. After introducing his exploration into Mark's narrative, with a critique and exposure of the limits of redaction- and literary-criticism, he explores the narrative as a text. He frames his findings on either side of "Ch 4 The Characterization of Bartimaeus in Mark" to group minor characters into those "prior to the Bartimaeus narrative" (his chapter 3) and those "following the Bartimaeus narrative" (his chapter 5). He decries that "Little scholarly work has been done on Mark's portrayal of minor characters. This is unusual if for no other reason than that passages dealing with minor characters appear as crucial points in Mark's Gospel" (Williams 1994:13-14). In fact, Williams indicates the *transitional* function of the narrative's use of *all* Mark's minor characters. He acknowledges that "Mark 10:46-52 has been treated as a transitional passage in past studies on the Gospel of Mark" (Williams 1994:167) and provides references to original contributors such as Schweizer and Perrin. He quotes the results of previous interpreters identifying the transitional status of the pericope essentially "in terms of geography, moving the narrative from Jesus' journey on the way to Jesus' ministry in Jerusalem" and adds his own: (a) "In addition this passage marks a boundary in the narrative in terms of content, since it completes a section that emphasizes Jesus' instruction to the disciples and leads to a section that presents Jesus' confrontation with the religious establishment in Jerusalem"; (b) "Mark's treatment of Bartimaeus establishes a development in his overall characterization of minor characters"; and (c), "this passage is transitional in terms of the reader's relationship with the characters in the

narrative" (1994:167). This thesis will explore his conclusions to validate the pericope's transitional status as pivotal for Christian spirituality's discipleship-rescue.

Charlesworth (1997) investigates Bartimaeus addressing Jesus as the Son of David in Mark's narrative. He explores the social context (Hellenistic Judaism) of such a title for Jesus both at the time of the historical Jesus (notwithstanding, "in the entire material of the Gospels there is no tradition on the subject of the Son of David that could with some certainty be traced back to Jesus himself" (Charlesworth 1997:84, quoting Burger (1970:165) *Jesus als Davidssohn: Eine traditionsgeschichtliche Untersuchung*). His question is, "what were the intentionalities behind the claim that Jesus was the 'Son of David'?" (1997:84). And his conclusion is "Mark's use of this story is not clear" (1997:85). He cautions future investigators to be "aware of the truncated view caused by a purely christological approach to traditions in the New Testament. We dare not assume that what would become messianic symbols, terms, and titles possessed such meaning before the middle of the first century AD" (Charlesworth 1997:85). The challenge is then to decide what Bartimaeus meant when he refers to "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus"), in Mark's narrative plan. Charlesworth's first answer is simply "we will never know" (Charlesworth 1997:86). He offers four other answers, valuable for any discourse analysis of the Bartimaeus pericope concerning the "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus"), as well as research focusing on any transition in in theology in the Bartimaeus pericope.

Beavis (1998) pursues a "Feminist biblical interpretation" of the Bartimaeus pericope which focusses on "the voice of the marginalized" (1998:20). Hence one "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("blind beggar sitting beside the road", 10:46) enters *center* stage "rather than peripheral," thanks to the fact that "Disability, and cultural attitudes to it, is a women's issue" (1998:20). Perhaps this would explain her significant and profound insight concerning Bartimaeus and Jesus as Son of David: "Rather than functioning as a mere suppliant by asking Jesus to restore his sight, Bartimaeus enables the Son of David to fulfill *in his own person* the ancient eschatological prophecies that the eyes of the blind shall be opened (cf. Isa. 35:5; 42:16)" (1998:37). While the "*central* rather than peripheral" focus on "the marginalized" is addressed by other exegetes of the Bartimaeus pericope, Beavis opens new areas for an interpreter. She offers her study (based on "biblical criticism, together with the subversive hermeneutics of suspicion") as "an alternative interpretation, reading the story in the context of ancient traditions about blindness" (Beavis 1998:21). Beavis' literary source is to apply a "publication by the blind classicist Eleftheria A. Bernidaki-Aldous[57] on the motif of blindness in Greek culture, a 'culture of light'" (1998:22). Beavis pursues the "view of the proverbial quality of the phrase '*blind* Bartimaeus,' [that] it is striking that interpreters have paid little attention to the fact that the character is a blind man (τυφλὸς), except insofar as his blindness represents something else, for example, the 'blindness' of the disciples or of the reader or audience of the story" (1998:23). Linking Bartimaeus' condition to classical-Greek is her unique contribution to the Bartimaeus debate. She also explores "*The Form of the pericope: a*

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[57] Eleftheria A. Bernidaki-Aldous, 1991, *Blindness in a Culture of Light: Especially the Case of Oedipus at Colonus of Sophocles*, quoted by Beavis 1998:22, f/n 15).

miracle story? A call story?" through contributions made by Achtemeier (2002), Gundry (e.g., 1993:596, 2010) and Kingsbury (e.g., 1983:104, f/n 159). She concludes that "Like the women who 'follow' Jesus to the cross and tomb (Mark 15:40-41, 47), Bartimaeus is a paradigm of faith who courageously chooses discipleship, in contrast to the Twelve, who ultimately flee from him (14:50)" (Beavis 1998:35). Her conclusion is that "The strong emphasis on the figure of Bartimaeus suggests that [this is a] legend[58] [in its] 'pure form,' [...] (as Achtemeier himself admits); it is a story in which someone other than Jesus is named and is the focus of interest, and whose actions teach the reader what to emulate or avoid" (Beavis 1998:35)[59].

Menken's (2005) thorough exegesis of the Bartimaeus pericope provides foundational material for any interpreter, and applying his findings to the 1st century reader warrants attention: "If Mark intended his community to recognize themselves primarily in the disciples, so that the *structure of the group of disciples* somehow mirrored *the structure of Mark's community*, then the leaders of this community were obviously supposed to recognize themselves in the core group... [But] The remarkable thing is then that it is precisely the leaders who appear to fail in the matter of following on the way of suffering, which is a way of service. Bartimaeus, on the other hand, represents those members of the community who simply do what a Christian has been called to do. [In the end] leadership appears to be no guarantee for discipleship" (2005:288). Menken indicates that "the story of Blind Bartimaeus (Mk 10:46-52) displays some traits that are unusual in a synoptic healing miracle, and it displays most of the features of a call story... [such that] "the story about *the calling of the blind beggar Bartimaeus has been expanded by that of the healing* of the blind man" (2005:283, italics my own). Menken acknowledges and lists several previous authors supporting the Bartimaeus pericope as a *call story*, and concludes that "the call story [is] **one** of the components of the narrative... [and the pericope is a] combination of the calling and healing of blind Bartimaeus in Mark's Gospel as a whole" (Menken 2005:274). This thesis will apply his findings to foundational aspects of Christian spirituality inasmuch as discipleship-rescue emerges from lived experiences during the return to one's call *through healing* (cf. Discipleship-bridge, below).

Godfrey (2012) briefly mentions, more than explores, a suspicion: "I have always been shy of accepting the argument one sometimes reads that the blind Bartimaeus in the Gospel of Mark came by his unusual name (along with the unusual manner of its explanation) from the influence of Plato's *Timaeus*. But a passage in Earle Hilgert's chapter, "The Son of Timaeus: Blindness, Sight, Ascent, Vision in Mark", in *Reimagining Christian Origins* has for the first time opened my mind to the possibility that Plato's famous work could be behind the name after all" (Godfrey 2012:onlne article). Such a claim will be explored in this thesis (see 4.4 "Inter-texture"). Godfrey also examines the meaning of Bartimaeus' name, and refers his reader to a further publication already used in this research, viz., Mack (1988) *A Myth of Innocence: Mark and Christian Origins*.

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[58] "Like paradigms, legends have an upbuilding character, but differ from paradigms in that they focus not on the kerygma, but on the piety and holiness of the hero and how he is protected by God. Legends are mostly unhistorical, though Dibelius does admit the possibility of a historical kernel underlying some legends" (Law 2012:152).

[59] Telford (2007:191-198) includes Beavis' complete publication, cf. "Feminist (and Womanist) Interpretation".

Ossandón (2012) in his profound article, sets about to explore the fact that "Bartimaeus appears ... as a model of effective accomplishment of Jesus' requirements [to follow him]. However, scholars do not agree concerning the exact meaning of Bartimaeus' example. What is it that the disciples (and the reader) should learn from him?" (2012:377). (My thesis will address that problem and provide a solution). The answer for Ossandón lies in differentiating between author and narrator (speaking through his voice or through characters), as well as applying "the distinction between a plot of resolution and a plot of revelation, and the analysis of the narrative point of view" to the Bartimaeus pericope (2012:378). Ossandón applies and adapts the methodology of Yamasaki to analyze "the point of view" (cf. 2012:395). His insights indirectly contribute towards this thesis arriving at *spirituality* for a discipleship rescue package. Many scholars aim to achieve Ossandón's aim: "Through a narrative analysis of the episode, I intend to show that Bartimaeus is presented as a model of faith in Jesus, which includes both confessing him as Son of David and following him promptly on the way (to the cross)" (ibid).

Yates (2016) explores the Bartimaeus pericope in a two-part publication. In the first, he differentiates "between being a believer in Jesus Christ, and thus having eternal life, and being a follower or disciples of Jesus" (2016:3). Linking Mark 8:22-26 and Mark 10:46-52 he proposes that both blind men depict the disciples: they are *believers* in Jesus, but "both were still blind. They needed their eyes opened as to the costs of *following* Jesus" (ibid.). This symbolic extension of the narrative story is continued in his Part 2. Bartimaeus, however, is now presented as a disciple who knows and understands what is meant to follow Christ, "and where the path leads" (ibid). Hence Yates is convinced "The account of the healing of Bartimaeus occupies a critical place in the Gospel of Mark" (2016:14). He breaks the healing of Bartimaeus into two sections: (i) Bartimaeus calling upon Jesus (10:46-480, and (ii) Jesus calling Bartimaeus (Mk 10:49-52). In both sections he refers to symbols and metaphors in the pericope's language: e.g., Jericho, a reminder to the reader of Joshua, "the Old Testament Jesus" who engaged in war just as a disciple engages in war (2016:7); a blind beggar is called, a symbol and example of inclusivity: "discipleship is open to all peoples" (2016:9); Bartimaeus discards his mantle, a sign for Yates that in order to *follow* Jesus, what is valuable must be left behind, validated by texts such as Mark 1:18, 20; 2:14; 10:21, 28 (2016:10); when Jesus asks Bartimaeus, "Τί σοι θέλεις ποιήσω;" ("what do you wish I do for you?", 10:51), Yates believes the use of "θέλω" ("wish/want") indicates "a connection between this healing and discipleship. It is used extensively in the longer section of 8:22-10:52 concerning instruction of discipleship (8:34-35; 9:35; 10:35-36; 43-44)" (2016:11); and a final example from Yates is his concluding remarks on the closing phrase in the pericope: "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52). Yates is convinced (unlike Gundry and Kingsbury) that "both the verb and the prepositional phrase describe Christian discipleship in Mark" which he validates by referring to Mark 1:2-3, 18; 2:14-15; 6:1; 8:27, 34; 9:33-34, 38; 10:21, 28, 32)" (2016:13). Yates indicates that "ἀκολουθέω" ("follow") "suggests the *ongoing nature* of discipleship. It is in the imperfect tense. We could take it as an ingressive imperfect, which would mean that Bartimaeus has [already] begun his ongoing journey of discipleship" (2016:13, italics my own). In conclusion, Yates makes a profound statement: "Bartimaeus is a foil for the disciples... [he

is] the sum and center of all that Mark desires to convey about discipleship [and] the reader is invited to emulate Bartimaeus" (Yates 2016:15).

Botner's (2019) contribution is to provide a functional and significant literary survey of exegetical pursuits prior to his own, and so unravel the arrival of the *Davidssohnfrage*, the "Son of David," in Mark's narrative. He points out the key stumbling block to any consensus of opinion or meaningful findings on Mark's use of "Son of David" is because "Markan scholars... tend to assume that ancient discourse about messiahs is reducible to names and titles, and so they invariably attempt to answer Mark's *Davidssohnfrage* through an isolated study of pericopae with the name David" (2019:3). He pleads for a narrative approach and identifies three distinct groups to emerge from among those who make us of narrative critical tools: "(1) *author-oriented* narrative critics *attempt* to discern the evangelist's aims through careful attention to the narrative; (2) *text-oriented* narrative critics are concerned primarily with the effect of the narrative on the implied audience, although they also make judgments about the perspective of the implied author; (3) *reader-oriented* narrative critics endeavor 'to read texts from the perspective of any posited reader', an umbrella category that covers not only a broad range of reading strategies but also those who wish to explore Mark's narrative 'in performance' (2019:16-17, quoting Powell 2011:190-43). Botner then isolates three authors and their distinctive narrative criticism approach, namely, "Eugene Boring (author-oriented), Elizabeth Struters Malbon (text-oriented), and Richard Horsley (reader/audience-oriented)" (Botner 2019:17). Botner highlights that in the debate of *Davidssohnfrage* "the three characters whose perspectives come closest to the position of the implied author (i.e., the narrator, the Markan Jesus, and the heavenly voice [God]) *never affirm the title son of David*" (Botner 2019:20, italics my own)." In conclusion, he notes that, for the 1st century readers, "... no one wanted Jesus to be the son of David if that entailed associating him with the militant, ethnocentric messianism of his time" (2019:8). In fact, "Mark's aim 'is to break the myth of Davidic messianism and to dissociate the Kingdom from the temple,'[60] in order to reorient his community to Galilee" (Botner 2019:14).

The above literature review of key publications confirms the lacuna of Christian spirituality in studies of the Bartimaeus pericope, but correspondingly, provide parameters towards solving my Problem statement. First, though, it is necessary to set a foundation by confirming Mark's purpose for his Bartimaeus pericope *for* his narrative.

Key terms by investigators for the status of 10:46-52 as a "transition" in Mark's narrative

Examples of key terms for the Bartimaeus pericope within Mark's narrative (italics my own), and which are quoted from ten publications exclusive to Mark 10:46-52:

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[60] Botner (2019:14) quoting Kebler (1974:199-214), *The Kingdom in Mark: A New Place and a New Time*, (cf. p.105).

(i)   "The story of the healing of blind Bartimaeus stands in between and forms *the transition* from the discipleship teaching to the Jerusalem entry" (Robbins 1973:237).

(ii)   "Marcan Christology and discipleship converge in the blind Bartimaeus story in a manner *crucial* to the Marcan theology" (Robbins 1973:227).

(iii)   "The Bartimaeus story has been redacted and inserted *at this point*, because in that form and place it binds together conceptions which otherwise have no interconnection in the narrative" (Robbins 1973:238).

(iv)   "10:46-52 appears at a *crucial point* in Mark's presentation of Jesus" (Johnson 1978:198).

(v)   "Besides functioning as *a transition* between 8:27-10:45 and 11:1-16:8, 10:46-52 is also important in relation to the structure of the gospel as a whole" (Johnson 1978:199).

(vi)   "The cure of Bartimaeus is *climactic* in the sense that its outcome marks the goal of this Gospel in the life of its readers: He followed Jesus 'on the way'" (Williamson 1983:196).

(vii)   "As *a transitional passage*, 10:46-52 points back to a section which has as its primary focus discipleship and points ahead to one whose primary focus is Christology. Both of these elements appear in the present passage" (Williamson 1983:197).

(viii) "The idea that this healing miracle is *transitional* is usually associated with the work of [the Swiss New Testament scholar, 1913-2006] Eduard Schweizer [e.g., 1970 *The Good News According to Mark*, 1978 *The Portrayal of the Life of Faith in the Gospel of Mark*] and Norman Perrin, e.g., 1974 *New Testament, An Introduction: Proclamation and Parenesis, myth and history* and 1976 *'The Interpretation of the Gospel of Mark'*" (Williams 1994:167 f/n 1).

(ix)   "Bartimaeus plays a *central role* in the narrative. Moreover, the story appears to have *a pivotal role* in the Gospel of Mark, marking the transition from one main section (the travel narrative, 8:27-10:52) to the next (the Jerusalem narrative, bks. 11-12)" (Beavis 1998:21-22); (for "pivot", cf. Meier 1994:686, Vol 2);

(x)   "His messianic cries outside Jericho mark *a transition* between the education of the disciples on the way and the public manifestation of Jesus in Jerusalem" (Ossandón 2012:384).

In conclusion, it is evident that all the authors refer to the relevance of Mark 10:46-52 *for* the Gospel narrative. The Bartimaeus pericope, though transitional, crucial and/or pivotal, is not the "center" of the Gospel. The pericope, however, must be thoroughly explored in this thesis in terms of these allocations, not *for*, but *within* the narrative. This will emerge, now, by establishing a comprehensive problem statement.

2.3 Problem statement – "Hypothesis statement"

I propose to first outline my Problem statement so as to arrive at Kevin H.'s "Hypothesis Statement."

2.3.1 The pericope

The crux of the problem this thesis wishes to address is like a two-sided coin. On the one side, is to account for and explain the pivotal role of Mark 10:46-52 *in* (not *for*) Mark's narrative. All previous interpreters, especially those in the above literature review, confine their findings to hinge-, transition-, crucial- and turning-point- roles of the pericope *for* Mark's narrative[61]. Their conclusions are that the Jesus-encounter outside Jericho is one of several bridge passages constructed by Mark to link and interweave pericopes across his narrative. Here, outside Jericho, the passage links/ crosses over from a narrative focus on Jesus' teaching (8:27-10:52) to Jesus' entry, death and resurrection in Jerusalem (11:1-16:8). This satisfies an understanding of the general role of the pericope *for* Mark's narrative, yet ignores the dynamics of its role as the transitional pivot *in* the Gospel of Mark.

2.3.2 Bartimaeus

The other side of the coin is Bartimaeus who, identified by some authors as a paradigmatic[62] or archetypal[63] disciple, provides some hope for the 1st century reader of the Gospel. Hope is needed whilst Mark's story outlines a disastrous progression into total failure and abandonment of Jesus' original disciples[64]. Interpreters do make reference to Mark's Bartimaeus contributing to the Christology and discipleship key themes of the Gospel. There are, however, no in-depth explorations of the linguistic and semantic networks within the text of Mark 10:46-52 to reveal how significant, relevant and functional their references are *in* Mark's narrative as a whole. The impression is that Bartimaeus, like his pericope, is rather left *hinging* as one item on an empty agenda of non-failure.

2.3.3 Discipleship-rescue?

The literature consulted provides a persistent problem for a reader of Mark: i.e., to identify any in-depth discipleship-rescue in Mark's story. It is all discipleship-decline. Previous exegetes, interpreters and theologians apply their own literary skills to Mark's narrative on discipleship-failure and arrive at their own conclusions and defend them, without any specific detailed

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[61] These could be summarized in Botner's quote: "Mark 10:46-52 has long been recognized as *an interpretive key* in the narrative progression of the Gospel" (Botner 2019:140, quoting Hans-Joachim Ekstein 1996, italics my own). This thesis wants to extend this claim, i.e., the Bartimaeus pericope is "*an interpretive key*", through exploring an embedded function *within* "the narrative progression."

[62] "Like the women who 'follow' Jesus to the cross and tomb (15:40-41, 47), Bartimaeus is a paradigm of faith who courageously chooses discipleship, in contrast to the Twelve, who ultimately flee from him (14:50)" (Beavis 1998:35).

[63] Bartimaeus as an "archetype lay within the interpretive horizon of Mark's audience and [...] can appropriately be brought to bear on the interpretation" of Mark 10:46-52. "From this perspective, the blind beggar's appeal to Jesus as Son of David is more than just the outcry of a suppliant; it is inspired speech" (Beavis 1998:38).

[64] "The terrible question of the crucified Jesus (15:34) is resolved by the action of God in his resurrection (16:6). *But what of the terror of the disciples and the women? The Gospel ends with flight and terror* – yet it also ends with a promise... there is a word of hope in the midst of their failure and terror" (Moloney 2012:online preview, e-book ed., accessed 15 Jan 2020, italics my own).

discipleship-rescue[65]. One rescue could claim that the reader arrives in a post-resurrection, post-Pentecost milieu, so a rescue is the positive known outcome of Jesus and his disciples[66]. But Mark is also presumably writing to failed or disillusioned disciples of his own time, i.e., after the Pentecost event. They need a rescue-package from within Mark's *good news*, so as to subsequently participate in any post-Pentecost rescue. Certainly, for Mark, Jesus is that *good news*,[67] as his Christology unfolds and reveals[68]. Jesus, therefore, is the discipleship-rescue[69].

Mark's narrative, however, exposes the opposite[70] in his narrative: there is no "rescue," as witnessed in his followers. The initial co-operation of Jesus' empowered followers disintegrates into abandonment, so that perhaps what is needed is embedded *good news* of rescue, *in* the narrative, for Mark's readers. The implication is that the reader should then be motivated to identify and apply new solutions for such challenges from *within* Mark's narrative itself. Interpreters are overwhelmed by general factors mitigating against a *follower* of Jesus in the 1st century, but I did not find any author who deliberately sought corresponding solutions from within Mark's narrative. Statements simply announce, for example, "following Aristotle, that Mark's treatment [of the failed disciples] is a catharsis, a clarification of the will or mind, not the feelings, and an intellectual experience, not an emotional purging, [...] Mark instead aims to encourage the audience to search for their own flaws" (Incigneri 2003:320 f/n 31, referring to Tolbert's *Sowing* 1996:223); "the good news will be proclaimed as beginning the

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[65] One such attempt is by Williams (1994) who indirectly claims that Mark's minor characters fill this role of "rescue", with a vital pericope provided by Bartimaeus (10:46-52) and the remainder divided into two groups, those before and those after the miracle-healing of the blind beggar outside Jericho. Gundry's "rescue", on the other hand, is encapsulated in his (1993) thesis which labels Mark's Gospel as "An Apology for the Cross"; cf. Williams' (2002) reply, *Is Mark's gospel an apology for the cross?*

[66] "It was standard literary practice in ancient writings to allude to well-known events that occurred after those being narrated in the text, without actually narrating those later events. The best-known example of this technique is the Iliad. Thus, the fact that the appearances of the risen Jesus are not narrated in Mark does not necessarily mean that the author believed that they did not occur or wanted to suppress the tradition that they did" (Amateur Exegete 2020:online article, accessed 25 Aug 2020).

[67] "Jesus becomes a paradigm for those doing the will of the Father" (Danove 2005:66), and is climactically "metamorphosed before his disciples in divine splendor" in the Transfiguration (Telford 1999:40).

[68] "Mark's Gospel is not simply a collection of stories about Jesus loosely strung together as if it resembled a 'string of pearls.' Rather, it is a well-crafted story from a gifted storyteller. As a result, the author uses literary techniques such as foreshadowing [Waaijman's "retention/protension"], intercalation [chiasmi], hinge passages, and *inclusiones* to tell *the story of Jesus*" (Morrison 2015:13, last italics my own).

[69] "In the eyes of the church, the Gospel of Mark remains a sacred text, a religious icon, an 'inspired' word from God whose major contribution to the life of faith is the vivid picture it presents of Christian discipleship and of the one whom Mark believed to be the believer's *supreme role model*" (Telford 1999:218, italics my own); and "Jesus alone becomes the paradigm for the reader within the central section of the Gospel, and 'paradigm' here means something different from 'example'" (Williams 1994:149).

[70] Perhaps the obdurate abdication of Jesus' disciples is Mark's ploy to expose the opposite in Jesus the Rescuer, as Son of God, Son of Man, Son of David, the Christ. But in Mark's narrative, even Jesus fails to rescue them: not even his resurrection is given rescue-narrative coverage, for after only a few women are instructed by a man dressed in white to remind the disciples to meet Jesus in Galilee, as he promised, they run off terrified (16:8). Despite the fact that the disciples thus appear forgiven, no narrative recall is provided for a return to their empowered (3:14-15) discipleship in terms of a rescue.
Secondly, the destiny of Jesus still provides a challenge for the reader: "In the Gospel of Mark, Jesus the Messiah dies a horrible painful and shameful death at the hands of soldiers who serve Pontius Pilate, only after he suffers through the abandonment of his disciples, a trial before the Jewish authorities where he is mocked and beaten, and a second trial before Pilate where he is rejected by his people and mocked and beaten again by Pilate's soldiers" (Ahearne-Kroll 2007:1).

story. Only the hearers can give the ending, whether that ending will bring forth fruit beyond expectation or produce only a small plant that shrivels and dies" (Harder 1998:116); "However, at the level of Mark's 1st-century readers/audience, the teaching is a blunt reminder that following Jesus includes the way of the cross"; "Christian readers in Mark's time and ever since have been challenged by the questions implicit in these narratives" (Beavis 2011:134, 160). One such "question" is, how are disciples rescued *within* a narrative of progressive failure?

2.3.4 Christian spirituality

Mention has been made in the preceding paragraph of Mark's minor characters providing a form of discipleship-rescue. This thesis would describe their insertion into the narrative as a punctuated vital intrusion, despite subsequent disappearance, needing to be explored in terms of lived experiences of Jesus-encounters towards a composite Christian spirituality. The question, then, is how does the pericope and persona of Bartimaeus, a minor character, pivotally contribute to the solution of a discipleship-rescue within these new parameters? Can Christian spirituality provide one in-depth discipleship-rescue-package *in* Mark? To what extent does Bartimaeus' experience indicate more than contents for a pericope's status of a transitional hinge passage for a narrative? No previous interpreter has attempted such an approach, i.e., to identify constituents of lived experiences of rescue pivoting outside Jericho, nor a research to ascertain whether a congruent Christian spirituality has any value or sustenance in Mark's gospel and in the lives of 1st century readers facing aggressive Roman Imperialists or defensive Church leaders.

2.3.5 Hypothesis

This thesis, therefore, proposes that the three areas addressed independently in the literature review, namely, Christian spirituality, Mark's narrative (with particular reference to 10:46-52) and the world of the 1st century reader, mutually feed each other to arrive at a discipleship-rescue package. The root focus is Mark's narrative (through Mark's understanding of Christology and discipleship and his construction and positioning of the Bartimaeus pericope), feeding and being fed by a Christian spirituality, as well as the narrative feeding Mark's readers and, in turn, being fed by such a reader's needs, trials, suffering and persecution. The chapter which follows, Chapter 3 Methodology, will outline how the thesis proposes to address this hypothesis.

2.3.6 Summary diagram

Suffice to propose the following Diagram 2 as a summary illustration of the Problem statement with its hypothesis-solution, based on the above literature survey, and pursued to validate this thesis topic: "The Bartimaeus pericope: a paradigm for Christian spirituality".

Diagram 2: Problem statement - corresponding Hypothesis statement

PROBLEM STATEMENT

Where is discipleship-rescue within Mark's Gospel narrative?
What is "pivotal" about Bartimaeus' Jesus-encounter embedded in his persona and pericope
for discipleship-rescue, if any?

Can a Markan narrative-based ↔ *What is the cry of the*
Christian spirituality rescue disciples? *1ˢᵗ century reader of Mark?*
If so, how?

HYPOTHESIS STATEMENT

Three concepts
Christian spirituality + Gospel of Mark: the narrative + 1ˢᵗ century reader
(inclusive of Mk 10:46-52)

Should consider a link between them
Christian spirituality ←?→ Gospel of Mark: the narrative ←?→ 1ˢᵗ century reader
(Mk 10:46-52 as transition)

To arrive at an inter-dependence
Christian spirituality ↔ Gospel of Mark: the narrative ↔ 1ˢᵗ century reader
(Mk 10:46-52 as transitional pivot)

So as to achieve
Mark's narrative
(Bartimaeus pericope & persona: pivot)

Christian spirituality ↔ 1ˢᵗ century reader
To address and solve the problem in Mark's Gospel: Where is discipleship-rescue?

2.4 Topics for future studies

The following proposed future topics emerged during the writing of this thesis:

Christian spirituality
A future study could examine to what extent the expectations of 1ˢᵗ-2ⁿᵈ century Judaism for the arrival of a son of David to inaugurate God's kingdom, includes an emissary of God. This is prior to the arrival of a particular Danielic Son of Man. Could such an emissary subsist within that descendant of David, and be as embedded as Bartimaeus' *lived experiences* of his Son of David. A future study, furthermore, could explore whether Bartimaeus' pivot into participation could thereby provide the pivot for 1ˢᵗ-2ⁿᵈ century Judaism's faith in a son of David within the challenge of Jesus' exegesis of Psalm 110 (Mk 12:35-37).

Christian spirituality and phenomenology of place
"Husserl, Heidegger and Merleau-Ponty in Mark's Israel", or "A Christian phenomenology of place in Mark", would answer many questions pertaining to "confusion" and/or "conviction" concerning Mark's extensive use of places in his narrative (cf. Place-bridge), and effect a deeper understanding of *sacred space* in Christian spirituality (extending Sheldrake 2001). This is also prompted by (i) a doctoral thesis by Inge (2003), *A Christian theology of place. Explorations in practical, pastoral and empirical theology Christian theology of place*, and (ii) the application of the phenomenology of place already in several academic disciplines, e.g., anthropology and archaeology (cf. Tilley, 1994, 2010), architecture (cf. Seamon, 2008, 2010, 2011), and cultural geography (cf. Wylie, 2007).

Christian spirituality and its integration of suffering
"Differentiating between Mark's use of 'ἴσθι ὑγιὴς' ('be healed', 5:34) and 'σῴζω' ('save', 5:34; 10:52), towards a discipled-follower *living* the imperatives in Jesus' triptych discipleship mandate in 8:34".

Christian spirituality, suffering and Greek rhetoric's "chreiae"
"Three '*chreiae*' (9:49; 13:8; 14:8) on suffering allocated by Mark to Jesus predicting sufferings, for a spirituality of suffering".

Christian spirituality and the sufferings of Bartimaeus
Bartimaeus' lived reality of suffering pivotally launches his participation in the arriving of God's kingdom, which is validated by his ("σῴζω") *being saved*, more than ("ἴσθι ὑγιὴς") *being healed* (cf. Mk 5:34).

Christian spirituality and psychology
Foster and Moran identify three aspects of a parabolic method towards "equilibrium" (1985:100). A future study could explore in detail how their three phases validate a consideration of Piaget principles used by Mark in his narrative (pericopes) for miracles, reprimands (calling for inclusivity) and transition passages.

Christian spirituality and suffering as *lived experience* in Mark: linguistics
"Recontextualization, personalization, and transignification towards the transubstantiation of the sufferings in Mark of Jesus' sufferings as servant and ransom for Christian spirituality"

Architecture
If the seven metaphorical bridges of this thesis are accepted by the academic perspective of Christian spirituality, the spirituality's dynamic in each metaphorical bridge can be visualized, represented and ideated in an existing architectural structure. The aim is to stimulate and consolidate experiential participation in the bridges as a means towards *lived experiences* when pursuing the divinity in Jesus in a lifestyle of Christian spirituality.

Fine Arts

"Bartimaeus in six verses: Renaissance to Realism, Impressionism to Post-Impressionism in Mark" (cf. https://www.invaluable.com/blog/art-history-timeline/). A fine arts approach to the Bartimaeus pericope parallels Mark's skill as a writer and ideates reflections of masterpieces of sculptures and paintings from 7th century BC to Cézanne (cf. for example BBC articles, including

https://www.bbc.com/culture/article/20210325-the-lion-hunt-of-ashurbanipal-the-2700-year-old-fake-news;

https://www.bbc.com/culture/article/20200910-the-school-of-athens-a-detail-hidden-in-a-masterpiece;

https://www.bbc.com/culture/article/20210223-the-artists-who-outwitted-the-nazis;

https://www.bbc.com/culture/article/20210330-fra-angelicos-annunciation-sexual-clues-in-a-barred-window; and

https://www.bbc.com/culture/article/20210617-the-supper-at-emmaus-a-coded-symbol-hidden-in-a-masterpiece .

"Mark's rhetoric embedded in ophthalmic motifs, pivoting through Bartimaeus' Jesus encounter: fidelity to *Timaeus* (for? /) and a blind son of Jericho" get Henderson quote for "ophthalmic motifs"

2.5 Conclusion

The title for this thesis provides the origins and foundations for an exploration of key concepts in a problem statement concerning the Gospel of Mark in the New Testament. The literature researched reveals interpreters grappling with Mark's narrative exposing a progression of discipleship-decline. This failure culminates in the disciples' total abandonment of Jesus Christ the Son of God (1:1) who is sent by the Father (1:11; 9:7) to inaugurate the Kingdom of God on earth (1:14-15). On the one hand the latter is *good news* for Mark's readers, i.e., Mark's unravelling of his narrative's Christology motif. On the other hand, Jesus' closest followers (the narrative's "discipleship" motif) fail to understand, and despite initial success, ultimately fail to implement the *good news*. The result is a three-pronged problem emerging from three key concepts in the thesis: can Christian spirituality provide a discipleship-rescue from within Mark's narrative, and if so, how? Does Mark's narrative embed a rescue, albeit pivoting through the Bartimaeus pericope, and if so how and where? What general needs of Mark's readers, facing suffering and persecution in their social and cultural milieu, can be provided by Mark's narrative towards their rescue from any *lack of understanding* and *hardness of heart*? (6:52).

It seems the thesis title emerges as a hypothesis statement to resolve the three-pronged problem: "The Bartimaeus pericope: a paradigm for Christian spirituality". This is witnessed by the above literature review which addressed the three key concepts: Christian spirituality, Mark's narrative (inclusive of its pivotal Bartimaeus pericope) and the reader of the gospel. Exhaustive research was undertaken for this thesis topic: the 100+ references above are reviewed in detail

where necessary, briefly outlined elsewhere, and/or quoted in many footnotes, so as to validate the research and claims within the title.

The missing component, besides no literary record of any biblical interpreter's recourse to a consideration or application of Christian spirituality to discipleship-rescue in Mark, is this thesis identifying "embedded pivotal metaphorical bridges." These are claimed to achieve the necessary discipleship-rescue for Mark's readers, albeit pivoting through the Bartimaeus pericope. The literature consulted provides hints of a groundwork for validating such a claim, and will be exposed firstly in the next chapter, Methodology, and explored in detail in the remainder of the thesis.

CHAPTER 3: METHODOLOGY

3.1 Introduction

The aim of establishing a methodology is to outline the selection of certain processes which are adopted and applied by an interpreter for a thesis with a specific focus[71]. The focus of this thesis, based on its study of the biblical text itself, is to propose a Christian spirituality as the *discipleship-rescue*, hidden in the gospel of Mark for his readers[72] who need encouragement or who may have abandoned their discipleship. Such rescue is paralleled to the revealed, progressive *discipleship-decline* in the original disciples of Jesus as exposed by the gospel's text through Mark's narrative and rhetoric[73]. The components of the unfolding Christian spirituality in this research are, furthermore, visually and linguistically encapsulated as metaphorical[74] bridges (crossing from *discipleship-decline* to *discipleship-rescue* via Mark's understanding of discipleship) which are embedded within Mark's narrative and which pivot through the text[75] of the Bartimaeus pericope[76] (Mk 10:46-52).

The role of a methodology catering for the above outline of this thesis must, therefore, firstly facilitate the identification of basic components of discipleship contained in Mark's narrative. The aim is to establish a foundation for a Christian spirituality of discipleship. Secondly, a methodology must reveal, support and account for the original disciples' collapse and failure, as progressively exposed in the narrative. Corresponding parameters of their failure will be shown to formulate lived experiences of their original discipleship which in essence, for this thesis, lacked a spirituality. Thirdly, when applying the first disciples' demise with possible

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[71] "The methodology provides the *how* for *what* the interpreter wants to claim" (Van Der Merwe: confirmed during 2019 interviews in preparation for the writing up of this research).

[72] Moloney (2012) proposes the question and the method to its answer: "Is it possible that the story of the disciples, women and men, characters in the story, has been told in this way to issue a challenge to the story of the disciples, women and men, who are readers of the story?... Only a more detailed analysis of the Gospel will answer that question" (Moloney 2012, electronic review, no page ref). Hence the *raison d'tre* and context of my "analysis" is to reinstate and renew discipleship in the readers of Mark, through Christian spirituality.

[73] "*Rhetoric* [...] refers to the various ways an author or composer may use the combined features of a narrative to persuade readers and hearers to enter and embrace the world presented in the narrative. As such, it is not enough to ask what a narrative *means*. We must also ask what a narrative *does* to change its audiences" (Rhoads, D. Dewey, J. & Michie, D. 2012, online preview).

[74] Concerning the use of metaphors, Badenhorst writes: "Cognitive neuroscientists believe that 95 per cent of our brain activity goes beyond our conscious awareness. In other words, a huge part of our thinking is unconscious. Research has shown people connect to metaphors often without realizing it. Word images and pictures touch people in ways that are difficult to verbalize. Metaphors are particularly strong when they provide us with associations and have multiple meanings, and where the symbolism will be widely understood. Metaphors give us, the reader, a 'vision of unsuspected depths and dimensions'" (Badenhorst 2018:211, quoting Arieti 1976:144).

[75] This thesis has chosen to work thoroughly with the text as presented in Mark's gospel, and hence valuable hermeneutical insights from the past will be acknowledged but not explored or applied in detail, e.g., historical criticism, form criticism and source criticism.

[76] An example of the importance of a narrative's methodology when allocating a miracle to a gospel is the following quote from Robbins concerning "blind Bartimaeus": "The blind Bartimaeus story is particularly important because of its placement within the Marcan narrative" (Robbins 1973:224). But this principle carries an importance for all miracles in the gospel of Mark: "Miracles were obviously of great interest to Mark *and the way he positioned them in his story indicates purpose*" (Mack 1988:230, italics my own). This thesis intends to expose such "purpose."

parallels, decades later, to Mark's readers facing suffering and persecution, a methodology should begin a rescue package (based on his narrative) by exposing elements for motivation to want to be rescued. Christian spirituality, therefore, must want to be pursued by a disciple. Fourthly, a methodology must provide the *modus operandi* of the rescue, claimed by this thesis to be embedded in Mark's narrative as components (ideated, or imaged, as metaphorical bridges) of a Christian spirituality. And, finally, a methodology must facilitate a synthesis and combination of the metaphorical bridges into a paradigm of Christian spirituality which would be relevant for Mark's readers. Such a paradigm is the essence of the proposed *discipleship-rescue* package of this research. The nature of the thesis title, furthermore, requires all of the above requirements for a methodology to both transit and pivot through the Bartimaeus pericope. This is to incorporate the Jesus-encounter of Mark's minor character, Bartimaeus, in the exploration of establishing a comprehensive *discipleship-rescue* as a paradigm of Christian spirituality.

A detailed exploration of discipleship and its decline in Mark's narrative is beyond the scope of this thesis. The following three approaches for arriving at a methodology, however, are now applied to this thesis. The aim is to accommodate the six requirements listed above. Firstly (3.2), Robbins' Socio-rhetorical analysis (criticism) is used to provide the foundation for my hermeneutical approach to the text; secondly (3.3), several authors (Schneiders, Waaijman, Sheldrake and Perrin) are investigated to arrive at my working definition for a Christian spirituality, including essential *mechanisms* from Iser (1978), Waaijman (2002) and Van der Merwe (2015); and thirdly (3.4) a brief reference to my choice for ideating the paradigm of Christian spirituality as a prism for light.

I now wish to briefly outline these three approaches I have chosen for my methodology to explore the text of Mark's narrative so as to (a) ultimately arrive at Mark's embedded *discipleship-rescue*, through Christian spirituality, in the image of a paradigm, and (b) validate the Bartimaeus pericope as the pivotal transition for such rescue.

3.2 Robbins: socio-rhetorical analysis – foundations for a Christian spirituality

Robbins outlines "five different angles to explore multiple textures within texts" (Robbins, 1996a:3) for his socio-rhetorical analysis ("criticism"): ideological texture, social and cultural texture, inter texture, inner texture, sacred texture. The following brief explanation of each texture as a methodology provides the background for this approach to the relevant texts selected for this thesis.

3.2.1 Ideological texture: searching for a Christian spirituality
"Ideology concerns the particular ways in which our speech and action, in their social and cultural location, relate to and interconnect with [a] resources, [b] structures and [c] institutions of power" (Robbins 1996b:36). As a methodology, this texture will expose Mark's use of "resources, structures and institutions of power" for writing his narrative:

(a) Mark's ideological "resources" includes the "social and cultural location" of Greek rhetoric[77], drama and poetry[78]. Robbins applies the use of "arena" to this texture: "The ideological texture of texts features the arena[79] between the implied reader and the narrator and characters" (Robbins 1996b:37). "Arena" could validly extend Mark's use of Greek drama and poetry into "performance criticism", outside the scope of this thesis[80].

(b) Mark's choice of "structures" refers to the "particular ways in which speech and action, in their social and cultural location, relate [...] and interconnect" (Robbins 1996b:36) in his narrative. This thesis focuses on Mark's plethora of chiasms[81] at mega[82]-, macro[83]- and micro[84]-levels[85]. This aim is to show how a "chiasmic" arrangement of texts reveals aspects of a progressive discipleship-decline in the narrative with the aim of presenting a corresponding progression of discipleship-rescue (i.e., the narrative's "discipleship-in-reverse" within and across the chiasms) so as to identify components for a Christian spirituality as the crux of this research. The following exponents of the chiasm as a methodology for their research, include Scholtz (2016)[86], Heil (2010)[87] and McCoy (2003)[88].

(c) Mark's "institutions of power" (Robbins 1996b:36) are absent in the Bartimaeus pericope, and will therefore not be pursued in this thesis.

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[77] Greek rhetoric: "All of the pronouncement stories [in Mark] betray knowledge of rhetorical functions, and many of them manifest skill in rhetorical composition. The logic is invariably informed by the requirements of polemic argumentation" (Mack 1988:192). Stated simply, "The goal of ancient rhetoric and its primary purpose was persuasion, not accurate description of an opposing side's position" (Fredriksen 2017:63-64).

[78] Greek drama and poetry: "Mark's gospel conforms to the principles of tragic drama" (Smith 1995:211).

[79] It will be shown in this thesis that a key *message of the text* stemming from the "arena" between reader and Bartimaeus is the "pivot" stature for both the blind beggar's life experiences of a Jesus-encounter and the pericope's text. The aim is to expose the narrative's embedded metaphorical bridges which constitute components of Christian spirituality (as *discipleship-rescue*) in Mark's rescue of discipleship through Robbins' "ideological" texture.

[80] Boomershine (2011:122), however, does confirm: "In light of the recognition that the medium of biblical scholarship must be appropriate to the original medium of the Bible, the ancient character of Mark as performance literature suggests that the methodologies of Markan scholarship must shift from silent reading to oral performance as a primary medium of research, pedagogy, and proclamation."

[81] "[T]he chiasmus is an indispensable instrument of interpretation for students of [Mark's] gospel. And so much so, that an interpretation that stops short of seeking out possible chiastic relations and examining the implications of any that are found must be considered technically unfinished" (Scott 1985:25-26). His exploration of Mark's use of chiasms provides significant and important insights for their construction in Mark, and will be used extensively by this thesis.

[82] A 2020 online publication by a Japanese engineer, Hajime Murai, delimits Mark's gospel into a mega-chiasm of 81 pericopes.

[83] This thesis allocates a macro-chiasm to Mark 8:22-10:52 as the central section of Mark's gospel. Stock's two "hinge" or "transition passages" of two healings of blind men (i.e., Bethsaida, Mk 8:22-26, and outside Jericho, Mk 10:46-52) provide a functional chiasm, entitled, "The Way, the center of Mark's overall concentric development [it], is framed by two cases of blind men...The first cure points backward to the disciple's blindness and forward to what Jesus undertakes 'on the way': to bring those blind disciples to sight. The second makes it clear that the disciples, even when they were being instructed and were following after Jesus on the way, were still without sight. Bartimaeus on the contrary represents everyman who comes to sight" (1989:286).

[84] The mini-chiasm for this thesis is the Bartimaeus pericope: Mark 10:46-52.

[85] A study of rhetoric's *chreiae* in Mark is preferred for a future study of his narrative (cf. ch. 1, Introduction, above).

[86] Scholtz, J.J., 2016, *One Messiah, two advents, three forerunners: The chiastic structure of Matthew 11:2–17:13*.

[87] Heil, J.P., 2010, *Hebrews: Chiastic Structures and Audience Response*.

[88] McCoy, B. 2003. *Chiasmus: An Important Structural Device Commonly Found in Biblical Literature*.

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Summary Diagram: The Ideological Texture

                              IDEOLOGICAL TEXTURE
                                      ⇕
                  Interconnection: facilitating roots for Christian spirituality
                 ↙                    ↓                             ↘
        Resources                  Structures                    Institutions
            ↓                         ↓                               ↓
   Hellenistic literature          Chiasmus            Jesus+disciples as institution
            |                         |                               |
   Greek rhetoric            mega-chiasm (Mark)                   called
   Greek drama               macro-chiasm (Mk 8:22-10:52)         awarded
   Greek poetry              micro-chiasm (Mk 10:46-52)           empowered
```
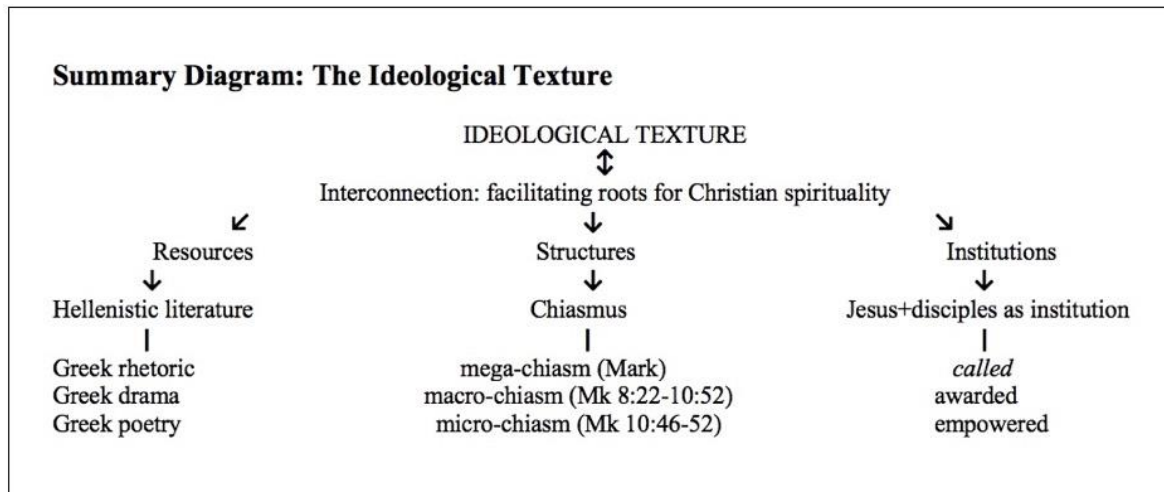
3.2.2 Social and cultural texture: motivating a Christian spirituality

Interpreters, such as Hartin, acknowledge the influence of a "story-world" for a text: "The characters and events within the story refer to characters and events within that story-world. The text is a creation of a certain world, a certain era, and this certainly will impinge upon the text" (Hartin 1993:37). Robbins encapsulates this aspect as the "social and cultural texture" of a text and confirms, "Social and cultural analysis[89] invites the full resources of the social sciences into the environment of exegetical interpretation [of a text] ... Agents and actors in the text interact in discursive modes that evoke a wide variety of social [and] cultural ... vocabularies, dialects, attitudes and dispositions" (Robbins 1996b:35)[90]. This texture expands an ideological texture to arrive at the text's *in situ* environment, and for this thesis, an environment conducive to the pursuit of a Christian spirituality.
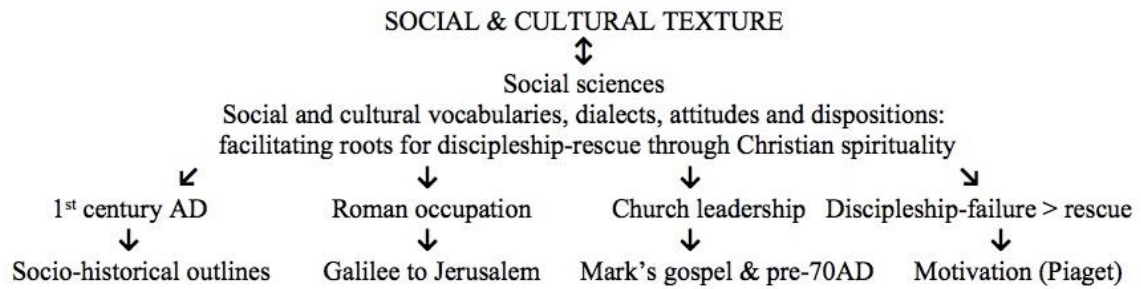
Contributing explorations concerning the socio-historical background of Mark, include a 1st century author, Church rulers and Roman occupation from Galilee to Jerusalem, the cultural background for Bartimaeus' status prior to his miracle experience, and the role of children (cf. 10:15). Concerning the latter *method* from Jesus (10:15) on *how* to enter the *arriving* of

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[89] Albalaa (2018:62) quotes Tuppurainen (2012:43): "the purpose of social and cultural texture is to grasp what kind of social and cultural world the text creates...The interpreter is called to listen to voices of the text to find out what kind of person would live in the kind of world described by the text...a reader is called upon to examine and be aware of social, cultural and theological phenomena" (Albalaa, P.Y., 2018. *Exploring the Johannine Spirituality: The Experience of God in the Fourth Gospel Perceived from the perspective of its Familia Dei*. Unpublished thesis for Doctor of Theology, Pretoria: Unisa).

[90] Approaching a text with this methodology assists in understanding, for example, the full impact of the narrative's introduction to Bartimaeus as "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("a blind beggar seated beside the road", 10:46). The narrative's description is loaded with significance and relevance for Mark's reader when the text informs the reader Bartimaeus is blind, he is a beggar, and he is seated on the road outside Jericho. Each aspect could apply to the "social and cultural" milieu of a despondent disciple: in what sense is there *blindness*, to what extent is Mark's disciple *begging*, and why (phenomenologically and culturally) could that disciple also be *seated on the side of the road* rather than "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c)? The responses to these questions await exploration in the research, and launch unique components for a Christian spirituality of discipleship which emerge after Bartimaeus' original *social and cultural* status (10:46).

kingdom of God, Jean Piaget's[91] four stages of cognitive development of a child are explored. The aim is to explain how Jesus (10:45) both initiates the release of the "child within" in order to overcome any sense of failure, as well as motivates a call to child*likeness*, and not a child*ishness*, in the life of an empowered disciple in and through a Christian spirituality of discipleship-rescue.

Summary diagram: The socio-cultural texture

SOCIAL & CULTURAL TEXTURE
⇕
Social sciences
Social and cultural vocabularies, dialects, attitudes and dispositions:
facilitating roots for discipleship-rescue through Christian spirituality

1st century AD	Roman occupation	Church leadership	Discipleship-failure > rescue
Socio-historical outlines	Galilee to Jerusalem	Mark's gospel & pre-70AD	Motivation (Piaget)

3.2.3 Inter-texture: a background for a Christian spirituality

This approach allocates Robbins' "inter-texture" to both (a) texts within Mark's gospel which are situated outside the Bartimaeus pericope. The aim is to situate the Bartimaeus pericope in its narrative context and to facilitate the construction of chiasms. Chiasms, for this thesis validate components for Christian spirituality in terms of the proposed *discipleship-rescue*; and (b) texts outside the gospel (e.g., Old Testament). Robbins clarifies, "Every text is a rewriting of other texts, an 'intertextual' activity" (Robbins 1996b:30). He states further that "Intertextual investigation analyzes and interprets the dynamics of recitation, recontextualization and reconfiguration when different sources, traditions, redaction and amplification stand in relation to one another" (Robbins 1996b:33)[92]. This method will be shown to be vital towards the construction of a proposed paradigm for Christian spirituality emerging from Mark's narrative.
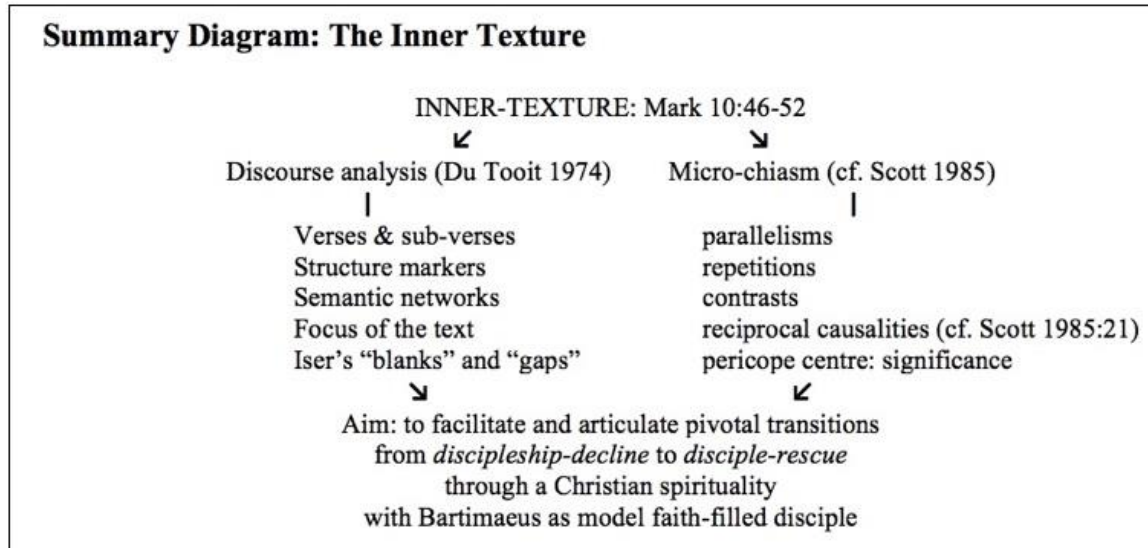
3.2.4 Inner texture: components of a Christian spirituality

Robbins proposes an inner texture as a methodology for "getting inside a text" (Robbins, 1996a:7-39) by examining "the language of the text itself, like repetition of words and use of dialogue" (Robbins, 1996a:7). Robbins applies columns to his analysis. This thesis, instead, chooses a mini-chiasm (to frame parallelisms, identify repetitions and contrasts and explain their significance, explore reciprocal causalities and outline the role, purpose and significance

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[91] Piaget (1936) "proposed four stages of cognitive development which reflect the increasing sophistication of children's thought" (McLeod 2018 online article): 1. Sensorimotor stage (birth to age 2); 2. Preoperational stage (from age 2 to age 7); 3. Concrete operational stage (from age 7 to age 11); 4. Formal operational stage (age 11+ - adolescence and adulthood). McLeod (2018). The same four stages simultaneously could provide aspects of motivation for a disciple to return to active participation in discipleship (cf. Psychology-bridge, below).

[92] An example of "inter texture" outside Mark's gospel: "Recontextualization in *narration* occurs in Mark 15:24 'And they crucify him, and *they divide* his *garments*, *cast*ing *lots for* them...' The biblical text it recontextualizes contains the following wording: 'They divided my garments among themselves, and for my outer garment they cast lots' (Ps 22:18; LXX 21:19)" (Robbins 1996a:48).

of the center of a pericope – cf. Scott 1985) and a Discourse analysis[93] of the Bartimaeus pericope to achieve these aims. The discourse analysis provides seven semantic networks from which the seven metaphorical bridges emerge[94], and each metaphorical bridge is a component of Christian spirituality. This underlines the "semantic valency" (e.g., through the interchange of prepositions and conjunctions, cf. Du Toit 1974:74) of each semantic network for solving the problem of Mark's narrative explicitly and primarily portraying discipleship decline.

Summary Diagram: The Inner Texture

INNER-TEXTURE: Mark 10:46-52

Discourse analysis (Du Tooit 1974)   Micro-chiasm (cf. Scott 1985)

Verses & sub-verses   parallelisms
Structure markers   repetitions
Semantic networks   contrasts
Focus of the text   reciprocal causalities (cf. Scott 1985:21)
Iser's "blanks" and "gaps"   pericope centre: significance

Aim: to facilitate and articulate pivotal transitions
from *discipleship-decline* to *disciple-rescue*
through a Christian spirituality
with Bartimaeus as model faith-filled disciple

3.2.5 Sacred texture across Mark's narrative

Robbins' sacred/theological texture of a text includes many aspects. This thesis will apply the following to the Bartimaeus pericope: "Deity" (Robbins 1996a:120), i.e., the nature of the divine, the transcendent. The emerging question requiring an answer would be, what is Mark's exposure of "God" as one worth pursuing in lived experiences of a spirituality? The Christian understands such "Deity" as the One commissioning Jesus, as the "Holy Person" (Robbins 1996a:121) in the text, to inaugurate God's kingdom on earth (1:14-15). Robbins' "Deity" and "Holy Person", in this thesis, thus become an intertwining of "divinity" (as exposed by Mark) being pursued in a Christian spirituality. Everyone, furthermore, (even παιδίον *a child*) is called to follow such a "Holy Person" so as to both participate in this kingdom and manifest such a calling and participation in multi-dimensional life experiences of any pursuit of the "Deity" and the "Holy Person."

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[93] Discourse analysis as a methodology will be explained below, and in this thesis relies upon (a) Du Toit (1974), *The Significance of Discourse Analysis for New Testament Interpretation and Translation: Introductory Remarks with Special Reference to 1 Peter 1:3-13*; and (b) many applications of discourse analyses in the writings of Van der Merwe; cf. also Hwang (2004) for a succinct summary of DA (7-9) *The Theological Role of schmei/a in the Gospel of John*.

[94] Linking these findings to the "sacred texture" (below) results in the emergence of the Bartimaeus pericope as the pivotal transition for each bridge.

The significance of applying Robbins' sacred-theological texture to Christian spirituality must, however, extend into the follower, the disciple, practically living out[95], in every aspect of life-experience. Robbins' "Divine History" in a limited pericope will explore Mark's use of *place*. "Human Redemption" (Robbins 1996a:125-126) and "Human Commitment"[96] (Robbins 1996a:126) accommodate Robbins' "methodology of necessity," and will be seen to invoke the emergence of a Christian spirituality in this thesis.

The above methodology of how I wish to become entangled with the text of the Bartimaeus pericope in its context of Mark's narrative as a whole, now requires an outline of my methodology to arrive at a working definition of Christian spirituality, i.e., the purpose of such entanglement, in terms of my thesis topic.

3.3 Christian spirituality

The methodology to arrive at a working definition of Christian spirituality for this thesis will examine the hypotheses of Schneiders, Waaijman, Sheldrake, Perrin, and Van Der Merwe. These authors are selected because this research wants to focus on (a) those writers who apply biblical[97] texts to their conclusions, (b) constructing a Christian spirituality appropriating its embedded components in the Bartimaeus pericope, and (c) not a post-post modernist, but a Christian spirituality accommodating the needs of a 1st century reader of Mark's gospel.

3.3.1 Towards a working definition

Holder broadly defines Christian Spirituality as "the lived experience of Christian faith and discipleship" (Holder 2005:01). Components immediately emerge, including "spirituality" and "Christian spirituality", lived experience(s), a faith in Christ, and a commitment (discipleship). The following authors and interpreters are briefly explored to arrive at a working definition for this thesis.

Schneiders

Sandra Schneiders identifies spirituality as essentially both something to be "lived", and something to be "studied" (cf. Schneiders 2005:01). This thesis *studies* what a reader (facing personal discipleship-*decline* amidst suffering and persecution), could require for discipleship-*rescue* in terms of a spirituality, and how that spirituality can be "lived". The latter, "connotes the whole of the life of faith and even the life of the person as a whole, including his bodily, psychological, social and political dimensions" (Schneiders 1989:679).

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[95] "Some people begin and end their analyses of biblical texts with analysis of their sacred texture. The result is a disembodiment of their sacred texture from the realities of living in the world" (Robbins 1996a:130); and expressed similarly, yet differently, the interpreter examining both the Deity-Holy Person and the Human aspects would discover Robbins' maxim "Christology and discipleship prove to be simply two sides of the same coin in the Gospel of Mark" (Robbins 1973:226).

[96] The "Human Commitment" in a "sacred texture" in Mark, will be shown to have initially failed due to a lacuna of Christian spirituality.

[97] "The Bible is still relevant" McClendon (2012:online article, np).

Schneiders maintains her widely used definition: "Spirituality as a lived experience can be defined as conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives" (Schneiders 2005:01)[98].

A "self-transcendence[99]" suggests that an essential component in the on-going process must provide a transformation of the person into something (someone?) "new."[100] Each person, furthermore, entering this "lived experience" does so from his/her perspective, placing an emphasis on those aspects pertinent to their particular field of study, interest or raison d'etre before arriving at a "spirituality".

This thesis will extend her observations into a Christian spirituality, by identifying and locating her "Transcendent" as Mark's Jesus, the Christ, Son of God, emissary of God, inclusive of his suffering.

Waaijman

Waaijman (2002:4) identifies the following aspects for a working hypothesis towards a Christian spirituality: (a) Spirituality as "a polar structure: the *relation* of the human person (inner dimension, spirit, spiritual core, deepest center) to a transcendent dimension (ultimate reality, ultimate goal)"; (b) this relation is "a *dynamic* [spiritual] *process* (discovery, development, journey, spiritual ascent)" towards "the divine-human relational process of transformation" (Waaijman 2002:312), (c) "spiritual process is *fostered* by specific means (prayer, spiritual direction, maps, methods)" (Waaijman 2002:4, italics my own). These key concepts will be considered in the construction of my own definition below, reflecting Waaijman's approach to spirituality as 'the divine-human relational process of transformation'.

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[98] cf. Schneiders 1986:266; Schneiders *The Study of Christian Spirituality* (1998:39-40); Schneiders defines spirituality as "the experience of consciously striving to integrate one's life, in terms not of isolation and self-absorption, but of self-transcendence towards the ultimate value one perceives" (2000:254) - quoted by Van der Merwe (2018), *The characterization of the Spiritual Christian: In conversation with God according to 1 Corinthians 2* .

[99] "Self-transcendence" towards transformation is possible because as "human beings are spirit in the world..." (Schneiders 1989:682). Deepak Chopra claims, "we are divinity in disguise, and gods and goddesses in embryo" (Chopra 1994:03), and that we will know the true meaning of "success" when we begin to experience our life "as the miraculous expression of divinity" (ibid). Holder extends this to indicate that we share this collectively: "as members of the human race, we share in a common human spirit, but that spirit takes a distinct and particular form in each one of us" (Holder 2005:02). Kourie elaborates: "Taking spirituality in its wider sense it is true to say that everybody embodies a spirituality of some sort: it refers to the *raison d'etre* of our existence, the meanings and values to which we subscribe, whether these be religious or not" (2000:12).

[100] This "something new" I describe in my working definition below, as an ongoing "ever-deepening wholeness of being." I am encouraged by Peck's comments: "For Christians, the ultimate concern is God revealed in Jesus Christ, and experienced through the gift of the Holy Spirit. Self-transcendence moves one out of compulsive, addictive, obsessive patterns of behavior toward more healthy relationships with oneself, other persons, and God. In short, Christian spirituality is the conscious human response to God that is both personal and ecclesial – it is life in the Spirit." He concludes, "In sum, Christian spirituality (the spiritual life) is at the same time experiential, apostolic, sacramental, incarnational, Trinitarian, christological, ecclesial, and ecumenical. The challenge is to maintain a balanced Christian spirituality that has a proper sense of the transcendence of God" (2016:8).

Waaijman concurs that "Spirituality ... touches the core of our human existence" which he describes as "our relation with the Absolute" (his opening sentence, 2002:1). Two clarifications are worth mentioning, firstly, the "Absolute", and secondly, "human existence." Waaijman (20002) prefers the word "Absolute" for Schneider's "Transcendent" and leaves the allocation of the Absolute for the decision of future scholars of spirituality. This thesis identifies his "Absolute" as God, 'humanly' experienced in and through Mark's Jesus Christ.

Finally, as indicated by Albalaa, it is "the human experience [which] is the place where spirituality is to be found" (cf. Albalaa 201:42, footnote 55; Waaijman 1993:5-57).

Sheldrake

Sheldrake is quite adamant that "the overall logic of Christian Spirituality is to be deeply concerned with the practice of everyday life in the outer, social world" (Sheldrake, 2010: vi). In this way he states, "In Christian terms, spirituality refers to the way our fundamental values, life-styles, and spiritual practices reflect particular understandings of God, human identity, and the material world as the context for human transformation. While all Christian spiritual traditions are rooted in the Hebrew and Christian scriptures and particularly in the gospels, they are also attempts to *reinterpret these scriptural values* for specific historical and cultural circumstances" (Sheldrake 2007:2, italics my own). Sheldrake's "reinterpretation" will include this thesis' use of "recontextualization" and "personalization" of "scripture values".

Perrin

Perrin sets out to confirm that "Spirituality is lived in the marketplace, in the daily encounters where people work, live, and play. There is no one ideal way that spirituality is lived" (Perrin 2007:23). He does claim, however, that "Christian spirituality is the experience of transformation in the Divine–human relationship as modeled by Jesus Christ and inspired by the Holy Spirit. Christian spirituality is appropriated as a lifestyle within all relationships in the broader Christian community as well as in society in general. While Christian spirituality embraces Christian traditions and beliefs, it also exceeds the boundaries of established religions and their theologies. As such, Christian spirituality is always open to new and unexpected expressions of the way the Spirit of God is actively incarnated in human history, whether within the Christian traditions or from outside of them" (Perrin 2007:32). This provides key understandings for a working definition of Christian spirituality, namely, *experience*, *transformation*, Jesus Christ, *appropriation*, *incorporation*, *new*, and *Spirit of God*.

Perrin summarizes his parameters as follows: "In Christian spirituality, the transformative event includes transformation of the life of the individual, the Christian community, and the world in which we all live. Seeking to understand a text is therefore not merely to ask the question 'What does the text mean objectively?'... but to ask and respond to the question 'What does the text mean for today?'" (Perrin 2007:205). This thesis appropriates "text meaning" as discipleship, and "today" as Mark's reader.

Van Der Merwe

The "mechanisms" of Van Der Merwe (2015) operate through his articulation of "four selected linguistic effects" and provide an approach for my seven metaphorical bridges to collectively compose a Christian spirituality of discipleship rescue. These "effects" are (i) "dynamic interactions between text and reader" which are accompanied by "formal and informal strategies" (cf. Waaijman 2002:744); (ii) "the composition of images" (Van Der Merwe, 2015:12-16) aimed establish "a field of meaning and experience" (Iser, 1978:108-118, Van Der Merwe, 2015:13) which could be "understood, interpreted and applied in the lives of the readers" (Van Der Merwe, 2015:13); (iii) "the dialectic of protension and retention when the text was read aloud and repetitively" (Van Der Merwe, 2015:17-19); (iv) "To be entangled in a text – the way new experiences are formed" (Van der Merwe, 2015:19-20), after Iser (1978:131).

3.3.2 A working definition of Christian spirituality

In conclusion, by applying key issues raised by the authors above, this thesis aims to arrive at a working definition[101] (a) for a Christian spirituality[102], (b) based on Mark's narrative; (c) specifically focusing on the Bartimaeus pericope; and (d) relevant to a reader of Mark. While I accommodate the above key areas (from Schneiders, Waaijman, Sheldrake and Perrin), I intend to illustrate that spirituality expands to a *Christian* spirituality through my thesis specifically incorporating Mark's Jesus Christ as the *way* to participation in the life of God and God's kingdom.[103]

The following definition emerges from the Bartimaeus pericope:

> Christian spirituality for a reader of Mark is the motivated assimilation of anticipated and real on-going faith-filled Jesus-encounters, which deliberately appropriate ontological Kingdom realities into a continuum of multi-faceted and new life experiences. These experiences effect and maintain a self-transcendent transformation for a sustained self-realization of an ever-deepening wholeness of being, inclusive of sacrifice, mutual accompaniment and challenge, and in a fluctuating world.

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[101] Van der Merwe (2018) arrives at his working definition: "'spirituality' can be defined as "living a life of transformation and self-transcendence [that] resonates with the lived experience of the divine" (cf. Van der Merwe 2014a:1).

[102] Mark's narrative describes discipleship *action* (cf. Discipleship-bridge, below) which culminates in discipleship *failure*. This thesis seeks to provide a discipleship *rescue* in terms of a Christian spirituality, which reciprocally requires a viable definition (or "working hypothesis") to towards validating this claim.

[103] It is as if God and Jesus Christ, the Son of God, become the two-edged sword to expose and effect self-transcendent transformation into a Christian spirituality.

3.4 Conclusion

I have proposed the parameters from what this thesis regards as key authors for a Christian spirituality. Initially they set out to define and explain spirituality, and I have extended their findings into a methodology for a Christian spirituality. The topic of this thesis demands a focus on the Bartimaeus pericope, and my concluding working definition aims to achieve that and to relativize my findings for a reader of Mark's gospel.

CHAPTER 4: A SOCIO-RHETORICAL ANALYSIS (V.K. Robbins)

4.1 Introduction

The above brief outline of Robbins' socio-rhetorical analysis (3.2) provides a succinct summary of "five different angles to explore multiple textures within texts" (Robbins, 1996a:3). A more detailed exploration now aims to account for the following claims when investigating the Bartimaeus pericope: (i) the strength of an investigator to arrive at the "meaning" of the pericope in Mark is weakened without the ideological texture exposing Mark's reliance on Greek-Roman rhetoric, i.e., both linguistic manipulations (e.g., chreiae, chiasm, chain-link interlock) and semantic prowess (e.g., discourse). The result is that what this thesis regards as Mark's deliberate and calculated construction and location of all pericopes are not seen as structurally immersed in a plot, but rather become *scattered* events as diffuse as the plethora of (to some) the paratactic "καί"("and"); (ii) Mark's narrative has no base, no framework, no roots in life experiences of his time to ground the text in the real life encounter of 1st century Israel, without the socio-cultural texture; (iii) without the inter texture, the understanding of Mark's recourse to, for example, the LXX, and perhaps Plato's "Timaeus", is diminished and there is no sense of prediction, retention, protension, anticipation and fulfilment, or even a new chance of challenge, e.g., a *new* exodus; (iv) without the inner texture's discourse analysis the Bartimaeus pericope lacks a structure, a rhetorical dynamic towards rescue and/or sustained survival and commitment. This is within what this thesis regards as Mark's deliberate plot, "tapestry"[104] "mosaic"[105], in both Mark's overall rhetoric and the rhetoric of his Jesus; and (v) without the sacred texture, Mark's narrative remains a secular "bios" of tragic drama about someone who existed in Israel, or a mythical figure as "real" as Sophocles' Antigone, daughter to Oedipus and his mother Jocasta, or even a "literary work[s] of fabricated historical fiction" (Lockwood 2019:75).

Robbins' socio-rhetorical criticism (analysis) of Mark 10:46-52 is now explored in more detail, as the method to initially unravel "the abominable mystery"[106], and more significantly to thereby provide the foundations for a *paradigm* of Christian spirituality. Bartimaeus is not in need of discipleship rescue. His "rescue" after calling out for "mercy" is to transition from blindness to sight, not from any "discipleship failure". Perhaps he is "rescued" from his blindness in as much as the disciples need to be rescued from their metaphorical blindness. But Bartimaeus is not a "failed disciple" in his pericope. Mark's Bartimaeus provides a *modus operandi* for following Jesus, and in so doing he indirectly offers a rescue to those who fail. More importantly, however, Mark's text for Bartimaeus, 10:46-52, provides a paradigm of Christian spirituality for the *rescued*, or the neophytes amongst Mark's readers who are

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[104] The term "tapestry" is used by Robbins in the title of his 1996 publication, *The tapestry of early Christian discourse*.

[105] Sheldrake (2000:4) uses the term "mosaic" when he raises a question: "the older assumption that the world is simply a mosaic of separate cultures is now questionable"; cf. also Young and Strickland, concerning the gospel of Mark as "a mosaic of fragments" (2017:219-220).

[106] M cf. for Darwin's "abominable mystery": Friedman (2009) *The meaning of Darwin's "abominable mystery"*; Briggs (2021) *New light shed on Charles Darwin's "abominable mystery"* (BBC.com, online article, np); Buggs (2021), *The origin of Darwin's "abominable mystery"*.

beginning their journey, or want to intensify their participation in the itinerary, *along the way*. This thesis is exploring how a *Christian spirituality* within Mark's narrative provides the *modus operandi* in terms of an itinerary "ἐν τῇ ὁδῷ" ("on the way", 10:52c).

The five textures of Robbins for his "socio-rhetorical analysis [criticism]", prompt both an *observation* and the *contents*, firstly for a rescue package, and secondly, for the foundation of a Christian spirituality. The textures are outlined above, chapter 3, and will now be applied to the following research route: (1) Ideological texture; (2) Socio-cultural texture; (3) Inter texture; (4) Inner texture; (5) Sacred texture. The aim is to explain my understanding of several levels of interpretation of the Bartimaeus pericope as the pivotal transition pericope within Mark's narrative and to ultimately arrive at a paradigm of a functional Christian spirituality.

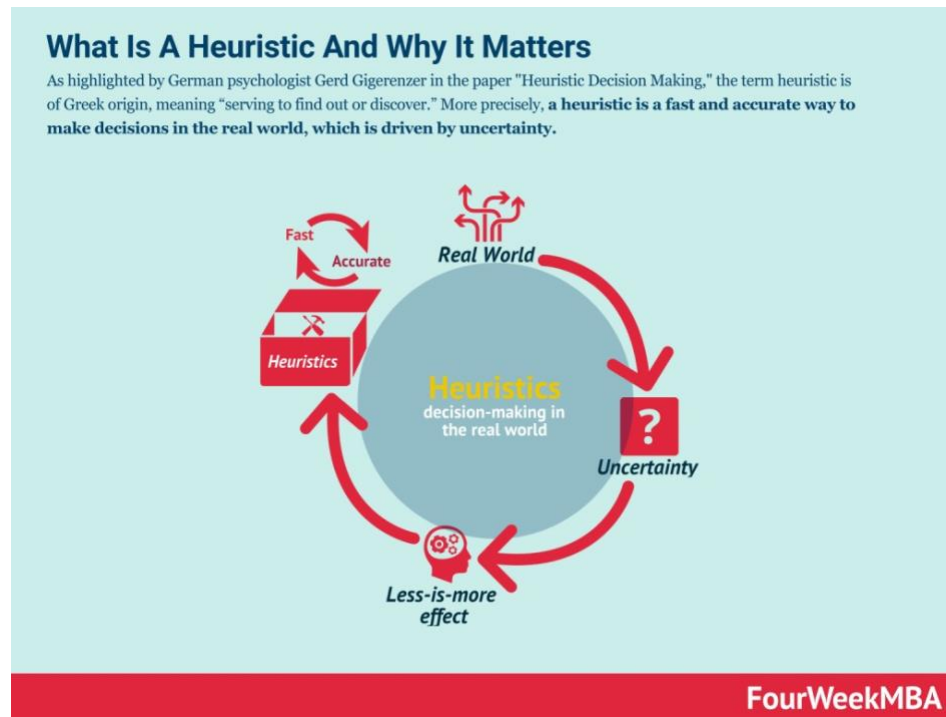## 4.2 Robbins socio-rhetorical criticism (analysis)

In 2016 Robbins clarified his new approach of a socio-rhetorical criticism to the understanding of a text: "Sociorhetorical interpretation (SRI) is a heuristic that is properly called an interpretive analytic rather than a method... it does not prescribe a series of scientific steps or formulae designed to perform and produce predictable results in accord with a particular conceptual framework" (Robbins, von Thaden and Bruehler 2016:1). This thesis adopts their "interpretive analytic" as its method to investigate Mark's text. An explanation, first, of "heuristic" must be established.

Robbins socio-rhetorical criticism: a heuristic

Defining the socio-rhetorical approach as "a heuristic,"[107] certain parameters are immediately brought into focus. Diagram 3 briefly describes the concept.

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[107] Google defines "a heuristic" as follows: "A heuristic is a mental shortcut that allows people to solve problems and make judgments quickly and efficiently. These rule-of-thumb strategies shorten decision-making time and allow people to function without constantly stopping to think about their next course of action" (Google.com. https://www.google.co.za/search?q=heuristic&dcr=0&source).

Diagram 3: A Heuristic

What Is A Heuristic And Why It Matters

As highlighted by German psychologist Gerd Gigerenzer in the paper "Heuristic Decision Making," the term heuristic is of Greek origin, meaning "serving to find out or discover." More precisely, **a heuristic is a fast and accurate way to make decisions in the real world, which is driven by uncertainty.**

Fast
Accurate
Heuristics
Real World
Heuristics
decision-making in the real world
Uncertainty
Less-is-more effect
FourWeekMBA

(https://fourweekmba.com/heuristic/)

Briefly, the above diagram applied to what lies behind Robbins, von Thaden and Bruehler's choice for "a heuristic," could include: (i) the "real world" of discipleship-failure in Mark; (ii) the "uncertainty" around Mark exposing such disastrous collapse and betrayal, having launched his gospel as "εὐαγγέλιον" ("good news", 1:1); (iii) "less-is-more effect" which invites a focus on the text written in a Greek rhetoric era, rather than a prolonged search for exposing methods as classifications (possibly akin to Iser's "product" 1978:18-19[108]). Those methods were, e.g., textual-, form-, structural-, source-, redaction criticism; (iv) and to arrive at "heuristics," which for Robbins, von Thaden and Bruehler produce their "fast and accurate" textures of texts which are thus precise, and clearly defined. They "moved the cheese"[109] in exegesis and hermeneutics, from rewards of identifying the "meaning of texts" exclusively through passionately defended investigator's claims (e.g., Wrede and the *messianic secret*) and the exclusive -isms of exegesis together with the quest for the historical Jesus, to the world of Mark's Greek-Roman rhetoric composing a bios of Jesus the Nazarene and empowered companions. The *historical* Jesus does emerge (cf. 10:47-48, below), but in "an interpretive analytic" for a "[s]ociorhetorical interpretation (SRI) [as] a heuristic" (Robbins, von Thaden and Bruehler 2016:1).

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[108] "As meaning arises out of the process of actualization, the interpreter should perhaps pay *more attention to the process than to the product*. His object should therefore be, not to explain a work, but to *reveal the conditions* that bring about its various possible effects. If he clarifies the potential of a text, he will no longer fall into the fatal trap of trying to impose one meaning on his reader, as if that were the right, or at least the best, interpretation" (Iser 1978:18). Iser then quotes T.S. Eliot prompting a congruency with Mark as the "critic" of discipleship-failure, and this author as the *new* reader: "The 'critic,' says T. S. Eliot, 'must not coerce, and he must not make judgments of worse or better. He must simply elucidate: the reader will form the correct judgment for himself'" (Iser 1978:18-19).

[109] cf. Johnson (2015) *Who moved my cheese?*

The five textures of Robbins prompt both an *observation* and the *contents* of a rescue package. The textures are outlined above, chapter 3, and will now be applied to the following research route: (1) Ideological texture; (2) Socio-cultural texture; (3) Inter texture; (4) Inner texture; (5) Sacred texture. The aim is to explain my understanding of several levels of interpretation of the Bartimaeus pericope as the pivotal transition pericope within Mark's narrative and to ultimately arrive at a paradigm of a functional Christian spirituality of rescue. This will outline a proposed solution for the "abominable mystery" and account for the disastrous discipleship failure recorded in Mark.

4.2.1 Ideological texture

4.2.1.1 Introduction

At the outset it must be stressed (and repeated) that this thesis concurs with Robbins (twenty years after publishing *Exploring the Texture of Texts*), von Thaden Jr., and Bruehler (2016) in their emphasis:

> "Sociorhetorical interpretation (SRI) is a heuristic that is properly called *an interpretive analytic* rather than a method. This means *an interpreter can select any series of strategies* to analyze and interpret rhetorical, social, and cognitive picturing and reasoning to help interpreters learn how a text prompts and influences thinking, emotion, and behaviour" (2016:1, italics my own).

The ideological texture

This interpreter "selects" the following "series of strategies" for an ideological texture of the Bartimaeus pericope prompted by Robbins understanding that (i) ideology is "an integrated system of beliefs, assumptions and values" that reflects "the needs and interests of a group or class at a particular time in history" (Davies 1975:14; quoted by Robbins 1996a:96, italics my own); and (ii) "Ideology concerns the particular ways in which our speech and action, in their social and cultural location, relate to and interconnect with resources, structures and institutions of power" (1996b:36).

Robbins defines a "rhetorical strategy" by an author of a text, in terms of a structural framework: "Ideology concerns the particular ways in which our [Mark's] speech and action, in their [his] social and cultural location, relate to and interconnect with [a] resources, [b] structures and [c] institutions of power" (1996b:36). Mark's "social and cultural location" is generally accepted as Roman rule in a Greek-speaking world. This promotes, firstly, "resources" for how Mark composes his "εὐαγγέλιον" ("gospel") using Greek rhetoric as the vernacular's skill in the art of persuasion[110]. The aim is "for bringing about change" (Snodderly 2008:188) from fear and flight to accommodation and assimilation when a reader confronts

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[110] "The goal of ancient rhetoric and its primary purpose was persuasion" (Fredriksen 2017:63-64).

suffering and persecution. Greek rhetoric as a "resource" includes its mode of literary expression, e.g., theater, tragedy, drama, poetry and dialogue[111]. This ideological stance is seen as a visually framed enticement by Mark to invite the reader/observer/listener to consider an alternative to discipleship-busy-ness: i.e., to adopt, rather, an integrating spirituality *within* any busy-ness whilst pursuing the divinity in Jesus. That enticement and persuasion can be imaged through an imagined tragic drama,[112] namely, Greek drama, played out in the mind of the reader[113]: (a) encouraged, not necessarily by an authentic eyewitness account, but rather, applauded by the narrative's provided details which the reader can easily arrange across a proskenion between each parodos and echoed in the orchestra of a theatron performance, and (b) skillfully manipulated and composed by the brilliance of Mark as author. I wish to illustrate how the biblical text consequently *lived* in an unfolding Greek drama, can catapult the reader into identifying corresponding *lived* experiences of his/her own personal drama, which in turn, become catalysts for lived experiences of a Christian spirituality. (The discourse analysis below, will expose and conclude how this is achieved in the life of Bartimaeus, where his Jesus-encounter in faith launches his empowerment to *see*, and enables him to *become* a discipled-*follower* of Jesus).

Secondly, I have opted to identify "structures" within the *ideological texture* to include both the Greek literary style of the chiasmus (mega, macro and micro in Mark's narrative), and the use of *transition* as a rhetorical structure. Transition passages as "rhetoric at the boundaries" in a narrative (Longenecker's title for his 2005 publication), which function through retention and protension[114] (according to Waaijman's approach), echoes and foreshadowings, and parallels and central foci in chiasmi, are understood and explained below in terms contributing to the "structures" of Robbins' *ideological texture*. Their significance is to provide the literary

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[111] Greek drama and poetry: "Mark's gospel conforms to the principles of tragic drama" (Smith 1995:211). The format of drama could emerge from what Ryken (1998:535) refers to as 1st century 'biography': "The Gospel of Mark is a biography of Jesus written according to the conventions of ancient Greco-Roman *bioi*, or biographies." Moule (1965:02-03), on the other hand, opts to avoid "biography": "Mk is a little handbook for basic Christian instruction, simple, yet brilliantly dramatic - a stark, powerful presentation of the Christian facts: not a biography, but a portrait of Jesus as the one who not only proclaimed but somehow brought with him the kingdom of God." Each author, Smith, Ryken and Moule, indirectly provides an "ideology" for Mark's approach to writing *good news*.

[112] Ossandón (2012) offers a proposed outline for the Bartimaeus episode "according to its scenes following the model of Greek tragedy" (2012:388) (cf. below 4.3.2 *micro-chiasm*). The aim is possibly the first step in a "rhetorical strategy", i.e., to seek how best to "imagine ourselves in Mark's Story" (Fowler 2011:233). According to Fowler's claim, "It is this story world that readers enter" (2011:235).

[113] Fowler stresses a narrative's rhetoric succeeds "when we approach Mark as a work that creates a story world [w]e see that the statements in Mark's narrative refer to the people, places, and events *as portrayed in the story*. Just as a *film* may be a version of historical events, so also Mark is a version of historical events. Although Jesus, Herod, and the high priests were real people, they are, in Mark, nonetheless characters portrayed in a story. The desert, the synagogue, and Jerusalem are settings as depicted in the story world. The exorcisms, the journeys, the trial, and the execution are events depicted in the story world. It is this story world that readers enter" (Fowler 2011:235). (cf. Fowler, 2011:233-260, 'In the Boat with Jesus: Imagining Ourselves in Mark's Story').

[114] Longenecker (2005:52) quotes Richard Horsley who "also notes how the overlapping of material both contributes to the development of a narrative and aids in the process of remembering that narrative. He writes: 'In a narrative style that assists memory, the earlier episodes suggest or forecast later episodes which in turn recall the earlier ones while carrying the story further and adding to the drama and conflict. The narrative thus establishes numerous interconnections that resonate with each other as they resonate with the hearers'" (Longenecker 2005:52 footnote 19, quoting Horsley 2001:70).

foundations of components for an ongoing spirituality which can override any discipleship-failure and promote the pursuit of rescue. The network analysis in chapter 5 ("A paradigm for Christian spirituality"), will need this *ideological texture's* exposure of chiasmi and (pivotal) transition for the crux of its construction of a paradigm.

Thirdly, "Institutions of power" could be seen as absent in the Bartimaeus pericope: there is no confrontation with political or religious leaders. Hence, also for the sake of brevity, this aspect will not be covered in this thesis.

Summary

The following summary diagram encapsulates the introduction to Robbins' *ideological texture* whose dimensions are demarcated for its application to the Bartimaeus pericope as a functional, deliberately inserted transition passage in Mark's narrative. An exploration of the *ideological texture* follows, albeit in detail, both because of its potential to provide the foundation for Robbins' remaining four textures, but also for what it exposes for the reader as a discipled-follower of Jesus to be sustained by a Christian spirituality.

Diagram 4: Summary of the *ideological texture* of Mark 10:46-52
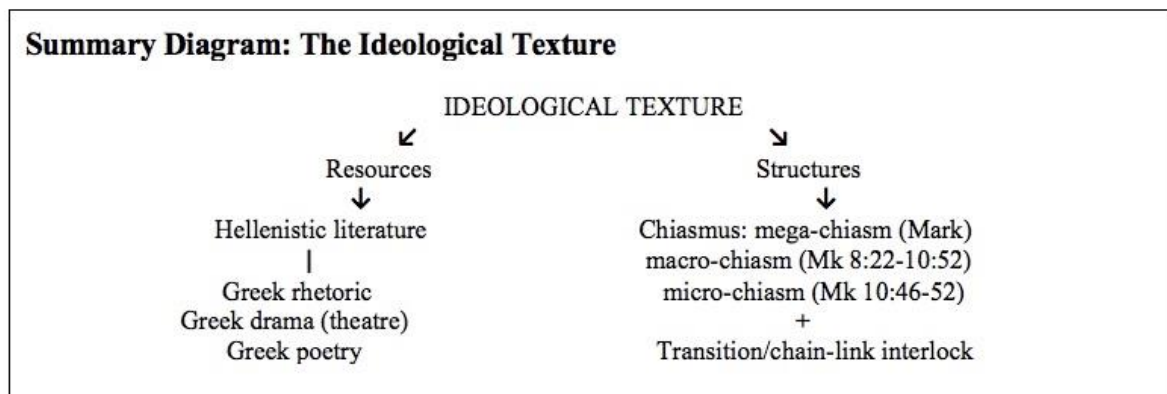
4.2.1.2 Resources Greek rhetoric

Introduction

Investigators concur that Mark utilizes Greek rhetoric[115] as a literary technique to persuade his reader/listener/observer firstly to accept who Jesus is,[116] and then to either begin *following* Jesus ("ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ", "he followed him on the way", 10:52c) or "μετανοέω"

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[115] Mack claims, "All of the pronouncement stories [in Mark] betray knowledge of rhetorical functions, and many of them manifest skill in rhetorical composition. The logic is invariably informed by the requirements of polemic argumentation" (Mack 1988:192).

[116] "Jesus is clearly the central figure in Mark's Gospel. At least in part, Mark wrote his narrative in order to move the reader toward a fitting response to Jesus. In other words, Mark's narrative *has* a rhetorical function" (Williams 1994:89, italics my own).

("repent/change", 1:15) and return to *following* Jesus in the 1[st] century socio-cultural location[117] of suffering and persecution. The first significance of Mark's use of rhetoric in its "art of persuasion" is to provide a convincing 'Christology' for his readers. Secondly, Greek rhetoric should provide a persuasive *modus operandi* to *follow* him, i.e., how to become a disciple of the one whose Christology is worth following. The challenge to the reader, however, is that on the surface of the gospel narrative, Mark's "rhetoric" reveals rather the disastrous betrayal and failure of Jesus' original disciples, referred to above as the narrative's "abominable mystery." I now wish to explain how Mark's hidden and persuasive *modus operandi* to *follow* Jesus as a discipled-follower is Mark's concealed[118] rhetoric within his narrative for a discipleship-rescue. This rescue (a) pivots through the Bartimaeus pericope, while (b) fundamentally, implicitly expresses itself as a Christian spirituality[119] embedded in the text.

Rhetoric in Mark's gospel[120]

Much is written about Greek rhetoric as the literary genre of the Gospels. This thesis emerged from exploring Mark's content in his narrative from the point of view of considering this "art of persuasion."[121] Interpreters[122] have indicated that Mark's ideology is Christo-centric, so that his narrative composes a unique (persuasive) Christology for his readers in a post-Pentecost

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[117] *Social-cultural location*: Robbins differentiates between a "social cultural *location*" contributing towards and precipitating an *ideological texture* for a text, and a "social cultural *texture*" of a text. This thesis focusses on the Bartimaeus pericope, hence a "social cultural *location*" in an *ideological texture* becomes rather a broad cultural background for Mark's gospel narrative. Key "institutions of power" emerging as possible conflict-platforms between Jesus and the politics of Rome, and Jesus and Judean church leadership in Jerusalem are outside the Bartimaeus pericope; cf. Incignieri (2003), *The Gospel to the Romans: The Setting and Rhetoric of Mark's Gospel*.

[118] In a similar way Martin Luther, in *Deus Absconditus*, claims that God reveals himself by concealing himself; cf. "Luther addresses the hiddenness of God in nearly every aspect of his theology... the God who hides himself under his opposite in order to test a believer's faith" (Welker 2006:online article, np); cf. also "Deus absconditus (Lat., 'hidden God'). The apparent absence of God from those who seek him, or from circumstances where the godly are in extreme trouble" (Encyclopedia.com. 2020:online article, np).

[119] It is suggested that such a spirituality (articulated as such in this 21[st] century) is faithful to (1[st] century) Mark in terms of a prime outcome of his "art of persuasion" through motivating and outlining experiential participation in the ongoing-arrival of the kingdom of God on earth. Greek rhetoric by Mark becomes both the explicit and implicit articulation for a language embedding a Christian spirituality, and which, in this author's opinion, pivots in Mark's Gospel through the Bartimaeus pericope. The *inner texture*, §D below, of Mark 10:46-52, provides the pivoting parameters for such a Christian spirituality.

[120] "In a largely oral culture, Mark has offered a written document which understands and draws on that culture's expectations, and takes into account the advice of rhetoricians as to how to deal with a narrative" (Witherington 2001:15).

[121] The result was to present a thesis that explores how a Christian spirituality is the flowering of a rhetoric of persuasion of discipleship-rescue embedded in Mark's gospel for his readers (cf. below ch. 5.6 and the construction of a "Paradigm").

[122] Two examples: Smith (1995): "Mark has an ulterior motive in view [i.e., his ideology]: he is not writing history, but using historical traditions dramatically in order to achieve his ultimate purpose which is to proclaim to his audience the divine sonship of Jesus Christ" (Smith 1995:230). Mack (1988) expressed it this way: "Because the data available to historians for reconstructing the life of Jesus comes from documents removed in time by one, two, or even three generations of social history, *New Testament scholarship can be described as an archeology of early traditions about Jesus and the Christ*: the attempt to work back from later texts to earlier memories closer to the source. Early traditions and events have always been associated with the originary [Mack's word], late compositions always regarded as developments of earlier traditions" (Mack 1988:5, italics my own).

milieu to both *believe* who Jesus is, and (therefore) to risk following him[123]. A purpose would thus be to "persuade" the reader to a renewed faith in who Jesus is, as "ὁ υἱὸς τοῦ θεοῦ" ("the Son of God")[124]. Mark's "persuasion" would, furthermore, overflow into a faith in Jesus, expressed by the believer in a renewed empowered discipleship, while learning from the disastrous failures of the original disciples[125]. The persuasion, therefore, is for a reader to respond to Jesus' cry: "μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ" ("convert and believe in the good news", 1:15). The underlying basis in Mark's Gospel is who Jesus is. The narrative then sets about exposing this "υἱὸς τοῦ θεοῦ" ("Son of God") through a re-telling of his words and actions.[126] Mark is persuaded to do so by the rhetoric of circumstances for the story, i.e., both the circumstances of a reader, as well as circumstances leading up to Jesus as "Son of David" in Mark 10:46-52. Mark's *characters* were "not standing by, listening" to Mark's prologue (1:1-13). Only the readers have been told "that Jesus is the Christ, the Son of God (v. 1), the Lord (v. 3), the mightier one (v. 7), the one who will baptize with the Holy Spirit (v. 8), the beloved Son in whom God is well pleased (v. 11). Only the reader recognizes that Jesus' presence in the wilderness, with the wild animals and served by angels, recalls [inter texture] God's original design for humankind, told in the story of Adam and Eve. God's original created order has been restored in the person of Jesus of Nazareth (vv. 12-13)" (Burca 2021 personal email article, after Moloney (2017), *Gospel Interpretation and Christian Life*, and Moloney (2013) *The Resurrection of the Messiah* (Mark). It is suggested this tension between absence-presence draws the reader into anticipation, participation and motivated solution-seeking (cf. Psychology-bridge, below).

Greek rhetoric in the Bartimaeus pericope

The "content" of Greek rhetoric in Mark 10:46-52 will be dealt with in the inner texture (below). The *ideological texture*, however, exploring Mark's choice for Greek rhetoric as a "resource" (Robbins 1996b:36), requires an explanation here. It must be noted that the following observations are included here as aspects of the pericope's *ideological texture*: namely, the "resource" of Greek rhetoric, and not to detract from the pericope's *inner texture*. The relevance is to provide a foundation for its expansion below, i.e., in the pivotal nature of

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[123] "This story [10:46-52] is not simply a discipleship story. In it the christological image of Jesus and the response in discipleship converge" (Robbins 1973:226). Moloney (2017) expresses it this way: "The Gospel of Mark is not only about Jesus, Son of God and Christ. It is equally about the challenge of 'following' him to Jerusalem – and beyond" (Moloney 2017 *Gospel Interpretation and Christian Life*:online Google review).

[124] "Mark has an ulterior motive in view [i.e., his ideology]: he is not writing history, but using historical traditions dramatically in order to achieve his ultimate purpose which is to proclaim to his audience the divine sonship of Jesus Christ" (Smith 1995:230). Mack (1988) expressed it this way: "Because the data available to historians for reconstructing the life of Jesus comes from documents removed in time by one, two, or even three generations of social history, *New Testament scholarship can be described as an archeology of early traditions about Jesus and the Christ*: the attempt to work back from later texts to earlier memories closer to the source. Early traditions and events have always been associated with the originary [Mack's word], late compositions always regarded as developments of earlier traditions" (Mack 1988:5, italics my own).

[125] Harrington (2009) stresses "Mark wrote his Gospel to deepen the faith of the members of his community" (Harrington 2009:597; §41:3). He adds, "The response to Jesus' person is discipleship. Mark's presentation of the earliest disciples was based on the parallelism between them and the members of his community" (Harrington 2009:597; §41:4).

[126] The Theology-bridge, below, will explore this in more detail.

this transition passage as a chain-link interlock, the *inner texture's* discourse analysis, and in the Prayer- and Faith-bridge components of the network analysis in chapter 5 ("A paradigm for Christian spirituality").

Dialogue[127]: the pivot between "ask" and "answer"

A philosopher in dialogue had faith in his ability to persuade, and faith in the addressee to be persuaded through his rhetoric. This pericope is loaded with rhetoric, but it pivots beyond that for a Greek philosopher. Bartimaeus' faith might have been a faith in himself able to persuade passersby to respond to this "τυφλὸς προσαίτης" ("blind beggar", 10:46) and thus keep him alive. The disciples, the crowd and a nebulous "πολλοὶ" ("many", 10:48) might, however, be passersby, but Bartimaeus' Jesus-encounter exposes his faith transcending any personal ability to directly persuade Jesus. Bartimaeus' faith is in Jesus' ability to empower him to see, not a faith in being able to persuade Jesus to perform a miracle. Jesus identifies this faith, and thus responds by rewarding Bartimaeus with sight. Bartimaeus' faith then precipitates the transitional shift from himself to Jesus as the protagonist of Mark's gospel, and the narrative prepares everyone to *follow* Jesus into Jerusalem.

Prior to the following exploration of "protagonist," suffice, however, to briefly propose a significance for this dimension of Greek rhetoric in Mark 10:46-52. The foundational *ideological texture* of a *discourse* in an inclusive *ask-answer* rhythm in rhetoric, accompanied by one's "πίστις" ("faith")[128], opens the horizon for a reader's discipleship-rescue to be maintained through an integration of the "Bartimaeus dynamic". The reader must *ask* in faith: it is not persuading God to see as the reader sees. This must be followed by *answers* which are identified as lived experiences witnessing a faith in Jesus' empowerment, irrespective of the nature of a reader's "blindness." Bartimaeus is instructing Mark's readers to prayerfully dialogue with Jesus, the *ask>answer* approach, in the faith that such prayer is answered[129]. What follows are personal lived experiences of accompanying Bartimaeus, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c) insofar as the reader assimilates Bartimaeus' parameters for a discipled-follower into her/his own lived experiences of *following Jesus*. It is suggested that, at the outset, this is regarded as a significant component of the *ideological texture* of the Bartimaeus pericope.

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[127] "The healing of blind Bartimaeus is on the surface a miracle story, but it is also, and more profoundly, *a dialogue* about faith" (Donahue & Harrington 2002:319, italics my own).

[128] This thesis thoroughly concurs with Suzanne Watts Henderson's *ideology* expressed in her conclusions on the nature of *faith* in the disciples of Jesus: it is a faith in their empowerment from Jesus, not a faith in Jesus per se, "nowhere does the narrative overtly mention Jesus as the object of that faith" (Henderson 2006:247; quoting Marshall 1989:54). Henderson explores how "Where the disciples fall short, they do so not just by underestimating the cost of following Jesus, but also by *underestimating (or not trusting) the authority he has unleashed in and through them* to extend the good news of God's victory to all who would receive it" (Henderson 2006:249, italics my own).

[129] Jesus provides the guarantee later in Jerusalem, cf. 11:24 (Prayer-bridge, below).

Dialogue: the protagonist - "who" asks, "who" answers

The Christ-centric aspect of the ideological texture of Mark's Gospel allocates Jesus as the protagonist throughout the narrative. Mark 10:46-52, however, rearranges this. The opening loaded verse (vs. 46), begins with a nebulous collective third person plural of "ἔρχομαι" ("come"), to include Jesus as part of a group arriving in Jericho. This is immediately followed by the singular person of a participle verb, "ἐκπορεύομαι" ("leave"), accompanied by a pronoun, "αὐτός" ("he")[130], in the genitive (absolute). Then Mark introduces the new protagonist[131] through the *nominative*, in the opening verse: "ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς προσαίτης" ("the son of Timaeus, Bartimaeus, a blind beggar"), and maintains him as such throughout the pericope by allocating him "seven" of the pericope's "thirteen verbs"[132]. The ensuing *dialogue* in the pericope is then seen to unfold in the format of a visualized Greek tragic drama.

Greek Theatre[133] for Greek tragic[134] drama and the Bartimaeus pericope

Greek Theatre: people

Robbins insists, "The primary subject of ideological analysis and interpretation is *people*. Texts are the secondary subject of ideological analysis, simply the object of people's writing and reading. ...This means that analysis of the *ideological texture* of a text exists at the opposite

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[130] cf. Robbins (1973:230) on Mark's use of the genitive in 10:46. Robbins claims Mark uses "a singular genitive absolute [which] then includes two additional genitive nouns...[for this is] perfect correct Greek." This thesis suggests that the genitive here is a genitive of possession, implying a collective close-knit group leaving Jericho, to dramatically contrast a single, blind beggar sitting on the side of the road.

[131] "[I]n no other miracle story does the petitioner hold the spotlight... it is Bartimaeus rather than Jesus who is at the center of the narrative" (Cotter 2010:42). It will be shown below in the discourse analysis, that for Cotter's reason, and others, it is essential for Mark that Bartimaeus is introduced in the text (10:46) firstly as ὁ υἱὸς Τιμαίου, *then* his name, Βαρτιμαῖος, and, furthermore, it is not in reverse with the accompanying Markan phrase for non-Aramaic speaking readers, ὅ ἐστιν μεθερμηνευόμενον" *which means* (e.g., as in 5:41; 15:22, 34).

[132] "The centrality of Bartimaeus can be confirmed by the syntax: of the thirteen conjugated verbs employed by the narrator, he is the subject of seven - Jesus only of three. Therefore, it is Bartimaeus who is the protagonist of the episode, and not Jesus" (Ossandón 2012:394).

[133] "In Mark's day, when Hellenism was still the dominant cultural force in the ancient world so that Greek tragedies were commonly performed and studied, there arose out of the religious life of an obscure believing community, a story recounting events that had given birth to its faith" ... "faced with a challenge calling for literary skills beyond his own, Mark was attracted to the dominant literary model of his day" (Bilezikian 1977:28). Morrison (2015) applauds Bilezikian's (1977) *Liberated Gospel*: "Gilbert C. Bilezikian has argued most extensively that Mark's Gospel was written within the milieu of Greek tragedy since tragedy was one of the dominant literary strategies in the Roman empire of the first century. All the features of Greek tragedy articulated by Aristotle in *Poetics*, for example, are present in Mark: the Gospel narrates the actions of a good person (Jesus); the observer experiences emotional effects of fear and empathy; the plot develops along the standard formula of (1) complication (1:1-8:26); (2) crisis (8:27-8:30); and (3) dénouement (8:31-16:8)" (Morrison 2015:29-30). Wright (2020) concurs: "The primary reason for why Mark ought to be considered a tragedy instead of a biography is that Mark's Gospel is not actually concerned with the life of Jesus. It is, instead, primarily concerned with the conflict that arises as a result of his ministry" (Wright 2020:online preview, np).

[134] "Greek tragedy was still regarded in the first century as part of the staple diet of Greco-Roman education" (Smith 1999:249).

end of the spectrum from analysis of the inner texture of a text[135]" (1996a:95, italics my own). The *text* of Mark 10:46-52 (e.g., exegesis and semantic networks), therefore, will be analyzed below in the "inner texture". Here, however, the *ideological texture* of the Bartimaeus pericope concerning *people* involved in the text (namely, Mark, and his ideology emanating from the *people* in the selected pericope, including Jesus, the disciples, a large crowd, and the minor character Bartimaeus) warrants an exploration of the text for validation of any claims by this thesis, as well as *people* in a community of readers and listeners[136].

It is suggested that while one can presume that Mark's recipients, namely, *people*, were familiar with Greek-Roman theatre, the intricacies of the Bartimaeus pericope invite creative minds to ideate a "play," once activated by Mark's style when composing Greek rhetoric for his narrative. It is further suggested that Mark's purpose is for the readers/listeners to enact each scene *in their own imagination* while playing out the tragedy of a rejected Jesus and deserting disciples. Mark's aim, however, was not only for the sake of memory and entertainment. It is an ideation seeking meaning (Iser) towards a *metanoia* from what is, i.e., the tragedy of discipleship-decline, to what lies embedded in *people's* resilience, i.e., the triumph of ongoing discipleship-rescue pivoting through Bartimaeus' Jesus-encounter. The catalysts are identifiable "play-parameters" for *people* acting out the pericope in their minds.

This thesis suggests Mark deliberately chooses *people* in the Bartimaeus pericope who can and will activate lived experiences of discipleship-rescue for his readers, just as alive, active and persuasive as a pivotal minor character, Bartimaeus, in his transition from blindness to sight. Hence this exploration of a Greek tragic drama template proposed in fidelity to Robbins' prescriptions for a text's *ideological texture*. The depth of Mark's persuasion will be illustrated in a paradigm (cf. 5.6 below) composed of metaphorical bridges pivoting through the Bartimaeus pericope and identified in the *inner texture* (below), realized in a Christian spirituality as the *raison d'être* for his gospel. The attendance at a reading/performance by *people* observing *people,* needs to be repeated, as often as a reader's circumstances change[137]. The applause from *people* needs to be heard in the excitement of *people* thereby entering and participating in the kingdom of God through these parameters. The tragedy needs to be transcended through personal lived experiences of "μετανοεῖτε καὶ πιστεύετε" ("repent and

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[135] Hence references are necessarily made to the text from which the *ideological texture* emerges, but a detailed exegetical study of the text is explored in the *inner texture*. A freedom to consult the text (outside the *inner texture*) could emerge from the following explanation: "... an interpreter can select any series of strategies to analyze and interpret rhetorical, social, and cognitive picturing and reasoning to help interpreters learn how a text prompts and influences thinking, emotion, and behavior. Since it is not a method, it does not prescribe a series of scientific steps..." (Robbins, von Thaden Jr., and Bruehler 2016:1).

[136] "...it should be kept in mind that Mark's Gospel was in fact written in order to be read aloud, not silently as in our culture" (Hartin 1993:39, footnote 4).

[137] Circumstances would change in terms of ongoing threats against a reader: as Roskam (2004) confirms: "Mark's Gospel is a reaction to the threat of persecution that menaces the Galilean Christians in the period just after the Jewish Revolt. It is above all an apologetic writing, directed to the endangered Christians themselves and meant to confirm them in their faithfulness to the Christian message, so that they will be strong enough to endure the hardships they are experiencing" (Roskam 2004:236). "By means of his story about Jesus, Mark intends to strengthen and encourage his Christian readers to resist the pressure caused by the persecutions, and to warn them not to falter in their faith" (Roskam 2004:238).

believe", 1:15), effected in each step "ἐν τῇ ὁδῷ" ("on the way", 10:52c), as dynamic and real as a blind man "εὐθὺς ἀνέβλεψεν" ("immediately seeing", 10:52b). This is my ideology motivating the following creative response to Greek theatre as one of Robbins' "resource" parameters for an *ideological texture*.

Greek Theatre: people in Mark 10:46-52

The overall impression of Mark's Gospel is that it is a Greek tragedy[138]. It is accepted that Mark, however, does not specifically write a *script* for a Greek tragedy or play[139]. The details and movements in the Bartimaeus pericope, however, suggest Mark's ideology explored their possible ideation akin to a Greek tragedy[140] in the mind of the reader/listener. Hence the author of this thesis suggests that there is a visual presentation[141] in the text congruent to any Greek play available to any reader through details[142] such as movement (arriving, leaving, sitting, stopping, jumping, following)[143], dialogue, anticipation, encounter, and costume, e.g., "ἱμάτιον" ("mantle"[144]), in his narrative.

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[138] An example is from Smith (1995:211) in "A Divine Tragedy: some Observations on the Dramatic Structure of Mark's Gospel" where he claims that Mark is a tragedy, as "the plain fact is that the epilogue is not happy, but mysterious: the overriding mood is one of fear, in the sense of awe." He stresses further, "We shall suggest that the Markan model need not have been the tragedies of classical Greece only, but more particularly the inferior Roman imitations which abounded in Mark's own day."

[139] Smith confirms, "in the last analysis, Mark's Gospel is *not* a play, and was never written for performance by actors" (Smith 1995:222). This, however, does not detract from an ideological texture of Greek tragedy playing out in the mind (ideation) of the reader, supplied with visual details as provided by Mark towards a distinct purpose of authenticating and visualizing lived experiences launching rescue.

[140] Ossandón considers: "the classical stages of a plot do not fit perfectly the Gospel narratives. Therefore, it is more practical to start by a division of the [Bartimaeus] episode according to its scenes following the model of Greek tragedy. A change of scene takes place when one or more characters go out and others come in" (2012:388). He validates this in a footnote (29) quoting Halleran (2005:168): In Greek tragedy, "the most common way to break up an episode into smaller parts was through exit and entrance of characters, dividing an episode into what we might call discrete scenes" (cf. Ossandón 2012:388, footnote 29).

[141] "For Mark, *healing* and casting out demons are of *central importance in Jesus' ministry*. They serve as his *audiovisual aids*, making the presence of the kingdom *real and perceptible*, and as such they are inseparably linked to the proclamation of the gospel, both for Jesus and for his disciples (6:12-13; 16:15-18). Jesus calls himself the physician (2:17) and his mission is to seek and save the lost" (Healy 2008:50, italics my own).

[142] cf. Beavis 2011 concerning *details*: "Mark often uses colorful *details* to bring the story to life: in the feeding of the five thousand, the crowd is instructed to sit down on the "green grass"; in the tale of the blessing of the children, Jesus takes one of the children in his arms (9:36; cf. 10:13–16); in the story of the stilling of the storm, Jesus is asleep on a cushion as the wind and the waves beat on the boat (4:38). Similarly, the explanations of Aramaic expressions add a touch of local flavor for the Greek-speaking audience of the Gospel" (Beavis 2011:18-19). What Beavis says of Mark's prologue, echoes relevance for the Bartimaeus pericope: "The terse narration, with its hurried pace and intriguing *details*, gives the prologue a vibrant and dramatic quality" (Beavis 2011:31, italics my own).

[143] Moloney summarizes "movement" in the pericope and labels it "instructive: Jesus is journeying on the road to Jerusalem, while Bartimaeus is stationary, seated beside the road (v. 46). Jesus stops to associate himself with the blind man, who calls out to him in trust and faith (v.49) ... By [Jesus] calling Bartimaeus, motion restarts for all concerned as he leaps to his feet and comes to Jesus (vv. 49-50). The journey is resumed as a crowd, the disciples (v. 46), and Bartimaeus follow Jesus along the road to Jerusalem (v. 52)" (Moloney 2012:online review *The Gospel of Mark*).

[144] An example of Mark using *details* in his "art of persuasion" to draw the reader into a text, is his use of "ἱμάτιον" ("mantle"). This *detail* is like a visual aid, facilitating the reader's entanglement with the text so as to effect an "aesthetic response" through the "reader's imaginative and perceptive faculties" (Iser 1978:27). The aim, like Greek rhetoric, is to effect change. English translates each reference to "ἱμάτιον" with words such as *coat, garment, cloak* and, the RSV (May 1977:1229) "*mantle,* the outer garment."

The following five aspects are proposed as a validation for the *ideological texture* exposing the role of Greek theatre for Mark's composition of his gospel: (1) the need for repeated performance, (2) the facilitation of participation towards a spirituality, (3) experiential cognitive development, (4) the role of minor characters, and (5) a Christian spirituality.

(1) Repeat: performance/ reading Mark's narrative[145]

An *ideological* perspective includes the art of persuasion, and for *ongoing* understanding of the "cost" of discipleship a repeated narration is essential since that "cost" is never fully paid[146]. Similarly, a Christian spirituality is ongoing, a growth, i.e., a journey rather than a destination, a lifestyle rather than activities[147]. Repeated reading, listening, narrating, akin to attending a performance of a Greek tragedy[148], is seen to provide a major impetus. Circumstances change,

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Some interpreters of Mark's choice of "ἱμάτιον" within a particular situation explore structural implications. Stock speaks for those who explore metaphorical overtones and deeper meanings for Mark's use of "ἱμάτιον". An example is his interpretation of Bartimaeus' gesture, "ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ" ("throwing off his mantle", 10:50): "Bartimaeus abandons the garment of his former self; 'He sprang up' – provides a sharp contrast to the stumbling and fumbling of the disciples" (1989:286).

This thesis investigates the text as is, and therefore suggests that such a visual detail, "ἱμάτιον" ("mantle"), "brings the story to life" (Beavis 2011:18) so as to *persuade* the reader, in a rhetoric towards "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15) to entangle a text. The aim is to "phenomenologically" arrive at the text's transformative meaning not as metaphor, but as "restructuring experience" into lived experiences towards a spirituality (Iser 1978:24).

[145] "Basic components of Piaget's theory, namely assimilation, accommodation, and disequilibration of the learner, are evidenced in the parabolic method used by Jesus" (Foster 1985:online article), and, it is suggested, evidenced in the rescue method used by Mark in the Bartimaeus miracle. These Piaget encapsulations, as lived experiences, categorize components for arriving at a spirituality (cf. the Psychology-bridge below). Suffice to propose here, that after a reader has learned of the total failures of the disciples, and identified self-manifestations of the same, a balance is needed, i.e., a "disequilibration of the learner". This, it is suggested, emerges in the rhetoric applied by Mark's miracles pivoting through his pivotal transition passage, the Bartimaeus pericope.

[146] "Dietrich Bonhoeffer, a German Lutheran pastor executed by the Nazis, wrote eloquently about the cost of discipleship" (Healy 2008:172). Healy provides this, what I would label, *ideological*, quote: "Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate. Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble.... Such grace is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is *costly* because it cost God the life of his Son.... Above all, it is *grace* because God did not reckon his Son too dear a price to pay for our life" (Bonhoeffer 1963:47-48, quoted by Healy 2008:172).

[147] There even remains an "adventure" of promised, ongoing discipleship for the disciples, a rescue and an absolution for their desertion, contained in the words from the "νεανίσκος" ("young man") to the women facing an empty tomb: "Jesus is alive" and "the discipleship adventure will continue" [when they meet Jesus in Galilee] (Myers 1988:394; quoted by Robbins 1996a:105). This adventure continues for the reader: Van der Merwe (2020) quotes Bentley (2018:2) that life is "a journey of truth-seeking and the understanding of reality. This life is all about the journey itself (immanence), not the destination (transcendence), although the destination allows the believer to appreciate, to experience and to understand the journey" (2020:16, *The use of the bible in theology*). It is suggested that ongoing motivation to continue the adventure as a spirituality, emerges from repeated returns to Mark's narrative, the Bartimaeus pericope in particular, both to read/listen and to translate into lived experiences whilst *following* Jesus *on the road*.

[148] "Nearly all literature from the ancient Mediterranean world, from poetry and speeches to history and philosophy, were performed orally. They are what is now called 'oral-derived' texts. *Even after performed materials were written down, they continued to be recited or performed orally*" (Horsley 2001:61, italics my own).

situations differ[149], coping mechanisms could be relative to each reader, and hence exposure to Mark's narrative can never be a one-off encounter.

The following brief summaries of two articles concerning repeat performances are offered to support the above claim within the *ideological texture*'s Greek drama as a resource for Mark: an audience's lived experiences of (1) *The Theatre of War* (based on two online articles from 2021 and 2017 f/n), and (2) a 2020 report on the South African film, *Die Verhaal van Racheltjie de Beer* (*The Story of Racheltjie de Beer*). Both events *ideologically* seek healing[150] for members of their audience. This thesis would identify a corresponding healing encapsulated in Bartimaeus' "εὐθὺς ἀνέβλεψενε" ("immediately he saw", 10:52) as ongoing discipleship-rescue composed of lived experiences in a Christian spirituality.

1. *The Theatre of War*

The USA reality check is that by 2017 "The United States has been at war for 16 years. Soldiers in the past might be deployed for 100 days or even 300 days in a frontline war zone; now ... 1,000 days or more... The stresses are unbearable. Armed forces suicide rates have never been higher" (MacGregor 2017:online article).

Addressing a solution to this problem, the director and co-founder of Brooklyn-based *Theater of War Productions*, Bryan Doerries, offers "an innovative public health project that presents readings of ancient Greek plays... as a catalyst for town hall discussions about the challenges faced by service men and women, veterans, their families, caregivers and communities" (MacGregor 2017:online article, np). Doerries indirectly presents this catalyst as his *ideology* to effect rescue in the lives of post-war soldiers: "Through tragedy, the Greeks faced the darkness of human existence as a community" and therefore, "by presenting these plays to military and civilian audiences, our hope is to destigmatize psychological injury...It has been suggested that ancient Greek drama was a form of storytelling, communal therapy and ritual reintegration for combat veterans by combat veterans" (ibid.). Doerries assures us "Go often enough, long enough, and you'll see soldiers rise in tears, and husbands speak of wives, and sons and daughters tell the stories of their mothers and fathers" (ibid.).

Parallels emerge for Mark's readers who either failed as disciples or who are seeking re-commitment to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52c; cf. Discipleship-bridge, below). Briefly, however, quoting MacGregor 2017 above, one would

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[149] Heraclitus, whose teachings were presumably known to Mark's reader, is reputed to have said, "You cannot step twice into the same river." Mark (2012) explains: "What Heraclitus actually wrote was, 'In the same river we both step and do not step, we are and are not' (Ancient Philosophy, 20). What Heraclitus meant was that the world is in a constant state of change and, while one may step from the banks into the body of a river one has always known, the waters flowing over one's feet will never be the same waters that flowed even a moment before. [Hence] Heraclitus maintained that the very nature of life is flux, is change, and that to resist this change was to resist the essence of our existence" (Mark 2012:online article).

[150] Healing in the 21st century could similarly result (amongst the nearly 2 million viewers) from following the "performative speech" of a YouTube online video: 'The Gospel According to Mark read by David Suchet.' *YouTube*. (Online video. Accessed Sep 2020) https://www.youtube.com/watch?v=JjOgcMQXvSc&t=7s]

want to claim that reading, and attending re-readings, of Mark's gospel could similarly (a) "destigmatize psychological injury" of discipleship-failure, primarily through the pivotal transition of Bartimaeus *seeing* after blindness, and (b) provide "communal therapy and ritual reintegration" amongst readers of Mark, prompted by Bartimaeus' Jesus-encounter as the constituents for a discipleship-rescue in terms of a Christian spirituality. A repetition of reading and listening re-activates ongoing spirituality, and can never be a once-off encounter, much in the same way that one performance alone of Ajax, Antigone, or Oedipus Rex, would be insufficient for Doerries to claim: "Through tragedy, the Greeks faced the darkness of human existence as a community...The show is not a talking cure. It is not an end in itself. It is the beginning." Mark states that his gospel, presumably his entire gospel of sixteen chapters, is merely "Ἀρχὴ" ("A beginning", 1:1).

This thesis suggests that whilst reading about *The Theatre of War*, Mark's gospel could be seen as a "translation" (recontextualization) of Greek tragedy into the original disciples' failure, but a tragedy with a twist in the end. The *twist* is not the resurrection[151]. The twist is firstly launched by an unending, ongoing, profound, open-ended conjunction, "γάρ" ("because", 16:8), which concludes Mark's Gospel. Secondly, this thesis suggests that while "γάρ" ("because") launches the continuing "discipleship adventure" (Myers 1988:394, quoted by Robbins 1996a:105), the *modus operandi is* in and through an embedded discipleship-rescue, *because* (γάρ) that rescue is open-ended and ongoing through being an *ongoing* spirituality.

In conclusion, Doerries explains in his 2015 publication, *The Theatre of War*, "through tragedy, the great Athenian poets were not articulating a pessimistic or fatalistic view of human experience." This would be Mark's corresponding *ideology*: through his gospel's "abominable mystery," Mark is not "articulating a pessimistic or fatalistic view" of the very real "human experience" of discipleship decline. Instead of "filling audiences with despair," Greek tragedies "were giving voice to timeless human experiences—of suffering and grief—that, when viewed by a large audience that had shared those experiences, [they] fostered compassion, understanding and a deeply felt interconnection." Similarly, for Mark's gospel, it is suggested that embedded within the narrative, and pivoting through the Bartimaeus pericope, lies the healing for any discipleship-failure, guilt, abandonment, or even horror, by providing lived experiences of a pivotal transition towards discipleship rescue (cf. Discipleship-bridge, below).

2. *Die Verhaal van Racheltjie de Beer* (*The Story of Racheltjie de Beer*).

This film is based on a story emerging from World War I, that of of Racheltjie, written by Eugene Marais, c. 1920: "South Africa had just come out of World War I and Afrikaners needed a hero to inspire them" (Watkykjy 2020:online article). But the question remains, "So what exactly is the point of watching a movie if we already know how it ends?" The proposed answer is: "It is about the journey, man," i.e., "We all know the ending to this film but we can

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[151] The reader already lives in a post-resurrection milieu, and would, presumably, have experienced, or be told of, both the fulfilment of the promised "ἀνίστημι" ("resurrection") in Jesus' three pre-Passion narratives (8:31; 9:31; 10:33-34), and its defining, proclaiming synonym, "ἐγείρω" ("rise", 14:28; 16:6).

also really appreciate how they got us there"[152] (Watkykjy 2020:online article). This appears *ideologically* succinct for the "ἐν τῇ ὁδῷ" ("on the way") as Mark's narrative's "journey," and the long-term absence in the Gospel of a resurrection narrative complete with a description of the risen Jesus. Mark's Gospel provides the "journey" prior to flight from an empty tomb.

In Mark, others[153] ask Jesus for a miracle, similar to Bartimaeus. Only Mark's Bartimaeus, however, extends the *asking*, ("ἀποκρίνομαι"), into a pivotal transition for *following* Jesus (cf. the inner texture). Similarly, Eugene Marais' hero, Rachel de Beer, attempts to pivot the Afrikaners 'coming out of World War I' into emulating a hero's journey of purpose and meaning.

The audiences in both *The Theatre of War* and *Die Verhaal van Racheltjie de Beer* participated in their events. I would now like to highlight the aspects of participation in Greek tragic drama as mirrored in the Bartimaeus pericope.

(2) Participation: from spectator in a theatron to participator in a Jesus-encounter

The *ideological texture*, via its resource of Greek theatre, provides the visual, albeit imaginary, foundation for the reader to participate in Bartimaeus' movement from blindness to sight in terms of a movement from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c).

(3) Experiential cognitive development

This thesis proposes that Mark's ideological purpose is to motivate and 'persuade' a discipleship to "μετανοέω" ("*change*", 1:15) from any semblance of failure, through transitioning across the pivotal pericope, to a renewed *following of Jesus on the way*. The envisioned, imagined and mentally *scripted* steps of change in Bartimaeus, qualify, mirror and correspond to lived experiences of a spirituality which potentially achieve this persuasion. The *script's* 'details, descriptions, dramatic movements, costume, set, stage and action,' played out in the mind of the reader, employs experience, knowledge (cognition), and an ongoing process (development) towards a lifestyle of discipled-following of Jesus, understood as a Christian spirituality. The imagined *script* realized in the mind of the reader, furthermore, launches the application of Piaget's "Schema, assimilation, accommodation, and equilibration" into a metaphorical Psychology-bridge as a component of that spirituality.

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[152] The story is seen as more than drama: "At its heart, the story of Racheltjie de Beer is one of true love and, ultimately, selfless sacrifice, *but once you peel the layers back*, you discover interesting themes [... including] important themes such as the dynamics within (broken) families, parenting, loss, forgiveness and new beginnings, all wrapped up in a heartbreaking coming-of-age story" (Watkykjy 2020:online article, italics my own).

[153] Others who *ask* Jesus for a miracle include: a leper (1:40-45); Jairus for his daughter (5:22-24. 35-43); or indirectly, as a woman hemorrhaging for 12 years surreptitiously takes her own initiative in faith (5:25-34); a Syrophoenician woman for her daughter (7:24-30); Decapolis townsfolk for someone deaf and dumb (7:31-37); 'some people' from Bethsaida for a blind man in Bethsaida (8:22-26).

(4) Minor characters in a Greek drama's *script*

The Literature review above, posted a summary of a significant contribution to Mark's Gospel by Williams (1994): *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel*. Williams points out that minor characters are not mere substitutes for the failed disciples, but are rather specifically selected by Mark, skillfully manipulated into a deliberate narrative, and carefully constructed into pericopae which are loaded with embedded significance, meaning and purpose. For this reason, they transition, hinge, and release purposeful turning points for Mark's narrative.

A mental playing out of a *script* of the pericope potentially invites a reader[154], as minor characters in their own personalized "Greek drama", to assimilate and live out Bartimaeus' crucial "knowledge" and thus decisively "ἠκολούθει αὐτῷ [Ἰησοῦς] ἐν τῇ ὁδῷ" ("follow him [Jesus] on the way", 10:52c). As a minor character in any Greek drama, Bartimaeus possesses "knowledge" crucial to Mark's developing plot. Mark's "plot" could be briefly described as Mark getting Jesus, David's son, to Jerusalem (11:9-10). At a crucial hinge in Mark's narrative, it is only Bartimaeus who *knows* Jesus is that "Υἱὲ Δαυὶδ" ("the Son of David", 10:47,48). Mark has a "plot" composed of desperate measures to challenge belligerent and recalcitrant disciples[155] despite their empowerment (3:14-15) with a Bartimaeus who trusts, believes and *knows*, through faith, "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a) that he will be empowered to *see* after "asking", "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that might see", 10:51). Bartimaeus' *knowledge* is "crucial," applauds the reader with inherent rescue-motives in terms of functional catalysts to succeed (cf. Psychology-bridge, below), and awaits realization in a spirituality of discipleship-rescue as outlined in this thesis.

Williams (1994) stresses the pivotal contribution Bartimaeus makes to Mark's narrative: "the basic plot within passages that present minor characters changes [pivots] after the healing of blind Bartimaeus" (Williams 1994:41-42). "Prior to the Bartimaeus story (10:46-52), minor characters who see or hear Jesus ask him for healing (5:6, 22, 27; 7:25). After the Bartimaeus story, minor characters who see or hear Jesus respond with insight (12:28; 15:39)" (Williams 1994:108, and f/n 4 1994:107)[156].

In conclusion, these comments are selected to reinforce the *ideological texture* of the pericope, namely Greek tragic drama as a resource for Mark, inclusive of the role of minor characters in

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[154] "Mark uses his overall narrative to call the reader to follow Jesus, and his presentation of minor characters reinforces this call by moving the demands and expectations of Jesus into the reader's own situation and time" (Williams 1994:89).

[155] "In his Gospel, Mark totally discredited the disciples, since they hold to the false Christology of Mark's opponents" (Williams 1994:23). Mark, instead, awards Bartimaeus "knowledge" such that Bartimaeus "is presented in a thoroughly positive manner at a point in the narrative when the disciples are portrayed in an increasingly negative manner" (Williams 1994:151).

[156] In fact, "In the narrative after Bartimaeus, Mark shows *minor characters in some way living up to the expectations of Jesus*. Bartimaeus himself is a transitional figure. Like minor characters in the preceding narrative, he is a needy person who is healed by Jesus because of his faith, and like minor characters in the subsequent narrative, he lives up to the expectations of Jesus, since he follows Jesus in the way" (Williams 1994:41-42).

that drama. Mark's deliberate insertion of this pivotal minor character at this precise turning point in the narrative, can then be simultaneously translated into an ideated *script* for a Greek tragic drama in the mind of a reader, and thereby provide a role model for any needed discipleship-rescue.

(5) A Christian spirituality

Restructuring or reconstructing the pericope as a Greek drama in the mind of the reader through a *script*, has two aims. Firstly, to both illustrate and frame the events in the narrative as acceptable lived experiences, and, secondly, to thereby facilitate these for the reader to apply them to lived experiences within a spirituality, whilst pursuing the divinity of Jesus. Bartimaeus triumphs on the proskenion. The significance of his lived experiences within a real Jesus-encounter facilitates the miracle to "εὐθὺς ἀνέβλεψεν" ("immediately he saw", from 10:47 until 10:52b). This incorporates a movement that is not static: it is also the movement in faith towards a Christian spirituality, i.e.,, an evolving, ongoing lifestyle of faith encapsulated as spirituality (cf. Faith-bridge, below).

Script: Greek theatre concluding remarks

In conclusion, this thesis believes it is in the emerging spirituality from living an imagined *script* (as an aspect of the *ideological texture*) that a Christian spirituality is given its crux and pivot for the reader of Mark 10:46-52. The *script* potentially echoes, in the mind of the reader, a Bartimaeus summonsing that reader to follow Jesus, to become another representative, another emissary, continuing to inaugurate "ἡ βασιλεία τοῦ θεοῦ" ("the kingdom of God", 1:14-15) on earth, now that the reader, too, "εὐθὺς ἀνέβλεψεν" ("immediately sees", 10:52b). This thesis believes that it is in and through a spirituality of participation in Bartimaeus' walk across the proskenion, accompanying Jesus' walk across the parodos, that finally a reader can continue "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c) beyond the orchestra. This is because the *script's* pivotal transition *ideologically* releases the realization of a potential rescue for any failure in and through Bartimaeus' lived Jesus-encounter.

Greek rhetoric in the Bartimaeus pericope: Conclusion

Mark's ideology, through Greek rhetoric as expressed in dialogue and theatre, launches the *ideological texture* of his Bartimaeus pericope within the gospel's narrative. That this pericope is a functional pivotal transition in the narrative, is thus ideologically motivated. This is enacted and visualized through the eyes of a member of the audience (the reader amongst readers) imaginatively creating the unfolding Greek drama's presentation of Bartimaeus' Jesus-encounter. The aim is not for the reader to be entertained or to eventually *duplicate* Bartimaeus' Jesus-encounter so as to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way") as another Bartimaeus. The aim is to be persuaded to *allocate, assimilate* and *recontextualize* the composite dynamics of Bartimaeus' Jesus-encounter into one's personal lifestyle when personally *following* Jesus in the pursuit of his divinity. This is achieved through accommodation (of the narrative's components of Bartimaeus' Jesus-encounter to one's

personal life experiences), and assimilation (of specific components to key emergencies which emerge in a reader's life as a discipled follower of Jesus).

The focus is to reorientate one's own life experiences from non-*follower*, symbolized as "τυφλὸς" ("blind") and "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road"), to discipled-follower of Jesus. This aims to "reconstruct" (Robbins' terminology) life experiences from failure to a "new beginning" (Eugene Marais' 1920 *Racheltjie*) after rescue. This thesis identifies this as encapsulating Mark's *ideology* for the *ideological texture* of the Bartimaeus pericope within the whole gospel narrative. The encapsulation is functionally awarded when the reader's ideation through imaginatively re-enacting the *play*, which unfolds between 10:46 and 10:52, is *scripted* for a motivated discipleship-rescue and which simultaneously releases a Christian spirituality. Without an ideology, or identifying an ideological texture, such a claim is not possible. Then, void of any emerging textually embedded spirituality, the interpreter of the Bartimaeus pericope would most probably resort back to the busy-ness of previous *criticisms* of exegesis (e.g., historical, source, form, redaction).

The aim here is to attempt to unravel the "abominable mystery" of discipleship-failure in Mark. Original exegetical criticisms are not an end to interpretation in themselves, but rather understood as essential building blocks for a socio-rhetorical criticism, which, in this thesis, is seen to unleash a Christian spirituality lifestyle of discipleship-rescue. The "abominable mystery" is then no longer a "mystery" when one realizes that the *cheese has simply been moved*, and the reward is not where it was, i.e., interpreting the meaning of Mark lies elsewhere than the narrative's descriptive depiction of progressive, disastrous, discipleship failure (cf. Psychology-bridge below).

4.2.1.3 Structures (chiasmi and chain-link interlock transition passage)

Introduction

The second parameter after "resources" for Robbins' *ideological texture* refers to "structures" which Robbins classifies as "particular ways in which speech and action, in their social and cultural location, relate [...] and interconnect" (Robbins 1996b:36, cf. Summary diagram: Ideological texture, above). The following observations aim to reinforce Christian spirituality as discipleship rescue pivoting through Bartimaeus' Jesus-encounter: key chiasmi as Mark's "rhetorical strategy" for an embedded discipleship-rescue package; and the construction of transition passages.

Chiasmi

The mega-chiasm
The focus in this thesis is on Mark 10:46-52, within Mark's gospel. To deductively arrive at its proposed structure as a micro-chiasm, I begin with two mega-chiasms for Mark's gospel.

Scott (1985)

Scott's focus was to establish the truth of who Jesus is: "...the content of Mark's gospel is essentially Mark's truth, the expression of his convictions and beliefs, of his understanding of and judgement on the persons and events of which he writes. And he shares these with us to mediate Jesus and the truth of Jesus to us. What we have in Mark is Mark's Jesus" (Scott 1985:17).

The following "Chart 3" reveals his "grand chiasmus" for Mark's narrative (Scott 1985:19).

Chart Three

A (1:2) An angel witnesses to his coming
 B (1:11) You are my Son
  C (2:7) Who can forgive sins *ei mē heis ho theos*
   D (3:29) The guilt of the scribes
    E (3:33) Who is my mother . . . ?
     F (3:35) The primacy of doing God's will
      G (4:40) Who is this that the winds . . . obey him?
       H (6:3) Jesus is called the son of Mary
        I (8:27) Who do you say that I am?
         J (8:31) Prophecy of betrayal, passion, resurrection
          K (9:7) This is my Son: listen to him.
         J′ (9:30) Prophecy of betrayal, passion, resurrection
        I′ (10:18) Why call me good! . . . *ei mē heis ho theos*
       H′ (10:47) Jesus is called Son of David
      G′ (11:28) By what authority do you do these things?
     F′ (12:30) The primacy of God's commandment of love
    E′ (12:37) How is Christ David's Son?
   D′ (12:40) A judgment on the scribes
  C′ (14:61) Are you the Christ the Son of the Blessed God?
 B′ 15:39) Truly, this man was the Son of God
A′ (16:6) An angel witnesses to his going

A relevance to include this mega-chiasm from Scott, is to notice his reference to Jesus as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David", 10:47, only) in the Bartimaeus pericope. Scott parallels this with Jesus, "ὁ υἱὸς τῆς Μαρίας" ("the son of Mary", 6:3). This will echo in Bartimaeus "ὁ υἱὸς Τιμαίου Βαρτιμαῖος" ("the son of Timaeus", 10:46), and be captured by the network analysis in chapter 5 ("A paradigm for Christian spirituality"), for its Theology-bridge.

Hajime Murai (2020)

A Japanese engineer, Hajime Murai[157] delimits Mark's gospel into a mega-chiasm of 81 pericopes, with the center provided by the Mark 9:30-32 pericope, which contains Mark's second pre-passion narrative (9:31). What emerges from Murai's calculations correlates with Heil's quote above: "The central or pivotal as well as the final or climactic elements normally play key roles in the rhetorical strategy of the chiasm" (Heil 2010:2). This thesis interprets Murai's central pericope as a validation of a preparation for *participation* in Jesus' cross. It is a reminder, not an "apology" (cf. Gundry 1993). Mark's "rhetorical strategy" throughout his

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[157] Murai, H. 2020. *Literary Structure (chiasm, chiasmus) of Gospel of Mark: Chiasmus and Concentric Structure of whole text*. (Accessed 10 May 2020)
http://www.bible.literarystructure.info/bible/41_Mark_e_1.html#1-1 .

narrative is to challenge and invite his readers to invest in Jesus' suffering, death and resurrection as part of their own preparation to become discipled-followers of Jesus through being readers of his narrative.

Hence it is suggested that Mark's ideology is reflected in the *ideological texture* of this mega-chiasm. The retention (8:34) of what follows the first pre-passion narrative (8:31) is believed to substantiate this pre-condition for a discipled-follower of "ὁ χριστός" ("the Christ", 8:29) crucified, then resurrected. Mark 8:34 allocates a triple *modus operandi* of imperatives ("*deny* self", "*take up* cross" and "*follow* me"). This is identified, not as an apology for the assimilation of suffering and persecution, but as a "rhetorical strategy" to invest in this (Murai's) "divisional fulcrum" (9:30-32). It is a "pivot" (Heil 2010:2) between rejection and acceptance, misunderstanding and understanding, obsolete and crucial, failure and rescue of the assimilation of any suffering and persecution. Such assimilation is seen to evoke a lifestyle of a spirituality inclusive of suffering, i.e., a *Christian* spirituality in as much as a reader's lived experiences of components of suffering are translations of those of "ὁ χριστός" ("the Christ"). These observations concerning the mega-chiasm will be expanded in the Suffering-bridge, below.

The macro-chiasm

This thesis opts for Mark 8:22-10:52 as the central section of Mark's gospel[158], and will be explored as the macro-chiasm for the narrative. The choice is made on the basis of two healings of blind men at either end of the chiasm[159]. Prior to Murai's (2020) mega chiasm, Hattingh (2016, unpublished paper[160]) delimited the central section of Mark's Gospel into the following macro-chiasm:

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[158] "What has been called 'the great central section of Mark's Gospel' (8:22-10:52) is carefully framed by two stories of Jesus curing blindness: the blind man at Bethsaida (8:22-26) and Bartimaeus outside Jericho (10:46-52)" (Meier 1994:686). Cotter is of the opinion, "Between these narrative markers the evangelist has situated a section that signals the theme of spiritual blindness. The irony of the whole section is that Jesus can give physical sight to the physically blind but is unable to give spiritual sight to his own disciples" (Cotter 2010:45).
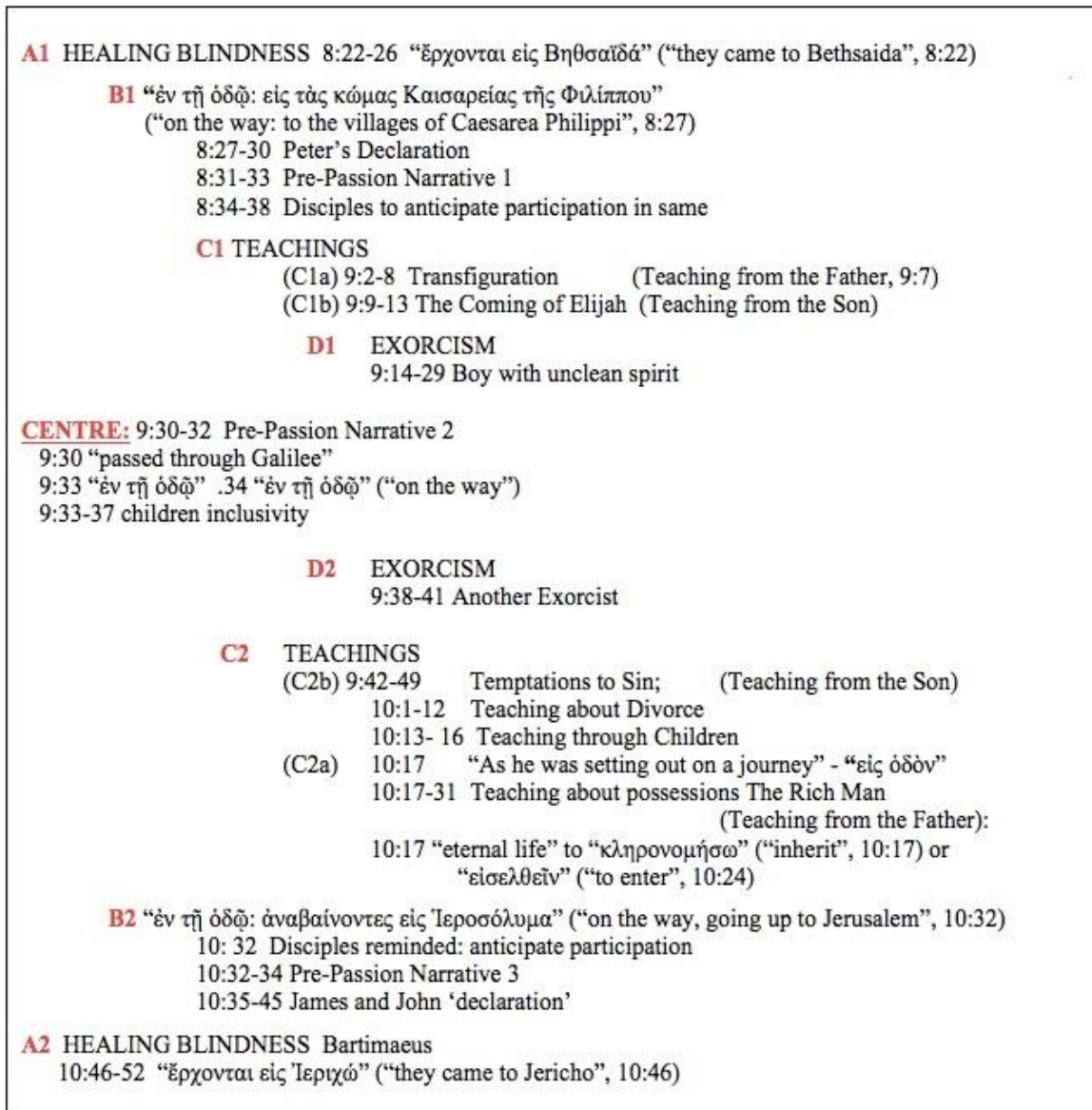
   Malbon (1999) proposes the following approach convinced of Bartimaeus being called to discipleship: "the healing of Bartimaeus is reminiscent of the recovery of the blind man in 8:22-26, and these two pericopae effectively frame the section on discipleship. Further, the fact that Jesus 'calls' Bartimaeus (10:49) and that the latter's response is to follow (10:52) is not simply a call to be healed, but to discipleship, and Bartimaeus follows Jesus along the road to Jerusalem as surely as those in 10:32, if not more so."

   Beck's approach to Mark's framing the central section with the two healing of blind men emphasizes a deliberate function: "Whereas the first blind man compares with Peter, the second contrasts with the ambitious brothers, James and John ... The episodes mark out the time of Jesus' major teaching, and the insight to be gained in the teaching is symbolized by the acquired sight of these framing figures. ... In each case his teaching meets with misunderstanding on the part of the disciples, first by Peter and then by the twelve as the group, then by James and John. While they accept the messianic role of Jesus, they consistently misinterpret the nature of his power. Their misunderstanding expresses itself in an interest in personal ambition and special privileges and in the rejection of Jesus' 'servant' methods for effecting change" (Beck 1996:55).

[159] Mack (1988) acknowledges that "the healing of the blind Bartimaeus... clearly forms a doublet with the healing of the blind man at the beginning of the journey to Jerusalem. Many scholars have remarked on this, the consensus being that the two stories were intended to bracket the section on the way to Jerusalem with sight miracles in contrast to the blindness of the disciples. The consensus is undoubtedly correct, for the conclusion of the story has it that 'he received his sight and followed him on the way' (Mark 10:52), as if to remind the reader that the discipleship theme of 'following' should not be forgotten just because the disciples were doing such a poor job of it" (Mack 1988:233).

[160] The detailed macro-chiasm of the central section of Mark's Gospel was included in a paper delivered at Hospivision 2nd Biennial Conference on Spirituality and Healthcare, Cape Town and Pretoria, 2016.

Diagram 5: Extract of macro-chiasm Mark 8:22-10:52 (Hattingh 2016)

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A1 HEALING BLINDNESS  8:22-26 "ἔρχονται εἰς Βηθσαϊδά" ("they came to Bethsaida", 8:22)

    B1 "ἐν τῇ ὁδῷ: εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου"
       ("on the way: to the villages of Caesarea Philippi", 8:27)
           8:27-30  Peter's Declaration
           8:31-33  Pre-Passion Narrative 1
           8:34-38  Disciples to anticipate participation in same

        C1 TEACHINGS
            (C1a) 9:2-8  Transfiguration        (Teaching from the Father, 9:7)
            (C1b) 9:9-13  The Coming of Elijah  (Teaching from the Son)

                D1    EXORCISM
                      9:14-29 Boy with unclean spirit

CENTRE: 9:30-32 Pre-Passion Narrative 2
    9:30 "passed through Galilee"
    9:33 "ἐν τῇ ὁδῷ" .34 "ἐν τῇ ὁδῷ" ("on the way")
    9:33-37 children inclusivity

                D2    EXORCISM
                      9:38-41 Another Exorcist

        C2    TEACHINGS
            (C2b) 9:42-49      Temptations to Sin;      (Teaching from the Son)
                  10:1-12    Teaching about Divorce
                  10:13- 16  Teaching through Children
            (C2a) 10:17       "As he was setting out on a journey" - "εἰς ὁδὸν"
                  10:17-31  Teaching about possessions The Rich Man
                                                    (Teaching from the Father):
                  10:17 "eternal life" to "κληρονομήσω" ("inherit", 10:17) or
                                "εἰσελθεῖν" ("to enter", 10:24)

    B2 "ἐν τῇ ὁδῷ: ἀναβαίνοντες εἰς Ἱεροσόλυμα" ("on the way, going up to Jerusalem", 10:32)
       10: 32  Disciples reminded: anticipate participation
       10:32-34  Pre-Passion Narrative 3
       10:35-45 James and John 'declaration'

A2 HEALING BLINDNESS  Bartimaeus
   10:46-52 "ἔρχονται εἰς Ἱεριχώ" ("they came to Jericho", 10:46)
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Significance of the macro-chiasm as a structure in the ideological texture

The following are meant as summary observations, formulated to provide resource material for Robbins socio-rhetorical textures which follow, and for the construction of metaphorical bridges in the network analysis in chapter 5 ("A paradigm for Christian spirituality").

The chiastic parallels

A-A1: the majority of previous investigators link the two healings of blind men, i.e., outside Bethsaida (8:22-26) and Bartimaeus, outside Jericho (10:46-52), describing them as *bookends* to the central section (e.g., Freedman 1966:547), *framing* the central section (e.g., Stock 1985:25), *metaphors for blindness* in the disciples (e.g., Bergant 1989:925 and Harrington 1990:619). These "descriptions" will be shown (ch. 5) to be more significant than mere

descriptive labels. Their content provides many contrasts between the slow (double) healing of the former with its Jesus-*touch*, "ἅπτω," in contrast to the non-*touch* of the healing of Bartimaeus. These contrasts will be addressed in the Place-Sacred-Space bridge and the Discipleship-bridge below (ch. 5). Suffice to briefly claim here that their textual contrasts augment the ideological texture of the Bartimaeus pericope in as much as the rhetoric invested by Mark in the latter is seen to persuade a reader to consider Bartimaeus as a model faith-orientated *discipled-follower* of Jesus (cf., e.g., Williams 1994:16; Painter 1997:146; and Ossandón 2012:377).

B-B1: the parallels include the central section's (i) geographical movement, "ἐν τῇ ὁδῷ" ("on the way", 8:27-30 and 10:32), (ii) a pre-Passion narrative (the first, 8:31, and the third, 10:32-34), and (iii) Jesus' call to co-suffering (8:34), paralleled with "δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω" ("are you able to drink the cup that I drink", 10: 38) - significantly in an ongoing present tense *continuous commitment*. These parallels provide mirror texts for the Bartimaeus pericope, namely, (i) "ἐν τῇ ὁδῷ" ("on the way"): the movement from Bartimaeus "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) to his "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c); (ii) the claim of this thesis that Bartimaeus lives out the components of the narrative's three pre-Passion (explained in the Suffering-bridge, ch. 5 below), and (iii) as well as his participation in Jesus' call to commitment, prior to 10:52.

C-C1: texts are clustered into parallels of "Teachings," which, when applied into lived experiences, contribute to the overall paradigm of Christian spirituality. The thesis opts to contrast the teaching within the Transfiguration pericope (9:2-8) with that of Jesus encountering a rich young man (10:17-31), and then Jesus' teaching on Elijah and the Son of Man (9:9-13) with his comprehensive (inclusive) teaching on sin, divorce, and the position of children in Jesus' plan (9:42-10:16). The Discipleship-bridge in the network analysis in chapter 5 ("A paradigm for Christian spirituality"), expands this C-C1 parallel in terms of a retention of phenomena revealed in this part of the macro-chiasm: e.g., (i) *lived* faith parameters and significance of possessions, from the Transfiguration, to the rich young man, experienced in "τυφλὸς προσαίτης" ("a blind beggar") as a pivotal transition; and (ii) acceptance or avoidance of information and instruction, pivoted by the exemplary "παιδίον" ("child") in Bartimaeus (cf. Piaget and the Psychology-bridge, ch. 5 below).

D-D1: are exorcisms exposing the lack of understanding in Jesus' disciples. The crux of faith and prayer in the first loaded pericope (9:14-29), was not lived as spiritual experience for the disciples, and hence their rejection (9:38-41) of a supposed non-conformist is exposed in the narrative's parallel pericope. These three aspects form a retention for Bartimaeus' "πίστις" ("faith", verbalized by Jesus, 10:52a), "κράζω-ἐλεέω" ("cry [for] mercy" as *prayer*, 10:47-48), and his initial rejection expressed as "ἐπιτιμάω" ("rebuke", 10:48) from πολλοὶ *many*. These aspects are included below in the network analysis of chapter 5 ("A paradigm for Christian spirituality"), in the metaphorical bridges of Faith, Prayer and Suffering, as components of Christian spirituality (cf. identified below in the inner texture, §D).

CENTRE

The center of the proposed macro-chiasm includes the second pre-passion narrative (9:30-32) and a functional motivation for the disciples to *follow*, in an encapsulated paradox: first-last, greatest-servant, adult-child. The significance of this double-motif at the center of the macro-chiasm confirms Bartimaeus as the *first* to suffer and *rise* in his "ἀναπηδήσας" ("jump up", 10:50) in response to being summonsed, "ἔγειρε" ("rise!", 10:49), as well as Bartimaeus being the "last" to being exposed in the *social-cultural texture*. Paradoxically he is the "first" exemplar for a *discipled-follower* of Jesus. Jesus lives out his own claim, "Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος" ("Whoever wants to be first must be last of all and servant of all", 9:35), when he establishes himself the "greatest" because he "serves" Bartimaeus: "Τί σοι θέλεις ποιήσω;" ("what do you want me to do for you?", 10:51). In this way, the new "adult" protagonist, "τυφλὸς προσαίτης" ("a blind beggar", 10:46) becomes the "παιδίον" ("child") addressing his "Υἱὲ Δαυὶδ Ἰησοῦ, Υἱὲ Δαυὶδ" ("Son of David, Jesus, Son of David", 10:47-48), as "Ραββουνι" ("Rabbouni", not translated, 10:51, cf. Discipleship-bridge). These components are necessary to identify aspects of lived experiences in a lifestyle of Christianity (cf. ch. 5 below), which, central to the macro-chiasm, pivot in the Bartimaeus pericope. In conclusion, the words of Heil (in his study of chiasms for the Letter to the Hebrews) become almost prophetic for the macro-chiasm in this thesis: "The central or *pivotal* as well as the *final or climactic elements* normally play key roles in the rhetorical strategy of the chiasm" (Heil 2010:2, italics my own). Such is the nature of inclusivity from Jesus, and the key role of "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("a blind beggar sitting beside the road", 10:46) in Mark's rhetorical strategy for *how* to *follow* Jesus as a rescued discipled-follower. The inner texture, below, explains the content of my claim.

In conclusion, the macro-chiasm for the central section of Mark's narrative is a key foundational structure for the ideological texture of the Bartimaeus pericope and cannot be underestimated. While the chiasm is shown above to expose several pertinent metaphorical bridges across the central section of Mark's gospel, Bartimaeus' Jesus-encounter provides the "climactic element" (Heil 2010:2) for all that precedes the arrival of Jesus and his followers in Jericho. The macro-chiasm situates the Bartimaeus pericope as a pivotal transition for Mark's narrative with its chiasmic conclusion for the Teacher's teaching "ἐν τῇ ὁδῷ" ("on the way"), and the Teacher healing[161]. A balance is restored in parallel: a blind man is miraculously healed outside Bethsaida, and is told to return home and remain silent, while a blind beggar is miraculously healed outside Jericho, and in a pivot of intrinsic faith is simultaneously empowered to *see* and is freed to Ὕπαγε *Go!* His choice, having shown he is "exemplar", is to "invisibly" escort the reader into the last six chapters of Mark's rhetoric, and "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52c).

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[161] "Bartimaeus is the last of the suppliants in Mark's Gospel. In the narrative after the Bartimaeus story minor characters are no longer suppliants, since they do not come to Jesus with requests for healing or deliverance. Instead, like Bartimaeus, they are exemplars who display for the reader a commitment to the expectations of Jesus. Bartimaeus thus stands at the beginning of a series of minor characters who function in the narrative as exemplary figures, and as *both suppliant and exemplar he is a transitional figure in the narrative*" (Williams 1994:168, italics my own).

What remans now, is to expose the Bartimaeus pericope as a micro-chiasm for Mark's narrative. The aim is to provide a basis for this thesis to encapsulate a deliberate pivotal transitioning Markan discipleship-rescue in his gospel narrative. The micro-chiasm establishes a structure, while the inner texture, below, will provide the semantic content.

The micro-chiasm

The aim is twofold: to satisfy Robbins' prerequisite[162] for "structure" (i.e., chiasms for this thesis) in an *ideological texture* of Mark 10:46-52, and to provide a functional structure for the discourse analysis in the pericope's *inner texture* below. Chiastic parallels in the Bartimaeus pericope emerge more readily when one applies McMains and Kastner's (2011) "Interactions of Top-Down and Bottom-Up Mechanisms in Human Visual Cortex"[163] within the explorations of (1978) Wolfgang Iser, to Mark's choice of verbs.

Wolfgang Iser

Iser teaches that the meaning of the text comes from "when it is read" (Iser 1978:20) through the reader's entanglement with the text. Such entanglement merges "textual signs" with the "reader's act of comprehension" to produce a "single situation," namely, the "meaning" of that text, which Iser defines as "an effect to be experienced" (Iser 1978:9-10, 15). This thesis identifies Iser's "effect" as discipleship-rescue, albeit hidden within, pivoting through the Bartimaeus text, and waiting "to be experienced." Intrinsic to this effect is the "restructuring of experience" (Iser 1978:24), i.e., restructuring discipleship-failure into discipleship-rescue. And it is suggested that this "process" of Iser[164] (1978:15) is a way to linguistically verbalize the art of persuasion in Greek rhetoric.

Iser provides the thinking process envisaged by this thesis when wanting to "ideate" a micro-chiasm for the *product* of Mark's Bartimaeus pericope, a key transition passage in Mark's narrative. It is suggested that this is the initial[165] *aesthetic response* to the text from this reader's "imaginative and perceptive faculties" (1978:x). Its aim is to initially begin to fill the textual

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[162]cf. above, Introduction: "Ideology concerns the particular ways in which our speech and action, in their social and cultural location, relate to and interconnect with resources, *structures* and institutions of power" (Robbins 1996b:36, italics my own).

[163] McMains, S. and Kastner, S. 2011. "Interactions of Top-Down and Bottom-Up Mechanisms in Human Visual Cortex".

[164]Iser stresses "process" rather than the text itself (the "product") for a reader to arrive at the meaning of a text: "Meaning arises out of the process of actualization[: the] focus is on process rather than product" (Iser 1978:15). This process of actualization functions when the reader "synthesizes" the "aspects of hidden, non-verbalized truth" in a text to "ideate a totality," i.e., a complete picture, in and through "a sequence of images" which arrive at "the meaning of the text" (Iser 1978:53). Iser, furthermore, explains that "The liveliness of the images, and hence the vividness of meaning, will be proportional to the number of blanks that break up the good continuation and so stimulate a sequence of discarded images of the first degree [imaginary object/s] and their replacement by those of the second degree [intentional object/s promoting the meaning of the text]" (Iser 1978:189). This thesis identifies the "blanks" as the gaps between the top-down and the bottom-up movement of verbs in the pericope, and collectively are seen to culminate in transitional metaphorical bridges (cf. chapter 5).

[165] My application of Longenecker's chain-link interlock to the pericope (below) is a further *aesthetic response* in this thesis' progression towards a Christian spirituality.

"blank"[166] between visible discipleship-failure and hidden discipleship-rescue in the reader's *response* to the verbs in the text. The text is not the response, neither from Bartimaeus nor from Mark. Iser stresses, "Perception and comprehension are not qualities inherent in the objects [the text] themselves" (1978:64). The reader, rather, provides "perception and comprehension" through an experiential *response* in terms of the "translation" of the text (into "reconstructed experiences", i.e., recontextualized into the readers' personal set of circumstances), once entanglement with the text has been launched in the mind of that reader. This reader now wishes to construct a micro-chiasm for the Bartimaeus pericope as an *aesthetic response* to the text. Iser provides the thinking process, neuroscience provides the principles and motivation.

Top-down, Bottom-up

The term "human visual cortex" from neuroscience, refers to that cortex in the brain of a reader which *visually* formulates lived experiences of Bartimaeus so as to link them to personalized lived experiences and arrive at a composite spirituality. This concurs with arriving at the "meaning" of the text according to Iser. McMains and Kastner (2011) extend this significance by explaining in neuroscience terminology an aspect of Aristotle's rhetoric. Aristotle "says...that rhetoric is a mixture. It is partly method (like dialectic) ... but partly a practical art derived from ethics and politics on the basis of its conventional uses" (Kennedy 2007:16) and Aristotle "never uses rhetoric to refer to any art except that of speech" (Kennedy 2007:37). It is suggested that speech as dialogue is mirrored in the "dialogue" between top-down and bottom-up mechanisms in a person's "human visual vortex" which I now wish to explore as descriptions for the rhetorical thrust claimed for the verbs in the Bartimaeus pericope so as to arrive at its micro-chiasm.

The two key claims by McMains and Kastner are as follows: (i) firstly, "Competitive interactions among stimuli can be counteracted by top-down, goal-directed mechanisms such as attention, and by bottom-up, stimulus-driven mechanisms." This is understood as Mark's composition of the "competitive interactions" between the *people* in the pericope. The verbs are seen to encapsulate the "stimuli" and are allocated to "top-down" or "bottom-up" categories, congruent with "arrival at Bartimaeus," or "departure from Bartimaeus"[167]. That allocation is offered as an ideation (Iser) in the "human visual vortex" of the reader seeking meaning in Mark's text, and collectively provides its micro-chiasm.

The second claim from McMains and Kastner's findings focuses on attention: "attentional modulation was greatest when neural competition was *little influenced* by bottom-up

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[166] cf. Iser 1978:197 - "The act of ideation fills the blank," and is expressed as an image, which in this aspect of the *ideological texture's* structure for Mark 10:46-52, is visualized as a micro-chiasm.

[167] An example in Mark 10:46 appears in the first two verbs: Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ - (i) ἔρχονται is a top-down mechanism of arrival and is "goal-directed" in as much as their goal to reach Jerusalem (10:32) requires passing through Jericho, after their Jordan Valley teaching experience since Galilee, in order to climb up to David's city; (ii) ἐκπορευομένου is a bottom-up mechanism of departure with Jesus and others leaving Jericho. The "competitive" aspect in 10:46 is obviously thus diminished with the narrative's abrupt *arrive-leaving* encapsulating this first finding from McMains and Kastner. The micro-chiasm diagram allocates the remainder of the verbs.

mechanisms and smallest when competition was *strongly influenced* by bottom-up mechanisms." The "neural competition" is identified as the reader's mental pursuits in the "act of comprehension" of the text's portrayal of "competitive interactions" between the *people* who Mark includes in 10:46-52. The source is Bartimaeus' "neural competition" when focusing his "attention" on "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") passing by, as if, as in Mark 6:48, "ἤθελεν παρελθεῖν αὐτούς" ("he intended to pass them by"). The attention is on Jesus, and on being *rebuked* by the "πολλοὶ" ("many", 10:48). The pericope indicates that Bartimaeus' attention succeeds to both attract the attention of Jesus and override the rebuke of the "πολλοὶ" ("many", 10:48).

McMains and Kastner's findings could explain this as Bartimaeus' refusal to allow resultant "neural competition" to succeed (i.e., do I allow Jesus to continue to walk past? Do I allow the "πολλοὶ", "many", to succeed in their *rebuke*?). Bartimaeus' attention, instead, is fed by a faith-inspired determination (the *bottom-up* mechanism) which limits any influence of any "competition." His "attention modulation", therefore, remains at its "greatest" in his resultant *cries for mercy*. Conversely, the *rebuke* from the "πολλοὶ" (precipitated by their "neural competition" of a blind beggar crying out) is "strongly influenced" by the "bottom-up mechanism" of *Jesus* when he indirectly rebukes them. The imperative from Jesus, "εἶπεν• Φωνήσατε αὐτόν" ("he said, Call him", 10:49), "strongly influences" the "bottom-up mechanism" of the "πολλοὶ" ("many") such that their attention to *rebuking* Bartimaeus is not only "smallest," but totally annihilated. They *have to*, therefore, re-focus their "attention" (emphasized by Mark with a present tense active "φωνέω", "call") on "φωνοῦσι τὸν τυφλὸν" "the blind man", 10:49) with the "attentional modulation" in the reader's "human visual cortex" being fed by the text's accompanying, self-contained, pivotal transformation from *rebuke* to encouragement, "Θάρσει, ἔγειρε, φωνεῖ σε" ("Courage! Rise! He is calling you!", 10:49).

Motivated by this link between Iser's linguistic clarity and McMains and Kastner's findings in neuroscience (a link which articulates, and validates, Mark's use of Greek rhetoric), the thesis now proposes the following micro-chiasm for the Bartimaeus pericope's *ideological texture*. This is based on allocating top-down or bottom-up mechanisms to the verbs in the pericope. Those verbs which originate outside the realm of the "τυφλὸς προσαίτης" ("a blind beggar") but *aim at Bartimaeus*, are identified as a *top-down* mechanism. Those verbs which appear to emanate *from Bartimaeus and aim away* from him, are allocated to the *bottom-up* category. The top-down verbs are indicated with ↓, and the bottom-up verbs with ↑, in the following diagram.

Diagram 6: Top-down/Bottom-up verbs in the micro-chiasm for Mark 10:46-52
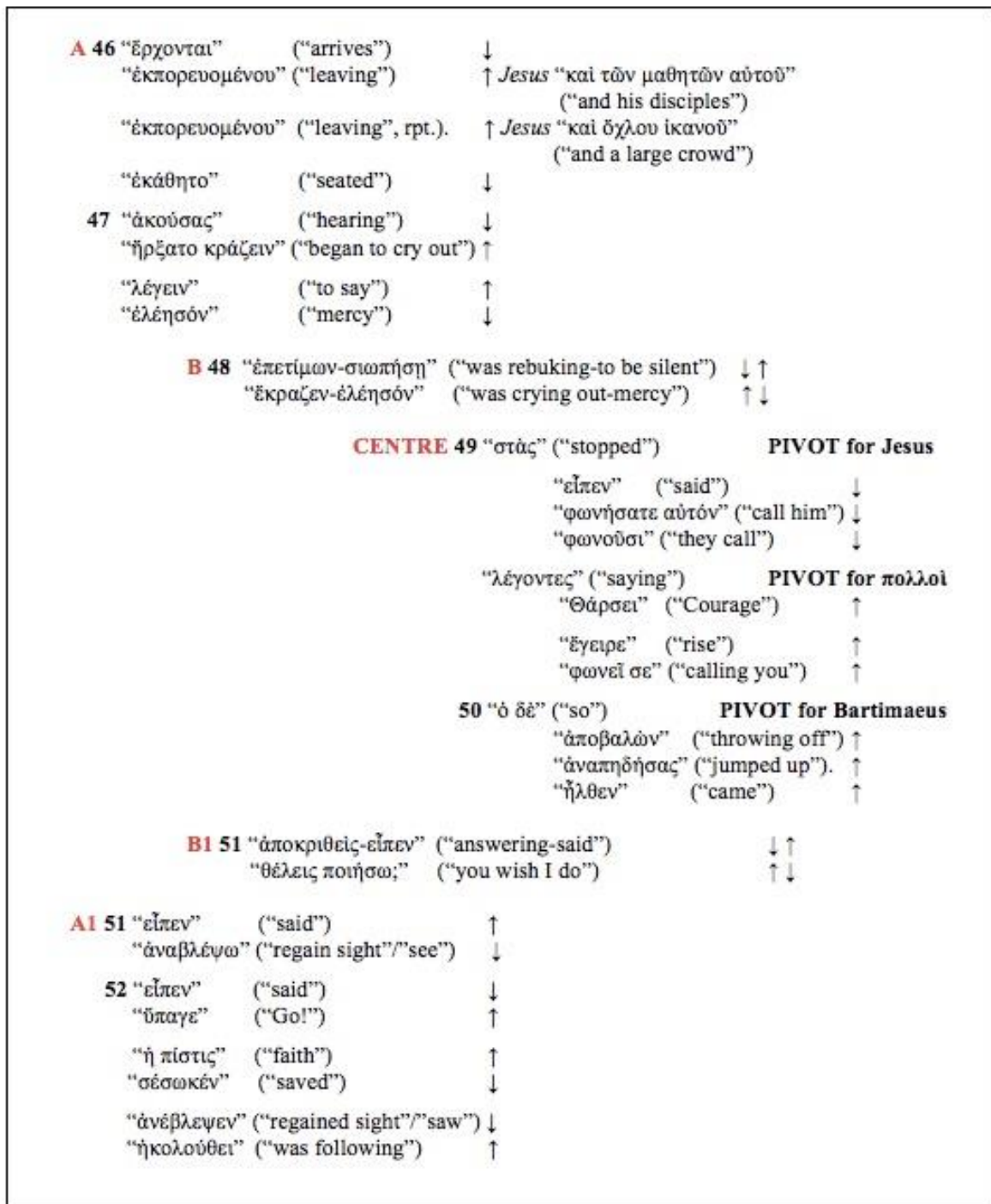
Explanation of the chiastic parallels

A-A1

Framing the micro-chiasm of verbs are four couplets (**A** containing vs. 46 and 47, and **A1** containing v. 5cd and v. 52), each couplet in **A** mirrors/inverts the top-down/bottom-up movement in its corresponding couplet in **A1**. The parallels and balance, however, require (i) a repeat of "ἐκπορευομένου" ("leaving", v. 46) and (ii) the text's noun, "πίστις" ("faith", v.

52): note, in the macro-chiasm, "πιστεύω" ("believe") occurs in 9:23.24 (boy possessed) and 9:42 ("μικρός", "little ones") while "πίστις" ("faith") appears here only once, suggesting a pivotal function, i.e., in the Bartimaeus pericope, 10:52 (see below, Faith-bridge, ch. 5).

B-B1

Both are double couplets on either side of the micro-chiasm's center, interestingly framed by subjunctives, "σιωπήσῃ" ("silence") and "ποιήσω" ("do") respectively).

B48 "ἐπετίμων - σιωπήσῃ" ("was rebuking-to be silent") ↓ ↑
          "ἔκραζεν - ἐλέησόν" ("was crying out-mercy")   ↑ ↓

B151 "ἀποκριθεὶς - εἶπεν" ("answering-said") ↓ ↑
          "θέλεις ποιήσω;" ("you wish I do") ↑ ↓

The "πολλοὶ" ("many") *rebuke* Bartimaeus ↓, for him to show ↑ silence;
Bartimaeus was *crying* to Jesus ↑, for mercy (in the imperative) to be shown to him ↓;
Jesus "ἀποκριθεὶς" ("answers") Bartimaeus ↓, and authoritatively and openly, "εἶπεν" ("says") ↑;
Jesus' statement returning to Bartimaeus is in the form of the Markan double question "θέλω-ποιέω" ("you wish-I do"):
"θέλεις" ("do you wish") refers to Bartimaeus *wanting* something from Jesus, therefore a ↑ movement;
"ποιήσω" ("I do") is Jesus doing that something for Bartimaeus, therefore a ↓ movement.

Centre

The Top-down/Bottom-up movements of verbs in the pericope delimit this micro-chiasm to its central point of 10:49 where "στὰς ὁ Ἰησοῦς... Φωνήσατε αὐτόν" ("Jesus stands ... Call him"). This center of the micro-chiasm of verbs is composed of three triplets, i.e., three verbs in each of the pivots in the pericope, namely the pivotal "στὰς" ("stop") of Jesus en route, the pivotal conversion of the "πολλοὶ" ("many", v.48) from "ἐπετίμων" ("rebuke", v. 48) to "λέγοντες" ("saying") as an affirmation, and the pivotal release for Bartimaeus who "ἐκάθητο παρὰ τὴν ὁδόν" ("was sitting beside the road", v. 46, in an imperfect middle tense), to "ἦλθεν πρὸς τὸν Ἰησοῦν" ("he came to Jesus", v. 49, in an aorist active tense). The change in verb tenses suggest a detail which promotes a progressive pivotal transition from one standpoint to another. Iser would describe this response as "effecting change" (Iser 1978:24)[168] through a "restructuring

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[168] Iser outlines (1978:20f.) the rudiments of a theory of aesthetic response by a reader: "The experience of the text … is brought about by an interaction (neither private nor arbitrary) … where the aesthetic effect results in a restructuring of experience" (Iser 1978:24). Central is the conviction that a text must be "experienced" by a reader, and in turn, the reading must lead to "experience" so as to discover and realize the text's meaning: that meaning has an impact on a reader because it effects a change, a "restructuring" of any previous experiences. This is important for the reader being motivated to re-enter discipleship, to restructure any negative experience which may have led to discipleship-decline and failure. The text itself contains the "restructuring" of the negative experience. My thesis agrees, and identifies that meaning of a text effecting an aesthetic response in visual images of metaphorical bridges as components of Christian spirituality.

of experience" after an entanglement with a text aims at grasping the meaning of the text (Iser 1978:9-10).

Suffice to clarify the suggested "movement" in the center of this micro-chiasm by summarizing one aspect of Iser's exploration of a reader's entanglement with a text.

Relevance and significance of composing a micro-chiasm for Mark 10:46-52

(1) Memorization[169] and retention

The constructed micro-chiasm exposes a rhythm of rhetoric which facilitates, like dialogue (with its *ask-answer* movement in speech), a top-down/bottom-up dynamics or movement for Mark's art of persuasion. This is to persuade readers to assimilate a minor character's *modus operandi* when, against all obstacles, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he followed him on the road", v.52c). It is suggested that the chiastic framework can achieve this by promoting *memorization* of the elements of the Bartimaeus pericope which await, through retention, their realization in a rescue. These elements will be shown below in the *inner texture* to pivot through 10:46-52 and to correspondingly and metaphorically ideate as components of Christian spirituality.

(2) Movement

Top-down/Bottom-up mechanisms sustain movement in the pericope through both their "counteracting competitive interactions" and providing the greatest "attentional modulation" (McMains and Kastner) in the reader's "human visual cortex" aimed here towards rescue. It is suggested that this provides impetus for the ideated images in the visually empty spaces between each Top-down/Bottom-up verb. Their flow across the pericope is seen to project the reader to move with a minor character from "κάθημαι" ("sit", v.46), via "ἀναπηδάω" ("jump up", v.50) to "ἀκολουθέω" ("follow", v.52c) in a lifestyle of lived experiences, which climax and pivot through a sustained "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the road", v.52c). McMains and Kastner provide the articulation for this transition pericope's contribution to Mark's narrative motion: a motion begun in *the beginning* (1:1) and to be continued into Jerusalem, in a dynamic of anticipation (and healing) for Mark's readers[170]. Their "human visual cortex" could potentially release them from any personal doubts or failures as discipled-followers of Jesus when they spiritually enter and participate in Bartimaeus' "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", v.52a). Their lived experiences of Top-down/Bottom-up mechanisms could move them to a return to *follow* Jesus

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[169] For further studies, investigate: Duling, D.C., 2011, 'Memory, collective memory, orality and the gospels'.

[170] Just as Jesus does not abandon the original disciples, it is suggested that the readers *following* Jesus can anticipate the same (in the footsteps of Bartimaeus): "But the failing disciples have not been abandoned. With systematic regularity, Jesus calls the disciples and instructs them further on the cross (8:34-9:1), on service (9:35-37), and on the cross and service (10:38-40; 42-43). Jesus climaxes his instructions with the christological foundation for discipleship: the Son of Man did not come to be served, but to serve, and to give his life as a ransom for all (10:45)" (Moloney 2012: eBook edition).

and sustain a commitment through the pericope's "Θάρσει, ἔγειρε" ("Courage! Rise!", v.49), while each reader continues to personally recontextualize Bartimaeus' "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the road", v.52c).

    (3) Centre of the micro-chiasm[171]

Disciple-rescue wants to move the reader from complacency, obduracy, or fear when confronting suffering and persecution prevalent at the time of Mark's writing, to action, commitment and participation as personalized lived experiences of Bartimaeus' own miracle. (cf. inner texture, below). The Top-down/Bottom-up mechanisms applied to movement within the pericope's verbs provide the components for a micro-chiasm to arrive at the central motif/meme/point both for the chiasm and for the fear-filled reader. The chiasm allocates this center to three pivots: (i) a pivot for Jesus to begin the transition in two verbs, "ἱστάνω" ("stop") and "φωνέω" ("call") in v. 49; (ii) a pivot for the transition of the "πολλοὶ" ("many", v.48) from *rebuke* in "competitive interactions" to encouragement, "Θάρσει, ἔγειρε, φωνεῖ σε" ("Courage! Rise! He is calling you", v.49); and (iii) a visualized pivot for Bartimaeus in a triple jump incorporating "ἀποβάλλω, ἀναπηδάω and ἔρχομαι" ("throw off, jump up, and come", v.50).

These central, chiastically established, pivots constitute Mark's rhetorical Jesus-encounter for the pericope and ultimately for the reader. Faithful to Robbins' *ideological texture's* "structure" of a chiasm, three *people* function as pivotal, chiastic catalysts for rescue. Firstly, Jesus the protagonist is the initiator in a top-down persuasive dynamic (v.49a). Secondly, the "πολλοὶ" ("many", v.48) become Jesus' new emissaries with their unique rhetoric (v. 49c) anticipating a corresponding triple bottom-up response from "τυφλὸς προσαίτης" ("a blind beggar", v.46). Thirdly, Bartimaeus continues his function as the gospel narrative's faith-orientated role model[172].

This center of the micro-chiasm thus becomes the challenge to the reader in three ways: (1) Jesus needs to return as central protagonist in the lifestyle of spirituality for one seeking rescue; (2) the "attentional modulation" evoked by rebuke or encouragement from outsiders needs to be confronted (cf. Eyal's "Indistractability", Discipleship-bridge, below); and (3) the reader as discipled-follower needing to assimilate Mark's rhetorical investment in Bartimaeus precipitating a spirituality of sustained "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the road", v.52c). In this way it is suggested that the "human visual vortex" is activated so that the disciple can *see*, like a healed Bartimaeus, that the only way forward after a top-down/bottom-up encounter is the reader's translation of these central pivots into their continued lived experiences within a framework of a Christian spirituality.

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[171] To repeat a quote from Heil: "The central or pivotal as well as the final or climactic elements normally play key roles in the rhetorical strategy of the chiasm" (Heil 2010:2).

[172] "Bartimaeus appears as a model of both confessing Jesus as Messiah and following him on the way to the cross. The narrator describes in detail Bartimaeus' behavior, but it is Jesus who approves of it and implicitly accepts the blind man's actions and words as a correct manifestation of faith in him" (Ossandón 2012:402).

(4) Jesus: "ἱστάνω" ("stop") and "φωνέω" ("call")

The top-down bottom-up mechanisms launch the greater significance of both addressing the waning disciple needing rescue as well as reminding Mark's readers of personal Jesus-encounters during their initial empowerments into discipleship. They have already experienced their "ἱστάνω" ("stop") and "φωνέω" ("call") from Jesus when they were first called into discipleship. In their subsequent pain and failure decades later, they can anticipate ("bottom-up") a renewed "ἱστάνω" ("stop") and "φωνέω" ("call") from Jesus ("top-down") to bring them back on track. They achieve this through recontextualizing the Bartimaeus Jesus-encounter into lived experiences within their own unique circumstances. The conversion of the "πολλοὶ" ("many") can begin their own. Bartimaeus' experience, however, becomes their pivotal assimilation. Jesus can then achieve their rescue by repeating (through emissaries) his "ἱστάνω" ("stop") and "φωνέω" ("call") to them, in his provision provided by Mark's narrative of metaphorical bridges: when they cross them, they will reignite their enthusiasm and their commitment and thereby experience discipleship rescue.

Conclusion

The deductive progression from a mega-chiasm to the Bartimaeus pericope as a micro-chiasm aimed to establish a functional structure for Mark's text from an *ideological texture* point of view. With this framework, the network analysis in chapter 5 ("A paradigm for Christian spirituality"), has a foundation for its problem solving in this thesis, and for the formation of a prism for a paradigm of Christian spirituality. It is suggested that these structures validate the claims set out for the ideation of metaphorical bridges pivoting through the Bartimaeus pericope.

Transition passages in Greek rhetoric
Introduction

Longenecker (2005) provides a significant analysis of Greek rhetoric's use of transition in a narrative.[173] The Bartimaeus pericope is well attested in the Literature review as a "transition" passage in Mark. Longenecker describes *transition* as a key aspect of Greek rhetoric in as much as transition markers are "key rhetorical components" because they are "one of the most important structural features. [He explains:] *A well-constructed transition oils the machinery of rhetorical persuasion*, indicating that a new line of thought is beginning" (Longenecker 2005:2,

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[173] Longenecker does not refer to the Gospel of Mark in his publication. His chain-link interlocks are identified in Romans, the Apocalypse, the Fourth Gospel, and Acts, after acknowledging that "To date [2005], no one has engaged in an in-depth study of the appearance and significance of this transitional feature within New Testament texts" (Longenecker 2005:5).

italics my own)[174]. Hence, he titles his exploration, *Rhetoric at the boundaries: The art and theology of the New Testament chain-link transitions*.

The neglected format of transitions which Longenecker addresses is the chain-link interlock (cf. Longenecker 2005:18-20). Crucial to his study is the chain-link interlock which is the "technique [that] involves the overlapping of material at a text-unit boundary in order to facilitate a transition" (2005:5).

The Bartimaeus pericope as a transitional passage: a chain-link interlock

Introduction

The *ideological texture's* structure of transition passages examines the Bartimaeus pericope as a particular type of transition or bridge passage, deliberately inserted by Mark into his narrative so as to serve a definite function. This thesis firstly identifies Mark 10:46-52 as a chain-link interlock providing the pivotal transition passage with a further valid structure (after the micro-chiasm, above) for Robbins' *ideological texture*. Longenecker's methodology for a chain-link interlock, furthermore, establishes parameters for this 'resource' Mark used to construct Bartimaeus' Jesus-encounter as his transition passage between 1:1-10:45 and 11:1f. The explanation below explores how the pericope as an interlock for the narrative structurally becomes both the means of transition as well as the pivot effecting that transition (i.e., at the linguistic level of the narrative). This will be shown to concur with Iser's construct of a *product* for a text.

There is a second reason behind understanding the allocation of the chain-link interlock to Mark 10:46-52. It is suggested that the function of such a transition passage inserted into Mark's narrative, aims (in Iser's language 1978:15), to extend the chain-link interlock from a *product* to a *process*. This is a basis for *performance* (Iser 1978:27), which is described as lived experiences for a spirituality. Essential to this *process*-proposal is to expand the *product* of a chain-link interlock transition passage into its phenomenological (experiential)[175] and ontological ("being" pivotal[176]) dimensions. It is suggested that in this way the pivotal

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[174] Longenecker (2005) explains that the chain-link interlock is not the only a method of composing a transition passage. It is for the purpose of persuasion. Mark, similarly, does not use it simply as one form of transition in his narrative. It is for the purpose of persuasion – for the reader facing suffering and persecution and reading about the dismal failure of the original disciples, to see in Bartimaeus the pivot for a realized discipleship-rescue.

[175] It is the reader of the text who can choose to only see Mark 10:46-52 as a transition passage of the chain-link interlock variety. Or, in the literary steps of a chain-link interlock's AbaB, to be exposed below, the reader can identify different steps of Bartimaeus' *experience* of/with Jesus. (This was one reason for composing a *script* for the pericope). This extends the literary construct of the *product* of the chain-link interlock to a phenomenological domain, that of response-experience, through the *process* of a reader's entanglement with the text. The text does not achieve this: it is in the mind of the reader's entanglement with the text, seeking meaning in that text so as to respond to Mark's art of persuasion in his application of the parameters of Greek rhetoric to his narrative.

[176] The Bartimaeus pericope as pivot, transitions a reader from being *blind* as a metaphor for ignorant, obtuse, stubborn, defiant, proud, etc., following of Jesus "ἐν τῇ ὁδῷ" ("on the way"). Examples in the pericope (10:46) include the "μαθηταὶ" ("disciple"), inclusive of the "δώδεκα" ("twelve"), and the "ὄχλος" ("crowd"). The transition is to *seeing* in terms of lived experiences within sustained Jesus-encounters as essential components towards a Christian spirituality. This is suggested because, beneath the text when filling in the gap (Iser 1978),

components in the pericope can effect an embedded discipleship-rescue (the ontological *performance*) which is translated into a composite Christian spirituality. This second step, however, emerges from entanglement with the text: is not sufficient to only classify the Bartimaeus pericope as a particular transition passage. In order to explore the "meaning" of a text, the reader could invest in analyzing why Mark used a particular transition structure for his rhetoric, i.e., how does the transition passage achieve the art of persuasion, firstly to believe in who Jesus is (in Mark 10:46-52) and secondly to "stimulate" (1978:189) *following him on the way* (based on Bartimaeus). Iser proposes "the process of actualization" (1978:15) to achieve this. The result of "actualization" is the emergence of "restructured experience" (1978:24) in a reader, which, for this thesis, is "restructuring" discipleship-failure into discipleship-rescue for the reader. The investigator thus explores the transition passage to identify any *process* and any relevance for an ideological stance adopted by reader, writer or previous investigators (e.g., Robbins, above).

This investigator adopts the ideological stance that Mark 10:46-52 is a pivotal transition passage in the format of a chain-link interlock, effecting restructured experiences from failure to rescue through a Christian spirituality. The chain-link interlock as a transition passage, furthermore, must indicate those "restructured experiences' if it is a valid investment by Mark. The resultant evolving spirituality, however, remains to be explored in the network analysis in chapter 5 ("A paradigm for Christian spirituality"). Suffice to claim that the *ideological texture's* approach at this juncture of an adopted structure by Mark, is seen to expose the text as a chain-link interlock *for* Mark's narrative. I now wish to allocate Longenecker's explanation of the *product* of the chain-link interlock to Mark 10:46-52. Firstly, it is necessary to acknowledge and list the encapsulations of previous investigators for the transition pericope, and secondly, to expand their findings into a previously ignored "key rhetorical component" in Greek rhetoric structure, i.e., the chain-link interlock.

The "product"

Previous interpreters of Mark 10:46-52[177] describe the *product* of the Bartimaeus transition passage in terms of "the *Turning Point* in the Gospel of Mark" (Morrison 2015: eBook), i.e., a "transition" (Ossandón 2012:384), "*crucial* to the Markan theology" (Robbins 1973:227; and Johnson 1978:198-199) as a "climactic" (Williamson 1983:196) "bridge-passage" (France 2002:421), playing "a *central* [and "pivotal"] *role*" in Mark's narrative (Beavis 1998:21-22), i.e., creating a "*pivotal place*" in the "structure of Mark's Gospel" (Meier 1994:686).

This thesis acknowledges these encapsulations as linguistic descriptions of Mark 10:46-52 *for* this transition passage within Mark's narrative. As I state above, it is not sufficient to only classify the Bartimaeus pericope as a particular transition passage. What of the transition pericope's *ideological texture* emanating from Mark's ideological stance? Such a question

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the chain-link interlock is proposed to escort the interpreter into an embedded rescue. That rescue is not simply a return to acting out empowerment duties, but rather adopting a lifestyle expressed (in terms of my definition) as a Christian spirituality.

[177] cf. Literature review, above.

invites an investigation of Mark's purpose for a pivotal transition passage *within* the narrative. Longenecker provides a motive for this when he states, "Through the technique of chain-link interlock, prime structural ground draws to itself key [...] themes in crystallized fashion, providing the interpretative lens through which to view the major text-units on either side of the interlock" (Longenecker 2015:7, albeit referring to John's gospel).

AbaB: "chain-link anatomy" (Longenecker 2005:45)

Longenecker's chain-link interlock provides a key to understanding the Bartimaeus pericope as a transition *within* the narrative[178] (not just *for* the structure of the narrative). Constituent to this claim is the unique function of the text as the "pivot"[179] within the text's ideological texture. It is suggested that such a pivot is needed to transition from activity, as the "*result*" of *following* Jesus, to the "*performance*" (1978:27) of ontologically maintaining the presence of Jesus in a spirituality. Mark's text describes the disciples' "activity" and omits any reference, explicit or implicit, to a spirituality. Mark's reader must thus pivot from *reading* that, to *living* that, so that the transition from the text results in a spirituality when the reader is pursuing the divine in Jesus. The chain-link interlock for Mark 10:46-52 attempts to launch this pivotal transition.

Longenecker explains the AbaB construction[180] as follows: "Although chain-link interlock is distinctive from other transitions with regard to the overlapping of material, it is in essence a composite of two other common transitions. That is, it comprises a simple doubling up of anticipatory and retrospective transitions [cf. Waaijman "retention/protension"]. The first half of the anticipatory transitions (i.e., "A-b") is coupled with the second half of the retrospective transitions (i.e., "a-B"), forming an independent but clearly recognizable transition, the chain-link transition (i.e., A-b-a-B)" (Longenecker 2005:44).

Longenecker explores this template for transition through the writings of Quintilian and Lucian:

> "The interlocked transition described by Quintilian and Lucian is best illustrated by means of an A-b-a-B pattern[181], with upper-case letters representing the major portion of a text unit and lower-case letters representing the overlap that is sandwiched on the boundaries of the text units. In this structure, text units are linked through the staggering of a 'back-and- forth' arrangement of ideas where the text units meet, thereby interlocking the larger units. This A-b-a-B pattern conforms precisely to the structure of a chain, as in Lucian's analogy, with overlap occurring in the interlocking links of a chain. A cross section of two chain links (below)

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[178] "Transitional units often play *a critical role* in the process of interpreting a text" (Longenecker 2005:2, bold italics my own). Notice Longenecker refers to "interpretation" and not "structure" of a text.

[179] This thesis is motivated to provide an in-depth, interpretative understanding of "pivot" by comments from Longenecker such as "authors regularly took the occasion to infuse chain-link interlock, an otherwise basic transitional phenomenon, *with notable interpretative significance*" (Longenecker 2005:8, italics, my own).

[180] cf. Methodology, chapter 2 above.

[181] Longenecker describes the chain-link interlock as an A-b-a-B pattern. A chiasm would be A, B, C, center of chiasm, C1, B1, A1.

illustrates the point, with the A-b-a-B structure emerging from the cross-line" (Longenecker 2005:18):
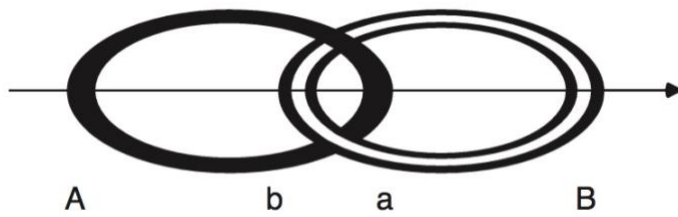

(Longenecker 2005:18).

The similarity is in "the linking of hands between two people. Instead of text-unit A simply ending abruptly and being immediately followed by text-unit B [e.g., as in the transition pericope 1:12-13, between "A," the baptism of Jesus and "B," the beginning of his Galilean ministry], text-unit A gives way to a brief signaling of material B, followed by a resumption of material A, and finally a full commencement of text-unit B" (Longenecker 2005:18).

The importance of this ideological (resource) aspect for this thesis is my claim that the chain-link interlock constructs a pivotal transition *for* the narrative, towards a functional pivot for Christian spirituality's discipleship-rescue *within* the narrative. The vital transformation from a literary Greek rhetoric tool to an embedded spirituality is the ontological frame of this thesis's use of "pivot." First, I now wish to explain the chain-link interlock applied to the Bartimaeus pericope in Mark's narrative, and then to extend that to my use of the word "pivot." This is different to and is not meant to detract from the discourse analysis below.

A-b-a-B: Mark 10:46-52

The "simple doubling up of anticipatory [i.e., "A" anticipates "a", and "b" anticipates "B"] and retrospective ["a" harks back to "A" and "B" harks back to "b"] transitions" (Longenecker 2005:44), are as follows:

Diagram 7: Chain-link interlock AbaB in Mark 10:45-11:1f.

Mark 10:46 → Mark 10:52c

A = Mark 10:45   b = Mark 10:47-48   a = Mark 10:47-52   B = Mark 11:1f.
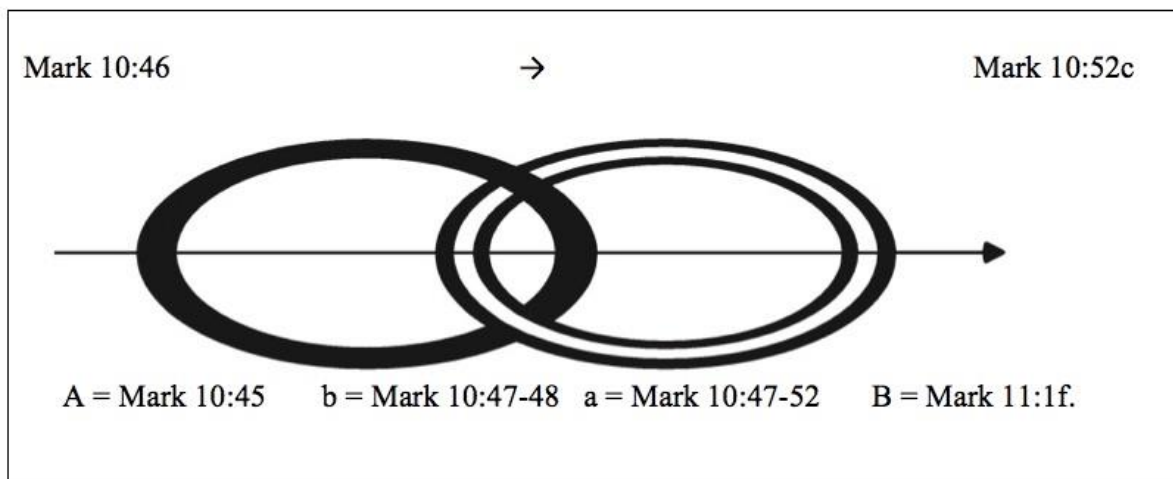
"A" – This thesis proposes Mark 10:45 for the "A" immediately preceding the pericope:

> 10:45 "καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν"
>
> "For the Son of Man came not to be served but to serve, and to give his life a ransom for many".

Two key words emerge for A in the interlock: "διακονέω" ("serve"), and "λύτρον" ("ransom") *ransom*,[182] which will be identified (echoed) as "a" in the pericope's A-b-a-B. Robbins states that in the Bartimaeus pericope, a "transition is made from the disciples' following 'in the way of the Son of Man' (8:27-10:45) toward Jerusalem to following 'in the way of the Son of David' (10:46-12:44) into Jerusalem" (Robbins 1973:241). The chain-link interlock effects this transition by Bartimaeus "ransoming" Jesus to "serve" him (A, 10:45, Son of Man servant and ransom, in a). The Christology, however, now extends into a spirituality of lived experiences.

"A" anticipates "a": the content of "a" in this chain-link interlock is identified as follows:

(i) "διακονέω" ("serve"):

Jesus "διακονέω" ("serves") Bartimaeus by empowering him to *see*. Jesus' question "Τί σοι θέλεις ποιήσω;" ("What do you want me to do for you?", 10;51) embeds "How can I *serve* you?" Jesus then *serves* Bartimaeus in and through the blindman's significant faith: "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52). The result of this *serving Bartimaeus* is that "εὐθὺς ἀνέβλεψεν" ("he immediately sees", 10:52). Herein lies the pivot from blindness to sight, a physical healing, and a metaphorical rescue for those disciples still *blind* to seeing who Jesus is. Their slowness to *see* was encapsulated for some investigators in the double healing of the blind man outside Bethsaida. But the demise of the disciples indicate they never *saw* (in Mark's narrative).

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[182] A fuller soteriological, salvific meaning of "λύτρον" ("ransom") is not contained in Mark's narrative, and develops, for example, in theological interpretations in subsequent writings such as the letters of Paul. Suffice here, to limit "λύτρον" ("ransom") to an almost naïve contextual ideology from Mark, paralleled, it would seem, in his use of an all-encompassing, wholistic verb, "σῴζω" ("saved"), in the phrase confirming Mark's healing: "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52).

(ii) "λύτρον" ("ransom"):

Firstly, it is as if the narrative's allocation of Bartimaeus' "κράζω" ("cry", 10:47, 48), is to "ransom" Jesus, even though the reader has already been introduced to Jesus' availability for such in Mark 10:45. Hence, instead of continuing his rush "ἐν τῇ ὁδῷ" ("on the way", 9:32) to Jerusalem, Jesus "καὶ στὰς" ("and [Jesus] stops", 10:49), as if held to ransom. Perhaps we could say, Jesus, by stopping, is now ransomed to move from his "ἐν τῇ ὁδῷ" ("on the way") to adopt Bartimaeus' "παρὰ τὴν ὁδόν" ("beside the way", 10:46).

Secondly, while as protagonist, Jesus instructs, presumably the "πολλοὶ" ("many"), to "Φωνήσατε αὐτόν" ("Call him", 10:49), the narrative has (as stated above) already delegated Bartimaeus as protagonist of the pericope (10:46). Bartimaeus will continue to be so until his decision concludes the pericope, "καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("and he was following him on the way", 10:52). In other words, Jesus, the protagonist in the gospel, is *ransomed* by Bartimaeus, the new protagonist in the pericope.

Thirdly, Jesus is held to ransom by Bartimaeus' exemplary faith[183], "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52). The text thus exposes aspects of *Mark's ideology* of encouraging readers facing suffering and persecution to adopt and adapt Bartimaeus' faith. The *text's ideological texture* is seen to validate this exposure of faith in three ways[184]: (i) Jesus' authority remains, despite his ransomed protagonist-status: the text's use of "εἶπον" ("say") and not the simile, "λέγω" ("say"), warrants faith in Jesus' mission to empower; (ii) the pivot (of faith) when Bartimaeus is allocated the same verb, "εἶπον" (say", 10:51), after Mark's initial allocation of "λέγω" to Bartimaeus, warrants consideration by the reader to adopt a 'Bartimaeus-faith;' and (iii), *Mark's ideological shift* to explain how Jesus will now "φωνέω" ("call") someone who will thereby be empowered to (freely) "ἀκολουθέω" ("follow" him), warrants an ideological transition for the reader whilst *being called to follow*.

This aspect of the "a" in the chain-link interlock exposes both the narrative's transition from allocating "καλέω" ("call") to allocating "φωνέω" for ("call"), as well as its pivotal transition in and through Bartimaeus' "φωνέω" ("call", 10:49). The significance is for the reader to respond in a deepening faith (inspired by Bartimaeus) to Jesus not having *called* one as he did the original disciples with, e.g., "καλέω" ("call"). Instead, subsequent to "φωνέω" ("call[ing]") Bartimaeus in a new dynamic, all future *followers* can anticipate the same. They are not being "καλέω" *called* by Jesus to be disciples, as Jesus *called* the Twelve and the original disciples in Mark (which ends in total failure). They are being "φωνέω" ("called") to Jesus to state what they want Jesus to do for them (cf. 10:51). Depending on their faith, they will be empowered into a *new* discipleship (cf. Discipleship-bridge, below). They are seen to thus be *called* into ongoing Jesus-encounters as lived experiences in a spirituality which maintain both

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[183] cf. below, ch. 5, the Faith-bridge where it will be shown this πίστις is not only a faith in Jesus, but what the disciples lacked in their demise, namely, a faith in their empowerment *to see*.

[184] Explained below in the Discourse analysis, 4.4, but stressed here to keep in mind the ideological texture's rhetoric-build-up to Jesus' "ἀποκρίνομαι" ("answering", 10:51), so as to complete the rhetorical pattern within the chain-link interlock as transition.

discipleship and, where necessary, rescue, in a commitment and participation characterizing them as 'discipled-followers'.

"b"

The content of "b," in the light of "B" below, remains Bartimaeus addressing "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") as "Υἱὲ Δαυὶδ Ἰησοῦ" (Son of David, Jesus", 10:47). The use of vocatives confirms an "ideological" claim by Mark that this *Jesus* is a son of David, with the emphasis extended to the crux of Jesus commissioned with God's mercy, "Υἱὲ Δαυὶδ" ("Son of David", 10:48).

"B"

The invitation is to consider Jesus' triumphal entry into Jerusalem, indirectly as "Υἱὲ Δαυὶδ" ("Son of David"): "Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ" ("Blessed is the coming kingdom of our ancestor David!", 11:10)[185]. This "B" is, however, a diminished echo and a textual variation of Bartimaeus' cry (10:47, 48), and not a direct repetition from the Bartimaeus pericope. Interestingly, a *chiastic* B1 to a "Υἱὲ Δαυὶδ" ("Son of David") B, would require more than a diminished echo, as prompted by 12:35-37, for Mark's absence of an exact repetition of 10:48 in 11:10.

As stated above, Bartimaeus provides a motive for the reader[186] to adopt an ideology which promotes one to become the protagonist of one's rescue. Hence "presuppositions, dispositions, and values held in common with" (Robbins 1996a:95) *Bartimaeus*, call for, inter alia, "Hold Jesus to ransom;" and "Anticipate Jesus' readiness to serve." The pre-condition is faith in Jesus empowering the reader to *see* beyond the pain of suffering and persecution (cf. "divine empowerment" Henderson 2006:83, 151, 167, etc.; Discipleship-bridge in ch. 5 below). Bartimaeus as protagonist provides the catalyst to not just *see*, but to be 'completely and holistically' "σῴζω" ("saved"), even *saved* from the fear of suffering and persecution. The latter constitutes, and is achieved through, lived experiences. The miracle of *seeing* precipitates *being holistically saved* through lived experiences of participation in Bartimaeus' "σῴζω" ("saved"): i.e., *holistically saved* into spirituality (not into activity). This could occur when *seeing* through the reader's personal suffering into Jesus' predicted "πολλὰ παθεῖν" ("suffer much", 8:31), what emerges is the reader's participation in that of Jesus.

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[185]Robbins (1973) is more adamant: "At 10:46-52 the evangelist viewed Jesus' Jerusalem activity as predominantly Son of David activity... For the evangelist [...] this title [Son of David] contains some special relation to Jerusalem. For Mark, Jesus enters Jerusalem as the Son of David" (Robbins 1973:240-241); Hooker indicates, "Jesus then deliberately stages his entry into Jerusalem, riding into Jerusalem on the back of a donkey, an extraordinary action in view of the fact that all pilgrims *walked* into the city. This provocative action has to be seen as a claim to messiahship (cf. 1 Kgs 1:28–40)" (Hooker 2011:179).

[186] Jesus has been protagonist for the reader. The "art of a persuasion" in Mark's use of rhetoric in the Bartimaeus pericope now seems to transit the reader into the role of protagonist. The reader must be responsible, as Bartimaeus was responsible, i.e., response-able for a Jesus-encounter which awards rescue. This rescue is constituted by the pivotal transition from any vestiges of discipleship-failure regards suffering and persecution to discipleship-rescue of acceptance and participation. Herein, for this thesis, lies the crux of the significance for the Bartimaeus pericope's ideological texture, as provided by Mark's ideology.

The rhetoric, the persuasion, is to release unconditional freedom and conviction to "ἀκολουθέω" ("follow") Jesus into life, i.e., "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52). This, however, implies a constant presence of the "λύτρον" ("ransom") who ransoms one into ongoing lived experiences of his being "λύτρον" ("ransom"). The "art of persuasion" is thus for the reader to risk every experience of suffering and persecution as a catalyst[187] for a Jesus-encounter into an ontological "λύτρον" ("ransom") from something negative into a realized, positive "λύτρον" ("ransom") of intimate, "Ραββουνι"- ("Rabbouni") -encounters (cf. sacred texture, below). The result of adopting this ideological texture in the pericope is believed to promote an ongoing Christian spirituality (as validated in the Discourse analysis below). A Christian spirituality evolves out of lived experiences whilst constantly pursuing or following the One who is one's "λύτρον" ("ransom"). It is evolving because there are always new situations and circumstances of suffering and persecution which warrant constant pursuits of and constant reminders that Jesus is the "λύτρον" ("ransom"). The concluding paradigm below will stress the ideological relevance for this claim in that the *follower of Jesus on 'the' road* becomes the "λύτρον" ("ransom") for others to *follow Jesus on 'their' road* through *serving* them in a lifestyle of Christian spirituality.

Conclusion: Mark 10:46-52 as a chain-link interlock

The chain-link interlock is a functional transition in Greek rhetoric, appraised by Longenecker, and has been explored here for a dual purpose. Firstly, it was to expose the structure of the Bartimaeus pericope as this type of narrative transition passage for Mark at the simplest, linguistic level of a transition (Meier's "pivot" 1994:686), i.e., to linguistically link pre-10:46 with post-10:52 in terms of *the relevant narrative's content*. Secondly, the chain-link interlock pivotally *moves the story along*, from what precedes Mark 10:46, to what follows after Mark 10:52[188].

The process of echo-foreshadowing, or retention-protension, of its AbaB structure, has been shown to orientate (pivot) readers to the significance of the Bartimaeus pericope[189] as a (linguistic) functional pivotal transition. This involved the AbaB of Mark 10:46-52, to motivate the reader/listener to participate in Jesus *serving* a disadvantaged person, by participating in Jesus' self-sacrifice for Bartimaeus as *ransom* (the A-a component). The rescue then continues, with the reader's participation in Bartimaeus' *following Jesus* (the b-B component).

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[187] Cf. the Suffering-bridge, ch. 5, below.

[188] Bartimaeus in his "ἀναπηδάω" *jump up, leap* (10:50) within a unique Jesus-encounter, seems to parallel Neil Armstrong's unique (first time for an earthling) *stepping down* on to the surface of the moon and announcing, "That's one small step for man, one giant leap for mankind." This 1969 pivotal conquest in space *moves the story along*. The up-down movement, however, is reversed in the parallel, so perhaps also the pericope's Bartimaeus would read "That's one small leap for (a blind) man, one giant step for mankind"? The chain-link interlock hides Nasa's pre-and post-lunar landing in space exploration, as much as Bartimaeus (10:46-52) embeds the pivot across Mark's narrative pre- and post-Jericho. It seems as if the *story* can now continue for readers, and beyond (inclusive of failure-to-rescue).

[189] Williams attempted such an analysis with his exploration of Bartimaeus as a significant transitional minor character in Mark's narrative: "Prior to the Bartimaeus story, minor characters serve primary as suppliants, while after the Bartimaeus story minor characters function as exemplars. Bartimaeus himself is a transitional figure, since he serves as both a suppliant and an exemplar" (Williams 1994:167).

The chain-link interlock hereby provides an essential foundation for the problem-solving proposals of this thesis. Hence, there is now an added (supplementing the mini-chiasm) key *ideological texture* for the Bartimaeus pericope, to apply the template of Greek rhetoric's chain-link interlock transition to the construction of its Christian spirituality paradigm of discipleship-rescue.

4.2.1.4 Ideological texture: Conclusion

Pursuing the confirmation that sociorhetorical criticism is "a heuristic...an interpretive analytic rather than a method," (Robbins, von Thaden and Bruehler 2016:1) this thesis set out to begin exploring Mark 10:46-52 from this point of view. Interpreting the pericope this way enabled this author to buildup from, and avoid detailed summaries of decades (or centuries) of previous exegetical criticisms, whose literature exposures on Mark's Gospel are beyond the scope of this study. Hence the support of the claim that as a heuristic, socio-rhetorical criticism is "a mental shortcut that allows people to solve problems and make judgments quickly and efficiently." The key problem being addressed by this thesis is Mark's narrative portrayal of the progressive total demise of Jesus' disciples, men and women.

The deductive approach in this thesis, to arrive at poignant relevance for the Bartimaeus pericope as a paradigm for Christian spirituality, began with the *ideological texture* of Mark 10:46-52. Validations for the significance of this texture for Robbins' remaining four textures for exploring a text, centered on Robbins' definitions of the *ideological texture* as the *modus operandi* for investigating the pericope. This thesis opted to focus on, inter alia, (1) "The primary subject of ideological analysis and interpretation is *people*... [with their] biases, opinions, preferences, and stereotypes" (Robbins 1996a:95); and (2) "Ideology concerns the particular ways in which our speech and action, in their social and cultural location, relate to and interconnect with resources, structures and institutions of power" (Robbins 1996b:36).

The comprehensive response to these outlines provided above, aimed at establishing Mark's "rhetorical strategy" for "bringing about change" (Snodderly 2008:188), namely the first steps of "changing" discipleship failure into a discipleship rescue. This change is rooted in the thesis claiming Mark's narrative provides an embedded rescue for "the social and cultural location" of a reader, i.e., a rescue through recontextualizing Mark's parameters which pivot through Mark 10:46-52. These *ideological* revelations provide foundations for these exposures to move towards a Christian spirituality emerging from Bartimaeus' Jesus-encounter, and which form the core of chapter 5 of this thesis.

Robbins' focus on *people* for his *ideological texture* framed this exploration of Mark's recourse to 1st century rhetoric. Essential dimensions of resources, and structures have been explored at great length. This is accompanied by a substantial use of footnotes which both acknowledge previous interpreters' discoveries related to Mark 10:46-52, and which are seen as direct or indirect validations for claims made by this thesis.

The guideline from Robbins provides three considerations for "interconnections" in a text's *ideological texture*, namely, "resources, [and] structures" (Robbins 1996b:36). The above investigation rigorously explored what it believes to be an application of Robbins' definition(s). Resources include Greek rhetoric in a text, with a consideration of the template of a Greek tragic drama. The reader would have been familiar with this skill of "the art of persuasion," and therefore a *script* for the Bartimaeus pericope was offered for the reader/listener's mental accompaniment to reading or listening to the text. This is seen as providing essential roots for establishing a spirituality of discipleship-rescue. Its corresponding relevance and significance have been outlined above.

Structures at Mark's disposal included the chiasmus (at mega-, macro- and micro- levels) as well as his use of the chain-link interlock as a transition passage in the narrative. Examples with corresponding validation (from neuroscience), relevance and significance have been provided above, and will be needed to construct a paradigm for Christian spirituality in chapter 5 below.

In conclusion, it must be stated that there have been two tensions throughout this investigation of applying Robbins *ideological texture* to the Bartimaeus pericope. The first is for this thesis to focus on Mark 10:46-52 within Mark's narrative, and not to provide a new commentary on the entire gospel. Fidelity to this thesis' choice from Robbins' definition(s) was constantly sought after, in the realization that an *inter texture* could expose more connections with Mark's entire narrative. Secondly, the *ideological texture* provides a foundation for the *inner texture*, and the thesis deliberately sought to neither replace it nor subvert the *inner texture's* key parameters vital for this thesis.

The social and cultural *location* for Mark's gospel is 1st century Palestine, and cannot be ignored, as indicated above in Robbins' definition of an *ideological texture*. That *location* gave birth to Mark's recourse to the *ideological* prowess of Greek rhetoric, to persuade his readers to triumph in their discipleship, despite any resultant suffering and persecution when wanting to *follow Jesus* "ἐν τῇ ὁδῷ" ("on the way"). Suffering and persecution emerged from Roman authorities and religious leaders, who mitigate against any *living* of the good news. Footnotes provide added references for this "social and cultural *location*", beyond the scope of this thesis focusing on Mark 10:46-52.

Mark, however, does not define the *how* a reader triumphs in this suffocating milieu, but that is the task of this thesis' investigation of Mark's text. It is suggested, then, that the logical next step following the social and cultural *location* launching a Greek rhetoric for Mark as its foundation for the *ideological texture*, is now to investigate the specific social and cultural issues implicitly or explicitly rhetorically inferred in Mark 10:46-52. Robbins defines this as the text's *social and cultural texture*.

4.2.2 Socio-cultural texture

4.2.2.1 Introduction

Robbins provides parameters for this exploration of a text where he states, "Analysis of the social and cultural *texture* of a text takes interpreters into sociological and anthropological theory. The issue here is not simply the inter texture of a text but its social and cultural nature *as* a text. What kind of social and cultural person would anyone be who lives in the "world" of a particular text [and] the type of social and cultural world the language [of the text] evokes or creates" (Robbins 1996a:71).

This thesis identifies the following aspects for the "social and cultural nature *as* a text" for the "sociological and anthropological theory" applied to the Bartimaeus pericope, as its attempt to answer Robbins' question, "What kind of social and cultural person would anyone be who lives in the 'world'" of the Bartimaeus pericope? Four are identified: (1) the "social and cultural world" of the disciples and a large crowd accompanying (following) Jesus out of Jericho for Jerusalem (10:46, cf. 10:32); (2) Bartimaeus, his status when introduced as "ὁ υἱὸς Τιμαίου" ("the son of Timaeus") : a Greek explanation, prior to his Aramaic name, "Βαρτιμαῖος" "Bartimaeus"; (3) Bartimaeus, his condition as a "τυφλὸς προσαίτης" ("a blind beggar"): 1st century social and cultural attitudes towards the blind; (4) Bartimaeus, *following* his "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), "Υἱὲ Δαυὶδ Ἰησοῦ, Υἱὲ Δαυὶδ" ("Son of David Jesus, Son of David"), "Ραββουνι" ("Rabbouni"): "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52); (5) the righteous "πολλοὶ" ("many", 10:48).

These social and cultural dimensions are not for classification only. Robbins admits, "Specific social topics, common social and cultural topics, and final cultural categories exhibit the social and cultural texture of a text and *reveal the potential of the text to encourage its readers to adopt certain social and cultural locations and orientations rather than others*" (Robbins 1996a:72, italics my own). The aim of outlining these five dimensions is to allow Bartimaeus to set the example for Mark's readers of what to "adopt" and which "orientation" to pursue from the pericope's social-cultural texture in terms of a lifestyle, i.e., a spirituality. (The social and cultural nature of Mark 10:46-52 *as* a text will be explored below to help explain the formation of a Discipleship-bridge for this thesis).

Robbins also prescribes "Common Social and Cultural Topics" for this texture. This thesis considers the following "topics" valid for Mark 10:46-52, namely: (1) Honor, Guilt, and Right Cultures; (2) Dyadic and Individualist Personalities; (3) Challenge-response (riposte); (4) Purity Codes. The presence of the "πολλοὶ" ("many") invites an exploration of their role in Mark's narrative in the light of these "topics" from Robbins for their contribution to the socio-cultural texture of Mark 10:46-52.

Finally, the exploration of the above "theory" from Robbins for a socio-cultural texture of a text, is not to only label these parameters for Mark 10:46-52, but to set the foundation for their relevance and significance in a claimed emerging Christian spirituality. Towards this end, the investigation now begins with the disciples and the large crowd at the gates of Jericho.

4.2.2.2 "His disciples and a large crowd" (10:46)

"ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ"
("he was leaving Jericho (with) and his disciples and a large crowd", 10:46)

It is suggested the opening verse of the pericope (10:46) already introduces a "social and cultural world" with *disciples and a large crowd* leaving Jericho for Jerusalem (Mk 10:32) with their itinerant "Ραββί" ("Rabbi"). The investigation, furthermore, seeks to explain "what kind of social and cultural person would [reader] be who lives in the 'world' of" the Bartimaeus pericope. Entanglement with such a text emerging from its previous pericope of confusion, jealousy, arrogance and an in-private key "δώδεκα" ("Twelve") lesson from Jesus (10:35-45, cf. chain-link interlock, above) suggests, firstly, anticipation. This is claimed to emerge from the text's visual portrait in the mind of a reader of an exit through the city gates of Jericho. The "δώδεκα" ("Twelve") are consumed into men and women (e.g., 15:41) "μαθηταὶ" ("disciples"), so that "καὶ τῶν μαθητῶν αὐτοῦ" ("and his disciples"), "καὶ ὄχλου ἱκανοῦ" ("and a large crowd") focus the reader on both the discipled and the curious in their "world" of *following him*. Two sources for social and cultural considerations emerge: firstly, the double "καὶ" ("and") for the Jesus' companions, *and...and*, together with the possessive genitive submerged into the "καὶ" for the one leaving, suggest an emphasized, albeit embedded, congruency with the narrative's rhythmic use of "ἀκολουθέω" ("follow"): "Mark's capsule metaphor for discipleship (1:18; 2:14; 8:34; 10:21, 28; 15:41)" (Black 2011:online review, np). Here, however, these initial two ways of *following* are reduced to that of background disciples and a large crowd.

The relevance suggested in this Mark 10:46 opening "social and cultural world" of the Bartimaeus pericope, prior to any arrival in the text of the blind beggar, is proposed through the following questions: What circumstances of these disciples and the crowd echo in and challenge the reader personal circumstances whilst pursuing Jesus in a spirituality of rescue? "What kind of social and cultural person" in Mark 10:46, would the reader want to be? Will the risk of anticipation promote the pericope's rhetorical persuasion in the unique circumstances of a reader to "*adopt certain social and cultural locations and orientations*" prior to any mention of Bartimaeus? Does the anticipation in the band of Jesus companions, compromised to background noise whilst "blindly" following him, release an expectation after Mark 10:35-45 for the reader? Will Mark's backdrop figures consume or challenge the reader/listener to recontextualize lived experiences of blindly *following* into rather a spirituality of rescue? The challenge appears to rest on the "social and cultural nature *as* a text" of exposing the status of "καὶ τῶν μαθητῶν αὐτοῦ" ("and his disciples"), "καὶ ὄχλου ἱκανοῦ" ("and a large crowd") in Mark 10:46.

In conclusion, a reader/listener could be confronted by a Markan decision to perhaps underline a contributory extension to the "social and cultural nature" of the text's "ὄχλος" ("crowd"). An element of a new, expanded "world" emerges with Mark's positive use of "ἱκανός" ("large")[190],

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[190] Perhaps the reader would retain its first of three narrative uses, the "οὐκ εἰμὶ ἱκανὸς" ("I am not worthy", 1:7) for John the Baptist (Mk 1:7), and carry its protension into Mark's third use in the release of Barabbas and the

for the crowd. Its unique allocation by Mark is suggested to augment the visual presence of a social and cultural world, first arriving in a general third person plural "Καὶ ἔρχονται εἰς Ἰεριχώ" ("and they come to Jericho", 10:46), and now leaving, with a crowd somewhat increased, and suddenly "ἱκανός" ("large"). Mark is setting his stage for this accompanying audience to witness his miracle-lesson of persuasion.

4.2.2.3 Bartimaeus: status "ὁ υἱὸς Τιμαίου Βαρτιμαῖος" ("the son of Timaeus", 10:46)

It is suggested that Mark extends the social and cultural world outside Jericho with his allocating a Greek title to his new protagonist for the pericope, prior to the Aramaic name. Investigators have suggested[191] his full title is provided because he subsequently became a famous member of the Jerusalem church, or the clarification is based on Mark using an eyewitness account of the miracle[192]. Some question links with Plato's *Timaeus*[193]. None, however, explain Mark's usual narrative reverse order of names (first the Aramaic, then its Greek explanation). As stated above, socio-rhetorical interpretation is a heuristic (cf. Robbins, von Thaden and Bruehler 2016:1), a "mental shortcut," and "a practical method ... sufficient for reaching an immediate, short-term goal or approximation" (cf. footnote 5, above, in the introduction to socio-rhetorical criticism). The following "shortcut" is therefore proposed, in the context of a social-cultural texture embedded in the text: Mark is creating the narrative "world" for his new protagonist. The introduction of his father, ὁ υἱὸς Τιμαίου *the son of Timaeus*[194] immediately awards Bartimaeus with a status, both in *large* contrast to the preceding anonymous ὄχλος ἱκανός *large crowd* and equally anonymous, background μαθηταὶ *disciples*, as well as in providing the template for the-about-to-be-announced God's emissary of mercy, the parallel Υἱὲ Δαυὶδ Ἰησοῦ *Son of David Jesus*. Mark's introduction for the blind man, ὁ υἱὸς Τιμαίου, is seen to thus both establish and consolidate "the social cultural nature *as* the text" (Robbins 1996a:71), as well as particularly prepare the reader/listener for a highly significant Jesus-encounter in his narrative, when "since in Greek *timaous* means "honored," *huious timaiou* could also be understood by an insightful reader as "son of the most honored" (Godfrey 2021:online article, cf. f/n 4).

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dismissal of Jesus by the dyadic Pilate (cf. Robbins 1996a:78) wanting to "τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι" ("greatly satisfy", 15:15) the "ὄχλος" ("crowd").

[191] It seems necessary to recall previous investigators' conclusions as background to this thesis claiming a social-cultural status for Bartimaeus based on Mark's narrative: Farmer (1998:1333) recognizes that "the Evangelist translates Aramaic words for the reader (3:17; 5:41; 7:11; 15:22.34) but not Latin ones (5:9; 6:37; 12:14-15; 15:15-16.39)." Fry, in turn, explains the Greek original: "Mark usually introduces the Aramaic word first and then the Greek translation (3:17; 7:11.34; 14:36). The reverse order in v. 46 may be the result of a scribal insertion into the text of a comment in the margin of an early manuscript" (1966:616).

[192] cf. Nineham (1972:285); Taylor (1969:446, and links with Plato's *Timaeus* 1969:447-448); Kannengiesser 2004:343).

[193] "Indeed, the *Timaeus* was the only Greek prose work that up to the third century A.D. every educated man could be presumed to have read. In view of such widespread conversance in the Hellenistic world with the *Timaeus* and with its praise of eyesight, we should not be surprised if Mark reflects acquaintance with it" (Godfrey 2012:online article, quoting Earle Hilgert's chapter, "The Son of Timaeus: Blindness, Sight, Ascent, Vision in Mark", in *Reimagining Christian Origins* 190-191). Godfrey points out that since in Greek timaous means "honored," *huious timaiou* could also be understood by an insightful reader as "son of the most honored." This would convey a subtle message that the man who from the standpoint of his [social cultural environment] was considered unclean, from Mark's and the reader's perspective was really to be honored" (ibid.).

[194] Textual criticism exposes variations on the definite article, ὁ, in Greek manuscripts for υἱὸς Τιμαίου.

4.2.2.4 Bartimaeus: "τυφλὸς προσαίτης" ("a blind beggar") in 1st century CE

The Literature review above, confirmed the lacuna of investigators addressing Bartimaeus as physically blind. Beavis observed that they "paid little attention to the fact that the character is a blind man (τυφλὸς), except insofar as his blindness represents something else, for example, the 'blindness' of the disciples or of the reader or audience of the story" (Beavis 1998:23). She adds, "Most interpreters have equated Bartimaeus's blindness with lack of intellectual and spiritual insight, and associated the disciples' metaphorical blindness[195] to the meaning of Jesus's ministry with the blind man's physical disability" (Beavis 1998:23)[196]. Williams (1994) proposed this was due to "Redaction-critical studies on the Bartimaeus story [which looked] for Mark's understanding of discipleship and Christology, [and hence] they overlook Mark's presentation of [a blind] Bartimaeus" (Williams 1994:17).

This thesis focusses on the text as is, and therefore Mark's reference to a blind Bartimaeus warrants a consideration of "narrative features" (Williams 1994:18) of the pericope: a transition passage involving a minor character and incorporating rhetorically significant "details" towards, what Whitenton refers to as, "the ancient rhetoric of inference" (Whitenton 2017:14). It is suggested that the social cultural nature of 1st century attitudes[197] towards the blind partially addresses this lacuna in the emerging social cultural texture of Mark 10:46-52, and accounts for the subsequent venom in the *rebuke* from the "πολλοὶ" ("many", 10:48).

Beavis (1998, 2011) begins the accountability from an investigator by launching a rescue: "I will attempt a feminist disability-rights interpretation of a key biblical text about a disabled character, the story of 'blind Bartimaeus' (Mark 10:46-52). As a feminist biblical scholar, I shall use the recognized methods of biblical criticism, together with the subversive hermeneutics of suspicion that has become the hallmark of feminist exegesis" (Beavis 1998:21). Her investigation draws on a "publication by the blind classicist Eleftheria A. Bernidaki-Aldous[198] on the motif of blindness in Greek culture, a 'culture of light'" (1998:22).

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[195] "Within Mark's literary structure, the doublet of the healings of blind men in Bethsaida and Jericho no doubt functions as a foil for the persistent blindness/obtuseness of the (sighted) disciples, a use of the metaphor of blindness native to both Hebrew and Greco-Roman cultures" (Beavis 1998:39; cf. also Beavis 2011:158).

[196] Beavis qualifies her choice of Mark 10:46-52: "I have chosen this pericope because, more than any other disabled character in the gospel tradition, Bartimaeus plays a central role in the narrative. Moreover, the story appears to have a pivotal role in the Gospel of Mark, marking the transition from one main section (the travel narrative, 8:27-10:52) to the next (the Jerusalem narrative, bks. 11-12)" (Beavis 1998:21-22).

[197] Horsley (2014:98) indicates how Mark 2:1-12 provides an example of how "medical anthropologists and ethnographers emphasize *the importance of culture* in illness and healing." He states, "[T]he etiology or 'diagnosis' of the cause of the man's paralysis—that he had sinned—is deeply rooted in Israelite covenantal tradition, but it becomes clear that it is the scribal representatives of the temple-state who were pressing that diagnosis. [Hence] Jesus's forgiveness of sins [prior to physical healing] offers a clear alternative, and suggests a more general overcoming of this debilitating cause of illness" (Horsley 2014:98, italics my own).

[198] "Bernidaki-Aldous writes out of her own experience as a blind woman who grew up in Crete, where, she observes, light and honor are as highly valued today as they were in antiquity. She has shown through her interpretation of the figure of Oedipus and other blind characters in classical literature that although blindness was regarded as the ultimate disaster in the Greek 'culture of light' (xiv), Greek literary tradition also attributes highly positive and powerful qualities to certain blind people" (Beavis 1998:25).

Her findings, prompted by those of blind Bernidaki-Aldous, include the following significant contributions to a social-cultural texture for the Bartimaeus pericope:

(i) Firstly, "concentrate on the disabled character depicted in the story ... reading the story in the context of ancient traditions about blindness" (Beavis 1998:21);

(ii) Notice Bernidaki-Aldous points out "the Greeks regarded blindness as a grave misfortune, necessitating helplessness and dependence, and as a punishment from the gods (33-48,57-94); likewise, blindness is often a metaphor for immorality and ignorance (49-56). The disastrous aspect of blindness is best typified in the figure of Oedipus, whose transformation by his own hand from powerful king to *helpless blind beggar* is mourned as the ultimate in human suffering" (Beavis 1998:25-26, italics my own);

(iii) "Alongside the extremely negative images of blindness in ancient literature are traditions that ascribe great dignity and power to certain blind persons. Bernidaki-Aldous observes that in Greek literature, great religious, social, moral, and political powers inhere in blind poets and seers" (Beavis 198:26).

(iv) "According to Bernidaki-Aldous, 'So long as there is a work of Greek literature left, from Homer to the Hellenistic times and beyond, blindness remains an enduring *topos*: there will always be some blind character for us to see, hear, or hear about and perhaps, to tempt us *to fathom the role which his blindness played in his culture—this culture of light*'. She suggests that one reason why the figure of the blind poet and seer was so enduring was the social roles of actual blind people in antiquity: blind poets recited Homer by heart, and blind seers were consulted by the common folk" (Beavis 1998:27, italics my own).

(v) "The ancients, like modern people, realized that the deprivation of sight could enhance the other senses. The philosopher Democritus is supposed to have given up his sight to free his spirit from distraction. Phineus reputedly blinded himself to become a seer. Wolfgang Schräge points out that *in rabbinic tradition* the blind person is euphemistically called "*one who sees clearly*," indicating that although deprived of sight, the blind person's spiritual sight is bright. The blind were thought to have sharp memories and enhanced intellectual powers" (Beavis 1998:27, italics my own).

(vi) "[T]he Greek traditions, as much as the Hebraic or Jewish notions about blindness, were *part of the cultural repertoire of the earliest readers or audience of Mark ...* Bartimaeus [is] interpreted as the kind of blind character Bernidaki-Aldous speaks of, one "for us to see, hear, or hear about and perhaps, to tempt us to fathom *the role which his blindness played in his culture*" (Beavis 1998:28, quoting Bernidaki-Aldous, italics my own).

(vii)   "[T]he healings performed by Jesus and the disciples are depicted as miraculous—that is, as attributed to divine intervention, as opposed to diagnosis and prescription (medicine) or the technique of an adept (magic)... Blindness, in particular, was regarded by the ancients as a condition incurable by doctors, to be healed only by divine power" (Beavis 1998:28).

(viii)   "Bartimaeus is a prophet [not] a blind prophet like Teiresias, or even like Ahijah [... but] this archetype lay *within the interpretive horizon of Marks audience* and that it can appropriately be brought to bear on the interpretation of this passage. From this perspective, the blind beggar's appeal to Jesus as Son of David is more than just the outcry of a suppliant; it is inspired speech" (Beavis 1998:38, italics my own; cf. below, 4.9 "Son of David").

(ix)   "... traditions about *the gifts granted to some blind individuals are undeniably a part of Greco-Roman culture*; a necessary part of the background of the Bartimaeus story that has been overlooked by modern interpreters; and a biblical overture to what Eiesland calls a 'liberatory theology of disability.' As in the case of the anonymous woman of Bethany (Mark 14:3-9), the prophetic role of Bartimaeus deserves to be remembered" (Beavis 1998:39, italics my own).

Finally, investigating "what kind of social and cultural person would [blind Bartimaeus] be who lives in the 'world' of a particular text [his pericope]" (Robbins 1996a:71), leads to his status as προσαίτης *a beggar*. Horsley provides a succinct summary: "That the blind Bar-Timaeus had become a beggar beside the road [...] gives a clear indication of how blindness left people utterly incapable of productive activity and normal participation in family and community. Blindness, deafness, paralyzed legs, withered hands, and demon possession are all long-term disablings of the most fundamental functions of personal and social life, without which a person cannot function in social-economic life and without which a society cannot long survive [... hence] they must be physically restrained and banished from ordinary social interaction [e.g., "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46)]" (Horsley 2014:97-98).

Mark's allocation of "ἀκολουθέω" ("follow") as Bartimaeus' response to Jesus' "Ὕπαγε" ("Go!", 10:52a)

The self-determined, assertive survival technique invested in Mark's Bartimaeus concludes with the healed blind man's choice to "Ὕπαγε" ("Go!", 10:52a) by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c). Investigators argue over to what extent this explicit *following* invests Bartimaeus with being a disciple, so that the pericope is a call to discipleship or not. This aspect will be explored fully in the Discipleship-bridge in chapter 5 below, suffice to briefly highlight its contribution to Robbins' social and cultural texture for the pericope.

The motive to "ἀκολουθέω" ("follow") could emerge also from the reader immersing a personalized *following Jesus* into lived experiences in a committed spirituality, rather than a

call to duties (cf. Discourse analysis). Bartimaeus is given no duties, despite having been *called*[199]. Sustaining *following Jesus* recognizes that whatever one's social and cultural status and milieu, "Jesus calls regular vocational people to join him. He is not forming a school of elites" (Bock 2015:123). Mark's narrative deprives the reader of Bartimaeus' "follow-up." The pericope concludes, "ἐν τῇ ὁδῷ" ("on the way", 10:52c), almost as open as the adverbial causal conjunction "γάρ" ("because", 16:8) concludes his Gospel. But the minor character has contributed to Robbins' social and cultural texture for Bartimaeus' pericope.

4.2.2.5 The righteous "πολλοὶ" ("many", 10:48)

Notwithstanding that "Aristotle (*On Sense and the Sensible* 435a.17) opined that since speech is the source of knowledge, blind people have better access to understanding than the deaf and mute" (Beavis 2011:125), the initial *rebuke* from the "πολλοὶ" ("many", 10:48) supports 1st century CE prejudice against the blind. In essence, Robbins' "Social and Cultural Texture" as "living with a text in the world" of readers, permits the "πολλοὶ" ("many") to rebuke Bartimaeus. A validation stems from his framework to explore this aspect of the social cultural texture of Mark 10:48 by listing "Common Social and Cultural Topics" (Robbins 1996a:75-86). The following "topics" from Robbins are selected as relevant for the rebuke from the "πολλοὶ" ("many"): "καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ" ("and many rebuked him to silence", 10:48).

(i)   Honor, Guilt and Right Cultures[200]

"Honor stands for a person's rightful place in society, one's social standing. This place of honor is marked off by boundaries of power, sexual status, and position on the social ladder" (Robbins 1996a:76). Hence, the "πολλοὶ" ("many") are entitled to *rebuke* Bartimaeus. They are part of the group following Jesus, *en route* to Jerusalem. Jesus had allowed them to accompany him[201] and therefore they have a certain status. They were justified in their initial reaction within the sociological and anthropological constraints of 1st century attitudes to blindness;

(i)   Dyadic and Individualist Personalities:

"A dyadic personality[202] is one who needs another person continually in order to know who he or she really is" (Robbins 1996a:77). The *crowd* appears to illustrate this social-cultural principle, inclusive of when they arrive to form part of the "πολλοὶ" ("many"). Furthermore, "such persons internalize and make their own what others say, do, and think about them, because they believe it is necessary, for being human, to live out the expectations of others"

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[199] The healed blind man from Bethsaida was instructed to go home and say nothing to anyone (8:26), while the healed Gerasene demoniac was sent home to tell everyone everything the Lord had "ποιέω" ("done") for him in "ἐλεέω" ("mercy"), interestingly carrying/echoing these two key words for the Bartimaeus miracle.
[200] cf. also Neyrey 1998:54, 58, 63, 137, 153, 193.
[201] Mark 10:32 "Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα..." ("They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again").
[202] Robbins illustrates how Pilate is a dyadic personality "checking out his own status both with Jesus and with the crowd in Jerusalem ... In contrast to Pilate, Jesus' dyadic relationship exists with God rather than humans" (Robbins 1996a:78).

(1996a:77). This prescribes in social-cultural terms, their readiness to suddenly change after Jesus' instruction, "Φωνήσατε αὐτόν" ("Call him", 10:49). Pursuing a spirituality, the reader has a choice whether to adopt this attitude of the "πολλοὶ" ("many") or recontextualize the temptation to do so by seeking an alternative based on both the new "πολλοὶ" ("many", 10:48) and the emerging new protagonist, Bartimaeus.

Robbins states, furthermore, that the "individualist personality" concerns the fact that "...a first-century person perceived himself or herself as a distinctive whole, set in relation to other such wholes, and set within a given social and natural background. Every individual was seen as embedded in other individuals, in a sequence of embeddedness" (Robbins 1996a:78). The "πολλοὶ" ("many", 10:48) provide one example. Secondly, if Mark's rhetoric achieves its objective in the Bartimaeus pericope, the reader seeking discipleship-rescue or sustained commitment, is provided with a definite "sequence of embeddedness" in Bartimaeus' Jesus-encounter in terms of a spirituality lifestyle. This thesis is proposing such a response-reaction.

(ii)   Challenge-response (riposte):

Riposte is "a sort of constant tug of war, a game of push and shove... messages are transferred from a source to a receiver. The source here is the challenger, while the message is a symbolled thing (a word, gift, an invitation) or event (some action) or both. The channels are always public, and the publicity of the message guarantees that the receiving individual will react in some way" (Robbins 1996a:80). This is seen as Robbins encapsulation of *dialogue* in Greek rhetoric, and captures the essence of Mark 10:47-49.

Riposte/Dialogue[203]: the pivot between "ask" and "answer"

Mark maintains the *question(ask)-answer* rhythm in rhetoric, in his build-up towards "the art of persuasion." The rhetoric begins with Bartimaeus' (twice) *asking* for "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") to show "ἐλεέω" ("mercy"): "ἤρξατο κράζειν καὶ λέγειν• Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με" ("he began to cry out and say, Son of David, Jesus, mercy me", 10:47), and "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν• Υἱὲ Δαυίδ, ἐλέησόν με" ("to cry out more loudly, Son of David, mercy me!", 10:48), and Jesus responds with "ἀποκρίνομαι" ("answering", v. 51): "καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν" ("and answering him Jesus said", 10:51)[204]. Mark thus remains faithful to the traditional *question-answer* rhetoric construct, the "challenge-response," so that Bartimaeus appears to persuade Jesus as the recipient of his request. But there is a further dynamic at play, exposed by the pivotal nature of the rhetoric: Bartimaeus receives his request, "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52), which could imply that the rhetoric succeeds in its "art of persuasion" whilst pivoting through the *question-answer* rhetoric construct. There appear, however, to be two pivoting transitions at play. The first pivot lies within the (micro-) dynamic of "κράζω/ ἐπερωτάω - ἀποκρίνομαι" ("ask/ask-answer"), in Mark's double citation for emphasis in his narrative for Jesus, "Υἱὲ Δαυίδ" ("Son of David",

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[203] "The healing of blind Bartimaeus is on the surface a miracle story, but it is also, and more profoundly, *a dialogue* about faith" (Donahue & Harrington 2002:319, italics my own).

[204] The corresponding implication and significance "κράζω/ ἐπερωτάω - ἀποκρίνομαι" ("ask/ask-answer") as a contribution to a Christian spirituality will be made later in the Prayer-bridge, below.

10: 47, 48). This transects the *challenge/ask*-component, namely "κράζω" ("crying out"), with a repetition, i.e., a double citation for emphasis (10:47, 48), together with the *answer*-component, "ἀποκρίνομαι" ("answering", 10:51). But the second pivot is Bartimaeus' faith[205], confirmed by Jesus[206], "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52). The transect is from "τυφλὸς" ("blind"), with its accompanying "movement," "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46), to "εὐθὺς ἀνέβλεψεν" (immediately he saw", 10:52b) with its immediately accompanying "movement" "καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("and he followed him on the way", 10:52). This is a departure from the social and cultural nature of a Greek philosopher's faith: a philosopher in dialogue had faith in his ability to persuade, and faith in the addressee to be persuaded through his rhetoric. This pericope is loaded with rhetoric, but it pivots beyond that for a Greek philosopher. Bartimaeus' faith might have been a faith in himself able to persuade passersby to respond to this "τυφλὸς προσαίτης" ("blind beggar") and thus keep him alive. The disciples, the crowd and a nebulous "πολλοὶ" ("many") might, however, be passersby, but Bartimaeus' Jesus-encounter exposes his faith transcending any personal ability to directly persuade Jesus. Bartimaeus' faith in this social and cultural exposure outside Jericho, is his faith in Jesus' ability to empower him to see, not a faith in being able to persuade Jesus to perform a miracle. Jesus identifies this faith, and thus responds by rewarding Bartimaeus with sight. Bartimaeus' faith then precipitates the transitional shift from himself to Jesus as the protagonist of Mark's gospel, and the narrative prepares everyone to *follow* Jesus into Jerusalem (Mk 10:52; cf. 10:32).

4.2.2.6 Relevance for a Christian spirituality

This foundational "Challenge-response (riposte)," accompanied by one's πίστις[207], (launches?) opens the horizon for a reader's discipleship-rescue to be maintained through an integration of Bartimaeus' dynamic. The reader must *ask* in faith: it is not persuading God to see as the reader sees. This must be followed by *answers* which are identified as lived experiences witnessing a faith in Jesus' empowerment, irrespective of the nature of a reader's "blindness." Bartimaeus is instructing Mark's readers to prayerfully dialogue with Jesus, the *ask>answer* approach in a social and cultural milieu of "challenge-response (riposte)" but in the faith that such prayer is ultimately answered[208]. What follows in the pericope are personal lived experiences of accompanying Bartimaeus, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52) insofar as the reader assimilates Bartimaeus' parameters for a discipled-follower into her/his own lived experiences of *following Jesus*. It is suggested that, at the outset, this is regarded as a significant "challenge-response (riposte)" component of the social-cultural texture of the Bartimaeus pericope.

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[205] The discourse analysis below will emphasize and explain that Bartimaeus' faith is in Jesus capable of empowering him to see, subtly nuanced by the substantival conjunction "ἵνα" ("that"): "ἵνα ἀναβλέψω" ("that I might see", 10:51).

[206] "The narrator describes in detail Bartimaeus' behavior, but it is Jesus who approves of it and implicitly accepts the blind man's actions and words as a correct manifestation of faith in him" (Ossandón 2012:402).

[207] This thesis thoroughly concurs with Suzanne Watts Henderson's conclusions on the nature of *faith* in the disciples of Jesus: it is a faith in their empowerment from Jesus, not a faith in Jesus per se, "nowhere does the narrative overtly mention Jesus as the object of that faith" (Henderson 2006:247; quoting Marshall 1989:54).

[208] Jesus provides the guarantee later in Jerusalem, cf. 11:24 (Prayer-bridge).
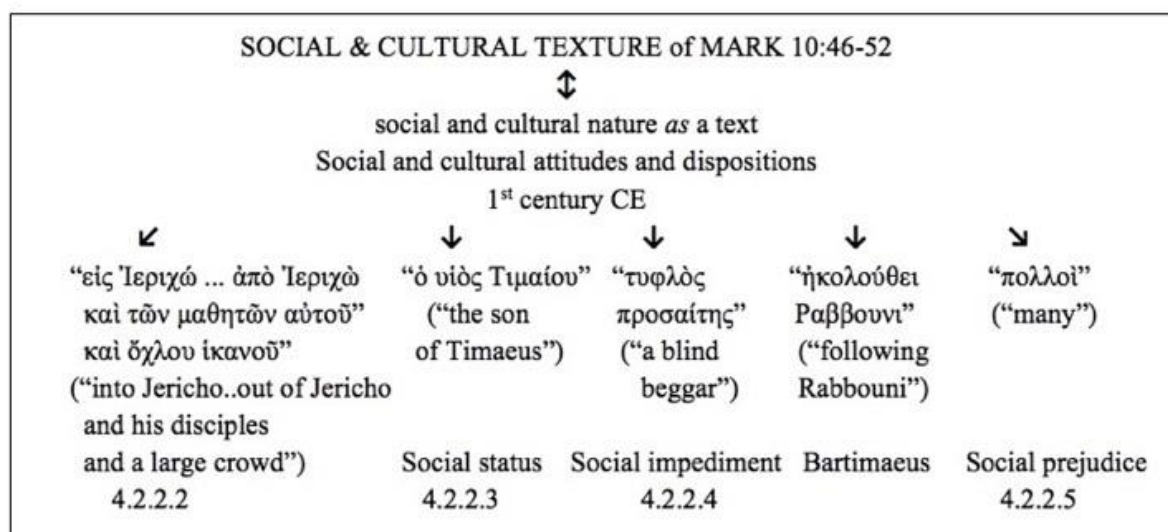
(iii)   Purity Codes:

"The unclean or impure does not fit the space in which it is found, belongs elsewhere" (Robbins 1996a:85). It is suggested this parameter dictates the following echoes for Mark 10:46-52: (i) "The unclean or impure does not fit..." delegates a blind beggar to outside the walls of Jericho, "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46); (ii) "belongs elsewhere," firstly not as *the* "ὁ υἱὸς Τιμαίου" ("*the* son of Timaeus", 10:46), and secondly not to be part of a family; (iii) "causes confusion in the arrangement of the generally accepted social map because it overruns boundaries" evidenced by Bartimaeus firstly "κράζω" ("shouting/crying out"), used twice, and secondly, addressing Jesus as "Υἱὲ Δαυίδ" ("Son of David", 10:47-48). Again, the rebuke from the "many" is made socially and culturally acceptable.

4.2.2.7 Social-cultural texture: summary conclusion

The social cultural texture of Mark 10:46-52 has been thoroughly explored. Its relevance for a reader to pursue a spirituality in the general thrust of discipleship-rescue has been downplayed. Suffice to provide the following summary diagram of Robbins' *social cultural texture* applied to the Bartimaeus pericope, prior to exploring the pericope's *inter texture* below.

Diagram 8: Summary of Social and cultural texture of Mark 10:46-52

SOCIAL & CULTURAL TEXTURE of MARK 10:46-52

social and cultural nature *as* a text
Social and cultural attitudes and dispositions
1st century CE

| "εἰς Ἰεριχώ ... ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ" ("into Jericho..out of Jericho and his disciples and a large crowd") 4.2.2.2 | "ὁ υἱὸς Τιμαίου" ("the son of Timaeus") Social status 4.2.2.3 | "τυφλὸς προσαίτης" ("a blind beggar") Social impediment 4.2.2.4 | "ἠκολούθει Ραββουνι" ("following Rabbouni") Bartimaeus | "πολλοὶ" ("many") Social prejudice 4.2.2.5 |

4.2.3 Inter texture

Introduction

The inter texture provides a background for a Christian spirituality. This is because its exposure of what transects and pivots across Mark 10:46-52, exposes the literary backgrounds for this thesis opting for metaphorical bridges. Bartimaeus provides the pivotal transition for those bridges, but within the *context* of Mark's inter texture narrative. These proposed bridges are

offered as encapsulations of key factors facilitating the transition from discipleship failure to rescue. As will be shown in the semantic networks in the inner texture below, these factors realize components for a Christian spirituality.

Chapter 2, Methodology, proposed to explore Robbins' inter texture for Mark 10:46-52 by exploring (a) texts from *outside the gospel* (e.g., Old Testament and ancient Greek writings, such as Plato's *Timaeus*) which are retained, or echo across Bartimaeus' Jesus-encounter; and (b) texts *within Mark's narrative* (1:1-10:45, and 11:1f.), outside the pericope but which are also retained, or echo across Bartimaeus' Jesus-encounter. The motive stems from Robbins clarifying that "[l]anguage, which is the medium for texts to be what they are, *comes from outside any particular text* and is *embedded in them*, indeed *shaped in them*, bearing the data that language carries with it" (Robbins 1996b:32, italics my own). The point of arrival (and launch) for this particular study is the Bartimaeus pericope with its relevant "data."

This thesis opts for certain inter textual data to explore and validate this aspect for Robbins' socio-rhetorical analysis of Mark 10:46-52, e.g., Old Testament motifs. Immediate Bartimaeus vocabulary which resonates back into Old Testament life experience includes words such as (i) "ὁ ὁδός" ("the Way", 10:46, 52) and Isaiah's new exodus[209], (ii) "Ἰεριχώ" ("Jericho", 10:46) with Joshua and Mark's geography, and (iii) "Δαυίδ"[210] ("David", 2:25; 10:47-48; 11:10; 12:35-37). Remaining inter textual data pivoting through Mark 10:46-52 and which facilitate the ideation of specific metaphorical bridges for a Christian spirituality, will be explored in the inner texture's discourse analysis, below, and applied to the metaphorical bridges in the network analysis in chapter 5 ("A paradigm for Christian spirituality"). These include the inter textual dynamics of "κράζω" ("cry out", 10:47, 48); "ἐπιτιμάω" ("rebuke", 10:48); φωνέω ("call", 10:49); "θαρσέω" ("have courage", 10:49); "ἐγείρω" ("arise", 10:49); "ποιέω" ("do", 10:51); "ἀναβλέπω" ("gain sight", 10:51, 52); "πίστις" ("faith", 10:52); "σῴζω" ("heal, save", 10:52); and "ἀκολουθέω" ("follow", 10:52). They will be shown to constitute components for a Christian spirituality of discipleship-rescue.

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[209] Watts (2000:6) explores how "the 'Way' section [of Mark], which is framed by the Gospel's only 'sight' miracles, [...incorporates] Jesus' leading his 'blind' disciples in the 'Way' [to] *echo[es] wise Yahweh's leading the 'blind' along the 'unknown' NE [new exodus] way (Isa 42:16)*" (italics my own; cf. esp. chapter 8, 221-311).

[210] Cf. Park (2010), who indicates, "Scholars have pointed out that the account of David's case described in Mark 2.25– 27 does not verbally correspond with 1 Samuel 21.1–6. For example, unlike the Markan passage, in 1 Samuel 21 there is no suggestion that David entered into "the house of God." Additionally, the Old Testament narrative does not have a reference that David and his men were "hungry" or "in need" and "ate" the showbread. However, frames enable us to explain some of Mark's 'alterations' and 'additions'" (2010:286, f/n 56).

Robbins does clarify that "Every text is a rewriting of other texts[211], an 'intertextual' activity" (Robbins 1996b:30)[212], and therefore an investigator anticipates retention and protension[213] of "outside" key words, ideas, motifs, and teachings chosen by the author for a particular text. Hence Robbins confirms, "Texts stand in a dynamic relation to phenomena outside them" (Robbins 1996b:32). The above ideological texture, for example, already explored Mark's probable adoption of the Greek tragic drama template, familiar to his audience, to motivate a reader to participate in Bartimaeus' miracle. Participation was described as the launch into lived experiences of texts, essential to compose a lifestyle for a sustained Christian spirituality (explored fully below, ch. 5). Ideological structures, furthermore, such as chiasms and chain-link interlocks for transition passages, were presented as Mark's literary templates for assisting the reader to memorize and entangle the text, so as to discover its meaning and effect a change (i.e., from any discipleship-failure to a rescue) in a 1st century follower of Jesus. It is suggested the inter texture provides the *content* for those ideological structures.

The Old Testament[214]

Robbins specified that "Intertextual investigation analyzes and interprets the dynamics of recitation, recontextualization[215] and reconfiguration when different sources, traditions,

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[211]Ecclesiastes (written c. 450–200 BCE), presumably would have been known to many of Mark's readers. Hence texts (from the LXX, Swete 1909 version on Logos) such as 1:9 and 3:15 could both resonate and challenge his audience: "τί τὸ γεγονός; αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον; αὐτὸ τὸ ποιηθησόμενον· καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον" ("What has been is what will be, and what has been done is what will be done; there is nothing new under the sun", NSRV Eccl 1:9); and Ecclesiastes 3:15, "τὸ γενόμενον ἤδη ἐστίν, καὶ ὅσα τοῦ γίνεσθαι ἤδη γέγονεν, καὶ ὁ θεὸς ζητήσει τὸν διωκόμενον" ("That which is, already has been; that which is to be, already is; and God seeks out what has gone by" NSRV Eccl 3:15). Perhaps T.S. Eliot had this in mind when he composed "Little Gidding" as the last of his *Four Quartets*: "What we call the beginning is often the end / And to make and end is to make a beginning. / The end is where we start from." (Eliot, 1942, Little Gidding V, *Four Quartets*). Ronald Knox defies pure repetition from the past in a quote, "The difference between the Old and the New Testament is the difference between a man who said 'There is nothing new under the sun,' and a God who says 'Behold, I make all things new'" (cf. Knox https://www.quotemaster.org/Nothing+New , accessed August 2021).

[212] "The emphasis is not (yet) on the readers; rather, the producer of the text is emphasized. It is the author who consciously or unconsciously was influenced by other texts and who made choices concerning the text" (Albalaa 2018:62).

[213] cf. Kees Waaijman's "Hermeneutical Research" outlined in Chapter 2, *Spirituality*, (2002:689-773). He outlines his "praxis" of hermeneutically and spiritually reading a text and includes an examination of "retention" and "protension."

[214] "From the very beginning (Mark 1:2–3) the evangelist tells us that the Old Testament is an authoritative text and is being fulfilled in the story of Jesus" (Donahue and Harrington 2002:1). Ossandón cautions reading OT references into the Bartimaeus pericope: quoting authors such as Gnilka (1978, *Das Evangelium nach Markus* 2:108-112) who "mentions 2 Kgs 7,15 as a parallel of Mark 10,50 and Isa 42,18 as the background of 10,52" Ossandón is not convinced, and concludes that "the affinity of all these references with Bartimaeus' episode is weak, and they offer little help to interpret it" (2012:397, f/n 56). This does not detract from Mark drawing on OT experience to lure the reader into a credible participation in an entanglement with Mark 10:46-52. Mark's ultimate purpose is to "respond to the needs of a Christian community that was suffering persecution (most likely at Rome around 70 CE.) in the hope that his text (his story of Jesus) would become their 'text' too" (Donahue and Harrington 2002:1).

[215] Recontextualizing is necessarily not simply repetition. "Heraclitus of Ephesus (late 6th century BCE) is probably best known for his oft-misquoted assertion, 'You cannot step twice into the same river' (first misquoted by Plato in his dialogue of the Cratylus). What Heraclitus actually wrote was, 'In the same river we both step and do not step, we are and are not' (*Ancient Philosophy*, 20). What Heraclitus meant was that the world is in a constant state of change and, while one may step from the banks into the body of a river one has always known,

redaction and amplification stand in relation to one another" (Robbins 1996b:33)[216]. One such "source" for the Bartimaeus pericope is the Old Testament.

The first relevance identified by this thesis, is that Old Testament retention in Mark's narrative is believed to stimulate the memory of the reader familiar with the LXX and Hebrew background, and thereby re-awaken any previous commitment to and faith in a God who reveals to rescue mankind. The skill of Mark to recontextualize key OT phenomena provokes the "μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ" ("repent and believe in the good news", 1:15) from Jesus with a validation and God's sustained revelation from the "φωνὴ" ("voice") both "ἐκ τῶν οὐρανῶν" ("from heaven") confirming, "Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός" ("You are my beloved son", 1:11) and "ἐκ τῆς νεφέλης" ("from the cloud", 9:7) instructing, "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ" ("This is my son the beloved; listen to him", 9:7).

The inter texture of "ὁ ὁδός": from restless to restful

Perhaps the writers of Genesis 1[217] allocate a launch of this key sense of journeying, to God the Creator's "ὁ ὁδός" ("the way"). It is the "πνεῦμα θεοῦ" ("spirit of God", 1:2) that metaphorically "ἐπεφέρετο" ("emerges"), in a noticeably a feminine participle, (NSRV: "swept"), "ἐπάνω τοῦ ὕδατος" ("over the water", Gn 1:2). This is if on "ὁ ὁδός" ("the way") in time and place God's spirit created order and form for "ἡ ... γῆ ἦν ἀόρατος" ("an invisible earth", Gn 1:2). It becomes God's "ὁ ὁδός" ("the way"), from a *restless* God creating order, to a *restful* God on "τῇ ἑβδόμῃ" ("the seventh day", Gn 2:2).

The impression is that once created along God's "ὁ ὁδός" ("journey" of creation, Gn 1:1-27), man and woman who are created to "image" God, are instructed to continue God's "ὁ ὁδός" ("journey/ way"): "Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς" ("Be fruitful and multiply, and fill the earth and subdue it", Gn 1:28)[218]. Abram would be chosen for a new "ὁ ὁδός" ("the way"), "Ἔξελθε ἐκ τῆς γῆς σου" ("Go out from your country", Gn 12:1), climaxing, perhaps, with Moses and the exodus from Egypt. There appears an implicit "ὁ ὁδός" ("the way") already in Moses' flight from Pharaoh to settle "ἐν γῇ Μαδιάμ" ("in the land of Midian", Ex 2:15). Later, on "ὁ ὁδός" ("the way"), whilst leading his flock "ὑπὸ τὴν ἔρημον" ("beyond the wilderness"[219], Ex 3:1), Moses is instructed to inaugurate the nation's Exodus. Later, Isaiah inaugurates the new exodus, from Babylonian exile back to Jerusalem.

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the waters flowing over one's feet will never be the same waters that flowed even a moment before" (Mark 2012:online article).

[216] An example of "inter texture" outside Mark's gospel: "Recontextualization in *narration* occurs in Mark 15:24 'And they crucify him, and *they divide* his *garments*, *cast*ing *lots for* them...' The biblical text it recontextualizes contains the following wording: 'They divided my garments among themselves, and for my outer garment they cast lots' (Ps 22:18; LXX 21:19)" (Robbins 1996a:48).

[217] The idea originates from Moloney (2017) referring to a Genesis link: "Gen 1:3 indicate[s] that the prologue to the Gospel of Mark is linked to the prologue to the human story, as it was told in Genesis 1:1-11" (Moloney 2017:online Google review *Gospel Interpretation and Christian Life*).

[218] Repeated to Noah and his sons after the landing of the ark (cf., Gn 9:1).

[219] Another OT motif in Mark's narrative is the wilderness, "ἔρημος": "The desert", Rv 12:6,14) is a common symbol in both the Old and New Testaments for a place of God's protection while waiting for the fulfillment of his promises" (Song and Du Rand 2009:3).

Entanglement with these OT texts suggests a restless-restful pendulum for the reader to precipitate a meaning which is "the effect to be experienced" (Iser 1978:15), namely, a change from failure to rescue. This is a second relevance in the exploration of the text's use of "ὁ ὁδός" ("the way'). The precipitated change is towards anticipation rather than a blindness. It is an acceptance through recontextualization, and resolution through participation (not flight). The way, as a metaphorical "ὁ ὁδός" ("way"), is a lifestyle, a spirituality of lived experiences, transitioning any reticence resulting in failure towards pivotal participation in the Jesus-encounters, assimilating that of Bartimaeus, towards "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). It is the pendulum which potentially provides the momentum to cross from restlessness to restfulness. The former is the catalyst for the latter (cf. ch. 5 Psychology-bridge; and Eyal's "internal" and "external triggers" to remain *indistractable*, in Discipleship-bridge).

This thesis now opts to explore two inter texture aspects contained within the Bartimaeus pericope, namely "ὁ ὁδός" ("the Way", 10:46, 52) and "Δαυίδ" ("David", "Son of David", 10:47, 48).

The inter texture of "ὁ ὁδός" (10:46-52): from restless to restful

Investigators have shown that OT retention of "ὁ ὁδός" ("the Way") resonates throughout Mark's narrative, and particularly in Mark's central section. The following summary diagram arranges Mark's sixteen narrative references to "ὁ ὁδός" ("the Way") as a mega-chiasm (1:2, 3; 2:23; 4:4, 15; 6:8; 8:3, 27; 9:33, 34; 10:17, 32, 46, 52; 11:8; 12:14). A comment on each parallel is included in the summary diagram.

Chiasm: Mega-chiasm for "ὁ ὁδός" ("the way") in Mark

A 1:2 "ὃς κατασκευάσει **τὴν ὁδόν** σου" ("who will prepare your way") A1 John prepares, Jesus *is* the way, 12:14

   B 1:3 "Ετοιμάσατε **τὴν ὁδὸν** κυρίου"
   ("Prepare the way of the Lord")   B1 spread cloaks = prepares the way, 11:8

      C 2:23 "ἤρξαντο **ὁδὸν** ποιεῖν τίλλοντες" ("they began plucking while they make a way")
        C1 Bartimaeus, having "plucked" his blindness, makes his way: "follows Jesus on the way" 10:5!

         D 4:4 "ἔπεσεν παρὰ **τὴν ὁδόν**" ("some seed fell on the path/way"):
          D1 Bartimaeus "ἐκάθητο παρὰ τὴν ὁδόν" ("seated on the path", 10:46)

            E 4:15 "οὗτοι δέ εἰσιν οἱ **παρὰ τὴν ὁδὸν**" ("these are the ones on the path"):
             E1 teachings of Jesus "fell" "ἐν τῇ ὁδῷ" (""on the path, 10:32)

               F 6:8 "μηδὲν αἴρωσιν **εἰς ὁδὸν**" ("take nothing for the journey")
                F1 by contrast, a rich young man "takes" everything, (10:17)

                  G 8:3 "ἐκλυθήσονται **ἐν τῇ ὁδῷ**" ("they will faint on the way"):
                    G1 "ἐν τῇ ὁδῷ" *hunger* for who will be greatest, (9:34)

CENTREa 8:27 "**ἐν τῇ ὁδῷ** ἐπηρώτα τοὺς μαθητὰς αὐτοῦ"
("on the way he asked his disciples who do people say I am?"), "Χριστός" ("Christ")? Greatest?
But Jesus is "greatest" only as Son of Man, when last and servant of all, 9:35 (cf. 10:42-45)
CENTREb 9:33 "Τί **ἐν τῇ ὁδῷ** διελογίζεσθε;" ("what were you arguing about on the way?")
Who are you? / Who is greatest?) "μείζων" ("greatest") = "πρῶτος" ("first")

                  G1 9:34 "διελέχθησαν **ἐν τῇ ὁδῷ** τίς μείζων"
                    ("They had argued… on the way who was the greatest")

               F1 10:17 "Καὶ ἐκπορευομένου αὐτοῦ **εἰς ὁδὸν**"
                ('they were setting out on a journey a man ran up')

             E1 10.32 "Ἦσαν δὲ **ἐν τῇ ὁδῷ** ἀναβαίνοντες εἰς Ἱεροσόλυμα"
             ("they were on the road going up to Jerusalem")

          D1 10:46 "ἐκάθητο **παρὰ τὴν ὁδόν**" ("sitting by the roadside")

        C1 10:52 "ἠκολούθει αὐτῷ **ἐν τῇ ὁδῷ**" ("he followed him on the way")

      B1 11:8 "πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν **εἰς τὴν ὁδόν**" ("many spread their cloaks on the road")

A1 12:14 "ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις" ("you teach the way of God in accordance with truth")

Observations

The parallels, links and/or contrasts, either side of the center, are indicated on the chiasm.

The combination of 8:27 and 9:33 in the center of "ὁ ὁδός" ("the way") chiasm exposes a key teaching of Jesus for his disciples, namely, the reality of who Jesus is, and the reality of who his greatest followers must be. With reference to the being the "ἔσχατος" ("the last", 9:35), the ideological texture shows how Bartimaeus is the "last" (miracle) with a petitioner to be "served" by Jesus on his "ὁ ὁδός" ("way") towards Jerusalem. Bartimaeus, furthermore, was shown to effect a pivotal transition for future discipled-followers of Jesus because of his child-likeness (10:15), (cf. Faith-bridge, below). To a certain degree, the "child" is "first" and the combination of "crying out" to his "Rabbouni" evoked a sense of this childlikeness recommended by Jesus (cf. titular christology, Theology-bridge, and Psychology-bridge, below). It is suggested this contribution and status of Bartimaeus thrusts a metaphorical "ὁ ὁδός" into a seemingly raised

status of this minor character to become "the greatest" in Mark's narrative (cf. Williams 1994:151-171, i.e., Bartimaeus as Exemplary and Transitional Figure). Perhaps this is the narrative's exodus across the pivotal transition within the Bartimaeus pericope, which transforms into the *new* exodus for Mark's readers. A brief reference to Isaiah's New Exodus proposes an integration of both "new" exoduses.

Isaiah's New Exodus[220]

Watts (2000) provides a thorough investigation of Isaiah's New Exodus (INE) in Mark's narrative. His insights will be briefly explored in the network analysis in chapter 5 ("A paradigm for Christian spirituality"); cf. Place-bridge, and Discipleship-bridge. Suffice to indicate his discoveries concerning the Bartimaeus pericope relative to the pericope's inter texture.

Watts (2000) identifies three miracles outside Mark's first section: (i) the healing of the blind man outside Bethsaida (8:22-26); (ii) the healing of the deaf and dumb boy below the mount of Transfiguration (9:14-29); and (iii) the healing of blind Bartimaeus outside Jericho (10:46-52). He overrides previous investigators' allocation of their claimed "misplacement" to a deliberate "didactic" function from Mark. "It has often been remarked that the healing of the possessed boy and of blind Bartimaeus are the only two healing stories that occur outside the first section" (2000:292). Watts identifies this deliberate choice of Mark as "integral to Mark's INE hermeneutic. His first section [in which Mark places all of Jesus' healing miracles and exorcisms] corresponds to Yahweh's delivering of his people from bondage and appropriately contains the vast majority of Jesus' miracles" (2000:292). "But," says Watts, Mark "makes exceptions of these [8:22-26; 10:46-52; and 9:14-29], and only these, because of their didactic contribution to the overall purpose of his 'Way' section" (Watts 2000:294). Focusing particularly on Jesus healing the blind, Watts concludes, "Mark's inclusion of only two healings of the blind, and these two in particular, are explained as integral to the wisdom themes of his 'Way' section (cf. Isa 42:16)" (Watts 2000:292). There is a third relevance needing an explanation towards a spirituality.

This thesis proposes that the "didactic contribution" and "integral...wisdom themes" identified by Watts, can be applied to the Bartimaeus pericope as follows: Bartimaeus' Jesus-encounter, must, of necessity, arrive at its juncture in the narrative's "ὁ ὁδός" ("the way") of Jesus from Galilee to Jerusalem, i.e., at the end of Mark's central section, prior to the entry into Jerusalem. Mark's narrative provides a three-fold pivot: (i) a pivot for the narrative's "ὁ ὁδός" ("the way") (cf. above, the ideological texture's structure of Mark 10:46-52 as a chain-link interlock

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[220] "Jesus is the leader or the redeemer of a new and final exodus, through which God initiated his trans-historical plan, such as the new Messianic era. The coming, the person, and the works of the Messiah decisively fulfill all the previous exodus themes and implicitly embody their consummation (cf. Kim 1997:636)" (Song and Du Rand 2009:2). Chancey (2005) indicates, "Consider ... the social and political implications of trends in personal names. Jesus bore the name of a biblical hero, Joshua, who had successfully led Israel against its enemies. That name pointed beyond Joshua himself, however, with its literal meaning of 'Yahweh saves.' The name Joshua is attested several times in first-century Galilee, and it continued to be widespread among Palestinian Jews into the rabbinic period. Does its frequent usage reflect, on some level, personal or corporate hopes for Yahweh's deliverance of Israel again?" (Chancey 2005:227).

transition passage); (ii) a pivot for Jesus' "ὁ ὁδός" ("the way"), both geographical (cf. ch. 5 Place-space bridge) and his teaching "ἐν τῇ ὁδῷ" ("on the way"), cf. Jesus as "διδάσκαλος" ("teacher"), Discipleship-bridge, below; and (iii) a pivot for the recalcitrant disciples, who despite their failure to learn from their "διδάσκαλος" ("teacher"), leave a legacy of embedded discipleship-rescue. This is proposed because of the skilled author appealing to his readers who will encounter Jesus after his narrative's empty tomb in Mark 16:1-8.

It is suggested that such a transitional pivot provides the "didactic" and its "wisdom" for Mark, and as such, is needed as a positive insertion into his narrative prior to the passion and death of Jesus during his entrance "ὁ ὁδός" ("the way") into Jerusalem (11:1f.). Without such a pivot, discipleship-failure terminates the ""ὁ ὁδός" ("the way") for a reader. The empty tomb remains empty. Instead, Bartimaeus' "ὁ ὁδός" ("the way"), from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road," 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52) becomes the "new exodus", the *new* "ὁ ὁδός" ("the way"), for a recalcitrant reader to transitionally pivot from busy-ness or abandonment to a spirituality of ongoing participation. This is believed to be sustained by the reader's recontextualized life experiences of Bartimaeus' pursuit of his "Ραββουνι" ("Rabbouni", 10:51)[221].

Concluding observations: "ὁ ὁδός" ("the Way")

This thesis would describe OT retention of "ὁ ὁδός" ("the Way") in Mark's gospel narrative as a retention of the restless-restful pendulum in the lives of key OT personalities of God's choice for their respective "ὁ ὁδός" ("the Way"). The initial, progressive, dominating restlessness in Mark, precipitates a discipleship-failure. This thesis, however, claims there is an embedded discipleship-rescue. Within Mark's narrative, and this completes the pendulum, effecting a restfulness. The relevance is for the reader to recontextualize, in their own life experiences of *following* Jesus, the same pendulum, by transitioning from restlessness to restfulness. The living out of a personal "ὁ ὁδός" ("the Way") invites a continuum of crossing an imagined, metaphorical bridge so as not to remain restless, but to pursue restfulness. In the OT, God instructed the personalities to journey, to pursue God's "ὁ ὁδός" ("the Way") for them. In Mark, Jesus "καλέω, προσκαλέω" ("calls") them to journey, and to journey their "ὁ ὁδός" ("the Way") with him. This metaphor of a bridge-crossing is suggested to be reflected in Bartimaeus transitioning from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated on the side of the road", 10:46, i.e., outside Jericho) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52c, to Jerusalem, and beyond), but within an implied pendulum: from restless ("τυφλὸς[222] προσαίτης ἐκάθητο" ("a blind beggar seated", 10:46) to restful, i.e., a discipled-follower, reaching back into the OT, even as far as God's arrival with "καὶ εἶπεν ὁ θεός" ("and God said", Gn 1:3f.).

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[221] cf. sacred texture and Discipleship-bridge for the investigation of the meaning of Mark's use of this title, "Ραββουνι" ("Rabbouni", 10:51) for Jesus by Bartimaeus.

[222] Cotter (2010) quotes Bernidaki-Aldous concerning a blind person's exclusion from society: "The blind share in the characteristic most characteristic of the dead (Hades), namely, darkness ... The way in which blindness is described in Greek literature and depicted on the Greek stage supports this interpretation: physical dependence on others, lack of control over one's environment, uncertainty in direction are always emphasized. In short, the helplessness which blindness brings was an extreme misery to the Greeks, worse, perhaps, than the darkness of death itself" (Cotter 2010:57, quoting Bernidaki-Aldous (1990):99) *Blindness in a Culture of Light*).

Recontextualizing these phenomena into one's own "ὁ ὁδός" ("the Way") is believed to facilitate lived experiences which constitute a lifestyle of following Jesus "ἐν τῇ ὁδῷ" ("on the way") and is identified as a spirituality. The reason is that the recontextualizing facilitates lived experiences in a lifestyle of pursuing the divine in Jesus on *his* "ὁ ὁδός" ("the Way").

"Ἰεριχώ" ("Jericho") and Mark's geography

This thesis accepts criticism that Mark appears confused about the geography of Palestine[223]. It is interpreted, however, that, irrespective of a chronological or geographically accurate itinerary across the Palestinian landscape, Mark deliberately chooses each location in his narrative to frame an event, because of that place's phenomenological significance[224]. This is believed to override any claimed "geographical" "ὁ ὁδός" ("the Way") associated with any confusion. Mark, rather, is seen to justifiably select locations for his non-historically accurate (cf. ch. 1 Introduction) mythical[225] narrative. Sheldrake promotes such phenomenological reasoning when he explores (2001) *Spaces for the Sacred: Place, Memory and Identity*, as well as Inge (2003) in his *A Christian Theology of Place*. Dewey (2013:65) has pointed out that Hedrick questions the use of theology to arrive at a structure for Mark's gospel: he finds "the only evident overall framework given to [...] independent episodes and the sub-groupings of material" .... is geographical" (Dewey 2013:65, footnote 11, quoting Hedrick (1983:257) 'What Is a Gospel? Geography, Time and Narrative Structure'). "Pericopes are linked with spatial indicators of where Jesus goes, by the sea, in the synagogue, and the like, which in turn are grouped into larger geographical units – in Galilee, a trip to Tyre and Sidon, and so forth" (Dewey 2013:65).

Jericho as a "space indicator" could trigger intertextual retention of OT Jericho-encounters for the reader familiar with the OT[226], e.g., Jericho and Joshua. Mark's narrative provides no record of any such retention. Suffice to add, however, what Horsley observes: "From Josephus's accounts of the popular messianic and prophetic movements, we know that memories of the young David and of Moses *and Joshua* were very much alive in village communities, so much

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[223] Cf. Place-bridge, below.

[224] Bock (2015) hints at such an interpretation of geographical place: "During the time of John's ministry, Jesus came from Nazareth of Galilee to be baptized in the Jordan by John. *Geography matters*" (Bock 2015:).

[225] "Markan discourse is myth as narrative" (Robbins 1996a:108).

[226] Further studies could explore Jesus as not only the new Moses, but also the new Joshua, and that this "City of the Moon," "a fragrant place" (Gesenius and Tregelles 2003:367) phenomenologically launches Mark's Bartimaeus Jesus-encounter with a contemplative mysticism-enriched overtone. The new Joshua, Jesus, breaks down the "walls" of exclusivity against anyone blind (cf. socio-cultural texture), welcomes the person, and effects healing of that root-prejudice. This shatters the "old Joshua's" exclusivity: It was Joshua who objected and opted for exclusivity, when recalling his objection: he "grumbled to Moses that Eldad and Medad were not in the gathering of those to whom Moses imparted his spirit, yet they too received the gift of prophecy (Num 11:24-29)" (Healy 2008:187). Moses corrects that. And Jesus sustains that when he "mercifully grants [Bartimaeus'] request to see (10:51–52) ... who due to his affliction could not have belonged to the inner circle of the eschatological Congregation of Israel (1QSa 2:5–9)" (2018:172). In conclusion, Lockwood, in his (2019) investigation (*The Unknown Buddha of Christianity*), supports a German scholar, Detering (2017 *Buddha, Joshua, Jesus and the Way to the Other Shore: The Gnostic Interpretation of the Exodus and the Beginnings of the Joshua / Jesus Cult*) who claims, "Joshua / Jesus was the counterpart of Moses. The old cult of Moses was superseded and surpassed by the new, Gnostic-Christian cults of Joshua-Jesus" (Lockwood 2019:164, quoting from Detering's *Abstract in English*).

so that they provided the models for new movements of resistance and renewal" and "[C]onsidering that Galilean and Judean villagers were also actively cultivating Israelite covenantal tradition, there is no reason why a popular prophet and renewal movement could not also adapt the Mosaic covenant central to the life of Israel" (Horsley 2014:115, and 119, italics my own). Joshua maintains that "Mosaic covenant" and is empowered to conquer Jericho (Joshua 6). Jesus, the new Joshua, appears to "conquer" Jericho by empowering Bartimaeus to conquer *his own* Jericho.

It is suggested that a more relevant aspect concerns Mark's only two references to the city of Jericho, namely in the opening verse of the Bartimaeus pericope (10:46). Mark appears to invest this place with a uniqueness as comparable to the uniqueness of Bartimaeus, both excluded from the rest of his narrative once their function is fulfilled. The latter is despondently expressed by Mack (1988:233): "Alas, the blind man gets lost in the crowd".

"Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48)

"Intertextual investigation analyzes and interprets the dynamics of recitation, recontextualization and reconfiguration when different sources, traditions, redaction and amplification stand in relation to one another" (Robbins 1996b:33). This approach from Robbins can be applied to investigators of Mark struggling to accommodate Bartimaeus addressing Jesus as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) and "Υἱὲ Δαυὶδ" ("Son of David", 10:48)[227] whether it is Mark recording an eyewitness account, or constructing a redaction insertion, or in error[228]. The confusion appears to originate from Jesus' own supposed rejection of the title, "Υἱὲ Δαυὶδ" ("Son of David"), for himself, in Mark 12:35-37[229].

Watts (2000:288-290) makes "several points ... in response" to the confusion, including:
(i) "there is no denial [in 12:35-37] that the Christ is the Son of David, only that he cannot merely be 'son'";
(ii) "the Caesarea Philippi confession, linked as it is with the preceding healing, is rightly understood as parallel to this pericope, and there Jesus accepts Peter's messianic confession";
(iii) "It could ... be that Mark is not more explicit because he never expected any of his readers to doubt for a moment that Jesus is the Davidic Messiah"[230];

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[227] "In Mark 10:46-52 it has been observed that although Jesus does not overtly reject Bartimaeus' confession [Jesus is "Υἱὲ Δαυὶδ"] he does not explicitly affirm it" (Watts 2000:287).

[228] Beavis (2011) quotes Ernest Best (1981) arguing that "the title 'Son of David' is placed on the lips of a blind person (Mark 10:47–48) because it is an inaccurate understanding of who Jesus is. According to Best, Mark included the incident for the positive symbolism inherent in the curing of blindness: 'to see' is to go with Jesus to the cross (cf. v. 52b), whereas to identify Jesus as 'son of David' is to be 'blind'" (Beavis 2011:159).

[229] Recourse to Mark 12:35-37 for some investigators, concurs with "Paul Achtemeier [who claims this text] clearly shows that the Christ, that is Jesus, is not of Davidic descent" (Watts 2000:287).

[230] Botner expresses something similar: ""Markan scholars... tend to assume that ancient discourse about messiahs is reducible to names and titles, and so they invariably attempt to answer Mark's *Davidssohnfrage* through isolated study of pericopae with the name David. My proposal is that the evangelist's language about his Christ should be evaluated on the terms of his own linguistic community... The answer to Mark's *Davidssohnfrage* ... lies ...in our commitment to read the Gospel as the product of a competent language user of a particular ancient linguistic community" (Botner 2017:3).

(iv) "Ραββουνι [should] be understood within the context of the 'wisdom' imagery and Jesus' teaching which has dominated the 'Way' section: Jesus, messianic 'servant' and Son of David, on the way to his death as a ransom for many, is the wise Teacher who gives 'sight'";

(v) considering Isaiah's New Exodus, "Jesus goes to Jerusalem not to launch a war of conquest by killing his enemies but by being killed. Not by taking others' lives, but by giving his. This is not a denial of the prophesied coming of the Yahweh-Warrior, only a radical inversion of it" (Watts 2000:290).

After Watts' preceding validation for Mark's use of "Υἱὲ Δαυὶδ," it must be stated that the pericope's allocated title to Jesus as "Υἱὲ Δαυὶδ" ("Son of David") will be explored in detail below, (cf. Theology-bridge).

Inter texture: conclusion

This investigation has followed Robbins' parameters for his inter texture contribution to a socio-rhetorical analysis of a text. Three important motifs in the Bartimaeus pericope which appear as retention and continue as a protension towards Jesus' journey to Jerusalem have been explored. The first was the inter texture of "ὁ ὁδός" ("the Way") originating in the Old Testament, inclusive of Isaiah's new exodus, retained across Mark's gospel narrative and pivoting through the Bartimaeus pericope. Secondly, Mark's allocation of the Bartimaeus Jesus-encounter to the end of the narrative's central section, suggested to this author that its geographical location and transitional status, awarded phenomenological significance to "Ιεριχώ" ("Jericho") and Mark's geography. Thirdly, from an inter textual perspective, it was shown that Mark's reference to Bartimaeus' applauding "Ιησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") with the title, "Υἱὲ Δαυίδ" ("the Son of David"), provides stringent and a substantial relevance for a reader pursuing a discipleship in God's emissary as God's mercy. The fundamental launch for subsequent lived experiences in a consequent lifestyle of a Christian spirituality stems from the ontological reality, and not the historical consequence, of this "Ιησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") as "Υἱὲ Δαυίδ" ("Son of David").

The thesis has so far (deductively) explored Mark 10:46-52 through Robbins' proposed "interpretive analytic" (cf. Robbins, von Thaden and Bruehler 2016:1) to now arrive at the inner texture of the Bartimaeus pericope. This thesis has chosen the Discourse analysis as the method of its approach to the text.

4.2.4 Inner texture semantic networks

4.2.4.1 Introduction

The inner texture of Mark 10:46-52 aims to apply discourse analysis[231] in order to first identify key semantic networks and linguistic parameters in Mark's text. This is to clarify meaning of the text through certain linguistic effects[232] employed intentionally or unintentionally by Mark.

Secondly, these networks and parameters will be linked to embed metaphorical bridges in Mark 10:46-52. These bridges are seen to generate corresponding components for the composition of a Christian spirituality of discipleship-rescue for Mark's gospel (cf. detailed investigation in the network analysis in chapter 5, "A paradigm for Christian spirituality"). These networks and parameters form part of the rhetoric used by Mark to promote corresponding lived experiences for Mark's readers to sustain their lifestyle of following Jesus in life, through their recontextualization of Bartimaeus who, by the end of his Jesus-encounter, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("was following him on the way", 10:52). The inner texture now explores the formulation of such *lived experiences* emerging from seven metaphorical bridges as seven components for a Christian spirituality.

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[231] cf. ch. 2 Methodology, for a comprehensive explanation of a discourse analysis to be applied to Robbins' inner texture for Mark 10:46-52.

[232] Van der Merwe (2005), in his article, "1 John: 'Effects' in biblical texts that constitute 'lived experiences' in the contemplative reading of those texts," applied four selected effects to entangle the I Jn text, namely, (1) the dynamic interaction between text and reader, (2) the composition of images, (3) the dialectic of pretension and retention and (4) entanglement in a text. This thesis has explored these in the textures investigated so far, notably in the ideological texture's resources and structures in Greek rhetoric. They will, however, be included in the following inner texture's investigation, and formulate the paradigm in the closing chapter of this thesis.

      Van der Merwe refers to "emerging spiritualities" in 1 John. This thesis, instead, focuses on emerging *components* for a specific Christian spirituality (as defined in chapter 1 of this thesis). These components in the Bartimaeus pericope are embedded in the text and are identified as transitional metaphorical bridges. These both pivot through the Bartimaeus Jesus-encounter and facilitate discipleship-rescue for the reader. Van der Merwe indicates, "Waaijman (2002:742) asserts that readers shape the depiction of sacred texts in their imagination. They do this in order to participate effectively in the texts" (2005:2). The ideological-texture, above, illustrated this principle of "imagination fostering participation" in Mark's apparent narrative application of Greek tragic drama, and Greek literary structures such as the chiasm and the chain-link interlock. This was explored in the pericope's status as a pivotal transition passage in Mark's narrative." For Iser (1978:131), "(t)his involvement, or entanglement, is what places us in the 'presentness' of the text and what makes the text into a presence for us'. In other words, readers are drawn into the world of the texts, and the texts are drawn into the world of the readers" (Van der Merwe 2005:2). The ideological-texture demonstrated and stressed this. Hence the reader familiar with Greek rhetoric in dialogues and discourses, tragic drama and poetry, could enter the world of Bartimaeus, and reciprocally, an entanglement facilitating a phenomenological participation with the text brings Bartimaeus "into the world of [Mark's] readers." A Chinese proverb captures this "Iser principle" of entanglement: "Tell me and I forget. Teach me and I remember. Involve me and I learn" (https://illuminatingfacts.com/tell-me-and-i-forget-teach-me-and-i-remember-involve-me-and-i-will-learn-chinese-proverb/).

Van der Merwe (2005:3) prescribes four functions for a discourse analysis:

(1) "It will help us to identify the different semantic networks (semantically related words or phrases or concepts) that enhance better understanding and dynamic interaction between text and reader."

(2) "It will help us to determine the argument and rhetoric" of Mark presenting Bartimaeus as an exemplary discipled-follower of Jesus.

(3) "It will assist us in constructing the bigger picture by means of semantic networks that created coherent mind maps." That bigger picture is the paradigm of a Christian spirituality for discipleship-rescue.

(4) "It will also help us to relate what has already been read [retention] with what is still to be read [protension]," i.e., validate and extend the inter texture, above, and sustain a foundation for the sacred texture, below.

4.2.4.2 Discourse analysis: semantic networks

The semantic networks constructed in the discourse analysis of Mark 10:46-52 "guide the imagination" of the readers "and strengthen their expectation[s]" of Bartimaeus as an exemplary, faith-filled, healed, discipled-follower of Jesus. The pivotal transition of the pericope, as outlined in the ideological texture's structure, now receives its functional content for a Christian spirituality (quotes from Van der Merwe 2005:3).

The semantic networks "also imperatively emphasize an introspective analysis of the reader's present conduct" (Van der Merwe 2005:3). Discipleship-failure, therefore, (cf. ch. 5 below), when encountered by the reader, receives its challenge and its rescue through the rhetorical structuring of the text. This structuring as pointed out in semantic networks, "not only point out the coherence of everything referred to in the text but also involves the reader with the rhetoric embedded in the text," (ibid.) i.e., a rhetoric towards discipleship-rescue (cf. Mark 10:46-52 as a micro-chiasm, in ideological texture, above).

"The following semantic networks refer to the repetitions and semantic relationships of the various words or concepts or themes and to the rhetoric" (Van der Merwe 2005:3) which Mark employed for constructing a text for Bartimaeus and his Jesus-encounter. These networks aim "not only to constitute coherence in the pericope but also to propose a certain related identity" (ibid.) for the readers who may have failed in their own discipleship. In this way the pericope's semantic networks aim to articulate and demarcate a *modus operandi* for upholding "the conduct that they should follow" (ibid.), i.e., a *lifestyle*, when they recontextualize the pericope's components for a Christian spirituality. Their turning point from failure to rescue is the pivotal transition provided by Bartimaeus.

The seven semantic networks selected for the discourse analysis of the Bartimaeus pericope are diagrammatically summarized below. They are then briefly outlined, followed by more extensive explanations towards allocating them to the metaphorical bridges proposed by this thesis for discipleships rescue.

Diagram 9: Discourse analysis of Mark 10:46-52 (pericope's Greek text only)

(All Greek texts in the diagram are not placed between italics. They are all from Holmes, M.W., 2011–2013, *The Greek New Testament: SBL Edition*, Lexham Press, Society of Biblical Literature, electronic edition, Logos Bible software).

Diagram: semantic networks Mark 10:46-52
"M / J / W / S / F / P / D"

M ("motivation"): the motivation to begin; J ("Jesus"): the focus;
W ("the way"): the movement; S ("suffering"): the price/cost;
F ("faith"): the reaction-response/risk; P ("prayer"): the maintenance;
D ("discipleship"): the convergence of all networks

TEXT	SEMANTIC NETWORKS
10:46 Καὶ ἔρχονται εἰς Ἰεριχώ.	M / J / W / .. / .. / .. / D
46.1 καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ	M / J / W / .. / .. / .. / D
46.2 καὶ τῶν μαθητῶν αὐτοῦ	.. / J / .. / .. / .. / .. / D
καὶ ὄχλου ἱκανοῦ	.. / J / .. / .. / .. / .. / ..
46.3 ὁ υἱὸς Τιμαίου Βαρτιμαῖος	
46.3.1 τυφλὸς προσαίτης ἐκάθητο	.. / .. / .. / S / .. / .. / ..
46.3.2 παρὰ τὴν ὁδόν.	.. / .. / W / .. / .. / .. / ..
10:47 καὶ ἀκούσας	M / .. / .. / .. / .. / .. / D
47.1 ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν	M / J / .. / .. / F / .. / ..
47.2 ἤρξατο κράζειν καὶ λέγειν·	M / .. / .. / .. / F / P / ..
47.3 Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.	M / J / .. / .. / F / P / ..
10:48 καὶ ἐπετίμων αὐτῷ πολλοὶ	
ἵνα σιωπήσῃ·	M / .. / .. / S / .. / .. / D
48.1 ὁ δὲ πολλῷ μᾶλλον ἔκραζεν	M / .. / .. / .. / F / P / ..
48.2 Υἱὲ Δαυίδ, ἐλέησόν με.	M / J / .. / .. / F / P / ..
10:49 καὶ στὰς ὁ Ἰησοῦς	M / J / .. / .. / .. / .. / ..
49.1 εἶπεν· Φωνήσατε αὐτόν.	M / J / .. / .. / .. / .. / D
49.2 καὶ φωνοῦσι τὸν τυφλὸν	M / J / .. / S / .. / .. / D
λέγοντες αὐτῷ	M / .. / .. / .. / .. / .. / D
49.3 Θάρσει, ἔγειρε, φωνεῖ σε.	M / J / .. / S / .. / .. / D
10:50 ὁ δὲ	
50.1 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ	M / .. / .. / S / .. / .. / D
50.2 ἀναπηδήσας	M / .. / .. / S / .. / .. / D
50.3 ἦλθεν πρὸς τὸν Ἰησοῦν.	M / J / .. / S / .. / .. / D
10:51 καὶ ἀποκριθεὶς αὐτῷ	M / J / .. / .. / F / .. / ..
51.1 ὁ Ἰησοῦς εἶπεν	M / J / .. / .. / F / .. / ..
51.2 Τί σοι θέλεις ποιήσω;	M / J / .. / .. / F / .. / ..
51.3 ὁ δὲ	
51.4 τυφλὸς εἶπεν αὐτῷ	M / J / .. / S / F / .. / ..
51.5 Ραββουνι, ἵνα ἀναβλέψω.	M / J / .. / S / F / P / ..
10:52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ	M / J / .. / S / F / .. / ..
52.1 Ὕπαγε, ἡ πίστις σου	M / J / .. / S / F / .. / ..
σέσωκέν σε.	M / J / .. / .. / F / .. / ..
52.2 καὶ εὐθὺς ἀνέβλεψεν	M / .. / .. / .. / F / P / ..
52.3 καὶ ἠκολούθει αὐτῷ	M / J / W / .. / F / .. / D
52.4 ἐν τῇ ὁδῷ.	M / J / W / S / F / P / D

4.2.4.3 Outline of each semantic network in Mark 10:46-52

    1. "M" Motivation
    2. "J": Jesus
    3. "W": The Way (Place)
    4. "S": Suffering
    5. "F": Faith
    6. "P": Prayer
    7. "D": Disciples and discipleship

The first semantic network selected for the discourse analysis (Figure 1) is indicated as "M" (Motivation). It comprises several references across the pericope which are identified as catalysts facilitating motivation: motivation for Bartimaeus, for the rebuking (10:48) and then encouraging (10:49) "πολλοὶ" ("many", 10:48), and for Jesus. It is suggested Mark could also have intended these intimations to motivate the reader to participate in the dialogues, so as to begin to recontextualize them in personal circumstances, and to want to pursue a functional and purpose-filled spirituality sustaining discipleship-rescue;

the second network, "J" (Jesus), refers to titles, verbs and pronouns which are semantically related and refer to Jesus in the pericope;

the third network, "W", "ὁ ὁδός" ("the Way"), includes the five implicit and explicit place locators in the pericope's loaded opening verse (10:46)[233], and the sixth reference in the closing verse (10:52);

the fourth network, "S" (Suffering), concerns Bartimaeus, and echoes the social cultural texture's investigation of the three nominatives for him in Mark 10:46, and his experience of rebuke in Mark 10:48;

the fifth network, "F" (Faith), proposes the "κράζω" ("cry", 10:47, 48) of Bartimaeus as his faith-expression, mirrored in Mark's embedded allocation to Bartimaeus of the four titles of Jesus, and a faith finally confirmed by Jesus (10:52) immediately prior to Bartimaeus receiving his sight;

the sixth network, "P" (Prayer), allocates prayer-expressions to the pericope's inclusion of "κράζω" ("cry", twice), "ἐλεέω" ("mercy", twice), and supplication to Jesus in two titles;

the seventh network, "D" (Disciples and discipleship), comprehensively refers to their nouns, personal pronouns, and verbal constructions (third person plural), as well as to Mark's narrative construct for an individual to become a disciple.

A more detailed investigation of the semantic networks is now needed to expose their potential as *lived experiences* in a Christian spirituality towards discipleship rescue. The aim is also to

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[233] Beavis entertains the idea that "the redactional effect of Jesus' arrival ["ἔρχονται"] and immediate departure ["ἐκπορευομένου"] from Jericho is to create a sense of movement – another characteristic of the Markan Jesus" (Beavis 1998:28). Mark's use of "ὁ ὁδός" ("the Way"), is understood to promote movement in the narrative. She adds (1998:29), "This verse is loaded with Markan features" [she acknowledges Robbins 1973:227-230], and includes "the use of the historic present, the verb *erchomai*, the overloaded *genitive absolute*" (Beavis 1998:29, italics my own). This thesis supplemented the latter by referring to *genitives of possession*.

confirm their contribution towards the pericope's status as the pivotal transition in Mark's narrative for that rescue. Comments focus on selected indicators for each network.

1. "M" Motivation:
(i) "κράζω": a composite motivation when Bartimaeus "κράζω" ("cries out", 10:47, 48) for mercy:

- Firstly, in verse 10:47, the act of "ἀκούσας" ("hearing") it is "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") passing by, motivates Bartimaeus to begin to cry out.
- Secondly, Bartimaeus "ἤρξατο κράζειν καὶ λέγειν" ("began to cry out and say", 10:47), motivates Bartimaeus to cry out to Jesus as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47).
- Thirdly, crying out to Jesus as Son of David motivates Bartimaeus to plead for mercy, "ἐλέησόν με" ("have mercy on me", 10:47), i.e., linguistically linking the Son of David with mercy.
- Fourthly, rebuke from the "πολλοὶ" ("many") "ἵνα σιωπήσῃ" ("that he may be silent", 10:48), motivates Bartimaeus not to obey them, but "ὁ δὲ" (a logical contrastive conjunction) to rather (urgently and more intensely) respond-react "πολλῷ μᾶλλον ἔκραζεν" ("he cried much more, louder" 10:48). This suggested urgency linguistically emerges from Bartimaeus' initial cry, "ἤρξατο κράζειν καὶ λέγειν" ("he began to cry out and say", 10:47). The thesis identifies this 10:47 cry as a decorated, diminished "κράζω" ("cry out") in as much as "κράζειν" ("to cry out") is in an infinitive construction: after "ἄρχω" ("begin") in the aorist indicative (stronger than an infinitive), and immediately followed by an extending "καὶ"-clause, with its addition of "λέγω" ("say") as the second infinitive. The consequently catalogued diminished "κράζω" ("cry out") then pivots across the motivation which is stimulated and contained by the rebuke of the "πολλοὶ" ("many"). The imperfect active "ἐπετίμων" ("were rebuking", 10:48) from the "πολλοὶ" ("many") motivates the text to abandon "λέγω" ("say") for Bartimaeus, and transition a suspended "κράζω" ("cry", 10:47) to transform it into an emphasis/stress, so as to arrive at an abrupt and forthright "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("but he cried out even louder", 10:48). This is confirmed by "κράζω" ("cry out") in a definite imperfect indicative tense in 10:48. The above exegetical intricacies are recorded because it explains the claim for an embedded, identifiable, "motivation", embedded even in Mark's linguistics.
- Fifthly, urgently crying out louder, motivates Bartimaeus to focus on Jesus' essential identity for the blind beggar. This is prompted by (i) the linguistics: Bartimaeus' "πολλῷ μᾶλλον" ("even more loudly", 10:48) transitions his verb "κράζειν" ("to cry out", 10:47) in the infinitive, into an emphatic, deliberate, "ἔκραζεν" ("cried out") in the imperfect indicative (on its own, not part of the construction "ἄρχω" ("begin") + infinitive; and (ii) "ἐπετίμων" ("rebuke", 10:48) accompanied by "πολλῷ μᾶλλον" ("even more loudly", 10:48), transitions Bartimaeus' title for Jesus from "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) to its essential, forthright title, "Υἱὲ Δαυὶδ"

("Son of David", 10:48). The claim is still made in the context of the one who potentially will show mercy, "ἐλέησόν με" ("have mercy on me", 10:47, 48)[234].

In summary, in 10:48, "κράζω" ("cry out") transitions into an imperfect indicative tense, accompanied by an augmenting adverbial phrase, "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("but he cried even more loudly", 10:48), suggesting a progressive transition of Bartimaeus' "κράζω" ("cry out") into an emphasis and stronger use of the verb. Mark thus reveals both a progressive motivation in the linguistic constructions of "κράζω" ("cry out") as well as its pivotal transition in this semantic network. Mark's linguistic gymnastics carry a relevance.

Relevance

It is (in 10:47) upon having heard that it is Jesus the Nazarene, i.e., "ἀκούσας" ("hearing") in an aorist participle, that Mark's text suggests Bartimaeus was (aorist), in the pericope's opening verse, initially suspended in a sustained (participle) of hearing, during the exit-movement of Jesus and companions (10:46b). This participle could thus perhaps indicate more than one "hearing" by Bartimaeus (and probably more than one "crying out" from Bartimaeus that precipitated the rebuke of the "πολλοὶ" ("many"). The verb tenses suggest this. The embedded relevance and significance for Christian spirituality cries out to the reader to remain in and maintain a similar suspended, sustained, hearing of Jesus passing by in each circumstance of life. Then Iser's "meaning effecting change" with its "aesthetic effect [of] restructuring experience" (Iser 1978:24) warrants a phenomenological entanglement with the text. Such entanglement anticipates, and could guarantee, a Jesus passing by in each situation. This in turn, potentially motivates the reader to translate that into a reaction-response. A spirituality identifies such response in terms of activating lived experiences of this hearing Jesus of Nazareth passing by, and responding with a personalized, recontextualized "κράζω" ("cry out").

The increased tempo and intensity of consequently crying out to Jesus by Bartimaeus, was the pivotal rebuke of the "πολλοὶ" ("many"). Mark's pericope then indicates Bartimaeus is (miraculously) healed. The reader's pivot lies perhaps in the social cultural location of Mark's gospel, i.e., suffering and persecution from Roman and church leaders (cf. ideological texture above). The negative thus potentially pivots into the catalyst for a recontextualized miraculous healing, freeing the reader to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52). The potential is realized when the reader is sufficiently motivated, and when the recontextualization directs corresponding lived experiences into a spirituality.

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[234] It is worth noting that Mark's text selects a verbal construction, "ἐλεέω" ("show mercy," 10:47, 48) rather than its noun, "ἔλεος," ("mercy"), absent in Mark's narrative. The noun could provide a frame, whereas the verb prescribes *action* for a *lived experience* of (God's) mercy. Perhaps Mark wants his "προσαίτης" ("beggar"). Bartimaeus, not to *beg* for "ἔλεος," which the reader could expect from "τυφλὸς" ("a blindman"). Instead, the verb in an imperative, "ἐλέησόν με" ("mercy me"), anticipates a *lived experience*, both from Jesus (which it inadvertently does, because this "mercy" manifests in the *lived experience* of Jesus empowering Bartimaeus to immediately see, 10:52b), and a *lived experience* from Bartimaeus: his faith-filled, prayerful "κράζω" ("cry out") releases a God-principle of bestowing mercy, "ἐλεέω," on whom God chooses.

(ii) "κράζω": a proposed embedded motivational skill from Mark for his reader to begin again *as a child* – a reappraisal[235] and inclusion of "παιδίον" ("a child", 10:14-15).

- Firstly, it is suggested that the emotional dynamic of "κράζω" ("cry out"), i.e., "ἤρξατο κράζειν καὶ λέγειν" ("he began to cry out and say", 10:47); and "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("he cried out much more", 10:48), embeds Bartimaeus doing so as a child would cry out.

- Secondly, his two cries formulate a desperate plea to be shown "ἐλέησόν με" ("mercy me!", 10:47; 10:48). This thesis suggests it is a child's open, unconditional plea, rather than an adult defending entitlement (e.g., demons crying out to Jesus, 1:24), or self-justifying any claim for mercy (e.g., the Legion on the Gerasene Gentile slopes of the Sea of Galilee, 5:7).

- Thirdly, addressing "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) and "Υἱὲ Δαυὶδ" ("Son of David", 10:48) possibly suggests a child-like, respectful acknowledgement of Jesus as a Messianic descendant of King David.

- Fourthly, addressing "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) as "Ραββουνι" ("Rabbouni", 10:51, a considered Aramaic derivative of rabbi, or teacher, cf. Discipleship-bridge, below), has suggested (cf. social-cultural texture) affection and intimacy, like a child confidently approaching someone they trusted. A child presumably can, furthermore, readily and spontaneously change. When Jesus instructs the rebuking "πολλοὶ" ("many") to call Bartimaeus, "Φωνήσατε αὐτόν" ("call him", 10:49), this pivots and effects their spontaneous "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15) from rebuke to encouragement, "Θάρσει, ἔγειρε, φωνεῖ σε" ("Take heart, rise, he is calling you", 10:49). Unfortunately, the narrative records that their empowerment to "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15) does not endure (cf. Suffering-bridge, and the crowd before Pilate, 15:6-15).
The child-like unity of Bartimaeus with his "Ραββουνι" ("Rabbouni"), however, releases his faith, and he is *saved* (10:52a) so as to "δέχομαι" ("receive", 10:15) entry into the *arriving* kingdom of God. This *entry* manifests itself in two ways: firstly, his child-like faith and trust (manifested in his calling the messianic "Son of David", his "Rabbouni") effects his miracle healing (10:52b), and secondly his child-like faith and trust then *saves* him from "sitting, begging, beside the road" (10:46) to "Go!" (10:52a). In a child-like dependence, Bartimaeus chooses to continue participating in the presence of that "Rabbouni" by "following him on the way" (10:52c). The reader will realize that Bartimaeus *must* be healed, because in that kingdom there is no blindness[236]. Bartimaeus *must* "follow him on the way" (10:52c), because that manifests his child-*likeness*, "ὡς παιδίον" ("like a child", 10:15), which empowers him (10:15) to enter the *arriving* of God's kingdom. Unlike the fickle "πολλοὶ" ("many") who eventually betray

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[235] Mark 10:14-15: "Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν" ("Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it", 10:14-15).

[236] "Even the healings appear as anticipation of what life in God's kingdom will be like" (Harrington 2005:597, par 4. *NJBC*).

their empowerment to "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15), Bartimaeus is believed to endure (10:52c).

2. "J": "Jesus"
(i) Jesus is introduced to the pericope in the third person plural, "ἔρχονται" ("they come/arrive", 10:46).
(ii) Jesus "ἐκπορευομένου αὐτοῦ" ("leaves", 10:46), with others.
(iii) Text allocates four titles to Jesus: "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), "Υἱὲ Δαυίδ" ("Son of David", 10:48) and "Ραββουνι" ("Rabbouni", 10:51).
(iv) Jesus, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), is specifically identified as "ὁ Ἰησοῦς" ("Jesus", 10:49, 50, 51, 52) with the definite article.
(v) Jesus acknowledged in third person (a.) verbal "φωνεῖ" ("*he* is calling", 10:49), (b.) pronouns, dative case: Bartimaeus says "αὐτῷ" ("to him", 10:51).

3. "W": The Way (Place):
(i) "Ἰεριχώ", "εἰς" and "ἀπὸ" ("to and from Jericho", 10:46).
(ii) "ὁ ὁδός" ("the Way"): (a.) implicit: "ἔρχονται" ("they arrive", 10:46), and "ἐκπορευομένου" ("he leaves", 10:46); (b.) explicit: Bartimaeus (1) "παρὰ τὴν ὁδόν" ("beside the way, road", 10:46), (2) "ἐν τῇ ὁδῷ" ("on the way", 10:52).

4. "S": Suffering:
"τυφλὸς" ("blind", 10:46), "προσαίτης" ("beggar", 10:46), "ἐκάθητο" ("seated", 10:46), "ἐπετίμων" ("rebuke[d]", 10:48).

5. "F": Faith:
(i) "κράζω" as faith-expression: "ἤρξατο κράζειν" ("he began to cry out", 10:47), "πολλῷ μᾶλλον ἔκραζεν" ("he cried out even more loudly", 10:48).
(ii) Titles of Jesus as faith-expressions: "Ἰησοῦς ὁ Ναζαρηνός," "Υἱὲ Δαυὶδ Ἰησοῦ," "Υἱὲ Δαυίδ" and "Ραββουνι."
(iii) Jesus acknowledges the faith of Bartimaeus: "ἡ πίστις σου" (your faith, 10:52).

6. "P": Prayer:
(i) "κράζω" ("cry out") as prayer-expression: (a.) "ἤρξατο κράζειν" ("he began to cry out", 10:47); (b.) "πολλῷ μᾶλλον ἔκραζεν" ("he cried even more loudly", 10:48).
(ii) "ἐλεέω" ("show mercy") as prayer-expression: "ἐλέησόν με" ("mercy me!", 10:47, 48).
(iii) prayer intensified: linking "Υἱὲ Δαυίδ" ("Son of David", 10:47, 48) with "ἐλεέω" ("show mercy", 10:47, 48).
(iv) child-like prayer: "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51).

7. "D": Disciples and discipleship:
(i) "τῶν μαθητῶν αὐτοῦ" ("his disciples", 10:46).
(ii) "πολλοὶ" ("many", 10:48) from disciples; implicit reference in third person plural: "φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ" ("they call the blind man saying to him", 10:49).

(iii) discipleship linguistic parameters: (a.) "ἀκούσας" ("hearing", (10:47), (b.) "Φωνήσατε, φωνοῦσι, and φωνεῖ" ("call", 10:49), (c.) "ἀκολουθέω" ("follow"): (1) implicit in the third person plural of followers, "ἔρχονται εἰς Ἰεριχώ" ("they enter Jericho", 10:46), genitive of possession around Jesus: "ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ" ("he was leaving from Jericho and his disciples and a large crowd", 10:46), (2) explicit: Bartimaeus "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he followed him on the way", 10:52).

4.2.4.4 Significance of semantic networks in Mark 10:46-52

Chapter 5 below will explore these networks in detail. Suffice to indicate at this juncture that each semantic network in the discourse analysis provides a metaphorical bridge for a corresponding component of Christian spirituality for the paradigm in this thesis. The Network analysis, below, investigates in detail how each metaphorical bridge is a component for a Christian spirituality:

1. Motivation. The metaphorical *bridge* begins with a discipled-follower of Jesus in a state of initial Jesus-encounter, then reluctant or resistant to continue, or even abandoning discipleship and fleeing into complete failure. The pivotal transition towards rescue is Bartimaeus (as outlined in the "M" semantic network) motivating the *modus operandi* for a reader to want to continue, to return and to re-commit. It is proposed that these repeatedly recontextualized motivation-stimuli from Bartimaeus effect a crossing of a composite Psychology-bridge as the first component for a Christian spirituality realizing the potential of Mark's embedded discipleship-rescue.

2. Jesus. The reader, like a blind Bartimaeus begging on the side of the road (10:46), once motivated towards a discipleship-rescue, needs a focus. Jesus, as God's emissary, Son of David, provides that focus for a *Christian* spirituality. The emerging Christology in Mark, and the text's link between God's mercy-in-Jesus *in* Jesus as Son of David, provides the foundation for this thesis to propose a metaphorical Theology-bridge. The reader is thereby challenged to cross that bridge from ignorance or curiosity, to commitment, via the pivotal transition of who Jesus is for Bartimaeus, as provided by Mark.

3. Place and "ὁ ὁδός" ("the way"). Not only in this transition passage, but throughout Mark's narrative, the spatial movement, "ἐν τῇ ὁδῷ" ("on the way"), is for Mark to get Jesus to Jerusalem, whilst teaching his disciples along the way. The proposed resultant metaphorical bridge incorporates phenomenological Jesus' location-encounters, and will be explained and explored as a Place-Sacred-Space bridge. The reader is seen to need such a component to translate place into sacred space, via Bartimaeus' phenomenological Jericho experience, irrespective of the reader's location.

4. Suffering. The suffering endured by Bartimaeus, as indicated by its corresponding semantic network, reflects the component for Christian spirituality originally required by Jesus in 8:34. Jesus provides triptych of three imperatives: "ἀπαρνέομαι" ("deny" self), "αἴρω" ("take up" cross), and "ἀκολουθέω" ("follow" me). This is the crucial price/cost of discipleship, which is

recontextualized by Jesus himself within each of his three pre-Passion narratives (8:31; 9:31; 10:33-34). A corresponding metaphorical bridge for the reader thus begins with 1st century spiritual blindness before suffering and persecution. Then identifying this as a catalyst to begin crossing this bridge, rather than sink into despondency, one then pivots through Bartimaeus' triple "ἀποβάλλω-ἀναπηδάω-ἔρχομαι" ("throwing off" his mantle, "jumping up" and "coming" to Jesus, 10:50). This metaphorical Suffering-bridge will then potentially be crossed once the lived experience of Mark's hapax legomenon for Bartimaeus, "ἀναπηδήσας" ("jumped up") is fully recontextualized by the reader. The verb, "ἀναπηδήσας" ("jumped up") is seen to constitute the pivotal transition. This completion emerges through the lived experiences of the imperative, "ἔγειρε" ("rise up", 10:49) of the "πολλοὶ" ("many"). Inter-texturally, it is significant that the Son of Man's prediction of "ἀνίστημι" ("rising"), "μετὰ τρεῖς ἡμέρας" ("after three days," 8:31; 9:31; 10:34), is a protension for Mark's final use of "ἔγειρε" ("rise", 16:8) in the narrative's closing pericope, Mark 16:1-8. A repeated application of "ἔγειρε" ("rise up", 10:49) by Mark's readers, therefore, in the dynamic crossing of a metaphorical Suffering-bridge, completes this bridge pivoting through Mark 10:46-52. The "terminus" of the bridge is not the recontextualization of the "ἀνίστημι" ("rise") of Jesus fulfilled in his "ἔγειρε" ("rise", 16:8) from the tomb, but the "ἀναπηδήσας" ("jumped up") of blind Bartimaeus linguistically recontextualzing the "ἔγειρε" ("rise up", 10:49) from "beside the road" (10:46).

5. Faith. This metaphorical bridge, the Faith-bridge, emerging from the semantic networks in the discourse analysis, provides the risk and reaction-response for a reader motivated to be "drawn into the world of the text[s], and [allow] the text[s] [to be] drawn into the world of the readers" (Van de Merwe 2005:2). Understandably, faith in God is a key component in a Christian spirituality. The bridge begins with the narrative's depiction of a progressive lack of faith in Jesus' original companions, to which a reader could identify. Bartimaeus' lived experience of faith in the pericope, as a component for spirituality, then provides the pivotal transition (through his *miraculous* Jesus-encounter) for the reader to cross such a metaphorical bridge. As with all metaphorical bridges, repeated Faith-bridge crossings punctuate a reader's sustained assimilation of Bartimaeus' Jesus response, "ἡ πίστις σου σέσωκέν σε" ("your faith has saved you", 10:52).

6. Prayer. The semantic network's assessment of prayer in Mark 10:46-52 provides parameters for a reader to adopt such an approach as a vital component for a lifestyle of spirituality. Lived experiences of Bartimaeus' prayer as stated in the text, initiates his miraculous healing and corresponding freedom, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("to follow him on the way", 10:52). Explicit inter textual reference to prayer and praying will be explored in the formation of the metaphorical Prayer-bridge below. The semantic network's claim of Bartimaeus' prayer pivots the reader from failure in discipleship, due to lack of prayer (cf. the disciples' inability to exorcise a boy, 9:14-29, especially vs. 29), to renewed commitment once this component is (repeatedly) activated through the bridge's crossing.

7. Discipleship. This final semantic network outlines the key constituents for a functional component in a Christian spirituality. Bartimaeus provides the pivotal transition for readers

committed to pursuing lived experiences in a lifestyle of discipled-followers of Jesus. Ch. 5 below requires this essential Christian spirituality component towards its construction of a composite paradigm initiating discipleship-rescue.

Each semantic network has been shown to indicate a metaphorical bridge, which simultaneously provides the dynamic for a component of Christian spirituality effecting discipleship rescue in Mark. Chapter 5, below, explains this fully, so to construct a paradigm of Christian spirituality emerging from the Bartimaeus pericope.

4.2.4.5 Inner texture: conclusion

The discourse analysis of Mark 10:46-52 firstly exposes seven semantic networks. These encapsulate seven key motifs or clusters in the Bartimaeus pericope, and relate to Bartimaeus' Jesus-encounter. They are (1) Motivation, to motivate the reader to seek rescue; (2) Jesus, with titles, verbs and pronouns; (3) Place locators including Jericho and "ὁ ὁδός" ("the Way"); (4) Suffering concerning Bartimaeus; (5) Faith indicators; (6) Prayer, as essential to an ongoing spirituality; (7) Disciples and discipleship as the frame for following Jesus on the way.

Each semantic network was then briefly identified as its corresponding (embedded) metaphorical bridge, i.e., Psychology, Theology, Place-Sacred space, Suffering, Faith, Prayer and Discipleship. This foundation is needed for the network analysis in chapter 5 ("A paradigm for Christian spirituality"). In turn, each bridge will be explored (chapter 5) as a component of Christian spirituality effecting discipleship-rescue.

The overall aim of the discourse analysis is for the inner texture to contribute to solve the problem identified at the beginning of this thesis: how to resolve the "abominable mystery" of Mark's narrative account of progressive discipleship failure into total collapse and desertion. The inner texture provides a detailed, functional foundation towards this solution, and will be explored fully in the metaphorical bridges for the paradigm of Christian spirituality.

The following sacred texture will now proceed to immerse the significant, unique findings in the inner texture into a relevant divine framework, thus rescuing the semantics and linguistic explorations from any exclusive textual hijack. Perhaps the sacred texture holds the thesis to ransom as the guarantee for its discipleship-rescue package in terms of an embedded *Christian* spirituality, also rescuing Mark from his narrative's negative portrayal of Jesus' first companions "ἐν τῇ ὁδῷ" ("on the way").

4.2.5 Sacred texture

Introduction

Robbins' introduces this texture by admitting that "People who read the New Testament regularly are interested in finding insights into the nature of the relation between human life and the divine" (1996a:120). Hence his sub-title for sacred texture is succinct and apt: "seeking the divine in a text" (1996a:120). Christian spirituality is understood by this thesis (ch. 1) in terms of a structured accumulation of lived experiences in a lifestyle, inclusive of self-transcendence, whilst pursuing the divine in Jesus. A narrative is believed to provide guidelines for such a pursuit. Hence this texture, whilst "accumulating" significant insights from all previous textures, provides a culmination for the investigation to arrive at a necessary encapsulation of "seeking the divine" in Mark 10:46-52. The necessity is to provide both "meaning" (Iser 1978:9-20)[237] for the pericope and also, a basis for the formation of metaphorical bridges as components for a Christian spirituality of discipleship rescue, outlined in chapter 5, below. In this way, while acknowledging some investigators reduce the Markan narrative to myth or fiction[238] and, for example, that certain sections are "somewhat artificial,"[239] Mark's text, for this thesis, remains accepted and explored as is[240], inclusive of providing a sacred texture as prescribed by their "aspects" by Robbins (1996a:120-131)[241]. This is foundational for Mark's reader "seeking the divine" in his text.

Robbins classifies his sacred texture into eight aspects, namely,
(1) Deity: "Describing the nature of God can be a first step toward analyzing and interpreting the sacred texture of the text" (1996a:120);
(2) Holy person: "Regularly a sacred text [this is what constitutes a text as *sacred*] features one or more people who have a special relation to God or to divine powers" (1996a:121);
(3) Spirit being: "Sacred texts often feature special divine or evil beings who have the nature of a spirit rather than a fully human being. The Gospel of Mark refers to angels, holy spirit, demons or unclean spirits, and the devil" (1996a:123);
(4) Divine history: "There is not a clear plan of salvation history in Mark" (1996a:125);

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[237] Meaning of the text "arises out of the process of actualization" (Iser 1978:15) which emerges from "when it is read" through "entanglement" as an "interaction" (Iser 1978:20).

[238] (cf. ideological texture, above). Previous investigators include, "Markan discourse is myth as narrative" (Robbins 1996a:108); "The four Gospels should be understood as complex allegorical works of historical fiction about a Buddha-type savior written by Buddhist literary scholars, as Buddhist instruments of proselytism" (Lockwood 2019:15); "the books of the New Testament are literary works of fabricated historical fiction" (2019:75) and "I believe Jesus is a fictional character appearing in fictional stories made up of fictional pericopes" (2019:76).

[239] Anderson (1976:260) admits that "The Marcan arrangement of the ministry in Jerusalem into three days (11:1, 12, 19f.) is somewhat artificial, the last day being particularly overcrowded and 14:49 recording that Jesus taught 'day after day' in the Temple."

[240] "The text is our center of gravity, our court of appeal, and our lifeline. Examining it will be our first preoccupation" (Beck 1996:24).

[241] All the textures are connected, for Robbins. He states, "[A] major way to gain a fuller understanding of the meanings and meaning-effects of sacred texture is through analysis and interpretation of other textures in the context of an understanding of its sacred texture" (Robbins 1996a:130).

(5) Human redemption: "the transmission of benefit from the divine to humans" (1996a:125-126);

(6) Human commitment: "In Christian texts, the special form of human commitment is usually called discipleship" (1996a:126);

(7) Religious community: "...human commitment regularly is not simply an individual matter, but a matter of participating with other people in activities that nurture and fulfill commitment to divine ways" (1996a:127); and

(8) Ethics: "In the Gospel of Mark, perhaps the closest thing to an ethical principle is the assertion of Jesus that those who seek to save their life will lose it, and those who lose their life for the sake of Jesus and the gospel will save it" (1996a:129).

The task now is to apply Robbins' sacred texture to Mark 10:46-52, so as to investigate how the text "seeks the divine." The anticipated exposure, in the light of the previous textures, is to examine to what extent Bartimaeus' Jesus-encounter supports Robbins' eight aspects. The aim is to ultimately arrive (ch. 5, below) at both a *sacred* (Christian) spirituality, and one that is relevant for discipleship rescue in Mark. The itinerary to arrive at such a conclusion must, for this thesis, include the semantic networks from the discourse analysis in the inner texture, above. The discourse analysis of the Bartimaeus pericope provides seven semantic networks, which could be described as the linguistic framework for this thesis. The sacred texture is now explored so as to identify possible elements of *sacredness* within each network. When these combine to trigger lived experiences of pursuing the divine in Jesus, a lifestyle, a "paradigm" of Christian spirituality emerges, which is explored below in chapter 5. The focus, however, remains to provide components for such a lifestyle facilitating discipleship rescue, which this thesis claims is embedded in Mark's narrative. Hence Mark's rhetoric could be summarized as "Beware (the failures of the disciples); be rescued, like Bartimaeus, by the Rescuer".

The following aspects of Robbins' sacred texture have been selected as directly relevant to the Bartimaeus pericope:

4.2.5.1 Deity

4.2.5.2 Holy person(s)

4.2.5.3 Divine history

4.2.5.4 Human redemption

4.2.5.5 Human commitment

4.2.5.6 Sacred texture: conclusion

4.2.5.1 Deity: the Bartimaeus pericope's participation in Mark's God

The Bartimaeus pericope does not include "φωνὴ ... ἐκ τῶν οὐρανῶν" ("a voice from heaven", 1:11) or "φωνὴ ἐκ τῆς νεφέλης" ("a voice from the cloud", 9:7). Instead, the presence of the Deity must be sought elsewhere in Mark 10:46-52. Robbins confirms, "God...may exist either in background or in a direct position of action and speech in a text" (1996a:120).

Mark's narrative does appear to accept that God exists: "God" announces that the "Jesus from Nazareth of Galilee" (1:9) is God's *Beloved son* (1:11)[242], empowered for a mission ("the Spirit descends on him", 1:10; 1:14-15). That mission is to inaugurate the *arriving* of God's kingdom on earth. Jesus hence immediately commences his mission when he "κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ" ("proclaims the good news of God", 1:14) that "ἤγγικεν ἡ βασιλεία τοῦ θεοῦ" ("the kingdom of God has come near", 1:15). Mark then outlines Jesus' subsequent teaching and miraculous empowerment of those healed or freed from demons, as evidence of this inauguration (cf. below, Theology-bridge). But God remains in the background: e.g., the unclean spirit in the man in Capernaum's synagogue (1:21-28) declares "οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ" ("I know who you are, the holy one *of God*", 1:24); before feeding the 5000, "ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν" ("he looked up to heaven, and blessed and broke", 6:41); when Jesus cures the deaf man, "ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν" ("looking up to heaven, he sighed", 7:34); God is his "Father" (14:36); and his cry on the cross, "Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;" ("My God, my God, why have you forsaken me?", 15:34).

God in the background: Mark 10:46-52 – a pivotal God-encounter through "Υἱὲ Δαυὶδ" ("Son of David")

At an inter textual level, the titles[243] for Jesus in Mark's narrative link Jesus with the presence of God[244]. The narrative's bookend titles (1:1; 15:34) already frame a "background God": Jesus is announced as *Son of God* by Mark at the beginning (1:1), and then repeated for Mark by a centurion[245], at the end of Jesus' life (15:34). Jesus, God's emissary, however, chooses the title "Son of Man" for himself[246], in an apocalyptic thrust (13:24-27) of the (Daniel 7) one who will finally establish the *arrival* of God's kingdom at the end of time. He augments and permeates this Old Testament figure with salvific suffering (8:31; 9:31; 10:33-34), as ransom for many and servant of everyone (10:45).

It is suggested that the pivot (cf. ch. 5 Theology-bridge) for these titles appears to be Bartimaeus crying out to Jesus as the fully human God-emissary, "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48). In this way, God's presence which is immersed in a background through both God's

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[242] The Transfiguration will assure that claim (9:7). It is the *narrative* that participates in the God described and revealed by Mark in his gospel. Gundry indirectly supports God's presence in Mark: "the Transfiguration reveals Jesus, not God. Even God will figure in the narrative only to exalt Jesus (v 7). But Jesus is revealed as divine; [so] we are back to theophany after all" (1993:459).

[243] Cf. Theology-bridge, below.

[244] Perhaps one could consider that Mark, through the *lived experiences* of titles awarded to Jesus, seeks to make God present for his readers. This is simultaneously accompanied by an emerging presence of the *arriving* of God's kingdom.

[245] Investigators examined below (cf. Suffering-bridge), differ as to whether a Gentile centurion could have known Jesus is *the* Son of God, or *a* son of God, like a Roman Emperor at the time. The "bookend" phenomenon (1:1, and 15:34), however, appears accepted by all.

[246] The chain-link interlock (ideological texture, structure, above) outlined Jesus as Son of Man, effecting Bartimaeus' sight, through the link of God's mercy with the Son of David in Mark 10:47, 48.

Son of God and eventual triumph of the *Son of Man*[247], pivots on earth with God's fully human, appointed, promised representative[248] (2 Sam 7:16)[249], "Υἱὲ Δαυὶδ" ("Son of David"). The *pivotal* function of "Son of David" is emphasized by Mark awarding Jesus this title only to Bartimaeus, and nowhere else in his narrative. The second aspect of a sustained *pivot* is the composite titular christology invested in Jesus the Nazarene announced as Son of David. Elsewhere Jesus only has one title at a time. In the social cultural background of an anticipated arrival of a Messiah in Second Temple Israel, Mark, however, invests any purely earthly Son of David with Messianic "Χριστός" ("Christ", 8:29) dimensions. This includes the Son of David invested with *God's* mercy (10:47-48), an attribute anticipated in an anointed "Son of God". The release of *mercy* would thus be seen as a *presence of God*. Such a "Υἱὲ Δαυὶδ" ("Son of David") thus further intensifies the presence of the Deity in the Bartimaeus pericope, adding tension, anticipation and participation in his text for the reader (cf. Theology-bridge, below). The aim is believed to be part of Mark's rhetoric towards future discipleship rescue. This thesis encapsulates this as a contributory component of a functional Christian spirituality (cf. Theology-bridge).

Having proposed the presence of "Deity" in Mark 10:46-52, the *ambassadors* for the realization of God's presence are now investigated, namely, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), "Υἱὲ Δαυὶδ Ἰησοῦ" ("son of David, Jesus," 10:48), as well as "ὁ υἱὸς Τιμαίου Βαρτιμαῖος" ("the son of Timaeus, Bartimaeus", 10:46).

4.2.5.2 Holy person(s)

Introduction

In terms of Robbins' parameters for the sacred texture, i.e., "a sacred text [which] features one or more people who have a special relation to God or to divine powers" (1996a:121), the focus in this texture will firstly limit itself to the pericope's portrayal of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) as "the holy person par excellence" (ibid.). Mark presents him as *the* "holy person" to follow. Robbins' other textures, e.g., ideological texture and the inter texture, broaden this exploration.

The sacred texture for a "holy person" in the Bartimaeus pericope first emerges from the text's portrayal of a man leading disciples and a crowd towards Jerusalem through Jericho. They

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[247] The triumph of the Son of Man is seen in his apocalyptic "ἐρχόμενον ἐν νεφέλαις" ("coming on the clouds", 13:26), at the end of time, after his *lived experiences* of suffering in terms of Jesus as servant and "λύτρον ἀντὶ πολλῶν" ("ransom for many", 10:45); (cf. Suffering-bridge, below).

[248] The ambassador makes present the nation represented (e.g., Macron (2018) "Speech by President Emmanuel Macron - Ambassadors' Conference 2018": "Your top responsibility will be to represent our country, our history, the ideals of our Republic, our mainland and overseas territories and our interests. And by representing France you represent the history, the strength and the role of our people in the concert of Nations and conduct a diplomacy there that should be reliable and innovative"; (online article, accessed August 2020)
https://www.diplomatie.gouv.fr/en/the-ministry-and-its-network/news/ambassadors-week/ambassadors-week-edition-2018/article/speech-by-president-emmanuel-macron-ambassadors-conference-2018)

[249] "Your house and your kingdom shall be made sure forever before me; your throne shall be established forever" 2 Samuel 7:16, as indicated by O'Flynn (1953:922).

"ἔρχονται" ("enter", 10:46) in a collective, third person plural. Perhaps more followers augment the arrival group in their unaccounted sojourn in this oasis city, resulting in the text's report of an "ὄχλος ἱκανός" ("large crowd"[250], 10:46) leaving Jericho. The size of the crowd, "ὄχλος ἱκανός" ("large crowd", 10:46) could indicate an increase in the numbers of people simply attracted to this holy person, and Mark was after all building up towards the Jewish Festivals associated with Passover[251]. Even "Passover" in itself (the OT Exodus) becomes an embedded sacred texture in the purpose-filled movement, or *passing over*, towards Jerusalem at this time. This is understood to be captured by the pericope in its Jericho location as the pivotal *movement* by Jesus between Galilee and the hills of Jerusalem (cf. Place-bridge, below).

The text (10:46), subsequently and abruptly, describes who leaves Jericho: the verb, "ἐκπορευομένου αὐτοῦ" ("he is leaving") in a present participle involving a genitive absolute which includes a (mysterious) third person singular, "he". In context (from the previous pericope) it is Jesus "καὶ" ("and") his followers, now in a suggested genitive of possession: *his* disciples and a large crowd. Mark thus sets his visual stage, and then uses a triple jump of titles to announce and identify his first holy person in the pericope: "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus of Nazareth", 10:47), both "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), and "Υἱὲ Δαυὶδ" ("Son of David", 10:48), and "Ραββουνι" ("Rabbouni", 10:51)[252]. These titles (in progression) are seen to invest the pericope with a sacred texture. It is suggested that they phenomenologically contain the holiness to effect Bartimaeus' triple miracle, which, in turn, installs him as the second "holy person" in his pericope.

"Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene")

Mark's narrative announced that "Jesus came from Nazareth of Galilee" (1:9). This is followed by four direct links between Jesus and Nazareth when naming Jesus, i.e., "Jesus-Nazarene": 1:24; 10:47; 14:67; and 16:6. They are seen to all "pivot" through the Bartimaeus pericope. The first, from a demon (1:24), provides the protension for the remaining three titular links with Nazareth, and a textual contrast for the Jesus as "holy person". The second, from the Bartimaeus pericope (10:47), firstly provides both the retention of 1:24, so as to move away from, or contrast, demon possession, and the protension for 14:67 and 16:6. Bartimaeus,

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[250] Kingsbury observes a contrast: "the crowd in Mark's story is at once 'well disposed' toward Jesus and 'without faith' in him. In being well disposed toward Jesus, the crowd stands in contrast to its leaders, the religious authorities. In being without faith in Jesus, the crowd stands in contrast to the disciples" (Kingsbury 1989:24).

[251] Gundry confirms, "On the way out from Jericho, however, the disciples (a larger body than the Twelve) and a crowd are present, too. Despite the historical circumstance that pilgrims are streaming to Jerusalem for Passover, Mark's past emphasis on Jesus' magnetism favors that his description of the crowd as "considerable" ("ἱκανοῦ") is designed to recall that magnetism" (2004:593). This thesis will focus on a different significance for Mark's three allocations of "ἱκανός" in his narrative, namely 1:7; 10:46; 15:15, with the Bartimaeus pericope hosting its pivotal transition.

[252] Gundry (1993, 2004 edition) outlines his interpretation of the progression of titles for Jesus: "A personal name and indication of topographical origin naturally comes first. The dropping of topographical origin and adding of an exalted title follows naturally in a shouted appeal. And a respectful but more personal address ("Rabbouni" means "my great one") naturally appears in a close confrontation" (2004:601). This thesis sees the progression in a sacred texture from a homeboy, through someone invested by God with responsibility, authority and power, to a "close confrontational," intimate, and trustworthy holy person uniquely encapsulated as "Ραββουνι" ("Rabbouni", 10:51) by Mark for Bartimaeus (cf. Theology-bridge, below).

translating Jesus the Nazarene into "Son of David" and "Rabbouni", provides "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) its pivotal transition in the dynamics of his pericope. The one announced as "Holy One of God" in 1:24, thereby pivots through a titular Christology which identifies the *sacredness* of this "holy person" (10:47, 48, 50)[253].

After this (10:47), however, there appears a textual diminution of *sacredness*. Firstly, "Jesus the Nazarene" is reduced to a (pretentious) "mark of identity" from a servant-girl and "fed" bystanders (14:67, 69, 70). Secondly, a conclusion of Mark's use of the name in an empty tomb, is the label for an anticipated corpse (16:6). The final retention, however, provides a twist when all protensions of the "homeboy", "Jesus the Nazarene", conclude with the sole reference to "Jesus the Nazarene" as both "the Crucified One", and also the "Risen One" in an aorist passive, "ἠγέρθη" ("he has been raised," 16:6). Mark thereby provides "Jesus the Nazarene" his narrative confirmation of a predicted (8:31; 9:31; 10:34) resurrection in a word, "ἠγέρθη" (lit. "he is risen", 16:6). Mark allocates it to "a young man dressed in white" (16:5). The reader is thus informed that "the holy person par excellence" (Robbins 1996a:121) *is* "the holy person par excellence". This investigation now explains the above textual occurrences in more detail, in order to link "Jesus the Nazarene" with the pivotal transition Mark provides in the Bartimaeus pericope.

Jesus and Nazareth in Mark 1:24 – and Bartimaeus

The reprimand from the demon to Jesus, inclusive of his addressing Jesus as "Ἰησοῦ Ναζαρηνέ" ("Jesus Nazarene," 1:24) emerges from Mark's allocation of the verb "(ἀνα) κράζω" ("cried out", 1:23) to the demon. The verb "κράζω" ("cry") links the exorcising of an "unclean spirit" in the synagogue of Capernaum, with the healing of Bartimaeus outside Jericho. The demon about to be exorcised,[254] "ἀνέκραξεν λέγων" ("cried out saying", 1:23-24) is, however, a reprimand against Jesus[255], while Bartimaeus' "κράζειν καὶ λέγειν" ("to cry out and to say", 10:47; and "ἔκραζεν" ("cried out", 10:48), is a plea (prayer) in faith for God's mercy[256] (cf. Chiasm: "κράζω" ("cry"), Prayer-bridge, below, for the relevance and significance of this link between the demon's *cry* and that of Bartimaeus).

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[253] cf. Theology-bridge, below.

[254] "The exorcism in 1:23–26 is the first of four in Mark: 1:21–28 (the unclean spirit in the synagogue); 5:1–20 (the Gerasene demoniac); 7:24–30 (the Syrophoenician woman's daughter with an unclean spirit); and 9:14–29 (the boy with an unclean spirit). See also the summary in 1:39, where Jesus goes throughout Galilee casting out demons" (Donahue and Harrington 2002:83). Donahue and Harrington also remark that Mark 1:24 is part of an exorcism "pattern," namely, "the attempt of the demon to resist divine power" (ibid), which implicitly supports Jesus as "holy person" invested with "divine power".

[255] France indicates, "Typical of such encounters [between a demon and Jesus] is the vocal exchange (cf. 3:11–12; 5:7–13; 9:25–26), the demon's part in that exchange being expressed as a shout, (ἀνα) κράζω, here and in 3:11; 5:7; 9:26" (2002:103).

[256] Gundry downplays a claim to "God's mercy" when stating, "Bartimaeus uses an OT-like plea to God for mercy, but redirects it to Jesus" (1993:600). This thesis claims that Mark is deliberately investing *God*'s mercy in the Son of David, subsisting in Jesus the Nazarene. The overtones are a claim to an embedded reference to Jesus as the Son of God anointed (1:10-11) with *God*-attributes. This is claimed to expose an aspect of the "divinity" of Jesus.

A further linguistic link is Mark's use of "ἐπιτιμάω" ("rebuke", 1:25) for the exorcism. This is the first allocation of the verb by Mark in his narrative, where Jesus *rebukes* the evil spirit. The "πολλοὶ" ("many", 10:48) *rebuking* Bartimaeus will be Mark's *final* allocation of that verb (cf. Chiasm: "ἐπιτιμάω", "rebuke", in the Suffering-bridge, below).

Mark initially (in 1:24) creates a contrast[257] between the demon, the one who is *not* holy, and Jesus, the one who *is* holy. This contrast is suggested as Mark's ploy to emphasize the holiness of Jesus. The unclean spirit (singular, yet, in emphasis, referring to itself in the plural) "ἡμῖν" ('to us", 1:24[258]) addresses Jesus as "Ἰησοῦ Ναζαρηνέ" (lit. "Jesus Nazarene"[259], 1:24, in two vocative nouns). He continues to pronounce this Jesus as "ὁ ἅγιος τοῦ θεοῦ" ("the holy one of God", 1:24) because he *knows*. The demon claims, "οἶδά" ("I know/I knew"), emphasized by a completed perfect tense ("I have always known"), active, indicative of "οἶδα". Swanson's list of English words for "οἶδά" ("I know") emphasizes the contrast: "know, understand, remember, acknowledge" (1997:electronic ed., np). The demon thus *knows* fully that Jesus is "the holy one of God", yet "awarding" Jesus this title, he appears to want to *limit* the holiness of Jesus as the holy person in a sacred texture for the pericope (1:21-28) by insisting that the "holy one" is an agent of destruction: "Have you come to destroy us? I know who you are" (1:24). The demon making Jesus a *destroyer* allows Mark's rhetoric, however, to augment the holiness of the "holy person" for the reader. The contrast between the two is sustained. France (2002) also confirms a contrast in the pericope. He states that the use of "ἅγιος" ("holy one") "has an obvious appropriateness as contrasting Jesus' holy character with that of his opponent ["ἀκάθαρτον", "unclean"]" (2002:104).

Mark's demon thereby sets the stage for his "Jesus the Nazarene", "holy person", as a protension for what follows, firstly, the narrative's pivot allocated to Bartimaeus, and then a subsequent disintegration when awaiting a rooster to crow twice, until the proclamation from the empty tomb.

Jesus and Nazareth in Mark 10:47

The second link between Jesus and Nazareth is when Bartimaeus hears it is "Ἰησοῦς ὁ Ναζαρηνός"[260] ("Jesus the Nazarene", 10:47 in the nominative). Retention of Mark 1:24 could

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[257] Collins (2007) identifies Mark employing *contrast* not just within a pericope, but at a narrative level: "The insertion of the trial of Jesus into the account of the denial of Peter is a [typically Markan] literary technique for portraying simultaneous events that has the effect, in this case, of *making audiences aware of contrasts* between the two stories and their main characters. The contrast between Jesus and Peter here reinforces the conclusion [...] that the arrest story creates a contrast between the young man who fled naked and Jesus, who did not evade his captors" (2007:699, italics my own). This thesis would stress that, in this way, Mark's rhetoric effects a reader's participation in the event so as to *be taught* and *motivated* to thus intensify a lifestyle of lived experiences through recontextualizing essential components of the narrative event towards a spirituality of sustained rescue.

[258] cf. France 2002:103, for a detailed explanation.

[259] France claims Mark's use of "Ναζαρηνός" ("Nazarene"), "adds formality to the address" presumably to intensify a contrast emerging from a principle in exorcism: "Exorcists were believed to gain power by possession of the demon's name ... and perhaps the demon here attempts, to no avail, to reverse the process" (2002:104).

[260] France is of the opinion that "'Jesus' was one of the commonest names in first-century Palestine, so that the identification "ὁ Ναζαρηνός" ["the Nazarene"] is natural in this foreign territory [Jericho]" (2002:423). France

heighten the anticipation for the reader, when this new contrast in the narrative, progresses from a demon to a blind beggar, both allocated the same linguistic construction for "Jesus the Nazarene". It is suggested this heightened anticipation increases the intensity of the holiness of Jesus, confirmed by what follows in the pericope, and emphasized by its pivotal stature in Mark 10:46-52 (cf. Theology-bridge for a detailed investigation).

Jesus and Nazareth in Mark 14:67

The third reference to Jesus and Nazareth, which supports the "holy person" status of Jesus, links with Bartimaeus through retention, (i) "Jesus the Nazarene" (10:47; 14:67); and (ii) Mark's allocation of "φωνέω" ("call"/ "crow"). Mark's inserts[261] a pericope (between 14:65 and 15:1), of a night-time courtyard/forecourt encounter, presumably around fire[262], between one of the servant-girls of the high priest, bystanders, and Peter. The pericope's details and certain verbs in a historic present tense, as well as ongoing participles, are typical of Mark. This thesis has repeatedly claimed they effect an easier, quicker participation by the reader in the events of "a narrative *now*", and constitute an important part of Mark's rhetoric. The rhetoric is to contrast the "good" (holy person, Jesus), the "bad" (Peter) and the "ugly" (the servant girl). The scene unfolds as part of a Greek tragic drama "playing out" its tension in the mind of the reader (cf. ideological texture, above). Linguistically, even each of the pericope's twelve "καὶ... καὶ... καὶ" ("and...and...and...") adds provocation to the narrative and maneuvers the reader towards her accusation in their rhetorical discourse, culminating in an inevitable outcome already known by the reader (14:30). It is as if Mark's narrative emphasizes and suspends the *sacredness* of "the holy person par excellence" (Robbins 1996a:121) above the *unholy*, rabble rousing, argumentative, pre-dawn onlookers before a rooster crows twice.

Mark provides *three* steps (14:67) in the initial encounter between the servant-girl and Peter[263]:; she "ἔρχεται" ("came", 14:66), she "ἰδοῦσα" ("saw", 14:67), and she "conquered" (by the end of the pericope), after "ἐμβλέψασα" ("staring", 14:67) and "λέγει" ("says") to Peter: "σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ" (lit. "You were with the Nazarene, the Jesus",

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also diminishes the narrative's use of the same title in Mark 16:6 "There seems to be no special significance in his use of the title ὁ Ναζαρηνός ["the Nazarene"]; as in 10:47 it simply identifies the Jesus who is referred to" (2002:680). On the contrary, this thesis would stress there is significance: to ideate a functional progression from a demon (1:24), to the "νεανίσκος" ("young man", 16:6), via the pivotal Bartimaeus pericope (10:47), and its denouncing contempt (14:67), but with a rhetorical purpose.

[261] cf. Collins 2007:698, "the Markan technique of inserting one story within another (intercalation)".

[262] Perhaps this second step in a pericope, "θερμαινόμενον" ("warming himself", 14:67), is a setting for Peter's "trial" by the high priest's servant girl. Mark's narrative unfolds this pericope to literally constitute Peter's *lived experience* of a previous "*chreia*" of Jesus, "Everyone will be salted with fire" (9:49). The text, 9:49, in context, provides "salt" as a test or a purification.

[263] Collins observes that for Peter being addressed by "one of the servant-girls of the high-priest" (14:66) that "You also were with Jesus the man from Nazareth" (lit; "the Nazarene", 14:67): "The epithet 'Ναζαρηνός' ("coming from Nazareth," "Nazarene," or "inhabitant of Nazareth") always occurs in Mark with the name Ἰησοῦς ("Jesus"). In the other three occurrences, 1:24; 10:47; 16:6, the name consistently *precedes* the epithet, *whereas here it follows it*" (2007:708, f/n 96, italics my own). This thesis suggests perhaps "whereas here it follows it" is Mark increasing tension in a "Greek tragic drama" scene in the mind of the reader (cf. ideological texture, above), despite readers *knowing* the outcome, as they would at a performance of Ajax, Antigone or Oedipus Rex. The tension will climax after Mark prepares his readers for the denial of Peter "before the cock crows twice" (14:72).

14:67). The servant-girl had been "warming herself" to verbally attack Peter, when she saw Peter "θερμαινόμενον" ("warming himself", 14:67). It is noted that Mark also begins the discourse by underlining, "ἰδοῦσα τὸν Πέτρον" (lit. "she was seeing *the* Peter", 14:67). The use of a definite article for a person (Peter) possibly adds emphasis to her focus, and later, "*the* Jesus" (14:67) provides a contrast between Peter about to betray, and the holy person, Jesus, about to be betrayed. They were "at the high priest's house, below in the courtyard" (Collins 2007:707).

Mark states that she was "staring at him", 14:67), i.e., she was staring intently at a man in public; as well as "speaking" to a man in public. This is a forthright, strong and definite declaration addressed to Peter, emphasized by a culturally unacceptable intrusion of a woman. The servant-girl, furthermore, states, "ἦσθα" ("you were", 14:67) as if she *knows*, thus increasing the tension and accusatory intrusion. Yet the narrative provides no evidence Peter *was* with Jesus. Perhaps the over-emphasis on the servant-girl's subtle condemnation of Peter, in her recourse to Nazareth (of Jesus), appears to reflect the equally intense deliberate condemnation of Jesus by the church hierarchy, and notably by her employer, the high priest (14:63-64). Mark could be seen to create a contrast between the holiness of Jesus, exposed by the condemnation of the high priest, and the emerging guilt of Peter exposed by a catalyst, the provocative servant-girl, which linguistically launches the first, "καὶ ἀλέκτωρ ἐφώνησεν" ("and the cock crowed", 14:68).

Peter has moved to the forecourt (14:68). This presumptuous servant-girl then prompts the bystanders in the forecourt, who then link Peter with Jesus, by his Galilean accent as proof, "καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει" (NRSV: "for you are a Galilean", 14:70; lit. "and because you are a Galilean and your accent likens/is like (that)", 14:70). The *increase* in the number of accusers (from a servant-girl to bystanders) echoes the *increase* of intensity of the denial from Peter, such that Peter "begins to curse" and "swore an oath" (14:71)[264]. Then the cock "εὐθὺς" ("immediately", 14:71) crows a second time. The crescendo of denial manifests in a crescendo of expectation for the reader (14:30), such that its realization releases the tragedy of the awaiting trial of Jesus before Pilate. "Jesus the Nazarene" remains "holy person". Peter, on the other hand, provides the contrast: "ἐπιβαλὼν ἔκλαιεν" (lit. "throwing himself down was weeping", 14:72; NRSV "broke down and wept").

Relating this to "Jesus the Nazarene" in the Bartimaeus pericope, it is noted that Bartimaeus firstly *increases* his cry to "πολλῷ μᾶλλον" ("even louder", 10:48) when, his being rebuked *increases* opposition against his cry to the Son of David for mercy. Bartimaeus' *double* "κράζω" ("cry" to Jesus as Son of David, 10:47-48) echoes in its contrast with a *double* crow of a rooster in the courtyard (14:68, 72). The cock "ἐφώνησεν" ("crowed", "φωνέω", 14:72) linguistically mirrors Bartimaeus being "φωνέω" ("call[ed]"). Mark's triple reference of "φωνέω" ("call") for Jesus calling Bartimaeus outside Jericho (in 10:49), however, possibly parallels Peter's triple betrayal of Jesus (14:66-72) who had initially "called" Peter on the

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[264] "Jesus accepts his death, whereas Peter seeks to save his life. Jesus manifests courage, or at least endurance, and loyalty to the will of God, whereas Peter is weak and fearful" (Collins 2007:710).

shores of the Sea of Galilee (1:16-18). Mark could be rescuing other "triple betrayers" with Bartimaeus' triple call, using the same verb to emphasize the rescue, not the betrayal of failed followers.

This ploy of Mark is to employ a contrasting encounter between minor characters, i.e., the "παιδίσκη" ("servant-girl") with the "παρίστημι" ("bystanders"), over and against Peter, the empowered leader of the empowered disciples. The aim is for Mark to state what is not stated in his text, i.e., an embedded confirmation that Jesus remains "the holy person par excellence" (Robbins 1996a:121). The contrast is the discourse at night[265] which encapsulates all that is not holy. And it is this which releases the second "φωνέω" ("crow") of the rooster (14:72)[266] to confirm the "unholy" denial of the leader of the Twelve. Peter sets the example for disciples who fail. Bartimaeus sets the example for disciples seeking rescue. Jesus remains "the holy person par excellence" (Robbins 1996a:121).

Jesus and Nazareth in Mark 16:6

The fourth link between Jesus and the Nazarene confirms the demon's knowledge (1:24, "he *is* the Holy One of God"), and subsumes the Bartimaeus *pivot* into an empty tomb echo of "Jesus the Nazarene" (10:47): "Ιησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε" ("You are looking for Jesus the Nazarene, the Crucified One; he is risen, he is not here", 16:6). That "pivot" encapsulates both in Bartimaeus' "titular Christology" (cf. Theology-bridge, below), as well as the imperative, "ἐγείρω" ("rise" 10:49; cf. 16:6) from the "πολλοὶ" ("many", 10:49). Jesus instructs the "πολλοὶ" ("many") to *call* Bartimaeus, and Mark translates the response by Bartimaeus with a *hapax legomenon*, ἀναπηδήσας" ("jumps up", 10:50). Bartimaeus' "ἐγείρω" ("rise", 10:49) is seen to both (i) pivot through his "ἀναπηδάω" ("jump up", 10:50), and (ii) provide the protension for Jesus in the tomb, "ἠγέρθη" ("he has been raised", 16:6).

Jesus, however, predicts his *rising* as an "ἀνίστημι" ("rise", 8:31; 9:31; 10:34), a term often used by Mark in the miracles performed by Jesus; cf. the chiasm for "ἀνίστημι" ("rise")/ "ἐγείρω" ("rise") in the Suffering-bridge, below. His having been raised (16:6), however, promotes, maintains, emphasizes and intensifies Jesus as "holy person": what Jesus said would happen, i.e., after three days he will "rise" ("ἀνίστημι", 8:31; 9:31; 10:33-34), Mark's narrative implies *has* happened. In Robbins' prescriptions for sacred texture of a text, one could claim that "Deity" invested (1:10-11; 9:7) in "holy person" (1:14-15) and in a reciprocal "sacred texture" of prediction, it is fully realized in the words from the young man dressed in white to the alarmed women disciples at the tomb (16:6).

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[265] "The cock crow was known as the third watch, covering from midnight to 3:00am, because they often did crow at this time of night. However, roosters crowed at all hours, so we are simply before dawn here" (Bock 2015:359).
[266] As a result, Peter "ἐπιβαλὼν ἔκλαιεν" ("broke down and wept", 14:72) . Collins (2007) quotes Tannehill (1977), who remarks, "Peter's weeping creates empathy in the audiences of Mark" (2007:710, quoting Tannehill 1977:386-405, 'The Disciples in Mark: The Function of a Narrative Role,' *JR* 57).

Beyond the scope of this thesis is to debate whether Mark claims that *God* raised Jesus, or whether the empowered Jesus raised himself. Predictions of resurrection in the pre-Passion narratives are never, however, in a passive tense: "ἀναστῆναι" ("to rise", 8:31, an aorist. active. infinitive); "ἀναστήσεται" ("will rise", 9:31, a future. middle. indicative); and "ἀναστήσεται" ("will rise", 10:34, a future. middle .indicative). The Suffering-bridge below, furthermore, will examine the narrative's allocation of "ἀνίστημι" ("rise") and its link with "ἐγείρω" ("rise", 16:6). Suffice to conclude that the observations outlined here confirm the pivotal function of the Bartimaeus pericope which emphasizes "Jesus the Nazarene" *is* the "holy person" in the sacred texture of 10:46-52.

Bartimaeus as "holy person"

The sacred texture has established Jesus as *the* "holy Person," i.e., the one to follow. Mark now provides his exemplary "holy person" as the one to imitate when following *the* "holy person." It is more than imitation: the reader is challenged to assimilate Bartimaeus' lived experiences of pursuing "the holy person par excellence" (Robbins 1996a:121), through a personal recontextualization of Bartimaeus' experiences exposed and evident in the pericope.

After an introductory "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:46), the titles of Jesus which Mark allocates to blind Bartimaeus, first to his "κράζω" ("cry", 10:47, 48) and then to his "εἶπεν" ("say", 10:51) (cf. inner texture, above), release an augmented sacred texture for the pericope. The titles awarded "Jesus the Nazarene" expose the presence of "Deity" in Mark 10:46-52, namely, "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48)[267] and "Ραββουνι" ("Rabbouni", 10:51). These are declared by Bartimaeus, which in turn reveal his exemplary faith in who Jesus is, a faith firmly installed *prior* to any Jesus-encounter outside Jericho. This thesis suggests it effuses a sacred texture to the text, installing Bartimaeus as its second "holy person." The confirmation of Jesus as "Υἱὲ Δαυὶδ" ("Son of David"), then culminates in Bartimaeus addressing Jesus as "Ραββουνι" ("Rabbouni", 10:51). A brief explanation follows.

"Υἱὲ Δαυὶδ" ("Son of David")[268]

Mark provides a discourse (10:23-31) on being *saved* ("σωθῆναι", 10:26) so as to enter the kingdom of God through self-renunciation. Mark then concludes the discussion with (a possible "*chreia*") an idiomatic expression, "πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι

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[267] "Bartimaeus uses it while still blind" (Ossandón 2012:377). Beavis explains, "Although he is blind, Bartimaeus accurately perceives that Jesus is the 'Son of David'; like the blind rabbis of talmudic tradition, he is 'one who sees clearly'" (1998:31).

[268] "Traditionally, exegetes have seen the christological titles of the Gospels as windows into the theology of the evangelists and the early church. They are engaged in the formulation of Mark's theological concept of Christ as abstracted from the titles contained in the Gospel. ... *The narrative serves the titles*" (Beck 1996:93, italics my own). This thesis pursues titles for Jesus in the Bartimaeus pericope in as much as they confirm Jesus as "holy person." (cf. comment on Schröter 2010:275, footnote 31 below, as a reinterpretation of Beck's "the narrative serves the titles."

πρῶτοι" ("But many who are first will be last, and the last will be first", 10:31)[269]. The disciples in Mark's narrative end up "the last" in their eventual betrayal and desertion. Bartimaeus, however, arrives in the narrative as "the first" of the *new order* of *following* Jesus on the way (10:52c). Hence Beaves confirms, "Bartimaeus's decision to follow Jesus contrary to Jesus' explicit directive is the logical outcome of his great faith and his understanding of who Jesus is" (1998:31).

This "faith" begins with Bartimaeus acknowledging that Jesus is "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48)[270]. "It is also a first recognition (apart from Peter) of Jesus' true identity by a human being other than a demon" (Harrington 1990:619). Bergant (1989) states that when Bartimaeus, and only Bartimaeus in Mark's narrative, addresses Jesus as "Son of David", it indicates that although he is *blind*, he *sees* who Jesus really is: "a blind beggar actually *sees* who Jesus is more clearly than the disciples and crowd who have been with him all along" (1989:925, italics my own). This *seeing* emerges from a faith[271], already a living reality in Bartimaeus (evidenced in the pericope) prior to "ἔρχονται εἰς Ἰεριχώ" ("they arrive in Jericho", 10:46), and acknowledged by Jesus at the end (10:52a). This thesis suggests that this faith-filled insight of Bartimaeus *seeing* Jesus with the eyes of faith as "Son of David", provides a foundation for claiming Bartimaeus a "holy person" in Mark 10:46-52.

In Mark's narrative, "there are presumably facets of Jesus' character that Mark left out... But Mark instead chose to display the facets of Jesus' character that fit best within the narrative he creates...[because] the narrative dictates the character" (Wright 2020:93). Hence, it is proposed that "the narrative dictates the character" of Bartimaeus as a "holy person," suitably fulfilling "the narrative dictating the character," Jesus, as Son of David, at this transitional pivot of Mark's gospel. It is as if Mark was looking for a minor character (the disciples were already on their way to total failure), "holy" enough to announce Jesus "the holy person par excellence" (Robbins 1996a:121), in his capacity as "Υἱὲ Δαυὶδ" ("Son of David").

Ραββουνι ("Rabbouni", 10:51)

"Ραββουνι" ("Rabbouni") in Mark would have been a *hapax legomenon* had the writer of the fourth gospel not captured it for his Mary Magdalene. In that narrative, "Rabbouni" is translated "Teacher" (Jn 20:16). The ulterior motive of the author to provide such a translation is discussed below in the Discipleship-bridge. Mark, for this thesis, refuses to translate "Ραββουνι" ("Rabbouni") for his readers. This thesis proposes Mark's choice of "Ραββουνι" ("Rabbouni") for Bartimaeus is to rhetorically capture the gospel's recipients into an ontological participation of Bartimaeus' lived experience of Jesus the Nazarene as the Son of David invested with God's mercy[272]. Addressing Jesus the Nazarene as "Son of David" (10;47-

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[269] cf. above, chain-link interlock, ideological texture, for how this thesis explains "first-last" in Mark's narrative concerning Bartimaeus.

[270] "By acknowledging the faith of Bartimaeus and healing him, Jesus accepts the designation 'Son of David'" (Williams 1994:160).

[271] cf. Faith-bridge, below.

[272] cf. below, Discipleship-bridge, for inter texture OT cross references to *mercy* as God's prerogative.

48), Bartimaeus *sees* who Jesus is with the eyes of faith. Qualifying that messianic title with the one invested with *God*'s mercy ("mercy me!", 10:47-48), Bartimaeus *sees* who Jesus is with the eyes of trust. Addressing Jesus as "Ραββουνι" ("Rabbouni", 10:51) Bartimaeus *sees* Jesus the same way Jesus *sees* the rich young man: "ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ..." ("Jesus, looking at him, loved him and said...", 10:21). Bartimaeus addressing Jesus as "Rabbouni" thus crowns his "holy person" status in the sacred texture exposing Mark's titular Christology for Jesus in 10:46-52.

"Ραββουνι" ("Rabbouni") to Yates (2016:12) signifies "that Bartimaeus recognized in Christ *a teacher* and somebody to be respected. The title intimated a master/disciple relationship". This thesis, however, is hesitant to exclusively abandon Mark's unique allocation of "Ραββουνι" ("Rabbouni", 10:51) to Bartimaeus' "Teacher" in this crucial, pivotal encounter in the narrative. This thesis believes Mark's rhetoric in the progression from "Jesus the Nazarene", through "Son of David" to a personal Jesus-encounter, "Ραββουνι" ("Rabbouni"), cannot be diminished to a "Teacher" for that rhetoric to achieve its purpose. If "Ραββουνι" ("Rabbouni") *is* exclusively "Teacher" for Bartimaeus, the reader could question that because Bartimaeus has not been "taught" anything, directly and explicitly, by the "Teacher" prior to 10:46. Jesus has been absent from the blind beggar, Bartimaeus, prior to 10:46[273]. Indirectly Bartimaeus *learnt* Jesus is the Son of David, but the narrative is devoid of how the blind beggar came to this knowledge[274]. Gundry (1973:602) also questions a strict "teacher-reduction" to Mark's use of "Rabbouni": "In view of Mark's using the address 'Teacher' (διδάσκαλε) ten times elsewhere in his gospel, we would expect him to use it here, too, if he meant to indicate that Bartimaeus is attaching himself as a disciple to Jesus as teacher."

Linguistically for this thesis, "Ραββουνι" ("Rabbouni") is the "logos" of the "ontos" ("being") of Bartimaeus' "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) in "Υἱὲ Δαυὶδ Ἰησοῦ" and "Υἱὲ Δαυὶδ" ("Son of David, Jesus", and "Son of David", 10:47, 48), in whom Bartimaeus identifies *God*'s mercy "ἐλέησόν με" (lit. "mercy me!", 10:47-48). Bartimaeus not only pronounces this, but, accompanied by "ἵνα ἀναβλέψω" ("that I might see", 10:51), Bartimaeus *experiences* Jesus as "Rabbouni". It is his ontological lived experience in his moment of greatest closeness and spiritual intimacy with Jesus. Jesus releases this in Bartimaeus, not by saying to him what Jesus said to the rich young man, "Ἕν σε ὑστερεῖ" ("You lack one thing", 10:21), but rather by (i) specifically "ἀποκριθεὶς αὐτῷ" ("answering him", 10:51), as if in a rhetorical discourse inclusive of 10:47-48, and (ii) in Bartimaeus' moment of greatest need, "Τί σοι θέλεις ποιήσω;" (lit. "What for you do you want I do?", 10:51). Bartimaeus replies by addressing Jesus as "Rabbouni". Suggit (1991:60) observes that while "rabbi" was "a common form of address in the time of Jesus, and always implied a superior, Bartimaeus recognizes the

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[273] Mark states, "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("*hearing* it is Jesus the Nazarene", 10:47) he begins to cry out. The rich young man (10:17), on the other hand, in contrast to a "blind beggar", could have personally *heard* Jesus teach as Teacher, prior to his pericope-encounter. Yet, "un-taught", he leaves his Jesus-encounter disappointed (10:22).

[274] Beavis (1998:30) has her explanation: "Sight to the blind is a promise of eschatological deliverance (Isa. 29:18; 35:5; 42:7,16; cf. Jer. 31:8)" (1998:25), and "ancient readers or hearers understood that blind people often possessed heightened perception in other senses, such as hearing (cf. v. 47a; 1 Kings 14:6)".

person of Jesus and uses the form rabbouni, 'a form of address suitable in prayer to God'" (quoting Derrett 1985:181, *The Making of Mark*). It is suggested Bartimaeus launches his prayer in confidence, in and through his being a "holy person" and it is Jesus who releases him as a "holy person".

The only textual indications that Jesus has for faith in Bartimaeus, are (i) the blind beggar "κράζω" ("crying out", 10:47, 48, in faith - cf. Faith-bridge - as if in prayer - cf. Prayer-bridge, below), (ii) his announcing Jesus as "Son of David" (10:47, 48) and linking the "Son of David" with God's "mercy"[275] (10:47, 48), and (iii) his "ἀναπηδήσας" ("jumping up", 10:50) to come to Jesus. This faith effects the miracle[276] of empowerment to see. And it is this exemplary faith that suggests he is the second holy person in the pericope. His "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52)[277] emerges as an obvious confirmation of his pursuit of life experiences to sustain his freedom to follow Jesus, as the narrative's exemplary "holy person", after Jesus[278].

In summary, the pericope's progression of the titles of Jesus (cf. ch. 5 Theology-bridge, below), escort Bartimaeus into his "holy person" status. "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) emerges as "Υἱὲ Δαυὶδ Ἰησοῦ" and "Υἱὲ Δαυὶδ" ("Son of David, Jesus", and "Son of David", 10:47, 48) to become "Ραββουνι" ("Rabbouni", 10:51). It is the humility and intensity of someone like Bartimaeus addressing Jesus as his "Ραββουνι" ("Rabbouni"), which suggests to this thesis that Mark concludes exposing Bartimaeus not only as an exemplary for faith, but an exemplary "holy person." Mark could therefore invest Bartimaeus with this knowledge and faith (in who Jesus is) because Bartimaeus is, after Jesus, a "holy person." Mark's purpose is seen to his wanting to both provide an alternative "discipled-follower" for his readers, in the light of the "abominable mystery" of the original disciples' failure, and a "paradigm" of rescue for future disciples who fail.

Conclusion

The titles awarded Jesus in the Bartimaeus pericope are seen to invest Mark 10:46-52 with a sacred texture, confirm the exemplary faith of Bartimaeus, and inaugurate the blind beggar as

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[275] This thesis suggests that, in his narrative, Mark links Bartimaeus' cry to Jesus as "Υἱὲ Δαυίδ" (Son of David) specifically with *God's* mercy "ἐλέησόν με" (be mercy to me) present in Jesus as the "Υἱὲ Δαυίδ." The narrative, furthermore, then translates this "regal title" for Jesus into Bartimaeus' "Ραββουνι" ("Rabbouni", 10:51). This is an ideation, so to speak, of the mutual faith-unity between "regal" Jesus and a mere blind beggar.

[276] "In the first eight chapters, Jesus performs not less than fifteen miracles... On the way to Jerusalem two more miracles are performed. In Jerusalem Jesus does not perform a miracle, but miraculous events do not cease... A miraculous aura attends Jesus from the very beginning to the very end of his story" (Mack 1988:208). Bartimaeus' miracle, however, is unique: "since Mk 10.46-52 is a transitional passage in the Gospel, it functions in the narrative as both a miracle story and a call story. Any attempt to consider the passage simply as a miracle story or as a call story would inevitably result in certain parts being ignored. Bartimaeus is both healed and called to be a follower of Jesus" (Williams 1994:169).

[277] Williams confirms, that "while Bartimaeus is granted permission to depart, he is also given the opportunity to follow" (1994:159).

[278] cf. Discipleship-bridge, chiasm of "teacher", for further interpretations by this thesis on Mark's allocation of "Rabbouni".

a "holy person." It is suggested that the progression of these titles, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus"), "Υἱὲ Δαυὶδ" ("Son of David"), and "Ραββουνι" ("Rabbouni"), also phenomenologically contain the holiness to effect Bartimaeus' "triple miracle". His triple miracle is revealed firstly in his spiritually all-seeing, pre-pericope faith, confirmed by Jesus in public (10:52a); secondly his losing his life and finding it (8:35; 10:50); and thirdly, the miracle of being empowered with a physical sight, "εὐθὺς ἀνέβλεψεν" ("he immediately saw", 10:52b). This, in turn, installs Bartimaeus as the second holy person in his pericope.

The sacred texture emerges from within the pivotal transitional structure of Mark 10:46-52. This is for Mark to teach his audience another aspect of who Jesus is as the holy person *par excellence*, and who Bartimaeus is, and can be, as an exemplary for them. The latter will include his miracle of faith which is revealed within the text's transition for him: i.e., from "τυφλὸς" ("blind", 10:46) to "εὐθὺς ἀνέβλεψεν" ("he immediately saw", 10:52b), from "προσαίτης" ("a beggar", 10:46) to "ἀποκριθεὶς αὐτῷ" (Jesus "answering him", 10:51), and from "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52c). Gundry provides a similar progression in a succinct observation: "The *blindness* of Bartimaeus sets the stage for a miracle of healing, his *begging* sets the stage for a request that will procure the miracle, and his '*sitting on the side of the road*' ... sets the stage for a contrastive 'following Jesus on the road'" (1993:593, italics my own).

Taylor (1969) lists the details: "the beggar sitting by the wayside, his quickness to grasp the opportunity, his bold use of the title 'Son of David', his refusal to be silenced, the alacrity with which he casts aside his garment and comes to Jesus, his confidence, and subsequent following in the way" culminates "more perhaps than in any miracle recorded in Mk [with a] story ... told from the point of view of the man healed" (1969:447). This thesis suggests such a "point of view" emphasizes Bartimaeus as an exemplary "holy person."

4.2.5.3 Divine history: place and time in Mark 10:46-52

Robbins claims "There is not a clear plan of salvation history in Mark" (1996a:125)[279]. This thesis proposes there *is*, albeit an embedded plan, and its focus is on the salvation of disciples, a discipleship-rescue, via the narrative's pursuit of dismal discipleship-failure. Key to this envisaged embedded plan, is the Bartimaeus pericope as its pivotal transitional key. Viewed from this angle, discipleship-rescue, encapsulated in components of Christian spirituality, and visualized as ideations (of bridges) filling in the blanks in the text, "salvation history" begins (arrives?) in Mark 1:1 as 'Ἀρχὴ" ("a beginning"), having originated in Old Testament echoes

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[279] Yet Moloney (2011) will claim, "To the best of our knowledge, Mark's Gospel was the first attempt on the part of early Christians to communicate what God had done for humankind ["salvation history"] through the life, teaching, death, and resurrection of Jesus in a narrative form" (Moloney 2011:103).

in Mark's narrative[280]. The whole of Mark's gospel is a "beginning,"[281] to be continued amongst Mark's readers. This is the "clear plan of salvation history" envisaged by this thesis.

The text of Mark 10:46-52 contributing towards a plan of salvation history, emerged from the pericope providing the following: (i) a pivotal place[282] for a sacred space, namely, Jericho[283], with the movement into Jericho, then (textually), immediately followed by the exit towards Jerusalem: Jericho is part of Israel's salvation history; (ii) "Jesus himself becomes the geographic center in the imagined world of Markan geography" (Stewart 2010:210): the "center" is his teaching and miracles, which effect, (geographically exposed) Old Testament "divine history" of law, prophecy and history; (iii) a pivotal time in "salvation history" of God's emissary inaugurating the kingdom of God on earth in Mark's narrative, and pivoting through Bartimaeus' Jesus-encounter (cf. Harrington 2009:597, on the role of miracles as part of this *plan*). Hence, when Bartimaeus is told, "Ὕπαγε" ("Go!", 10:52) he chooses to follow, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52c) to sustain a plan of "divine history."

Suffice to state a point of view that Robbins' sacred texture is seen to validate this thesis exploring "divine history" so as to arrive at a significant metaphorical Place-bridge as one component for Christian spirituality as discipleship-rescue[284].

4.2.5.4 Human Redemption

"the transmission of benefit from the divine to humans" (Robbins 1996a:125-126), which this thesis claims Jesus achieves, through his teaching, healing, and his suffering (as *servant* and *ransom*, 10:45).

Introduction

Robbins defines "Human Redemption" in sacred texture as "the transmission of benefit[285] from the divine to humans" (1996a:125-126). Mark began his gospel by announcing Jesus Christ as

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[280] cf. Literature review, ch. 3 above, and inter texture, ch. 4.7, above.

[281] "[P]erhaps Mark means that the whole of his book, which recounts the ministry, death, and resurrection of Jesus, is the beginning of the good news...The abrupt ending of the Gospel in 16:8 suggests that the story continues in the lives and witness of Jesus' disciples" (Hooker 2011:167).

[282] "There have basically been two major schools of thought with regard to Markan geography: that Mark is not at all familiar with the geography of ancient Palestine ... or that Mark uses the spaces presented in his text as a mythical or theological backdrop to the story of Jesus' ministry and is not at all concerned with 'real, on the ground' geography" (Stewart 2010:179). This thesis understands Mark's deliberate choices of location in terms of a phenomenology of place, which is explored below, ch. 5, the Place-bridge.

[283] Jericho is "important in this narrative, [because of] its Old Testament association. It was at Jericho that an earlier Joshua won a decisive victory and entered the promised land. Readers of the Greek Old Testament would know well enough that Jesus was the Greek form of the Hebrew name Joshua, which itself refers to the salvation or deliverance which God will effect" (Suggit 1991:59).

[284] cf. Place-bridge below; and, for example, Sheldrake, 2001, *Spaces for the sacred: Place, memory and identity*.

[285] An overarching image of this "benefit from the divine to humans" (Robbins 1996a:125-126), can be found in in terms of Jesus announcing himself as "λύτρον ἀντὶ πολλῶν" ("a ransom for many", 10:45). "The image ['ransom'] in 10:45 is one of *substitution*. Losing a life to gain a life was a theme enunciated in 8:35, but now it is repeated in terms of *benefitting others*" (Beck 1996:102, italics my own). The reader is then challenged to

the Son of God (1:1). Jesus, at his baptism, is then confirmed by "φωνὴ ... ἐκ τῶν οὐρανῶν" ("a voice from heaven", 1:11) to be God's Son: "Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα" ("You are my Son, the Beloved; with you I am well pleased", 1:11). Finally, as emissary and "transmitter" of the divine, Mark provides the confirmation: his narrative reports that "φωνὴ ἐκ τῆς νεφέλης" ("a voice from the cloud," 9:7) confirms "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ" ("This is my Son, the Beloved; listen to him!" 9:7). The "transmitter" is thus anointed to transmit. The reader is then presented with a narrative to "ἀκούετε αὐτοῦ" ("listen to him"), and to observe how others in the narrative "ἀκούετε αὐτοῦ" ("listen to him"). A pivotal transitional passage in Mark's narrative provides the example, through the minor character, blind Bartimaeus, in his Jesus-encounter, after he, too, "ἀκούσας" ("was hearing", 10:47) it is him.

A blind beggar seated on the side of road outside Jericho, "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("was hearing that it is Jesus the Nazarene", 10:47) passing by. This thesis will now present a summary of contributory factors in that Jesus-encounter (10:46-52) which facilitate "the transmission of benefit from the divine to humans." These include, *inter alia*, the "benefit" of God's mercy in the Son of David released by faith in Bartimaeus to effect his miracle healing; the "benefit" of Mark's explicit and implicit titular Christology in Bartimaeus' "Jesus the Nazarene" effecting lived experiences of a spirituality of rescue; the "benefit" of God in Jesus empowering Bartimaeus to *see* where to "Go!" (10:52a), i.e., "σέσωκέν" ("saved", 10:52a) in order to enter the *arriving* kingdom of God being inaugurated by Jesus the Nazarene. All these aspects culminate for this thesis in the only verb Mark renders in the blind man's pericope in the perfect tense (signifying an accomplished fact), namely: "σέσωκέν" ("saved"). Thus, the key "transmission of benefit from the divine to humans" (Robbins 1996a:125-126), framed by Robbins' "human redemption" aspect of the text's sacred texture, is, for this thesis, encapsulated as "*being saved*". *Mark's* rhetoric will be shown to persuade a failed disciple to seek rescue, so as *to be saved* from, for example, desertion, betrayal, hardened hearts and lack of understanding. The rhetoric of Mark's *Jesus*, on the other hand, will be shown to persuade the disciple to enter now, the *arriving* of God's kingdom which Jesus is inaugurating by means of *serving* his disciples through teaching, healing and suffering. The latter is the *ransom* Jesus pays to free the failed disciple from any other "kingdom".

The aim is to identify readily available lived experiences in the pericope which effect "human redemption" through its sacred texture, for the reader seeking discipleship-rescue. Such experiences are pursued as constituents of a Christian spirituality unfolding in Mark's narrative at this juncture, *en route* to Jerusalem.

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respond, to find a corresponding meaning in suffering, and to effect its benefit through recontextualzing Jesus' claims into lived experiences of the same. This is explored below, ch. 5, Suffering-bridge, for a Christian spirituality.

Jesus the transmitter of benefit(s) in Mark 10:46-52

The following aspects are identified as Jesus' lived experiences emerging from Bartimaeus' reciprocal participation in the pericope. The focus is for *Jesus* to realize the potential of his role as God's emissary in "the transmission of benefit from the divine to humans" (Robbins 1996a:125-126) in his Bartimaeus-encounter. Reciprocally, Bartimaeus provides a *modus operandi* for a response-reaction of benefit for Mark's readers, when they participate in the resultant release of human redemption provided by the text.

The following aspects are proposed as witness to Jesus transmitting human redemption:
(1) Jesus sustains his "Υἱὲ Δαυὶδ" ("Son of David") status:
Jesus is prepared to sustain his investment from God as God's Messiah, "Χριστός" ("Christ"), in his capacity as "Υἱὲ Δαυὶδ Ἰησοῦ, Υἱὲ Δαυὶδ" ("Son of David Jesus, Son of David", 10:47, 48) for Bartimaeus. Ossandón expresses it this way, "Jesus implicitly accepts the *characterization* made by Bartimaeus, that is, he recognizes as his own the attributes of a merciful, Davidic Messiah, equipped with the authority of a master, and able to restore sight. Defining Bartimaeus, Jesus indirectly defines himself" (Ossandón 2012:400);

(2) "stopping" (10:49) and "asking" (10:51):
Jesus is prepared to "στὰς" ("stop", 10:49)[286] and "ἀποκριθεὶς" ("answer", 10:51), when he suspects/anticipates/identifies potential to forward his mission to inaugurate the Kingdom of God (1:14-15);

(3) "ποιέω" ("doing"), which promotes "metanoia" (10:49):
Jesus is prepared to effect "metanoia" (as in the narrative's use of imperatives[287], e.g., "Φωνήσατε αὐτόν" "call him", 10:49), through what Jesus "εἶπεν" ("says") and carries out, or "ποιέω" ("does", 10:51);

(4) Jesus "listens":
Jesus is prepared to ask and listen: "Τί σοι θέλεις ποιήσω;" (lit. "what for you do you wish I do", 10:51) to what the petitioner pleads in response to Jesus' invitation. Jesus will "do" this, if and when[288] this realizes further "the transmission of benefit from the divine to humans" (Robbins 1996a:125-126). James and John, instead (10:35-45), receive a teaching, after Jesus "εἶπεν" ("says/states", 10:36) a similar, albeit abrupt question. The subtleties of the rhetoric embedded in the vocabulary and word order by Mark in the dialogue between Jesus, James and

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[286] "Jesus' standing still and telling the scolders to call Bartimaeus overturns [pivots?] their supposed authority in favor of Jesus' true authority (cf. 1:14 –retention?) and implies that because of the considerable crowd, he hears but does not see Bartimaeus" (Gundry 2004:594).

[287] Also elsewhere, e.g., "Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ" ("Be silent, and come out of him", 1:25); "ἴσθι ὑγιὴς" ("be healthy/well [healed]", 5:34).

[288] Just prior to the Bartimaeus pericope the request by James and John (10:35-45) acknowledges it is Jesus, who was open *to do* what they wanted to do, and would "ποιέω" ("do") what they wanted, until what they asked is laid bare. Jesus' reaction (10:42-45) to what "is laid bare" by James and John, and the anger "laid bare" by "οἱ δέκα" ("the [other] ten", 10:41) is best summarized by Beck (1996): "While [Jesus] may have been nonviolent, Jesus was also determinedly confrontational... He provokes and disturbs" (1996:39).

John, and the ten, is beyond this thesis, but is noteworthy by setting up a contrast with the Bartimaeus pericope. Perhaps the reader's retention of Jesus asking James and John a similar (subtly and uniquely different) question to what he asks Bartimaeus, could prompt a challenge to anticipate or persuade an answer from Jesus in the form of a question for the reader seeking rescue from any failure;

(5) Jesus empowers freedom:
Jesus is prepared to empower freedom: "Ὕπαγε" ("Go!", 10:52[289]);

(6) Jesus isolates, demarcates and identifies the crux of kingdom participation[290]:
it is the sacred texture's human redemption encapsulated in Mark's allocation of "σώζω" ("save") through which Jesus effects and/or identifies salvation[291] through healing[292]. The word has several meanings, depending upon its context. Different translations translate "σώζω" ("save") differently. Swanson (1997) lists three: "rescue from danger," "save, deliver in to divine salvation," "heal, to make healthy from an illness" (1997:electronic ed., np). Mark appears (cf. ch. 5 below) to stress the necessity for salvation in and through healing, because entrance into Kingdom of God (i.e., being *saved* for the Kingdom) necessitates healing from any physical or spiritual obstacle[293].

The crux of transmitted benefits, however, remains "σώζω" ("saved"), not "ἴσθι ὑγιὴς" ("be healed," 5:34): healing is earthly and physical, and hence is accompanied by physical (a) "ἅπτω" ("touch"), a word used ten times between 1:41-10:13), (b) "saliva/spit" as in the verb "πτύω" ("spit", 7:33; 8:23), (c) a "finger in an ear" (7:33), and (d) Jesus' "hand" (e.g., 5:23, 41; 6:2, 5; 8:23, 25; 9;27). These are explained in more detail below. It is suggested that Bartimaeus, with a total absence of all touch, etc., for his miracle, thereby pivots physical healing into an encompassing "saving" - "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a). This is precluded by Jesus' imperative, "Ὕπαγε" ("Go!", 10:52a), freeing Bartimaeus

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[289] "In response to Bartimaeus's request, Jesus says, 'Depart, your faith has saved you' (10.52a). The command to depart functions as a typical feature of healing miracles in Mark (1.44; 2.11; 5.19, 34; 7.29; 10.52)" (Williams 1994:159). Gundry explains, "Bartimaeus' following him on the road contrasts with Jesus' command that he go. But the contrast doesn't damage Jesus' authority; rather it enhances his magnetism and demonstrates his power to heal. For Bartimaeus he couldn't be following Jesus unless he were seeing again" (2010:online).This "Go!" aspect will be explored more fully below, in the sacred texture's "Human commitment."

[290] "For Mark, *healing* and casting out demons are of *central importance in Jesus' ministry*. They serve as his audiovisual aids, *making the presence of the kingdom real and perceptible,* and as such they are inseparably linked to the proclamation of the gospel, both for Jesus and for his disciples (6:12-13; 16:15-18). Jesus calls himself the physician (2:17) and his mission is to seek and save the lost" (Healy 2008:50, italics my own).

[291] Harrington (1979) confirms that Jesus responds to Bartimaeus' need, and hence "faith is confident trust in God and in the healing power of Jesus (cf. 5:34). [Furthermore,] 'your faith has made you well' literally 'saved you', has the same overtones of salvation as in 5:28, 34" (1979:175).

[292] O'Flynn (1953) confirms, "Go; your faith has made you well" (NRSV, 10:52a), "refers primarily to the restoration of the man's sight, but he was probably also granted the light of salvation, for he accompanied him [Jesus] on the way'" (1953:922). Painter (1997) expresses the link as follows: "To be saved is, in the first instance, to see again. Immediately, Bartimaeus saw again. But sight is also a metaphor of salvation" (1997:146).

[293] Harrington (2009) notes, "Much of Jesus' teaching ... aimed at deepening the people's understanding of the coming kingdom and preparing for it. *Even his healings appear as anticipation of what life in God's kingdom will be like*. That kingdom is now largely hidden, though in Jesus it is inaugurated and anticipated" (2009:597, italics my own).

and confirmed by his having "won" salvation. This is regarded as the fruit of Jesus' transmitted redemption.

The investigation will now explore Mark's employment of "σῴζω" ("save") in his whole narrative to ascertain if Bartimaeus provides a pivotal function, and/or how "σῴζω" ("save") accommodates "human redemption" throughout Mark.

The NRSV translation appears to limit its entanglement with the Greek text to arrive at a satisfactory English equivalent of "σέσωκέν" ("saved"). This thesis proposes that the "intensity" involved by Mark's text for Bartimaeus' Jesus-encounter, with its embedded pivotal transition from *blindness* to *sight* in an encapsulating spirituality of discipleship rescue, cannot reduce "σέσωκέν" ("saved") to the NRSV's "has made you well" for 10:52a. This thesis accepts Bartimaeus' faith "makes him well" enough to be empowered to see, but by "following Jesus on the way" (10:52c), Mark's discipleship language inclusive of "ἀκολουθέω" ("follow"), invites a consideration that Bartimaeus was "σέσωκέν" ("saved") *for* something more than receiving the miracle of sight.

The following diagram is a chiasm of Mark's allocation of "σῴζω" ("save") to his narrative, with the NRSV English translations of "σῴζω." Initial observations are given to orientate an interpreter considering "σῴζω" ("save") as the encapsulation of Robbins' "Human redemption" in a sacred texture:

A, B, C, D, E refer to being "saved" through miracle healings;

F, **Centre**(1) and **Centre**(2) appear phenomenological and metaphorical: the negative aspect, **F**, mirrors the positive aspect, **Centre**(1), of an anecdote, or what this thesis would claim is a "*chreia*". Its "parallel", **F1**, is arranged as a contrast in Bartimaeus, whose accusers, the "πολλοὶ" ("many"), wanting to rebuke him to silence, are the ones initially trying to "save *their* life" of prejudice. Jesus intervenes (10:49), and Bartimaeus who "lost his life" to "begging" and "sitting beside the road" now "saves it", **F1**. This is confirmed when his faith is released in his Jesus-encounter which "saves" him (10:52a). The NRSV translation limits the Greek to a healing: this thesis proposes a literal translation of 10:52a, as "Go! Your faith saved you". This, presumably, would add credence to the fact that **F1** is significantly both the final healing miracle in Mark, and the termination of Mark's use of "σῴζω" ("save") *in a miracle*;

The "endurance" in **E1**, substantiates the healings in its parallel, **E**;

The "twelve years of suffering" by the woman, **D**, are "made short", **D1**, by Jesus: once healed by her faith Jesus sends her off in peace because she is *saved*;

The Golgotha references, **C1**, **B1**, **A1**, indicate the rebuke, ridicule and contempt towards a crucified Jesus, predicted in Jesus' pre-Passion narratives (8:31; 9:31; 10:33-34). Their proposed relevance is indicated below after the chiasm.

Chiasm: "σῴζω" ("save") in Mark, NRSV English translations

A3:4 "ψυχὴν **σῶσαι** ἢ ἀποκτεῖναι;" (NSRV: "save life or kill") [withered hand, synagogue]   JESUS = SAVIOUR
  B5:23 "ἵνα **σωθῇ** καὶ ζήσῃ" (NSRV "that she may be made well and live") [Jairus asking Jesus]
    C5.28 "**σωθήσομαι**" (NSRV "I will be made well") [woman 12 years bleeding]
      D5.34 "Θυγάτηρ, ἡ **πίστις** σου **σέσωκέν** σε" ("Daughter, the faith of you has
          [NSRV] made you well")   [after 12yrs bleeding]
        E6:56 6:56 "καὶ ὅσοι ἂν ἥψαντο αὐτοῦ **ἐσῴζοντο**" ("and all who touched it were
            [NSRV] healed") [villages,cities,farms,marketplaces]
          F8:35a "ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ **σῶσαι** ἀπολέσει αὐτήν·"
              ("For whoever desires the life ["ψυχὴν"] of him to [NSRV] save he will lose it")

Centre(1)8:35b "ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου **σώσει** αὐτήν"
      ("but whoever loses the life ["ψυχὴν"] of him for the sake of me and the good news will
          [NSRV] save it")   [crowd with disciples]
Centre(2)10:26 "Καὶ τίς δύναται **σωθῆναι**;" ("then who is able to [can] be
      [NSRV] saved?") [Question in 10:26 is answered in 8:35b = two central verses therefore linked]
                  [wealthy, camel's eye; disciples]

      F110:52 "Ὕπαγε, ἡ πίστις σου **σέσωκέν** σε" ("Go your faith [NSRV] made you well")
          [Bartimaeus chose 'beggar' to save his life, had to lose it, after "begging" Jesus to see]
        E113:13 "ὁ δὲ ὑπομείνας εἰς τέλος οὗτος **σωθήσεται**" ("but the one who endures to the end
            [NSRV] will be saved") [Mt Olives: 'touched' by Jesus, healed from doubt, will endure]
      D113:20 "οὐκ ἂν **ἐσώθη** πᾶσα σάρξ" (lit. "would not be saved all flesh"
          [NSRV] "no one would be saved" [Lord shortening days then "πίστις" keeps going]
    C115:30 "**σῶσον** σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ" (NRSV "save yourself come down from the cross")
        [Golgotha: Did Jesus consider his role as ransom, in his pre-passion prophecies,
        to defy "those who passed by" and have faith in "I will be made well", C?]
  B115:31b "ἑαυτὸν οὐ δύναται **σῶσαι**" (NSRV "he cannot save himself")
      [Jairus goes to Jesus to save his daughter]
A115:31a "Ἄλλους **ἔσωσεν**" (NSRV chief priests, scribes: "he saved others")   JESUS = SAVIOUR
    [as Jesus saved man's withered hand, in synagogue before chief priests, scribes]

Relevance of Mark's use of "σῴζω" ("save") in Mark 10:46-52

It is suggested that Mark's references to "σῴζω" ("save") embed lived experiences of faith.
Even the Golgotha cluster (**A1**, **B1**, **C1**), witnesses Jesus' own lived experiences of faith. Jesus
had faith to "save others" (**A1**), unexpectedly even acknowledged on Golgotha by the chief
priests and scribes (15:31a). Jesus *does* save himself (**B1**) through lived experiences of his own
word by *living* (14:26) the will of the Father, (cf. 8:34; 10:45; 13:8; and his predictions 8:31;
9:31; 10:33-34). And Jesus *does* save himself by *not* coming down off the cross (**C1**), in his
faith that these are the *end* of his "birth pains" (13:8) into the *birth* of his predicted "ἀνίστημι"
("resurrection"). Jesus is "σῴζω" ("saving") others, realistically and visibly, through his
personal, lived experiences of his faith in his mission to win "many" into the *arriving* of the
kingdom of God which he is inaugurating[294].

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[294] The Faith-bridge (ch. 5 below) will indicate how Jesus' behavior in Mark 10:46-52 elicits a lived experience
of Jesus' faith in Bartimaeus' faith, which in turn releases, realizes and effects Bartimaeus' miracle.

These aspects are proposed as the constituents of "human redemption" in the prescription which the verb "σῴζω" ("save") projects into the sacred texture of Bartimaeus' miracle. "Human redemption" is an ontological, spiritual extension of "human healing", and therefore warrants Mark's allocation of "σῴζω" ("save") in 10:52a, to functionally resonate across his pericope for Bartimaeus. Each step is vividly described by Mark as a lived experience, in which each one is punctuated by a repeated "καὶ... καὶ... καὶ" (and...and...and"). They frame lived experiences of that redemption. Their relevance is the corresponding contribution towards a spirituality of "human redemption", frame by frame[295].

Bartimaeus, instead, is simply awarded the thrusting imperative, "Ὕπαγε" ("Go!"), suggested as a further empowerment subsumed in the text's Human redemption: you are redeemed in order to go, i.e., "Ὕπαγε" ("Go!") in your empowerment to be free (redeemed) from blindness, from begging, from sitting at the side of road, from outside Jericho. Bartimaeus thus reconstructs his lived experiences of blindness into lived experiences of human redemption. Mark's text then encapsulates this in the verb associated with discipleship, "ἀκολουθέω" ("follow") to close the pericope. Bartimaeus, however, has already recontextualized his empowerment into a lived experience of "ἀκολουθέω" ("follow") because Mark reports what has already begun in an imperfect, active, indicative, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following Jesus on the road", 10:52).

Concluding observations concerning "σῴζω" ("save")

Mark allocates Jesus stating, "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 5:34; 10:52a). The verb "σέσωκέν" ("saved") is the perfect, active, indicative of "σῴζω" ("save") implying that "πίστις" ("faith") had already accomplished *being made well* in the "γυνὴ" ("woman") and *saved*, in Bartimaeus.

Mark only allocates *this* verb, "σέσωκέν" ("saved"), to the perfect tense, in a pericope filled with present and imperfect tenses. This perfect tense could perhaps indicate that Bartimaeus' faith already *saved* him, prior to Jesus' presence at the gates of Jericho. All that was now needed was to manifest his being *saved* in a realized miraculous ability to see. Hence "ἵνα ἀναβλέψω" ("that I might see", 10:51) is Bartimaeus seeking *mercy*, for such a miracle, in terms of *mercy* empowering someone to see. His faith does release God's *mercy* so that his already being saved manifests as "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52b).

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[295] cf. ideological texture, above. Ossandón (2012:379) introduces the concept of *cinema* when explaining the "point of view" in narrative criticism: "The best example of how narrative point of view works comes from cinema. A camera can move slowly or fast, bringing something into focus or remaining at a distance. It can impersonate the perceptions of a character, or it can see everybody from an external position. Analogously, using words instead of images, in written narrative there is a position from which the story is told." Hence this thesis adopts the "frame" image for each (deliberately calculated and rhetorically manipulated) "picture" by Mark after each "καὶ... καὶ... καὶ" ("and...and...and").

The narrative indicates Jesus *knows* of Bartimaeus' "πίστις" ("faith") through two public manifestations described by Mark as lived experiences. The first is Bartimaeus' composite crying out in faith (10:47, 48). This is referred to above, with reference to his public "κράζω" ("crying out") to the Nazarene, for Jesus to "ἐλεέω" ("be mercy") in his capacity as "Υἱὲ Δαυίδ" ("Son of David", i.e., God's emissary of making God's mercy present). The second is when Mark allocates the same verb, "εἶπεν" ("says"), to both Jesus and Bartimaeus (10:51). This reveals a total unity between Jesus and Bartimaeus (in the text), and more specifically and noteworthy for this thesis, a total unity encapsulated verbally by Bartimaeus addressing his Jesus as "Ραββουνι" ("Rabbouni"). It is in this unity that (i) Bartimaeus makes his statement, "ἵνα ἀναβλέψω" ("that I might see", 10:51), and (ii) Jesus identifies a second sign of Bartimaeus' faith.

Mark's use of "σῴζω" ("save") in an acknowledgement from Jesus to Bartimaeus (10:52a), frames Bartimaeus' *lifestyle* of *being saved*. Hence there is no further alternative but double simultaneous lived experiences in Mark's detailed narrative description of a composite closure to his Bartimaeus Jesus-encounter, namely, "καὶ εὐθὺς ἀνέβλεψεν" ("and immediately he saw", 10:52b), and that he was already "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following [Jesus] on the way", 10:52c). Bartimaeus thus fulfils all expectations of a disciple empowered with "human redemption" and Mark has no need of further examples. The reader will not hear of Bartimaeus again, as if Mark abandons him to his faith of being *saved* to *follow* Jesus in a *new* discipleship, freed from the decline of the original Twelve (cf. Discipleship-bridge, below).

(The foundational relevance of "σῴζω" ("save") used by Mark for Jesus to confirm Bartimaeus' faith *saving* him, is expanded below, ch. 5).

The text's "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52c) now leads the thesis into the next aspect of Robbins' sacred texture, namely, Human Commitment.

4.2.5.5 Human commitment

"In Christian texts, the special form of human commitment is usually called discipleship[296]" (Robbins 1996a:126). There is no Greek word for "discipleship" in Mark's gospel, and there appear to be as many definitions for "discipleship" as there are investigators. The narrative, furthermore, does not specifically state that Bartimaeus is called into a *discipleship* equivalent to that of the Twelve. He does, however, *follow* Jesus "on the way" (10:52c), as do the "πολλοὶ" ("many", 10:48) and the "ὄχλος ἱκανός" ("great crowd", 10:46). The embedded understanding by this thesis, however, will be outlined in the Discipleship-bridge, below, such that Painter, for example, can claim, "Bartimaeus, rather than the twelve, has become the image of the true disciple" (1997:146).

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[296] "Christology and discipleship ... are one and the same. When one understands the identity of Jesus properly, the natural response is to follow in discipleship" (Morrison 2015:8).

The discourse analysis of the Bartimaeus pericope (cf. inner texture, above) provides a semantic network of "discipleship" for this thesis. Such a network includes (i) a specific mention to "τῶν μαθητῶν αὐτοῦ" ("his disciples", 10:46); (ii) their hidden inclusion in the "πολλοὶ" ("many", 10:48); and (iii) "discipleship language" in the pericope: (a.) "ἀκούσας" ("hearing", (10:47); (b.) "Φωνήσατε" ("Call!"), "φωνοῦσι" ("they call"), and "φωνεῖ" ("he is calling", 10:49); and (c.) "ἀκολουθέω" ("follow"): (1) implicit in 10:46 - the third person plural for *followers*, "ἔρχονται εἰς Ἰεριχώ" ("they enter Jericho", 10:46a), and the genitive of possession with Jesus: "ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ" ("he was leaving from Jericho and his disciples", 10:46), and (2) explicit in two references[297] in 10:52c, namely, Bartimaeus "ἠκολούθει αὐτῷ" ("followed him"), and "ἐν τῇ ὁδῷ" ("on the way").

The inner texture's semantic network thus provides the "framework" for a consideration of "discipleship" in 10:46-52. The sacred texture, "seeking the divine in a text" (Robbins 1996a:120), must now provide the sustenance for *a* discipleship in the pericope. The Discipleship-bridge, below, will then extend these findings emerging from applying Robbins' textures to 10:46-52, into a *discipleship* component towards a paradigm of Christian spirituality. The aim is to provide a discipleship rescue embedded in Mark's narrative which pivots through the Bartimaeus pericope.

Firstly, Jesus as "the holy person par excellence" explains (above) who Bartimaeus pursues having satisfied "seeking the divine in the text" (Robbins 1996a:120). This outlines Bartimaeus' initial "human commitment" to Jesus the Nazarene (cf., Theology-bridge, below).

Secondly, Mark expresses Bartimaeus' "human commitment" in terms of his *following* Jesus on the way (10:52c)[298]. Investigators are divided as to whether this refers to actual "discipleship" or not (cf. Literature review, above). A full explanation is presented below in the Discipleship-bridge, suffice to highlight a few aspects pertinent to the "sacred texture" of the Bartimaeus pericope in terms of a "human commitment" involving *following* Jesus as a key mark of discipleship.

The *called* Twelve are empowered by Jesus with "human commitment", both initially, 3:13-19, and in a renewal, 6:7-13. They both *follow* Jesus on the way, and are *sent out*. Their demise, however, into total discipleship failure and desertion results from several factors (cf. Discipleship-bridge for a list of twenty reasons for their failure). The original Twelve, whilst *following*, appear to exhaust themselves *doing* ("ποιέω") works of discipleship, rather than *being* disciples, including men of prayer (9:29). Their precipitous failure could be framed in the *failure* of the rich young man to become a *disciple*: he knew (10:19) *what* to *do* "ἐκ νεότητός" ("since [his] youth", 10:20), but not *who* to *be* (10:21).

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[297] Painter stresses, "'and he followed him in the way.' These words are pregnant with the Markan understanding of discipleship" (1997:146).

[298] "As long as Bartimaeus could not *see* the way, he could not walk along it. He had no choice but to sit beside it. While this is true of every way, it is especially true of Jesus' way: whoever does not *see* Jesus, cannot follow him, and whoever does not follow him cannot *see* him" (Stock 1989:286, italics my own).

The rich young man sought a "human commitment" towards possessing ("inheriting") "eternal life" (10:17). Bartimaeus, instead, sought God's mercy to be "free" from his blindness (10:51), which ensnared him to a life of begging on the outskirts of Jericho. Once set free, Bartimaeus' "human commitment" is to follow the one who translates God's mercy into empowering him to *see*. Jesus, on the other hand, seeks to "free" the rich young man from the pursuit of possessions, including "eternal life". He ultimately answers the question of the rich young man, "τί ποιήσω" ("what must I do?", 10:17), by calling him to discipleship (10:21). This thesis would identify Jesus *calling* the rich young man (10:21) as a recontextualization of both the (absent in the pericope) first three Commandments for *being* in relationship with God, as well as Jesus' original triptych for discipleship empowerment, 8:34, including "δεῦρο ἀκολούθει μοι" ("come, follow me", 10:21). Then the young man, however, remains *blind* to being set "free" from his blindness and "ἀπῆλθεν λυπούμενος" ("went away grieving/distressed", 10:22).

The progression in the rhetorical discourse has Jesus focusing first on the *doing* Commandments (10:19). This wins the attention of the rich young man who *does* them. They could be interpreted by some as *works* of faith in God's call to a relationship, and void (in the reasoning of the rich young man) of the means of *being* in relationship (e.g., the first three Commandments deliberately ignored by Jesus). The disciples, similarly, carry out *works* to indicate a relationship with Jesus: exorcising, healing, preaching. But their empowerment into *being* is lost, for example on the Sea of Galilee (4:35-41[299]; 6:45-52[300]; 8:14-21), or when instructed "you give them [5000] something to eat" (6:37). The ontological prescriptions for *being* escape the disciples because their accompanying empowerment is replaced by "τί ποιήσω" ("what to do", 10:17). Their focus in on "works", perhaps as a duty for their calling. Bartimaeus is not called to *do*. He is only set free to *be* because his faith saved him: "Ὕπαγε" ("Go!", 10:52a).

Hartin (2003) provides a succinct observation relevant to "works" in his study on the *Letter of James*. His investigation identifies a "moral exhortation" in the *Letter of James*: "The moral exhortation concerns issues that are important to give the hearers/readers identity and direction" (2003:25). Hence matters concerning "faith" and "works" link in a functional dynamic towards these ends. His "Excursus 7: Faith and works in James and Paul" (2003:163-172), includes a statement that concerns James 2:14–26, and Paul: he stresses that there is no "contradiction between James's teaching on the necessity of good works for justification and Paul's teaching on justification by faith apart from works". Hartin's explanation emerges from his understanding that "there is in reality no opposition between James and Paul since they are merely stressing different aspects" (2003:163).

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[299] Henderson observes, "the episode's wider context helps to explain the disciples' deficiency in terms of their refusal to trust the triumph Jesus has proclaimed, *as well as the kingdom authority he has conferred upon them* (Mk 3:15)" (Henderson 2006:141, italics my own).

[300] The disciples' "conduct when sent on the boat ahead of Jesus becomes reproachable not for failing to recognize Jesus' divine power but for *failing to exercise the kingdom-of-God power at their own disposal*" (Henderson 2006:234, italics my own).

Note that a corresponding focus on "faith" will be explored below in detail in the Faith-bridge. Suffice to briefly explore two significant aspects when applying Hartin's investigation of the *Letter of James*. These emerge for a person's "human commitment" to a discipleship, in a text sustaining (Robbins') "sacred texture" for the Bartimaeus pericope. Firstly, a "human commitment" to Jesus' *action*: in as much as faith in Jesus is faith in his *action* of empowerment. Secondly, a "human commitment" in a discipleship involves "works" (e.g., 3:14-15; 6:7). When these "works", however, are characterized "ἐξ ἔργων νόμου" ("by works of the law", Gal 1:16), discipleship cannot be pursued[301], "justified", or sustained.

Hartin explores "an interesting new proposal" for the Pauline phrase, "through faith in Jesus Christ" (Gal 2:15–16; 3:22; Rom 3:22) which originally focused on "faith in Jesus Christ, where Jesus is the object of the faith of the believers" (2003:165). He quotes recent studies to conclude that "through faith in Jesus Christ" is newly translated as "through Jesus Christ's faithfulness". Hence, he points out that "[i]n this understanding of justification the stress is placed on the action of Jesus, his faithfulness and obedience to his relationship with his Father's will" (Hartin 2003:165). This *action of Jesus* in Mark appears for this thesis as his fidelity ("faithfulness and obedience") to inaugurating the *arriving* of the kingdom of God, whatever the "cost" (cf. 10:45; 14:36). Jesus achieves this not only as *servant* and *ransom* (10:45), but by teaching and healing as his way of *empowering* his disciples to participate in this *arriving*. The disciple's "human commitment" is thus to pursue participation in the kingdom *arriving*, inclusive of a "human commitment" in fidelity towards that empowerment by Jesus.

Prompted by Henderson (2006:139-140)[302], and as outlined in the Faith-bridge below, faith in Jesus, according to Mark, is faith in Jesus' empowerment in a disciple. The application of Hartin's investigation through a link with Henderson, would therefore support this thesis' claim that faith in Jesus is a disciples' faith in the action of Jesus' empowerment in that disciple. This would thereby provide a reader with "identity and direction" (Hartin 2003:25), persuading faith in the ability, or faith in the responsibility of empowerment, to recontextualize that empowerment into a lifestyle of "human commitment". Such "human commitment" characterizes a sustained "sacred texture" for corresponding lived experiences whilst pursuing the divinity of Jesus through *following* him as the one who empowers. This constitutes Bartimaeus' *following (*10:52c), including a sustained *following* after 10:52c, which Sheldrake describes as "a perpetual departure"[303]. Failure to recontextualize this faith in empowerment, into lived experiences, facilitates a disciple's demise, betrayal, desertion and flight (cf. Discipleship-bridge below, including the twenty "failures" of the original Twelve).

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[301] These are the "works" of the rich young man, outlined in 10:19.

[302] "Jesus rebuke[s] not their lack of trust in his command over the raging sea. Indeed, under closer scrutiny, the passage portrays the disciples' failure as a matter of their lapsed trust in God's sovereignty over the storm at sea, a command demonstrated reliably in and through Jesus *but available to his companions as well* [through their empowerment]" (Henderson 2006:139-140, italics my own).

[303] Sheldrake thus provides an articulation for what this thesis labels as a lifestyle of pursuing the divine in Jesus by *following* him: "the mystical dimension of Christian faith and practice … impels us into a condition of perpetual departure" (Sheldrake 2000:119). Bartimaeus' "Christian faith and practice" are understood as his lived experiences towards a spirituality, rather than a "mystical dimension". His persistent and sustained *following* are amicably described as "a condition of perpetual departure".

Secondly, a "human commitment" in a discipleship involves "works". Mark uses the Greek "ἔργον" ("work") only twice in his gospel: firstly, referring to "a man going on a journey... puts his slaves in charge" "ἑκάστῳ τὸ ἔργον αὐτοῦ" ("each with his *work*", 13:34); and secondly, referring to a woman having anointed Jesus at a dinner party in the house of Simon the Leper, "καλὸν ἔργον ἠργάσατο ἐν ἐμοί" ("she has performed a good *service/work* for me", 14:6). Mark deliberately avoids any reference to "ἔργον" ("work") for the "works" of the disciples. This thesis, however, would classify the frenzied activity of the disciples contributing to their failure as "works" of *their* presumption of the "law" in their 3:14-15 and 6:7 *calling*. Mark provides at least two incidents of failure, lack of food and lack of prayer, which result from "frenzied works": "οὐδὲ φαγεῖν εὐκαίρουν" ("the had no time to even eat", 6:31), and a spiritual impotence in the disciples, "Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ" ("This kind can come out only through prayer", 9:29). The Discipleship-bridge combines this with several other pointers in Mark which explain the demise of the disciples. Suffice to question the disciples' pursuit of "frenzied works" having been empowered to "proclaim the message" (3:14), and to have authority to cast out demons" (3:15). This is renewed again when "he gave them authority over unclean spirits" (6:7). Their works both succeed (6:12-13) and yet they fail: "I asked your disciples to cast it out but they could not do so" (9:18). A question emerges: were the disciples also pursuing what the rich young man pursued, i.e., works of the law (10:19) as the *doing* to "inherit eternal life", yet knowing it was insufficient (10:20) and therefore asking what else needs *doing* (10:17)?

Hartin links Paul and James to provide an answer, at an inter texture level. Paul insists, "we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law" (Gal 2:16).
James insists, "What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ... So, faith by itself, if it has no works, is dead" (2:14, 17). Hartin points out that Paul specifically refers to "ἐξ ἔργων νόμου" ("by works *of the law*", Gal 2:16) and not by works as such (cf. 2003:164).

Thus, for Mark, it could be claimed that when these "works" by the disciples, are characterized "ἐξ ἔργων νόμου" ("by works *of the law*", Gal 1:16), discipleship cannot be "justified", or sustained. The frenzy identified above, resulting in no time to eat and no time to pray, (6:31; and 9:29), could then possibly link (cf. Psychology-bridge, below) with the disciples' motive concerning their "works". Perhaps in pursuing "proclaiming, exorcising, and healing" (6:12-13), they pursue "works of the law" of their *anointing* and *calling* (3:14-15; 6:7), ignoring these "works" as fruit of their *empowerment*, notwithstanding an exuberance of success. Yet, ultimately, "all of them deserted him and fled" (14:50). They had already "missed the boat" three times on the Sea of Galilee: when Jesus is woken to rescue them (4:35-41), or "straining at the oars" (6:48) they see a ghost (6:45-52) or being taught a caution in a symbol of yeast whilst in the boat (8:14-21). They progressively "lose the plot" that "works" in a discipleship should emanate from a faith in their empowerment, or in the language of James, "So faith by itself, if it has no works, is dead" (2:17). This thesis would claim that a disciple's faith in Jesus

by itself (e.g., they *wake* Jesus asleep in the boat during the storm, 4:38, because they *believe* in him), "is dead". The accompanying discipleship is therefore doomed to failure, if it has no *works* emanating from a faith in Jesus having empowered them. "James demonstrates the understanding that 'works' are an outgrowth of the life of *the believer*: they illustrate the quality and nature of the life of faith" Hartin 2003:169, italics my own).

Mark's *faith* in the disciples is understood as a faith in their empowerment, or similarly, their faith in Jesus empowering them, or even, their faith in the faith Jesus has in them to empower them. This provides the basis for Robbins' "human commitment" in a sacred texture of a text such as the Bartimaeus pericope. The *works* reflecting a "human commitment" and which recontextualize this empowerment, could then be characterized as *lived experiences* in a lifestyle of pursuing the divinity in Jesus, that divinity that calms storms. Bartimaeus does not *do* what the empowered disciples (3:14-15) *do*. Bartimaeus is empowered not to *do* but to *see*: "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51), "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52b). Bartimaeus then responds to *be* in a sustained *seeing* of the presence of the divinity of Jesus the Nazarene - by *following* Jesus along his way. In this sense he is not called to a discipleship of the Twelve. He is, however, but *called* ("φωνέω") to explain his need, "ἵνα ἀναβλέψω" ("that I might see", 10:51), and then freed in his faith to "Go!" Then *seeing*, he freely recontextualizes "Go!" into *following*. Empowered to *see* is the crux of his "ἔργον" ("work") which Bartimaeus extends into a "human commitment" characterized by *following* Jesus.

Human commitment as *following*

Bartimaeus *following* is not reduced to his following like the crowd (10:46) or even the background disciples (10:46). This is because Bartimaeus' personal *following* emerges from Mark's narrative which provides details in a progression of events, framed by "καί... καί... καί" ("and...and...and"), from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46), to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52c). The narrative presents these events as *lived experiences* of Bartimaeus pursuing the divine in Jesus. The "divine" in "Jesus the Nazarene" is "unpacked" from the narrative as that which is (i) constituted by a messianic emissary of God, "Son of David", (ii) invested with the mercy of God and thereby embedding the "Son of God", (iii) *ransomed* by Bartimaeus' faith-filled crying out in prayer to *serve* the blind beggar, as the Son of Man, (iv) in a retention of the "κύριος" ("Lord", 5:19), the healer of the Gerasene demoniac. The titular Christology enshrined in 10:47-48 launches the sacred texture for the pericope (cf. Theology-bridge, below).

Hence Bartimaeus does not *follow* because he is amongst those who were miraculously fed fish and loaves of bread (4,000, 5,000). Bartimaeus does not *follow* because he is amongst those who were "fed" by the teacher, e.g., a crucial wisdom from Jesus' parable of a sower who went out to sow[304]. Bartimaeus does not follow to *work* for God's emissary by proclaiming (3:14)

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[304] cf. Tolbert, M.A., 1989, *Sowing the gospel: Mark's world in literary-historical perspective*.

and exorcizing (3:15), or because he was *called* by Jesus to *follow* him (as in 1:17, 20, 2:13-14).

Bartimaeus *follows* because his faith has saved him from waiting, doubting perhaps, from blindness, to what the reader would understand as freeing him, to "Go!" The reader could understand that Bartimaeus' faith saves him (10:52a) to *see* to go into the *arriving* of the kingdom of God being inaugurated by the one who miraculously healed him to "εὐθὺς ἀνέβλεψεν" ("immediately see", 10:52b). The Twelve, however, were also "miraculously healed" to "εὐθὺς ἀνέβλεψεν" ("immediately see", 10:52b): e.g., when participating in Jesus feeding the 5000 (6:30-44) and the 4000 (8:1-9); three "lessons" on their empowerment from three times on the Sea of Galilee (4:35-41; 6:45-52; 8:14-21); three "lessons" on *inclusivity* involving children (9:33-37; 10:13-16), i.e., "δέχομαι" (to "welcome", used four times in 9:37), and an exorcist, "οὐκ ἠκολούθει ἡμῖν" ("not following *us*", 9:38-41); and a composite lesson on the need for prayer (9:14-29). Despite this, they "all flee" (14:50), such that after Jesus' death, a "stranger", albeit a man of means and possible future prominence in Mark's community, "Joseph of Arimathea"[305], is left to bury him. Bartimaeus is absent at Golgotha, but perhaps in the narrative's event allocated to three weeks after begging outside Jericho, he did not have the means or social importance to participate.

The discipleship-bridge below will "unpack" this commitment into lived experiences of a spirituality of rescue for Mark's readers, and because of Bartimaeus as exemplar, model, (cf. Literature review, above) and "image of the true disciple" (Painter 1997:146), this component will be shown to pivot through 10:46-52. Suffice to indicate that by applying Robbins' sacred texture to Mark 10:46-52, Bartimaeus is seen to pivot the reader into a new *way* of discipleship. This thesis will therefore refer to him as "discipled-follower" to distinguish Bartimaeus from both the original Twelve "disciples", and the *crowds* of "followers" who are not disciples (cf. Discipleship-bridge, below).

Mark, then, has no further need of another miracle to confirm his *new* discipleship for rescued readers, and no further need to use of "σῴζω" ("save") to refer to the sacred texture in a miracle. The pivot has been reached, and only the reader is left to recontextualize an embedded "human commitment" in response to Jesus' imperative, "Ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("Go! your faith saved you. And immediately his regained his sight and followed him on the way", 10:52).

Human commitment: conclusion

Bartimaeus is called to something new, summonsed to ontologically (in an ongoing spirituality of life experiences, not "frenzied works" of busy-ness) to be with Jesus: "ἵνα ὦσιν μετ' αὐτοῦ"

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[305] France (20012:666) notes, Joseph of Arimathea "would need significant social standing in Jerusalem to be able to approach Pilate with such an irregular request, and also to have the use of a rock-tomb close to the city."

("to be with him", 3:14)[306], perhaps "ἵνα ἀποστέλλῃ" ("to be sent out", 3:14), but in a *new* discipleship (cf. Discipleship-bridge, below) once he is empowered to "Ὕπαγε," ("Go!", 10:52). There is no textual record of Bartimaeus being sent to be *busy* inaugurating the kingdom of God – but he follows Jesus on the way having been summonsed, "φωνέω" ("called", 10:49). Mark embeds a discipleship-rescue for the old order's progressive dismal failure through Bartimaeus pivoting the concept of discipleship into its new order (cf. Discipleship-bridge, below).

The narrative provides no future record[307] of Bartimaeus. The thrust of a sacred texture progressing across his pericope, however, suggests Bartimaeus potentially remains a discipled-follower of Jesus through a lifestyle of following. This is prompted by his progress in the pericope from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated by the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). Progressive "καὶ ... καὶ... καὶ" ("and...and...and") for Mark's provision of chosen details, listed above as aspects of a sacred texture, appear as ideated frames of captured lived experiences. These are ongoing, not only because circumstances will change, producing different "details" for recontextualizations, but also because of Jesus, the Rescuer. Sheldrake confirms this: "the divine presence cannot be imprisoned in any contracted place or series of places. The divine is to be sought throughout the *oikumene*, the whole inhabited world (or, indeed, eventually the *oikumene* of the cosmos) … discipleship simultaneously demands a place and an 'elsewhere', 'further', 'more'..." (Sheldrake 2000:29-30). These ever-new "details" are anticipated to both compose a lifestyle of *following* for the "discipled-follower", Bartimaeus, as well as construct a corresponding paradigm of rescue in a Christian spirituality for Mark's readers.

4.2.5.6 Conclusion: sacred texture

The sacred texture of Mark 10:46-52 was approached from Robbins' analysis "seeking the divine in a text" (1996a:120). This final texture outlined by Robbins for his socio-cultural criticism appears as the culmination of the previous four textures, and is congruent with studying a *biblical* text. This texture is vital for the current thesis which is aiming to construct a Christian spirituality from proposed embedded components in Mark 10:46-52. On the one hand, such a spirituality will emerge as the means to provide a discipleship rescue for Mark's readers, in the light of the narrative's outline of a progressive decline in discipleship by Jesus' original companions. On the other hand, with Bartimaeus needing no "discipleship rescue", yet capturing the components for a Christian spirituality as the narrative's pivotal transition into sustained Christianity, the sacred texture provides the exposure of the "divinity" being pursued for such a spirituality (cf. Christian spirituality, working definition, ch. 1 above).

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[306] "To be with him" is expressed by Sheldrake as follows: "To be in the place of Jesus, therefore, is literally to be disciples, to be those who 'follow after' in the direction of Jesus' perpetual departure" (Sheldrake 2000:29-30).

[307] Mack (1988) provides an innuendo whilst stating, "Thus the blind man's 'sight' reminds the reader about miracles and the Messiah-king [Son of David] even as it prepares the reader for the triumphal entry to follow. *Alas*, the blind man gets lost in the crowd even as Jesus' messianic entrance will only result in his death" (Mack 1988:233, italics my own).

The following aspects of Robbins' socio-rhetorical analysis were analyzed:

a) "Deity" was shown to be acknowledged by Mark in his narrative, with a focus in the Bartimaeus pericope on an embedded divine presence through the titles given to Jesus.

b) The "holy person" *par excellence* is Jesus, and the sacredness of the pericope's texture awards Jesus relevant titles, which were examined to validate this status. Bartimaeus, however, also reveals himself as a "holy person" in terms of Mark both crediting him with linking the Son of David with God's mercy, as well as presenting him with an exemplary faith which effects his miracle by Jesus.

c) "Divine history" invited the location of Jericho for Bartimaeus' Jesus-encounter. The brief introduction will be followed in the semantic network analysis for a metaphorical Place-bridge, below, and include a detailed exploration of the concept of place transitioning into sacred space. This will provide a framework for the sacredness of a location in Mark, whilst pivoting through Bartimaeus' Jericho.

d) "Human redemption" required a deeper investigation to expose a sacred texture involving concepts such as Jesus the transmitter as *servant* and *ransom*, and "redemption" through salvation. This will assist in the semantic network analysis arriving at a progression of Mark's allocation of "σῴζω" ("save") to his narrative, pivoting through Bartimaeus' pericope, and thereby contribute to two metaphorical bridges below, namely, the Theology-bridge, and the Suffering-bridge.

e) "Human commitment" was examined in terms of "discipleship" as the lived experience of responding to Jesus' *call* and *empowerment* in a lifestyle of *following* him on the road. The focus is on *being* a discipled-follower of Jesus, and not merely *doing* what one's empowerment initiates. Bartimaeus will be shown (cf. Discipleship-bridge, below) to exemplify a *new* mode of discipleship, through his unique "being called" and instructed to "Go!", rather than the original, "Come, follow me."

These five aspects selected from Robbins' list for a sacred texture of a text, readily apply to the Bartimaeus pericope, and provide the *sacred* foundation for the proposed metaphorical bridges examined below (ch. 5). A *sacredness* is needed for a spirituality to be decidedly "Christian."

4.3 Conclusion: Robbins socio-rhetorical criticism of Mark 10:46-52

Robbins' socio-rhetorical analysis has examined the Bartimaeus pericope from the perspective of "five different angles to explore multiple textures within [the pericope]" (Robbins, 1996a:3). Each "angle" exposed significant *meaning* to the Bartimaeus Jesus-encounter outside Jericho. Firstly, the ideological texture captured the relevance and dynamics of Mark's use of Greek-Roman rhetoric. The two options chosen by this thesis investigated "resources" available to

Mark (i.e., particularly rhetoric and Greek tragic drama) and "structures" (particularly the chiasm and the chain-link interlock). Mark's aim is seen to want to persuade his readers to "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15) so as to be rescued from any failure mitigating against *following* Jesus into a participation of his inaugurating the *arriving* of the kingdom of God, by teaching and healing.

Secondly, the socio-cultural texture exposed the social and cultural background of the Bartimaeus pericope effecting three phenomena, namely, the status of a blind beggar; an initial presumptuous, righteous attitude of "many" to rebuke the beggar; and the discourse between Jesus and Bartimaeus.

Thirdly, the inter texture identified LXX roots for Mark's narrative pivoting through the Bartimaeus pericope, including the "ὁ ὁδός" ("the way") motif (10: 46, 52), and its congruent retention of Isaiah's "new exodus" as well as the location of Jericho. LXX accounts of a "Son of David" echoed in 10:47-48 challenged messianic implications of Jesus in the light of Jesus' preference for himself as "the Son of Man".

Fourthly, the inner texture opted for a discourse analysis and arrived at seven semantic networks crucial to this thesis, namely, motivation, Jesus, "the way", suffering, faith, prayer and discipleship.

Fifthly, the sacred texture framed the previous four textures with a *sacredness*. This opened the investigation to a *spirituality* to be explored in detail in the subsequent chapter of this thesis. In that *sacredness*, a discipled-follower of Jesus amongst Mark's readers encounters a rhetoric towards both being rescued from any failure, as well as being sustained in a "commitment" to a "redemption" effected by Jesus as the "holy person par excellence" (Robbins 1996a:121) in a Christian spirituality. The consequent *paradigm* of Christian spirituality will now be explored through the *sacredness* of the semantic networks prescribed by the inner texture's analysis of the Bartimaeus pericope.

CHAPTER 5: A PARADIGM FOR CHRISTIAN SPIRITUALITY

5.1 Introduction

The aim of chapter 5 is to outline the proposed components for a Christian spirituality which pivot through the Bartimaeus pericope. These components essentially emerge from the semantic networks in the above inner texture, and are made "Christian" through their sacred texture. In chapter 5, their recontextualization into the lives of Mark's readers, ideate as seven metaphorical bridges which provide frameworks for a lifestyle of lived experiences when a reader pursues the divine in Jesus. The *sitz im leben* of a reader of Mark could be (i) a failed disciple, like the original Twelve in Mark's narrative, who now subsequently seeks discipleship rescue; and/or (ii) a neophyte seeking a *modus operandi* to begin following of Jesus, and (iii) a *discipled-follower* seeking to intensify and sustain human commitment of following Jesus "on the way" of life. Jesus is the Rescuer. Bartimaeus is the exemplar of how to pursue the divine in the Rescuer. Christian spirituality in the proposed components, ideated as metaphorical bridges pivoting through Bartimaeus' Jesus encounter, provides the *modus operandi* for both rescue and resilient commitment to a sustained *following him on the way*. The following summary diagram introduces this aim in chapter 5.

The seven semantic networks identified in the inner texture's discourse analysis (4.2.4, above) are as follows: (i) "M", to represent *motivation* towards *following* Jesus; (ii) "J", to represent *Jesus* as the focus of both Mark and Bartimaeus in the pericope; (iii) "W", to represent the *movement* in the pericope on "" ("the way") for Jesus entering and leaving Jericho, Bartimaeus sitting "beside the way" (10:46) and finally following Jesus "on the way" (10:52c); (iv) "S", to represent *suffering*, as the price or cost of a disciple's following, inclusive of blindness and the retention of the triptych provided by Jesus in 8:34; (v) "F", represents *faith* in a disciple as the reaction, response and calculated risk towards a spiritual awareness of being called and thereby empowered by Jesus; (vi) "P", to represent *prayer* exposed in Bartimaeus' Jesus-encounter, as the *maintenance* for a sustained following of Jesus; (vii) "D", represents *discipleship* in Mark for those who *follow* Jesus in terms of their pursuit of the divine in the one who called and empowered them.

The following four aspects of Robbins' sacred texture (4.3.5, above) were found to appropriately link with the semantic networks of the inner texture of the Bartimaeus pericope: "Deity", "Holy persons" (Jesus and Bartimaeus), "Divine history", "Human redemption" and "Human commitment".

The seven metaphorical bridges directly linked to the seven semantic networks of the discourse analysis are indicated in the summary diagram below.

Diagram 10: Summary diagram chapter 5
Mark 10:46-52 seven semantic networks, sacred texture, seven metaphorical bridges

The adoption of a "bridge metaphor" emerged from an obvious ideation of the links in a chiasm, e.g., an "A" as a first link in a chiasm, *crossing* the narrative to its parallel, "A1". A simple example in Mark, is 1:1-8 as a prologue, excludes any "visible" presence of the human Jesus,

and its parallel in 16:1-8, as the gospel's epilogue, also excludes any "visible" presence of a resurrected Jesus. The bridge spans the gap between a Jesus "not here yet", 1:1-8, and 16:1-8, a Jesus "no longer here", "οὐκ ἔστιν ὧδε" ("he is not here", 16:6). The obvious Bartimaeus *bridge* spans the pericope's opening verse, with "a blind beggar *seated* beside the road" ("ὁ ὁδός", 10:46) and its closing verse of a "seeing" (10:52b) Bartimaeus "*following* [Jesus] on the way" ("ὁ ὁδός", 10:52c). It will be shown that the metaphorical bridges subsequently ideate seven components for a Christian spirituality.

The thesis will now explore the individual bridges as components of a Christian spirituality, pivoting through the Bartimaeus pericope as a paradigm emerging from the inner texture's semantic networks, which are made *holy* ("Christian") by the sacred texture of 10:46-52. Two quotes from Kierkegaard appear opportune to explain the investigation of metaphorical bridges. Firstly, Kierkegaard assures us, "Life is not a problem to be solved, but a reality to be experienced"[308]. The *lived experience* of the proposed seven metaphorical bridges pivoting through the Bartimaeus pericope, all of which emerge from Robbins socio-rhetorical analysis (4.2.1), therefore, not only contributes towards a failed discipled-follower of Jesus ("a problem") to transition into rescue ("to be solved"), but towards defining "a reality to be experienced." That "reality" aims to transition Mark's readers from any anticipated enthusiasm, hesitancy, doubt, compromise, indifference, apathy, suspicion or reluctance, to rather *follow* the Inaugurator of the *arriving* of the kingdom of God in a participation of "fulness of life". Suggit (1991:60-61) confirms this concept: "Bartimaeus' petition 'that I may receive my sight' [to his "Rabbouni", 10:50] is his recognition that Jesus is the servant of the Lord, able to give sight. So, Jesus assures him that his faith has 'saved' him [10:52a], *or brought him fullness of life*".

Secondly, Kierkegaard claims, "life can only be understood backwards, but it must be lived forwards". This thesis works "backwards" in Mark's narrative to unravel and "unpack" the progressive discipleship decline which Mark painstakingly outlines, plus his embedded rescue package proposed by this thesis. Bartimaeus provides the pivotal transition between the disciples' decline and their rescue. The reason he achieves this, however, is because Mark (unknowingly) outlines how "life...must be *lived forwards*". A Christian spirituality is provided by this thesis as the *modus operandi* for "*living* forwards". Bartimaeus encapsulates that transition, according to the claims of this thesis, as is now explored in detail.

The seven metaphorical bridges are as follows: (i) Psychology-bridge – to be motivated (5.2); (ii) Theology-bridge – to know whose divinity is being pursued, i.e., God's divinity in Jesus the Nazarene (5.3); (iii) Place-bridge – to transition in any place location from its *place* into *sacred space* (5.4); (v) Suffering-bridge – to integrate Jesus' sufferings into one's own, from each pre-Passion narrative (8:31; 9:31; 10:33-34), through Jesus as *servant* and *ransom* (10:45), to Golgotha (5.5); (vi) Faith-bridge – to be constantly renewed in Jesus' empowerment (5.6); (vii) Prayer-bridge – to sustain commitment towards pursuing the divine in Jesus (5.7); (viii)

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[308] 'Søren Kierkegaard Quotes', (Online article, no author, accessed January 2023), https://www.goodreads.com/author/quotes/6172.S_ren_Kierkegaard .

Discipleship-bridge (5:8) – as a discipled-follower to follow the Inaugurator of the *arriving* of the kingdom of God: the reader first *follows* him in Mark's text, and, secondly, continues to realize a *following* through recontextualizing that text into personal circumstances. The aim is for corresponding *lived experiences* of "involvement" to witness to a reader's "learned"[309] pursuit of the divine in Mark's Jesus the Nazarene.

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[309] cf. f/n 231 above, Chinese proverb states: "Tell me and I forget. Teach me and I remember. Involve me and I learn", https://graciousquotes.com/chinese-proverbs/ (Online article, no author, accessed January 2023).

5.2 PSYCHOLOGY-BRIDGE

5.2.1 Introduction

The claim by this thesis that Mark has an embedded discipleship rescue in his narrative (interpreted as components of a Christian spirituality), pivoting through the Bartimaeus pericope, calls for both an explanation and validation of the claim, but also a motivation for the reader to want to pursue Mark's rescue strategy. Firstly, there are readers presumed to need motivation[310] to consider becoming a disciple so as to be *rescued* from secular constraints. The Markan narrative is seen to invite such a non-believer to anticipate a *call* from Jesus towards an empowerment to do so. Mark's narrative is that first *call*. Secondly, a disciple may need motivation to intensify a commitment whilst "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). Thirdly, a failed disciple, or a "σκανδαλίζομαι" ("deserter", 14:27), like "ὁ δώδεκα" ("the Twelve", cf. 14:27), may require motivation to return to a discipleship. A belligerent disciple needs to be motivated to return to the call and empowerment invested by Jesus in that latent discipleship. These three situations involving motivation, include the foundation of a sacred texture within the narrative. This is because the focus for rescue and perseverance is on life experiences of pursuing Jesus the Nazarene, Son of God, Son of Man, by recontextualizing Mark's texts into 1st century personal circumstances. The exemplar is Bartimaeus[311] who is understood by this thesis to provide the pivotal transition text in his pericope towards a "triple rescue".

This thesis has chosen to construct a metaphorical (behavioral) Psychology-bridge as its ideation for such motivation. At the beginning of the bridge is a lack of motivation which represents the starting point of the Psychology-bridge. At the opposite end are those who are highly motivated, but for whom there is no Markan narrative. Those at this end ensure "the discipleship adventure will continue" (Myers 1988:394, quoted by Robbins 1996a:105).

The paradox is that the original disciples were highly motivated at the beginning: their empowerment (3:13-19) launched that. Their accompanying initial success declines progressively, so that by the time they leave Jericho for Jerusalem with Jesus (10:46), they are delegated to seeming outsiders, background followers with "ὄχλος ἱκανός" ("a large crowd"). It has already been stated that this thesis believes a lacuna of spirituality led to their ultimate demise, after they were absorbed in a frenzy of discipleship activity[312]. A Psychology-bridge aims to articulate a renewal of motivation, for them, for neophytes and half-committed discipled-

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[310] A basic definition of motivation is provided by LeMoi (2019): "Motivation is defined as the process that initiates, guides, and maintains goal-oriented behaviors. Motivation is what causes you to act... Psychologists have proposed different theories of motivation, including drive theory, instinct theory, and humanistic theory. The reality is that there are many different forces that guide and direct our motivations" (Online article, np). Mark provides a key motivation for Jesus in the "παιδίον" ("child") as his teaching aid (cf. 9:37; and 10:14-15).

[311] Bartimaeus' "actions teach the reader what to emulate or avoid" (Beavis 1998:35).

[312] Mark 3:20-21 "καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη" ("and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind'".

followers of Jesus, as well as for any subsequent failed discipled-followers of Jesus amongst Mark's readers. The claim is that that motivation lies embedded in Mark's narrative, and pivots through the Bartimaeus pericope. Attention to these motivation stimuli as a result of a phenomenological entanglement with a text (cf. Iser 1978:9-10), effects meaning in Mark's text. Iser claims the meaning of the text comes from "what is read" (Iser 1978:20). This thesis, in turn, interprets this reading/listening as facilitating the actualization of an embedded sacredness in Mark, the source of a motivation towards rescue. The process begins with Mark's motivation, i.e., to ideate a discipleship-rescue pivoting through the Bartimaeus pericope which ideates Bartimaeus' *sacred* Jesus-encounter. The sacredness is contained in Mark's rhetoric of persuasion for his readers to want to return to pursuing Jesus through sustained, recontextualized, life experiences in a spirituality, not in repeated activity.

This thesis believes that without motivation towards living experiences in a lifestyle of Christian spirituality, whilst following Jesus on the road, there is no rhetoric, colorful details, skilled dialogue, realistically portrayed Greek drama or linguistic structures supporting a masterful narrative, that will convince a reader to recontextualize Bartimaeus' Jesus encounter so as to be saved by a removal of any metaphorical blindness. Mark's gospel will be a performance. Jesus, his disciples, the crowds and fascinating minor characters arriving and disappearing from the stage, will entertain. There are the demon possessed, miracle healings and the arguments to sustain attention. Perhaps new blind beggars will have arrived at the gates of Jericho, and storms continue to upset the Sea of Galilee. Participation simply concludes with applause before an empty tomb and an amazed young man dressed in white watching even the women flee. His hand reaches out to them but it's too late. Before he shrinks back into the empty darkness, his gesture simply proclaims an equally empty and challenging "γάρ" ("because", 16:8). It's Mark's final word to his first, "Ἀρχὴ" ("beginning", 1:1). His Genesis is now closed, even as an open book.

Mark provides his Jesus with an "Ὕπαγε" ("Go!", 10:52). This is for the reader to leave the *audience*, observing (listening to, or reading) a Greek tragic drama, and "Go!" Or the reader can *go* beneath the action and activities, beneath the dust freshly stirred by the murmuring rebukes from the "πολλοὶ" ("many", 10:48), whilst "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46), and go beneath the noise to find meaning, processed metanoia, and a miracle calling, that only the reader can realize. The minor character Bartimaeus leaves the stage. He has played his role[313]. The reader, however, lives on. Mark's imperative seems to imply, "Ὕπαγε," ("Go!"), begin again, "ὡς παιδίον" ("like a child").

The *motivation* prompting this process is *understanding* Bartimaeus. The first understanding is that God's promised Son of David is linked to God's mercy; secondly, Bartimaeus' "spiritual perceptiveness"[314] that "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) is linked with a Messianic Son of David; and thirdly, that, as deliberately determined as a woman suffering twelve years of cerebral bleeding *heard about Jesus* (5:27) so that if only she could but touch Jesus'

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[313] Mack confirms, "the blind man's 'sight' reminds the reader about miracles and the Messiah-king even as it prepares the reader for the triumphal entry to follow. Alas, the blind man gets lost in the crowd..." (1988:233).
[314] "Solomon the 'son of David' is renowned for his miraculous powers in Jewish tradition ... [Thus, Bartimaeus], the man receives physical sight because of his spiritual perceptiveness" (Beavis 2011:159-160).

clothes she would be healed, Bartimaeus must have *heard about Jesus* to be sufficiently motivated to risk ("touching") calling Jesus "Ραββουνι" ("Rabbouni", 10:51), in a seemingly child-teacher intimacy (cf. below, explorations of the meanings of "Ραββουνι", "Rabbouni", by Mark, including, but not exclusively, "teacher").

Mark's rhetoric motivating a reader's process of beginning again, "ὡς παιδίον" ("like a child"), includes his construction of a linguistic "θέλω-ποιέω" link[315] to provide an ask-answer dynamic: "Τί σοι θέλεις ποιήσω;" ("What do you want me to do for you?", 10:51). While Mark's narrative mentions "θέλω" (wish / desire) x25 times, and "ποιέω" (make/do) x45 times, the two combined or linked, "θέλω-ποιέω" in a sentence, occurs x7 times. Applying this to a chiastic structure reveals a parallel symmetry, with Jesus asking Bartimaeus (10:51) as the pivotal center of the chiasm.

Explanation of the "θέλω-ποιέω" chiasm and relevance

The purpose of considering a "θέλω-ποιέω" chiasm is to anticipate and release sustained motivation for a new, lax, or failed, disciple to subsequently *want* to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him [Jesus] on the road", 10:52c) in a lifestyle of Christian spirituality. The motivation originates in the implied *sacredness* within a recontextualized "invitation" from *Jesus'* "θέλω-ποιέω."

In the chiasm below, **A** and **A1** ideate inevitable death as the cost of full participation in the inauguration of the Kingdom of God on earth. But within that death is hope: Elijah's presence (**A**) on the Mount of Transfiguration (9:4) penetrates through any prior earthly horror; Jesus' impending crucifixion (**A1**) on Mount Golgotha (15:22), whilst shrouded in the tragedy of a Greek drama, is clipped[316] by Mark to what could be described as the core sufferings Jesus lists in the prophesied pre-Passion narratives (8:31; 9:31; 10:33-34)[317]. They all promise "ἀνίστημι" ("rise") resurrection "μετὰ τρεῖς ἡμέρας" ("after three days"). The reader lives in that post-resurrection era when those prophecies are fulfilled. Perhaps, then, the embedded hope in the parallel **A**-**A1** is realized in Jesus "ἀνίστημι" ("risen"). This emerges as a further step towards the Kingdom of God being inaugurated through Jesus' personal "θέλω-ποιέω" for mankind, providing a foundational *sacred* motivation.

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[315] Mark is illustrating in the Bartimaeus pericope how the "θέλω-ποιέω"-link echoes a claim by Schrenk referring to two events prior to Mark 10. Schrenk writes, "This θέλειν of Jesus as *decision* and *action* in unique omnipotence is displayed in ....passages [such as]: Mk. 3:13, in His election of the disciples; Mk. 1:40f....in His work as the Redeemer from sickness" (Schrenk 1964:48, italics my own). This thesis identifies Jesus' *decision* in terms of what follows "θέλω" ("wish, want"), and Jesus' *action* to encapsulate "ποιέω" ("do, make").

[316] cf. ideological texture, above: Mark's crucifixion narrative is deliberately "downplayed" (cf. Incigneri 2003:353; and Gundry 2009:205-255); even Mark's narrative on the resurrection is "downplayed" (cf. Dykstra 2012:20).

[317] Dykstra remarks, "[a]s John Donahue rightly observes, 'Martin Kahler's century-old description of the gospels as passion narratives with extended introductions aptly describes the Gospel of Mark'"(Dykstra 2012:20, quoting Donahue, "'Windows and Mirrors: The Setting of Mark's Gospel', *CBQ* 57(1995): 1-26; here: 9".

B and **B1** have been linked to requests ("θέλω-ποιέω") made to Jesus, who in turn will listen and will answer. The aim is to provide motivation for the reader to be confident Jesus listens and will answer. The proviso is both **C** and **C1**, and the chiasm's central pivot.

C and **C1** conforms Jesus "θέλω-ποιέω" ("wishes to do", i.e., what is asked) to Jesus as Teacher and Healer with the bigger picture encapsulated in his answer[318]. The challenge of a lifestyle of spirituality can emerge from its motivation in and through an often hidden or embedded bigger picture. Harrington (2005:597, §4) expresses it this way: concerning Jesus the teacher, "[m]uch of Jesus' teaching (esp. the parables) aimed at deepening the people's understanding of the coming kingdom and preparing for it"; while for Jesus the healer, "[e]ven the healings appear as anticipation of what life in God's kingdom will be like."[319] This is seen to frame Jesus' consequent replies to James and John in **C**, and when protecting the actions of the woman who anointed his head with "μύρου νάρδου πιστικῆς πολυτελοῦς" ("a very costly ointment of nard", 14:3) in **C1**.

Jesus addressing to Bartimaeus as the center of the "θέλω-ποιέω" chiasm, awaits a reader [320] to recontextualize the "Holy person's" understanding of all factors in the petitioner's faith-oriented, subsequent request, following "Τί σοι θέλεις ποιήσω;" ("What do you want me to do for you?", 10:51)[321]. This could provide a core motivation factor to *want* to begin "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him [Jesus] on the road", 10:52c).

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[318] Schrenk (1964:49) indicates that [Mark's gospel] "speaks of the frustration of His will in Mark 7:24. That His θέλειν ["to wish"] can be crossed is part of His humiliation. On another occasion it can be successful, Mk. 9:30 in the negative."

[319] It is as if Jesus seeks to convert the petitioner's response to Jesus' invite, "Τί σοι θέλεις (ποιήσω);" ("what do you wish", 10:51) into Jesus' personal "θέλειν" ("to wish"). This happens if and when the petition concurs with the Will of God for Jesus (i.e., to continue inaugurating the Kingdom of God). Hence, "The disciples' acceptance of the power of His will may be seen .... in *readiness* to follow His simple commands [and] which *sets in motion an action* intended to prepare the way for a miraculous occurrence" (Schrenk 1964:48, italics my own). That *readiness* in the Bartimaeus pericope emerges in the subsequent immediate response by the "πολλοὶ" ("many") to Jesus' instruction, "Φωνήσατε αὐτόν" ("Call him", 10:49). That *action* about to be set in motion originates in Jesus' question to Bartimaeus, "Τί σοι θέλεις ποιήσω;" ("what do you wish that I do for you?", 10:51).

[320] Healy (2008:17) provides a motivational observation when he writes, "It is nearly impossible to read Mark as a neutral bystander. At every turn he invites his readers to see themselves reflected in the disciples, in the crowds that flock to Jesus for healing, or in the other characters in the story. Like the characters in Mark's Gospel, readers are challenged to respond to the provocative words and astounding deeds of the carpenter from Nazareth."

[321] Schrenk affirms, "πιστεύειν ["to do"] is found in the form of a will orientated to the revelation of divine power in Christ (Mt. 15:28). To this corresponds Mk. 10:51 and par., for the θέλειν ["wish"] of the blind man is a request for sight directed to the Son of David" (Schrenk 1964:49). Hence Bartimaeus "εὐθὺς ἀνέβλεψεν" ("immediately receives his sight", 10:52b) was immediate, unlike the Bethsaida miracle, because Bartimaeus' faith has been consistent and present all the time.

Chiasm: "θέλω-ποιέω" ("wish-do") in Mark

> **A** 9:13 Elijah: "ἐποίησαν αὐτῷ ὅσα ἤθελον" ("they did to him whatever they pleased") **(OT)**
>
> > **B** 10:35 James and John to Jesus: "θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν"
> > ("We want you to do for us whatever we ask of you")
> > *Disciples, James and John, request: Jesus listens, Jesus will answer*
> >
> > > **C** 10:36 Jesus to James and John: "ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιήσω ὑμῖν;"
> > > ("What is it you want me to do for you?")
> > > *Jesus wants to do what they want, but wishes to do what is right*
> >
> > **Centre** 10:51 Jesus to Bartimaeus: "Τί σοι θέλεις ποιήσω;" ("What do you ant me to do for you?")
> >
> > > **C1** 14:7 Jesus to "δέ τινες" (but some): "ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι,"
> > > ("you can show kindness to them whenever you wish")
> > > *Jesus wants to do what they want* [help the poor], *but wishes to do what is right*
> > > ["she has anointed my body beforehand for its burial", 14:8]
> >
> > **B1** 14:12 "οἱ μαθηταὶ αὐτοῦ" ("his disciples") to Jesus: "Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν
> > ["ἑτοιμάζω", "make ready/make preparations" = "ποιέω" "make/do"] ἵνα φάγῃς τὸ πάσχα;"
> > ("Where do you want us to go and make the preparations for you to eat the Passover?")
> > *Disciples request: Jesus listens, Jesus will answer*
>
> **A1** 15:12 Pilate to "ὁ ὄχλος" ("the crowd", 15:8): "Τί οὖν θέλετε ποιήσω
> ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων;"
> ("Then what do you wish me to do with the man you call the King of the Jews?")
> *they will do what they wished – with Jesus* **(NT)**

The above proposal is a way of considering the dynamic of Mark's "θέλω-ποιέω" ("[what] you wish-I do") as constituent of a motivation for a reader to consequently personally anticipate and experience sustained motivation to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him [Jesus] on the road", 10:52c). When such motivation wanes, Lufkin (2021) provides a possible rescue.

Lufkin (2021) *How to escape your motivational trough when you're flagging*

Lufkin (2021) provides outlines for renewed motivation in his article, *How to escape your motivational trough when you're flagging*. They are identified here as relevant to a reader locked in suffering and persecution, or discipleship failure, or in a reluctance to deepen commitment to *following* Jesus "on the way". Some readers may be experiencing a reluctance to even begin the journey of "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c) because they remain "ἐθαμβοῦντο" ("amazed", 10:32). They lack motivation to continue a sense of "amazement" when following Jesus "ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα" ("on the road, going up to Jerusalem", 10:32). Perhaps, having failed as dismally as the original disciples in Mark's gospel, some readers may want to despair of any rescue for return, because their diminished "amazement" plunges them into "fear": "οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο" ("those who followed were afraid", 10:32). Their lived experiences of pursuing the divine are

overshadowed by the lived experiences of suffering and persecution, failure or compromise. Spirituality is seemingly replaced by stupefied amazement or fear.

Mark's original readers may have had "faith that the finish line is somewhere out there, the 'where' is not exactly clear. Our lives remain in limbo" because "[n]othing's changed [and] we have no control over when it will – and we've hit a motivational wall" (Lufkin 2021).

Lufkin then investigates the fact that "there are still ways to replenish what little is left in our motivational tanks." He begins by claiming that "motivation relates to our desire to initiate action to obtain something or avoid something negative." For the reader, the former concerns the desire to obtain a discipleship rescue, and the latter to avoid both the reality of suffering and persecution and possibly also the fear of being caught as a Christian. "When you take action to obtain something, you end up with a reward." Bartimaeus personifies "taking action." His "reward" is both being empowered to see, "εὐθὺς ἀνέβλεψεν" ("immediately he regained sight", 10:52b), and also being empowered to freely choose how he should "Ὕπαγε" ("Go!", 10:52a). Bartimaeus, now that he can see, recontextualizes the latter into freely choosing to follow Jesus on the way. Regaining his sight and motivated to "Go!" thus "relates" to his "desire to initiate action to obtain something." This thesis would claim that that "something" is a sustained lifestyle of following Jesus on the road. It is presumed to be his action (lived experiences) towards a spirituality, and not towards activity. A further investigation of the pericope will validate such presumption. Suffice to claim his faith consolidated as the *pivot* such that his "desire to initiate" is fully realized in 10:52. He has thereby crossed this first metaphorical bridge, the Psychology-bridge of motivation.

Mark's text, 10:46-52, shows how Bartimaeus' intrinsic motivation increased from verses 46 to 52. This is embedded in his transition from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). While "some scientists believe that intrinsic motivation dips when key aspects – autonomy, competence and relationships – suffer, something also known as 'self-determination theory'" (Lufkin 2021), Bartimaeus reveals the opposite. "Key aspects" did not "suffer" when, for example, in the aspect of "autonomy", Bartimaeus took charge of the situation (10:48) and became protagonist of his own circumstance and destiny (cf. ideological texture, above). Concerning "competence," Bartimaeus never doubts his faith in God, or doubts that he could reach "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47). And in "relationships" Bartimaeus exits the pericope as a discipled-follower of Jesus, because his relationship with him progressed from experiencing the physical (historical) "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), as the ontological (theological) "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), into his personal (psychologically fulfilling) "Ραββουνι" ("Rabbouni", 10:51). These "intrinsic" elements of motivation in Bartimaeus thus potentially become catalysts for future motivation in a reader facing any failure or despondency. "Self-determination theory" requires a pivotal insertion of the congruent faith dimension in Bartimaeus (cf. Faith-bridge, below) to permeate and transition failure or reluctance, into rescue and participation with the divine. The physical presence of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") and its progression into a personal "Ραββουνι" ("Rabbouni"), releases Bartimaeus to become the reader's pivot towards

motivation, one metaphorical bridge at a time. This thesis maintains that the physical presence of Jesus is made spiritually present when Bartimaeus' Jesus-encounter is personalized and recontextualized (cf. Paradigm, below). But this is not an immediate quick-fix, and involves "cost" (cf. Suffering-bridge, below).

Lufkin provides a caution for the over-positive or optimistic pursuer of a quick solution, by quoting Bufka "a senior director at the American Psychological Association." In the face of "disappointment when the hopes don't come to fruition," she advises, "shift the situation we're in and look for places where we have control – however small." Metaphorical bridges capable of being crossed, as pivotally transitional as they are for Bartimaeus, are believed to offer examples of "self-control" for the reader. Recontextualization emerges from personal circumstances and personal reaction responses by the reader when applying and translating Piaget's assimilating and accommodating principles (outlined below). They are seen to mirror Bartimaeus' *modus operandi*, at a personal level for both the blind beggar and the reader. The emergence of corresponding lived experiences (for example, a theology, faith, and prayer), of the metaphorical bridges become small steps, one bridge at a time[322]. Bufka confirms, "The power of 'small wins' has long been linked to increased motivation. [It reminds us] that we can act on our own free will, that we have mastery over some challenges and that we can push back on the inner monologue (that tends toward defeated, negative thinking)" (Lufkin 2021:online article, quoting Bufka).

Lufkin gets further support from a Gabriele Oettingen (professor of psychology at New York University), who advises on "picking something you want to achieve and identifying the obstacle standing in your way." While an obstacle is inevitable, how we respond to it is up to us: "You cannot do anything about the big picture, but you can fill your time in a purposeful way," she says. Oettingen created the 'WOOOP' method of approach: "it is a motivational technique that stands for Wish, Outcome, Obstacle, Plan. You think up a 'wish' you want to achieve, imagine the outcome, identify the obstacle and then come up with a plan." This thesis proposes a parallel by recontextualizing the Bartimaeus pericope into Oettingen's model: the "Wish" ("θέλω") is to *see* how to continue pursuing or return to discipleship and live out a sustaining spirituality, not just living as a functionary-emissary akin to the original disciples.

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[322] Two quotes from the Duke of Edinburgh echo these claims. Numerous articles appeared online in April 2021 concerning Prince Philip, Duke of Edinburgh, immediately after his death. An article by Evans on BBC, *Prince Philip: The Duke of Edinburgh's Award 'saved me from jail'*, comments about the "Duke of Edinburgh's Award for Boys" established in 1956. The Duke stated, "If you can get a young person to succeed in any one activity, then that feeling of success will spread over into many others." This first quote from the Duke appears pertinent to disequilibration resulting in an equilibrium for readers seeking discipleship-rescue. The self-contained motivation, in the context of this thesis, aims at beginning with at least one metaphorical bridge as a component of Christian spirituality (cf. Discipleship-bridge, and Paradigm, below).

The second quote from Prince Philip is from a biography by Philip Eade on the prince's turbulent early years since his birth on the island of Corfu in 1921. He was separated from his ill mother and went to boarding school in England. "For five years, from the summer of 1932 to the spring of 1937 ... Philip neither saw nor heard from his mother at all. It was not in his nature to overstate the effect of all this. 'I just had to get on with it,' he later told one biographer. 'You do. One does'" (Eade 2021:online BBC article). The motivation rests with Mark's reader: opting for sustained commitment, or discipleship-rescue from failure, could also become "I just had to get on with it ... You do. One does", through a spirituality pivoting through the Bartimaeus Jesus-encounter.

Bartimaeus as a discipled-follower offers the beginning of such a "Wish": "ἐλέησόν με" ("mercy me", 10:47-48) and "ἵνα ἀναβλέψω" ("that I might see", 10:51). The "Outcome", contained in a "conjunction with substantival content[323]", namely, "ἵνα" ("that", 10:51) is an anticipated empowerment to live life to the full without any metaphorical blindness, so as to freely and willing "Ὕπαγε" ("Go!", 10:52a) by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c). Oettingen's "Obstacle" remains 1st century suffering and persecution, or apathetic reluctance towards sustaining a commitment. And the "Plan", "ποιέω" ("do, make"), in the link, "θέλω-ποιέω" ("wish-do") is to cross each metaphorical bridge, both one at a time as well as repeatedly, motivated by either that precise failure in discipleship now *wanting* rescue, or that compromise and reluctance now *wanting* a renewed commitment. This first Psychology-bridge thereby motivates how to overcome the obstacles by embracing them, realize their anticipated outcomes and then ultimately fulfil one's wish. It is the first step towards a Christian spirituality in terms of lived experiences of *wanting to* pursue the divine in Jesus, as Bartimaeus succeeds in ultimately achieving.

Lufkin observes that "Oettingen stresses that focusing on the obstacle is the most important step in refilling your motivation reserves [while being] as specific as possible about what stands in your way." Bartimaeus has several obstacles. Oettingen continues, "really reflect on your emotions, and then sum up the obstacle in three to four words. That's what will truly give you a game plan to do what you want to do." Mark provides Bartimaeus with many obstacles: firstly he is blind in a socio-cultural milieu, secondly he has to beg to survive, thirdly he is confined to sitting "παρὰ τὴν ὁδόν" ("beside the road", 10:46), and fourthly, even when his rescue appears on the horizon, "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("he hears it is Jesus the Nazarene", 10:47) and he cries out, he is rebuked to silence by the "πολλοὶ" ("many", 10:47) following Jesus. But his obstacles "refill his motivation reserves" and his strategy is simply, "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν• Υἱὲ Δαυίδ, ἐλέησόν με" ("but he cries out much more, Son of David, mercy me", 10:48). Bartimaeus thereby "removed motivation roadblocks" i.e., the obstacles, through the same roadblocks themselves. His increased motivation in crying out much louder, and in faith, concurs with Oettingen's *removal-therapy* which claims, "since the things we want to do ultimately originate from important things we need." And the pericope reveals that Bartimaeus *needed* God's mercy expressed in "ἵνα ἀναβλέψω" ("that I may see", 10:51).

The reader is challenged to do the same. Bartimaeus is the motivation. Obstacles become catalysts to enter the presence of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") and pursue a desired outcome which *will* ultimately mature (cf. Faith-bridge and Prayer-bridge, below), in and through those obstacles. The first catalyst is hence the Psychology-bridge stimulating a motivation to identify obstacles as catalysts towards removing roadblocks[324].

Jesus provides a motivation towards "ultimate maturity", namely, to encounter "obstacles" like a child (9:33-37 and 10:13-15). Mark provides Bartimaeus as the exemplar, because he is seen

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[323] cf. Mark 10:52 in *The Greek New Testament: SBL Edition* on Logos.
[324] cf. Below, Disciple-bridge: Eyal's *Indistractable* outlining this process as lived experiences towards rescue.

to fulfill Jesus' motivation requirements contained in these two key texts, and, furthermore, to provide the pivotal transition on a metaphorical Psychology-bridge of motivation to cross from lack of motivation to highly motivated. It remains for a reader to recontextualize Bartimaeus' Jesus-encounter so as to achieve the same dynamic.

5.2.2 Bartimaeus and the "παιδίον" ("child"): encapsulating Jesus' prescription for Kingdom entry

Introduction

This thesis identifies Jesus' references to children as the crux for motivation from Jesus. The potential disciple is motivated to begin following Jesus, "ὡς παιδίον" ("like a child", 10:15), interpreted in its context as firstly beginning (again) as if the disciple was (once again) a child. While the child will grow, Jesus proposes remaining "ὡς παιδίον" ("like a child"). This is understood as a child*likeness* which continues to grow, and to permeate all lived experiences of pursuing the divine, Jesus. The committed discipled-follower of Jesus is thereby believed to be motivated to intensify that following, in ongoing, deepening lived experiences of all components for a Christian spiritualty. The recalcitrant betrayer amongst the failed discipled-followers, or the indecisive follower, receives motivation to begin again and return to following Jesus through Mark's embedded rescue-package launched by Jesus' motivation based on the "παιδίον" ("child").

Children emerge firstly at the functional center of the macro-chiasm[325] for the central section of Mark's gospel (cf. macro-chiasm diagram above, ideological texture). Secondly, what Mark narrates, is particular and unique among the Synoptics, i.e., children are teaching methods[326] for Jesus, when disequilibrating[327] socio-cultural prejudice against children and their role in society[328]. His aim is to promote inclusivity in the Kingdom of God. The relevance here will be the focus on socio-cultural prejudice against the *blind* (Bartimaeus).

At the outset, Mark's narrative must not be confused with that of Matthew[329] (or Luke)[330]. France (2002:374) has emphasized that Matthew (18:3-5) has Jesus calling disciples to

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[325] As stated in the ideological texture, above: Heil (2010) confirmed, "The central or pivotal as well as the final or climactic elements normally play key roles in the rhetorical strategy of the chiasm" (Heil 2010:2).

[326] France (2002:374) employs the term, "The use of a child as a teaching aid." The debate remains: for Jesus or for Mark, or for Mark's Jesus.

[327] This Piaget-term is explained in detail below.

[328] "The child represents the lowest order in the social scale, the one who is under the authority and care of others and who has not yet achieved the right of self-determination" (France 2002:374).

[329] Matthew 18:3-5 "Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε [if you do not turn around] καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. v. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· v. 5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται" (18:3 "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. v. 4 Whoever becomes humble like this child is the greatest in the kingdom of heaven. v. 5 Whoever welcomes one such child in my name welcomes me", NRSV).

[330] This thesis believes Mark does not need to qualify welcoming children, etc. to extend the child-metaphorical archetype to Matthew's *become*. Embedded in Mark's narrative is rather the disequilibration from child*ishness* with its egocentricism and prejudice to child*likeness*, e.g., in welcoming the inner child "ὡς παιδίον" ("like a

"γένησθε ὡς τὰ παιδία" ("*become* like children", Mt 18:3). Mark's use of "γενόμενος" ("γίνομαι", "become") in 9:33 relates to Jesus, not a child.

Mark 9:36-37 is "rather the injunction to 'receive' the child, to reverse[331] the conventional value-scale by according importance to the unimportant" (Witherington 2001:295). That "reverse" is regarded by this thesis as Piaget's disequilibration towards establishing an equilibrium in the Kingdom of God (cf. below).

The second pericope, Mark 10:13-16, motivates the disciple to "δέχομαι" ("receive") "τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον" ("receive the kingdom of God *like* a child" – e.g., just like a child[332] would receive a gift, 10:15). Matthew extends this after Mark's text to specifically state "γένησθε ὡς τὰ παιδία" ("*become* like children", Mt 18:3)[333]. Bartimaeus, in Mark's pericope, however, is shown to have already *become* like a child, and hence an equivalent development as in Matthew's is not needed in Mark. Instead, Mark's emphasis is for a discipled-follower to "*receive the kingdom* like a child" (10:15). The thesis now explores Mark's narrative concerning "a child" to identify parameters for the motivation of Mark and Mark's Jesus, to contribute towards the first component of a Christian spirituality.

5.2.2.1 Mark's narrative

Mark provides several texts in his narrative which refer to a child[334]. This thesis opts for two key pericopes: Mark 9:33-37 and 10:13-16.

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child", 9:37), i.e., to be motivated to begin again and learn and understand; cf. Hanh (2011) *Healing the child within*.

[331] Witherington observes "[t]he concept of *reversal of expectations and of values* plays a major role in Jesus' teaching – the last being first, the least being most, the lost being found. Jesus believes this is what the coming of God's eschatological reign on earth will bring about" (Witherington 2001:295, italics my own).

[332] "The nature of that reception depends on how we translate ὡς παιδίον. If παιδίον is taken as nominative, it means 'as a child receives it'" (France 2002:397).

[333] France does admit, though, that in Mark 10:15, "Matthew's language about 'becoming like children' (Mt. 18:3) ... is *probably implied* by the fact that Jesus' choice of the child as a model in 9:36 is in the context of a dispute about greatness" (France 2002:397, italics my own).

[334] Markan texts referring to children include: (a) "παιδιόθεν" (since childhood, 9:21, hapax legomenon);
(b) "παιδίον" (child, one's own offspring, 11 times in Mark: 5:39, 40, 41; 7:28, 30; 9:24, 36, 37; 10:13, 14, 15);
(c) "τέκνον" (child, 7 times in Mark: 2:5; 7:27; 10:24, 29, 30; 12:19; 13:12);
(d) "θυγάτηρ" (daughter, 5 times in Mark: 5:34, 35; 6:22; 7:26, 29);
(e) "θυγάτριον" (little daughter, twice and only in Mark: 5:23; 7:25);
(f) "κοράσιον" (little girl, girl, 5 times in Mark: 5:41, 42; 6:22, 28 twice);
(g) "μικρός" (little ones, once in Mark: 9:42 (one of these little ones),
(elsewhere 4:31 (smallest seed), 14:35 (a little further), 14:70 (a little while), 15:40 (James the younger));
(h) "υἱός" (son): 32 times in Mark treated as adults, 9:17 possibly a boy, possessed "παιδιόθεν" (since childhood, Mk 9:21), brought by his father to Jesus.

The "παιδίον" ("child")

The 1st century socio-cultural *location* predicted certain behavior of the disciples[335], inclusive of it contributing to ultimate failure, betrayal and abandonment of their "Χριστός" ("Christ", "Messiah"), "Ῥαββί" ("spiritual Teacher") and "Διδάσκαλε᾿" ("Teacher"). Piaget's identification of "egocentrism" (see below) will describe such prejudicial, exclusivity-orientated behavior. This thesis approaches this as child*ishness*, which Jesus rejects, (disequilibrates[336], according to Piaget) and substitutes with a child*likeness*[337]: the disciple must cross a metaphorical bridge from child*ish* egocentricism to the disequilibrated, motivated child[338]. Jesus is seen to provide the motivation. Bartimaeus is the exemplar of how this is accomplished. In turn, only the motivated reader can recontextualize Jesus' guidelines, and not be coerced by a parent nor an outsider. The parent provides the *framework* for disequilibration, in the same way Jesus does for his disciples. The responsibility to recontextualize rests with the reader (explained below, cf. Marcin 2018).

Step 1: welcome the inner child[339] (Mark 9:33-37)

Before welcoming a child in Jesus' name (cf. 9:37), this thesis approaches the instruction from Jesus (in the pericope, 9:33-37) as welcoming the child *within*[340]. This is interpreted as one way of crossing a bridge from child*ishnes* to child*likeness*. The former emerges in a context of

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[335] "In a world that confuses meekness with weakness, humility with humiliation, it is not surprising that the exhortations Jesus makes about children (as contrasted with the debates among the disciples about who is the greatest) fall on deaf ears" (Witherington 2001:295).

[336] cf. below for Piaget's *disequilibration* in cognitive development .

[337] This thesis delimits the word child*likeness* to a concept peculiar to motivating a (new) beginning, in an attitude of anticipation, an-always-begin-again disposition. Lubich (1991:71) states, "we want to begin anew always, to improve constantly. We will not be satisfied until every day sees us a little further ahead than the previous day in our union with God... so that life becomes a continuous ascent." Later she emphasized, "This perpetual beginning again required by a human life traumatized by original sin helps the soul to clothe itself with consistency even amidst a variety of activities. And this will touch it with the fragrance of sanctity, at first a little, then more and more" (Lubich 2007:74).

[338] This thesis does not use child*likeness* in a negative way, as perhaps Carl Jung would. Joshua Mark explains, "[t]he 20th century psychologist and writer Carl Jung (1875-1961) echoes the ideas of Heraclitus... Like Heraclitus, Jung felt that human neuroses arose from our desire to remain child-like [:] 'Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego, to reject everything strange'" (Mark 2012: online article, quoting Heraclitus *Life is Flux*).

[339] Brett understands that the inner child as an individual's child*like* aspect is, "the Divine Child [i.e.,] the source of boyish enthusiasm for life. It's the archetype within us that produces a sense of well-being, peace, and joy, as well as a zest for adventure. Whenever you have that feeling of excitement and desire at a fresh beginning, that's the Divine Child archetype showing itself in your life" (Brett 2011:online article, np). Harris, in turn, teaches, "Themes accompanying the archetype of the divine child are that s/he is born into adversarial circumstances, surviving against all odds, with special helpers and as the child grows s/he discovers magical or special powers. S/He has a task to fulfil. The 'dark side' then threatens the life of the child and a battle of good versus evil ensues" (Harris 2018:online article, np). Suffice to identify the "task to fill" as to motivate the discovery of Mark's embedded discipleship rescue through a Christian spirituality, whose first component is being motivated.

[340] Even Jesus himself appears to welcome his inner child. An example is when displaying a child*likeness* whenever he humbly asks "Τί οὖν θέλετε ποιήσω;" ("what do you want me to do for you?" 10:51): e.g., when he addresses the request of James and John (10:35), and when he addresses Bartimaeus. A very different "Τί οὖν θέλετε ποιήσω" emerges from Pilate. Pilate wanted to please or satisfy *the crowd* greatly (cf. explanation below); Jesus wants to please/satisfy *God* greatly – Pilate's cost is his weak leadership; Jesus' cost was paid out on Golgotha.

Jesus announcing severe suffering for the Son of Man (8:31; 9:31; 10:33-34). In a child*ishness*, the disciples "πρὸς ἀλλήλους γὰρ διελέχθησαν ... τίς μείζων" ("had argued with one another who was the greatest", 9:34). The latter, a child*likeness*, emerges from Jesus reorienting his disciples after Mark allocates three, contextual, key narrative parameters which stress a corresponding relevance and significance to what Jesus is about to say: (i) firstly, Mark 9:33-37 contributes to the center of this thesis' macro-chiasm[341] of the central section of Mark's gospel[342]; (ii) secondly, Mark encapsulates Jesus' teaching-action beginning in 9:35 with "καθίζω" ("sit")[343] ("καθίσας", "he was sitting down", 9:35), "φωνέω" ("call"), ("ἐφώνησεν", "he called") and "τοὺς δώδεκα" ("the Twelve", with a definite article, and not a collective "μαθηταὶ," "disciples"); (iii) thirdly, Jesus begins his instruction in a typical Greek rhetorical "ask-answer" dialogue construction: "ἐπερωτάω" ("ask", 9:33). But there is no direct answer for "ἐσιώπων" ("ask", 9:33) because "οἱ δὲ ἐσιώπων" ("they were silent", 9:34).

Bartimaeus is not silent. The "πολλοὶ" ("many", 10:48) want him silent. By shouting louder (10:48), Bartimaeus then *pivots welcoming the inner child* for the "πολλοὶ" ("many", 10:48-49). This is effected by Jesus disequilibrating the "πολλοὶ" ("many", 10:48) in 10:49, when Jesus "στὰς" ("stops") and "εἶπεν" ("declares"), "Φωνήσατε αὐτόν" ("Call him!"). Bartimaeus' crying out (10:47-48) becomes the pivot for the "πολλοὶ" ("many"): from their child*ish* "ἐπετίμων αὐτῷ ... ἵνα σιωπήσῃ" ("rebuking *him* to silence", 10:47) to their exuberant, inner child*like* "Θάρσει, ἔγειρε, φωνεῖ σε" ("Take heart! Rise! He is calling you", 10:49). Bartimaeus is thus both pivot and catalyst.

In Mark 9:33, it is possible that Jesus "γενόμενος" ("became") aware, that the disciples' discussion "ἐν τῇ ὁδῷ" ("on the road", 9:33) concerned who is the greatest. Jesus immediately sets about teaching the inner child how to transition from child*ishness* to child*likeness*: firstly, to be *great* (perhaps a child*ish* aim) is replaced by a motivational Greek competitive *first* (perhaps a characteristic child*like* aim). Having thereby (rhetorically) won over "τοὺς δώδεκα" ("the twelve"), Jesus' reversal logic (a disequilibration, in Piaget's terminology) introduces a new form of child*likeness* (i.e., ""Whoever wants to be first must be last of all and servant of all", 9:35), in preparation for the lesson appearing much like a *"chreia"* ("Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me", 9:37). The reason is because it is the inner child that must re-learn and begin again, even, perhaps to reconsider, assimilate and accommodate, the seriousness of the second pre-Passion narrative (9:31) preceding the "lesson" and thus prior to the child-encounter

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[341] As stated in the ideological texture, Heil (2010) confirmed, "The central or pivotal as well as the final or climactic elements normally play key roles in the rhetorical strategy of the chiasm" (Heil 2010:2).

[342] Cf. Ideological texture. This thesis identifies Mark 9:30-37 as the center of the macro-chiasm for Mark's narrative. This includes Jesus' second pre-Passion narrative (9:31) while "ἐν τῇ ὁδῷ" ("on the way", 9:34) passing through Galilee (9:30), and Jesus' indirect plea for inclusivity in a discussion on "τίς μείζων" ("who is the greatest", 9:34) while in Capernaum (9:33-37).

[343] Henderson (2006:102) describes a "καθίζω"-teaching link, "sit when teaching", as a Markan "editorial emphasis." Mark reporting that Jesus *sat down*, invites the verb, "καθίζω" ("sit") to "confer[s] on [Jesus] the magisterial authority frequently associated with 'sitting': Ps. 29:10 depicts Yahweh's sitting enthroned over the flood; ... sitting often denotes a position of authority such as a throne (e.g., Ps. 9:7; Rev. 3:21) or judgment seat." Hence, once seated, "Jesus' instruction receives the full weight of Mark's editorial emphasis" (ibid).

pericope. Only an adult allowing the *inner child* to begin again could consider this new norm. The *outer* child is already an adult.

Mark's narrative encapsulates Jesus' reversal logic with the invitation to his disciples "ἔσται πάντων ἔσχατος καὶ πάντων διάκονος" ("to be last of all and servant of all", 9:35). Before the disciples dismiss Jesus' new logic (his disequilibration to arrive at a new equilibrium, according to Piaget, cf. below), it is not surprising that Mark allows Jesus to ratify it in a lesson about to be taught, but with a Markan emphasis: a triple orientation corresponding to a perfect "teaching aid" (France 2002:374): (i) firstly, "λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν" ("he took a little *child* and put it among them", 9:36); (ii) secondly, breaking all socio-cultural tradition, together with an indication of affection and intimacy, "ἐναγκαλισάμενος αὐτὸ" ("taking it *in his arms*", 9:36); (iii) and thirdly, Jesus *authoritatively* pronounces, "εἶπεν" ("stated", 9:36) his lesson with a seriousness and emphasis, which for this thesis is implied by Mark's use here of "εἶπον" ("states"/ "declares") and not "λέγω" ("says", cf. 9:35).

The lesson (9:37) is applied in this thesis to an instruction to embed a welcoming of the *inner* child, so that a reorientation is effected, and a recontextualization awaits the reader if and when motivated. Crossing from child*ishness* to child*likeness* is a Psychology-bridge of motivation in itself, and is regarded as a necessary component for spirituality, should a reader want to pursue or follow Jesus "ἐν τῇ ὁδῷ" ("on the way"). It will be shown below that Bartimaeus provides the pivotal transition to realize this crossing.

Step 2: welcome the inner child to enter the Kingdom of God (Mark 10:13-16)

Jesus is quite adamant: "ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν" ("whoever does not receive the kingdom of God as a child, will never enter it", 10:15). Once motivated to welcome the inner child (9:37), so as to welcome Jesus and the one who sent him, the child*likeness* releases the presence of the kingdom of God while Jesus is inaugurating that kingdom. Mark 10:13-16 extends the rhetoric to affirm that it is more than a *welcome*, it is an actual internalization, recontextualization of what Bartimaeus already achieved prior to Jesus arriving at the gates of Jericho: i.e., "δέξηται" ("*receiving*") the kingdom of God (10:15). Mark 9:37 ensured welcoming the inner child, now Mark 10:13-16 applies the presence of that welcomed inner child to the key unlocking entrance to the kingdom. Mark thus doubles the motivation for his reader to transition from any child*ishness* to a child*likeness* and furthermore, "ὡς παιδίον" ("as a child"), pursue Jesus inaugurating God's kingdom.

Understanding

The acceptance, "ὡς παιδίον" ("as a child"), of the challenge to receive the kingdom of God (while pursuing Jesus in a spirituality) depends on *understanding*. Mark's narrative provides only five textual situations of the verb, "συνίημι" ("understand"), i.e., Mark 4:12; 6:52; 7:14; 8:17; 8:21. Only the center (7:14) is noticeably expressed as a positive, perhaps for an emphasized and an underlined motivation. Chiastically, they balance. This thesis proposes the

following chiasm of Mark's narrative allocation of "συνίημι" ("understand") to illustrate how readily the parallels apply to Bartimaeus' understanding of accepting the child within. The presumption (prompted by Piaget's stages of development of the child, is that *understanding* motivates growth in a child, and *understanding* by the *inner* child effects such growth. Perhaps this provides a further emphasis for Mark's reader to be motivated to recontextualize Bartimaeus' Jesus-encounter in and through welcoming "such a child", and understand that that recontextualization is in fact the *modus operandi* to progress into receiving the kingdom of God *in order to enter it*.

Chiasm: "συνίημι" ("understand") in Mark

A 4:12 — BESIDE the sea (4:1)
[in the negative] "μὴ **συνιῶσιν**" ("not understand")
"ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσι καὶ μὴ **συνιῶσιν**"
(lit. "seeing, see and not perceive, and listen, hear and *not understand*", 4:12)
Bartimaeus: "παρὰ τὴν ὁδόν" ("*beside* the road", 10:46),
"ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("hears it is Jesus the Nazarene", 10:47):
and understands

B 6:52 — ON the Sea of Galilee
[in the negative] "οὐ γὰρ **συνῆκαν**" ("for they did not understand")
"οὐ γὰρ **συνῆκαν** ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη"
("for they did not understand about the loaves, but their hearts were hardened")
[NB: "καρδία πεπωρωμένη" ("hearts hardened"): B 6:52 + B1 8:17]
Bartimaeus *understands* that
"Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene" 10:47)
"in" "Υἱὲ Δαυὶδ" ("the Son of David", 10:47-48)
"is" *his* "Ραββουνι" ("Rabbouni", 10:51)

CENTRE 7:14 *"προσκαλεσάμενος πάλιν τὸν ὄχλον"* ("he called the crowd again")
[in the positive, "**σύνετε**" ("understand")]
"Ἀκούσατέ μου πάντες καὶ **σύνετε**" ("listen to me all and understand", 7:14)
   ("there is nothing outside a person that by going in can defile,
   but the things that come out are what defile", 7:15)
Bartimaeus *understood*: the rebuke that "came out" of the "πολλοί" ("many", 10:48),
defiled <u>them</u>; Bartimaeus is not defiled:
whatever "came out" of Bartimaeus revealed his faith

B1 8:17 — ON the Sea of Galilee
[in the negative] "οὐδὲ **συνίετε**" ("not yet understand")
"Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ **συνίετε**;
πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;"
("Why are you talking about having no bread?
Do you still not perceive or understand? Are your hearts hardened?")
[NB: "καρδία πεπωρωμένη" ("hearts hardened"): B 6:52 + B1 8:17]
Bartimaeus *understood*: despite having had no *lessons* from Jesus, yet Jesus
is his "Ραββουνι" ("Rabbouni", 10:51), sometimes translated as "Teacher",
"teaching" Bartimaeus to *see* through empowerment
(cf. Teacher-chiasm, pivot, Discipleship-bridge, below)

A1 8:21 — ON the Sea of Galilee
[in the negative, "Οὔπω **συνίετε**;" ("not yet understand")]
"καὶ ἔλεγεν αὐτοῖς· Οὔπω **συνίετε**;"
("Then he said to them, 'Do you not yet understand?'", 8:21)
Jesus reminds the disciples (8:18-20): feeding 5000 (6:30-44); feeding 4000 (8:1-10).
Jesus us frustrated (8:21), indicated by Mark's use of "Οὔπω" ("yet", 8:21).
Bartimaeus did not witness 5000 nor 4000 being fed, yet *he understands*.

The observations of the parallels are provided within the diagram.

Retention in the Bartimaeus pericope of the observations of Mark's use of "συνίημι" ("understand") are indicated in "blue" in the above chiasm.

5.2.2.2 Bartimaeus: a "child"

Robbins' "textures" above indicate why Bartimaeus is a pivot. Here, Bartimaeus is pivotal for motivation, while several parameters outside the Bartimaeus pericope indicate Mark creating his pivotal transition minor character as "παιδίον" ("a child")[344]. Perhaps this thesis would equate this proposal with Mark presenting a plate of food: after being satisfied, some the guests who saw and ate want the recipe including the list of ingredients. Mark presents Bartimaeus as a plate of food – his delicacy motivates others to prepare the same in their situation, and they want the recipe, including the list of ingredients. The final picture is a highly motivated healed beggar, "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52c). The recipe will be the paradigm (below, 5.9) and the ingredients are the components of a Christian spirituality, beginning with this first one, a Psychology-bridge of motivation.

A child who cries

(i) Bartimaeus as "παιδίον" ("a child") launches his function towards motivation in a textually announced lived experience (after the anticipation provided by his introduction in the nominative, 10:46): he appears to cry out like a child (10:47, 48). This thesis claims that because Bartimaeus cries out "ὡς παιδίον" ("like a child"), his cry is heard (like the cry of Hagar's *child*, not Hagar's, is heard, Gn 21:16-18). Hagar's child in the desert had his cry (voice) answered, "ὁ θεὸς τῆς φωνῆς τοῦ παιδίου" ("God heard the voice of the boy", Gn 21:17) and together with his mother they could continue on their way. Bartimaeus has his cry answered, and he begins a new way, i.e., following Jesus (10:52c). Once motivated, this is a 1st step in "pursuing the divine" in a spirituality (cf. Prayer-bridge[345], below). Mark narrates how his cry was answered (the pivot), such that from "τυφλὸς ... ἐκάθητο παρὰ τὴν ὁδόν" ("blind, seated beside the road", 10:46), now "εὐθὺς ἀνέβλεψεν" ("immediatley he regained sight", 10:52) he could begin "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). This thesis regards such a beginning for Bartimaeus as a recontextualization of how "παιδίον" ("a child") would begin. The validation of this claim, and the exploration of a child learning to transition, encapsulates in Piaget's terminology in terms of cognitive development through adaptation processes (cf. below, Jean Piaget).

A child before his "Ραββουνι" ("Rabbouni")

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[344] Outside the scope of this thesis.

[345] Marie (2018) identifies the answering of prayer originating in the fact that "God wants to be famous for His compassion. He wants the world to know that He sees and loves people who are helpless, oppressed, and vulnerable (Numbers 14:18, Deuteronomy 10:18-19, Isaiah 1:17) and that it is His nature to come to their rescue." Members of Mark's 1st century audience would have been familiar with the Book of Genesis. Retention could prompt a motivation based on this *new* child, Bartimaeus, with God hearing his prayer (cf. Prayer-bridge, below).

(ii) Bartimaeus addressing Jesus as "Ραββουνι" ("Teacher", 10:51, as one of several translations according to this thesis explored in detail elsewhere, e.g., socio-cultural texture) is understood by this thesis to emphasize a child-teacher closeness, rather than any severity[346] or social distancing. In this way, Bartimaeus is pivotal: prior and post Mark 10:46-52, Jesus the *teacher* is addressed as "διδάσκαλος" and "Ραββί" (see "teacher" chiasm below, Discipleship-bridge). Each reference appears to contain a severity. The reader, instead, is being motivated to rather recontextualize Bartimaeus' "Ραββουνι" ("Teacher"). Mark's embedded motivation is presumed when the reader welcomes Bartimaeus as the recontextualized "one such child" in Jesus' instruction, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me" (9:37). Motivation is seen to extend in Bartimaeus appealing to Jesus as his "Ραββουνι" ("Rabbouni") when Bartimaeus is identified as the assimilated and accommodated "ὡς παιδίον" ("like a child") for Jesus, in Mark 10:14-15. (cf. below, Prayer-bridge).

Plato's Timaeus

(iii) The launched living experience of Bartimaeus following Jesus on the way is interpreted as a motivated action "ὡς παιδίον" ("like a child", 10:14-15). The presumption is that a child would want to follow the giver of the gift[347] of "life", namely, the gift of sight. Plato confirms this in his *Timaeus*,[348] "God invented and gave us sight that we might behold the courses of intelligence in the heaven, and apply them to the courses of our own intelligence which are akin to them[349] (Timaeus 47a–c)" (quoted by Chakoian 2014:333). Philosophy as the greatest good in *life* embeds Chakoian's claim that "For Platonists, philosophy is the greatest good and philosophers are the greatest people. Sight for them eventuates in philosophy; for ordinary people, sight remains only a sense" Chakoian 2014:333). At a practical, theological level, Stock (1989:286) articulates this miracle for Bartimaeus as precipitating lived experiences of *following Jesus on the way*[350] by stating, "As long as Bartimaeus could not see the way, he could not walk along it. He had no choice but to sit beside it. While this is true of every way, it is especially true of Jesus' way: whoever does not see Jesus, cannot follow him, and whoever does not follow him cannot see him."

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[346] Gundry argues, "'Rabbouni,' a heightened form of 'Rabbi,' reflects tradition. Mark may keep this form and leave it in an untranslated foreign word from the East to crown Jesus with a numinous quality" (Gundry 1993:595). Williams (1994:158) is more emphatic: "The blind beggar responds to Jesus' question with the words, 'Rabbouni, that I might see' (10.51b). Here, Bartimaeus changes his address of Jesus, moving from 'Son of David' to 'Rabbouni'. The blind man's use of titles reveals not only his recognition of Jesus' messianic identity but also his acknowledgment of Jesus' authority as his teacher."

[347] "The chief characteristic of children is receptivity. Without physical power and legal status, children know best how to receive. The kingdom must be received as a gift, for no human power or status can create it or force it" (Harrington 2009:617-618).

[348] Concerning "ὁ υἱὸς Τιμαίου Βαρτιμαῖος" ("the son of Timaeus, Bartimaeus", 10:46), Chakoian notes, "[T]he name Timaeus would have been familiar among Mark's readers because of Plato's popular essay, *Timaeus*" (2014:332).

[349] cf. Romans 1:20.

[350] "This Way will not lead to superiority or sophistication, but into a world in which everything has meaning and is real and belongs. Our teacher wants us to be well and to see again" (Chakoian 2014:333).

This thesis identifies a cognitive development in Bartimaeus as a child, to cross a metaphorical bridge of many dimensions in the pericope, from "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the road", 10:52). Jean Piaget provides a theory for such learning in a child. A brief exploration of a Piaget link with Bartimaeus is not to diminish Piaget's work, but to emphasize and expose a concluding claim for motivation in a Psychology-bridge as a vital beginning towards constructing a Christian spirituality of discipleship-rescue.

5.2.3 Bartimaeus "ὡς παιδίον" ("as a child"): cognitive development of the child, Jean Piaget

5.2.3.1 Introduction

A selection of Piaget's observations in his theory of cognitive development are here offered as an encapsulation for motivation in an adult rhetorically convinced to become child*like*. The application of Piaget's theory is aimed at the child *within* a recalcitrant disciple who avoids pursuing Jesus' call, "μετανοεῖτε καὶ πιστεύετε" ("repent and believe", 1:15), even prior to any consideration of discipleship.

Carl Jung[351] is an alternative, where the "Divine child" is not only an archetype, but in Mark's narrative, the child could be explored from the point of view of Van de Merwe's (2005:6) "archetypal metaphor" of the family. A future study, however, should explore the application, while this thesis has opted for Jean Piaget.

5.2.3.2 Jean Piaget[352]: the child learning through cognitive development (progressive understanding)

The Psychology-bridge for this thesis identifies Piaget's cognitive development *as a bridge* from Stage 1, the Sensorimotor stage (infancy, and associated spontaneous child*ishness*), to Stage 4, the Formal Operational stage for late adolescents and adulthood. The aim is not simply to categorize the phenomena, but to promote Piaget's understanding as outlining a catalyst towards progressive motivation for the reader to pursue a Christian spirituality as discipleship rescue. On the one hand, therefore, there is growth in understanding that occurs within ongoing cognitive development. On the other hand, lived experiences of that understanding recontextualizes that development into a lifestyle of motivated pursuit of ideals and values. For the Christian, Jesus is the ideal and his teachings constitute the values. The choice rests with the reader to pursue those, once there is sufficient motivation. The ideation based on Mark's narrative is described by this thesis as a metaphorical Psychology-bridge, from curiosity to participation, from desperation to rescue, and from failure to a freedom to "Ὕπαγε" (Go!) and

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[351] "In 1918... Piaget spent a semester studying psychology under Carl Jung ... at the University of Zürich, where Piaget developed a deeper interest in psychoanalysis" (Biography.com 2019: online article, np).

[352] "Jean Piaget was a Swiss developmental psychologist who studied children in the early 20th century. His theory of intellectual or cognitive development, published in 1936, is still used today in some branches of education and psychology" (Marcin 2018: online article, np).

which Bartimaeus recontextualizes into a lived experience of "action,"[353] "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the road", 10:52c).

Piaget's Stages of Cognitive Development		
Age	Stage	Behaviors
Birth to age 2	Sensorimotor	Learn through the senses; learn through reflexes; manipulate materials.
2–7 years	Preoperational	Form ideas based on their perceptions; can only focus on one variable at a time; overgeneralize based on limited experience.
7–11 or 12 years	Concrete Operational	Form ideas based on reasoning; limit thinking to objects and familiar events.
11 or 12 years and older	Formal Operational	Think conceptually; think hypothetically.

Figure 4.1   (Piaget 1973)

(Mooney 2013)

Piaget's four stages of cognitive development[354] are now applied to the Bartimaeus pericope to expose an embedded motivation for a failed discipled-follower of Jesus to begin, "ὡς παιδίον" (like a child), to seek Mark's embedded rescue strategy.

Stage 1. The sensorimotor stage (birth to 2 years)

Piaget established how "an infant begins to understand the world around them by using their senses and bodily movements... The most advanced cognitive achievement a child reaches during this stage is object permanence. Object permanence refers to when an infant understands that an object still exists, even when they are not able to see, smell, touch, or hear it" (Kandola 2019:online article, np).

Bartimaeus cannot see, yet "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) permeates as an "object permanence" for him, throughout the pericope. Jesus "still exists." This is sustained in his repeated cry to "Υἱὲ Δαυίδ" ("the Son of David", 10:47, 48). Then, once acknowledged, accepted and invited to state what he wants, emotionally and enthusiastically Bartimaeus realizes this "object permanence" in an Aramaic outburst, "Ραββουνι" ("Rabbouni", 10:51), which even Mark does not translate or explain for his readers. Perhaps one could claim that the meaning is embedded in its uniqueness as an object permanence for Bartimaeus. Years later, only John, with a translation, will capture Mark's "Ραββουνι," and allocate it in his narrative to a tearful Mary Magdalene being confronted by her risen Jesus (Jn 20:16).

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[353] Piaget "believed that, in the end, faith in immanence came down to *the ethics of action*" (Kohler 2008:102, italics my own).

[354] One needs all four stages: "It is almost an axiom of Piaget's approach to development that a given period can be properly understood only in the context of the earlier ones from which it springs" (Flavell 1963:202).

The relevance is that Piaget's first stage provides the first step towards crossing a metaphorical Psychology-bridge of motivation. The motivation is to start again, recontextualizing the beginning of a child's cognitive development: let Piaget's sensorimotor ingredients express themselves in a spirituality of new lived experiences. These possess "characteristics [which] include motor activity without use of symbols. All things learned are based on experiences, or trial and error" (Marcin 2018, electronic ed.). The waning disciple needs to resurrect and re-encounter the risk of "trial and error" while pursuing "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), the "object permanence." Bartimaeus' living of this stage could motivate the reader seeking rescue, to adopt the blind beggar's fidelity to Jesus as "object maintenance." Resultant lived experiences of this adoption could result in the removal of symbolic blindness causing failure, and launch a return (cf. other bridges) to continuing as a discipled-follower of Jesus. "Object permanence," in faith, sustains a divine presence of one awaiting to be pursued in a spirituality of rescue. Recontextualizing Bartimaeus' "steps" in his pericope from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52), provides potential life experiences through *seeing* "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") as Bartimaeus *sees* him: the "object permanence' rescuing the reader.

Stage 2. The preoperational stage (2 to 7 years)

"In the preoperational stage, a child builds on object permanence and continues to develop abstract ways of thinking" (Kandola 2019:online). Bartimaeus *seeing* Jesus as Son of David is an initial "abstract way of thinking" in the blind beggar's "preoperational stage." This "abstract way of thinking" is augmented by Bartimaeus linking the Son of David to the dispenser of God's mercy. Recontextualizing an Old Testament historical figure to his realization in Jesus, releases the preoperational stage's "developing sophisticated language skills and using words and behaviors to represent objects or events that they experienced in the past" (Kandola 2019:online). The reader is not provided with a narrative to Bartimaeus' faith-filled "past." Mark, however, does provide implicit and explicit "skills" for Bartimaeus: e.g., (i) "ἤρξατο κράζειν" ("he began to cry out", 10:47); (ii) "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("but he cried out all the more loudly", 10:48); (iii) linking "Υἱὲ Δαυίδ Ἰησοῦ" ("Son of David, Jesus", 10:47) and "Υἱὲ Δαυίδ" ("Son of David", 10:48), to God's mercy (cf. Holy person above) in "ἐλέησόν με" ("be merciful to me", 10:47, 48); (iv) the clipped essential prayerful plea, "ἵνα ἀναβλέψω" ("that I may see", 10:51); (v) the eventual parallel use, between Jesus and Bartimaeus, of "εἶπεν" ("said", 10:51); and (vi) the rushed asyndeton of Mark 10:52 to push the narrative towards Jerusalem with Jesus' imperative, "Ὕπαγε," ("Go!") together with Bartimaeus' lived experience of "ἀκολουθέω" ("follow", 10:52c).

The relevance for the reader is to respond to motivation from Bartimaeus to *see* Jesus more than an historical figure. This could be Jesus who is present in a reading or hearing the text, and then a Jesus ideated into a mental[355] stage performance of the Bartimaeus pericope. Key

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[355] cf. ideological texture, above: an imagined script for Mark 10:46-52 in Mark's Greek tragic drama.

visual motivations for the reader include, for example, "ἔρχονται" ("entering", 10:46); "ἐκπορευομένου" ("leaving", 10:46); "στὰς" ("stopping", 10:49) which suspends the pericope so as to pause the life of a reader; an approachable "Ραββουνι" ("Rabbouni", 10:51), and a Son of David dispensing God's mercy such that "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b).

Kandola does highlight that "During the preoperational stage, the child is egocentric[356]. This means they only understand the world from their perspective and struggle to see other peoples' points of view." Bartimaeus' response to the rebuke of the "πολλοὶ" ("many", 10:48) and his sustained faith, confirmed by Jesus (cf. Faith-bridge below to explain the nature of his faith), warrants any labelling of "egocentricity" to his behavior[357]. A negative aspect of egocentricity has been indicated above concerning a resultant exclusivity from the disciples who rebuke the children to go away (10:13), precipitated by "only understanding the world from their perspective" of a social cultural milieu of the 1st century[358]. Jesus then applies this egocentricity, in terms of its value as a catalyst, to disequilibrate (see below) their socially preconditioned schema ("mental template") into inclusivity[359]. The resultant motivation for the disciples is the associated guarantee of ongoing participation in Jesus inaugurating the kingdom of God (10:15). Their egocentricity of exclusion is being motivated to transition to inclusion when they recontextualize the arrival of children into *their* arrival, "ὡς παιδίον" ("like a child", 10:15) into God's kingdom. Egocentric rebuke ("ἐπιτιμάω") and rejection thus transitions into "δέχομαι" ("receiving", 10:15) and a triple "child" embrace, "ἐναγκαλίζομαι κατευλογέω τίθημι" ("taking, blessing, placing"), akin to embracing the inaugurating arrival of the kingdom of God.

While Piaget's Stages are not fixed and completed in the progress towards cognitive development, egocentricity aligned to Stage 2 remaining in certain adults, indicate the flexibility of Piaget's outline, and perhaps explain that experience for some of Mark's readers needing rescue (cf. Discipleship-bridge, below).

Stage 3. The concrete operational stage (7 to 11 years)

"The child builds on and masters abstract thought. They become less egocentric and more rational." Perhaps Bartimaeus' crying out in Mark 10:47-48 exposes a (justifiable in terms of faith) egocentricity. Bartimaeus' egocentricity is diminished when Jesus authoritatively "εἶπεν" ("said"), "Φωνήσατε αὐτόν" ("Call him", 10:49) and begins to answer Bartimaeus' "κράζω" ("crying out", 10:47-48). Bartimaeus' response illustrates Piaget's "concrete

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[356] Carl Jung commented, "The first half of life is devoted to forming a healthy ego, the second half is going inward and letting go of it" (Navilon 2019, online article, quotes from Carl Jung).

[357] "Piaget described a child's activities as 'doubtlessly egocentric and egotistic. Clear forms of social instinct will develop quite late'" (Piaget 1924: 209, quoted by Kohler 2008:72).

[358] France (2002:374) confirms, "The child represents the lowest order in the social scale, the one who is under the authority and care of others and who has not yet achieved the right of self-determination."

[359] Jesus transitions (disequilibrates) egocentricity in its exclusivity into inclusivity, i.e., into this kingdom-participation component, in the Bartimaeus pericope: the rebuke ("ἐπιτιμάω") from the "πολλοὶ" (many, Mk 10:48) becomes Bartimaeus' encouragement (Mk 10:49).

operational stage" in the "more rational" text's asyndeton (10:50), namely in Bartimaeus' triple verbed reaction of "ἀποβάλλω- ἀναπηδάω-ἔρχομαι" ("throwing off, jump up, coming to Jesus", 10:50). These are activities as lived experiences pursuing the divine Rescuer, Jesus. The motivation is provided by the encouragement from the "πολλοὶ" ("the many", 10:49). Bartimaeus, in turn, provides motivation for the reader: become "less egocentric," and "more rational" towards any failure by beginning to cross the Psychology-bridge of rescue.

Stage 4. The formal operational stage (11 to adult)

"During the formal operational stage, children learn to use logic and create theories...to understand abstract concepts and solve problems...analyze their environment and make deductions... move beyond the limits of understanding objects and facts, toward problem-solving... [thus] creating theories about what is possible based on their existing knowledge" (Kandola 2019).

The relevance for the reader is to identify any personal resistance to enter this Stage 4 of cognitive development mitigating against Mark's *rescue*. Bartimaeus remains their model to be motivated, even as adults, to enter Stage 4 and thereby, perhaps, to receive the *modus operandi* for recontextualizing Bartimaeus' Jesus-encounter and make it their own. From Kandola's articulation, two examples indicate Bartimaeus has entered this stage of Piaget: Bartimaeus "uses logic" from vs. 47, "hearing Jesus the Nazarene is passing by", to vs. 52, "following him on the way"[360]; and Bartimaeus "creates theories", from his shouting out to Jesus as Son of David in the anticipation that that is more likely how he will be heard.

Kandola then lists Piaget's key concepts to develop cognitively across his stages[361] (with different levels of competence, depending on the stage identified). These are as follows:
  (i)   **Schema, "**a category of knowledge, or a mental template, that a child puts together to understand the world" (Kandola 2019:online). Bartimaeus' "mental template" could be described as his pre-pericope faith, his schema of faith, acknowledged later by Jesus, "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a);
  (ii)   **Assimilation of "**pre-existing schema to understand a new object or situation"[362] (Kandola 2019:online). An "existing schema" for Bartimaeus is his faith in God channeling God's mercy through the Son of David. The "new object" is Jesus as a Son of David;

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[360] Bartimaeus lives out his disequilibration encapsulated in a quote from Carl Jung: "I am not what happened to me, I am what I choose to become" (quoted by Navilon 2019, *70+ Carl Jung quotes (to help you find yourself*, online article).

[361] These are "[a]daptation processes that enable the transition from one stage to another" (McLeod 2020).

[362] Assimilation is "using an existing schema (building blocks of knowledge) to deal with a new object or situation, [i.e.,] the cognitive process of fitting new information into existing cognitive schemas, perceptions, and understanding" (McLeod 2020:online article, np). The inter texture of a text illustrates this principle, e.g., the Old Testament in Mark's gospel (when Jesus teaches about divorce, 10:1-12, or challenges a rich young man with the Commandments, 10:.17-22). Notwithstanding his blindness, Bartimaeus *assimilates* his schema of who is "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), and reacts-responds accordingly (10:46-52).

(iii) **Accommodation** "is where a child adapts a pre-existing schema to fit a new experience or object"[363] (Kandola 2019:online). The "pre-existing schema" for Bartimaeus is that Jesus is the Son of David, and, in faith, can be called upon. This motivates the release of a "new experience or object," namely, that Jesus is approachable. This is evidenced in his question, "Τί σοι θέλεις ποιήσω;" ("what do you want me to do for you?", 10:51). Validation for Jesus' approachability is when Bartimaeus addresses Jesus with the title, "Ραββουνι" ("Rabbouni"). The relevance is for a reader to *accommodate* the same: Bartimaeus provides the motivation that it is possible to experience the same;

(iv) **Equilibration:** "Equilibration *motivates* a child to continue through the stages of cognitive development" (Kandola 2019:online). Equilibrium is the balance when there is understanding. "Piaget believed that all human thought seeks order and is uncomfortable with contradictions and inconsistencies in knowledge structures. In other words, we seek 'equilibrium' in our cognitive structures... an unpleasant state of disequilibrium occurs when new information cannot be fitted into existing schemas (assimilation)" (McLeod 2020). Bartimaeus crying out (10:47-48) betrays his "seeking order" and his being "uncomfortable" with 1st century prejudice towards the blind in a Jesus-milieu of the *arriving* of the Kingdom of God. The adjustment occurs through Piaget's "disequilibration." Piaget anticipated "in order to alter someone's thoughts, regardless of previous experience or ability, the person must be disequilibrated" (Foster and Moran, 1985:98). Bartimaeus (through his faith more intensely released with Jesus passing by), is disequilibrated from silent begging outside Jericho whilst "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46).

Suffice to stress that the above four articulations translate this thesis' use of "recontextualization" towards a Christian spirituality, and will be used throughout the thesis: "schema" of what is to be recontextualized; "assimilation" is direct application of an aspect of the "schema" into a particular situation; "accommodation" of what exists in Mark's narratives (his "schema") into the new experiences of the readers of Mark; "equilibration" is the result of changed behavior reflected in new lived experiences while recontextualizing a text from Mark into one's lifestyle of a spirituality. It may be accompanied by "disequilibration" of what needs to be altered for Mark and Jesus' understanding of correct behavior towards entering his inaugurating the kingdom of God.

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[363] Accommodation, on the other hand is "the cognitive process of *revising* existing cognitive schemas, perceptions, and understanding so that new information can be incorporated ... [This] happens when the existing schema (knowledge) does not work, and needs to be changed to deal with a new object or situation" (McLeod 2020:online article, np). An example in Mark, is when Jesus *accommodates* Daniel's apocalyptic "ὁ υἱὸς τοῦ ἀνθρώπου" Son of Man for himself (3:24-27), rather than Isaiah's *Suffering Servant* psalms. Jesus *revises* Daniel to include (and validate) suffering (8:31; 9:31; 10:33-34) for "ὁ υἱὸς τοῦ ἀνθρώπου" ("the Son of Man"). The example of *accommodation* in the Bartimaeus pericope is the "πολλοὶ" ("many") having to *revise* 1st century socio-cultural prejudice towards the blind in the new situation created by Jesus when he "στὰς" ("stops", 10:49) and authoritatively, "εἶπεν" ("instructs"), "Φωνήσατε αὐτόν" ("Call him!", 10:49).

McLeod (2020) interprets these *adaptation processes* in the following ongoing flow-diagram for cognitive development. Not to repeat the above parallels, this diagram can readily be applied to the links with Bartimaeus' Jesus-encounter, using Kandola's (2019) outline.
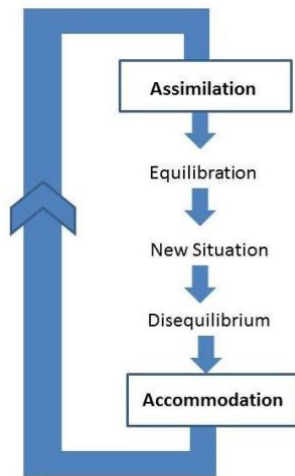
McLeod 2020: online article

In the teaching about children (10:13-16) Jesus (in Capernaum) made assumptions about them when the disciples "ἐπετίμησαν αὐτοῖς" ("rebuked them", 10:13). *Assimilation* of Kingdom values by Jesus (in an *equilibration*) teaches that children are included in the Kingdom of God. The disciples had lost the plot[364]: their assimilation of 1st century socio-cultural norms dictated exclusion of children. Their equilibration included exclusivity. McLeod's next step is a "New Situation" (see above diagram). Jesus became "ἠγανάκτησεν" ("angered", 10:14) and he reprimands the behavior of the disciples (10:14). Anger and reprimand release a "Disequilibrium." McLeod then identifies Piaget's "Accommodation" (which is achieved through disequilibration). Jesus immediately disequilibrates his anger to apply a Piagetian *disequilibration* for his disciples: they must disequilibrate from exclusivity to inclusivity. They will appear to resist this, as evidenced later in joining the "πολλοὶ" ("many", 10:48) to rebuke a *blind beggar* outside Jericho. Carl Jung confirms, "What you resist, persists" (quoted by Navilon 2019:online article, np).

5.2.3.3 Bartimaeus "ὡς παιδίον" ("as a child"): towards a conclusion

In the Bartimaeus pericope, the parallel is Jesus' embedded frustration in a response-reaction to the "πολλοὶ" ("many", 10:49), including some of his disciples, rebuking Bartimaeus. They expose their abandonment of any previous call made by Jesus for inclusivity (cf. 10:14-15). The *disequilibration* is set in motion in two steps, firstly, Jesus "στὰς" ("stops", 10:49); and secondly, Jesus issues an abrupt imperative, "Φωνήσατε αὐτόν" ("Call him", 10:49). The

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[364] The disciples appear resistant to understanding Jesus' teachings. They appear to resist disequilibration, which is to resist change. Carl Jung expressed it this way: "We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses" (Navilon 2019:online article, quoting Carl Jung). Perhaps they limited their understanding of Jesus' attempts at disequilibration as condemnation, and their decline continued.

learning is successful, for rebuke is disequilibrated, and a new equilibrium emerges: "Θάρσει, ἔγειρε, φωνεῖ σε" ("Take heart, rise, he is calling you", 10:49).

Remain child*like*

Jesus' motivational call to receive his teaching in and through a conditional subjunctive, "δέξηται" (receive), emphasizes the lesson: "ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν" ("whoever does not receive the kingdom of God as a little child will never enter it", 10:15). The responsibility rests with the reader to recontextualize the lesson: by assimilation of Jesus' teaching into lived experiences which illustrate a *modus operandi* of being child*like*, or accommodation of those teachings if that reader requires disequilibration persistent child*ishness*. The equilibrium is understood as a Christian spirituality, of which motivation has been the first component to motivate a first step on a metaphorical Psychology-bridge of new behavior.

5.2.4 Conclusion: the metaphorical Psychology-bridge – a motivation component for a Christian spirituality

This investigation into scattered narrative evidence for motivation in Mark's gospel, which essentially pivots through the Bartimaeus pericope, aimed to propose a metaphorical Psychology-bridge of motivation as the first component for a Christian spirituality of discipleship-rescue. The bridge begins with a need for motivation for Mark's readers who *want* to be rescued: a new convert, a recalcitrant follower of Jesus, or the deserter. Bartimaeus' Jesus-encounter has been shown to pivot the experience of motivation for readers from a lack of motivation to a highly motivated discipled-follower of Jesus "ἐν τῇ ὁδῷ" ("on the way", 10:52c).

The metaphorical Psychology-bridge focusses on a key aspect of Jesus' motivation in Mark: the role of children in his logic. Two key texts were examined: Mark 9:33-37 (the imperative to welcome the inner child) and 10:13-16 (the imperative to welcome the kingdom of God "ὡς παιδίον" ("like a child"), so as to enter that kingdom. Towards the continued linking of the findings of this investigation into Jesus' reference to "παιδίον" ("child") to the Bartimaeus pericope, a chiastic search was made for "συνίημι" ("to understand") in Mark's narrative,

Jean Piaget's theory of cognitive development of the child exposes this thesis to an encapsulation of Jesus' teaching on the child. Piaget's four stages of development were aligned to Bartimaeus' Jesus-encounter, and the essential adaptation processes will continue to function in the remaining metaphorical bridges of this thesis. A vital aspect established by this thesis is that Piaget's terminology provides a "translation" and the "guidelines" for this thesis' use of "recontextualization" of Jesus' and Bartimaeus' *lived experiences* towards a spirituality: namely, "schema" of what is to be recontextualized by the reader, "assimilation" as a direct parallel application of the lived experiences in Mark's text to those of a reader, "accommodation" of what exists in Mark as applied to a reader's personal circumstances, and "equilibration" as changed behaviour effecting new lived experiences of pursuing the divine in

Jesus, with its "disequilibration" through corrections and adjustments in order to ensure a lifestyle of a claimed Christian spirituality pursues the divine in Jesus towards entering the kingdom of God.

The pursuit in a spirituality needs a focus. While the sacred texture provided that focus in "Deity" and "Holy person," namely God and the Son of God, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), it remains now to ideate those findings into a metaphorical Theology-bridge. The aim is to outline the "theological" transition, pivoting through the Bartimaeus pericope, which will maintain a focus and facilitate a crossing from discipleship-failure to discipleship-rescue.

5.3 THEOLOGY-BRIDGE

5.3.1 Introduction

A theology component in a Christian spirituality implies a *lived* theology, an *enacted* Christology[365]. Concepts, themes, truths, dogmas, encapsulations of a christology-theology in the Bartimaeus pericope will need to be shown to be *lived* by Bartimaeus, and exemplified as a pivotal transition in Mark's narrative. The sacred texture's exposure of "Deity" and Jesus as the "Holy Person" is thus now extended into a theology component for a Christian spirituality. The aim is to outline a discipleship rescue for the newly "converted", the disillusioned, and/or the deserters seeking renewal, with the theology component as its focus. But that focus is a lived reality in Bartimaeus, not just a conceptual focus.

Mark's "gospel was not intended by its author to be a vessel of theological truths waiting to be quarried, but a story in which Jesus is the central figure. Mark's theology is unfurled through narrative development" (Garland 2015:online preview, np). The inner texture's discourse analysis reveals that the "central figure" in the Bartimaeus pericope "develops" (transitions) from Jesus the Nazarene (10:47), through Jesus as the Son of David (10:47-48), to Jesus as Bartimaeus' "Rabbouni" (10:51) in a *titular christology* (to use Broadhead's terminology, explained below). These three titles are investigated below to establish their contribution towards the discipleship rescue-package this thesis proposes (i.e., in terms of a theology component in a Christian spirituality). That component is ideated as an embedded metaphorical theology-bridge, which essentially manifests as an *enacted christology-theology* of lived experiences of Bartimaeus and future readers of Mark pursuing the divine in Jesus.

The following summary of the process so far aims to clarify how the problem is being solved by this thesis, that of discipleship rescue. The above chapter (5.2) provides the *motivation* for a reader to pursue lived experiences in a Christian spirituality, so as to begin, sustain or return to a personal discipleship of Jesus. The aspects formulate a metaphorical Psychology-bridge. The *psychology* dimension includes motivation for (spiritual) behavioral cognitive development of the discipled-follower. The *bridge* metaphor examines the transition best encapsulated in Mark 10:46-52 as crossing from (symbolic) "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("blind, begging" - for a means towards return and rescue - and "*seated* beside the road", 10:46), to a motivated commitment "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("*following* [Jesus] on the way", 10:52c).

Once motivated, the reader requires a focus within a Christian spirituality[366]. Such a focus is seen to both be encapsulated as, and to precipitate in, a theology component. This includes

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[365] This term originates in an online article from Garland (2015); cf. footnotes below.

[366] Christian spirituality is not discipleship. Discipleship is not spirituality. However, both require a focus, hence, "before asking oneself 'what must I do?' in light of this [Mark's] story, a reader must decide 'who is Jesus?'" (Morrison 2015:166). The reason for Morrison is that "[i]f there is an ordering of sorts present in the Gospel, it is that Mark intends the christological question be dealt with prior to the discipleship one" (ibid).

Mark's unique[367] *Christology* for Jesus: God's emissary, anointed and affirmed as God's "beloved son" (1:11; 9:7) sent to inaugurate God's kingdom (1:14, 15). The *theology* dimension explores Mark's God and the Son of God as exposed in the pericope's "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) and "Υἱὲ Δαυὶδ" ("Son of David", 10:48). The *bridge* aspect examines the transition from the former, Jesus the Nazarene, through the pericope's pivotal and unique messianic title for him, Son of David, to Bartimaeus' lived experience of their theological inter-connectedness encapsulated in his "Ραββουνι" ("Rabbouni"[368], 10:51). The following proposals will be explored below: "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) including historical theological undertones; "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) with "Υἱὲ Δαυὶδ" ("Son of David", 10:48) providing a pivotal human-divine link in a theological expression or formula (dogma?); and "Ραββουνι" ("Rabbouni", 10:51) as the lived experience of the sacredness of God in the Son of God as the Son of David, within a Christian spirituality.

"Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", Mk 10:47)[369]

Broadhead (1999) makes a significant contribution towards "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) as a title for Christological considerations in Mark, i.e., as part of a "Titular Christology in the Gospel of Mark." His publication, *Naming Jesus: Titular Christology in the Gospel of Mark*, invites a closer investigation, beginning with his chapter 2 "Jesus the Nazarene" (1999:31-42).

Broadhead (1999:31-32) indicates that "[T]he Nazarene imagery has no historical background as a messianic title or image. The village of Nazareth is not mentioned in the Old Testament, in Josephus, or in rabbinical literature...It emerges in the Gospel of Mark [1:9] as a geographical designation which helps to clarify which Jesus is meant."[370] Consequently, "whatever *impact* the Nazarene imagery attains is due wholly to the literary framework within which it operates" (Broadhead 1999:32, italics my own)[371]. The corresponding "impact" for this thesis is that

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[367] It appears unique to Mark to present a Christology functionally constitutive of discipleship, and vice versa, in the sustained ministry of Jesus (the Beloved Son, 1:11; 9:7) as being sent by the Father to inaugurate the Kingdom of God on earth. Henderson (2006:4) provides the observation: "Mark's Jesus demonstrates the in-breaking dominion of God... to give advance notice of God's decisive victory over the powers of the present evil age." But Jesus does not act alone (cf. Discipleship-bridge, below).

[368] There is a significant *lack* of translation in Mark's text for Bartimaeus' Aramaic "Ραββουνι" ("Rabbouni"), despite Mark's prior repeated linguistic pattern, translating Aramaic terms for his Greek-speaking audience, e.g., "ὁ υἱὸς Τιμαίου" son of Timaeus, here inserted prior to "Βαρτιμαῖος" ('Bartimaeus', 10:46). Various attempts and explanations from investigators are explored, and English translations of the Aramaic "Ραββουνι" (10:51) are provided below. This thesis simply employs a transcription, "Rabbouni", leaving the reader to provide a translation suitable in personal circumstances of seeking rescue.

[369] The sacred texture above (ch. 4.9.2) introduced the *sacredness* of Jesus the Nazarene in the Bartimaeus pericope from the perspective of an application of this aspect of Robbins socio-rhetorical criticism to Mark 10:46-52. This chapter investigates how that sacredness extends into a "titular christology" towards a theology (focus) component in a Christian spirituality of discipleship-rescue.

[370] This thesis will therefore rely upon Iser's (1978) *entanglement with the text* to arrive at *meaning* for this title from Mark for Jesus, but from a 1st century reader's perspective.

[371] Similarly, Tannehill indicates, "It may be possible to gain new insight into the Christology of Mark by concentrating not on the titles applied to Jesus but *on the narrative functions that Jesus performs* within the Markan story" (2007:138, italics my own).

"Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) launches the pericope's theology in terms of a christology. The latter, christology, subsumes into the former, theology. "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus") evolves in the pericope, firstly in a literary strategy to provide a theological pivot. Secondly, "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus") extends the christology of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") into a theology, because, perhaps, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") is *the* constituent of the pericope's theology. An extension emerges through "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus") in as much as Mark awards him with a divine status, namely *God's* mercy. In this way, "Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με" ("Son of David, mercy"... 10:47, 48) is thus seen to expose the *theology* of *God*-mercy-in-Jesus-*God*-emissary. The narrative thereby proclaims that "ὁ υἱός μου ὁ ἀγαπητός" ("my beloved son," 1:11; 9:7), hence "ὁ υἱὸς τοῦ θεοῦ" ("the Son of God", is the "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) in the "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), walking past Bartimaeus outside Jericho.

But the first step on a metaphorical Theology-bridge encapsulating the dynamics of a christology within a theology, is for the reader to identify and encounter "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") *walking past*, in every situation or circumstance, suffering or persecution, bewilderment or commitment, success or failure, whilst adopting a recontextualized Bartimaeus lifestyle of "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c).

The "literary function" of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), at the opening of Bartimaeus' Jesus-encounter, is seen to introduce a christology-theology for the pericope[372]. In terms of this thesis, once a need for rescue has been established, *encountering* "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") follows as the next step on a metaphorical Theology-bridge in terms of launching the focus-component for a Christian spirituality. It is Mark's narrative performing its "literary strategy"[373] by providing the statement that it is "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) leaving Jericho, but it is Bartimaeus reacting in a lived experience whilst encountering this "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene")[374]. The reader may *know* that Jesus is "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), but that needs to be *lived*, to be recontextualized as a faith experience into everyday circumstances, understandably motivated by Bartimaeus' own experience. That "experience"[375] for Bartimaeus is the transition into both the "Son of David" (in which

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[372] cf. the inner texture's semantic network, "Jesus", and the sacred texture' "Holy person" for investigation of "Jesus" in the Bartimaeus pericope.

[373] Gundry (1993:593) indirectly exposes a Markan *literary strategy* when he writes, "The *blindness* of Bartimaeus sets the stage for a miracle of healing, his *begging* sets the stage for a request that will procure the miracle, and 'his *sitting* on the edge of the road' ... sets the stage for a contrastive 'following Jesus on the road" (italics my own).

[374] Two roles are at play here, Mark the theologian and Mark the author: "We must not be so concerned with Mark the theologian that we ignore Mark the 'author,' a first century Christian faced with the problem of combining considerable amounts of diverse material into a comprehensive unit. Indeed, Mark the theologian will only be clearly understood by first understanding Mark the author" (Hedrick 1983:267).

[375] "Through association with vital images of Jesus and through strategic placement at key junctures of Jesus' story the Nazarene title is transformed into a complex christological image" (Broadhead 1999:42). The *vital images* of Jesus in the Bartimaeus pericope are: "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"); "Υἱὲ Δαυὶδ

Bartimaeus *lives* hope in God's mercy), and "Rabbouni" (which, for this thesis, is the encapsulation of Bartimaeus' lived experience of Jesus the Nazarene *in* the Son of David, invested with God's mercy, hence the Son of God, having been ransomed as Son of Man to serve him[376]). This claim is now explained in more detail.

5.3.2 "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), "Υἱὲ Δαυὶδ" ("Son of David", 10:48)

I will now investigate these claims so as to arrive at the Son of David as the pivotal transition for a theology component towards a Christian spirituality sustaining discipleship rescue.

5.3.2.1 The Son of David for Bartimaeus

This thesis demarcates three aspects of the narrative's link between Bartimaeus and the Son of David: (i) the Son of David subsists in Jesus the Nazarene; (ii) the Son of David *is* the presence of God's mercy; (iii) the Son of David (10:47, 48) is the pivotal, christological-theological, transition for Bartimaeus' Jesus-encounter between Jesus the Nazarene (10:47) and his "Rabbouni" (10:51). All three appear in Mark's narrative as lived experiences for Bartimaeus pursuing the divine in a Jesus leaving Jericho (10:46). Each aspect will now be investigated.

(i) The Son of David *subsists* in Jesus the Nazarene

"Within the narrative world[377] of the Gospel of Mark the Nazarene imagery is associated with key christological images" (Broadhead 1999:32). Bartimaeus "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("*hears* it[378] is Jesus the Nazarene", 10:47) and immediately "associates" him, or links him[379] in public[380] with what this thesis identifies as a pivotal *key christological image* "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48).

Ἰησοῦ" ("Son of David, Jesus", Mk 10:47); "Υἱὲ Δαυὶδ" ("Son of David", 10:48); and "Ραββουνι" ("Rabbouni", 10:51). Their *strategic placement* and *key juncture* are seen to be deliberately inserted as a narrative strategy by Mark in his narrative's pivotal transition passage, as a chain-link interlock (cf. ideological texture, above).

[376] cf. chain-link interlock, ideological texture.

[377] Tannehill provides a significant observation of similarly linking a Jesus-title to a particular narrative context: "The *narrative situation* in which the titles are appropriated helps to define their meaning" (Tannehill 2007:88, quoted by Ossandón 2012:394). This thesis is thus prompted to suggest that Mark's narrative needed a Bartimaeus in his situation and predicament, at that pivotal transitional juncture in Mark's story, to identify Jesus the Nazarene from a Son of David perspective, inclusive of this same blind beggar appealing to God's mercy made present in the messianic package.

[378] "Mark 10,47 contains *the only verb of perception* in the episode: ["ἀκούσας"] Bartimaeus has heard. Hearing has a special force, since audition is his main way of contact with the external world. In this case, the narrator simply mentions Bartimaeus' perception. It is an inside view, brief and sober, but real" (Ossandón 2012:396, italics my own). As unique as this verb is as "*the only verb of perception*", so will Son of David become to the pericope: this thesis explores its uniqueness as providing the pivotal transition for a metaphorical theology-bridge as a component of Christian spirituality.

[379] "Appealing for mercy and healing, blind Bartimaeus calls upon Jesus as the Son of David (10:47-48)" (Kingsbury 1989:6).

[380] "Bartimaeus is *the first human character in Mark to announce Jesus' messianic identity publicly*; and, in contrast to the demoniacs who recognize Jesus (1:23-24; 3:11; 5:7), Bartimaeus is inspired not by unclean spirits but, presumably, by the spirit of God" (Beavis 1998:37, italics my own).

Bartimaeus "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("*hears* it is Jesus the Nazarene") – this is his first lived experience of Jesus, and it is in the sense of *hearing*. This launches his pursuit of the divine (cf. above, sacred texture, Holy person) which is the first step on a metaphorical Theology-bridge towards discipleship-rescue. Jesus is the rescue[381], the one Bartimaeus pursues in his pericope. Bartimaeus, in turn, provides the first step towards that rescue in terms of encountering the historical Jesus[382], albeit through *hearing*. The implications for a reader are vital: the focus on who to pursue in a Christian spirituality begins with *hearing* the historical Jesus the Nazarene. Mark's gospel narrative is one *hearing* encounter.[383] Another is to *hear* that Jesus within relevant narrative texts (e.g., summarized in the semantic networks of the discourse analysis, above) and recontextualize them into lived experiences focused on Jesus. A third is the religious (Christian) community, which is seen as a sustaining encounter (cf. sacred texture, above, religious community) for the reader. Like Bartimaeus, however, *hearing* must evolve into *seeing*, through the eyes of faith (cf. Faith-bridge, below).

Bartimaeus, like a blind prophet[384], *sees* Jesus as Son of David[385]. "For Hebrew figures[386], the gift of prophecy is not a compensation for the suffering inherent in blindness; the disability is simply not an impediment to their ability to prophesy... The story of Bartimaeus does not explain the cause of his disability, but it portrays him as gifted with a flash of prophetic insight that enables him to 'see' who Jesus is" (Beavis 1998:37). Beavis interprets this as "prophetic":

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[381] Mark's narrative provides many situations where Jesus *rescues*, to indicate a few: e.g., teaching (Mk 10:15), healing (Mk 1:41; 8:22-26), admonishing (Mk 9:19; 9:39), acknowledging (Mk 5:34), encouraging (prayer, Mk 9:29), interpreting (Mk 12:35-37), and absolving (Mk 2:5; and 14:28, even before their betrayal and desertion).

[382] This thesis approaches "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") not only as a christological title in Mark (cf. sacred texture, Holy person, above), but as his historic roots announced at his baptism: "ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας" ("Jesus *came from Nazareth* of Galilee", 1:9). Therefore, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") in this thesis is referred to as "the historical Jesus" in *Mark's narrative,* and not necessarily the complete historical Jesus in 1st century Palestine pursued by biblical exegetes. Broadhead (1999:29) indirectly offers support for this view by indicating that "...titles [such as 'Ἰησοῦς ὁ Ναζαρηνός' ('Jesus the Nazarene')] will [could] be defined primarily in terms of their *narrative foreground* rather than their historical background" (Broadhead 1999:29, italics my own).

[383] The fact is that "Mark's 'good news' is the narrative presentation of the Christ event" (Donahue and Harrington 2002:60). Entanglement with the narrative's text (Iser 1978) potentially releases that phenomenological Jesus-encounter, awaiting recontextualization of Bartimaeus' Jesus encounter and the ongoing realization into lived experiences of a lifestyle of spirituality.

[384] Telford (2009) provides a transcript of Beavis 1998 article in his publication, *Writing on the Gospel of Mark*. They concur that Mark 10:46-52 is not "a full-blown portrayal of Bartimaeus as a blind prophet" (Telford 2009:199). The appeal is to the reader being able to understand the embedded *implications* of Bartimaeus as a blind prophet: the "archetype" of the blind seer "lay within the interpretive horizon of Mark's audience and that it can appropriately be brought to bear on the interpretation of this passage" (Telford 2009:199). Prompted by this logic, this thesis extends the interpretation of the Son of David subsisting ontologically in Jesus the Nazarene, to the resultant efficacy of Jesus thereby making present God's mercy. This is for the purpose of continuing to inaugurate God's Kingdom on earth.

[385] This thesis believes there is a subtle differences between saying Jesus *is* the Son of David, or the Son of David *subsists* in the historical Jesus leavening Jericho for Jerusalem. The former claims an historical reality, while the latter is an attempt to expose its ontological reality. Jesus will opt for the latter in his temple discourse involving scribes, before "ὁ πολὺς ὄχλος" ("a large crowd", 12:37) in Jerusalem (12:35-37).

[386] Beavis provides the following examples of Old Testament blind men prophesying: Eli, the priest of Shiloh (1 Sam 17, 27) and the prophet Ahijah (1 Kings 14:4b). "In the cases of Eli and Ahijah, the acuteness of their prophetic powers is enhanced by contrast with their physical blindness" (Beavis 1998:37).

"Bartimaeus's recognition of Jesus as the Son of David is prophetic" (Beavis 1998:37)[387]. Donahue and Harrington (2002:319), in turn, interpret their understanding of the underlying prophetic element in Bartimaeus addressing Jesus as Son of David, as: "The blind Bartimaeus displays prophetic insight. His choice of the epithet 'Son of David' evokes Jesus' royal lineage as well as contemporary Jewish traditions about Solomon as a magician and healer" (Donahue and Harrington 2002:319). A relevance is that any impediment identified by a reader, e.g., metaphorically blind to any pursuit of Jesus amidst suffering and persecution, provides a potential foundation and catalyst towards an experiential understanding of who is being pursued in a spirituality.

Bartimaeus then verbalizes his faith-filled recognition in his "κράζω" ("crying out"). Bartimaeus appears to validate that the Son of David *subsists* in Jesus the Nazarene in his "κράζω" ("crying out"), firstly "ἤρξατο κράζειν καὶ λέγειν" ("he began to cry out and say", 10:47) and secondly, "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("but he cried out even more loudly", 10:48). This emerges from Mark's first quote for Bartimaeus in which the blind beggar directly addresses Jesus as "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David Jesus", 10:47). Bartimaeus' *hearing* thus unfolds into *seeing* his "Υἱὲ Δαυὶδ" ("Son of David"), and therefore Bartimaeus does not cry out to Jesus, he cries out to the Son of David subsisting in Jesus.

(ii) The Son of David for Bartimaeus *is* the presence of God's mercy[388]

The narrative does not provide background information on how Bartimaeus arrived at his commendable faith, applauded later by Jesus (10:52a). The reader has to *unpack*[389] the information, close the gaps (between text and reader, cf. Iser 1978:167) and fill in the blanks[390] (Iser 1978:169) in who Jesus is[391] for Bartimaeus.

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[387] Beavis is not aware that her claim extends beyond the Bartimaeus pericope. Bartimaeus reveals Jesus as the Son of David, and the crowd witness his testimony, validated by his miracle return to sight. However, presumably members from this crowd will be amongst the crowd who stand before Pilate and want him crucified: Jesus must die because he is not enough Son of David for the crowd. The explanation follows below (5.3.2.3 the Son of David for the crowd).

[388] "Bartimaeus cries out for mercy specifically to the Son of David, *an emissary of God's mercy*, in as much as this Son of David is "Ἰησοῦς ὁ Ναζαρηνός" ["Jesus the Nazarene"] walking past.... [cf.] Ex 34:5-7; 2 Sam 22:26; Ps 25:10; Ps 89:14; Ps 145:8-9; Lamentations 3:22-23; Micah 7:18-19" (online article, no author or page ref, accessed Oct 2021, https://activechristianity.org/38-verses-mercy-compassion, italics my own).

[389] The cry of Bartimaeus to the Son of David, Jesus, followed by the subsequent dialogue in Mark 10:46-52, is akin to Mark's "compact discourses," and "as such require considerable 'unpacking' in order to follow their argument... [they] often leave as much implicit as they state explicitly. The hearers of the discourse must reconstruct what is implicit in order to follow the full logic of the discourse" (Young and Strickland 2017:292-293). This perhaps describes the methodology for this thesis: the *unpacking* of Mark 10:46-52.

[390] Iser clarifies that "'gaps' result from contingency and inexperienceability between reader and author of/the text" while "blanks are constitutive in the text itself" (Iser 1978:167-168).

[391] Iser (1978:60) describes this as a "code": "the reader must first discover for himself *the code* underlying the text, and this is tantamount to bringing out the meaning. The process of discovery is itself a linguistic action in so far as it constitutes the means by which the reader may communicate with the text." This thesis is pursuing discipleship-rescue through components of Christian spirituality as that *code*. Here the aim is to arrive a theological focus for a reader seeking such rescue.

Iser

An obvious gap is for the reader to understand how Bartimaeus arrived at linking "Υἱὲ Δαυὶδ Ἰησοῦ" (Son of David, Jesus) with mercy, "ἐλέησόν με" ("have mercy[392] on me, be mercy to me", lit. "mercy me", 10:47, 48). This thesis claims it is God's mercy Bartimaeus seeks to release. Iser provides some guidelines towards validating this claim.

Iser states, (1978:168) "the gaps arising out of the dialogue... is what stimulates the reader into filling the blanks with projections. He is drawn into the events and made to supply what is *meant* from what is *not said*" (italics my own). The details which Mark provides in his narrative already[393] draw the reader into the text (cf. above, ideological texture, Greek tragic drama, script). The inner texture, above, exposed through its discourse analysis, what this thesis believes "is *meant* from what is *not said*" (cf. chiasm of Mark 10:46-52), namely a discipleship rescue-package pivoting through Bartimaeus' Jesus encounter in terms of components for a Christian spirituality. The discussion here is to claim that what is *meant* by Bartimaeus is his faith in the Son of David as *God*'s mercy as a constituent for a theology component. This is understood as one implication from Mark: i. e. "it is *the implications* and not the statements that give shape and weight to the meaning. But as the unsaid comes to life *in the reader's imagination*, so the said 'expands' to take on greater significance than might have been supposed" (Iser 1978:168).

For this thesis, the "greater significance" is that Jesus makes *God*'s mercy present[394], in and through his messianic accolade, Son of David[395]. This is simply because since the beginning

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[392] Mark's narrative provides only three allocations of *mercy* (all "ἐλεέω" verbs, never the noun, "ἔλεος", "mercy") and all relate to God: (i) "ὁ κύριος" ("the Lord") showed mercy when exorcising the Legion in the Gerasene demoniac (5:19); (ii) the messianic "Υἱὲ Δαυὶδ" ("Son of David"), subsisting in God's emissary (1:11; 9:7), the Son of God, narratively identified in a time and place as Jesus the Nazarene (10:47), and called upon by Bartimaeus to exercise God's mercy (10:47, 48). The reader's retention of "ὁ κύριος" ("the Lord", 5:19) and "Υἱὲ Δαυὶδ" ("Son of David") will be needed to understand the "exegesis" from Jesus concerning both titles in relation to Psalm 110, later in 12:35-37.

[393] This thesis approaches Mark's "ὁ υἱὸς Τιμαίου Βαρτιμαῖος" ("*the son of* Timaeus, Bartimaeus", 10:46) as a deliberate literary strategy from Mark to draw the reader into the pericope about to unfold: its immediate retention for a parallel (an echo) in "Υἱὲ Δαυὶδ" ("*Son of* David") is believed to capture the reader and awaken a catalyst to listen even more attentively to what transpires for this new protagonist's Jesus-encounter.

[394] The situation for Bartimaeus warrants a presence of *God*, to release his faith (10:52a) into lived experiences freed from his blindness (10:52b), and thereby participate in Jesus' inauguration of an arriving Kingdom of God (1:14-15): "God himself must come to man's aid with his heavenly assistance, if human society is to bear the closest possible resemblance to the kingdom of God" (Pope John XXIII, *Pacem in Terris*, 1963:167-68).
Also to indicate that when commenting on Jesus authorizing the healed Gerasene demoniac to go and "proclaim in the Decapolis" (5:20), Henderson is aware that "[s]ignificantly [...] instances of proclamation often draw further attention to the person of Jesus (cf. Mk. 1:45; 5:20; 7:37), in each case they emerge from an apocalyptic showdown in which Jesus has vividly *enacted God's sovereign victory*" (Henderson 2006:90, italics my own). Mark announces throughout his narrative, implicitly or explicitly, that what Jesus is about is to inaugurate the arri*ving* of the Kingdom of God. Every exorcism, miracle, or underlying motif when teaching in parables, has that focus and aim. The arri*ving* of the Kingdom of God anticipates its apocalyptic *arrival* (cf. 12:24-27). The relevance of Henderson's quote here, is the confirmation that it is *God's* "sovereign victory" and hence this thesis claims it is *God's* mercy which Bartimaeus cries out to (10:47, 48). That mercy arrives, and as a lived experience for Bartimaeus, effects his miracle, "εὐθὺς ἀνέβλεψεν" ("immediately he regains his sight", 10:52b).

[395] For a Gentile, the messianic title, the Son of David, would perhaps carry less significance than, for example, "ὁ κύριός" (Lord). Hence Mark (5:19) has Jesus linking "ὁ κύριός" ("Lord") with (God's) mercy, "ἠλέησέν σε"

of the Gospel, he is presented as Messiah, and the Son of God[396]. The reader knows this. We are not aware how Bartimaeus might have come to know and believe this[397], and if he did, why did he not refer to the passing Jesus the Nazarene as "Son of God", or conversely, why does Mark not invest Bartimaeus with a faith in Jesus as Son of God[398]. Mark's narrative, however, indicates Bartimaeus has faith in Jesus as Son of David, and that faith precipitates from his deliberately linking Son of David with God's mercy. Bartimaeus' faith in a passing Jesus the Nazarene possessing Old Testament messianic inferences[399], would presumably also have knowledge that mercy is the prerogative of God, as expounded in the Old Testament[400].

For the reader, The Bartimaeus pericope reveals God's *mercy* as constituent of that kingdom of God. Bartimaeus must have known and believed that a historical Son of David is an earthly king recontextualizing God's eternal kingdom values on earth. Inclusive of that Son of David mandate is to translate *Gods mercy* into historical circumstances on earth,[401] in need of God's mercy. The crowd interpreted this as in and through a political kingdom in time, as evidenced in their Hosannah in Mk 11:10. Jesus knew the crowd knew, and hence had to correct them without denying his (messianic) Son of David status. He does, in Mark 12:35-37. *Jesus'* clarification is for his companions, for the church leaders in Jerusalem challenged by his

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(lit., has mercied-you) after the healing of the Gerasene demoniac: "Go home to your friends, and tell them how much *the Lord* has done for you, and what *mercy* he has shown you."

[396] Broadhead (1999:33) confirms a link between Jesus the Nazarene and the Son of God: "[p]ut in place [1:11] even before the beginning of his ministry, *the Nazarene imagery* belongs to the initial portrait of Jesus as the Son of God" (Broadhead 1999:33, italics my own). The readers have that knowledge, and presumably will seek to link *Jesus as the Son of God* with Bartimaeus' *Jesus as the Son of David*. This thesis claims that that link is provided in Bartimaeus' cry to *God*'s mercy, embedded in the Son of David. Any *historical* Son of David subsisting in Jesus the Nazarene outside Jericho, can embed *God*'s mercy because Jesus the Nazarene is first and foremost, ontologically the Son of God. Ossandón (2012:381) confirms, "[f]rom the very beginning, the narrator proclaims two titles of Jesus: Messiah and Son of God (Mark 1,1)." The Messianic counterpart here is Son of David. The Son of God counterpart here is God's mercy in Jesus the Nazarene as Son of David. These findings emerge from this reader's imagination applying Iser's linguistic guidelines concerning *gaps*, and namely that "what is *meant* [is] from what is *not said*" (1978:168).

[397] Charlesworth (1997:86) provides a guideline: "*what did Bartimaeus mean* when he called out to Jesus, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με? If this episode reflects a historical event, perhaps in Jericho, whether in actuality or in verisimilitude through Mark's narrative, then there are several possible ways of discerning an answer. The first is that *we will never know,* and every attempt will be frustrated by the inability of discussing the claim with Bartimaeus and the complexity, incompleteness, and lateness of our sources. Bartimaeus wants to be healed, and any solution to the question of what he meant by Υἱὲ Δαυὶδ should attend to *the relation between such words and the need for healing*" (italics my own). This thesis claims that that *relation* is Mark investing in Bartimaeus' cry as one to God's mercy, present in the Son of David subsisting in Jesus the Nazarene.

[398] Instead of *Son of David*, "If Mark were responsible for the creation of the scene in 10:47-48 one would expect to find a title which would have been *of greater significance* to him and his Gentile readers, probably 'Son of God'" (Johnson 1978:196).

[399] "The title, 'Son of David', is a declaration of Jesus' *messianic credentials*" (online article, accessed August 2021, no author cited, italics my own) http://www.lectionarystudies.com/studyg/studyn/sunday30bgn.html

[400] Bartimaeus' "ἐλέησόν με" ("mercy me", 10:47, 48, "have mercy on me"), "is the common appeal to *God* for help, e.g., Ps. 4:1; 6:2; 9:13; 122:3; and properly the cry of the faithful who recognize that the mercy of *God* is available to those who cry out for mercy" (online article, accessed August 2021, no author cited, italics my own) http://www.lectionarystudies.com/studyg/studyn/sunday30bgn.html

[401] Jesus *serves* Bartimaeus in Mark 10:46-52 (cf. chain-link interlock, with reference to *servant* and *ransom* by Jesus in 10:45). However, it is more significant than healing Bartimaeus. Serving Bartimaeus in this way effects the arriving of God's kingdom expressed in God's rule: "Mark's Christological portrait of Jesus [includes] the paradigmatic 'servant' through whom *God's rule upon the earth* gains disclosure" (Henderson 2006:13).

argument, and for the large crowd delighted Jesus won an argument against the scribes (Mk 12:37). *Mark*'s clarification is for any readers needing rescue from an emerging confusion when a non-political kingdom of God must accommodate a socio-cultural, highly volatile, political kingdom effecting suffering and persecution. Politically their *lived experiences* would witness their pursuing an earthly, historical, Son of David descendant. Jesus' discourse in the temple embeds a pivotal transition for his audience(s) into rather pursuing the divine, i.e., the ontological reality of who he is as Son of David. Their rescue evolves from a spiritual pursuit composed of lived experiences effecting a sustained lifestyle of Christian spirituality, not *blind* "faith" in a descendant of King David.

(iii) The Son of David (10:47, 48) is the pivotal[402], christological-theological, transition for Bartimaeus' Jesus-encounter between Jesus the Nazarene (Mk 10:47) and his "Rabbouni" (10:51).

Bartimaeus provides the foundation for a metaphorical bridge spanning the christology-theology across the pericope. This thesis understands the *christological* aspects as primarily references to Jesus (cf. inner texture, above). The *theological* is understood as contained in the Son of David by making *God*'s mercy present outside Jericho. "Rabbouni" (10:51) is investigated below, and is proposed as Bartimaeus' fusion of the historical Jesus the Nazarene with the ontological (as confirmed by Jesus in 12:35-37) Son of David. Perhaps "Rabbouni" provides Mark with a visual image or person-encapsulation for the intimate bond and interplay between the christological and the theological in Jesus. Mark's *Son of God* already has *fused* the christological with the theological (cf. Mk 1:11; 9:7). This narrative, Mark 10:46-52, now enters the human *lived experience* by a blind beggar in his Jesus-encounter of such a fusion. The ideation is a claimed metaphorical bridge, spanning Jesus the Nazarene, via its pivot, Son of David, to arrive at "Rabbouni". The relevance[403] for a spirituality of discipleship-rescue for a reader, is the parallel recontextualization of Bartimaeus' *fusion* into personal circumstances – not as a theological concept, but as lived experiences of pursuing Bartimaeus' focus.

Bartimaeus' Jesus-encounter in terms of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48), and "Ραββουνι" ("Rabbouni", 10:51), ideates, *for Bartimaeus*, an imaginary bridge of who Jesus is, for the blind beggar: from a *distant* historical person, Jesus the Nazarene, to the present, approachable, non-translatable, Jesus the Rabbouni. The pivot and peak are Jesus the messianic, immanently ontological Son of David. This thesis describes Bartimaeus *crossing* this metaphorical bridge of titular christology in terms of a pivotal transition, for himself, for Mark's narrative, and for Mark's readers. This is made possible by Bartimaeus *living* the titles, as the expression of, and which reveals his salvific faith, a faith confirmed by Jesus' "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a). This in turn effects his transition from "τυφλὸς" ("blind", 10:46) to "εὐθὺς ἀνέβλεψεν"

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[402] "From beginning to end, the narrative centers on Bartimaeus and hinges [i.e., pivots]on his inspired recognition of Jesus as 'David s son'" (Beavis 1998:31).

[403] "Scholars are deeply divided as to the relevance of Bartimaeus's repeated confession of Jesus as 'Son of David'" (Beavis 1998:29, italics my own). This thesis claims the relevance of the "Son of David" in terms of its pivotal role in the Bartimaeus transition pericope, could accommodate most diverse opinions.

("immediately he regained his sight", 10:52b), and from "ἐκάθητο" ("sitting", 10:46) to "ἠκολούθει" ("following", Mk 10:52c) his Jesus[404]. The transition materializes through the lived experience of Bartimaeus' Jesus-encounter in which Jesus miraculously empowers him to see, in and through God's mercy invested in Jesus as Son of David.

This thesis claims a Christian spirituality with this focus, i.e., its proposed theological component, is one response to Mark's embedded discipleship-rescue package. Mark is *preaching*, establishing a kerygma, and rhetorically coercing the reader to adopt Bartimaeus' Jesus. There is both a goal and an aim. The goal is the release of Jesus' empowerment to remove any metaphorical blindness resulting in discipleship-failure, abandonment of, or desertion from, pursuing Bartimaeus' focus. Jesus removes any blindness when a reader's faith deliberately motivates lived experiences, i.e., animated, recontextualized, assimilated and accommodated divinely inspired, sustained moments of Jesus-encounters.

Bartimaeus provides a visualized framework so that Mark's goal "[t]o 'preach' the gospel is not to proclaim the kerygma for Mark, but *to make the stories about Jesus memorable*. The gospel is no longer the Christ myth, but the myth of origins" (Mack 1988:312, italics my own). Bartimaeus' theology bridge could be described as one example of Mack's "myth of origins" of discipleship rescue. But Jesus is released from "myth," into narrative details from the masterful storyteller, which make his Jericho story "about Jesus memorable." The result is the thesis claiming the construction of an embedded metaphorical theology bridge, pivoting across an ontological messianic pedagogue confirming God *is* mercy, to rhetorically win the reader's participation.

The effected empowerment facilitates Mark's aim: participation in the arriving of the kingdom of God, namely, in "the dawning rule of God"[405]. The cry from the freed reader (as explained below) is a personal "Ραββουνι" ("Rabbouni") so as to *see* in order to follow him on the way. Then the consequent discipleship rescue is believed to be *made memorable* and sustained in a spirituality of ongoing lived experiences faithful to its theology component.

(iv) Conclusion

Perhaps the Son of David (Mk 10:47-48) on its own, contains a pivotal transition in Mark 10:46-52. The transition begins with readers, familiar with the LXX (as stated above),

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[404] Bock (2015:285) expresses this in the following way, "Jesus has healed a blind man as Son of David as he travels to enter Jerusalem. The blind man, able to 'see' so much better than many, now is also able to see. He sees truly and clearly enough to follow Jesus on the way."

[405] "Jesus' mission is defined by the dawning rule of God, characterized *not* precisely by his identity as the Christ but through his Christological demonstration of God's power at work to reclaim the world from a present evil age" (Henderson 2006:13) and thus to inaugurate the arriving of God's Kingdom. This thesis identifies one such "Christological demonstration" as the Son of God effecting God's mercy on earth. The "work" of God's power to *be mercy* by healing Bartimaeus, is to recontextualize God's mercy on earth in that inauguration of God's kingdom. Mercy frees a participant in pursing the divine in Jesus to enter (participate in) the arriving Kingdom of God. Once entered, mercy is no longer needed. Despite this, perhaps when God's mercy frees Bart to *Go*, Bartimaeus' sustained participation in God's mercy frees him to choose to follow (10:52).

presumably immediately being presented in Mark's narrative with an historical, human, royal figure, a physical descendent (Ps 2; 2 Sam 7:12-16; 1 Chron. 17:11-14) of King David: "Υἱὲ Δαυὶδ" Son of David, Mark 10:47.

However, the transition continues: Bartimaeus links this historical Son of David in memory, to *Jesus* present before them. This is contained in Bartimaeus' first cry addressed to "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, *Jesus*", 10:47). The reader has to thus recontextualize an historical messianic figure into a contemporary Jesus the Nazarene.

The reader familiar with the LXX will know both mercy and bestowing mercy, is the prerogative of God. Hence, when Bartimaeus next appeals to the Son of David, Jesus, for (God's) mercy, the royal human figure, Son of David, is diminished in the continuation of the transition. Mark resurrects *God*'s mercy through Bartimaeus, and opens the door to a further missionary pursuit of Jesus as the Son of God, inaugurating the arriving of God's Kingdom, i.e., by exercising God's mercy as one visible manifestation of that inauguration.

It is significant that Mark does not use the noun, "ἔλεος", but the verb, "ἐλεέω", and in its imperative. This thesis claims it stresses, emphasizes and places into bold relief, the faith, desperation, conviction, demand, forcefulness, and determination in the cry from a blind beggar.

The transition then enters its pivot. Before confusion sets in for the reader, the cry of the "πολλοὶ" ("many") to silence Bartimaeus, precipitates a pruning of Bartimaeus' cry: "Ἰησοῦ" (Jesus) is removed from the equation, and an abrupt "Υἱὲ Δαυίδ" ("Son of David", 10:48) is addressed, with a repetition of "ἐλέησόν με" ("mercy me", 10:48). This is the peak, pivot and turning point of the transition. The Son of David *per se* is identified as the transmitter of God's mercy, an attribute invested in the Son of God. The pivot is thereby augmented in transitioning a human reality ("Son of David, *Jesus*", 10:47), into an ontological reality ("Son of David", 10:48) in and through God's mercy. But this can only occur in so far as the Son of David embeds the Son of God, who is the one endowed with God's mercy. The reader participating in the pivotal transition, will realize Bartimaeus' cry, i.e., to be shown "ἐλέησόν με" ("mercy me," 10:47, 48), at least in the narrative, ratifies, confirms, and proclaims its validation.

5.3.2.2 The Son of David for Jesus

Introduction

Differences of opinion provide a challenge to the investigator. Johnson (1978:196), for example, stated categorically that, "[i]t must be noted, first of all, that the Messianic title 'Son of David' is not one of central importance in Mark's Christology" Johnson (1978:196). This thesis does not concur with this opinion because, as is being demonstrated, (a) "The title, 'Son

of David', is a declaration of Jesus' messianic credentials"[406] which prepares the reader for Jesus' entry into Jerusalem (Mk 11:1f) and launches the Son of David into his citadel for the remainder of Mark's narrative; (b) the *Son of David* is the pivotal transition of the metaphorical bridge under discussion, a bridge which is the theology component of a Christian spirituality effecting discipleship-rescue for the reader; and (c) the Son of David as "the hermeneusis[407] of all messianic titles and messianic conceptions" (Broadhead 1999:115) in Mark's narrative; and (d) Jesus insists on and facilitates the ontological exposure of the crux of the Son of David in his exegesis of Psalm 110 in Mark 12:35-37.

(i) Jesus accepts messianic title awarded by Bartimaeus[408].

Jesus does not refute the messianic title[409], publicly or in private, nor deny or denounce Bartimaeus using it.

Notwithstanding that in the narrative, the "Son of Man is the controlling title for the identity of Mark's Jesus" (Whitenton 2017:11), Jesus still accepts "Son of David" from Bartimaeus: from *that* particular person (cf. socio-cultural texture, above), an ostracized, blind beggar sitting on the side of the road, at *that* particular time (en route to Jerusalem, 10:32), at *that* place associated with Joshua (cf. Place-Sacred-space-bridge below), where the walls came down, and now where the walls of secrecy come down such that the messianic secret is finally exposed for all to see (just as blind Bartimaeus had been *seeing* all along).

There is, furthermore, no longer need for any messianic secret this close to Jerusalem.[410] Hence the entry into Jerusalem publicly *cries out* (albeit indirectly) to Jesus as the Son of David (11:9-

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[406] Online article, accessed November 2021, no author quoted:
http://www.lectionarystudies.com/studyg/studyn/sunday30bgn.html

[407] "Hermeneus [an interpreter] owes his name to Hermes, the messenger of the gods; [and] the goal of hermeneutike is to reveal the inner meaning (huponoia) of the texts and indicate the highest truth that points beyond the discourses" (Uždavinys 2003:online article;
http://www.dictionaryofspiritualterms.com/public/Glossaries/terms.aspx?ID=305).

[408] Suggit (1991:59) observes: "It is noteworthy, as Nineham points out, that this story 'contains the first public and unrebuked recognition of Jesus as Messiah'" (Suggit, quoting Nineham 1969:282, *The Gospel of St Mark*). Ossandón expresses the concept as follows: "Jesus implicitly accepts the characterization made by Bartimaeus, that is, he recognizes as his own the attributes of a merciful, Davidic Messiah, equipped with the authority of a master, and able to restore sight. Defining Bartimaeus, Jesus indirectly defines himself" (2012:400).

[409] Robbins indirectly situates Jesus' acceptance in a functional purpose for Mark's narrative: "The story of blind Bartimaeus introduces *a transition in christological nomenclature* concerning Jesus' activity. A transition is made from the disciples' following "in the way of the Son of Man" (8:27-10:45) toward Jerusalem to following "in the way of the Son of David" (10:46-12:44) into Jerusalem" (Robbins 1973:241). This thesis, furthermore, identifies references to *Jesus' activity* as always connected to *lived experiences* of Jesus pursuing the divine, i.e., pursuing God in terms of pursuing his mission to inaugurate the arriving of God's Kingdom. Jesus, the divine emissary, does so as Son of God (anointed and confirmed, 1:1, 11; 9:7), Son of Man (servant and ransom, 10:45), and now healing as Son of David (10:47, 48).

[410] "Secrecy is no longer necessary when the titles are applied to the Christ of the passion, for then they are properly used" (Ossandón 2012:394, quoting Tannehill 2007:88). However, Dwyka (2012:120-121) terminates the secrecy motif elsewhere in the narrative: "in a climactic recognition scene in 15:39 a Gentile Roman centurion proclaims Jesus to be the son of God. The dramatic tearing of the temple curtain sets the stage for the centurion's moment of enlightenment, the importance of which in Mark's Gospel can hardly be overemphasized: The revelation that passed Peter by because he didn't want to accept Jesus' suffering and death is granted to a lowly

10), and a fuller exposure will emerge when Jesus provides an exegesis on Psalm 110 on himself as Son of David (12:35-37) in the Jerusalem temple.

(ii) Jesus as Son of David[411] empowers Bartimaeus to see

The narrative indicates Jesus performs the miracle, releasing Bartimaeus from his blindness and empowering him to see, in and through Jesus' ontological realization of experientially making present God's mercy[412] (as the Son of God) in the Son of David[413].

The reader, by Mark 10:47, already knows that Jesus is the Messiah, the "Χριστός" ("Christ", 8:29), the anointed Son of God (1:1, 11; 9:7; 15:39). When Bartimaeus cries out for mercy, their anticipation could have been that he should have cried out to the Son of God: the anointed emissary and Beloved Son, invested with divine attributes such as God's mercy. Blind, begging, confined to Jericho, prevents Bartimaeus from such *narrative* knowledge, (he may have *heard*) but does not prevent Bartimaeus' faith from linking the person of Jesus (the Nazarene) with a Messianic anticipation. Filling the gap (cf. Iser 1978:167-168), and transitioned instead to the Son of David for God's mercy, does seem to confirm a Son of David as God's mercy subsisting in Jesus the Nazarene. That Son of David in the pericope's *place* (outside Bartimaeus' Jericho, 10:46, cf. Place-bridge, below) and *time* (leaving for Jerusalem, 10:32), could, furthermore, be Mark's recontextualization of the divine (outside place and beyond time) Son of God[414]. This is constituted through lived experiences *of the Son of God* rendering present God's mercy in the ontological verification of the Son of David.

It would appear then that Mark makes the reader understand that Jesus accepts Bartimaeus' Son of David as the messianic agent to transfer *God's* mercy to the pericope's place and time. The "κράζω" ("crying out") releases Bartimaeus' faith in God's mercy to effect the physical miracle, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b). More importantly,

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Gentile after Jesus' experience of suffering and death is completed. This is a climactic point in the story in part because the secrecy motif comes to its ultimate end here: with the image of the crucified Christ before the reader's eyes, the key to Jesus' true identity is revealed."

[411] This thesis observes that Jesus heals the Gentile Gerasene demoniac (5:1-20) as "κύριος" ("Lord", 5:19), and heals Bartimaeus as "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48). Perhaps because Jesus in his title, Son of David (a messianic emissary of God), is outside the spiritual experience of a Gentile.

[412] "[T]his Son of David bar-Timaeus cries out to, is *one who comes with mercy*, not wrath, and will enter Jerusalem on a donkey, not a war charger. [Jesus thus] fulfills the Isaianic promises about healing and deliverance (cf. Isa. 29:18; 32:1-3; 35:1-10; 61:1-4)" (Witherington 2001:291, italics my own).

[413] Ossandón provides a clarification: "Some scholars try to explain Bartimaeus' use of this title invoking *T. Sol* 20,1, where Solomon is called Son of David by one who asks to be healed. This seems highly improbable, because of the late date of *T. Sol*" (2012:392, italics my own). Stated simply, however, independent of any reference to King Solomon, Jesus heals Bartimaeus "in his capacity as the *Son of David*, but to his death and resurrection [Jesus reveals himself] as the *Son of God* (15:38; 16:6)" (Stock 1989:285).

[414] These claims are prompted by Whitenton's reference to "the ancient rhetoric of inference": "the Davidic and *kyriotic* elements of Mark's portrait of Jesus are buried deep within the ambiguous, even pregnant, language of the Gospel. It is therefore not surprising that the same studies that overlook *the ancient rhetoric of inference* are the same ones that also overlook the complex and rich depiction of Mark's Jesus as the *kyriotic* son, the one in whom *scripts related to David and Yahweh converge*" (Whitenton 2017:14). This thesis focuses on Mark 10:46-52, and hence a comprehensive appraisal of Whitenton's (2017) *Hearing Kyriotic Sonship: A Cognitive and Rhetorical approach to the Characterization of Mark's Jesus* is beyond its scope.

however, if Bartimaeus' Son of David renders present the *hidden* Son of God in Jesus, then possibly this theological truth is perhaps the reason why Jesus does not refute the Son of David claims by Bartimaeus. There is no longer a need for any *messianic* secrecy. Bartimaeus' faith filled, wholistic exposure is made complete by filling the gap for the reader through a suspended pivotal messianic personage. Mark is saying, the Son of David subsists ontologically in Jesus the Nazarene, because Jesus the Nazarene is the Son of God, invested with God's *infinite* mercy which is made *finite* outside Jericho. In fact, the award of an empowerment to see, verifies that divine presence: Bartimaeus now makes present God's mercy present in the divine, eternal Son of God, in the human, temporal Jesus the Nazarene, because his Jesus is the ontological Son of David.

Sight to the blind

The narrative states that it is Jesus, *as* Son of David, outside Jericho, that Jesus fulfils the Isaianic promises[415] of the original expected New Exodus. "Sight to the blind," (Isa 61:1) promised as a mandate to the anointed one of God, is achieved, "εὐθὺς ἀνέβλεψεν" ("immediately he regains his sight", 10:52b) because Bartimaeus links God's mercy to the Son of David. The embedded theological truth from Mark, translates for this thesis as *God's* lived experience for Bartimaeus, prompted by Bartimaeus' faith, such that Bartimaeus' Son of David is the contemporary visual recontextualized manifestation of the Son of God[416].

Only as Son of God, can Jesus as the Son of David effect God's mercy[417].

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[415] "In order to understand the cry of Bartimaeus [to the Son of David], it is enough to suppose a reference to the book of Isaiah: Isa 29:18 [the eyes of the blind shall see]; 35:5 [the eyes of the blind shall be opened]; 42:6-7 [vs. 7, to open the eyes of the blind], 42:16 [I will lead the blind by a road they do not know, by paths they have not known I will guide them] , and Isa 61:1 ["τυφλοῖς ἀνάβλεψιν", "recovery of sight to the blind"] (LXX). Therefore, the title ["Υἱὲ Δαυὶδ", "Son of David"] can be related to ["Χριστός", "Christ"] Mark 1:1 and 8:27-30" (Ossandón 2012:392); cf. also Horsley's "one of the promises associated with the coming of the messiah was the opening of the eyes of the blind" (2008:217). This thesis concurs with these claims, but would extend the emphasis to include "ὁ υἱός μου ὁ ἀγαπητός" ("my Son the Beloved", 1:11; cf. 9:7), i.e., the fact that Jesus is the Son of God (1:1).

[416] This claim is prompted by a recent conclusion from Whitenton (2017:12): "Thus, 'Christ,' 'Son of God,' and 'Son of David' are strictly distinguished and evaluated such that the former two are set over and against the lattermost." This thesis extends the embedded rhetoric into understanding Mark's literary strategy to imply the titular action effects *God's* lived experience of who God is, because it is released by Bartimaeus' faith.

[417] In Mark's narrative, "Son of Man is the controlling title for the identity of Mark's Jesus" (Whitenton 2017:11, quoting Naluparayil, Identity of Jesus in Mark 2000:370). Bartimaeus, instead, provides "Son of David" as the localized title for the identity of Jesus in his pericope. Hence, "when considering whether Mark's Jesus *is* the Son of David," Whitenton quotes Naluparayil (ibid): "The narrator expects the *reader to evaluate* this popular acclamation [from Bartimaeus in 10:47-48 and the crowd in 11:9-10] and hold fast to his point of view on the basis of the revelations he has so far received from the narrator, the protagonist and from God" (italics my own). This thesis is focusing on the reader already knowing Jesus is the Son of God, prior to Bartimaeus proclaiming Jesus as Son of David making present God's mercy. Naluparayil provides a significant insight for this link by connecting the Son of Man and the Son of God: "Jesus the Son of Man is the *Christ* only in so far as he is the Son of God" (Whitenton 2017:12, footnote 40, quoting Naluparayil, Identity of Jesus in Mark 2000:370). This thesis would adapt his claim, and state: Jesus the Son of David is God's mercy only in so far as he is the Son of God.

The readers familiar with the LXX[418], would presumably already have recalled Jesus' anointing in the spirit in the River Jordan (1:9-11) and made the link with Isaiah 61:1, namely "Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με" ("the spirit of the Lord is upon me, because the Lord has anointed me", Isa 61:1). But the mandate to also proclaim, "τυφλοῖς ἀνάβλεψιν" ("recovery of sight to the blind", Isa 61:1) invites a reader's retention of "ἀνάβλεψιν" ("regained sight") for Mark's language for Bartimaeus' healing. Thus, the "τυφλὸς" ("blind") Bartimaeus replies to Jesus' "Τί ... θέλεις" ("what are you wishing", 10:51) with, "ἵνα ἀναβλέψω" ("that I might have my sight restored", 10:51), and Jesus does, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b). Isaiah 61:1, "τυφλοῖς ἀνάβλεψιν" ("recovery of sight to the blind", Isa 61:1) is fulfilled, because Jesus has been rightfully approached to exercise God's mercy in his capacity as Son of David at this juncture of Mark's narrative. The miracle, or action (i.e., in terms of *lived experiences*), verifies the person's identity[419].

Sight to the blind in order to enter the Kingdom of God

Jesus' mission is to inaugurate the arriving of the Kingdom of God (1:14-15)[420]. Participants in this kingdom are excluded if there are physical (withered hand, deaf, lame or blind) or spiritual (demonic possession, lack of faith, refusal to understand) inequalities. Jesus teaches and empowers (heals and exorcises) to rectify these signs of "the evil age" (cf. Henderson 2006:4, 13; and Harrington 2009[421]). He thus frees the incumbents to participate in the arriv*ing* of God's Kingdom[422], as a preparation for their full participation in the arriv*al* of God's Kingdom when the Son of Man returns (cf. 13:24-26). Their interim participation is described by this thesis as a lifestyle of Christian spirituality, rescuing them from this "evil age" or any discipleship failure.

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[418] Quotations from the LXX in this thesis are from: Swete, H. B. 1909. *The Old Testament in Greek: According to the Septuagint*.

[419] Robbins confirms, "[t]he receiving of sight by the blind man contains the deeper meaning of the true perception which a disciple must come to have of Jesus' *activity*" (1973:225-226, italics my own). Years later, Ossandón will concur, "Jesus' *actions* ... contribute to manifesting his *identity*" (2012:387). That *identity* is created by Bartimaeus: Jesus is the Son of David possessing God's mercy. Mark's *rhetoric* claims this because Jesus is the Son of God in his narrative. This thesis believes the readers would have concurred with this claim of *identity* concerning the *actions* of Bartimaeus' Son of David. Prompting this claim is Whitenton's observation: "Since rhetoric was in the air of the [1st century] culture, the vast majority in ancient audiences will all have had at least a moderate amount of appreciation for rhetorical skill" (Whitenton 2017:19-20). Whitenton's appeal to rhetoric is his appeal to "*the rhetoric of inference* ... priming and activating scripts and schemas associated with David and Yahweh in ways that encourage the dual assimilation of Mark's Jesus to both figures" (Whitenton 2017:39-40, italics my own). His conclusion claims a "kyriotic sonship" for Jesus (cf. his publication, *Hearing Kyriotic Sonship: A Cognitive and Rhetorical approach to the Characterization of Mark's Jesus*.)

[420] "What is taught about christology (who Jesus is) and discipleship (response to Jesus) takes its *framework from the kingdom of God*" (Harrington 2009:597; §41:4, italics my own). "Mark's Jesus reminds his disciples that to them has been given the μυστήριον ... τῆς βασιλείας τοῦ θεοῦ (Mk 4:11), a mystery which certainly carries implications for understanding *Jesus as its herald*, but which points to *God's encroaching dominion*" (Henderson 2006:13, italics my own).

[421] "Even his healings appear as anticipations of what life in God's kingdom will be like" (Harrington 2009:597; §41:4).

[422] "That kingdom is now largely hidden, though in Jesus it is inaugurated and anticipated" (Harrington 2009:597; §41:4).

The component under the spotlight in this section is that of christology-theology, providing the focus for any spirituality, i.e., whom to pursue whilst translating/recontextualizing phenomena of pursuit into ongoing lived experiences. Jesus launching Bartimaeus in a "Ὕπαγε" ("Go!"), launches the 1st century reader/listener to recontextualize, accommodate to personal circumstances, and similarly *Go!* But it is a "ὑπάγω" ("go") translated into "ἀκολουθέω" ("follow", 10:52c). Hence fulfilling Jesus' mandate (to go) is seen to participate in the arriving of God's Kingdom, because the reader is freed from any metaphorical blindness (to participate in the arriving on God's Kingdom) to "Ὕπαγε" ("Go!") in order to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52c).

Jesus frees Bartimaeus to show this is possible in his lived experiences of his faith. Bartimaeus sets the example[423] and provides Mark's rhetorical strategy with a concrete realization of crossing a metaphorical theology bridge. This bridge begins with Bartimaeus' "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") and pivots through Bartimaeus' ideation of "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son David, Jesus", 10:47) as God's mercy, "ἐλέησόν με" ("mercy me", 10:47, 48).

In conclusion, Jesus accepts the title, Son of David, by Bartimaeus. Jesus subsequently heals Bartimaeus through this title because Bartimaeus reveals that the Son of David makes God's mercy present. The reader knows that this is in and through Jesus, the Son of God. This acceptance by Jesus of Bartimaeus' claim, is further supported by his elaborate plans for a colt (11:1-7) for his entry into Jerusalem (11:9-10). Kingsbury (1989:45-46) notes that "the animal on which he rides is not a steed of war but a colt or 'messianic mount' (Zech. 9:9)." But now Jesus, Son of David, must correct false expectations for a political Son of David. Hence the following discourse, with scribes before a crowd, in the temple in Jerusalem.

When Jesus clarifies (12:35-37) himself as a presumed "Son of David" he indirectly indicates for the reader that Jesus is God's mercy, and not mercy from a descendent of David[424].

In the acceptance of this claim from Botner (2019:8), that "no one wanted Jesus to be the son of David if that entailed associating him with the militant, ethnocentric messianism of his time", it is important to investigate in what way *Jesus* understands himself as the Son of David. The aim is to authenticate and clarify Bartimaeus' claim (10:47-48); confirm the pivotal status of the Son of David in Mark 10:46-52; diminish anticipation and anxiety in Jerusalem and amongst readers to Mark's gospel, if he is the political warrior and king, as the prophesied

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[423] "The beggar Bartimaeus here asks for more than money ('that I may see again'), and he gets even more than he asks for ('your faith has saved you'). Bartimaeus emerges as *an exemplar of faith in Jesus*" (Donahue and Harrington 2002:319).

[424] "The Christ is God's heir, not David's" (Young and Strickland 2017:237, f/n 46). Therefore, in Mark 12:35-37, Jesus clarifies who he is in relation to Son of David. In so doing, Jesus indirectly clarifies why he is *God*'s mercy, and not mercy from a descendent of David for Bartimaeus. Hence Mark 12:35-37 could be seen to participate in Henderson's overall claim, that "[t]hus it seems more accurate to speak of the entire gospel content as *God's* decisive activity 'on the earth,' as evinced in and through the life of Jesus" (Henderson 2006:39).

descendent of David (2 Sam 7:16)[425]; and establish its contribution towards the comprehensive christological-theological focus as a component for a Christian spirituality.

(iii) Conclusion

The above three angles of "the Son of David for Jesus" were aimed at augmenting a consideration that this christology-theology can be identified as a component of Christian spirituality. The foundations for this claim emerge from their facilitating corresponding lived experiences in a recontextualized 1st century milieu of pursuing who Jesus is. In the background to the selected pericopes and relevant textual occurrences, a *crowd* remains ominously present in the background.

This thesis now investigates Mark's narrative role for the *crowd* in their relation to the Son of David subsisting in Jesus the Nazarene.

5.3.2.3 The Son of David for the crowd

This investigation considers Mark's *use* of the "ὄχλος" ("crowd)" episodes[426], implicitly or explicitly, to annihilate Jesus as any *political* Son of David". The first narrative reference to the "crowd" being presented with Jesus as the Son of David, is by Bartimaeus (10:47, 48). Secondly, the "crowd" are present when *delighted* by the arguments presented by Jesus during a Temple lesson (12:35-37) when Jesus rejects a historical, political "Son of David" for one his titles. However, this does not prevent them from focusing on Jesus as a messianic, political king, Son of David, (e.g., 11:1-10). Hence their sense of being betrayed by Jesus in his not fulfilling their expectations of a promised political Messiah, "King of the Jews" (15:9, 12), culminates in their annihilating him (15:8, 11, 15). Mark's linguistic prompt is his triple use of "ἱκανός" ("enough, large, considerable, extensive, adequate") in his narrative:

- Mark 1:7 "οὐκ εἰμὶ ἱκανὸς" ("I am not worthy, adequate, large enough") by John the Baptist);
- Mark 10:46 "ὄχλου ἱκανοῦ" ("a large crowd") - in the genitive possession with Jesus and his disciples leaving Jericho);
- and Mark 15:15 "ὁ δὲ Πιλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι" (lit. "but Pilate wanting for the crowd to make it large enough/sufficient" – NRSV "So Pilate, wishing to satisfy the crowd)".

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[425] "Your house and your kingdom shall be made sure forever before me; your throne shall be established forever" 2 Samuel 7:16.

[426] Mark has ten references to "ὄχλος" ("crowd") from 10:46 to 15:15, namely, 10:46 (a large crowd); 11:18 (after temple cleansing, whole crowd spellbound by his teaching); 11:32 (afraid of the crowd); 12:12 (feared the crowd), 12:37 (large crowd listening with delight); 12:41 (the crowd putting money into the treasury); 14:43 (Judas with a crowd with swords and clubs from the chief priests, the scribes and the elders); 15:8 (the crowd came and began to ask Pilate to do...); 15:11 (chief priests stirred up the crowd); 15:15 (Pilate wishing to satisfy the crowd).

Three biblical scholars refer to Mark's *irony* [427]in the relationship between "Barabbas" ("son of a father"), and Jesus as "son of the Father"):

- o a. "The proper name [Barabbas] consists of two Aramaic elements: *bar* meaning "son" and *'abba'* meaning "father" ... "the choice presented to the crowd— between Jesus of Nazareth (the real "Son of the Father") and (Jesus) Barabbas- is *rich in irony and in theological significance*" (Donahue and Harrington 2002:432, italics my own); however Donahue and Harrington do not explain Mark's irony nor significance;

- o b. "Christological innuendo does suggest itself throughout the Markan narrative... [and] the evangelist does seem to presuppose a level of Christological affirmation on the reader's part that lends a twist of irony to the gospel story" (Henderson 2006:11); and

- o c. "Ironically, his name [Barabbas] means "son of the father," *but Mark makes nothing of that*, despite Jesus being "son of the father" (1:10-11; 9:7; 14:36; cf. 15:34). Barabbas is in jail for sedition, the very charge Jesus is facing" (Bock 2015:363, italics my own).

The crowd would be assured from Bartimaeus (10:47-48) as the first "outside the circle of the Twelve to become aware of Jesus' identity" that "the title Son of David is applicable to Jesus" (Roskam 2004:159-160). While the title means "a descendent of David", France (2002:423) notes, "For Jewish people it [Son of David] would be functionally equivalent to Χριστός ["messiah"], but the voicing of David's name [instead] increases the loading of *royal and nationalistic ideology* which it carries" (italics my own,). Then those in the crowd familiar with the LXX[428] would understand "it had much greater meaning as the heir of God's promises, the Messiah-King[429] who would restore the Davidic monarchy and rule over Israel forever (2 Sam 7:12-16; 1 Chron 17:11-15; Ps 89:21-38; Jer 23:5-6)" (Healy 2008:217). The crowd anticipates this more urgently when Jesus as Son of David, heals Bartimaeus of his blindness, when "one of the promises associated with the coming of the messiah was the opening of the eyes of the blind (see Isa 29:18; 35:5)" (Healy 2008:217). And this is where the crowd's faith ends. "No other reaction by the crowd is given. The focus is solely on the act. Jesus has healed a blind man as Son of David as he travels to enter Jerusalem" (Bock 2015:285). The crowd

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[427] Investigating Mark's only three occurrences of "ἱκανός" ("great") in his narrative, this thesis suggests it is more than *irony*. Perhaps it is a deliberate ploy from Mark to terminate a politically anticipated Son of David. His agents are the crowd, who misinterpreted the pivotal transition provided by Bartimaeus to suit their own agenda. Therefore, Jesus, Son of David, King of the Jews is handed over to be crucified. Not only is Barabbas released, but the crowd is also released from causing further damage and Mark's narrative will not refer to "ὄχλος" ("crowd") again.

[428] The crowd would have known about an OT (a) Son of David, Solomon, and (b) a future promised "Son of David"... just as the reader would have "been inculcated with all the literacy and literary skills available in the first century, including the spectrum of tools for both oral delivery and compelling rhetoric, *as well as an enviable knowledge of the Septuagint*" (Whitenton 2017:25, italics my own).

[429] After Jesus the Nazarene, "Jesus is further named as Son of David, a royal messianic title associated with Israel's hopes" (Broadhead 1999:34). Marcus articulates this as follows: "'Son of David' and similar characterizations tend to indicate *a figure who will restore the Davidic monarchy* and raise Israel to a position of preeminence in the world" (Marcus 2004:143, italics my own).

ignores the fact that Jesus heals a blind man in his capacity as the Son of David, "with therapeutic mercy rather than the ruthlessness required in warfare" (Garland 2015:online preview, np).

The relevance of Jesus *teaching* the crowd through Mark's narrative, suggests Mark wanting to *teach* his readers who are in need of rescue whilst trapped in any discipleship decline so as to experience being "lost in the crowd." Their lived experiences of discipleship failure emerge from pursuing the wrong focus (cf. working definition of "Christian spirituality" for this thesis, ch. 1.0). Son of David is someone else. The result is their identifying with a crowd allocated to a *genitive of possession* (10:46), with little or no relevance except a background (10:46). Their hopes in a Messiah-king have not progressed into a Bartimaeus "Son of David", and they remain *blind*. Perhaps Mark's audience mirrors the crowd who observe Jesus healing Bartimaeus, but, as exposed in their future behavior in Mark's narrative, cannot pivotally transition from an earthly, historical emissary to the ontological realization of this inert attribute of God's mercy. The crowd ignores "mercy" and Jesus must be "crucified".

Prior to constructing the metaphorical theology bridge, the third title awarded Jesus requires an investigation in this thesis. "Ραββουνι" ("Rabbouni", 10:51) will fuse Jesus the Nazarene with the Son of David, Jesus, in a lived experience of pursuit sustaining that Christian spirituality needed for discipleship rescue.

5.3.3 "Ραββουνι" ("Rabbouni", Mk 10:51)

At the outset, this thesis believes it is essential, deliberate and rhetorically functional that Mark's narrative does *not* provide a translation of the title, "Ραββουνι" ("Rabbouni") for Jesus in his narrative[430]. Gundry (1993:595) accounts for the lack of a textual translation for "Ραββουνι" ("Rabbouni") from Mark, in terms of "Mark may keep this form and leave it in an untranslated foreign word from the East to crown Jesus with a numinous ['mysterious'] quality." This thesis would *not* agree with this observation, and claim that a translation is plausible and is deliberately left by Mark for the *reader* to realize. Van Oyen (2014) provides two supporting statements: "... it is the *reader* who completes the meaning of the book [Mark]" (2014:9, italics my own); and "Readers are not given objective information about Jesus, but we understand him in meeting him" (2014:18). Bartimaeus exemplifies the latter: his pericope reveals that by addressing Jesus as "Ραββουνι" ("Rabbouni"), Bartimaeus "understood Jesus in meeting Jesus".

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[430] John's Gospel *does* provide the translation, *Teacher* (Jn 20:16). This thesis observes that Mary Magdalene initially reduces Jesus to *Teacher*, through her tears (three times John uses "κλαίω", "weep": Jn 20:11, 13, 15). Perhaps this is simply a confusion, in much the same way that the Bethsaida blind man, on his road to recovery, reduces seeing people to a confused seeing them "ὡς δένδρα... περιπατοῦντας" ("like trees walking", 8:24). This, however, hardly warrants the vociferous, determined reaction from Jesus, "Μή μου ἅπτου" ("Do not touch me", Jn 20:17) - cf. "Ραββουνι" ("Rabbouni") below. This thesis regards Bartimaeus as not needing touch "ἅπτω," an action from Jesus recorded by Mark in other miracles – he already touched God's mercy in his cries (10:47, 48), and now touches God's mercy present in Jesus through his outburst, "Ραββουνι" ("Rabbouni"). Perhaps it is *this* lived experience of embedded faith that ultimately releases God's mercy and effects his miracle, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b).

Perhaps *transignification* of "Ραββουνι" ("Rabbouni") summarizes the approach of this thesis to a reader's adaptation of Mark's "ὁ ἀναγινώσκων νοείτω" ("let the reader understand", 13:14). Robbins (1996b:34) would perhaps express a similar invitation to interpret the abrupt, risked, intimate forthrightness of Bartimaeus' *voice* stating ("εἶπεν"), "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni that I might see!", 10:51) in terms of his socio-rhetorical criticism: "Socio-rhetorical criticism views *voice in text* as the medium for the 'consciousness' or 'Vision' of the characters[431] and the narrator, who are '*concretizations drawn from a represented world*'" (Robbins quoting Frow 1986:159, italics my own)[432]. Both Bartimaeus and "Ραββουνι" ("Rabbouni") could be explored from this perspective of *concretizations* promoting acceptable lived experiences for a spirituality emerging from the text narrating a disturbance outside Jericho. Prior to Bartimaeus' "Ραββουνι" ("Rabbouni") as a concretization understood in this thesis, previous investigators findings need to be acknowledged.

"Ραββουνι" ("Rabbouni") – "Ραββί" ("Rabbi")

Suggit (1991:60) quotes Derrett (1985, footnote 9) who claims that "'rabbi' was a *common* form of address at the time of Jesus, and always implied a superior." Gundry (1993:595) accepts a connection between "Ραββουνι" ("Rabbouni") and "Ραββί" (Rabbi): "'Rabbouni,' *a heightened form* of 'Rabbi,' reflects tradition" (italics my own). Later, Gundry (2010) explains this "*heightened form of 'Rabbi'* [...] thus *emphasizes Jesus' authority*" (Gundry 2010:online, italics my own).; cf. also France (2002:424), "There seems no difference in effect between Ῥαββί and the 'heightened form' (BAGD) Ῥαββουνί". Similarly, Donahue and Harrington (2002:318) explain, "The Greek word *Rabbouni* is a heightened or emphatic form of 'Rabbi.' It derives from the Hebrew *rabboni*, a combination of *rabbon* ('master') and the first-person singular suffix."

Donahue and Harrington (2002:318) do, however, stress a proviso: "It is doubtful that either Rabbi or Rabbouni had become a technical term for a Jewish *teacher* in Jesus' time" (italics

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[431] Prompted by these insights from Robbins (1996b:34), the *character*, Bartimaeus, could claim: "Ραββουνι" ("Rabbouni") is his *voice* providing his *vision* in his physical blindness, i.e., his *consciousness* of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") effecting the lived experience of a "Υἱὲ Δαυίδ, ἐλέησόν με" ("Son of David, mercy me", "10:48) so as to fuse both in the *concretization* of a personal "Ραββουνι" ("Rabbouni"). Bartimaeus' *voice* calling out to his "Ραββουνι" ("Rabbouni") exposes a new *consciousness* in Bartimaeus, as intense as his faith-filled, authoritative "εἶπεν" ("said"), "ἵνα ἀναβλέψω" ("that I might see", 10:51).

[432] Shiner (2003) explored voice *inflection* in a narrative, from the perspective of performance, to provide *emotional meaning* to a text (*Proclaiming the Gospel: First Century Performance of Mark*). His claim is that "We are not hearing the Gospel through first-century eyes if we do not *hear the emotions*" (Shiner 2003:5, italics my own). He clarifies this further claiming that "Oral performance of narrative was in a semi-dramatic style. Dialogue was spoken in character and *inflected to indicate emotional meanings*" (Shiner 2003:4). A basic premise emerges from his assessment of Mark: "Judging from the way Mark's Gospel is composed, he is a gifted storyteller. That gift was most likely developed through *the performance* of Gospel stories rather than through the writing of narratives" (Shiner 2003:4, italics my own). This is understood to add significance to Robbins appealing to "voice in text as the medium for the 'consciousness' or 'Vision' of the character" (Robbins 1996b:34). The relevance here is to attempt to arrive at Bartimaeus' *voice* exposing his personal consciousness and vision of Jesus the Nazarene, as the Son of David, fused together into a lived experience through Bartimaeus' "Ραββουνι" ("Rabbouni", 10:51). This could contribute towards validating the claims in this thesis for the *emotional meaning* of Mark's allocation of "Ραββουνι" ("Rabbouni") in this pivotal transitional pericope of his narrative.

my own). This prompts an investigation of the translation, *Teacher*, for "Ραββουνι" ("Rabbouni")[433].

"Ραββουνι" ("Rabbouni") - Teacher

Gundry (1993:602) begins his analysis of Mark's use of "Ραββουνι" ("Rabbouni") with its possible link to *teacher*. He rightly observes, however, that "in view of Mark's using the address "Διδάσκαλε" ("Teacher") ten times elsewhere in his gospel, we would expect him to use it here, too, *if he meant to indicate* that Bartimaeus is attaching himself as a disciple to Jesus as a teacher" (italics my own). The narrative has not indicated that Jesus has directly been his teacher until the encounter outside the walls of Jericho.

Collins (2007:76) also observes, "When Bartimaeus, however, addresses Jesus as "Ραββουνι" ("my master" or "master") in 10:51, the epithet[434] may simply be an expression of respect. The contexts are similar to those in which διδάσκαλος ("teacher") is used." Ossandón (2012:400) agrees: "The petition of the blind man reveals his ideological point of view. Although he asks for a miracle, he addresses Jesus not as a thaumaturge, but as someone with authority to teach."

If the understanding by interpreters of "Ραββουνι" ("Rabbouni") is repeatedly restricted to *Teacher*, this thesis would appeal to Henderson's (2006) contribution to *faith* (cf. Faith-bridge below) and ideate an interpretation for Bartimaeus' appeal to Jesus as *Teacher* as follows: "*Teacher!* Teach me how to *see* by empowering me to see. Empower me to see by teaching me how to see."[435] This would remove any authoritative miracle-worker status for Jesus and limit his authority rather to that of *Teacher*. Prompted by so many investigators appealing to *Teacher* as a translation of Bartimaeus' "Ραββουνι" ("Rabbouni"), the construction of a "Teacher" (Διδάσκαλε) chiasm below, (Discipleship-bridge), includes "Ραββουνι" ("Rabbouni"). Significantly, "Ραββουνι" ("Rabbouni") emerges as the center of that chiasm. Prompted, however, by a deliberate lack of a Markan translation for "Ραββουνι" ("Rabbouni") in the narrative[436], this thesis is reluctant to restrict *Teacher* to the English translation for "Ραββουνι"

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[433] Crossman claims that "the passion-resurrection stories presented in Mark and John are not independent versions. *John is dependent on Mark*" (1999:565, italics my own). This observation (*John is dependent on Mark*) from Crossman (and many other investigators, as explained below) could possibly also apply to John's dependence on Mark's "Ραββουνι" ("Rabbouni") for his Mary Magdalene. The search for Mark's hidden meaning could emerge from a pre-John 20:16 "Ραββουνι" ("Rabbouni") concealed and embedded within the narrative of the Fourth Gospel, i.e., prior to John providing the translation. It could be presumed that John imports what Mark's original 1st century audience understood as the meaning of "Ραββουνι" ("Rabbouni") into his gospel for Mary Magdalene. Once a post-resurrected Jesus as "Ραββουνι" ("Rabbouni")" wants to establish a new relationship with Mary Magdalene, John's ideological thrust extends Mark's "Ραββουνι" ("Rabbouni") to an Easter milieu, far removed from outside the walls of Jericho.

[434] Google - epithet: "an adjective or phrase expressing a quality or attribute regarded as characteristic of the person or thing mentioned" ... from "Greek epitheton, neuter of epithetos 'attributed', from epitithenai 'add', from epi 'upon' + tithenai 'to place'."

[435] These words seem more apt if one needed to reword the request from the friends of the blind man at Bethsaida: "παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται" ("they begged him [Jesus] to touch him", 8:22), i.e., "Empower him to see by teaching him to see."

[436] The Fourth Gospel (Jn 20:16) does provide this translation, *Teacher*, to Mary Magdalene's "Ραββουνι" ("Rabbouni").

("Rabbouni"). Bartimaeus' "Ραββουνι" ("Rabbouni") is *more* than a teacher to Bartimaeus, just as Bartimaeus is *more* than a disciple to Jesus (cf. Discipleship-bridge explaining how Bartimaeus inaugurates a *new* discipleship, rescuing the original disciples from their total failure in Mark's narrative). It is shown below that this frees "Ραββουνι" ("Rabbouni") to provide an essential constituent (i.e., a plethora of lived experiences for the reader) of this component in a Christian spirituality of discipleship-rescue.

"Ραββουνι" ("Rabbouni") – My Master

Bock (2015:285) replaces *Teacher* with *My Master* for Bartimaeus' "Ραββουνι" ("Rabbouni"): "The address ["Ραββουνι" ("Rabbouni")] may have the force of 'my master' in this personalized form, since *there is no request for teaching present* and this is the original force of the word (quoting BDAG, [Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*], 902)."

Ossandón (2012:393) interprets "Ραββουνι" ("Rabbouni") in the same light: "The title that Bartimaeus chooses this time [10:51] indicates that *he recognizes Jesus' authority as a master*" (italics my own).

This thesis identifies a problem with "authority as master" when "Ραββουνι" ("Rabbouni") is an abrupt and open outburst from Bartimaeus, resplendent in emotion, closeness, risked spiritual intimacy and awakened fusion of an historical "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") and a Messianic "Υἱὲ Δαυίδ" ("Son of David"). Perhaps "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") and a Messianic "Υἱὲ Δαυίδ" ("Son of David") *alone* could invoke a sense of "authority." It is suggested that "Ραββουνι" ("Rabbouni"), however, releases the reader's *blind* fixation on an exclusively "Jesus' authority as master," and ideates someone different.

"Ραββουνι" ("Rabbouni") – sustaining God's presence of God's mercy in the Son of David

Gundry (1993:602) confirms that "rabbinic literature uses 'Rabbouni' in addresses to God[437] but not in addresses to human beings; and the Targums use it only occasionally with regard to human beings. This extra-biblical usage supports a meaning even more respectful[438] than that which would characterize a disciple's address to his teacher" (Gundry 1993:602).

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[437] "Bartimaeus recognizes the person of Jesus and uses the form rabbouni, 'a form of address suitable in prayer to God,' which recurs in the New Testament only at John 20:16, when Mary Magdalene meets the risen Christ. In such a way, Derrett suggests, disciples would be *reminded of their own prayers to Christ as God*. The prayer of the blind man is that he might receive his sight" (Suggit 1991:60, quoting Derrett 1985, italics my own). Yates concurs: "the title ["Ραββουνι" ("Rabbouni")] is seldom used in the extant Jewish literature to refer to a human, and frequently was used as an address to God in prayer" (Yates 2016:11).

[438] "In antiquity this title applied to anyone of high standing in the community" (Evans 1988: online preview, no page ref., quoting Levine 1989). This thesis links this observation with the risk Bartimaeus takes to use "Ραββουνι" ("Rabbouni") for his Jesus who has just called him, and then answers him with a question.

An important observation is made by Evans (1988): "Only here [Mk 10:51] and in John 20:16 is Jesus called Ραββουνι, which translates the Aramaic *rabbûnî* (... Gen 23:11, 15; 24:12, 14, 18, 24, 54; in all of these examples the Hebrew *adōnî*, 'my lord,' is translated by ... *rabōnî* (which sometimes is vocalized as *rabbûnî*, *ribbônî*, or *rabbônî*). The address appears to be primarily a Palestinian phenomenon" (Evans 1988:online preview).

This thesis would suspect that Mark allocating a "more *respectful* meaning" to "Ραββουνι" ("Rabbouni") for Bartimaeus, and a consequential emphasis on *Jesus' authority*, would possibly heighten the status of the anticipated rescuer and thus distance him even further from a "τυφλὸς προσαίτης" ("blind beggar", 10:46). Perhaps when Gundry identifies a divine link between "Ραββουνι" ("Rabbouni") and God, this could be interpreted as a Mark allocating a more (experiential) *christological-theological* meaning to "Ραββουνι" ("Rabbouni") for his pivotal character. The link would then expose Bartimaeus' faith even further, a faith confirmed immediately after Bartimaeus' request and which effects his miracle, "ἡ πίστις σου σέσωκέν σε" ("your faith has saved you", 10:52a)[439]. Bartimaeus could be seen to have captured the divine (God's mercy) in a guaranteed royal messianic descendent of David, "Υἱὲ Δαυίδ, ἐλέησόν με" ("Son of David, mercy me", 10:48), and transfigured him into a roadside, *more human*,[440] compassionate Jesus when reaching out to Bartimaeus with "Τί σοι θέλεις ποιήσω;" ("what do you want me to do for you", Mk 10:51). *This* lived experience of pursuing the divine in Jesus, releases Bartimaeus' consequential risk for intimate dependence on the divine-human "Ραββουνι" ("Rabbouni"), even somewhere beyond his blindness[441].

"Ραββουνι" (Rabbouni) – hope in Jesus' nearness

Harrington (1979) indicates: Jesus' "question is the same as that to James and John (10:36). The simple and humble request of Bartimaeus is so different from their selfish demands; he understands so much better than they *the authority of Jesus* who does not dominate but *has come to serve* (vv.42-45). Unlike them (v.39) he is aware of his need and of his helplessness and *finds his only hope in Jesus' nearness*" (Harrington 1979:174-5, italics my own). That *nearness* is seen by this thesis to transfigure, not into "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) nor the "Υἱὲ Δαυίδ" ("Son of David") but into Bartimaeus' "Ραββουνι" ("Rabbouni"). Hence one could interpret Harrington's reference to "Jesus' *nearness*" as both a physical closeness (proximity, because Jesus commands, "Φωνήσατε αὐτόν" ("Call him", 10:49) and an availability, e.g., to serve, because Jesus states, "Τί σοι θέλεις ποιήσω;" ("what do you want me to do for you?", 10:51). This *nearness* of Jesus encapsulated in "Ραββουνι"

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[439] "Suggit adds a further dimension to "σῴζω" (save): "Jesus assures him that his faith has 'saved' him, or *brought him fullness of life*" (Suggit 1991:60-61, italics my own).
[440] "There is a certain tension between the titles with which Jesus is addressed: on the one hand, there is the Messianic title 'Son of David' in verses 47-48 and, on the other hand, *the more human* 'Rabbouni' [10:51]" (Menken 2005:280, italics my own).
[441] Not everyone would concur with these claims concerning Mark's use of "Ραββουνι" ("Rabbouni"): e.g., Yates returning to the concept of *Teacher*: "Even though it ["Ραββουνι"] does not indicate that Bartimaeus recognized Jesus' Deity, it did signify that Bartimaeus recognized in Christ a teacher and somebody to be respected. The title intimated a master/disciple relationship, which fits into Mark's purpose nicely. Bartimaeus not only recognizes Jesus as the Messiah, but he also recognizes that he himself is the Lord's disciple" (Yates 2016:12).

("Rabbouni"), and releasing a consequent *hope* (claims Harrington) for rescue, only requires the sustained personal lived experiences emerging from a reader's recontextualization of Bartimaeus own pivotal lived experience of the *nearness* of his "Ραββουνι" ("Rabbouni") to effect ongoing rescue.

The theology component must be lived to arrive at a spirituality of rescue. "Ραββουνι" ("Rabbouni"), more than "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) and "Υἱὲ Δαυίδ" ("Son of David"), guarantees that for Bartimaeus in his pericope: firstly, Jesus releases Bartimaeus to "Ὕπαγε" ("Go!", 10:52) in and through the intimacy or nearness of being Bartimaeus' "Ραββουνι" ("Rabbouni"); secondly, Bartimaeus' faith[442] is affirmed (10:52a) in (during) the *nearness* of Jesus; thirdly, Bartimaeus "εὐθὺς ἀνέβλεψεν" ("immediately sees", 10:52b) as if touched-without-being-touched by his "Ραββουνι" ("Rabbouni"); and fourthly, Bartimaeus reciprocates the *nearness* of Jesus, revealed in Jesus' capacity as Bartimaeus' "Ραββουνι" ("Rabbouni"), with his own *nearness*[443] by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c). These reciprocal life experiences of pursuit at a christological-theology level, captured for the first time in the New Testament by Mark, require their recontextualization into a reader's lifestyle of spirituality. This is believed to deepen that *hope* (Harrington 1979:175) and anticipate ongoing freedom to "Ὕπαγε" ("Go!", 10:52).

Conclusion: Mark's allocation of "Ραββουνι" ("Rabbouni") to Bartimaeus

The thesis observes the following phenomena when comparing the narrative contexts of Mark and John using "Ραββουνι" ("Rabbouni", 10:51) for Jesus:

(i)   Mark's "Ραββουνι" ("Rabbouni") does not need to be translated for the 1st century reader/listener, it needs to be *lived*;

(ii)   Bartimaeus does not need a teacher: a Markan translation of "Ραββουνι" ("Rabbouni)" into *teacher* would deny Bartimaeus' faith emerging from his pre-knowledge. The narrative indicates Bartimaeus already *knew* that Jesus the Nazarene is the Son of David-God's mercy;

(iii)   Jesus' "Ὕπαγε," ("Go", 10:52) to Bartimaeus does not empower him to directly become an apostle, as Jesus does to Mary Magdalene (or to the healed Gentile Gerasene demoniac, 5:19). Mark's narrative, instead, presents Bartimaeus recontextualizing Jesus telling him, "Ὕπαγε," ("Go", 10:52) into "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", Mk 10:52c). He does not *announce* good news, Bartimaeus *lives* the good news by following Jesus on the way;

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[442] A connection between "Ραββουνι" ("Rabbouni") and faith is provided by Ossandón (2012:393): "'Master, let me receive my sight' (10,51). Also, the last words of Bartimaeus are a manifestation of his faith. Perhaps 'sight' has here a spiritual sense, but even when considered in its physical sense, Bartimaeus' request appears full of faith in Jesus' power."

[443] Ossandón aptly encapsulates this when he writes, "Bartimaeus is the only character who follows Jesus unconditionally. *Jesus is not alone any more*, because his point of view has been fully accepted by a character" (2012:401, italics my own). In this context, Jesus' *point of view* is exposed or embedded in Bartimaeus' faith-filled understanding that Jesus is his "Ραββουνι" ("Rabbouni").

(iv)   the narrative does not have to provide a religious community to accompany Bartimaeus "ἐν τῇ ὁδῷ" ("on the way"): he already, presumably accompanies Jesus with his disciples and a very large crowd (10:46);

(v)   Jesus introduced the healed Gerasene demoniac to "ὁ κύριός" ("the Lord", 5:19), the source of his miracle. He tells him, "Ὕπαγε εἰς τὸν οἶκόν" ("Go home", 5:19), and then links the Lord to God's mercy[444] for this new *apostle*[445]: "ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε" ("proclaim to them all that the Lord has done for you, the mercy he has shown you", 5:19). Mark's narrative linking *Lord* with *mercy*, perhaps extends this "ὁ κύριός" ("Lord") to Bartimaeus' *Son of David*, who answers his cry for mercy[446]. The release of the empowerment in Bartimaeus' miraculous healing, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b) is his appeal to "Ραββουνι" ("Rabbouni", 10:51), i.e., his encapsulated fusion of Jesus the Nazarene and Son of David-God's mercy. This thesis identifies the transition from blindness to sight in terms of Bartimaeus *living* "Ραββουνι" ("Rabbouni"), firstly in his cry, and secondly by fusing Jesus the Nazarene with the messianic Son of David. His attachment (vis-à-vis that of Mary Magdalene) to a pre-resurrected "Ραββουνι" ("Rabbouni") is seen as a spirituality-faith-lived-experience already captured in Mark's post-resurrection narrative, realized outside Jericho, prior to Golgotha, and prior to a tomb empty of his body.

The only other narrative reference to "Ραββουνι" ("Rabbouni", Jn 20:16) is by Mary Magdalene to a resurrected Jesus in the Garden, Jn 20:11-18. She is instructed, "do not touch me" (Jn 20:17). Mark has no need to prohibit "ἅπτω" ("touch", Jn 20:17), because in the Bartimaeus pericope touch is not needed to effect the miracle. There is no need for a translation of "Ραββουνι" ("Rabbouni", 10:51), because he must be deliberately experienced for who he is to Bartimaeus. There is no need to "announce to the brothers....I have seen the Lord," (Jn 20:18). The Lord[447] needs to be experienced in order to be *announced*. The Lord needs to be

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[444] Bock confirms, in the healing of the Gerasene demoniac, "'Lord' is a reference to God, as Mark does not use it as a title for Jesus... what God had done is wrapped up in Jesus' act" (2015:192). While Bock stresses the link of Lord with *God*'s action, other investigators identify 'Lord' as a definite title for Jesus: for an exploration of Jesus as 'Lord' cf. Williams (2015:107-126), 'The Characterization of Jesus as Lord in Mark's Gospel'; and Whitenton (2017), *Hearing Kyriotic Sonship: A Cognitive and Rhetorical approach to the Characterization of Mark's Jesus*.

[445] Leander (2013) provides a relevant quotation from 1897! He quotes from A. B. Bruce, *The Expositor's Greek Testament* who sought validation (from "Holtz after Volkmar") for the cured demoniac designated by Jesus to be a "missionary to Decapolis": "The [cured] man desired to become a regular disciple. ... Jesus refuses, and, contrary to His usual practice, bids the healed one go and spread the news, as a kind of missionary to Decapolis, as the Twelve were to Galilee. [He becomes] the first apostle of the heathen (Holtz, H.C. after Volkmar)" (Leander 2013:98, quoting Bruce 1897:373-74); cf. "The Gerasene demoniac (5:1–20) was seen as 'the first apostle of the heathen'" (Leander 2013:311-312).

[446] Beavis provides a profound insight: "Rather than functioning as a mere suppliant by asking Jesus to restore his sight, Bartimaeus enables the Son of David to fulfill in his own person the ancient eschatological prophecies that the eyes of the blind shall be opened (cf. Isa. 35:5; 42:16)" (1998:37).

[447] The NT uses "κύριος" 720 times, and Mark 14 times. For further investigation on Jesus and Lord, cf. Whitenton (2017), *Hearing Kyriotic Sonship: A Cognitive and Rhetorical approach to the Characterization of Mark's Jesus*. Whitenton claims "the rhetoric of inference" must examine "the portrait of Mark's Jesus from the standpoint of the oral/aural experience of the narrative in the context of the first-century 'rhetorical culture'" (Whitenton 2017:8). Hence, he arrives at more than fourteen references in Mark.

seen as a theology component in a Christian spirituality, in order to be experienced. Bartimaeus does, and hence he does not need a post-resurrected "Ραββουνι" ("Rabbouni"), like Mary Magdalene, to arrive at Jesus as everyone's "κύριος" (Lord).

The lived experiences of a recontextualized "Ραββουνι" ("Rabbouni") empower the 1st century reader/listener to ontologically "ἅπτω" ("touch") the "τὸν ἐσταυρωμένον" ("the Crucified One", 16:6). This occurs in and through personal suffering and persecution circumstances of recontextualizing a "τυφλὸς προσαίτης" ("blind beggar") in the reader[448]. Simultaneously, as a component of Christian spirituality, this composite theology bridge pivoting through Bartimaeus' "Ραββουνι" ("Rabbouni"), transitions the reader to thereby, "εὐθὺς" ("immediately") *see* the "ὁ κύριός" ("the Lord", risen) and then consequently continue in a sustained "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). What Mary Magdalene proclaimed verbally, ("I have seen *the Lord*", Jn 20:18), Jesus announces to the healed Gerasene demoniac (5:19), and Bartimaeus proclaims experientially, "Ραββουνι" ("Rabbouni"). Mark's rhetoric hereby challenges the reader to recontextualize Bartimaeus' "Ραββουνι" ("Rabbouni") into a lifestyle of lived experiences in a spirituality so as to sustain rescue.

In so far as the reader does not *live* Bartimaeus' "Ραββουνι" ("Rabbouni"), that reader needs the post-resurrected Jesus in the midst[449] to be *taught* how. The metaphorical bridges of this thesis as components of a spirituality emerge as one proposal to transignify Bartimaeus' "Ραββουνι" ("Rabbouni") for that *how*.

5.3.4 The Bartimaeus pericope: a pivot for a metaphorical Theology-bridge

5.3.4.1 Theology-bridge

The above investigation confirms a simple transition across Mark 10:46-52 concerning the narrative's display of a christology-theology. Jesus leaves Jericho, encapsulated in a genitive absolute, third person singular, "ἐκπορευομένου αὐτοῦ" (he was leaving, Mk 10:46). Bartimaeus hears this person leaving is "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47).

Mark *extends the scope of the title* by immediately allocating "Son of David" to Bartimaeus' interpretation of "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"): "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47) and "Υἱὲ Δαυὶδ" ("Son of David", 10:48). The theology-dimension enters the narrative's transition in two ways. Firstly, as Broadhead claims, that the title implied in 1:9, "even before the beginning of his ministry, the Nazarene imagery [already] belongs to the initial portrait of Jesus as *the Son of God*" (1999:33, italics my own). Secondly, Bartimaeus appeals for mercy, "ἐλέησόν με" ("mercy me!" in the imperative, 10:47, 48) by crying out to

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[448] The recontextualzing is simply experientially living out Jesus' *modus operandi*: "deny self, take up cross and follow me" of Mark 8:35.

[449] Notwithstanding that Jesus quoted in Matthew, 18:20, states, "Where two or three are gathered in my name, I am there among them" (i.e., in their midst), Schneiders' (2013) titles her investigation under discussion, *Jesus Risen in Our Midst: Essays on the Resurrection of Jesus in the Fourth Gospel*.

"Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") as "Υἱὲ Δαυὶδ" ("Son of David"). It was explained above that mercy is the prerogative of God, and freely dispensable by God's emissary, the Son of God. The theology link thereby establishes, for this thesis, a Son of God ontologically subsisting in the Son of David, who, in turn, subsists in the historical Jesus the Nazarene.

The subsequent textual schemata (Mk 10:49-51) are understood and interpreted by this thesis as *lived experiences* of a christology-theology exposed in Bartimaeus' Jesus-encounter. They culminate in Bartimaeus' "Ραββουνι" ("Rabbouni", 10:51). The above investigation proposes Bartimaeus' "Ραββουνι" ("Rabbouni") as Mark's fusion of the historical "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") with the ontological "Υἱὲ Δαυὶδ" ("Son of David"). Firstly, "Ραββουνι" ("Rabbouni") is therefore understood to be Mark's deliberate, *experiential*, titular, christological encapsulation for "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), but as Bartimaeus' "Υἱὲ Δαυὶδ" ("Son of David"). Secondly, "Ραββουνι" ("Rabbouni") *ideates* the theological focus for Bartimaeus' lived reality of his pursuit of the divine in "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"). This is then subsequently realized after his miracle, when Bartimaeus is seen "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him [Jesus the Nazarene[450]] on the way", 10:52c). The transition thereby concludes with "αὐτῷ" ("him"), i.e., "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene"), but within the Bartimaeus understanding of a composite titular Christology, whose divinity is pursued and translated into a lifestyle of *lived experiences* of that pursuit.

Relevance

Tannehill indicates a fundamental principle when investigating titles for Jesus so as to arrive at a christology-theology. He states, "[i]t may be possible to gain new insight into the Christology of Mark by concentrating not on the titles applied to Jesus but on *the narrative functions that Jesus performs* within the Markan story" (Tannehill 2007:138, italics my own). Each title in Mark 10:46-52, has a particular narrative function within Mark's overall rhetoric: Jesus the Nazarene; Son of David, Jesus; Son of David and Rabbouni. The above chapter exhaustively investigated their functions, collectively understood as to persuade those readers to participate in the narrative functions Jesus performs in the pericope so as to engage with Jesus inaugurating the arriving of the Kingdom of God. Iser describes this participation as an entanglement with the text, so as to arrive at the meaning of Mark's choice for each title (cf. Iser 1978:9-10).

Collectively, this thesis suggests they ideate into a metaphorical Theology-bridge, the meaning of which is a focus for discipleship rescue. Jesus is the rescue, and his recontextualization of his titles (cf. ideological texture, and sacred texture, above) expose lived experiences of his pursuit of the divine. It is a pursuit of God and God empowering him to inaugurate the arriving

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[450] "Discipleship belongs to the way *of the Nazarene*" (Broadhead 1999:36, italics my own). Hence Bartimaeus follows Jesus not as "Ραββουνι" ("Rabbouni") – he *lives* Jesus as his "Rabbouni" – he *follows* Jesus rather as "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene").

of the Kingdom of God. Here that empowerment visually manifests in freeing a blind man to "Ὕπαγε" ("Go!", 10:52) (cf. socio-cultural texture of the stigma of being blind).

That focus must be recontextualized by the reader into lived experiences whilst pursuing (after textual entanglement) the divine in Jesus. The divine in Jesus which Bartimaeus pursues, is exposed through Mark's allocation of his titles for Jesus. Each title releases a narrative function when recontextualized by Bartimaeus into lived experiences (cf. this chapter).

The above investigation provides the foundation for the following metaphorical Theology-bridge pivoting through the Bartimaeus pericope.

5.3.4.2 Mark's reader's guide for mental images when crossing a metaphorical Theology-bridge: a pivotal transformation through Bartimaeus' Jesus-encounter

Step 1: Acknowledge need: seeking discipleship rescue (personal *blindness*)
(cf. Discipleship-failure parameters, Discipleship-bridge, below)

Step 2: Return (retention): to Mark's titular christology pre-Mark 10:46

Step 3: Recontextualize Bartimaeus' "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene") into personal aspects needing rescue: repeat (cf. Paradigm, below); assimilate, accommodate, disequilibrate (cf. Piaget, Motivation-bridge)

Step 4: Pivot A: Personalize Bartimaeus' *cry* to Son of David for God's mercy (cf. Prayer-bridge, below): cry > rebuke > cry louder > cry through crowd > anticipate: Jesus stops

Step 5: Pivot B: Participate (cerebral visual vortex, cf. ideological texture), phenomenologically experience gradual "καὶ...καὶ...καὶ" ("and...and...and") transformation towards rescue, through motivated commitment to personal interpretation and meaning (Iser 1978:9-10[451]) which expose Bartimaeus' lived experiences of God's mercy in Son of David: rebuke > called > discard > jump > spiritual presence before Jesus

Step 6: Recontextualize Bartimaeus' "Ραββουνι" ("Rabbouni") encounter (cf. Jesus as "Rabbouni", above) as protension for life experiences: spiritual enlightenment, understanding as fusion (theology into spirituality), assuring, comforting, awaken and anticipate a God-intimacy, be fearless, to be experienced in real life circumstances

Step 7: Resolve to continue to *follow him*: *hear* him ("ἀκούσας" 10:47); *calling* you ("φωνεῖ σε" 10:49); encouraging you ("Θάρσει" "take heart", 10:49); "answering" you ("ἀποκριθεὶς"

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[451] "Entanglement is to grasp the *meaning* of the text...and meaning can only be grasped as *an image*. An image (i) provides the filling for what the textual pattern structures leave out, and (ii) brings into existence what is neither outside the book nor on its printed pages... Meaning is [essentially] an *effect* to be *experienced* "(after Iser 1978:9-10).

10:51); telling you ("Ὕπαγε" "Go!" in a "perpetual departure"[452]). The end of the metaphorical theology-bridge is a new beginning to persistently return to Step 1 in new circumstances[453]: (i) *who* (christologically and theologically, Step 4) are you following (focusing on, appealing to) in the present moment? Renew a pact of commitment to continue to follow; (ii) *how* are you following him? (iii) *which life experiences* (recontextualized from those of Bartimaeus) indicate you *are* following him in a current particular crisis (blindness) in need of rescue? Where and in what ways can you be closer to the One you are following? and (iv) list personal life experiences of pursuing Jesus the Nazarene as a Son of David holding God's mercy, in a recontextualized "Rabbouni". Recommit to *following him* on this Step 7, towards an ongoing, developing lifestyle of Christian spirituality. Return to Step 1.

5.3.5 Conclusion

A theology component in a Christian spirituality implies a *lived* theology, an *enacted* Christology. Concepts, themes, truths, dogmas, encapsulations of a christology-theology in the Bartimaeus pericope have been shown to be *lived* by Bartimaeus, and exemplified as a pivotal transition for discipleship rescue in Mark's narrative.

Mark provides two titles for Jesus in the Bartimaeus pericope which, at an inter texture level, expose a christology-theology for Jesus: "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47) leaving Jericho with his disciples and a large crowd, and a messianic Son of David addressed by Bartimaeus in two distinct ways, "Υἱὲ Δαυὶδ Ἰησοῦ" ("Son of David, Jesus", 10:47), and "Υἱὲ Δαυὶδ" ("Son of David", 10:48). Bartimaeus links the Son of David with God's mercy and thereby introduces an embedded Son of God to the christology-theology. While biblical investigators are very divided in Mark's allocation of the Son of David, this thesis identifies Bartimaeus' lived experience of Jesus the Nazarene as Son of David, through all the details in the text, as a vital, calculated, deliberate, pivotal transition towards discipleship rescue from Jesus the rescuer. The third title for Jesus in the pericope is a carefully, non-translated Aramaic encapsulation for the experiential fusion of the historical Jesus the Nazarene with the ontological Son of David: "Ραββουνι" ("Rabbouni", 10:51). Each title was examined as contributing to the theology focus in a Christian spirituality.

The investigation concluded with the steps for a reader to "cross" a metaphorical Theology-bridge, so as to sustain discipleship rescue in a Christian spirituality. The arrival at the *focus* for a spirituality, is now followed by The Place-sacred-space bridge: from *where* to *where*? The aim is to provide movement for the reader seeking rescue to begin, sustain or return to following Jesus in a "discipleship". The process will be based on recontextualizing Bartimaeus'

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[452] Sheldrake identifies that "the mystical dimension of Christian faith and practice … impels us into *a condition of perpetual departure*" (2000:119, italics my own); cf. Place-bridge below.

[453] The claim is that there is always a new circumstance: Heraclitus confirms, "Ποταμοῖοι δὶς τοῖοι αὐτοῖοι οὐκ ἂν ἐμβαίης" (The river where you set your foot just now is gone, quoted and translated Haxton, 2001, *Fragments*, no page ref.). Heraclitus taught, "the very nature of life is flux, is change" " (cf. Mark 2012, "Heraclitus: Life is Flux." Online article. Accessed July 2020. No page ref.). T.S. Eliot, *Little Gidding*, V, echoes the sentiment: "What we call the beginning is often the end / And to make and end is to make a beginning. / The end is where we start from." http://www.columbia.edu/itc/history/winter/w3206/edit/tseliotlittlegidding.html

pivotal transition from "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52) encapsulated as the movement from *place* into *sacred space*.

5.4   PLACE-BRIDGE
crossing from *a place* to lived experiences of *sacred space*

5.4.1 Introduction

The above (5.3) metaphorical Theology-bridge for Bartimaeus constitutes the pivot for the remaining bridges of the proposed paradigm for discipleship rescue because Jesus is Mark's rescue. Bartimaeus is the exemplar of recontextualizing who Jesus is into his rescue[454]. *Bartimaeus'* Theology-bridge provides the essential structure and contents for a focus on whose divinity is being pursued in a spirituality.

Mark's rhetoric aims to convince his readers to recontextualize the same, so as to transition from complacency to renewed commitment and from failure to rescue. The rhetoric attempts this with a plethora of narrative details to excite, make real, and motivate to participate, each reader, in the ideated unfolding Greek tragic drama, whose end is known. The "rhetoric of inference"[455] is for the reader to change (to complete?) the script by participating in the same theology component as the pivot for a Christian spirituality as that of Bartimaeus, the exemplar. This is through recontextualization of the experiential Christology of who/what Jesus is, in a form of transubstantiation or transignification[456]. Bartimaeus shows *how* to turn the potential into a realized actualization of the process in and through lived experiences: from his cries (10:47-48) to following him on the way (10:52). This thesis is investigating how these experiences are seen to collectively converge into a spirituality of discipleship rescue for the reader.

The focus here (5.4) begins with Mark's allocation of *a place* for his Bartimaeus Jesus-encounter. The aim is to transition Bartimaeus, via his pivotal Theology-bridge, into *sacred space*. This thesis identifies *sacred space* as the aim and culmination of the Place-bridge because, as explained below, it encapsulates the crux of lived experiences for a "*place*-component" in a Christian spirituality of rescue. Thus firstly, Jericho as *a place* for the pericope, launches Bartimaeus' Jesus-encounter within a visual framework of a chosen landscape. This is prior to a reader's retention of LXX echoes of Joshua and Jericho (cf. inter texture, above). That retention is hidden from the narrative, but phenomenological considerations, and promptings by investigators (e.g., Sheldrake (2000) *Places for the*

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[454] Smith points out that following 8:27-30, "[t]he question then is no longer, 'Who is Jesus?' but, 'What does his messianic identity mean?' (Smith 1995:227). This thesis would claim that in the Theology-bridge, Bartimaeus answers both questions in order to provide the reader with a focus of who is to be *followed*. A deeper application of Smith's question/observation/differentiation is challenging, but beyond the scope of this thesis.

[455] Whitenton's 2017 publication, 'Hearing *Kyriotic* Sonship: A Cognitive and Rhetorical approach to the Characterization of Mark's Jesus', exposes his *rhetoric of inference* as a key interpretative skill to identify Mark's "*Kyriotic* Sonship" for Jesus.

[456] Cf. 5.9 Paradigm, below.

sacred[457]) will expose a progression of transition from *a place* to culminate in a spirituality's *sacred space* which this thesis applies to discipleship rescue.

The progression from *a place* to *sacred space* aims to encapsulate the transition in the Bartimaeus pericope for successive steps of crossing the metaphorical Place-bridge proposed by this thesis. These steps ideate as *lived experiences* of Bartimaeus pursuing the divine in Jesus as the exemplar discipled-follower of Jesus for Mark's readers. The following key "steps", including the presence and/or absence of the indefinite article "a", will be examined below:

> *a place → a place-location → place → a sacred place*
> *→ space → a space → a sacred space → sacred space*
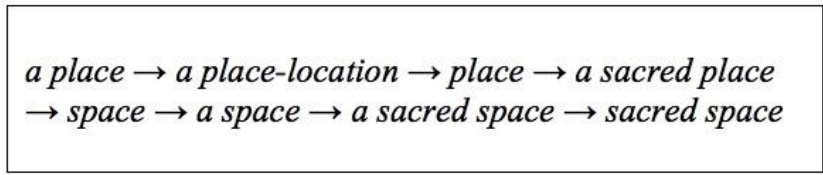
The relevance for a template begins with the realization that every reader of Mark will be in a *place*, whilst confronting decisions to be "rescued" to begin or to continue as a discipled-*follower* of Jesus, or seeking rescue from failure, e.g., in the face of suffering and persecution (cf. socio-cultural location in the ideological texture, above). One component towards rescue is how lived experiences of pursuing the divine in Jesus in *a place*, can phenomenologically transition the reader into Christian spirituality's *sacred space*. Bartimaeus will be shown to be the exemplar.

A doubt may surface when comparing a reader with Bartimaeus *leaving* from *a place* (Jericho) to enter and sustain participation in *sacred space* by following Jesus on the way to Jerusalem and beyond. The reader may be confined to *a place* and not able to "leave" or flee (cf. 14:50). The key to an explanation below, differentiates between Bartimaeus' *physical* encounter with Jesus the Nazarene in *a place*, and the reader's *spiritual* post-resurrection Jesus-encounter in (every equivalent of) *a place*[458]. The reader, for example, potentially experiences a Jesus-encounter in *a place* through reading/hearing Mark's text in a post-Pentecost milieu[459]. After the resurrection, "[t]he *place* of Jesus is now perpetually elusive" (Sheldrake 2001:30-31, italics my own). The reader's participation in *sacred space* will consequently not be determined by abandoning *a place* in order to follow Jesus. *Sacred space* is not determined by *a place*, but

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[457] An example of Sheldrake's discoveries in *Places for the sacred*: "We exist in an essentially sacramental universe or in graced nature [with] God's free self-disclosure and self-giving [but it] also depends on a human response" (2000:65).

[458] The tomb empty of the Crucified One is empty because "ἠγέρθη, οὐκ ἔστιν ὧδε" ("he is risen; he is not here", 16:6), and this perhaps guarantees the presence of Jesus in *a place* for all future encounters (cf. Schneiders 2013:15, 30; Sheldrake's *Jesus' perpetual departure*, 2001:31).

[459] Whitenton (2017:5, f/n 15) confirms, "the text was heard not read silently by the vast majority of those experiencing Mark's Gospel"; cf. also Dewey, Joanna. 2013. *The Oral Ethos of the Early Church: Speaking, writing, and the Gospel of Mark*. (esp. Chapter 4, p. 63f.).

a place is rather a catalyst (or "birth pangs", 13:8)[460] towards lived experiences of that (*sacred*) *space*.

An investigator, furthermore, could delimit *a place* into "geography." Mark refers to many places in his narrative, prompting investigators to seek a geographical structure within his plot. An example is from Hedrick[461] (1983:257): "The only evident overall framework given to [...] independent episodes [in Mark 1-13] and the sub-groupings of material appears to be geographical." Some investigators, however, became frustrated[462] because a clear progressive itinerary from one place to another is believed to contradict the geography[463] of Palestine. An understanding of *the phenomenology of place* [464]reconciles any confusion by providing a deliberate (experiential) purpose in Mark's choice of place(s): e.g., it could be shown (outside the domain of this thesis) that Caesarea Philippi *had* to host Peter's claim and then rebuke from Jesus with the first pre-Passion narrative[465]; Gentile territory *had* to host both the exorcism of the Gerasene demoniac (5:1-20) and a feeding of thousands (6:34-44); three pericopes of teaching (and rescuing) his disciples *had* to take place on the Sea of Galilee (4:35-41; 6:45-52; 8:14-21); and a blind man (10:46-52) *had* to be saved by his faith in Jericho (cf. inter texture, with references to Jericho's lowest altitude in Mark on the floor of the Rift Valley, and therefore experientially the lowest level of discipleship prior to climbing the hills to Jerusalem).

5.4.2 Terminology clarified

Place-terms used by this thesis in the above key steps are now clarified. These terms frame the steps towards the crossing of a metaphorical Place-bridge effecting discipleship rescue in a Christian spirituality.

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[460] Perhaps a reorientation in *a place* where there is suffering and persecution towards *a catalyst* beckoning entry into *sacred space* as its survival in a rescue mode, retains Jesus' reference to "ὠδίν" ("birth pangs", cf. 13:8) "ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα" ("For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs", 13:8).

[461] cf. also Hedrick's 2006 publication, *Ancient History: Monuments and Documents*, especially chapter 2 (27-45).

[462] E.g., "Within the segment of Jesus' life treated in Mark, geographical references are sometimes so jumbled as to make a sequential accurate account impossible (e.g., the absence of any time reference between 4:35 and 6:2; the date of the last supper, 14:12, conflicting with that given in John 13:1-2; 19:14)" (Williamson 1983:18).

[463] "From *a geographical point of view*, Jesus' journey to Jerusalem is marked by a series of indications of towns and regions: Jesus and his disciples go to the villages of Caesarea Philippi (8:27), through Galilee (9:30), to Capernaum (9:33), to the region of Judea and beyond the Jordan (10:1), to Jerusalem (10:32), through Jericho (10:46). Besides, the reader is regularly informed that Jesus and his disciples are ἐν τῇ ὁδῷ 'on the road': 8:27; 9:33, 34; 10:32, 52 (cf. also 10:17, 46)" (Menken 2005:284, italics my own).

[464] A future study of *The Christian spirituality of "Place" in Mark* could address these phenomenological significances.

[465] Cf. McDonnell (2012) 'Place, Pilgrimage and Promise: The Bible in a Time of Global Environmental Crisis.'

Phenomenology

Phenomenology is seen by this investigation to provide the *modus operandi* for an experience to remain an all-encompassing, multi-dimensional *lived* experience. Previous investigators provide the frameworks, e.g., Iser (1978) for *lived experiences* of a text, Seamon (2000f.) for *lived experiences* of geography and architecture, Tilley (1994-2010) for *lived experiences* of archaeology, and Wylie (2007 *Landscape*) for *lived experiences* of cultural and human geography made visible in landscapes. They all appear to have one aim: to arrive at the meaning[466] of a phenomenon.

Seamon defines phenomenology "as the exploration and description of phenomena, where phenomena refer to things or experiences *as human beings experience them*" (2002:6, italics my own). Tilley concurs: "[f]rom a phenomenological perspective, knowledge of landscapes, either past or present, is gained through perceptual experience of them from the point of view of the subject" (2010:25). The Bartimaeus pericope provides three "subject"-based phenomena, each revealing "perceptual experiences": Mark has his point of view, and hence composes 10:46.[467] Bartimaeus will have his point(s) of view (10:46-52). Mark's readers will have their point of view (cf. inter texture, with reference to possible retained Old Testament Jericho motifs of conquest, and Joshua).

Wylie (2007) focusses on landscapes and observes that "[p]henomenological approaches often stress direct, bodily contact with, and experience of, landscape. They commonly aim to reveal how senses of self and landscape are together made and communicated, *in and through lived experiences*" (2007:141). While Wylie is referring to current investigators of landscapes, this thesis would allocate his "stress" to Bartimaeus in 10:46. What emerges are the components for progressive "steps" on a Place-bridge, readily applicable to Bartimaeus' Jesus-encounter. The interplay between *place* and *space*, invite a consideration of Wylie's further claim that "[l]andscape... becomes the ongoing practice and process of dwelling" (2007:162). A detailed analysis of this consideration is outside the scope of the present discussion, suffice to indicate that the Jericho-landscape for Bartimaeus' "practice and process of dwelling" is exposed by the socio-cultural texture outlined above, and, it is suggested, supports the above key "steps".

These approaches to the phenomenology of *place* are seen to prompt a new investigation of Mark 10:46-52, in terms of Mark's specific landscape for this text in his narrative. The aim is

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[466] A search for "meaning" could be a search for answers: "Do acts of interpretation increase our knowledge of the past? Or does one simply replace another? Do we move in any sense closer to a goal of *a greater understanding* of the past?" (Tilley 2020:4). That "past" is the disastrous discipleship failure reported by Mark. Sheldrake approaches from a different angle, and reminds investigators there is no one final *meaning*: "[e]very place has an excess of meaning beyond what can be seen or understood at any one time. This excess persistently overflows any attempt at a final definition" (Sheldrake 2000:17). Phenomenology could guide the investigator into avenues for meaning(s).

[467] Perhaps one could claim that Mark is a phenomenologist: his Bartimaeus pericope "allow[s] others to comprehend [the Jericho] landscape [in its] nuanced diversity and complexity and to enter into these experiences through their metaphorical textual mediation" (Tilley 2010:25), which in Mark 10:46-52 is through the eyes of a blind beggar's Jesus-encounter.

to contribute to the text's *meaning* for Bartimaeus' Jesus encounter, inclusive of a *meaning* incorporating Jericho.

Place vs. geography[468]

This thesis defines *Geography* as the spatial distribution of phenomena situated in places. Concerning *place*, Tilley defines his terminology by claiming, "if space allows movement, place is pause" (1994:14). Hence, linking the two, implies that *geography* would describe where that *pause* occurs in *place*. Tilley's phenomenological perspective, furthermore, introduces experience into the equation, and thus "Geographical experience begins in *places*, reaches out to others through *spaces*, and creates landscapes or regions for human existence" (Tilley 1994:15, italics my own)[469]. Mark provides a "geographical experience" for Bartimaeus by beginning the pericope with the *place* Jericho. Bartimaeus, blind and begging, "reaches out to others through" socio-cultural *space*. A "landscape for human existence" then emerges extending both *a place*, Jericho, and the socio-cultural *space*, into something spiritually sacred through Bartimaeus' Jesus-encounter. That "something"[470] links Bartimaeus' faith with lived experiences of his pursuing the divine in Jesus. This claim aims to contribute towards a Place-bridge as one spirituality component for Mark's audience facilitating a rescue from any failure.

Inge's language (in his 2003 publication, *A Christian Theology of Place*) allocated *sacred geography* to *place* in order to arrive at that *place*'s "Christian Theology." He claims, "when places become associated with divine disclosure they become the defining coordinates of a sacred geography" (Inge, 2003:91). This thesis understands that examples, such as climbing Mount Sinai, walking through the ruins of Capernaum, sitting silently in a boat on the Sea of Galilee, exploring King Herod's Jericho, or resting on the slopes of the Mount of Olives after a climb above the Kedron Valley, are lived experiences of "sacred geography." The reader of Mark may return to those *places* of "divine disclosure" to reminisce, become re-motivated, to pray, etc. This thesis, however, would not claim this as a place-component for Christian spirituality. The same can be said for simply "visiting" through *reading* or *listening* to Mark's narrative. What is needed is to recontextualize those "sacred geography" encounters (physical

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[468] For further investigations into Mark's narrative as a whole, cf. Telford (2009) who refers to Hiskins (2000) and Malbon (1986) for a comprehensive view of *place* related topics: e.g., "The Markan *settings*, too, both *geographical* and *topographical*, have been subject for examination. Hiskins (2000) explores Mark's geography, and, informed by insights into ancient spatial conception, attempts to show how the evangelist's narrative geographical world would have been understood" (Telford 2009:14-15); and "Applying Levi-Straussian analysis to Mark's narrative space – *geographical, topographical and architectural* – Malbon (1986) exposes the mythic meaning that underlies his narrative geography" (Telford 2009:15, italics my own). Dewey (2013:65) points out that Hedrick questions the use of theology to arrive at a structure for Mark's gospel: he finds "the only evident overall framework given to [...] independent episodes and the sub-groupings of material" .... is geographical" (Dewey 2013:65, footnote 11, quoting Hedrick (1983:257).

[469] Perhaps a separate thesis on "The Christian spirituality of *place* in Mark's Gospel" could consider the following application of Tilley's (1994:15) quotation, "Geographical experience begins in places, reaches out to others through spaces, and creates landscapes or regions for human existence" to read as: Mark's narrative experience begins in his choice of places, reaches out to readers through spaces, and creates lived experiences of pursuing the divine in Jesus for human existence."

[470] This thesis understands this as more than Inge's arrival at "sacred geography": the Place-bridge wants to go beyond that and arrive at "sacred space" as its component for a Christian spirituality of rescue.

or textual) into a lifestyle of lived experiences of sustained pursuit of the divine in Jesus. *A place* either in Mark's narrative, or in the *dassein* (Heidegger's "being-in-the-world"[471]) of a reader, needs to transition into *sacred space* of ongoing Jesus-encounter, if a Place-bridge is to be awarded with a recognized component in a Christian spirituality of discipleship rescue.

A place: Mark includes many *places* in his narrative[472]. From the Greek, "τόπος" ("place"), the English word *topography* best describes *a place*: an observable, tangible aspect in a landscape, or the visible localized manifestations of "the spatial distribution of phenomena" which constitute *geography*. Jericho is thus *a place*. Each reader will similarly personally identify with *a place*.

A place-location: a specific component of *a place*, and is where *Dasein* is experienced. For Bartimaeus, his *place-location* is "παρὰ τὴν ὁδόν" ("beside the road", 10:46).

Place: understood as more abstract, encompassing *a place*, but including human experience[473]. Tilley (1994:15) explains, "the limits of place are grounded in the limits of human consciousness... places [are] contexts for human experience, constructed in movement, memory, encounter and association." Sheldrake opts for a similar observation by including human experience in *place*: "[t]he world of particular places is … the theatre of conversion, transformation and redemption" (Sheldrake 2001:30)[474]. The socio-cultural texture, (cf. ch. 4, above), exposes *place* for Bartimaeus outside Jericho: his *place* includes the social dynamics of his blindness, which is the *context* for his *human experiences* of ostracization, rejection, and reduced to seated and begging. Hence this thesis identifies *place* as a condition, a status, a disposition, "one's place in life," and for Bartimaeus that is to be blind and a beggar. Perhaps Sheldrake encapsulates this application of *place* to Bartimaeus when he claims that *place* "has three essential characteristics – it engages with our identity [Bartimaeus is a blind beggar], with our relationships [Bartimaeus is ostracized] and with our history [the narrative does not provide details for his physical or spiritual history, but a rhetoric of inference in 10:47 can attempt to identify his pre-10:46 knowledge of who Jesus is]" (2001:9).

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[471] "Heidegger argued that people do not exist apart from the world but, rather, are intimately caught up in and immersed. There is, in other words, an 'undissolvable unity' between people and world ... This situation—always given, never escapable—is what Heidegger called *Dasein*, or being-in-the-world" (Seamon 2010, explaining Heidegger, online electronic edition, np).

[472] Little surprise, then, that "[m]ost of the pericopes in the Gospel in effect describe individual events linked to a person, *a place*, and a specific time as, for example, the healing of a blind person" (Van Oyen 2014:60).

[473] Sheldrake affirms, "place is a human construct" (2001:15). Tilley explains: "Personal and cultural identity is bound up with place" (1994:15). Riches (2000:124) expressed this claim in a connection with *space*: "...we might say that the symbolical resources which Mark calls on to create his spatial world are themselves culturally and historically conditioned. We need to know something of their history, and how they were connected in the minds of his readers, if we are to grasp their potential meanings."

[474] This thesis would differ slightly from Sheldrake's understanding of *place* and his differentiation between "physical geographies" and "geographies of the mind and spirit." He states: "Although place is a human construct, it is equally vital not to lose sight of the fact that the natural features are part of the interrelationships that go to make up place. The physical landscape ["the non-human element"] is a partner, and an active rather than purely passive partner, in the conversation that creates the nature of a place. … there is an interplay between physical geographies and geographies of the mind and spirit" (Sheldrake 2000:15). This thesis opts to label *a place* as his "human construct", *a place-location* for his "physical geographies" and *place* for his "geographies of the mind and spirit".

A further consideration, however, is provided by a pioneer in the exploration of *place,* Edward Relph. He claims (1976:141): "[p]laces are fusions of human and natural order and are the significant centers of our immediate experiences of the world." This thesis would consider this observation/definition as Bartimaeus' template for his "Ραββουνι" ("Rabbouni"). As stated in the Theology-bridge, "Rabbouni" is the *spirituality* encounter between Bartimaeus and Jesus because the title constitutes the culmination of the lived experiences of Bartimaeus pursuing the divine in Jesus, where "Ραββουνι" ("Rabbouni") is the fusion of Jesus the Nazarene, Son of David and Son of God (dispenser of God's mercy). Hence, "Ραββουνι" ("Rabbouni") is the (in this case, personalized,) *place* of the fusion of "human [Jesus the Nazarene] and natural order", i.e., Jesus' nature is as Son of God to dispense God's mercy whilst subsisting in the Son of David (messianic emissary). The conclusion is that "Ραββουνι" ("Rabbouni") thus provides that *place* for Bartimaeus, and it is announced as such through his climactic statement: "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51). *That* is the crowning/ encapsulation of Bartimaeus' *place* in his pericope, more than external socio-cultural influences. Such is the "significant center[s] of [Bartimaeus'] immediate experiences of the world."

A sacred place: the arrival and departure of Jesus[475] (cf. 1:1; 1:11; 9:7; 14:62) transforms *a place* into *a sacred place*, (a) when the narrative exposes Jesus-encounters in that place; and (b) for the duration of that encounter. Hence Jericho loses its status as *a sacred place* when Jesus departs, together with his disciples, a large crowd, and a following Bartimaeus. Sheldrake (2001:37), however, invites his readers to see "*People as the place of the sacred.*" Hence not only the presence of Jesus but Mark provides *Bartimaeus* as one such Holy Person (sacred texture, above) invested by his narrative to be "the place of the sacred." His destiny is to lead the reader as (their) "*a sacred place*", across his lived experiences of pursuing the divine in Jesus, into *sacred space*.

Space: "Space is a far more abstract construct than place[476]. It provides *a situational context for places*,[477] but derives its meanings from particular places" (Relph 1976:8, italics my own). This thesis thus understands *place* as the *where* one enters/occupies *space*; i.e., *place* is where

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[475] Henderson confirms: "Jesus' transforming presence manifests the power of God unleashed in the world" (2006:260); while Sheldrake takes note of John Calvin: "John Calvin seems to have been more comfortable at times than Luther with the notion that the world of natural and human places is a *theatrum gloriae Dei* - a theatre full of wonders in which God's glory becomes apparent. The *loci communes*, the ordinary places of the world itself, become the stage on which divine revelation is acted out" (from Sheldrake 2001:63, footnote 63, referring to John Calvin, *Institutes of the Christian Religion*, trans. Henry Beveridge, representing Grand Rapids: Eerdmans 1995, I, XIV, 20).

[476] Sheldrake states, "Space does not exist as an objective 'thing'. It is subjectively perceived and experienced differently depending on perspective" (2001:6).

[477] Sheldrake identifies a link between *place* and *space*: "Place is space that has the capacity to be remembered and to evoke what is most precious" (2000:1); Cf. also Ellis, Robert. 2019. "Sporting Space, Sacred Space: A Theology of Sporting Place" *Religions* 10, no. 8: 473. https://doi.org/10.3390/rel10080473 (cf. his significant list of references).

the phenomenological happens so as to enter the (human[478]) experience of *space*. This understanding is prompted by Tilley (1994:9) who addressed a previous (mis)understanding of *space* described as "an *abstract dimension* or *container* in which human activities and events took place." Tilley, instead, proposed his "alternative view [which] starts from regarding space as *a medium* rather than a container for action, something that is involved in *action* [i.e., lived experiences] and cannot be divorced from it" (1994:10, italics my own). This *action* in terms of *life experiences* perhaps touches the core contribution of *space* ("a situational context for places", i.e., a *context*, not the *where*) towards a lifestyle of any spirituality.

A space: prompted by Sheldrake (2001:68), one could consider including the concept of *a space* to be included in the Place-bridge template for this thesis. Applied to the Bartimaeus pericope, it frames the pivot provided by the Theology-bridge with a nomenclature applicable to this new component of *place* in a Christian spirituality.

Sheldrake (2000:68) claims, "God as Trinity is *a space* where the particularity of the divine persons is shaped by the interrelatedness of their communion." Mark 10:47 is the nearest the Bartimaeus pericope approaches to what is later (theologically) referred to as Trinity. There is *Jesus* the Nazarene, there is the messianic (anointed) Son of David with *God-the-Father*'s mercy, and a possible accompanying retention by readers of Jesus, the Son of God, being anointed with God's mercy (and all) God-virtue(s) by the *spirit* "ὡς περιστερὰν καταβαῖνον εἰς αὐτόν" ("like a dove descending upon him", 1:10) at his baptism.

This thesis would, however, on the basis of 10:47, apply Sheldrake's observation and also identify Bartimaeus' *Jesus* as "*a space* where the particularity of the divine persons is shaped by the interrelatedness of their communion." This is what this investigation encapsulates as the pivot of the Theology-bridge, above (5.3)[479].

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[478] Tilley explains, "A *humanized space* forms both the medium and outcome of action, both constraining and enabling it" (1994:10, italics my own)." This is validated by Bartimaeus: the fact that he is "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("blind, a beggar, seated beside the road", 10:46), "forms both the *medium* and the *outcome* of [his] action." The relevance of this observation is to prepare the reader to enter into dialogue with a claim for a component in a spirituality to progress from *place* into *space*.

[479] Le Donne (2021:online, npf) in his "Introduction," recalls: "I put this question to a professor...'Where is Mark's evidence for Jesus's divinity?' ... [the professor] cautioned, 'Start with the right question! You're on safer ground with Jesus's status as a messiah. That's the question Mark is prepared to answer.'"
Perhaps the answer to Le Donne's question lies in the Bartimaeus pericope: "Jesus's status as a messiah" is a one-off Markan proclamation in 10:47-48: "Son of David, Jesus" and "Son of David." But this thesis has explored (5.3, above) the possibility of the emergence of Jesus' *divinity* subsisting in that messianic title Mark allocates to Bartimaeus. There appears to be an embedded "Trinity" formulation, probably "foreign" to the reader as such, and awaiting John's Gospel to confirm what Christians at a later date believed. This thesis, however, cannot ignore a retention by readers, nor avoid a rhetoric of inference towards Jesus's divinity in two pericopes in Mark: that of Jesus' baptism (1:9-11) and of the Transfiguration (9:2-8). Maintaining that inference, Bartimaeus pivots that divinity in his cry to Jesus the Nazarene as the Son of David. The pivot was shown (cf. Theology-bridge) to fuse the Spirit-anointed Son of God, subsisting in the Son of David, with the historical Jesus the Nazarene, and inclusive of the Son of Man (cf. chain-link interlock, ideological texture).

But *a space* in the pericope could also articulate the "interrelatedness" of the "communion"[480] between Jesus and Bartimaeus in 10:46-52. Having entered into *a space* of *interrelatedness* between the two, Jesus' presence then transforms the subsequent life experiences between Jesus and Bartimaeus into *a sacred space* for Bartimaeus (in the same way as Jesus' presence transforms *a place* into *a sacred place*). The entrance of Jesus into the equation is marked by "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("he heard it is Jesus the Nazarene", 10:47) and "ἤρξατο κράζειν καὶ λέγειν· Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με" ("he began to cry out and say, Son of David, Jesus, mercy me", 10:47). The relevance for the reader is a clarification for personal progression from failure to rescue: Jesus (*a space*) must *enter* and participate in the life experience (*a sacred space*) of the reader wanting to be rescued. This *arriving* and *entrance* of Jesus, furthermore, must then elicit deliberate, articulated (prayer) "crying out" (cf. Prayer-bridge below), as a key life experience towards the creation of *a sacred space*. Note that the *arriving* and *entrance* of Jesus (i.e., transforming *a place* into *a sacred place)* accompanied by a reciprocal life experience of prayer, does not of itself constitute *a sacred space*, but is, however, a contribution.

A sacred space: for Mark's gospel, this thesis would claim that a sacred *place* becomes *a sacred space* when the accompanying Jesus-encounter releases, for example, a new understanding[481], a teaching, or a healed person's experience of a new empowerment from Jesus[482]. Hence, while "space does not and cannot exist apart from the events and activities within which it is implicated" (Tilley 1994:10), the presence and efficacy of Jesus validates sacredness for *a space*. Examples would include the healed paralytic lowered through the roof above Jesus (2:1-14): *a sacred place* with the presence of Jesus in a crowded room (2:2) transitions into *a sacred space* of forgiveness of sins (2:5) and healing (2:11); the Gerasene demoniac (5:1-20): *a sacred place* of a Jesus-encounter with the possessed man, where Jesus stepped out of the boat (5:2), transitions into *a sacred space* of (healing) exorcism (5:8 and 15); the woman healed of twelve years of bleeding (5:25-34): *a sacred place* in the crowd when the woman touches Jesus (5:27 and 31), transitions into *a sacred space* of "ἴσθι ὑγιὴς" ("be healed", 5:34); the Syrophoenician women's daughter (7:24-30): *a sacred place* when Jesus enters a house in the region of Tyre (7:24), transitions into *a sacred space* of (healing) exorcism (7:29).

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[480] cf. inner texture: Mark's progression from "λέγω" ("say") to "εἶπον" ("say") for Bartimaeus, to linguistically ratify that "communion."

[481] An example is the disciples' reprimand in *a place* (10:14) transitioning them from *a space* (of their rebuking "ἐπετίμησαν") into a new awareness or understanding, *a sacred space*, when Jesus "εἶπεν" (told) them unless they receive (a conditional subjunctive, "δέχομαι") the kingdom of God "ὡς παιδίον" ("as a little child", 10:15), they will never enter it. When the disciples translate this into lived experiences, whilst decisively pursuing the divine in Jesus, they will enter *sacred space*. Kingsbury notes, in Mark, "The cardinal problem besetting the disciples is incomprehension" (1989:96).

[482] Sheldrake, at an inter textual level, explores the Trinity as *a space* (2001:68): "God as Trinity is *a space* where the particularity of the divine persons is shaped by the interrelatedness of their communion" (Sheldrake 2001:68, italics my own).

Sacred space: Sacred space[483] is not *a* sacred space[484]. Sacred space is not religious space. *Sacred space* is used by this thesis in a more abstract sense: it relies upon *a sacred space* as its foundation, but extends the self-contained human experience into an ontological realization (through participation) of sustained, spatial sacredness[485]. This is adopted by the metaphorical Place-bridge for this thesis as the Christian spirituality authentication of the aim and goal of transitioning from *a place*. *Sacred space* is perhaps described as spirituality's *dassein* ("being-in-the-world" of spirituality). In other words, for *a place - place location - place* to participate as a component of Christian spirituality it is essential to transition into *sacred space*. If not, *place* remains in the realm of historical data, even biblical history, or as a phenomenology of place for architecture (Seamon 2010, etc.), archaeology (Tilly 1994, 2010, etc.), and cultural geography and landscapes (Wiley 2007).

Perhaps a quote from Augustine briefly summarizes the present claim of having to transition into *sacred space*: "To turn away from you is to fall, to turn back to you is to rise, to abide in you is to have life" (cf. Saint Augustine, *Soliloquies*[486] I, 3). Mark's disciples "turn away" from Jesus and repeatedly "fall" into *a place* as confused, failing followers (e.g., *a place* on the Sea of Galilee, terrified, 6:50); *a desolate place* with thousands needing to be fed (6:32-44; 8:1-9); *a place* below the transfiguration mountain reducing the 9 disciples into a dumbness akin to that of a possessed boy (9:17-18). Bartimaeus firstly provides them a way "to turn back" to Jesus, and hence he "rises" ("ἔγειρε", "Get up!" 10:49; "ἀναπηδήσας", "he jumps up", 10:50). Secondly, "to abide in you" Bartimaeus illustrates is to *remain* in Jesus by "ἠκολούθει αὐτῷ" ("following him", 10:52). But then also Bartimaeus' "to have life" is being *saved* ("ἡ πίστις σου σέσωκέν σε", "your faith has saved you", 10:52a) and *seeing* "εὐθὺς ἀνέβλεψεν"

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[483] Kilde (2008) explores the understanding of *sacred space* in her publication, *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship*. She quotes Eliade (1959) who claims that "every sacred space implies a hierophany [or] an irruption of the sacred" and hence, "certain spaces [are] inherently sacred due to that supernatural presence within them" (Kilde 2008:5, quoting Eliade, M. *The Sacred and the Profane: The Nature of Religion*, 1959:26). Jericho in Mark, however, has no "supernatural presence within" the place, yet becomes the *place* for Bartimaeus to enter *sacred space*. Kilde's search results in her claim that "*places are sacred because they are made so by human beings*. Places are not inherently holy in Smith's view; sacredness is *situational*, or dependent upon the situation or treatment, not on a substantive indwelling of the supernatural" (Kilde 2008:7, italics my own, referring to Smith, J.Z. 1987. *To Take Place: Toward Theory in Ritual*). This thesis claims that *lived experiences* of the sacred, in a particular place, transform place into a sacred place.

[484] Sheldrake's (2001) publication, *Spaces for the Sacred: Place, Memory, Identity* perhaps focusses on *a space* for the *sacred*, i.e., *a sacred space,* or an identifiable *space* infused with the sacred: hence *memory* and *identity* appear as *spatial* "locations" for the *sacred*. Hence, e.g., Sheldrake can claim that "God as Trinity is *a space...*" (2001:68). This thesis proposes *sacred space* rather as an ontological experience of the *sacred*: i.e., spirituality's phenomenological encounter with what is *sacred*.

[485] Prompted by Husserl's understanding of phenomenology, this thesis suggests that when "Phenomenology, in Husserl's conception, is primarily concerned with the systematic reflection on and analysis of the structures of consciousness, and the phenomena which appear in acts of consciousness", then *sacred space* does emerge from phenomenology (of *place*). *Sacred space* constitutes a "structure" of consciousness, amongst other structures.

[486] It is worth noting Stock's research claiming that "Augustine's soliloquies were intended to be understood as 'spiritual exercises' (2010:18)... his preferred form of spiritual exercise [emerging from] his approach to interpretation, which encompassed his studies in grammar and rhetoric and was shaped into a powerful tool for *inward self-scrutiny*" (2010:62, italics my own). Hence Stock's quote to launch his Chapter 1 "Toward Inner Dialogue": "Noli foras ire, in te ipsum redi" ("Don't go outside, go back to yourself", 2010:18). Perhaps as Sheldrake (2001) explores *Place and Narrative* through the writings of Don Scotus on creation, a future study to expose an embedded spirituality in the Bartimaeus pericope could explore Bartimaeus' *sacred space* through Augustine's *Soliloquies* as spiritual exercises in *inward self-scrutiny* for any reader of Mark.

("immediately sees", 10:52). Augustine's "to abide in you is to have life" would thus, for this thesis, be contextualized into the pericope's *sacred space*, encapsulated in Mark's 10:52.

The above definitions could be summarized into the following diagram in the form of a "template". They are the place-parameters in the Bartimaeus pericope which thereby provide the progressive steps for a reader seeking discipleship-rescue. *Sacred space* remains the goal and terminal point of place parameters because it constitutes the pinnacle of the crux of a Christian spirituality, namely lived experiences which emerge when pursuing the divine in Jesus. Therein lies the component's validation as a contribution towards discipleship rescue for this thesis.

> *a place → a place-location → place → a sacred place*
> *→ space → a space → a sacred space → sacred space*
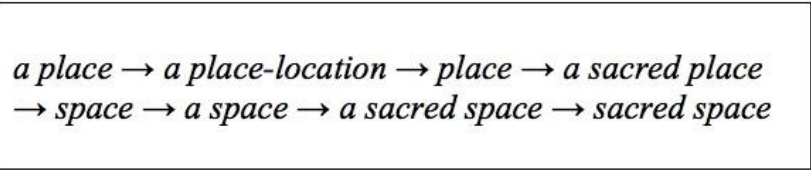
Having defined the *place*-terms to be used in this thesis and, in their progression, combined them into a "template", the focus turns to the role of *place* in Mark 10:46-52. This is to validate its claim of contributing towards discipleship rescue as a component of Christian spirituality. Firstly, however, a foundation is laid in terms of the role of *place* in a Christian spirituality.

5.4.3 Role of *place* in a Christian spirituality

It appears necessary for clarification to re-define this thesis' understanding of *Christian spirituality* in terms the investigation of "τόπος" (place) in Mark.

Working definition of Christian spirituality

Based on Bartimaeus' Jesus-encounter, this thesis proposed the following definition for a Christian spirituality (cf. Chapter 1):

> Christian spirituality for a reader of Mark is the motivated assimilation of anticipated and real on-going faith-filled Jesus-encounters whilst pursuing the divine in Jesus the Nazarene. These encounters deliberately appropriate ontological Kingdom realities into a continuum of multi-faceted and new life experiences. These experiences effect and maintain a self-transcendent transformation for a sustained self-realization of an ever-deepening wholeness of being. This is inclusive of sacrifice, mutual accompaniment and challenge, in a fluctuating world of suffering and persecution.

Key phrases in this definition include the following:
(i)   pursuing the divine in Jesus;
(ii)   appropriate Kingdom realities (e.g., mercy, and empowerment to *see* through suffering and persecution);
(iii)   new life experiences;
(iv)   self-transcendent transformation;

(v)   sacrifice (denying self), mutual accompaniment (co-responsibility[487] to take up cross), and challenge (to continuously follow on the way), which extend the prescriptions from Jesus in 8:34.

These key phrases in the above working definition for Christian spirituality, could prescribe certain criteria for *place* as a component. The following criteria are suggested on the basis of promoting discipleship rescue:

(i)   *Place for*: anticipated and real on-going faith-filled Jesus-encounters;
(ii)   *Place where*: a person must want to pursue the divine in Jesus in order to experience these Jesus-encounters;
(iii)   *Place preserving* Kingdom realities so that they become realized in a continuum of multi-faceted and new life experiences;
(iv)   *Place facilitating*: self-transcendence;
(v)   *Place* can achieve this when and where Jesus the rescuer is present, and the recipient seeks to transition *place*-experience into *sacred*-experience in and through place, i.e., *place* becomes *sacred space*.

Beginning with the working definition of Christian spirituality and linking its key phrases to the concept of *place*, the progression from *a place* through *a place location* so as to arrive at *place*, opens the consideration of *place* in spirituality. This thesis will always claim, however, that *place* on its own is insufficient to warrant a role in Christian spirituality until the reader progresses through the template into *sacred space*.

Hence two key roles of *place* emerge in a Christian spirituality: firstly, *place* emerges from the physical foundation in a landscape, the *where* lived experiences begin, i.e., with *a place*, through *a place location* (this thesis' *dassein*) into *place*. These lived experiences then need to be divinized by transforming into lived experiences of pursuing the divine in Jesus. *Place* thereby provides *direction* towards *sacred space*, which this thesis suggests is the spiritual element of *place*.

The second role of *place* in a Christian spirituality involves lived experiences *now* of Jesus-encounters applied to each *now*. This Jesus element qualifies the "Christian" *sacredness* of those experiences. But that *sacredness* first needs *a place* for its realization, in its progression towards *place*. Sheldrake, quoting Belden (1994:19[488]), confirms, "every encounter of the sacred is rooted in *a place*, *a socio-spatial context*[489] that is rich in myth and symbol" (Sheldrake 2000:17, italics my own). In the Bartimaeus pericope, as non-sacred as Jericho

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[487] Sheldrake seeks validation for co-responsibility in Francis of Assisi's Canticle of Creation: "the first nine verses speak of the cosmic fraternity of all elements of creation" (2001:26)…[including] mutual pardon or reconciliation. Thus, the created world is a "reconciled space" because of the fraternity of all things in Christ. There is no room for violence, contention or rejection of the "other"" (2001:27-28).
[488] cf. Sheldrake 2001:17, footnote 43: "Belden Lane 'Galesville and Sinai: The Researcher as Participant in the Study of Spirituality and Sacred Space', *Christian Spirituality Bulletin*, 2/1 (Spring 1994), p. 19".
[489] This is similar to Relph's (1976:8) "situational context."

might have been, the blind beggar's Jesus-encounter described by Mark transforms that for the duration of that sacred encounter. The aim is for the reader to recontextualize that *place-sacred* link into a personalized *sacred*-encounter, and that provides the *rescue* which this thesis claims lies embedded in Mark's narrative. This is the relevance for the *place*-component (as outlined in Template) in Christian spirituality, as a step towards discipleship rescue.

This thesis claims there is a specific, embedded, rescue package in Mark pivoting through the Bartimaeus pericope. Hence the above investigation on the "Role of *place* in a Christian spirituality" must now focus on Mark 10:46-52 in particular.

5.4.4 Role of *place* in the Bartimaeus pericope for a Christian spirituality

A future investigation could explore *The Christian spirituality of Place in Mark*. The present focus, however, is on the Bartimaeus pericope as a pivotal[490] transition in Mark's narrative. Hence a corresponding pivotal "role" of *place* in Mark 10:46-52 is now presented. This thesis proposes three indicators towards such a role of *place*:

5.4.4.1 *Place*-parameters

The first role of *place* in the Bartimaeus pericope is to parallel the *place*-parameters clarified above with corresponding *lived experiences* by Bartimaeus so as to outline Bartimaeus' "crossing", in steps, for Mark's readers. The progression of steps are: a place, a place-location, place, a sacred place, space, a space, a sacred space, sacred space. Each step progresses from *a place* to *sacred space* and is understood as a *lived experience* of Bartimaeus *pursuing the divine in Jesus*. Each step could be pre-empted with: "Bartimaeus' lived experience of..." (*a place, a place-location, place,* etc.). The aim is to articulate his ("transition") crossing from *a place* to *sacred space* and to provide concrete steps of lived experiences for a reader to achieve rescue in *a place*.

The resultant metaphorical bridge is constructed to motivate a reader to then recontextualize each step into personal circumstances, so as to transition into *sacred space* when each step converges into a Christian spirituality. This concurs with the working definition (above) suggested by this thesis.

The progression takes place significantly in Mark's *narrative*. Sheldrake confirms by stating that his "fundamental contention is that there can be no sense of place without narrative" (2000:17). He bases his claim on the observation that "[t]he hermeneutic of *place* progressively

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[490] cf. Literature Review, above, for a list of investigators and their conclusions concerning the Bartimaeus pericope as a transitional text; e.g., (i) Meier "In the rush to probe historical elements in this story [Bartimaeus, Mark 10:46-52], one should not ignore *the pivotal place* it holds in the structure of Mark's Gospel... Though it forms the end of the great central section, the Bartimaeus story is also connected literally and theologically with what follows" (Meier 1994:686, italics my own); (ii) "Bartimaeus plays a central role in the narrative. Moreover, the story appears to have *a pivotal role in the Gospel of Mark*, marking the transition from one main section (the travel narrative, 8:27-10:52) to the next, the Jerusalem narrative" (Beavis 1998:21-22, italics my own).

reveals new meanings in a kind of conversation between topography, memory and the presence of particular people at any given moment" (2000:17). These "new meanings" would link with the phenomenological dimension of *place*[491], and which augment theological exposures this thesis claims are embedded in the author's narrative. In this way Mark's narrative *converses* between Jericho, retention, and Bartimaeus, the blind beggar, protension, for the provision of "new meanings" (i.e., rescue) for the reader to recontextualize and enter into a rescue.

Seamon (2010:np) seems to echo Sheldrake (or v.v.) when he proposes several approaches to explore *place* "phenomenologically," including "Hermeneutic-Phenomenological Research." He defines hermeneutics as "the theory and practice of interpretation … particularly the interpretation of texts... The key point hermeneutically is that the creator of the text is not typically available to comment on its making or significance, thus the hermeneutic researcher must find ways to discover meanings through the text itself" (Seamon, 2010:np)[492]. Seamon prescribes such conclusions as phenomenologically verifiable (cf. his "phenomenological method as a radical empiricism") because they are based on (*lived*) *human experience* (ibid). Applying the template to Bartimaeus perhaps is one way to claim his lived experiences of pursuing the divine in Jesus in steps is "phenomenologically verifiable." It is *the phenomenology of place* which prompts the encapsulation of *sacred space* to articulate crucial lived experiences of that *place*, initially at a phenomenological level, but (thereby) ultimately at an ontological level in a spirituality for this thesis' discipleship rescue proposal.

This validation prompts a further investigation into this thesis claiming the phenomenological and ontological importance of *sacred space* as the culminating rescue's terminal point when crossing steps on a metaphorical Place-bridge.

5.4.4.2 Sacred space
The second role of *place* in the Bartimaeus pericope: to validate *sacred space* as the (terminus) culmination of discipleship rescue for the component of a metaphorical Place-bridge in Christian spirituality.

Sacred space for Bartimaeus has been expressed in three time-frames which expose his faith healing and saving him. Being healed/saved, Bartimaeus becomes the exemplar for *sacred space* as spirituality's answer to rescue *in* (not rescue *from*) a *place*. The latter claim expresses the role of a *phenomenology* of place.

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[491] Seamon (2010:np) stresses two essential parameters in phenomenological research: (i) the link "Person and World Intimately Part and Parcel" (including "Lifeworld" (the context of daily life) and "Place" (i.e., "the human experience of *place*"); (ii) secondly, "phenomenological method as a radical empiricism" which includes a direct contact between researcher (phenomenologist) and the *place*, and that "the researcher as human instrument is the heart of phenomenological method" into experience of that *place*.

[492] Seamon clarifies further: "One embeds oneself in the process of getting involved in the text, one begins to discern configurations of meaning, of parts and wholes and their interrelationships, one receives certain messages and glimpses of an unfolding development that beckons to be articulated and related to the total fabric of meaning. The hermeneutic approach seems to palpate its object and to make room for that object to reveal itself to our gaze and ears, to speak its own story into our understanding" (Seamon, 2010). This provides the challenge to articulate a paradigm in Christian spirituality that will accomplish the same with a text such as 10:46-52 and "speak its own story into our understanding."

Firstly, the "past":

pre-10:46 Bartimaeus' *sacred space* is suggested to already be an *experiential* reality for the blind beggar in terms of his *spiritually seeing* the divine in Jesus whom he pursues. This culminates "παρὰ τὴν ὁδόν" ("beside the road", 10:46). He verifies this by his identifying "Jesus the Nazarene" as the "Son of David", invested with God's mercy (10:47) (and hence claimed links with Jesus as Son of God).

Secondly, the "present":

Bartimaeus' *sacred space* empowers him to *physically see*, "εὐθὺς ἀνέβλεψεν" ("he immediately saw", 10:52). This empowerment is said to enable and sustain his *experientially living* in the divine presence in Jesus the Nazarene.

Thirdly, the "future":

Bartimaeus' *sacred space* releases him into the lived experience of a continuously sustaining divine presence in Jesus, by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52).

These three time-frames for *sacred space* are perhaps the crux of discipleship-rescue in a Christian spirituality for the reader of Mark. Firstly, recall the past of an initial empowerment; secondly to be challenged to *see* through suffering, persecution and any failure; and thirdly to return to pursuing the divine in Jesus by "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c). Telford (2009:Preview, np) confirms a role for the blind beggar in Mark's narrative in that Bartimaeus "breaks the discipleship-decline of the original 12". Beavis (1998:35) expresses the same concept by stating, "Bartimaeus is portrayed as *superior to the Twelve* in that he 'sees' who Jesus is while he is blind, whereas the sighted disciples are deficient in perception" (Beavis 1998:35, italics my own). This thesis encapsulates their conclusions by ideating a metaphorical Place-bridge of transition from failure to rescue in terms of the lived experiences of progressing from *a place* to *sacred space*.

Bartimaeus' physical blindness manifests in *a place*, whilst his receiving sight releases him into *sacred space* of remaining in Jesus' presence by following him on the way (10:52). He remains in Jesus' presence in order to pursue the divine in Jesus. This is, textually, Bartimaeus' ongoing (teaching?) proclamation and realization of his rescue which this thesis articulates as *sacred space*.

Sheldrake[493], perhaps, provides an articulation for the claimed logic. He explores Don Scotus and Thomas Aquinas in his Chapter 3 on places for the sacred, (2000:64-89), to expose his readers, for example, to later theologians. An example is "Aquinas [who] reminded us, we cannot speak of God being within things, people or situations [e.g., *a place*] as an aspect or dimension of their own inner constitution. [Rather:] However, we may speak of God in all things in the same way as we conceive *an active principle to be present to what receives its*

[493] cf. (i) Literature Review, Sheldrake 2000, above, for brief summary of my observations of his research, and (ii) the above definition.

action" (Sheldrake 2000:66, footnote 4, italics my own, quoting *Summa Theologiae* 1.8.1). Sheldrake emphasizes, therefore, that "God's presence-as-action directly and intimately touches the within of each thing. God is the source of, and the goal of, each thing in its interior dynamism" (2000:66-67). This is perhaps because, "God freely does what God is" (Sheldrake 2000:68).

Sheldrake's articulation assists this thesis' understanding and use of *a sacred space* transitioning into *sacred space*: (i) without *touching* Bartimaeus, *a sacred space*[494] (10:47) is verbally touched, by Jesus' "Τί σοι θέλεις ποιήσω;" ("what for you do you wish that I do?", 10:51). Bartimaeus responds equally "directly and intimately" with a statement, "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51). This thesis identifies this as where Bartimaeus "touches the within of each thing" in *a sacred space*, confirming his faith *to* Jesus (cf. Faith-bridge below), and thereby releasing "God's presence-as-action" to heal him; (ii) Bartimaeus "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52) is his way to pursue God-in-Jesus (cf. Theology-bridge) as "God's presence-as-action" when shown mercy ("ἐλέησόν με", "mercy me!" 10:47-48). These expressions evidence his faith[495], and he is thereby healed/saved: "ἡ πίστις σου σέσωκέν σε... καὶ εὐθὺς ἀνέβλεψεν" ("your faith saved you, and immediately he saw", 10:52).

His healing (i.e., his rescue) is sustained for Bartimaeus by his *following* Jesus on the way, i.e., by remaining in *sacred space*. Quoting Sheldrake, this is because "God is the source of, and the goal of, each thing in its interior dynamism." That "interior dynamism" released by *a sacred space* in Bartimaeus, now transitions into *sacred space* of a sustained participation in "God's presence-as-action" in and through Bartimaeus following Jesus on the way. That is his essential *lived experience* entering Christian spirituality. Firstly, "God is the source" of that "interior dynamism" that healed/saved Bartimaeus. Secondly, by following Jesus on the way, God (in Jesus) remains "the goal" for Bartimaeus. His healing is sustained in that *sacred space*. His rescue as being saved is sustained in that *sacred space*. His rescue into sight, as metaphor or reality, is sustained in that *sacred space*. His rescue (from "τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν," "a blind beggar seated beside the road", 10:46) is complete, and further sustained by his *following*. *A place* has transitioned beyond *a sacred space* into *sacred space* of rescue.

Secondly, perhaps investigators would want to delimit *sacred space* to a mysticism. Once Bartimaeus "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("was following him on the way", 10:52), he reveals an "ἔξοδος" ("exodus") from Jericho, into a lifestyle of lived experiences translating a union with the divine in Jesus. For this thesis, this would include contemplation only insofar as effecting more meaningful and active participation in an applied ontological intimacy with the divine in Jesus. The ongoing self-realization of the reader would thus be continuously translated into everyday lived experiences which are fused and recontextualized with those of Bartimaeus, from his cry for mercy (10:47-48) to his intimate, faith-filled "cry" to his

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[494] Cf. the positioning of *a sacred space* in the above Diagram: Crossing the metaphorical Place-bridge in the Bartimaeus pericope.

[495] Beavis (1998:34): "Jesus' pronouncement [10:52] is an unmistakable notice to both disciple and reader or audience to admire and emulate Bartimaeus's faith."

"Ραββουνι" ("Rabbouni", 10:51). This will sustain his rescue as he enters *sacred space* as an experientially lived reality, climaxing (his) a Christian spirituality.

5.4.4.3 Theology-bridge as pivot for Place-bridge
The third role of *place* in the Bartimaeus pericope is to confirm the Theology-bridge as the pivot for Bartimaeus' transition from *a place* into *sacred space*.

The claimed pivot in the Theology-bridge (5.3, above) is the "titular christology" announced by Bartimaeus (10:47-48). Mark's details in the pericope, however, transcend announcement. They immerse Bartimaeus into what this thesis describes as *lived experiences* of that titular christology: *hearing* it is Jesus the Nazarene, he *cries out* to the Son of David, in an imperative, "ἐλέησόν με" ("mercy me!"), thereby exposing faith in *God*'s mercy subsisting as the Son of God in the Rescuer (more than the Healer), to be experientially encountered as "Ραββουνι" ("Rabbouni", 10:51). Bartimaeus thereby fuses this "christology" into an intimate[496] faith-enthused lived experience of pursuing the divine in Jesus. He encapsulates this, and completes the pivotal transition needed to effect a miracle, into his "Ραββουνι" ("Rabbouni", 10:51). "Ραββουνι" is Bartimaeus' *spirituality*-encapsulation of who is being pursued.

Sheldrake prompts these conclusions when applying his observations to Bartimaeus: Bartimaeus' cry for mercy (10:47-48) is a cry towards wanting to participate "in God's own life" (2000:23). His cry is answered and his "participation" is described (i) by Mark in terms of his following Jesus "ἐν τῇ ὁδῷ" ("on the way", 10:52); and (ii) thereby remaining in *sacred space*. Sheldrake indirectly supports this claim when he states: "The experience of 'being in transit', of journey, ["ἐν τῇ ὁδῷ", "on the way"] became a central metaphor [in NT] for *encounter with* and response to God" (2000:36, italics my own). This thesis links "encounter" and "response" to arrive at lived experiences of a "participation" in God.

The "understanding of who Jesus is"[497] provides this thesis with a foundation to re-formulate Bartimaeus' Jesus-encounter through the lens of a Place-bridge, transitioning through the pericope's theology pivot. The transition from *a place* of discipleship failure, cannot arrive at rescue, unless lived experiences emerging from pursuing a *presence* of *Bartimaeus'* Jesus, are realized in recontextualizations of that "Jesus." And rescue cannot be experienced until pursuing the divine in this Jesus releases *lived experiences* of deliberate participation in *sacred space*. The experiential dynamic within each of these claims, constitutes the understanding that *place* is a component of Christian spirituality's discipleship rescue for the reader.

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[496] Sheldrake employs the term "intimate" and to emphasize a God-encounter: "The miracle overcomes the everyday dissociation of two worlds [one of "ordinary time and space" and, the "other-worldly place"] and reveals their *intimate* not accidental connection (Sheldrake 2001:43, italics my own); "God's presence-as-action directly and *intimately touches the within of each thing*. God is the source of, and the goal of, each thing in its interior dynamism" (Sheldrake 2001:66-67, italics my own).
[497] "Bartimaeus's decision *to follow Jesus* contrary to Jesus' explicit directive is the logical outcome of his great faith *and his understanding of who Jesus is*" (Beavis 1998:31, italics my own).

5.4.5 Conclusion

A metaphorical Place-bridge through the Bartimaeus pericope has been proposed above as one component for Christian spirituality's discipleship rescue. The transition for rescue is from (the physical,) *a place*, i.e., Bartimaeus' Jericho, to *sacred space*, i.e., Bartimaeus' ontological participation in his Jesus the Nazarene (cf. Theology-bridge). That participation exemplifies in lived experiences of pursuing the divine in Jesus, sustained by Bartimaeus "following him on the way" (10:52c). Therein is the proposed *rescue*, from any aspect of failure (cf. Discipleship-bridge) usually associated with *a place*, into a deliberate, existentially verifiable transignification of Jesus' *presence* (*sacred space*) in the life of a reader. This is effected by recontextualizing Bartimaeus' steps across a template for place transition in a metaphorical Place-bridge. The progression in such a template is as follows:

$$a\ place \rightarrow a\ place\text{-}location \rightarrow place \rightarrow a\ sacred\ place$$
$$\rightarrow space \rightarrow a\ space \rightarrow a\ sacred\ space \rightarrow sacred\ space$$

The emergence of the consequent foundation precipitated a focus on the role of *place* in the Bartimaeus pericope for a Christian spirituality. The terminology used by this thesis was clarified to begin the *crossing* of a metaphorical Place-bridge from *place* to *sacred space*. This foundation provided the nomenclature and understanding for proposing a role of *place* in a Christian spirituality. The relevance was to validate claims for the role of *place* in the Bartimaeus pericope and its consequent contribution towards Christian spirituality as a whole. The latter explored significant *place*-parameters provided by Mark's narrative in 10:46-52 to confirm the role of the Theology-bridge as the pivot for the Place-bridge by arriving in *sacred space*.

The reader is left to recontextualize the lived experiences of Bartimaeus progression from *place* to *sacred space* so as to be "rescued" by Mark's rhetoric in his narrative for the Jesus-encounter of a blind beggar. The "rescue" is for a neophyte seeking further direction, or an empowered discipled-follower seeking rescue form compromise, disillusionment or apathy, and even a reader of Mark who, like the Twelve, has spiraled into discipleship failure after "deserting" the community, all of whom seek rescue.

Fundamental to the understanding, experiential re-living, and immersion into Christian spirituality's rescue in this component, is the phenomenology of place (Seamon, Tilley, Wiley, Relph, et al). Entering *sacred space* could be identified by some as "mysticism" in as much as *sacred space* is the self-transcending destination from *a place*. Phenomenology defies that, and transforms *a place* into "birth pangs" of experiential lived realities (of Jesus-encounters for the Christian). Spirituality thus extends mysticism into constructing *sacred space* as an ongoing ontological *participation* in the divine in Jesus through practical lived experiences of thereby entering an *arriving* Kingdom. This is effected through real-life experiences translating, accommodating and assimilating Bartimaeus' Jesus the Nazarene into a lifestyle of *following*

him into life and remaining in that divine *presence*. Bartimaeus thereby provides the *modus operandi* for rescue by the Rescuer for Mark's readers.

The real world of the reader does encounter suffering (cf. socio-cultural location, ideological texture, and the socio-cultural texture of the Bartimaeus pericope, above). This thesis will now propose a Suffering-bridge of rescue, crossing from fear to an accommodation of that suffering, through their lived experiences by Bartimaeus.

5.5 SUFFERING-BRIDGE

Introduction[498]

A metaphorical Suffering-bridge, as a component of Christian spirituality for discipleship rescue, is identified by this thesis to transition from rejection of all suffering to its assimilation and accommodation. The former results in discipleship failure characterized by fleeing and denial. The latter results in discipleship rescue, if and when the assimilation and accommodation of suffering encapsulates as *lived experiences* whilst pursuing the divine in Jesus. Jesus is the rescuer – and his predictions of personal suffering and its realization in the narrative, provide the foundation for Mark's readers to do the same. Bartimaeus is both their exemplar and pivotal transition from denial and failure to assimilation and accommodation. Hence Jesus' predictions in Mark are examined, in the light they throw on Bartimaeus' sufferings, so as to achieve a sustained discipleship rescue through a Christian spirituality

Mark reveals Jesus personally undergoing this transition from possible flight to acceptance (the night before he dies, cf. 14:32-42), and is thus presented by Mark as the reader's rescue. Mark's focus on suffering[499], furthermore, prepares his readers to accept suffering as inevitable: textual evidence provided below indicates there will always be suffering. The transformation, however, into a *spirituality* of suffering emerges when a pivotal transition in a reader's lifestyle, of pursuing the divine in Jesus, effects sustained rescue from discipleship failure towards its integration. Bartimaeus' Jesus encounter will be shown to provide that pivot.

Mark explores Jesus "καθαρίζω" ("healing"[500]) and "ἀποκαθίστημι" ("restoring") someone[501] from certain sufferings, but also "σῴζω"[502] ("saving") someone *for* those future sufferings which Jesus predicts[503]. Suffering will consequently always exist in the spiritual lifestyle of the discipled-follower of Jesus. This is perhaps enshrined in Jesus' triptych imperatives for discipleship in 8:34[504] - "ἀπαρνέομαι" + "αἴρω" + "ἀκολουθέω" ("deny" self + "take up" cross + "follow" me). These three, (i) "ἀπαρνέομαι" ("deny" self) – there is a suffering to achieve denial of self, (ii) "αἴρω" ("take up") – includes a suffering constitutive of taking up one's

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[498] The foundation for the proposed metaphorical Suffering-bridge is provided above (ch. 4.9.5) by applying Robbins' *Sacred texture's Human Redemption* to the Bartimaeus pericope. The focus here is to explore suffering as a component for Christian spirituality.

[499] Dykstra confirms, "...the suffering of this unique son, is a - if not *the* - central theme of Mark's gospel" (2012:135).

[500] Mark allocates four references to "καθαρίζω" for healing: (1:40; 1:41: 1:42; 7:19); cf. also Mark's only use of "ἴσθι ὑγιὴς" ("be healed", in 5:34). McCord Adams emphasizes this aspect of *healing*: "Gospel *healing* miracles are sacraments of the scope of divine power. Thus, the Synoptic Jesus heals *the blind* and the deaf as an outward and visible sign of divine power *to reverse human spiritual perceptual dysfunction*" (2019:122, italics my own). His appeal to *reverse* prompts this thesis to consider a *crossing* in a metaphorical Suffering-bridge.

[501] In 3:5 a withered hand is restored, and in 8:25, the blind man from Bethsaida has his sight restored.

[502] Mark allocates thirteen appearances of "σῴζω" ("save") to his narrative: 3:4 5:23.28.34; 6:56; 8:35; 10:26.52; 13:13.20; 15:30.31; 16:16; cf. above, 4.9.5 Human Redemption, for a chiasm of "σῴζω" ("save").

[503] This claimed progression in discipleship rescue for being *healed from* so as to be *saved for*, is perhaps one of "a variety of the fields of tension" in Mark (Waaijman 2002:131).

[504] 8:34 "Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι" ("If any want to become my followers, let them deny themselves and take up their cross and follow me").

cross, and (iii) "ἀκολουθέω" ("follow") – entails the risk to accommodate suffering when abandoning all, including fear, to follow Jesus "ἐν τῇ ὁδῷ" ("on the way"). These three verbs remain to be *processed and personally appropriated* (cf. Waaijman 2002:92[505]) by Mark's readers[506]. This thesis holds that these imperatives are not abstract models of endurance but are essentially realized as *lived experiences* in a lifestyle of Christian spirituality, if and when Jesus is pursued. As *lived experiences*, this thesis explores them as constitutive of a *spirituality* of suffering. The question remains, did Jesus not *heal* and *save* victims from their suffering?

Differentiating *healing*[507] and *saving* in Mark's narrative is prompted by the following observation in the (2009) *Jerome Biblical Commentary*:

> In Judaism of Jesus' time the "kingdom of God" referred to the definitive display of God's lordship at the end of history and its acknowledgement by all creation. Much of Jesus' teaching (especially the parables) aimed at deepening the people's understanding of the coming kingdom and preparing for it. *Even his healings appear as anticipations of what life in God's kingdom will be like*[508]. The kingdom is now largely hidden, though in Jesus it is inaugurated and anticipated (Harrington 2009:597; § 41:4, italics my own).

Perhaps Waaijman could be seen to describe Harrington's *life in God's kingdom* as his *divine Presence*: "Healing consisted in experiencing this divine Presence in the illness" (Waaijman 2002:92). The *illness* becomes the catalyst to release a *divine Presence*, realized in the healing process[509]. Once this *Presence* is pursued, as evidenced by *life experiences* which result from pivotally transitioning from failure to rescue, then *healed* suffering emerges as a component of *spirituality*.[510] But this thesis pursues the claim that (Mark's) aim of such healing is to be set free ("σῴζω", "saved") to recontextualize Jesus' sufferings and his imperatives towards suffering (8:34) so as to participate in that *divine Presence* and enter the *arriving* of God's kingdom in and through Christian spirituality.

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[505] Waaijman 2002:92 on sickness in the psalms, notes, "the sufferer could give expression to his situation but above all [the sufferer must] *process and appropriate it personally*" (italics my own).

[506] This thesis encapsulates Waaijmans' *processing and personally appropriating* as *recontextualizing*.

[507] An example of *healing* with no reference to *saving* is Jesus healing the blind man outside Bethsaida (8:22-26). An avalanche of *see*-words provides an itinerary of rescue, culminating in Jesus specifically *restoring* the man's sight, not *saving* him (vs. blind Bartimaeus, 10:52): from "τυφλός" ("blind", 8:22), "ἀναβλέψας ...Βλέπω ...ὁρῶ" ("see", 8:24), "ὀφθαλμός ... διαβλέπω ... ἐμβλέπω" ("eyes"... "look intently" ... "look at", 8:25) to his sight "ἀπεκατέστη" ("restored", 8:25).

[508] Young and Strickland (2017:149) express a similar claim that Jesus' "work ... is somehow related to the kingdom, including his healings, teaching, preaching, calling of disciples, exorcism of demons, and his confrontation with Jewish leaders. Jesus's ministry has been intended to bring people to obedience to the word of God [so as to participate in God's kingdom]. This kingdom work of Jesus, then, elicits repentance and discipleship from certain individuals."

[509] Bartimaeus' blindness became the catalyst ("ἐλέησόν με", "mercy me!", 10:47, 48) to release his experience of *a divine Presence* in Jesus as Son of David (cf. Theology-bridge, above). This ultimately effected his *healing* ("εὐθὺς ἀνέβλεψεν", "immediately he saw", 10:52).

[510] cf. my working definition of Christian spirituality, chapter 1.

This thesis notes a link between *healings from* a physical and/or spiritual suffering, and "anticipating life in God's kingdom," i.e., a kingdom devoid of those kinds of suffering which Jesus *heals* (now)[511]. Jesus, however, predicts (*other*) sufferings for himself (e.g., the pre-Passion narratives[512]) as God's will (cf. 14:36), and (*other*) sufferings for his followers (e.g., 8:34). Perhaps Mark verbalizes being *saved* for such lived experiences of suffering, through a healed, discipled-follower being set free[513], "Ὕπαγε" ("Go!" e.g., 5:19; 5:34; 10:52). The recipient is thus understood as being set free to go and integrate Jesus' predicted sufferings into a lifestyle of a Christian spirituality[514].

Such integrated sufferings would, furthermore, constitute the means whereby rescue is sustained. This rescue is anticipated when Jesus' *new* suffering for his followers (cf. e.g., 8:34; 13:8) effects their participation in Jesus inaugurating the *arriving* of God's kingdom (1:14-15). The *new* sufferings will, however, ultimately terminate with the *arrival* of God's kingdom

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[511] Mark's occurrences of suffering which Jesus *heals* can be demarcated into suffering emanating from *within* a person, "internal triggers" (cf. Eyal's *Indistractable*, in Discipleship-bridge, below), namely (i) physical healing and (ii) spiritual healing.

But there is also suffering emanating from *outside* the person (Eyal's *external triggers*) which Jesus does not heal: e.g., political and religious leaders inflicting suffering and persecution, as well as when Jesus stills a storm 4:35-45, but Jesus does not *heal* the *suffering* within the disciples, i.e., their metaphorical *storm* of misunderstanding continues; Jesus walks on water and calms the Sea (6:45-52), but does not specifically *heal* the disciples' suffering (e.g., hardness of heart) in their confusion (cf. 6:51-51).

The following list is provided in the light of Harrington's claim, "his *healings* appear as anticipations of what life in God's kingdom will be like" (2009:597; § 41:4, italics my own):

(i) *physical healing*: a leper (1:40-45); a paralytic (2:1-12); a man with a withered hand (3:1-6); bleeding (for 12 years, 5:24-34); death ("ἀποθνήσκω", "die", 5:35) for Jairus' daughter (5:23, 35-43); a deaf man with speech impediment (7:31-37), blindness: Bethsaida 8:22-26; Jericho Bartimaeus (10:46-52); also general references: "ὅσοι εἶχον μάστιγας" ("all who had diseases", 3:10); in Nazareth, "ὀλίγοις" ("only a few", 6:5); in Gennesaret "ὅσοι" ("all"), who touched the fringe of his cloak 6:53-56.

(ii) *spiritual healing* - demonic possession: 1:21-28 in the Capernaum synagogue "ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ" ("a man with an unclean spirit", 1:23); the Gerasene demoniac (5:1-20) "ἐν πνεύματι ἀκαθάρτῳ" ("with an unclean spirit", 5:2) named "Λεγιών" ("Legion, 5:9); the Syrophoenician woman's daughter (7:24-30); a boy brought to Jesus by his father (9:14-29), so that Jesus "ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ" ("he rebuked the unclean spirit", 9:25); also reference to general exorcisms, e.g., those with "τὰ πνεύματα τὰ ἀκάθαρτα" ("unclean spirits", 3:11). Interestingly, the disciples were given authority over unclean spirits (6:7, 9) as well as the power to heal (anoint with oil), cf. 6:13.

[512] Mark allocates three references to Jesus' sufferings as *servant* and *ransom* (10:45) for many: 8:31; 9:31; 10:32–34) in his pre-Passion narratives.

[513] The proposed idea of Bartimaeus *being set free* to recontextualize his being *saved* (which he begins to adopt in his free choice to *follow* Jesus, when told to *Go!*) is prompted by a statement by Oord (2020:34): "It makes most sense to me to believe God *never* controls creatures. Christians can make better sense of God and life if they embrace the view that God's self-giving, others-empowering, and almighty love is inherently uncontrolling."

[514] Douglas (1990:164) ratifies his translators (R.K. Brown and P.W. Comfort) proposing "σέσωκέν" ("σῴζω", "save" in the perfect tense) as *has restored* (in 10:52a, "your faith *has restored* you"). This thesis would extend their translation to mean the following for Bartimaeus: your faith has *restored* you to a fullness (inclusive of being healed, i.e., immediately physically seeing where to "Ὕπαγε" ("Go!") rather than sit beside the road and beg), i.e., a *restoration* which incorporates an empowerment (manifested through his "ἀναπηδήσας/ἀναπηδάω" ("jumping up") which personalizes "ἔγειρε/ ἐγείρω" ("rise", 10:49) so as to participate in Jesus' sufferings and resurrection (Mark chapters 11-16). This claim is partly prompted by both Moloney confirming "Bartimaeus is presented to the reader as a disciple prepared to follow the way of Jesus through the cross to resurrection" (2012:eBook ed., np); and Hooker stating "Mark's story is a final challenge to his readers to join Bartimaeus in following Jesus on the road (or 'way') of discipleship, even though that road leads to Jerusalem and all that happens there" (1991:252).

(13:26) when "God's lordship at the end of history" (Harrington 2009:597) is established through a victorious Son of Man (14:62).

Hence this thesis seeks to articulate a consideration of *a spirituality* of suffering[515] in Mark, one which perhaps could emerge from lived experiences when crossing a metaphorical Suffering-bridge. Such a bridge crosses from the suffering of guilt (perhaps from denial, rejection and failure, even in "συνίημι" understanding, e.g., 6:52), to an acceptance and integration of suffering in a lifestyle of following Jesus "ἐν τῇ ὁδῷ" ("on the way", 10:52c). This acceptance, verified by the readers' lived experiences when pursuing the divine in Jesus, is understood by this thesis as the personalization and recontextualization of Jesus' sufferings into their own lifestyle, through integration, appropriation, assimilation, accommodation and equilibration (cf. Piaget's Stages of Cognitive Development, 5.2 Motivation-bridge, above). Mark's Bartimaeus provides the pivot from the rejection of suffering (or failures in discipleship resulting from an inability to, or blindness towards, synthesizing suffering into a personal lifestyle) to its integration. He is presented in this thesis as spirituality's exemplar, and in his suffering is shown to be the pivot for such a transition from denial to acceptance. Mark's presentation of these phenomena as real, lived experiences of transition through Bartimaeus' miracle[516], then prompts a consideration of suffering as a *spirituality*.

The blind beggar outside Jericho experiences both *healing* from his blindness, "εὐθὺς ἀνέβλεψεν" ("immediately he sees", 10:52b) and *being saved* , "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a), in order to "Ὕπαγε" ("Go!" 10:52a)[517]. The aim here is to provide a suffering-template for Mark's audience for the transition from Jesus' predictions (e.g., 8:34, and his personal, three pre-Passion narratives, 8:31, 9:31, 10:33-34) into an anticipated *spirituality* of suffering sustaining discipleship rescue. The latter, rescue, is encapsulated and illustrated in Bartimaeus' "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c)[518].

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[515] Concerning *action* and *spirituality*: McCord Adams indicates, "The callous and hard-hearted [e.g., 6:52, which is echoed in the "πολλοὶ" ("many"): 10:48 "ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ" ("many rebuked him to be silent")] may have their lives tightly organized around goals and objectives [exposing a socio-cultural location and texture]. They may be highly efficient in selecting means through which to skillfully pursue their end [examples from disciples?]... "The trouble was not their prudential effectiveness, but that *their lives were organized around wrong values*" (McCord Adams 2019:123, italics my own). Spirituality emerges as a value, as opposed to simply *doing* what was expected of one (cf. 3:14-15)

[516] Oord articulates his understanding of miracles as follows: "Miracles are possible when God offers good and unusual forms of existence" (2019:31). This thesis would translate Oord's *forms of existence* into *good and unusual lived experiences* whilst (existentially and realistically) pursuing the divine in Jesus. The umbrella *form* would be *spirituality*. Its constituent, "existence" would be the new discipleship template launched by Bartimaeus (cf. Discipleship-bridge, below).

[517] cf. the above chapter 4.9.5 Sacred texture, Human Redemption, for a detailed investigation of Jesus *healing* and *saving*, including a chiastic exposure of Mark's use of "σῴζω" ("save").

[518] This "ἠκολούθει αὐτῷ" ("following him", 10:52) is what distinguishes Bartimaeus from the healed and saved Gerasene demoniac (cf. 5:1-20, esp. "Ὕπαγε", "Go", 5:19) and the saved and healed woman after twelve years of a flow of blood (5:24-34, cf. esp. "Ὕπαγε", "Go", 5:34).

The above investigation of ideological and socio-cultural textures for the Bartimaeus pericope's, indicate Mark's use of Greek resources[519] (e.g., rhetoric) to compose his "εὐαγγέλιον" ("gospel") about "Ἰησοῦ χριστοῦ" ("Jesus Christ", 1:1). One resource is Greek tragic drama, which includes suffering. Wright (2020:95) confirms this (in his publication titled *The Concepts of Suffering and Death in Mark's Gospel*) when stating, "... the core elements of suffering and death are prevalent in tragedy"[520] (Wright 2020:95). Hence Crossan goes as far as saying, "Mark's Jesus speaks to a persecuted community and shows them how to die" (1999:556)[521]. Mark is appealing to his audience to "μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ" ("convert and believe in the good news", 1:15), which includes Jesus' *tragic* inclusion of suffering. That "μετάνοια" ("conversion") or rather "a change of mind which results in a change of life(style)" (Swanson 1997:np, Logos electronic version), could be contained within the crossing of a metaphorical Suffering-bridge: i.e., not remaining in despair, failure and denial, but *crossing into* a meaningful integration of suffering (explained below).

While "Mark's Gospel was written within the milieu of Greek tragedy, since tragedy was one of the dominant literary strategies in the Roman empire of the first century" (Morisson 2014:29), Greek tragedy also draws an audience into the drama. The aim is to facilitate participation in the events, and hence more easily learn the lessons embedded in the rhetoric. This is more than merely an experience of what (historically) others suffered and endured[522]. Mark's rhetoric also facilitates a reader's participation in his narrative, thus extending suffering in a Greek tragedy into the level of personal *lived experiences*. Christian spirituality then emerges when these experiences encapsulate one's option to pursue the divine in Jesus by "denying self, taking up the cross and following" him (8:34).

Jesus is the rescue, Bartimaeus is the model follower of his rescuer, and Mark awaits the reader to recontextualize this dynamic (of participation) into personal encounters of suffering and persecution. Tragedy, in this way, has the potential to transition into victory: "Indeed, only when the way of suffering is viewed as a constituent part of a more comprehensive whole can we read Mark's gospel not as tragedy but as victory, a victory that depends finally on God's radically transforming power" (Henderson 2006:23).

Victory emerges when the reader grasps Mark not *apologizing* for the cross[523] (cf. Gundry 1993, *Mark: A Commentary on His Apology for the Cross*, and 2010, *Commentary on Mark*),

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[519] In Bilezikian's (1977) *The Liberated Gospel: A Comparison of the Gospel of Mark and Greek Tragedy*, he writes "... the authors of the New Testament books lived in an age fond of literary arts and conscious of the greatness of its inheritance. Consequently, the question of whether they took into account classical precedents as they set themselves to convey their message in writing cannot be avoided" (Gundry 1977:18).

[520] cf. Ideological texture, above, in which Greek recourses are explored to emphasize Mark's use of this medium to achieve an aim of rhetorically presenting a suffering Jesus (as Son of Man) in order for him to be servant of, and ransom for, many (10:45).

[521] Kannengiesser (2004:392) indirectly concurs with Crossan when he states that Mark is one of the authors "designated [to write,] by early Christian communities, together with a set of circumstantial essays or letters addressed to small groups of believers *struggling for survival*" (italics my own).

[522] cf. the ideological texture of the pericope of Bartimaeus' Jesus-encounter, above.

[523] Cf. Robert H. Gundry's (1993) *Mark Volume 2 (9-16): A Commentary on His Apology for the Cross*.

but rather, perhaps Mark *emphasizing* a new interpretation of the cross. This thesis would include *participation* in the cross as also the guarantee of rescue from the original disciples' failure (cf. Discipleship-bridge, below). Such *participation* emerges as a rescue when Mark's audience recontextualizes their assimilations of Jesus' predictions of suffering into *a spirituality* of suffering. They are healed *from* one aspect, so as to be saved *for* lived experiences of another, whilst opting to pursue the divine in Jesus. Bartimaeus illustrates this through his lived experiences of suffering in Mark's pericope, and hence is regarded as the model follower of his rescuer.

Constituent of Bartimaeus as *model* is this thesis' repeated reference to *recontextualization*. Perhaps, then, a closing comment on *recontextualization* in this Introduction clarifies one aspect for this thesis.

Towards an understanding of the *recontextualization* of Jesus' and Bartimaeus' suffering

Yadav (2020) discovers, "...one possible way of articulating a Christian conception of God's relationship to humanity, given in Gen. 1:26, [is that] God creates humanity for the intended purpose of *imaging* God." Yadav sets out to "spell out divine image-bearing as a distinctively divine form of loving relationship that forms the paradigm of conscious reciprocal interactive relationship between God and humans" (2020:73)[524].

This is a perceptive observation of Gen 1:26 from a presumed *God*-perspective. Perhaps this could prescribe the essential meaning of any *recontextualization* of Jesus' sufferings in those of a reader of Mark. "Denying self, taking up one's cross and following" Jesus (8:34) prescribe a destiny of suffering for a discipled-follower of the Son of God. These three framed *lived experiences* are understood to constitute a *spirituality* of suffering in as much they emerge from pursuing the divine (the God-principle) in Jesus. It will be shown below that Jesus has lived them himself, as the Son of Man. This opens the reader to their recontextualization, in as much as their corresponding *lived experiences* effect the *arriving* of God's kingdom (i.e., in terms of Jesus' purpose and mission, cf. 1:14-15). Mark then provides Bartimaeus to demonstrate such recontextualization is not only possible and real, but also pivotal to transition the failed readers into sustained rescue through a *spirituality* rather than any mere obligation to blindly *follow*. That transition pivots through Bartimaeus recontextualizing the *resurrection* imperative, "ἔγειρε/ ἐγείρω" ("rise!", cf. 16:6) into his hapax legomenon, "ἀναπηδήσας/ἀναπηδάω" ("jumped up'" 10:50), while his faith transports him across the metaphorical Suffering-bridge from his unique suffering towards *following* Jesus. This component for a Christian spirituality of discipleship rescue is affirmed by the reader's participation in Bartimaeus' Jesus-encounter. That affirmation is strengthened for Mark's post-resurrection readers through Bartimaeus' pre-resurrection recontextualization of the fact that Jesus *had* to suffer as the Son of Man (when inaugurating the *arriving* of the kingdom of God). The reader recontextualizing the Son of God, Jesus, in his suffering as the Son of Man, through the example provided by Bartimaeus,

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[524] This thesis would extend his findings to include the *spirituality* of suffering in his paradigm (a future study).

and in a *spirituality* of suffering, thus *images* God[525] in that Son of God. And suffering need no longer be feared, or taken flight from (cf. 14:27, 50, 72; 16:8). Rather, the reader is empowered to "Ὕπαγε" ("Go!").

With these foundation observations as introduction, the investigation continues to explore how Christian spirituality requires the component of suffering as both generally depicted in Mark's narrative, and specifically pivoting through his minor character, Bartimaeus.

5.5.1 Anticipation: Jesus predicts suffering – towards a *spirituality* of suffering

Prior to identifying Mark's textual references of the predictions by Jesus about his suffering, it is expedient to propose that the triptych of imperatives towards suffering (sacrifice) for discipleship (sustaining rescue), 8:34, *is lived by Jesus himself* in Mark's narrative. This is the first step of a reader identifying *lived experiences* of Jesus *ransoming* (10:45) a disciple from personal failure. Mark encapsulates this in Jesus instructing his disciples to "deny self, take up their cross, and follow me pursuing the divine will of God wanting me to inaugurate the *arriving* of God's kingdom". Perhaps viewed in this light, "ἀπαρνέομαι" ("deny"), "αἴρω" ("take up") and "ἀκολουθέω" ("follow") of 8:34, provide Jesus' outer mantle of a triangular representation of his predicted suffering(s). In other words, in order to pursue the divine (will) in God, his Father, and fulfill his mandate to inaugurate the *arriving* of the kingdom of God, Jesus must *deny himself*, *take up his cross* (cf. 14:36) and *follow* his unconditional obedience (cf. Moloney 2011:98) to the Father.

Mark's readers are thus challenged by this *unconditional obedience* in Jesus to recontextualize the same in Jesus' mandate in 8:34. "Jesus's *rhetoric of authority* implies that there is much in his teachings that is *not open for debate*. Instead, certain aspects of Jesus's teaching must be accepted [e.g., 8:34] simply because it is Jesus who says them, and not because they can be proven with airtight logic" (Young and Strickland 2017:296, italics my own). Hence, for example, the imperatives of 8:34, "ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι" ("deny self, take up cross, follow me", 8:34; as well as his "Φωνήσατε αὐτόν", "Call him!", 10:49) *not open for debate*.

Jesus predicts his sufferings

Mark narrates how Jesus not only predicts but also realizes his specific sufferings, as the Son of Man. "From 8:31 until 15:47 [that] Jesus lives out his destiny as the Son of Man who willingly accepts *God's design for him* to suffer [including] an ignominious death" (Moloney 2011:98, italics my own). Just as Mark describes a Jesus who is *more than* the/a Son of David (cf. sacred texture, above, on 12:35-37), so Jesus' *Son of Man* is more than Isaiah's Suffering Servant carrying the sins of others (e.g., Is 53:4-5, cf. inter texture, above), and more than the Danielic (ch. 7) Son of Man arriving at the end of time. This is unleashed by Jesus proclaiming

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[525] cf. Yadav 2020:73.

his role as *servant* and *ransom* for many (cf. below, Mark's understanding of "λύτρον" ransom, 10:45).

Jesus is, however, tempted to abandon "God's design"[526] when he prays in the Garden of Gethsemane: "παρένεγκε τὸ ποτήριον τοῦτο" ("remove this cup", 14:36)[527]. It is perhaps his focus on "Αββα ὁ πατήρ" ("Abba, Father"), God as Father (whose will Jesus *pursues*), that breaks the temptation with a profound "ἀλλά" ("but"), i.e., "a marker of emphatic contrast" (Swanson 1997:np, Logos). And Jesus then accepts "God's design for him": "ἀλλὰ τί σύ" ("but what you" want, 14:36)[528], which includes his suffering so as to be God the Father's *servant* and *ransom* for many (10:45). These *lived*, personalized experiences of Jesus when pursuing the divine will of the Father even in suffering, suggest a consideration for this thesis that Mark thereby exposes a *spirituality* of suffering for Jesus (cf. the working definition of Christian spirituality, ch. 1). It appears that suffering is integral to his pursuing the divinity in God, his Father, and this results in lived experiences realizing such a pursuit. That pursuit of divinity is to fulfill his given mandate to inaugurate the *arriving* of God's kingdom so as to release the definitive "inbreaking reign of God" (Dowd and Malbon 2006:24).

Dowd and Malbon (2006:24) support this claim by significantly linking Jesus' suffering with God's kingdom *arriving*:

> "[c]entral to the ministry of the Markan Jesus has been his proclamation (by word and deed) of *the inbreaking reign of God*: thus, God provides the frame or background for all that happens. Again, a teaching central to the 'way' section – and to the entire Gospel – is reaffirmed: the larger story, into which the story of Jesus' suffering and death and that of the suffering of his followers must be fit, is the story of God's relationship with the people of God, the story of God's unfolding purpose" (italics my own).

Jesus desiring to flee from God's will and then transition to an acceptance (14:36), is what this thesis would identify as the crux of a metaphorical Suffering-bridge from Mark for his audience. The *visible* pivot is the transition from "blindness" (10:46) to "sight" (10:52b), "sitting" (10:46) to "following" (10:52c), in Bartimaeus' Jesus-encounter narrated by Mark in his pericope (10:46-52). The *hidden* pivot, however, (and purpose of Jesus' sufferings) is proposed as 10:45 – Jesus thereby showed that "ἐν τῇ ὁδῷ" ("on the way"), he had already

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[526] Dowd and Malbon observe that "all we know from Mark's narrative is that Jesus' death, for which humans are accountable ... is not stopped (or removed; see 14:36) by God for whom 'all things are possible' (10:27; 14:36)... Jesus' death does not negate the larger purpose of God: that is, God's purpose can prevail even through Jesus' death at the hands of the powerful" (2006:13-14 f/n 35). Perhaps the discussion below on Jesus as "λύτρον ἀντὶ πολλῶν" (ransom for many, 10:45) underlines Jesus' role in *God's purpose* (cf. 1:14-15).

[527] Collins points out, "The passion predictions, the teaching that follows each of them, and the scene in Gethsemane make clear to sympathetic audiences that Jesus was not unable to save himself as he hung on the cross. Rather, he chose to submit himself to the mysterious plan of God" (2007:750).

[528] That *design* includes obedience, as expressed by Moloney (2011:98): "Jesus' *unconditional obedience* to his Father (see 14:36) has been satisfactorily resolved, as God has raised him from the dead after three days, as Jesus had promised (8:31; 9:31; 10:32–34)." Bond (2012:80) repeats the emphasis: "This deep love, passionate commitment and total obedience to God accompanied him throughout his ministry and was doubtless a feature of Jesus' outlook from a young age."

accepted to be *servant* and *ransom* for many[529], prior to the full realization of his predicted sufferings in Jerusalem. He claims this (10:45) in his capacity as a suffering Son of Man inaugurating the *arriving* of God's kingdom, but predestined as the Danielic Son of Man to finally inaugurate the *arrival* of that kingdom on earth at the end of time (13:24-27; 14:62)[530], i.e., "μετὰ τὴν θλῖψιν ἐκείνην" ("after that [all our] suffering", 13:24).

Prior to the climactic *arrival* of the kingdom of God at the end of time, Jesus' sufferings, as much as his teachings and healings, inaugurate the *arriving* of that kingdom. Therein lies the disciples' rescue from failure. Their participation in that *arriving* occurs when Jesus' sufferings (as predicted and then realized in Mark's narrative) are recontextualized into those of the disciple, before and/or during failure. The motive could be the lived experience of faith, both whilst assimilating Jesus' teachings[531] and in realized, potential, and consequent healing (from failure)[532]. The relevance of this proposed process is to set the stage for Bartimaeus as exemplar, pivot and model for the emerging Suffering-bridge of discipleship rescue (see below).

Jesus predicts his sufferings in Mark

Prompted by wanting to identify Bartimaeus' sufferings as a recontextualization (and realization) of those of Jesus, the following predictions from Jesus are highly (and correspondingly) significant. The aim will be to provide the crossing of a metaphorical Suffering-bridge from the reality of lived experiences of physical suffering into an accommodation of the spirituality of suffering as a component of Christian spirituality towards sustaining discipleship rescue.

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[529] Explained in detail below; suffice to state here, Jesus will *serve* everyone (by healing, teaching, motivating, challenging) to participate in his inauguration, and Jesus will *ransom* everyone from whomever and whatever impedes or mitigates against such participation. Perhaps this contributes to a later apocalyptic claim for Jesus that only the *Lamb* is worthy to break open the seals (cf. Revelations 5:1-14).

[530] Young and Strickland (2017) devote a whole chapter (6. The Marvel of the Coming Son of Man Mark 11:27-13:37, cf. 213-288) in their publication, *The Rhetoric of Jesus in the Gospel of Mark,* to Mark's apocalyptic discourse. They confirm (2017:218), "The 'apocalyptic discourse' of Mark 13 forms a part of *the final discourse nexus* of the second Gospel" (italics my own). These authors also emphasize *looking* in their analysis – perhaps this thesis could claim that even Mark's apocalyptic discourse ransoms his use of seeing ("ἀναβλέπω") and thus provides a link to Bartimaeus' "εὐθὺς ἀνέβλεψεν" (immediately he saw, 10:52): "...the thirteenth chapter [of Mark] seems to be structured around repetitions of the theme of 'looking.' [Hence] the discourse is arranged, using the anaphoric commands to 'Look!' as structuring devices" (Young and Strickland 2017:261); cf. for more detail, Robbins (2003) 'The Intertexture of Apocalyptic Discourse in the Gospel of Mark.' *Society of Biblical Literature* Symposium Series 14:11-44.

[531] Note that Dykstra questions actual teaching content from Jesus: "Mark is remarkably uninterested in relating the teaching of Jesus. He often states that Jesus taught, but the reader seldom learns what that teaching is" (2012:13). This thesis would disagree with "seldom", e.g., chapter 4 and apocalyptic discourses in Mark.

[532] cf. 11:24 (NRSV) "So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours."

Chiasm: Jesus predicts his sufferings in Mark (9:12-14:27)

A *9:12* "ἵνα πολλὰ πάθη"   suffer much ("πῶς γέγραπται" how it is written)

　　B *9:49* "πυρὶ ἀλισθήσεται" salted by fire

　　　　C *10:38* "πίνω... βαπτίζομαι" drink cup, be baptized: suffering metaphors

CENTER/PIVOT *10:45 > pivot* "διακονέω... λύτρον" servant and ransom for many

　　　　C1 *13:8* "ἀρχὴ ὠδίνων" beginnings of birth pangs

　　B1 *14:8* "προέλαβεν μυρίσαι [μυρίζω] τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν"
　　　　　(anointed before burial, after death)

A1 *14:27* "σκανδαλισθήσεσθε" -"σκανδαλίζω" deserted by closest companions (3:14-15)

The chiasm parallels Jesus' predictions (explained in detailed below) as follows:

A-A1: links the prediction by Jesus that he has much to suffer (9:12), with perhaps a profound suffering when his chosen, empowered, "δώδεκα" ("Twelve", 3:14-15) do indeed desert him. (His greatest suffering, however, is being *deserted* (foresaken) by God while hanging on the cross; cf. 15:34).

B-B1: links his prediction that everyone must be salted with fire (9:49), with his anointing for burial by a strange woman: the *fire* of his future death, is *salted* by her anointing his head, symbolizing his body, before burial.

C-C1: links Jesus stating in the present tense that he drinks a cup and is being baptized (symbols of his ongoing suffering), with ongoing worldly sufferings (13:6-8). The chiasm links both (10:38; 13:8) in the encapsulation, the beginnings of birth pangs. This is prior to *the birth* of "τὸ τέλος" ("the end", 13:7), i.e., the *arrival* of the kingdom of God.

Center of the chiasm: the Son of man came to serve, and be a ransom for many (10:45). This center operates as the pivot of the chiasm, perhaps because it encapsulates the summary reason behind all sufferings predicted by Jesus inaugurating the *arriving* of the kingdom of God.

The contents of Jesus' predictions of his sufferings appear to form a triangle:

Summary "triangle frame": Jesus predicts his sufferings in Mark (9:12-14:27)

The textual references for Jesus predicting personal sufferings, are grouped into a diagrammatic equilateral triangle. The three pre-Passion narratives (8:31; 9:31; 10:33-34)

frame[533] the three sides of the triangle containing Jesus' predictions. Inside the "triangle frame", the *pinnacle* is Jesus' announcement in the rhetorical discussion he has with Peter, James and John at the conclusion of the Transfiguration, that, "ἵνα" ("that"), he has to "πολλὰ πάθη" ("suffer much", 9:12). The remaining textual references encapsulate the content of 9:12 in metaphors: 9:49's "salted with fire"; 10:38-39 ongoing drinking of the cup and being baptized; 10:45's Jesus as "*servant*" and "*ransom*"; 13:8's "ἀρχὴ ὠδίνων" ("the beginning of the birth pangs"); 14:8 Jesus' body anointed as if already physically dead; 14:27 all *his* disciples, "σκανδαλισθήσεσθε" ("will be scattered/dispersed"), perhaps thereby rendering Jesus already spiritually and psychologically dead. These "contents" collectively announce the launch (in 14:49, i.e., at his arrest in the Garden) of the closing chapters of Jesus' predictions being realized: "ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί" ("but let the scriptures be fulfilled", 14:49).
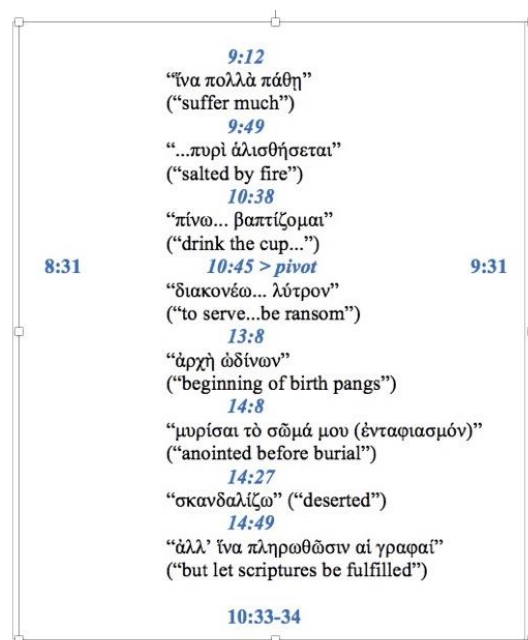
Brief explanation of the textual contents of the "triangle frame" (8:31; 9:31; 10:33-34):

➤ 8:31; 9:31; 10:33-34: three pre-passion narratives[534] in the narrative's central section collectively frame (circumscribe) the following suffering predictions by Jesus in Mark (almost repetitions "Repetition in an ancient literary work indicates emphasis" (Dykstra 2012:84).

➤ 9:12 Jesus launches his predictions at the conclusion of his Transfiguration: "πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῇ;" (NRSV: "how then is it written about the Son of Man, that he is to go through many sufferings and be

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[533] The focus here is on Jesus' own predictions of suffering for himself. It could be proposed that his itinerary of suffering for his followers (8:34), immediately after Mark's first pre-passion narrative, provide a further, outer umbrella, because all that the diagrammatic triangle includes illustrates Jesus *denying self*, *taking up his cross*, and, in his case, *following* (the divine will of) the Father (cf. below, 8:34 and Bartimaeus).

[534] A detailed investigation of the pre-Passion narratives is presented below, by linking the predicted (8:31; 9:31; 10:33-34) sufferings of Jesus with those realized in Bartimaeus.

treated with contempt?" - "ἵνα πολλὰ πάθη καὶ ἐξουδενηθῇ;" lit. "that he might suffer many/much and he might be despised"). This is expressed as a rhetorical question, not requiring an immediate answer from Peter, James and John, but perhaps rather from Mark's readers grappling with their own suffering;

- 9:49 "Πᾶς γὰρ πυρὶ ἁλισθήσεται" ("For everyone will be salted with fire") perhaps provides an umbrella metaphor for Jesus' own sufferings, i.e., Jesus' "ἵνα πολλὰ πάθη" ("that he might suffer much", 9:12). Mark links salt with "πῦρ, πυρός" ("fire"), at the conclusion of Jesus' teaching on salt. (Mark allocates only four uses of "πῦρ, πυρός" ("fire") to his narrative: 9:22, 43, 48, 49, all in chapter 9);

- 10:38 (repeated in 10:39) with verbs in the present tense: (i) "δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω" ("are you able to drink the cup that *I drink*", 10:38), perhaps implying Jesus *is suffering already*; (ii) "ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;" ("or be baptized with the baptism that I *am [being] baptized* with?", 10:39), perhaps in the present passive to imply his "being baptized" is *already a lived experience* towards his claim in 10:45. Hence when Jesus prays in the Garden, he asks the Father "παρένεγκε τὸ ποτήριον τοῦτο" ("remove" – the imperative of "παραφέρω" – ""this cup, 14:36 – as if the *cup* is an ongoing lived experience already, even prior to his praying in the Garden);

- 10:45 a pivotal prediction[535] within the context of verses 43 and 44:
    10:43 "...ἀλλ᾽ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
    44 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος·
    45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν"
    (43..."but whoever wishes to become great among you must be your servant,
    45 and whoever wishes to be first among you must be slave of all.
    45 For the Son of Man came not to be served but to serve, and to give his life a ransom for many").

- 13:8 Jesus' sufferings in his *tragedy* are experiential" ὠδίν" *birth pangs* ("ἀρχὴ ὠδίνων", "the beginning of the birth pangs"[536], 13:8) towards (his) realized *victory* – a victory of ratifying the *arriving* of the kingdom of God[537]. Hence these *birth pangs* (13:8) for Jesus could be described and identified as (i) a sign of his *much suffering*,

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[535] "The 10:45 *pivot* is geographically framed by Mark in Jericho, and extended into a psychological pivot" (cf. Ossandón 2012:401, italics my own). This thesis regards Ossandón's "psychological pivot" as the pivotal transition for the reader of Jesus' sufferings from physical suffering, extended into a *spirituality* of suffering. His lifestyle (cf. present tense verbs, in 10:48) emerging from lived experiences of suffering, confirms the price Jesus pays in his pursuit of the divine will in God the Father for him.

[536] Note: the Greek for 13:8e has no definite articles for "ἀρχὴ" ("beginning") and "ὠδίνων" ("birth pangs"), and verb, to be, is understood. Cf. below: how the socio-historical location and the discourse between Bartimaeus and the "πολλοὶ" ("many"), metaphorically recontextualize, as a protension, the predicted birth pangs (13:8a, b, c, d).

[537] This is through the price of (being the) ransom for others from failure, from any lack of understanding, and from entrapment to compromise (of 8:34). and finally inaugurated as a launched, continuous arriving (until 14:62), achieved at his resurrection (cf. Henderson 2006:23).

(9:12), (ii) the culmination of his lived experiences of being *salted with fire* (9:49), and (iii) its realization in Mark's choice of two verbs ("I am drinking, I am being baptized") in the *present* tense in 10:38, repeated in 10:39. But it is because Jesus' apocalyptic suffering references are described by Mark in terms of *lived experiences*, and summarized as *the* lived experience of birth pangs (13:8), that Jesus' sufferings constitute his own birth pangs of a *spirituality* of suffering. These *birth pangs* give birth to the continuous inauguration of the *arriving* of God's kingdom, not its *arrival* (cf. 13:24-27; 14:62). Perhaps the sustained *arriving* (until the *arrival*) constitutes a composite "ἀρχὴ" ("beginning") of the birth pangs[538].

> 14:8 "προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν" ("she has anointed my body beforehand for its burial"). Jesus, at a dinner party, predicts the climactic conclusion of his sufferings: the anointing (now) of his corpse, before burial. This implies his predicted, impending death;

> 14:27 Jesus will be deserted: "Πάντες σκανδαλισθήσεσθε" ("You will all become deserters"/ lit. "fall away", 14:27)[539].

This thesis regards Mark's listing of Jesus' suffering predictions in terms of *lived experiences* of suffering whilst he pursues the divine plan of God, namely inaugurating the *arriving* of God's kingdom[540]. The details[541] are understood to capture the reader so that the reader can enter the tragedy and participate, prior to any recontextualizing into personal circumstances (cf. socio-historical location, ideological texture, and socio-historical texture of the Bartimaeus pericope, above). This second step could occur after 8:34 is understood as a triptych of imperatives from Jesus, for those who choose to follow Jesus into sustained discipleship (rescue). The emphasis here on *lived experiences* whilst pursuing the divine in Jesus is to validate the claim in this thesis that suffering thereby transitions into a *spirituality* of suffering, for therein lies the rescue. Simply to suffer provides grounds for discipleship failure. This thesis proposes that the core *experience* for a *spirituality* of suffering rests in Jesus' pre-passion narratives in Mark.

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[538] In a similar way, the entire gospel of Mark is the *beginning* of the "good news" (NRSV) of Jesus Christ, Son of God (1:1), to be continued in the lives of Mark's readers: "When the hearer of Mark first hears 'ἀρχή' in 1: 1 at the start of the book, it can be taken as a reference to the beginning of the book itself. But then upon hearing the book a second time, it becomes clear that *the word applies to the entire literary work as a unit*" (Dykstra 2012:140, italics my own).

[539] This thesis opts to include the following two predictions in the collective 14:27, namely, "εἷς ἐξ ὑμῶν παραδώσει με" ("one of you will betray me", 14:18) and Peter's triple denial (14:30-31).

[540] Moule, (1965:2-3), concurs: "Mk is a little handbook for basic Christian instruction, simple, yet brilliantly dramatic - a stark, powerful presentation of the Christian facts: not a biography, but a portrait of Jesus as the one who not only proclaimed but *somehow brought with him the kingdom of God*" (italics my own).

[541] Several investigators experience (theological) frustration at Mark's use of details. This thesis considers their oversight due to the absence of an embedded emergence of a lifestyle of Christian *spirituality* in Mark, founded on *lived experiences* of pursuing the divine in Jesus, rather than encapsulations of profound theology; cf. ideological texture, ch. 4, above.

Prior to exploring the three pre-passion narratives in Mark, an investigation of other texts prepares the reader for this thesis' claim above, concerning a *spirituality* of suffering.

5.5.2 Mark 10:45 as pivotal

This thesis identifies the *hidden* pivot of Jesus' predictions of his personal sufferings in his climactic statement, 10:45. This is because Jesus as *servant* and *ransom* is seen to encapsulate his *spirituality* of suffering: *servant* and *ransom* are two sides of the same coin of suffering, each constituting (and embedding) *lived experiences* of different ways of serving, and different ways of being someone's ransom. These *lived experiences* emerge whilst Jesus pursues God (that God in 1:11; 9:7; and a silent God in 14:36). Hence Jesus' *lived experiences* of being *servant* to, and *ransom* for, many, is thus understood to fulfill his delegated mission to establish the *arriving* of God's kingdom on earth (1:14-15).

Further reasons for this pivotal claim is based on (i) *servant* and *ransom* could describe the *raison d'etre* of Jesus' understanding and purpose of his sufferings; (ii) *servant* and *ransom* identify the essence of what is the *victory* through any *tragedy* (cf. Henderson 2006:23, above) in Jesus' sufferings, because as *servant* and *ransom*, Jesus, in his capacity as Son of Man (10:45), fulfills God's plan for him, inclusive of his inaugurating the arriving of God's Kingdom on earth; and (iii) *servant* and *ransom* launch the AbaB chain-link interlock for the (10:46-52) transition passage in Mark's narrative (cf. ideological texture, structure). This deliberately and decisively includes Bartimaeus in Jesus' equation[542] for a *spirituality* of suffering, and complements claims by this thesis of the pivotal transition awarded the Bartimaeus pericope towards a spirituality for discipleship rescue.

The preparation for Bartimaeus' recontextualization of Jesus' predicted suffering to be *servant* and *ransom for many*, invites a closer exposé of Mark's use of "λύτρον" (ransom). Investigators might be more familiar with Pauline *atonement*[543] undertones of expiatory and redemptive suffering(s) of Jesus to ransom mankind from sin[544]. This thesis insists that any consideration of Bartimaeus (and even Paul, cf. the Greek text for Col 1:24, not translations) recontextualzing "λύτρον" ("ransom") so as to award Bartimaeus (and/or Paul) *co-redemptors* with Jesus, is beyond Mark's gospel narrative. Hence the necessity to explain Mark's use of "λύτρον" ("ransom") for Jesus as the Son of Man (10:45).

Servant

The ideological texture, above, examines Jesus as *servant* (10:45). Suffice here to quote Vanhoozer (2020) as a summary statement:

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[542] "Jesus is not alone any more" (Ossandón 2012:401); cf. ideological texture's exposure of the AbaB chain-link interlock for 10:45's *servant* and *ransom*.

[543] Beware of "importing a theology of vicarious atonement" (Dowd and Malbon 2006:11; f/n 26) in 10:45.

[544] "Wherever the connection between Jesus' death and the forgiveness of sin is coming from – whether other NT texts, or readings of the Hebrew Bible, or ancient Greco-Roman culture, or later Christian formulations – it is not coming from the Markan narrative context of this ransom statement" (Dowd and Malbon 2006:11-12).

"It is out of his limitless love that the Creator binds himself to a fallen creation in taking a covenantal initiative, promising to be with and for the children of Abraham. In Jesus Christ, the covenant lord becomes covenant *servant* without ceasing to be covenant lord. This lordly love does not simply sympathetically share but sovereignly *transforms* the beloved's situation. It is a *kyriotic* love because it is self-moved (i.e., free), enduring (i.e., steadfast), and effectual (i.e., determining but not coercive ...). What God communicates is not merely sympathy (good vibrations), condolences (good thoughts), influence (good intentions), but rather the life and light of Jesus Christ (goodness incarnate). Given the problem of evil, only *kyriotic* love can help"

(Vanhoozer 2020:26, italics my own).

Ransom "λύτρον"

Mark's Jesus as "λύτρον" ("ransom"), is not Isaiah's[545] *Suffering Servant* of expiatory suffering. Jesus in 10:45 explicitly states it is "ὁ υἱὸς τοῦ ἀνθρώπου" ("the Son of Man") who is to be *servant* and *ransom*. Firstly, it appears profound and logical that the Danielic Son of Man arriving the end of time to inaugurate the *arrival* of the kingdom of God (cf. 13:26; 14:62) should be the same Son of Man as *servant* and *ransom* to serve and ransom the *many* from slavery to alternative *kingdoms*[546] (i.e., during the time of Jesus inaugurating the *arriving* of God's kingdom)[547]. Jesus claims to be the ransom *paying* to free those slaves, for entry into the *arriving* of the kingdom of God[548] since he began his mission (cf. 1:14-15). Secondly, this same Son of Man as *servant* and *ransom*, from 1:1 to 16:8, is perhaps preparing himself to be that same Danielic prophetic apocalyptic figure in 13:24-27, as when he confirms who he is before the church council in 14:62. But the triumph of such preparation rests in (his) suffering[549].

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[545] Dowd and Malbon (2006:14) explore and remind readers that "[m]any attempts have been made [e.g., France 2002:419-421] to interpret Mark 10:45 as an allusion to the sin-cancelling death of the servant of Isa 52:13-53:12."

[546] Bilezikian insists Jesus as "λύτρον" ("ransom") provides "the supreme act of Christian liberation" and "[f]or Mark, the supreme act of Christian liberation may well have been to proclaim the universal relevance of a very Jewish story by telling it in the manner of a Greek tragedy" (1977:31). *Liberation* is described by Dowd and Malbon in terms of claiming, "[i]n narrative context, what 'the many' need – and, in fact, what the Markan Jesus urges his followers to provide – is ransoming from 'their great ones who are tyrants over them' and 'those whom they recognize as their rulers [who] lord it over them' (10:42)" (Dowd and Malbon 2006:12). Bond, however, (2020:ch.6, online, np), is vaguer: "λύτρον is a technical term in the LXX designating money paid to free a slave or a captive. The phrase in 10:45, then, suggests that Jesus' death is a substitution, that he dies in place of 'the many.' Exactly what people are ransomed *from*, however, is less clear."

[547] cf. quotations above, for example, Harrington (2009:597; § 41:4); and Young and Strickland (2017:149).

[548] Perhaps one example of Jesus as *ransom* for such entry for everyone is the temple curtain torn in two from top to bottom, at the moment of Jesus' death (cf. 15:38).

[549] Dowd and Malbon (2006:14, f/n 35) point out that there is no "doctrine of atonement" in 10:45, but "rather there is throughout Mark the unexplicated assertion that *suffering is a necessary pre-condition* for the coming of the Age of Deliverance (Mark 8:31; 9:11; 13:7; 14:31 etc.)" (italics my own, Dowd and Malbon, quoting quote Howard Clark Kee, "The Function of Scriptural Quotations and Allusions in Mark 11-16," in *Jesus and Paulus: Festschrift für Werner Georg Kümmel zum 70. Geburtstag*, Gottingen: Vandenhoeck & Ruprecht, 1975:174).

Ransom "λύτρον": *Clarification*

Firstly, this thesis concurs with those investigators of Mark who understand Jesus as "λύτρον ἀντὶ πολλῶν" ("ransom for many", 10:45) as beyond any consideration of atonement and expiatory, redemptive sufferings of the saviour, Jesus. Mark's focus is Jesus inaugurating the *arriving* of the kingdom of God in his capacity as the Son of Man. This inauguration includes suffering (e.g., the pre-passion narratives, following this exposé). Jesus' suffering is his ransom-price to free those enslaved to other kingdoms (e.g., demon possession, blindness, deafness, and lack of understanding God's plan for humankind).

Secondly, the textual allocation in Mark's narrative for 10:45, appears as the pivot for Jesus' suffering. Perhaps it could be added that prior to 10:45, Mark's focus is on Jesus as *servant*, and post-10:45, Jesus emerges more concretely as *ransom*. It will be shown that the Bartimaeus pericope provides the transition for this focus, while the AbaB chain-link interlock (cf. ideological structure, above) consolidates this claim.

Thirdly, the above analysis of Jesus as *ransom* is understood to be necessary so as to qualify claims of Bartimaeus recontextualizing Jesus' sufferings in his own. This is for the purposes of establishing a pivotal transition for readers to cross a Suffering-bridge from failure to discipleship rescue. Bartimaeus will be shown to exemplify how these lived experiences of suffering transform into *lived experiences* of decisive pursuits of the divine in Jesus in a spirituality of suffering as one component in a Christian spirituality maintaining discipleship rescue.

Mark's readers should then (i) identify Jesus[550] as their rescue and thereby be motivated to recontextualize his sufferings into their own; (ii) be able to adopt Bartimaeus' itinerary of suffering as their pivot to transition from any discipleship failure due to suffering into rescue through its integration in their own lives; (iii) sustain rescue and circumvent collapse into any future failure by assimilating *lived experiences* of suffering by Jesus and the exemplar, Bartimaeus, into personal encounters and realizations of their own *lived experiences* of suffering in a *spirituality* of suffering; (iv) accept and understand that suffering will always be present: the choice is to simply suffer into despair or blind resignation, or rather transition that suffering into *lived experiences* of pursuing the divine in Jesus through that suffering. The emerging lifestyle from the latter implies a Christian spirituality of sustained discipleship rescue. The metaphorical bridge aims to ideate that transition.

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[550] Wright uses the phrase *look back to Jesus*: "By the power of the Spirit, our calling is to be Resurrection people, *looking back to Jesus himself* [i.e., pursuing the divine in Jesus for recontextualization] and, under his guidance and commission, bringing true signs of renewal [*true signs* are encapsulated in *lived experiences*; and *renewal* emerging from the rhetoric between Jesus and Bartimaeus will be characterized as disciple rescue through a *new* discipleship] into his creation today and every day" (2020:18).

5.5.3 The pre-Passion narratives in Mark: *lived experiences* in a spirituality of suffering

The readers of Mark faced suffering and persecution. This originated at political (cf. 13:3-8) and religious levels (cf. 13:9-13). Fredriksen (2018), interestingly, comments that "[l]ong before Jewish rebels incited the [70 AD] War, Rome[551] had maintained a strong presence in Judea: had things been otherwise, Jesus of Nazareth would not have died by crucifixion" (2018:5). He stresses, "Roman power politics and popular prophetic movements made for a combustible mix" (Fredriksen 2018:6). Mark tells the story of *Jesus'* experience of suffering and persecution emerging from Roman and church leaders. His "εὐαγγέλιον" ("good news") is to his readers from despair, betrayal of their empowerment, and discipleship failure. And Jesus is their *rescue* because in 10:45, he is their *servant* to show them the way to cross from panic to participation in a divine plan which includes suffering; and his suffering and death is their *ransom* from fleeing into other kingdoms and return to a sustained entering into the *arriving* of God's kingdom – through *their* suffering.

Mark's possible *plot* to achieve this begins with Jesus' *anticipation* of suffering: predictions in three pre-Passion narratives encapsulated (in verbs) as *lived experiences* for a *spirituality* of suffering[552]. In this way, the first step across a metaphorical Suffering-bridge is acknowledged anticipation of inevitable suffering and persecution in a socio-historical location described above as "a combustible mix" (Fredriksen 2018:6). Several investigators, however, augment Mark's list of predictable sufferings emerging from political and clerical confrontation, with an inevitability exposed in an *inter texture* analysis, based on Old Testament (LXX) fulfilment[553] of predicted suffering. Even Jesus claims, in resignation and submission, "ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί" ("but let the *scriptures* by fulfilled," 14:49) when about to be arrested in the Garden of Gethsemane. A thesis could then identify a *sacred texture* to each verbal[554] Jesus-prediction, in a retention of key LXX references whose recontextualizations contribute to the plethora of Mark's list for Jesus' *lived experiences* of suffering[555].

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[551] "To Mark's audiences, the Roman Empire spelled domination and destruction" (Rhoads, Dewey, and Michie 2012:online preview, np).

[552] cf. working definition of Christian spirituality, chapter 1 above.

[553] An example is Mark's use of the Psalms (cf. inter texture). Waaijman extends an *inter texture* consideration of Mark's use of psalms into a *spirituality*, when discussing sickness in psalms. He states, "the sufferer could give expression to his situation but above all *process and appropriate it personally ... The reader needs a spirituality to carry the cross*, not psalms to accompany in lament and devotion" (2002:92, italics my own); cf. also Horsley (2014:185, f/n 2): "The Psalms, often understood as prophecy, exerted a strong influence on the embellishment of the passion narratives. Many of the images and allusions from Psalm 22 in particular"; Collins 2007:749 crediting Incigneri 2003:312.

[554] This thesis would emphasize Mark's use of verbs and not nouns, for Jesus' predictions. Verbs articulate the *action* involved in, and necessary for, *lived experiences* in a lifestyle of *spirituality*. Nouns would possibly list the concepts, but these nouns would subsequently need to be *lived* and experientially applied to real life situations. Mark's narrative indicating the realization of Jesus' predictions (cf. below), confirm to this thesis that such verbal predictions manifest as *lived experiences* in a *spirituality* of suffering for Jesus as *servant* and *ransom*.

[555] Beyond the scope of this thesis.

[i] Summary of verbs in Mark's pre-Passion narratives (8:31; 9:31; 10:33-34)

> 8:31
> "πολλὰ παθεῖν" ("great suffering"/ "to suffer" "πάσχω");
> "ἀποδοκιμασθῆναι" ("to be rejected," "ἀποδοκιμάζω")
> "ἀποκτανθῆναι" ("to be killed," "ἀποκτείνω")
> "ἀναστῆναι" ("to rise," "ἀνίστημι")
> 9:31
> "παραδίδοται" ("is being betrayed," "παραδίδωμι")
> "ἀποκτενοῦσιν" ("they will kill," "ἀποκτείνω")
> "ἀποκτανθεὶς" ("being killed," "ἀποκτείνω")
> "ἀναστήσεται. " ("he will rise," "ἀνίστημι")
> 10:33-34
> "παραδοθήσεται" ("will be handed over/betrayed," "παραδίδωμι")
> "κατακρινοῦσιν" ("they will condemn," "κατακρίνω")
> "παραδώσουσιν" ("they will betray, hand over," "παραδίδωμι")
> "ἐμπαίξουσιν" ("they will mock," "ἐμπαίζω")
> "ἐμπτύσουσιν" ("they will spit on," "ἐμπτύω")
> "μαστιγώσουσιν" ("they will flog, whip, scourge," "μαστιγόω")
> "ἀποκτενοῦσιν" ("they will kill," "ἀποκτείνω")
> "ἀναστήσεται. " ("he will rise," "ἀνίστημι")

Relevance for a focus on Mark's verbs in the pre-Passion narratives

Firstly, as indicated above, the verbs for aspects of suffering constitute visual *lived experiences* of the price Jesus (will) pay whilst pursuing the divine will of God the Father as the anointed Son of God (1:11). But it is as the Son of Man on earth (Mark's gospel), preparing for the Son of Man's arrival at the end of time (13:26; 14:62 and Daniel 7), that the *price* Jesus pays reveals God's will: namely for Jesus to inaugurate the *arriving* of the kingdom of God (1:14-15). In a reader's participation in this dimension of Jesus' *spirituality*, its recontextualization into one's personal circumstances, potentially transforms the reader from suffering to deliverance, from entrapment (failure) to freedom (rescue). The result is to transition the reader from fear and flight from suffering to its integration (through assimilation and accommodation)[556].

Secondly, the itinerary of Jesus contained in his pre-Passion narratives, and culminating in "ἀνίστημι" ("rise"), prescribes prophetic contents for the *Paschal Mystery*, i. e. from suffering, death to resurrection. Kingsbury (1989:55) indirectly confirms, "If Mark's story reaches its culmination in the cross, it concludes with the resurrection (16: 1-8)." But Mark's focus is on Jesus' experience of *suffering*: "...the suffering of this unique son, ... is a - if not *the* - central theme of Mark's gospel" (Dykstra 2012:135, italics my own). The reader could identify *resurrection* as a future guaranteed experience, after suffering, and as a reward in the terminal status of a Suffering-bridge in Christianity. Bartimaeus, below, will, however, provide an alternative recontextualization of Jesus' resurrection, namely, that the *lived experience* of resurrection is firstly a pre-death experience in a Christian *spirituality*.

Suffice to emphasize Schneider's (1987:1) claim that readers of Mark in a 1st century, post-resurrection and post-Pentecost milieu, had already begun

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[556] cf. Motivation-bridge, above.

> "to live as *participants in the paschal mystery*, that is, in the death and resurrection of Jesus, whom they now acknowledged as Lord and Messiah... as graced children of God in Christ, empowered by his indwelling Spirit to live in love of God and one another (see Romans 8) according to the pattern that Jesus had given them during his life and described to them in the Beatitudes (Matt 5:1-12)."

This thesis concurs, but with the proviso that the recontextualization of Jesus' sufferings launches the said participation, in as much as personal sufferings by the reader transition from suffering, through a metaphorical dying, into *a resurrection of rescue*. This framework for a Suffering-bridge perhaps guarantees ongoing *participation in the pascal mystery*, but where *resurrection* is not the terminal point *after* crossing the bridge (cf. detailed explanation below).

A second relevance for a focus on Mark's verbs in the pre-passion narratives is that the progression of Jesus contained in the verbs, culminating in "ἀνίστημι" ("rise"), prescribes prophetic contents for the *Paschal Mystery*, i. e. from suffering, death to resurrection. Kingsbury (1989:55) indirectly confirms this: "If Mark's story reaches its culmination in the cross, it concludes with the resurrection (16: 1-8)." Mark's focus, however, *is* on Jesus' experience of *suffering* - as Dykstra confirms, "...the suffering of this unique son, ... is a - if not *the* - central theme of Mark's gospel" (2012:135, italics my own). The reader could therefore identify *resurrection* as a future, post-death, guaranteed experience, after suffering, like Jesus. A recontextualization of the *Paschal Mystery* is thus complete only after death. By contrast, the *lived experience* of a post-Pentecost Peter, insists on resurrection (Jesus' "ἀνίστημι" rise) for a disciple as *a pre-death reward* after suffering (e.g., 8:34).

These contrasting views perhaps begin to synthesize when *resurrection* is incorporated into a *spirituality* of suffering which can accommodate both a present pre-death *resurrection* with that *resurrection* at the end of time. Schneiders (1985:1) perhaps prompts this consideration in her articulation for a resurrection experience of "some of the first disciples" when she notes that they

> "testified to their *experience* that the same Jesus whom they had followed, who had been killed and buried, was alive with God and *in and among themselves, alive with an indestructible new life* which the disciples *experienced in themselves* as the guarantee of their own eventual and full triumph over sin and death. They began to live as *participants in the paschal mystery*, that is, in the death and resurrection of Jesus, whom they now acknowledged as Lord and Messiah."

This thesis would add that this is their recontextualization of *life experiences* of a Jesus' resurrection, in an already-now of *their* resurrection, anticipating its fulfilment in their "full triumph." Mark's reader's experience *of* Jesus' resurrection ("as participants in *the* – not exclusively Jesus' - paschal mystery") transitions into their own *lived experience* of their resurrection when the metaphorical Suffering-bridge is crossed. This is what is meant by a

reader recontextualizing Jesus' sufferings into personal sufferings. This crossing is from the fear of, and flight from, suffering, through a pivot[557] of integration, assimilation and accommodation of every suffering (cf. 8:34), into a *spirituality* of suffering. A resurrected Jesus is pursued and "participated-in" through *lived experiences* programming, framing and articulating, a reader's pre-death *resurrection*. Hence Mark's rhetoric defies any reader experiencing suffering for the sake of suffering and arriving in a defeat of discipleship demise. This thesis would describe these *participants in the paschal mystery* as transforming into *transubstantiators* or *transignifiers*[558] of Jesus' resurrection through their own. A reader's *lived experiences* of recontextualizing Jesus' suffering (and resurrection) in the pre-passion narratives not only *personalize* those of Jesus for the reader's rescuing encounter with suffering and persecution. This thesis wants to show (ch. 6, Paradigm, below) that in an extended *spirituality* of suffering, recontextualizing (transignifying) Jesus' *Paschal Mystery* into one's own, releases the transition from *lived experiences* of suffering into a reader's *lived experience* of resurrection in and through transubstantiating[559] Jesus' *paschal mystery* through personal suffering-resurrection (explained below, ch. 6 Paradigm).

In conclusion, Mark's readers had indeed already begun "to live as *participants in the paschal mystery*, that is, in the death and resurrection of Jesus" (Schneiders 1985:1). This thesis concurs, but with the proviso that the recontextualization of Jesus' sufferings launches the said participation in his resurrection – an itinerary as real for the reader as it is for Jesus in his three pre-passion narratives in Mark. Hence personal sufferings by the reader can potentially transition from suffering, through a metaphorical dying, into a resurrection – which sustains rescue, when the corresponding *lived experiences* personalize a reader's pursuit of the divine in a resurrected Jesus. This framework for a Suffering-bridge perhaps then guarantees ongoing *participation in the pascal mystery*, but where *resurrection* after death is not the terminal point after crossing the bridge, (cf. detailed explanation "Resurrection", below).

[ii] Resurrection

Introduction

The purpose of the following detailed investigation is to establish that Bartimaeus is the pivotal transition effecting "ἐγείρω" ("rise") in a linguistic plethora of suffering vocabulary in Mark. The reader anticipates a re-telling by Mark what is already known in a post-resurrection, post-Pentecost milieu, i.e., that

> ".. the Jesus whom they had followed, who had been killed and buried, was alive with God an in and among themselves, *alive with an indestructible new life*

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[557] This thesis believes Bartimaeus provides the content of *lived experiences* for that pivot (see below).

[558] Cf. chapter 6, Paradigm of discipleship rescue, in "Recontextualization as transignification towards transubstantiation."

[559] Integrating a *spirituality* of suffering across the Suffering-bridge, releases Jesus' empowerment to participate in a reader *making Jesus' resurrection present in theirs*. The crossing is continuous, and the terminus is a lifestyle of Christian spirituality effecting sustained rescue through Mark's reader transubstantiating Jesus' *paschal mystery* (cf. Paradigm, ch. 5, below). This thesis would claim that only a *Christian spirituality* incorporating a Suffering-bridge as one if its components, is capable of such discipleship rescue.

which the disciples experienced in themselves as the guarantee of their own eventual and full triumph over sin and death"

(Schneiders 1985:1, italics: my own).

Perhaps this explains the lack of a textually witnessed, visible, resurrected Jesus in Mark's narrative. It was known and accepted that Jesus is risen.

This thesis, however, is of the opinion that Mark's agenda is not to prove what is presumably already believed, but to create a (his) rhetoric around what is known to have happened, through a genre of Greek tragic drama. His aim, here, could be to capture the reader to enter into and participate in the *lived experiences* of Jesus' sufferings (cf. ideological texture, above), so as to persuade his audience to accommodate *their* sufferings and persecutions by pursuing the divine in Jesus. Their *lived experiences* will contribute to a *spirituality* of suffering which is believed to facilitate discipleship rescue and not failure. Their coping, integration, and discovery of the meaning of suffering to thereby also become *servant* and *ransom* for others (each reader an exemplar), establishes both their *resurrection* experience out of any failure, and their participation in the *arriving* of God's kingdom in the 1ˢᵗ century. This is believed to be the terminus of the metaphorical Suffering-bridge as a component of Christian spirituality for discipleship rescue.

Jesus *terminates* each pre-passion narrative with a predicted "ἀνίστημι" ("resurrection"), "μετὰ τρεῖς ἡμέρας" ("after three days", 8:31; 9:31; 10:34). The prediction is realized in Mark's narrative, 16:1-8, where details of a fulfilled "ἀνίστημι" ("resurrection") are described for the reader in textual, visual manifestations of an open tomb[560], empty of the corpse of Jesus. As empty as the tomb is of a physical body or corpse of Jesus, so is the narrative empty[561] of any visible manifestation of "ὁ ἐσταυρωμένος" ("the crucified one") who now "ἠγέρθη" ("is risen", 16:6). It is the "νεανίσκος" ("young man", 16:5) who confirms the link between the one who suffered and the one who is now risen[562]. This investigation, however, must identify how Mark's use of both "ἐγείρω" and "ἀνίστημι" ("rise/resurrection") contribute towards a terminus for the metaphorical Suffering-bridge. Conclusions must incorporate both the predictions by Jesus that a discipled-follower will always encounter *suffering* (8:34) and that Bartimaeus provides a pivotal transition for a *spirituality* of suffering, i.e., from failure at understanding and integrating suffering, to discipleship rescue embracing suffering (8:34).

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[560] Perhaps Mark's details in this epilogue, 16:1-8, manifest a *phenomenology of place* (cf. Place-bridge above) to launch his narrative conclusion for a theological pronouncement (cf. Theology-bridge) couched in his rhetoric for a kerygmatic motivation of his readers for them to conclude *his* "Ἀρχὴ" (*a beginning*, 1:1) of his, Mark's, "εὐαγγέλιον" (good news, 1:1); cf. ch 6 Paradigm, below.

[561] "Mark *strongly downplays the resurrection* by not even portraying it in his Gospel" (Dykstra 2012:19-20, italics my own).

[562] "Jesus' unconditional obedience to his Father (see 14:36) has been satisfactorily resolved, as God has raised him from the dead after three days, as Jesus had promised (8:31; 9:31; 10:32–34)" (Moloney 2011:98). Later biblical texts will attempt to verify this itinerary of suffering for Jesus which terminates in his resurrection: "The biblical authors testify that God raised Jesus from the dead (Acts 2:24 ,4:10, 13:30; Gal. 1:1; Col. 2:12; 1 Thess 1:10)" (Vanhoozer 2020:17).

Rise: "ἐγείρω" and "ἀνίστημι"

Just as the plethora of details (verbs for *lived experiences*) of Jesus' sufferings in the three pre-passion narratives each contrast with only *one* reference to his "ἀνίστημι" (resurrection), so the epilogue's details in Mark's narrative (16:1-8), contrast with only *one* linguistic reference to resurrection, namely "ἠγέρθη" (he is risen, "ἐγείρω", 16:6). This thesis identifies the narrative's decisive use of "ἐγείρω" (16:6) for Jesus' own "ἀνίστημι" (8:31; 9:31; 10:34) as not just a Greek synonym for *rise*, but rather a deliberate ploy by Mark for a rhetoric achieved through retention for the reader.

Mark is perhaps initially *persuading* the reader to retain *a narrative link* between "ἐγείρω" and "ἀνίστημι" (cf. Table below). He allocates this link to three miracles: indirectly in the healing of Simon's mother-in-law (1:34-35), with Jesus *rising* early in the night; the raising of Jairus' daughter (5:41-42); and the exorcism of a possessed boy (9:27), as indicated in the Table below. In the linguistic interplay between "ἐγείρω" and "ἀνίστημι", Mark's narrative link could be seen to prepare the reader to accept "ἐγείρω" for *resurrection*, in a valid progression from 1:34 until 16:6, (Bartimaeus, 10:49-50, will play a pivotal role). Mark's use of "ἀνίστημι", however, begins validating its evolving sacred texture from 1:34 to 9:27, until its climax in Jesus' pre-passion narratives. This validation strengthens the *sacredness* of "ἀνίστημι". Then the narrative's post-10:34 allocation provides, what this thesis would label, a *disintegration* of any vestige of *sacredness*. This begins with the Sadducees ridiculing the *concept* of "ἀνίστημι" (12:23, 25), and terminates with (14:57, 60) the church council's final (narrative's) abolition of sanctity associated with "ἀνίστημι" (cf. explanation below Table).

Perhaps a starting point is to expose Mark's textual use of "ἐγείρω" and "ἀνίστημι" ("rise") in his narrative. The following Table lists their occurrence between 1:1 and 16:8. All English translations are from the NRSV, but are not placed between inverted comma's.

Table: "ἐγείρω" (x18), "ἀνίστημι" (x17) ("rise") in Mark 1:1-16:8

1:31 "ἤγειρεν αὐτὴν κρατήσας τῆς χειρός"
(raised her up lifting by the hand: Simon's mother-in-law)   = miracle (healing)
1:35 "πρωῒ ἔννυχα λίαν ἀναστὰς"
(early in the morning, still dark, got up... went away)   = got up   {"ἀνίστημι"}

2:9 "Ἔγειρε" (Rise/get up – to the paralytic)   = miracle (healing)
2:11 "Ἔγειρε" (Rise/get – go home)   = miracle (healing)
2:12 "ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον"
(rose, and immediately lifting up the stretcher)   = miracle (healing)

2:14 "ἀναστὰς ἠκολούθησεν αὐτῷ"
(rising he followed him: Levi)   = got up   {"ἀνίστημι"}

3:3 "Ἔγειρε εἰς τὸ μέσον"
(Rise into the middle: man withered hand)   = miracle (healing)

3:26 "εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν" x2
(if Satan has risen up against himself)   = rebellion   {"ἀνίστημι"}

4:27 "καθεύδῃ καὶ ἐγείρηται"
(he would sleep and would rise – seed grows)   assoc. = miracle (nature: seed, Kingdom)

4:38 "ἐγείρουσιν αὐτὸν" (they "raise" him up-Jesus sleeping) a.=miracle (nature) wind stilled

5:41 "κρατήσας τῆς χειρὸς τοῦ παιδίου...Ταλιθα κουμ...ἔγειρε"
(taking the young child by the hand...Talitha kum...rise!)   = miracle (healing)
5:42 "εὐθὺς ἀνέστη τὸ κοράσιον"
(immediately the little girl rose up) {9:27}   = miracle (healing) {"ἀνίστημι"}

6:14 "Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν"
(John the Baptist had been raised from death)   RESURRECTION "ἐγείρω"
6:16 "Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη"
(John whom I beheaded, this one has been raised)   RESURRECTION "ἐγείρω"

7:24 "Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν"...(Tyre)
(from there he was rising and went)   = got up   {"ἀνίστημι"}

8:31 "μετὰ τρεῖς ἡμέρας ἀναστῆναι" ... Pre-Passion Narrative 1
(after three days to rise)   RESURRECTION   {"ἀνίστημι"}
9:9 "ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ"
(until the Son of Man rises from the dead)   RESURRECTION   {"ἀνίστημι"}
9:10 "τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι"
(lit. what is it from dead to rise)   RESURRECTION   {"ἀνίστημι"}

9:27 "ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη"
(But Jesus was taking him by the hand, he raised him up)   = miracle (exorcism)

9:31 "μετὰ τρεῖς ἡμέρας ἀναστήσεται" Pre-Passion Narrative 2
(after three days he will rise)   RESURRECTION   {"ἀνίστημι"}

10:1 "ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας"
(from there he was rising coming to that region of Judea...)   = got up   {"ἀνίστημι"}

10:34 "μετὰ τρεῖς ἡμέρας ἀναστήσεται" Pre-Passion Narrative3 RESURRECTION   {"ἀνίστημι"}
(after three days he will rise)

10:49 "Θάρσει, ἔγειρε, φωνεῖ σε"
(Rise!/get up! imperative)   link   = got up + miracle (healing)

12:23 "ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν"   RESURRECTION   {"ἀνίστημι"}
(in the resurrection {ἀνάστασις} whenever that he rises, whose wife will she be?)
12:25 "ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν" (for when they rise, no marriage) RESURRECTION{"ἀνίστημι"}
12:26 "περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται"   >> Jesus uses "ἐγείρω": dead being raised
(lit. concerning now the dead that are raised
NRSV as for the dead being raised ... in Bk Moses...)   RESURRECTION "ἐγείρω"

13:8 "ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος" (nation will rise against nation)   = assoc. SUFFERING
13:22 "ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται"
(false Christs and false prophets will rise)   = assoc. SUFFERING

14:28 "ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν" >> Jesus uses "ἐγείρω": Jesus raised
(But after I am raised up I will go before you to Galilee)   RESURRECTION "ἐγείρω"

14:42 "ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν"
(Rise up! Let us be going. See my betrayer approached)   = assoc. SUFFERING
14:57 "τινες ἀναστάντες" (NRSV: standing up)
(some standing up, were giving false testimony) sacred texture of Jesus' "ἀνίστημι" rebuked {"ἀνίστημι"}
14:60 "ἀναστὰς ὁ ἀρχιερεὺς" (the high priest standing up) sanctity of Jesus-rising destroyed {"ἀνίστημι"}

16:6 "ἠγέρθη" (is risen, passive)   RESURRECTION "ἐγείρω"

Explanation:

"ἀνίστημι" – a disintegration in three acts

preparation (pre-8:31 and 9:27); crescendo (8:31; 9:31; 10:33-34); disintegration (12:23-14:60)

The deliberateness (foresight) of Mark's Jesus allocating "ἀνίστημι" ("rise") for his resurrection after three days, (8:31; 9:31; 10:33-34), perhaps partially repairs[563] the damage within the constituents of predicted suffering, until their realization in Jerusalem. At the same time, Mark seems to construct a crescendo for his linguistic allocations of "ἀνίστημι" ("rise") in the narratives.

Preparation: *towards a spirituality* of rescue

Prior to the triple[564] "ἀνίστημι" prediction, each preceded by "μετὰ τρεῖς ἡμέρας" ("after three days"), Mark's rhetoric perhaps provides an itinerary to persuade a failed disciple to commence a return to following Jesus "ἐν τῇ ὁδῷ" ("on the way", 10:52). The narrative route (i) begins with Jesus "rising" early for prayer (1:35). This could mirror initial sacrifice (denying self, 8:34) for a failed disciple to want to return to following Jesus (cf. Prayer-bridge, below), and is echoed in Bartimaeus' voice "rising" in prayer from the side of the road (10:47-48); (ii) Levi "rising" to follow Jesus (2:14) is a protension for Bartimaeus "ἀναπηδήσας" ("jumping up"); and while Levi then follows Jesus, Bartimaeus must first "ἦλθεν πρὸς τὸν Ἰησοῦν" ("came to Jesus", 10:49). Levi and Bartimaeus in their respective Jesus-encounters (pursuit of his divinity) form an exemplary breakthrough for a temporary rescue for the reader ; (iii) the rescue intensifies through lived experiences of pursuing the divinity in Jesus, in a progression from Levi's rise-follow experience to a death-life rejuvenation for the reader through recontextualizing the healing of Jairus' daughter. Persistence thus intensifies into a personalized "Ταλιθα κουμ" ("Talitha cum" which means, "Little girl, get up!" , 5:41) effecting a youthful getting up from failure – as if Mark's progression wants to escort the disciple into a deeper, spiritual experience of Jesus. Jesus "εἶδεν" ("saw", 2:14) Levi, who must have spiritually touched Jesus. Perhaps the reader seeking rescue is what initially touches Jesus. Then, Jairus' faith in Jesus' ability to empower health and life, presumably touched Jesus, prior to "εἰσπορεύεται" ("entering," where the child was, 5:40) – (cf. Faith-bridge, below). Upon entering the house, Jesus saw she was not dead but sleeping (5:39), and the reader is thereby not judged to condemnation, but judged worthy of a rescue. Bartimaeus' rescue is released by spiritually touching Jesus as "Rabbouni" (10:51); (iv) then a plateau of seeming rescue for the reader, symbolized by a "ἀνίστημι" ("rising-following"), into Tyre and Sidon's Gentile

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[563] Rosalind Jana in her (2022) article, 'Why we are drawn to mending things,' observes value in *repair*: "Repair is appealing for many reasons. It helps us think about how to care for the things we own... But there is something invigorating too in those works that acknowledge that repair doesn't have to be neat, and that *wounds do not always heal without a trace*. Such works ask us to engage with repair as an act that *doesn't just restore what came before*. It beckons us to bend in closer and see the alterations, the points where the needle punctured the surface and pulled together *something new*" (Jana 2022:online article np, italics my own). This thesis is proposing something new.

[564] "Repetition in an ancient literary work indicates emphasis" (Dykstra 2012:84).

association. The reader perhaps anticipates lived experiences of pursuing Jesus into non-conformist, yet faith-revealing environments, echoed in 7:24.

Crescendo

8:31 - the reader already knows Jesus is risen, and hence Mark dramatizes the first pre-passion narrative's "ἀνίστημι" (8:31) both through intensified anticipation with the same Son of Man (9:9; 9:10); and through the "ἀνίστημι" ("raising up") up of the healed demon-possessed boy (9:27);
9:31 - "ἀνίστημι" ("resurrection"), both confirmed in the second pre-passion narrative, and extended (10:1) into the phenomenology of place(s), Judaea and Jordan (cf. Place-bridge, above);
10:34 – a composite prediction of suffering, concluding with "ἀνίστημι".

The constituents of Jesus' predicted sufferings translate into lived experiences of Jesus pursuing the will of the Father, by (8:34) "denying self", "taking up the cross" and "following" God's will, into unconditionally inaugurating the arriving of God's kingdom. These lived experiences are realized for Jesus in Jerusalem (11:1f.). The reader is anticipated to realize their recontextualization in a personal spirituality of suffering.

Each, "ἀνίστημι," on the other hand, attempts to complete the paschal mystery in Jesus' itinerary for (his) rescue . Mark's 16:1-8 epilogue diminishes the realization of this completion: firstly Jesus is described in five accusatives, "Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον" ("you are seeking Jesus the Nazarene the Crucified One", 16:6), related to his sufferings, whilst only one verb, in the passive, describes his resurrection, "ἠγέρθη, οὐκ ἔστιν ὧδε" (he is risen, he is not here, 16:6). The aorist active infinitive, "ἀναστῆναι" (to rise, 8:31), and the future middle "ἀναστήσεται" (will rise, 9:31, 10:34) are subsumed into an aorist passive "ἠγέρθη" (he *is* risen, 16:6). This is not of "ἀνίστημι", thereby ignoring the narrative's crescendo use of "ἀνίστημι", but rather a replacement, "ἐγείρω."

Mark is not ignoring his allocation of "ἀνίστημι" by Jesus in his pre-passion narratives. The rhetoric of his narrative has another agenda. After all, Mark's readers know Jesus is already risen. A first agenda could be to explain the *disintegration* of Jesus' "ἀνίστημι" ("rising") and thereby provide a caution and warning to failed disciples as to how to interpret an "ἀνίστημι" as *their* terminus for a Suffering-bridge (it will all be over). Jesus' 8:34 states it will never be all over, until 13:26 and 14:62 is realized at the end of time. But 13:26 and 14:62 provide the key. Mark's narrative refers to "ἀνίστημι" in the pre-passion narratives in the context of *the Son of Man*[565]. Perhaps "ἀνίστημι" embeds the anticipated arrival of the (resurrected) Son of Man waiting to return (13:26; 14:62). The corresponding lived experiences of "ἀνίστημι" are therefore anticipated, but it could be the reader's assimilation of that anticipation, never realized until the end of time, which prevents a failed disciple completing the Suffering-bridge.

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[565] "From 8:31 until 15:47 Jesus lives out his destiny as *the Son of Man* who willingly accepts God's design for him to suffer an ignominious death (see especially 14:36)" (Moloney 2011:98).

A spirituality of suffering, instead, includes a resurrection, but when suffering is integrated into a lifestyle of Christian spirituality.

The caution is Mark's narrative providing a progressive disintegration of Jesus' meaning of "ἀνίστημι".

Disintegration

The crescendo launches a downward spiral with church authorities: (i) obdurate Sadducees provoke Jesus with "ἀνίστημι" when confronting seven brothers needing a wife after death (12:23, 25); (ii) "τινες" (some, 14:57) on the council, rise to give false testimony; (iii) concluding with the highest church authority: the high priest (14:60) rises (stands up) to pronounce the final judgement on Jesus. These three church condemnations, diminish the thrust of Jesus' predicted "ἀνίστημι" after three days by both disintegrating the sacred texture[566] of "ἀνίστημι" and by their destroying the sanctity of Jesus' resurrection after three days. The cycle began with Jesus praying alone in the dark above Simon Peter's house (1:35). This has come full circle: the church leaders are now in the dark, Jesus is again alone (deserted by his companions, and on trial), and his eventual, elicited cry, "Ἐγώ εἰμι..." (I am, 14:62) will seal his fate.

Explanation: "ἐγείρω" – a progression[567]

Mark's narrative initially allocates "κρατήσας τῆς χειρός" ("grab by the hand", 1:31; 5:41; 9:27), to "ἐγείρω" ("rise"), perhaps as a rhetorical tool to sustain the reader's attention so as to retain the verb until its climax in 16:6. Secondly, each narrative use of "ἐγείρω" ("rise") constitutes a *lived experience* of the recipient, or healed patient, pursuing the divinity in Jesus – either personally or through an emissary. That *divinity* effects the desired miracle commencing with "ἐγείρω". By contrast, "ἀνίστημι", pre-10:34, appears to *conclude* the miracle. In terms of this thesis' working definition for a Christian spirituality, these linguistic observations emphasize the contribution this can make towards seeking a terminus for the proposed metaphorical Suffering-bridge.

Retention, as an agenda for Mark's rhetoric, is to release the narrative's "ἐγείρω" towards a *spirituality* of resurrection, personalized in its pivotal transition by Bartimaeus. When the blind beggar is instructed by the "πολλοὶ" ("many"), "ἔγειρε" ("Rise!", 10:49) Mark states that he

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[566] Mark's "ἀνίστημι" was initially made *sacred* in his first use of the word, in a double denouement (conclusion), (i) *Jesus* rising to go to the hills (ii) to *pray*. By ch 14, that 1:35 double denouement is stripped of any vestige of a *sacred texture* with its new double denouement from *some* of the council (14:57), and *the high priest* (14:60). The *sacred* texture of "ἀνίστημι" thus diminishes into oblivion in a secularization of passionate rebuke, and therefore Mark never uses the word again, even to explain the open tomb, void of the corpse of "ὁ ἐσταυρωμένος" ("the Crucified One", 16:6).

[567] The resurrection "is the start of something. It isn't the ending. It is the beginning of the new creation which has been made possible by the overcoming of the forces of corruption and decay in the death of Jesus" (Wright 2020:3). This thesis describes this "something new" as a new interpretation of Jesus' *resurrection* in a spirituality of discipleship rescue.

"ἀναπηδήσας" ("jumps up", 10:50). In fact, Mark relays this pivotal transition to the reader as something so significant, profound and unique (as a *lived experience*) that he opts for a hapax legomenon, "ἀναπηδάω" ("jump up"). Each reader is presumably unique in personalized failure (cf. Discipleship-bridge, below). Perhaps "ἐγείρω" is thus given a *lived experience* status through that "ἀναπηδάω" *lived experience* of Bartimaeus, to pivot each unique failed reader into a rescue. But that rescue is not some future *bodily resurrection*. The corpse is absent in the tomb. Mark's narrative, rather, provides a Bartimaeus who rises from the side of the road outside Jericho. It is a *spirituality* of resurrection rushing to recontextualize "ἦλθεν πρὸς τὸν Ἰησοῦν" ("he came to Jesus", i.e., to pursue the divine in Jesus) which terminates the Suffering-bridge. The narrative's "ἐγείρω" (16:6) provides an ongoing freedom from the fear of suffering and death[568] and integrates each lived experience of pursuing the divine in Jesus, "ὁ ἐσταυρωμένος" ("the Crucified One"), as a present resurrection experience, through integration, assimilation and accommodation of suffering (8:34) into a lifestyle of Christian spirituality of discipleship rescue.

The table above indicates Mark's eighteen references to "ἐγείρω" ("rise") in his narrative. Four of these specifically indicate resurrection from the dead. This apparent recontextualization of the original pre-passion narratives use of "ἀνίστημι" for resurrection (8:31; 9:31; 10:33-34), prompts an investigation to propose a possible purpose for Mark's choice (from retention to protension in the mind of the reader) of "ἐγείρω", in terms of embedded discipleship rescue.

Mark's textual use of "ἀνίστημι" (for Jesus predicting his resurrection in the pre-passion narratives, is linguistically recontextualized into "ἐγείρω" ("rise") for a rising from death/the dead. The first occurrence is reference to John the Baptist: 6:14 in the narrative, and 6:16 announced by King Herod. The second is Mark's pericope outlining the confrontation between some Sadducees and Jesus, concerning the resurrection of the dead (12:18-27). Mark allocates "ἀνίστημι" to the (parable's) general rising of the dead (12:25). When Jesus, however, specifically refers to "περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται" (as for the dead being raised, 12:26), as validated by the Book of Moses, Jesus uses "ἐγείρω." The third use of "ἐγείρω" for Jesus' resurrection is after the Last Supper, en route to the Mount of Olives. Jesus predicts everyone will desert him (14:27), immediately followed by their absolution. This includes his reference to his resurrection, in a passive infinitive of "ἐγείρω": "ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν" ("But after I am raised up", "ἐγείρω", "I will go before you to Galilee", 14:28).

The fourth and final textual reference to "ἐγείρω" for Jesus' pre-passion narratives' predicting "ἀνίστημι" after three days, is the confirmation by the "νεανίσκος" ("young man", 16:5), to the women disciples, that Jesus "ἠγέρθη" ("is raised", 16:6) from the dead. Mark rather opts for "ἐγείρω" in his epilogue from the tomb. Mark's rhetoric is to capture his readers into a retention of every "ἐγείρω" in his narrative, pivoting through Bartimaeus, to effect (Iser's) change-

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[568] "Resurrection means freedom from death, freedom from death means freedom from fear, freedom from fear removes every obstacle to love. Resurrection is not the *reward* of Jesus' love; it is the *ground* of Jesus's love. It proves that love may be free from fear of death" (Dunnington 2020:209).

through-meaning, described in this thesis as discipleship rescue. Pursuing the divine in Jesus and rising in the face of suffering and persecution, Mark sustains the *sacred texture* of "ἐγείρω" (unlike "ἀνίστημι"). It is "ἐγείρω" that must therefore be personalized, recontextualized, and *lived* in each *sacred space* (cf. Place-bridge) if the divinity of Jesus is being pursued in a lifestyle of Christian spirituality. The proposed guarantee for such *lived experiences,* presupposes a reader is convinced (cf. Motivation-bridge), focused (cf. Theology-bridge), re-empowered (cf. Faith-bridge), sustained (cf. Prayer-bridge), and rescued from discipleship failure (cf. discipleship-bridge) into discipleship rescue through Christian spirituality.

Conclusion

Bartimaeus is the pivotal transition effecting the "ἐγείρω" ("rise"). Jesus is the Rescuer: he will "ἀνίστημι" ("rise"), "μετὰ τρεῖς ἡμέρας" ("after three days"). And the "νεανίσκος" ("young man") states Jesus has. But Bartimaeus' "ἀνίστημι" is initially his faith in the darkness of his blindness, behind a "stone" of socio-historical prejudice confining him to beg and sit beside the road. He represents all failed disciples experiencing the same. Bartimaeus' lived experience of "ἀνίστημι" transforms, however, into his "ἀναπηδήσας" ("jumping up"), when the "stone" is rolled away by Jesus instructing "Φωνήσατε αὐτόν" ("Call him", 10:49) and the "πολλοὶ" ("many") complete its removal in their imperative, "ἔγειρε" ("Get up!"). In this way Bartimaeus (textually) pivotally transitions "ἐγείρω" ("rise") pre-10:49, towards Jesus' "ἐγείρω" ("rise") in the tomb (16:6).

The synthesis of these findings into a Christian spirituality indicates that Jesus' resurrection is not the terminus for a metaphorical Suffering-bridge. Suffering will continue (e.g., 8:34). The terminus is rather the freeing, metaphorical resurrection, of a reader escaping/managing/ progressing from discipleship failure through an integration of suffering into a lifestyle of pursuing the divine in Jesus. Lived experiences emerging from such a pursuit constitute that spirituality of rescue.

5.6 FAITH-BRIDGE

Faith as a component of Christian spirituality effecting discipleship rescue pivoting through Bartimaeus' Jesus-encounter

Aim: to construct a Faith-bridge to assist Mark's readers in their transition to return to and maintain discipleship

5.6.1 Introduction

The aim of ideating this metaphorical bridge in Mark is to investigate how *faith* (i) constitutes a component of Christian spirituality, (ii) effects discipleship rescue, and (iii) pivots through Bartimaeus' Jesus-encounter. Firstly, the above metaphorical Theology-bridge provides the content and focus for *faith* in a Christian spirituality. Identifying who Jesus is[569] (the sacred texture of the Bartimaeus pericope), exposes a failed disciple to that valid (Christian[570]) focus[571]. The purpose is to confirm or correct that disciple's re-orientation when pursuing the divine in Jesus. Such pursuit generates and manifests as *lived experiences* in a spirituality-lifestyle[572] of self-transcendence[573]. Secondly, the emerging *discipleship rescue* is thereby potentially sustained in and through a *lived faith*[574], fundamentally understood as a *spirituality* of faith. This *faith* experience targets the fleeing, fearing, doubting disciple (e.g., when confronting suffering and persecution) to transition into a rescue of personalized participation with, and recontextualization(s) of, the Rescuer, Jesus (cf. Suffering-bridge, above). Thirdly, the *spirituality* of faith as a rescue component in Christian spirituality, encapsulates in the *faith*-progression of blind Bartimaeus[575] (cf. the *faith* semantic network in the above Discourse

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[569] "No amount of *miracles witnessed first-hand* is enough to fully reveal Jesus without the cross and resurrection from which disciples flee! Thus, *miracles on their own are inadequate* to teach Jesus' disciples who he is" (Robinson 2019: online article, italics my own).

[570] Sheldrake confirms, "the particularity of the event of Jesus Christ is the measure of all authentic forms of Christian discipleship in the sense that they *presuppose* that event but are *not identical repetitions*" (Sheldrake 2001:30, italics my own). This thesis supports this stance of Sheldrake and replaces *repetitions* with *personalization* and *recontextualization* in a milieu of assimilation, accommodation and equilibration (cf. Motivation-bridge, above).

[571] Yet Mark provides a rescue package for the ill-informed: "*Faith* does not have to do with correct beliefs about Jesus. For Mark, *faith* is a matter of *trusting God will act through Jesus*" (Rhoads, Dewey, and Michie 2012:online preview, np, italics my own).

[572] "In Christian terms, 'spirituality' concerns how people subjectively appropriate traditional belief about God, the human person, creation, and their interrelationship, and then express these in worship, basic values and *lifestyles*" (Sheldrake 1998:34-35, italics my own); cf. also Swanson 1964:np "μετάνοια" "a change of mind which results in a change of life(style)" (Logos).

[573] "Spirituality as a lived experience can be defined as conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives" (Schneiders 2005:01).

[574] Sheldrake indirectly hints at *lived faith* by referring to *faith and practice*: "the mystical dimension of Christian faith and practice … impels us into a condition of perpetual departure" (Sheldrake 2000:119). A *perpetual departure* for this thesis is a sustained transition (departure) from discipleship failure to its rescue.

[575] Previous investigators who motivate this thesis to reinterpret *faith* for Bartimaeus as a pivotal transition towards discipleship rescue in a spirituality, include, *inter alia*: Beavis (1998:35) "Like the women who 'follow' Jesus to the cross and tomb (Mark 15:40-41, 47), Bartimaeus is *a paradigm of faith* who courageously chooses discipleship, in contrast to the Twelve, who ultimately flee from him (14:50)" (italics my own); Danove (2005:68) "Bartimaeus's reception of sight by faith as instrument (10:52) indicates that what he wants coheres with what Jesus (and God) want"; Telford (2009:54) "Bartimaeus and *his faith* occupy *the center* of the narrative and

analysis). His pivotal ophthalmic rescue outside Jericho (cf. Place-bridge, above), from "τυφλός" ("blind", 10:46) to "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52), visually embeds his ontological realization of *faith* in a paradigm of a new discipleship[576] for Mark's readers (cf. Discipleship-bridge, below). The task now is thus to investigate faith as a component of Christian spirituality effecting discipleship rescue which pivots through Bartimaeus.

Clarification: "faith" or a "spirituality of faith"

The Bartimaeus pericope provides an example for this thesis to identify one difference between *faith* and a *spirituality* of faith. The companions leaving Jericho with Jesus are "τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ" ("his disciples and a large crowd", 10:46). Amongst them are the "πολλοὶ" ("many", 10:47) who all have *faith* in Jesus – who he is in terms of what he has done – and hence *follow* him (cf. 10:32). Their *lived experiences* of pursuing Jesus is a pursuit of the *humanity* of Jesus (cf. "ὄχλος" "crowd" analysis, above). The *divinity* of Jesus (for this thesis), however, emerges from his anointing[577] in the spirit (1:10-11), to facilitate a divine mandate to inaugurate the *arriving* of the kingdom of God (1:14-15). If the "πολλοὶ" pursued the *divinity* of Jesus, they would not exclude inclusivity concerning who may approach that *arriving*, made visible in Jesus' teachings and healings (cf. 10:33-37 and 10:38-41)[578] and therefore not rebuke a blind beggar to silence (10:47).

Bartimaeus' faith, by contrast, is consistent: his faith provides the risk to pursue both the *humanity* of Jesus, encapsulated as the homeboy, "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene", 10:47), and the *divinity* of Jesus, encapsulated as Son of David invested with God's mercy (10:47, 48). The *pursuit* is characterized by *lived experiences* of his faith which transition from "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52), whilst *pivoting* through a miracle-releasing

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acknowledgement of *faith* (v 52a) occupies the place of Jesus' healing gesture" (italics my own); and Robinson (2019: online article,np) "There is also a complicated relationship between Jesus' miracles and the *faith* of the beneficiaries. Often the beneficiary of a healing will be *commended for their faith* (5:34; *10:52*)... While *faith often initiates miracles*, for Mark *miracles do not produce faith*, rather, fear and wonder are the standard responses (2:12; 4:41; 5:17, 20)" (italics my own).

[576] This thesis believes Jesus instructs Bartimaeus to "Ὕπαγε" ("Go!", 10:52), i.e., to pass over from "τυφλὸς" ("blind", 10:46) to "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52), from blindness to sight, so as to *visualize* his faith into *life experiences* in a lifestyle-spirituality when *following* Jesus.

[577] Roth (1988) includes the baptism of Jesus in the first (1:1-13) of four acts for Mark's Gospel, labelling it as "Commissioning of the Kingdom's Bringer" (Watts 1997:25, quoting Roth 1988:24-26, *Hebrew Gospel: Cracking the Code of Mark*).

[578] cf. Harrington (2009:587), "Much of Jesus' teaching (esp. the parables) aimed at deepening the people's understanding of the coming kingdom and preparing for it. Even his healings appear as anticipations of what life in God's kingdom will be like. That kingdom is now largely hidden, through in Jesus it is inaugurated and anticipated."

Henderson (2006:186) articulates the same kingdom principle behind Jesus healing and teaching: "for Mark, wonder-working and teaching represent two facets of the same overarching reality: both activities characterize Jesus' demonstration of God's coming kingdom in word and deed (see Mk. 1:26–7)."

encounter with his "Ραββουνι," ("Rabbouni", 10:51[579]) such that "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight" 10:52).

The conclusion is that the *faith* of the "πολλοὶ" ("many", 10:47) effects *lived experiences* of pursuing the *humanity* of Jesus, but a Jesus anticipated as the earthly, anointed, messiah king, Son of David. The *faith* of Bartimaeus, instead, effects *lived experiences* of pursuing both the *humanity* ("following *him* on the way", 10:52) and the *divinity* of Jesus, and thereby releases a *spirituality* of faith. There is therefore a *self-transcendence* in Bartimaeus in his participation in the life of Jesus, from the Nazareth homeboy, to *his* "Ραββουνι" ("Rabbouni", 10:51) subsisting in a Son of David, who releases God's mercy upon the blind beggar. Mark's narrative destiny of the "πολλοὶ" ("many", 10:47) is absent of any *self-transcendence* into a spiritualty, but an obduracy to persist in their own agenda of messianic anticipations (cf. the downward spiral of the "ὄχλος" "crowd", above). The semantic network on *faith* in the above discourse analysis outlines the progression, instead, of Bartimaeus' (lived) *spirituality* of faith and proposes to confirm his role as pivotal for Mark.

5.6.2 Discourse analysis (ch. 4.4): "faith" semantic network

The discourse analysis[580] (above) of *faith* in the Bartimaeus pericope identifies three aspects for its semantic network, namely, (i) "κράζω" as faith-expression: "ἤρξατο κράζειν" (began to cry out, 10:47), "πολλῷ μᾶλλον ἔκραζεν" (was crying out much more, 10:48)[581]; (ii) the titles of Jesus[582] as faith-expressions: "Ἰησοῦς ὁ Ναζαρηνός," "Υἱὲ Δαυὶδ Ἰησοῦ," "Υἱὲ Δαυὶδ" and "Ραββουνι"; and (iii) *Jesus'* "faith-expression" for Bartimaeus when acknowledging "ἡ πίστις σου" ("*your* faith", 10:52)[583]. This provides an outline for the risk and reaction-response by a reader motivated to be "drawn into the world of the text[s], and [allow] the text[s] [to be] drawn into the world of the readers" (Van de Merwe 2005:2).

Such entanglement with the text by this thesis results in the ideation of a metaphorical bridge for *faith*. The foundation towards a bridge is Bartimaeus' progression of a *lived faith* as provided by Mark in the text. Diagrammatically this is depicted as follows:

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[579] "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I may see", 10:51): "The request is expressed simply and boldly; the aorist subjunctive ἀναβλέψω looks for an instantaneous and complete recovery of sight (as in fact happens in v. 52)" (France 2002:424).

[580] Danove indirectly provides a validation of applying a semantic network to a metaphorical bridge in this thesis. Applying his observations for the word *discuss*, he concludes: "In the example of *discuss*, the *original encounter* with this word in 2.6 [διαλογίζομαι] evokes semantic frames that accommodate the points of information, relationships, and perspectives for evaluation provided by the general use of the verb; and the *narrative context* highlights particular information, relationships and perspectives" (Danove 2014:153); cf. Introduction to this thesis.

[581] cf. Prayer-bridge, below.

[582] cf. Jesus as Holy Person in the sacred texture of 10:46-52, above.

[583] "Jesus' pronouncement Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ["Go! Your faith saved you", 10:52] is an unmistakable notice to both disciple and reader or audience to admire and emulate Bartimaeus's faith" (Beavis 1998:34); cf. Discipleship-bridge, below.

Diagram 11: Bartimaeus - progression of *lived faith* (10:46-52) for Mark's readers

Disciple(s) in *faith*
But *blindly* following Jesus on the way (v.46)
↓

Faith as lived experience: anticipation
"seated beside the road" (v.46)
↓

Faith activated
"*Hears* it is Jesus the Nazarene" (v.47)
↓

Faith as lived experience: action   *Faith as knowledge*
"cries out">"louder" (v.47, 48)   Jesus is Son of David embedding God's mercy
↓

Faith as lived experience(s): pursuing divine investment - Jesus in God, Bartimaeus in Jesus
Jesus' faith in Bartimaeus:
stops, instructs "Call him" (v.49), answers/asks (v.51)
Bartimaeus' faith in Jesus:
"denies self" ("throws away mantle"),
"takes up cross" ("jumps up" in blindness), "follow me" ("comes to Jesus") (v.50; 8:34)
↓

Faith as lived experience(s): realized
Jesus' faith in Bartimaeus:
instructs "Go", affirms "faith...saved" him, empowers "immediately he saw" (v.52)
Bartimaeus' faith in Jesus: empowered to see (v.52)
↓

Faith as lived experience(s): sustained
Jesus' faith in Bartimaeus:
"Jesus is not alone any more" (Ossandón 2012:401), continues to Jerusalem
Bartimaeus' faith in Jesus: risk-response
"follows" Jesus (v.52)

The bridge begins in 10:46 with the narrative's depiction of a genitive absolute inclusion of the companions of Jesus confined to a background status. Mark's narrative then provides the pivotal transition from background to foreground by the exemplar, Bartimaeus, in his Jesus-encounter. "Robinson (2019) agrees: "Bartimaeus and his faith occupy the center of the narrative" (2019: online article, np)[584]. The rhetoric, however, also exposes a mutual faith between Jesus and Bartimaeus, and culminates in Bartimaeus being empowered to both *see* and be free to *go* (not sit and beg). The anticipation could be a possible termination for the metaphorical Faith-bridge with Bartimaeus "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52).

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[584] Ossandón confirms, "it is Jesus who interprets Bartimaeus' behavior *in terms of faith*" (2012:401, italics my own). "Bartimaeus' cry and actions reveal his deep faith. Jesus is his master! It is just such profound trust in Jesus that Mark wants to elicit from the Christian recipients of his Gospel" (Bergant 1989:925).

The dynamics of a *spirituality* of faith and "the outcomes of faith"[585], however, together with the reality of possible betrayal and failure when *following him* (as depicted by Jesus' disciples outlined in Mark's narrative), calls for a *different terminus* inclusive of sustained discipleship[586] rescue for Mark's readers. The itinerary towards a different *terminus*, therefore, can *begin* with allocating Bartimaeus' "κράζω" as faith-expression to the cry of a failed disciple. Bartimaeus perhaps ideates translations for his crying out, "κράζω", as a cry in "trust[587]," in "desperation," in "persistence," in "rebelliousness," in "insistence/determination," in "pleading," in "fear-that-if-you-don't-*hear me*-what-will-I-do-until-you-pass-this-way-again", and in "honesty" as with the father of the possessed boy, "I believe, help my disbelief" (9:24). These translations, however, provide a composite framework for lived experiences in a spirituality of *faith* in Mark, and encapsulate the *first step* on a Faith-bridge of discipleship rescue for Mark's readers.

While "κράζω" ("cry out") links with the Prayer-bridge, below[588], it is understood that Bartimaeus' "κράζω" is a cry *of faith*[589] in a God who "will act through Jesus" (Rhoads, Dewey, and Michie 2012:online preview, np). The relevance for Mark's readers includes the observation by Rhoads, Dewey, and Michie (2012:online preview, np): "Where *faith* is present, people take the initiative to come to Jesus. Where *faith* is weak, as with the father of the demoniac boy, Jesus empowers it. Where *faith* in God to heal through Jesus is absent, as at Nazareth, only a few healings occur."

A *second step* towards rescue could be to emphasize the *mutual faith* between Jesus and Bartimaeus: Jesus has faith in Bartimaeus[590] while Bartimaeus has faith in Jesus[591]. This is

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[585] Beavis (1998:34) quotes Paul J. Achtemeier who argues that "the call of Bartimaeus (10:49) is a call to discipleship; the pericope epitomizes Mark's understanding of both miracle and discipleship as *the outcomes—* not the preconditions – *of faith*" (Achtemeier 133-136, italics my own).

[586] Kingsbury refuses to accept Bartimaeus could be exposed in Mark's pericope as someone called to becoming a disciple. He does admit, however, that "although Mark does not make of Bartimaeus a disciple of Jesus, he does make him a '*model of faith*'" (Beavis 1998:34, quoting "Kingsbury 1983:104n159", italics my own; cf. also Beavis 2011:159). Beavis comfortably links discipleship with faith in her observation: "Like the women who 'follow' Jesus to the cross and tomb (Mark 15:40-41, 47), *Bartimaeus is a paradigm of faith* who courageously chooses discipleship, in contrast to the Twelve, who ultimately flee from him (14:50)" (Beavis 1998:35, italics my own).

[587] "The attitude of faith or *trust* (πίστις ...) is a prerequisite for healing here and elsewhere in Mark. This motif indicates the affinity of this story [perhaps its role as pivot] with the other miracle stories in Mark" (Collins 2007:507, italics my own).

[588] cf. The Prayer-bridge for the linguistic climax of unity between Jesus and Bartimaeus in the narrative's alternate allocation of "λέγω/εἶπον" ("say/tell"). By 10:51, "εἶπον" ("say") is allocated to both Jesus and Bartimaeus. When Bartimaeus "εἶπεν ... Ραββουνι, ἵνα ἀναβλέψω" ("says... Rabbouni, that I might see", 10:51), it is a faith-filled cry in unity with Jesus' availability as *servant* and *ransom* to attend to what Bartimaeus wants (10:51). Perhaps by the time (10:50) the "τυφλὸς" ("blind one") stands before Jesus, he has nothing left except his faith to announce that (10:51) cry. It is Jesus who recognizes these cries as cries of faith (cf. Ossandón 2012:402). Then, "Bartimaeus's reception of sight *by faith as instrument* (10:52) indicates that what he wants coheres with what Jesus (and God) want" (Danove 2005:68, italics my own).

[589] "Bartimaeus's cry expresses his faith, since he is confident that Jesus is both able and willing to have mercy on him, that is, to heal him" (Williams 1994:153-154).

[590] "Finally, Jesus' statement in 10,52a shows that *he can see what others cannot: Bartimaeus' faith*" (Ossandón 2012:395, italics my own).

[591] "Bartimaeus appears as a model of both confessing Jesus as Messiah and following him on the way to the cross. The narrator describes in detail Bartimaeus' behavior, but it is Jesus who approves of it and implicitly

indicated in the diagram above. Their mutual lived experiences in a spirituality of faith emerge from Bartimaeus pursuing the divine in Jesus, as well as Jesus pursuing the divine will of God, evidenced in his empowering this "τυφλὸς" ("blind person") with *sight*[592]. This "empowerment" is for Bartimaeus to enter the *arriving* of the Kingdom of God, which Jesus inaugurates in Mark. A further validation for the claim emerges from the inner texture of the Bartimaeus pericope when it explores the verb tenses in the rhetorical discourse between Rescuer, blind beggar and the "πολλοὶ" ("many").

Diagram 12: Imperatives in the rhetorical discourse (10:46-52)

10:47 "ἐλέησόν με"	"ἐλεέω"	aorist imperative	"mercy me"
10:48 "ἐλέησόν με"	"ἐλεέω"	aorist imperative	"mercy me"
10:49 "Φωνήσατε αὐτόν"	"φωνέω"	aorist imperative	"Call him"
10:49 "Θάρσει"	"θαρσέω"	present imperative	"Take courage"
10:49 "Ἔγειρε"	"ἐγείρω"	present imperative	"Rise!"
10:52 "Ὕπαγε"	"ὑπάγω"	present imperative	"Go!"

The relevance of this observation (cf. also, Mark's linguistic play on "λέγω/εἶπον", "say, tell", above) is to emphasize that a unity[593] between Rescuer and disciple is possible, in *lived experiences* of faith, i.e., in a *spirituality* of faith. A spirituality of unity between Jesus and a reader is not merely for the reader to have *faith* in Jesus. Faith must be *lived* in experiences, a "*life orientation*"[594] of pursuing the divine in Jesus in a *spirituality*. That unity is believed to maintain and sustain discipleship rescue during suffering and persecution, and beyond. This is based on the following parameters:

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accepts the blind man's actions and words as a correct manifestation of *faith in him*" (Ossandón 2012:402, italics my own).

[592] cf. Harrington (2009:597), "Even his [Jesus'] healings appear as anticipations of what life is God's kingdom will be like."

[593] The inner texture, above, explored Mark's narrative use of *repetition* in the dynamics of λέγω/εἶπον towards understanding *unity* between Jesus and Bartimaeus. Here, this same unity is explored by the repetition of verb tenses. Suffice to indicate this is prompted by Danove (2014) in his examination of "the use of repetition in narratives... and the rhetorical application of repetition in characterization (2014:152). He concludes, "repetition takes on a rhetorical function by establishing narrative-specific information, relationships, and perspectives for interpreting, relating and evaluating (positively, negatively, or neutrally) particular concepts, actions and events" (2014:153). A further study could explore Mark's allocation of λέγω/εἶπον to his narrative, 1:1-16:8, and also, in Mark's "economy of language" (Mack 1998:63), verb constructs seemingly as deliberate manipulations in a rhetoric of discipleship rescue (for Mark) and of entry into the *arriving* of the kingdom of God (for Jesus); cf. Danove 2014, 'The Narrative Rhetoric of Mark's Characterization of Peter,' (152-173) in Skinner and Hauge (eds.), *Character Studies and the Gospel of Mark*.

[594] Henderson explains, "For Mark, 'understanding' is more than a matter of cognitive affirmation of propositional truth; it is a matter of *life-orientation* [expressed in *lived experiences* of], trust [faith], and the new reality of God's dominion as evinced in and through Jesus" (Henderson 2006:211, italics my own).

(i)   Bartimaeus *lives* his faith in Jesus the Nazarene, by crying out to him as the Son of David invested with God's mercy. In his *lived experience* of faith[595], Bartimaeus indicates he *believes* he is entitled to "instruct" God's emissary, Son of David, embedded in the historical Jesus the Nazarene, to impart God's mercy upon him[596]. Mark uses the aorist imperative possibly linking the imperative to the instruction already being accomplished (in Bartimaeus' *faith* expression). The adjusted repetition in 10:48 *emphasizes* the cry to Jesus as a *lived experience* of his faith;

(ii)   Mark allocates an aorist imperative to Jesus' instruction (presumably to the "πολλοὶ") to call Bartimaeus. This thesis considers the parallel aorist imperative of Jesus with those of Bartimaeus, as Jesus making unity with Bartimaeus, who has, in a *lived experience* of faith, made unity with Jesus, beginning with his *cry*. Mark perhaps implies the same in an "economy of language"[597] when allocating the same verb, "ἀναβλέπω" ("see, look up", 10:51, 52), to Bartimaeus' request to Jesus, "ἵνα ἀναβλέψω" ("that I might see", 10:51), and Jesus' empowerment of Bartimaeus to see, "εὐθὺς ἀνέβλεψεν" ("immediately he sees", 10:52). Again, this thesis associates this as an indication of the *mutual faith* in a unity between, Jesus and Bartimaeus. Mark's rhetorical undertones motivate his readers towards the same *unity* when their *lived experiences* of a spirituality of faith generate a reciprocal, mutual *lived faith* between Jesus and them. The effect is to generate and sustain discipleship rescue;

(iii)   Mark then allocates three present imperatives: two for the "πολλοὶ" ("many") encouraging Bartimaeus[598] (10:49), and one for Jesus to extend[599] that encouragement with his empowerment of Bartimaeus, "Ὕπαγε" ("Go!", 10:52). Mark uses the present tense to create an immediacy for the narrative, and in a rhetoric of persuasion, to draw the reader in to the event so as to fully participate in the miracle. Mark's aim is for the reader's participation to facilitate being *taught* an experience of rescue through *lived experiences* of faith, which can then be

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[595] "In the Hebrew tradition of prophetic sign-acts (e.g., 2 Kings 13:14-19; Isa. 20:1-6; Jer. 32:9-15; Ezek. 4:1-5:17; 12:1-7; 24:15-27; Hos. 3:1-5), the restoration of Bartimaeus's sight confirms the legitimacy of *his faith in the Son of David* (v. 52)" (Beavis 1998:38, italics my own).

[596] "For Mark, *faith* does not in itself restore the suppliant, for it is God alone who restores. However, because neither Jesus nor God forces healing, *faith* becomes essential as a way to release and receive healing" (Rhoads, Dewey, and Michie 2012:online preview, np; cf. esp. Chapter 6 "the Disciples, and the Minor Characters").

[597] Mark's motive could also be his "economy of language" for his narrative (cf. Mack 1988:63). What Mack applies to Jesus, appears to equally apply to Mark's linguistic composure: "The *economy of language* is noteworthy in light of the insights his [Jesus'] speech makes possible. He notes only distinctive characteristics, pinpoints fundamental issues, and describes critical moments. Much is taken for granted, left in place, and all but celebrated simply by being noticed as a piece of a very interesting world. Critical observation slips into social critique quite easily, though, manifesting judgments about the quality of life as lived. It is here that Jesus' peculiar 'wisdom' begins to be discerned" (Mack 1988:63). These observations apply also to Mark's skill at ideating *chreiae* for Jesus, notably 9:49, 13:8 and 14:8 in chapter 3, above.

[598] "When Jesus stops and calls Bartimaeus, the crowd's attitude changes from rebuke to encouragement. This is a typical feature of miracle stories" (Collins 2007:510).

[599] It could appear that Jesus, in a present imperative, "Ὕπαγε" ("Go!", 10:52), seems to endorse the message of encouragement to Bartimaeus contained the present imperatives from the "πολλοὶ" ("many"), "Θάρσει, ἔγειρε!" ("Courage! Rise", 10:49). This may indicate that Jesus has crossed his metaphorical bridge of faith in Bartimaeus, as indicated by Mark allocating "Go!" to Jesus. It is a faith that is immediate and urgent, both for Bartimaeus, but also for the readers of the gospel.

accommodated later, when personally encountering suffering and persecution. The reader *being present* to (Mark's) encouragement through "Θάρσει, ἔγειρε... Ὕπαγε" ("Courage! Rise! Go!", 10:49, 52) anticipates a rescue towards entering the *arriving* of the kingdom of God in this (textual) pivotal transition from failure to rescue. In this way, by recontextualizing Bartimaeus' pivotal transition from *faith* to a *spirituality* of faith, the reader, or a failed disciple, can begin to personally cross the metaphorical Faith-bridge. This is prompted by an acceptance in anticipation that the six imperatives apply to the reader or a failed disciple.

The semantic network for *faith* is thus extended into a *spirituality* of faith, in terms of lived experiences of the faith constituents provided by the pericope's discourse analysis. This is vital as a means towards discipleship rescue in the *faith*-component of a Christian spirituality. Bartimaeus has been confirmed as the pivotal transition across a metaphorical bridge of *faith*, whose *terminus* remains under investigation. It seems expedient to identify how this thesis encapsulates *faith* in Mark's narrative for Mark's Jesus, before arriving at a functional *terminus* for the metaphorical Faith-bridge.

5.6.3 *Faith* in Mark's narrative for Mark's Jesus

Understandably, *faith* in God is a key component in a Christian spirituality. "But what is this *faith*" (in Mark)? (cf. Henderson 2006:72). An attempt at an answer begins with a chiasm of Mark's *faith* references in his narrative between 1:1 and 16:8. The key words are "πιστεύω" ("to believe") ten references; "πίστις" ("faith") five references, "ἀπιστία" ("unbelief/lack of faith"), two references; "ἄπιστος" ("faithless/ unbelieving") one reference.

Chiasm: "Faith" (1:1-16:8): "πιστεύω" x10; "πίστις" x5; "ἀπιστία" x2; "ἄπιστος" x1

A/1:15 "μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ"
("repent, and believe in the good news")   Jesus: f. imperative

  B/2:5 "καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν"
  ("When Jesus saw their faith")   Jesus sees faith

    C/4:40 "οὔπω ἔχετε πίστιν;"
    ("Have you still no faith?") on boat   Jesus sees no faith

      D (cluster) "παρὰ τὴν θάλασσα" ("by the sea")
      Da/5:34 "Θυγάτηρ, ἡ πίστις σου σέσωκέν σε"
      ("Daughter, your faith saved you")   Jesus sees faith
      Db/5:36 "Μὴ φοβοῦ, μόνον πίστευε"
      ("Do not fear, only believe")   Jesus: f. imperative

        E/6:6 "ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν"
        ("amazed at their unbelief") Nazareth   Jesus sees no faith

          F (cluster) a boy "ἔχοντα πνεῦμα ἄλαλον" ("having a mute spirit", 9:17)
          Fa/9:19 "Ὦ γενεὰ ἄπιστος"
            ("You faithless generation")   Jesus sees no faith
          Fb/9:23 "πάντα δυνατὰ τῷ πιστεύοντι"
            ("all things can be done for the one who believes")   Jesus > faith
          Fc/9:24a "Πιστεύω" ("I believe")   Jesus sees faith?
          Fd/9:24b "βοήθει μου τῇ ἀπιστίᾳ"
            ("help my unbelief")   Jesus to help faith

CENTRE: Jesus sees faith
a/9:42 "Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
        τῶν πιστευόντων εἰς ἐμέ"
("If any of you put a stumbling block before one of **these little ones**
  who believe in me") [Bartimaeus = "ἕνα τῶν μικρῶν τούτων"]
b/10:52 "Ὕπαγε, ἡ πίστις σου σέσωκέν σε"
        ("Go! You faith has restored (healed) you")

          F1/11:22 "Ἔχετε πίστιν θεοῦ" ("Have faith in God")   Jesus: f. imperative

        E1/11:23 "...ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ"
          ("but believe that what you say will come to pass,
          it will be done for you")   Jesus > faith

      D1/11:24 "διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε
        καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν"
      ("So I tell you, whatever you ask for in prayer,
      believe that you have received it, and it will be yours") Jesus: f. imperative

    C1/11:31 "οὐκ ἐπιστεύσατε αὐτῷ;"
("Why then did you not believe him?' [Jn Bapt]")   Jesus sees no faith

  B1/13:21 "Ἴδε ὧδε ὁ χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε"
"'Look! There he is!'—do not believe it"   Jesus: f. imperative

A1/15:32 "ἵνα ἴδωμεν καὶ πιστεύσωμεν"
   ("so that we may see and believe")   Jesus: faith mocked

Aim: to confirm Bartimaeus as pivotal transition for *lived experiences* of *faith*

Observations

A-A1 Mark's first reference, (**A**), to *faith* is an imperative directed at his readers and associated with "good news" of the proclamation of Jesus' mission, after his baptism (1:9-11) and purification (1:12-13), to launch the *arriving* of the kingdom of God. The antithesis ("bad news") is Mark's final reference (**A1**) to *faith*, (i) emphasized for the reader's participation in a "now" present tense participle, "ἐμπαίζοντες" ("mocking", 15:31; predicted in 10:34), from "the chief priests along with the scribes" (15:31); (ii) conditioning Jesus to betray God's will for "ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ" ("the Messiah and the King of Israel", 15:32) if he "καταβάτω" ("comes down", 15:32) off the cross. Do the bystanders have faith that Jesus could *come down*? There is a chiastic, linguistic connection with the Spirit who "comes down" upon Jesus at his baptism (1:10), such that if Jesus *came down*, God's anointing of Jesus would be annihilated, "crucified"; and (iii) ratified by "ἵνα" ("so that"), in a double subjunctive of embedded mockery, "ἴδωμεν καὶ πιστεύσωμεν" ("we may see and believe", 15:32).

Perhaps Bartimaeus pivots **A-A1** between his own first declaration of *faith* in his first recorded "cry" (10:47), and his second cry in 10:48. The rebuke in mockery from the "πολλοὶ" ("many") effects Bartimaeus' second recorded cry, (10:48), while "the chief priests along with the scribes" (15:31) effect (pre-empt), Jesus' final cry, "My God, my God, why have you forsaken me?" (15:34). Mark's rhetoric aims at his readers in their *faith* or lack of lived faith, questioning whether their *cry* in discipleship failure is faith-filled (**A**), or a mockery (**A1**).

B-B1 After Jesus "sees[600] their faith" (2:5, **B**), the paralytic is both *saved* ("sins forgiven") and then *healed* in a triple imperative, "ἐγείρω" ("get up"), "αἴρω" ("pick up") and "ὕπαγε" ("Go"): "ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε" ("get up, pick up your bed and go" to your house, 2:11). The antithesis, **B1**, paralleled in Mark's apocalyptic discourse, is to see, "Ἴδε" ("Look!", 13:21), "βλέπετε" ("Look"/ "Be alert", 13:22) and be "saved" and "healed" by *not* believing, when Jesus warns about false messiahs and false prophets (13:22).
Jesus also *sees* and acknowledges Bartimaeus' lived faith (10:52b), **B**, which both *heals* the blind beggar, "εὐθὺς ἀνέβλεψεν" ("immediately he sees", 10:52d), and *saves* him (10:52c), initially from "sitting beside the road" (10:46) in his socio-historical confinement outside Jericho, and ultimately from any previous ostracized, outsider, social status. He can opt to *belong*; hence Jesus sets him free, "Ὕπαγε" ("Go!", 10:52a). Bartimaeus responds by opting to become an insider, a discipled follower of his Rescuer, when he *sees* Jesus' faith in him. Perhaps Bartimaeus already *lives* Jesus' apocalyptic warning (**B1**): Mark's subtle rhetoric exposes the overloaded opening verse of the pericope, 10:46, with a clutter of "false followers" of Jesus, i.e., background disciples and a large crowd following *blindly*. Bartimaeus, despite his blindness, must have *seen* them, "Ἴδε" ("Look!", 13:21), in their passing commotion, because he opts for only "ἀκούσας" ("*hearing*", 10:47) that it is Jesus the Nazarene. The "alert", "βλέπετε" ("Look"/ "Be alert", 13:22), functions when, from their ranks, "πολλοὶ" ("many", 10:48) rebuke him to silence, as if in a *sign* of authority above Jesus. They want to

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[600] "For Mark, ophthalmic imagery will emerge as a dominant motif in his gospel narrative, as Jesus' action will so often be preceded and motivated by his vision" (Henderson 2006:51).

lead him astray in their pre-conditioned exclusivity so he will remain "προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("a beggar beside the road", 10:46).

Mark's rhetoric in this chiastic parallel, appears to aim at rescuing any *paralyzed* reader, who might have failed in discipleship, by returning to a *lived faith* so as to be *saved* and *healed* (**B**). His readers are further cautioned to be *alert* (**B1**) at any rebuke and ridicule from *many* who are *blind* to Jesus' rhetoric of teaching entry into the *arriving* of the kingdom of God. The pivotal transition, however, between **B** and **B1** remains the *lived experience* of *faith* by the exemplar, Bartimaeus.

C-C1

A contrast to **B-B1** is that in these two parallels, Jesus *sees no faith*. The first, (**C**), Jesus authoritatively "εἶπεν" ("said", 4:40) to the disciples in the boat[601], in a double reprimand "Why are you afraid? Have you still no faith?" This echoes Jesus' double reaction ("ἐπετίμησεν" "rebuke" and "εἶπεν" "said") upon waking up: "He rebuked the wind, and said to the sea, "Peace! Be still!'"" (4:39)[602]. Mark adds a further, linked, double response: "Then the wind ceased, and there was a dead calm" (4:39). He *rebukes* the source of the disturbance, i.e., the wind, and then authoritatively *says* to the sea, "Peace! Be still" (lit. "Be silent! Be muzzled/ cease to make a sound"). Mark's rhetoric aims at the disciples who are afraid and *still* have no faith, i.e., "οὔπω" (lit. "not yet")[603]. Jesus *rebukes* the source of their lack of faith in his reprimand, i.e., their *winds* of *fear*. Key words operate as protension towards 10:46-52 for the reader: "ἐπιτιμάω" ("rebuke", 4:39; 10:48); "σιωπάω" ("be silent", 4:39; 10:48); "φιμόω" ("cease to make a sound, muzzle", 4:39).

In the Bartimaeus pericope it is the "πολλοὶ" ("many", 10:48) who, like a wind stirring, *rebuke* Bartimaeus *to be still* ("ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ", "many rebuked him that he might be silent", 10:48). Jesus, so to speak, rebukes the "πολλοὶ" ("many") to be still (silent), by instructing them to call Bartimaeus (10:49). The "μετάνοια" ("change of mind which results in a change of lifestyle" Swanson 1964:online Logos, np) in the "πολλοὶ" ("many"), provides encouragement for Bartimaeus, "Θάρσει, ἔγειρε, φωνεῖ σε" ("Courage! Rise! He is calling you!" 10:49). The result is that the *wind ceased*, i.e., the *wind* of *his* beginning to "κράζειν" ("cry out", 10:47, and in a crescendo, "πολλῷ μᾶλλον" "much more /even louder", 10:48). Jesus "ἀποκριθεὶς... "εἶπεν" ("answering...he said", 10:51) augments a *muzzling* of any further

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[601] "The first sea-crossing story ... exposes the disciples' failure to depend fully on God's command over the wind and the waves" (Henderson 2006:141). She states in her footnote 16, (2006:142): "Though the object of their trust [faith] remains unspecified, we may infer that it encompasses both particular confidence in Jesus' abilities and a larger belief in his divine authorization as agent of God's power." And Jesus has already *empowered* his disciples (e.g., 3:14-15).

[602] cf. Henderson (2006:138-142) for a detailed investigation of the role of *faith* in Mark's "The first sea-crossing 4:35-41".

[603] Henderson (2006:141-142) indicates Jesus' exasperation towards their persistent lack of faith, because (i) "*Already* these followers have aligned themselves with Jesus' program"; (ii) "*already* they have borne Discipleship in action witness to his authoritative teaching and power;" and (iii) "*already* they have been both empowered for and entrusted with a critical role in the enactment of God's triumphant reign upon the earth". Henderson says, then "Mark's story continues with reports of healings and exorcisms that provide something of *a remedial course* in discipleship for those who have been so paralyzed in the face of the opposition" (2006:142, italics my own). This thesis is claiming that Bartimaeus is the pivotal transition for Mark's "remedial course".

intensified *crying out* from Bartimaeus with his "Τί σοι θέλεις ποιήσω;" ("What for you do you wish that I do?", 10:51). A contrast of rush and crying out, precipitates a unity in mutual faith with Jesus' "εἶπεν" ("said") captured by Bartimaeus' "εἶπεν" ("said") to his Rabbouni. It is significant that after Mark's allocation of Christological certainties to Bartimaeus' *faith* (namely, the historical Jesus the Nazarene (10:47) as the anticipated Son of David invested like an embedded Son of God with God's own *mercy*), his *lived experience* of faith in Jesus is as his "Rabbouni" (cf. sacred texture, above.)

The second, **C1**, emerges from the rhetorical discourse between Jesus and the chief priests, the scribes and the elders concerning his authority. His opponents are aware of crowd opinion and anticipate Jesus asking them "Why then did you not believe him?" of John the Baptist, if his baptism came from heaven. The challenge remains for the "πολλοὶ" ("many") in the Bartimaeus pericope. Their rebuke (10:48) of Bartimaeus exposes their inability to believe in the authority of Jesus to convert exclusivity into inclusivity. Jesus exercises that authority, and there is transition (10:49). The catalyst is Bartimaeus's faith being *seen* by Jesus. Mark's readers are presented with the same question anticipated by the church council if their faith in their empowerment by Jesus diminishes into discipleship failure. The question in 11:31 is a rhetorical question for Mark's audience to decide what of Jesus' mission is to be believed in a *spirituality* of faith composed of *lived experiences*, not theology[604], dogma or Christological certainties alone.

D-D1

Henderson provides a succinct summary of the *faith experience* enshrined as a noun and a verb in the cluster allocated by this thesis to a chiastic parallel in **D**: "Both the hemorrhaging woman and Jairus apparently display the very *faith* that the disciples have lacked (Mk. 5:34, 36). Though the object of their trust [faith] remains unspecified, we may infer that it encompasses both particular confidence in Jesus' abilities and a larger belief in his divine authorization as agent of God's power" (Henderson 2006:142, f/n 16).

Just as the reader is not aware of their origins and source of their faith, nor how the woman or Jairus received prior knowledge of Jesus' "abilities" or his agenda of inaugurating the *arriving* of the kingdom of God, so the reader is not provided the background to a faith-filled Bartimaeus prior to Jesus' arrival in Jericho. What **D** involves is just as Jesus, in his *faith* in his empowerment (1:10-11), rebukes the *source* of the storm on the sea, i.e., the *wind*, not the sea, Jesus (unknowingly, 5:30) also heals the *source* of the woman's bleeding (lost in the NRSV translation, "immediately her hemorrhage stopped"), i.e., "καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς" (lit. "and immediately dried up {aorist passive} the *spring/ fountain* of her blood", 5:39). The *source* of the lack of faith in Jairus' household, namely *fear* (5:36) before death[605] from illness, is *healed* when Jesus' *teaching* is realized: "Do not fear only believe" (5:39) and "the child is not dead but sleeping" (5:39). Their *faith experience* of healing by

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[604] Williams stresses that "the Gospel of Mark is not a theological essay. Although it contains theological ideas, Mark's Gospel is not a theological treatise, and it should not be treated as such. Therefore, isolating Mark's theology is not the final step in interpreting Mark's Gospel" (1994:18).

[605] Similarly, a *fear* before death from 1st century suffering and persecution for Mark's readers.

Jesus, transitions into an experience of the *spirituality* of faith when healing transforms the woman and Jairus' household into *being saved*. The hemorrhaging woman is *saved from* 1st century victimization associated with bleeding[606], *for* entering the *arriving* of the kingdom of God, and Jairus' household from *fear,* "*weeping and wailing loudly*" (5:38), for their entering the *arriving* of the kingdom of God. Their possibly sustained *lived experience* of faith in that participation as a *spirituality* of faith, is claimed by this thesis to be realized when they recontextualize the little girl's "'Talitha cum,' which means, 'Little girl, get up!' (5:41). The linguistic links with Bartimaeus are noted: (i) "ἔγειρε" (5:41; 10:49[607]), and "ἡ πίστις σου σέσωκέν σε· ὕπαγε" ("your faith saved you, go", 5:34; 10:52), and (iii) that Jesus similarly *heals* the *source* of Bartimaeus' *crying out* (i.e., his blindness) and thus "εὐθὺς ἀνέβλεψεν" ("immediately he regains his sight", 10:52), so as to be *saved* to "Go!" by *following* Jesus on the way (10:52).

But the phenomenological healing as a faith experience transitions into an ontological experience of the *spirituality* of faith because it is not merely the reception of a miracle but the participation in the empowerment of the one who heals, Jesus. Bartimaeus' Jesus-encounter is thereby seen to consolidate, validate and encapsulate this pivotal transition from lived experience of *faith* (10:47, 48) into the lived experience of the *spirituality* of faith (10:49-52). **D1** parallels **D** through its confirmation of why, in **D**, both the woman and Jairus and his household experience *healing* in their transforming, lived experiences of the *spirituality* of faith: because, like Bartimaeus, they believe "the Kingdom's Bringer"[608] is inaugurating "the dawning reality of God's dominion" (Henderson 2006:243).

E-E1

Henderson provides her understanding of (**E**) "ἀπιστία" ("unbelief") in the Nazareth pericope: (i) firstly, "the Markan story of Jesus' hometown impotence (Mk 6:1-6), [is] a prelude to his sending out of the Twelve" (Henderson 2006:138). The *failure* in *faith* in Nazareth thus provides the catalyst for a subsequent *launch* of faith empowerment (6:6b-13). Presumably Bartimaeus must have *heard* of Jesus' "diminished power"[609] in his hometown, yet *hearing* it is the homeboy, "Jesus the Nazarene" leaving Jericho (10:46-47), his *faith experience* triumphs in his eventual personal empowerment. Bartimaeus seems to already *live* **E1** ("believe that what you say will come to pass, it will be done for you", 11:23). In this way he is Mark's pivotal transition between **E**, "ἀπιστία" ("unbelief", 6:6), and **E1**, "πιστεύω" ("believe", 11:23) for Mark's readers. Mark's text refers to *faith* in moving mountains (11:23) and perhaps the metaphor can thus be extended to Bartimaeus *moving the mountain*[610] of *unbelief* (6:6) to

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[606] Williams (1994:114-115) confirms, "the woman has a condition that would render her ritually unclean, thus isolating her from the religious community. Mark describes her ailment as a menstrual hemorrhage that has lasted for twelve years [and] would preclude childbearing"; cf. Williams 1994:114, f/n 3, referencing "Lev 15.25 (LXX)...also ...Lev 12.7".

[607] cf. above, Table "ἔγειρε/ ἀνίστημι" ("rise") in Bartimaeus' *lived experiences* of Jesus' pre-Passion narratives, Suffering-bridge.

[608] Watts 1997:25, quoting Roth 1988:24-26, *Hebrew Gospel: Cracking the Code of Mark*).

[609] cf. Henderson 2006:143.

[610] Jesus *empowers* Bartimaeus to achieve this by (10:52) healing his blindness and mandating his *exit* from begging beside the road outside Jericho (10:46). Mark's narrative concurs with Jesus' empowerment of the blind beggar. Bartimaeus is no longer confined to *place* or *persons* in Mark, and by leaving to *follow Jesus in the way*,

believe (11:23) in his pivotal transition of faith experiences, articulated by Mark in the blind beggar's pericope;

secondly, (ii), "[t]his story of Jesus' diminished power [**E**] plays an important narrative role in the unfolding gospel drama in at least two respects. In the first place, it confirms Mark's consistent *correlation between faith and deeds of power* (see, e.g., Mk. 2:5; 5:34; 9:23)"[611] (Henderson 2006:143, italics my own). The *healing* and *saving* of Bartimaeus exemplifies Henderson's first aspect because this thesis claims a *mutual* lived faith between Jesus and Bartimaeus effects the empowerment of Bartimaeus in 10:52. The second aspect emphasizes that "despite his inability to do any deed of power in Nazareth, Jesus appears undeterred and resumes his own missionary journey, making his way 'around the encircling villages teaching' (Mk. 6:6b). As has been the case from the beginning, the good news that drives Jesus' ministry will not be thwarted. Resistance, and refusal to trust the gospel message, does not in Mark's view impede Jesus' progress; rather, *it may spur the mission on*" (Henderson 2006:143, italics my own). Bartimaeus recontextualizes this principle when his *faith experience* overrides the rebuke from the "πολλοὶ" ("many", 10:48). He shows he "will not be thwarted" from his *mission* for mercy, inaugurated in his cry of faith in Jesus the Nazarene as Son of David empowered with God's mercy (10:48). Bartimaeus thus provides the pivotal transition for those after 10:52, to experience the same transformation from **E** to **E1**. Bartimaeus furthermore, seems to provide a protension for what follows by appearing to reward *Jesus* with a faith experience of *his* mission "not being thwarted" outside Jericho, and indirectly also provides an added validation of Jesus' assurance in **E1**. Hence, as a result, *Jesus* overrides the rebuke of the "πολλοὶ" ("many") in a deliberate "στὰς" ("standing still", 10:49) and an abrupt imperative, "Φωνήσατε αὐτόν" ("Call him!", 10:49).

F-F1

The four-leafed cluster of **F** already bears witness to and fulfills the faith-imperative from Jesus in the chiastic parallel of **F1**. It has already been pointed out (f/n 21 above) that, in terms of faith experience, the father of the possessed boy is "the 'typical disciple: he has the faith to respond which is the essential first step – yet this faith is never complete and must continue to grow'. Even so, the father seems to show more faith than the disciples" (Bennema 2015:225, f/n 47, quoting Hooker 2001:224). Mark's rhetoric seems to prepare his readers with the healing dynamics of faith for the only other healing story in the second half his gospel, viz. that of Bartimaeus. The somewhat extended pericope of the miracle of the exorcism of a boy (9:14-29) below the mount of Transfiguration, grounds Bartimaeus outside Jericho as the pivotal transition of faith experience (narrated by Mark in **F**). After 10:52, no other healing miracle is needed by Mark in his "economy of language" (Mack 1998:63) for disciple rescue, concerning faith as a component in a Christian spirituality of rescue. Bartimaeus, in his capacity as an

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Mark releases him as *empowered* exemplar of faith for many. Henderson is convinced of the concept of *empowerment*: "Job 9:5 attributes to *God alone* the ability to 'remove mountains,' while Mark's Jesus instructs his disciples that *their faith in God effectively gives them access* to that same remarkable power (Mk. 11:22–4). If this kind of power belongs to God alone, Mark's Jesus repeatedly expects others to *participate* in its manifestation" (Henderson 2006:229, f/n 88, italics my own).

[611] Henderson (2006:143, f/n 18) quotes Guelich (1989): "even if faith is not effectual for healing, Jesus' 'miracles do not take place in the absence of faith'" (cf. Guelich 1989:311, 'Mark 1–8:26,' *Word Biblical Commentary*).

"archetype ...blind prophet" (Beavis 1998:38)[612], seems to subsume all previous narrative faith experiences of (**F**), "ἄπιστος" ("faithless", 9:19), "πιστεύω" ("believe", 9:23, 24a), "ἀπιστία" ("unbelief", 9:24b) and "πίστις" ("faith", cf. table above), and transition them through his *lived experiences* of a *spirituality* of faith into (**F1**) his realization of "Have faith in God" (11:22)[613]. His recontextualization of **F1**, both accounts for the gaps and narrative blanks of *faith experiences* of any others, and culminates in a sustained *faith experience* of his "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52).

Center

The center of the *faith* chiasm is allocated two texts, 9:42 and 10:52, because they textually follow each other while appearing to be directly linked. Firstly, perhaps Mark deliberately presents Bartimaeus as "ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ" ("one of these little ones who believe in me", 9:42). He is "μικρός" ("a little one", 9:42) in the broad perspective of Mark's narrative possibly because of his (10:46) ostracized status (cf. socio-historical texture, above), and he is a minor character[614]. Yet this "μικρός" ("a little one") exposes a great *faith* (10:47, 48)[615], as confirmed by Jesus (10:52). His *faith experience* in the pericope overrides the negative.

Secondly, "This [9:42] is Mark's only use of μικροί to denote disciples ... As Mark's text stands the question cannot be answered with confidence, but the context as a whole makes it *unlikely* that the μικροί should be understood only, or even mainly, of children" (France 2002: 380–381, italics my own). Bartimaeus is "μικρός" ("a little one") in terms of one of Witherington's "isolated figures", and he is "disciple" (France 2002:380), in terms of Witherington's description of "portrayed as being prepared to *follow* Jesus even to Jerusalem (10:46-52)" (Witherington 2001:54).

Investigators debate whether the Bartimaeus pericope outlines the blind beggar's call to discipleship[616] (cf. Discipleship-bridge, below). Suffice to indicate the claim of this thesis that Mark's narrative *discipleship language* in the pericope suggests Bartimaeus launches a *new* discipleship for a *discipled-follower* of Jesus, replacing the failed original Twelve. Examples

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[612] Beavis explains, "I am not arguing that this passage is a full-blown portrayal of Bartimaeus as a blind prophet like Teiresias, or even like Ahijah. My point is rather that this *archetype* lay within the interpretive horizon of Mark's audience and that it can appropriately be brought to bear on the interpretation of this passage" (Beavis 1998:38, italics my own).

[613] "Discipleship faith is ultimately faith in God (11:22) and participation in his eschatological activity, both as the companions of Jesus during his ministry, and as the community of Jesus . . . after his resurrection" (Henderson 2006:248, f/n 7, quoting Marshall 1989:175, *Faith as a Theme in Mark's Narrative*).

[614] Bartimaeus is amongst those minor characters who "appear in the narrative when they meet with Jesus, and then after their encounter with him they generally disappear from the narrative... Mark portrays these minor characters as suppliants, those who come to Jesus for help, or as exemplars, those who exemplify the teaching of Jesus, or as both suppliants and exemplars" (Williams 1994:11).

[615] "Bartimaeus's cry [10:47] expresses his faith, since he is confident that Jesus is both able and willing to have mercy on him, that is, to heal him" (Williams 1994:153-154). Williams adds further that in his recorded second cry, 10:48, "Jesus sees this persistence as an evidence of faith (2.5; 5.34)" (Williams 1994:156).

[616] "If we take the Gospel whole, however, attending to the story of the twelve disciples as they are actually portrayed, it is difficult to find anything but unmitigated faithlessness and failure from the middle of the story to the end. Mark's Gospel must be about something other than discipleship" (Horsley 2001:97).

include, "φωνέω" ("call", 10:49) instead of "καλέω" ("call", 1:20); Jesus calls through emissaries and not personally (cf. 10:49); and Bartimaeus is not called to follow, but chooses to *follow*, when he is empowered to "Ὕπαγε" ("Go!", 10:52). It is the *faith experience* of Bartimaeus *believing* "εἰς ἐμέ" ("in me", Jesus, 9:42) that culminates in his *following* Jesus as a *new* discipled follower, which fulfills Jesus' paradigm (8:34) for discipleship. Hence Winn emphasizes, "In Mark 8:34-38, Jesus initiates rigorous requirements for discipleship, namely, to deny oneself and to take up one's cross. A true disciple must be willing to give up his/her life for Jesus' sake" (Winn 2008:29). Bartimaeus fulfills these criteria (cf. Suffering-bridge) in and through his *spirituality* of faith, culminating in "ἀκολουθέω" ("follow", 10:52).

The second text for the center of the *faith* chiasm is Jesus' *divine* authorization of the *lived* experiences of faith by Bartimaeus: "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go, your faith saved you", 10:52). This thesis identifies this as Jesus' *empowerment* of Bartimaeus as the culmination of his *lived experience* of faith in his pericope. Hence the statement from Jesus (10:52) is not only the *center* (or central pivot) of the *faith* chiasm, but also the *pivotal transition* for faith in the *lifestyle,* or *life orientation*[617] of, and ongoing *remedial course*[618] for, Mark's readers. This is when they wish to continue *following* Jesus on the way, or need a rescue package to return, maintain and sustain "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52).

The emergence of "Ὕπαγε" ("Go") as Jesus' empowerment of Bartimaeus needs clarification, in the light of others in Mark who receive the same mandate, "Ὕπαγε" ("Go"), and are also seen as models or exemplary[619]. Williams (1994:152) admits, "*Prior to Mk 10.46-52*, minor characters have been *exemplary* primarily because of the nature of their supplication. They approach Jesus with confidence in his authority to heal them. Bartimaeus serves as a model in a similar way, since he calls out with a persistent faith in the mercy of Jesus, *but Bartimaeus is exemplary in ways that move beyond* the manner of his supplication" (italics my own). Also, "*Following the Bartimaeus story*, Mark includes a series of episodes in which he presents minor characters as exemplary figures" (Williams 1994:172, italics my own).

Bartimaeus as *faith*-exemplar is being shown as *pivotal*, effecting a *faith*-transition across his pericope, and thereby contributing, through its realization in a *spirituality* of faith, towards discipleship rescue for Mark's readers. A fundamental perspective of faith in a Christian spirituality of lived experiences, is faith in Jesus' empowerment of his pursuer. To "believe in me" (9:42) is for the discipled follower of Jesus to show *who* you are. But to be empowered

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[617] "For Mark, 'understanding' is more than a matter of cognitive affirmation of propositional truth; it is a matter of *life-orientation*, trust, and the new reality of God's dominion as evinced in and through Jesus" (Henderson 2006:211, italics my own).

[618] After "hardened hearts" on the Sea of Galilee (6:45-52), "Mark's story continues with reports of healings and exorcisms that provide something of *a remedial course in discipleship* for those who have been so paralyzed in the face of the opposition" (Henderson 2006:142, italics my own).

[619] "Mark encourages the reader to identify with Bartimaeus and that this identification is not an end in itself. Instead, in the narrative following the Bartimaeus story, Mark presents a series of minor characters who serve as models for the reader. Therefore, beginning with Bartimaeus, Mark encourages the reader to identify with a number of minor characters" (Williams 1994:151).

with the same empowerment of Bartimaeus, i.e., to "Ὕπαγε" ("Go!", 10:52) through a simultaneous faith (i.e., believing) whilst being saved to "Go!" (10:52), is to show *what* you are as a discipled follower of The One who empowers.

Bartimaeus is already *pivotal* through Mark placing the blind beggar's Jesus-encounter at a transitional point in the narrative, i.e., both geographical[620] and ministerial (inaugurating the *arriving* of the kingdom of God through teaching and healing), immediately prior to Jesus' entrance into Jerusalem (11:1f.). The *faith* chiasm exposes a further, significant pivotal status for Bartimaeus in terms of faith in empowerment. What emerges from Bartimaeus' *faith experience* as vital for the metaphysical Faith-bridge for this thesis, is that *faith* in *empowerment* identifies as the *terminus* for the metaphorical Faith-bridge under discussion.

5.6.4 Empowerment as terminus for the metaphorical Faith-bridge

This thesis owes much of these conclusions on *faith* to a significant contribution from Suzanne Watts Henderson in her 2006 publication, *Christology and Discipleship*. She relentlessly pursues her narratively calculated conviction that "Christological" faith in a disciple transcends "the precise affirmation of Jesus' identity (belief that Jesus is the Christ)" (2006:12). Faith in Jesus, instead, is *trusting* in Jesus' mandate, through "a resolute affirmation that, through Jesus, God's dominion is taking hold of the world (trust in the messianic mission he embodies)" (Henderson 2006:12). This thesis identifies her "resolute affirmation" in terms of *lived experiences* in a *spirituality* of faith when pursuing "God's dominion", which is understood as ontologically present in, and exposed by, Jesus. Bartimaeus pivots these lived experiences from discipleship *blindness* to discipleship *rescue*. He transitions by means of his participation in the specific God-dynamic of *mercy*, and triumphs in the lived experience of *following* God's emissary "on the road." The ability to *pivot* through this transition into participation in the *arriving* of the kingdom of God (i.e., in "God's dominion taking hold of the world"), is *empowerment* from Jesus.

Mark's 10:51 and 10:52 use of a single verb for Bartimaeus to *see*, "ἀναβλέπω", prompts this thesis to consider *empowerment* from Jesus as the key to *lived experiences* of faith in this component of a spirituality of discipleship rescue. Both Bartimaeus, and Mark's central section's bookend blind man of Bethsaida, experience empowerment to see. Bartimaeus asks, "ἵνα ἀναβλέψω" (NRSV "let me see again", 10:51). His "faith saving him" (cf. 10:52), substantiates his empowerment to see, expressed in a verbal repeat of the verb, "εὐθὺς ἀνέβλεψεν" (NRSV "immediately he regained his sight", 10:52)[621]. The blind man of

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[620] i.e., in a pre-Jerusalem (11:1f.) itinerary from Galilee, to Tyre and Sidon, Caesarea Philippi in the north, trans-Jordan, and south along the rift valley until Jericho, 240 meters below sea level.

[621] "The comment Mark makes authenticating the miracle ["Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go, your faith saved you"] (10:52) authenticates as well the *trust* of Bartimaeus, for the healing that takes place ["εὐθὺς ἀνέβλεψεν" ("immediately he saw/regained his sight")] corresponds exactly to the request ["ἵνα ἀναβλέψω", ("that I might see")] Bartimaeus had made: "I want to regain my sight...and immediately he regained his sight" (10:51-52) (Kingsbury 1983:104). English translations of "ἀναβλέπω" ("see") differ. The point is that Mark uses "ἀναβλέπω" ("see") in both 10:51 and 10:52 to illustrate Jesus fulfills Bartimaeus' request exactly. English translations disrupt the rhetoric: NRSV translates 10:51 as "let me see again", while its 10:52 translates as

Bethsaida, who eventually "ἐνέβλεπεν τηλαυγῶς ἅπαντα" ("was seeing everything clearly", 8:25), *en route* towards this end, regains a *limited* seeing experience allocated to "ἀναβλέπω": "and the man *looked up* and said, I can see, but..." (8:24). A "τυφλός" ("blind man") outside Bethsaida "looks up" (Greek "ἀναβλέπω"), and sees *imperfectly*. Bartimaeus, however, asks to *look up* ("ἵνα ἀναβλέψω") and sees *perfectly* (implied by "εὐθὺς ἀνέβλεψεν", sustained in being able to follow Jesus on the way). The key to the difference is possibly in their empowerment: the healing outside Bethsaida results from the embedded faith (expressed as "παρακαλοῦσιν" – "begged, implored" Jesus to touch him, 8:22) of an anonymous third person plural, bringing "τυφλός" ("a blind man") to Jesus[622]. Jesus responds to their faith: he "touches" "τυφλός" ("blind man") three times in 8:23 – taking him by the hand, spitting in his eyes and laying hands on him, and a fourth time, "πάλιν" ("again"), in 8:25, by laying hands on his eyes". Bartimaeus experiences no companion, no *touch*, only a direct faith induced empowerment to *see* so as to be *saved* in order to *follow*.

The pivotal transition of Bartimaeus is possibly confirmed by relating his empowerment to Jesus empowering him for the paradigm for discipleship in 8:34. The text, 10:52, is a composite conclusion to the pericope, which includes, "καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ• Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("and Jesus said to him, Go! your faith saved you", 10:52a). Bartimaeus thereby *denies himself* the security of begging beside the road, his *place location* at Jericho, and also his possessions (10:50). When "καὶ εὐθὺς ἀνέβλεψεν" ("and he regained his sight", 10:52b) so as to physically *see*, he takes up the cross" to "καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("and follow Jesus on the way", 10:52c), and thus he completes the triptych of Jesus three imperatives for discipleship in 8:34. The emphasis here is that Bartimaeus is faith-*empowered* to recontextualize Jesus' paradigm, and is shown in his pericope to already accomplish it. Hence, he fulfills Jesus' requirements for discipleship (cf. the Discipleship-bridge, above), not by *doing* (the rich young man wanting to know what to *do* to inherit eternal life (10:17), but by exercising his empowerment to *be*.

Bartimaeus recontextualizing Jesus' discipleship paradigm indicates a *faith* dimension to his transition. When this transition occurs within his empowerment, Bartimaeus exposes his faith in Jesus as more than a logic in Christology. This is understood as releasing *lived experiences* in his *spirituality* of faith when pursuing Jesus in his paradigm for discipleship. Henderson articulates this principle as follows: "Mark portrays faithful discipleship not in terms of correct Christological confession but rather as active participation in Jesus' Christological purpose"

"immediately he regained his sight". Mark's use of "ἀναβλέπω" towards the healing of the blind man of Bethsaida, receives an NRSV translation for the participle "ἀναβλέψας" as "he looked up", in a plethora of ophthalmic vocabulary between "τυφλός" ("blind", 8:22) and "ἐμβλέπω" ("ἐνέβλεπεν" "look at" translated as "saw"), namely, "βλέπεις" ("you see", 8:23); "ἀναβλέψας" ("looked up", 8:24); "Βλέπω" ("I see", 8:24); "ὁρῶ" ("I see", 8.24, but NRSV states "they look" despite "ὁράω" in a first person singular; and "διέβλεψεν" ("he looked intently", 8:25). The clutter appears as a deliberate ploy by Mark to delay the healing, in a rhetoric of delayed *seeing* as in *understanding* across Mark's narrative until Bartimaeus' "εὐθὺς ἀνέβλεψεν" ("immediately he saw", 10:52).

[622] Similarly, "seeing their faith" (2:5) of the companions of a paralytic bringing their friend to Jesus, through removing the roof 2:4), Jesus empowers the patient in a deliberate (Mark's rhetoric) *delayed* miracle: getting to Jesus, a spiritual empowerment ("your sins are forgiven", 2:5), a discourse, and then "ἔγειρε ... ὕπαγε" ("Get up! Go!", 2:11) he physically walks; also seemingly, "seeing the faith" of Jairus for his daughter (5:22f.), and the faith of the Gentile, Syro-Phoenician woman for her daughter (7:24-30).

(Henderson 2006:250). That purpose for Jesus the Christ is enshrined in his rhetoric in Mark. Hence Henderson confirms, "Mark's Jesus compels others to 'trust'[623] *the reliability of his witness to God's kingdom*, rather than to 'believe that Jesus is the Christ, the Son of God'[624] (cf. Jn. 20:31)" (for Mark, even the Son of David, 10:47, 48) (2006:12, italics my own). A *spirituality* of faith translated into *lived experiences* of pursuing who Jesus is, would link Henderson's two poles in Mark's text. Suffice to conclude that Bartimaeus therefore risks all and *follows* Jesus[625]. Empowerment sustains Bartimaeus' faith to enter, by following Jesus, into the *arriving* of God's kingdom in Jesus revealed through his healing Bartimaeus. *Following* releases and sustains his empowerment to participate in "God's dawning dominion" (Henderson 2006:260), rather than to participate in "the disciples and a great crowd" (10:46) who follow Jesus *blindly* (a confused Christology, perhaps[626]). Empowerment subsequently emerges as the *terminus* of a Faith-bridge.

The dynamics of this claim pivotally transitions the failed disciple (the beginning of a Faith-bridge) into a rescue composed of *faith experiences* of an empowerment by Jesus (the terminus of a Faith-bridge). The disciple, however, began *failure* by betraying initial empowerment (as do the Twelve in Mark). The Discipleship-bridge below attempts to explain this in terms of their pursuing *works* of empowerment, and thereby collapsing into an exhaustion of "seeing ghosts" (6:49), rebuking the blind (10:48) and disillusioned, helplessly waiting for the cock to crow twice (14:72). Bartimaeus pivotally transitions that inevitable outcome from *doing* one's empowerment to *being* one's empowerment. The Faith-bridge at its terminus for the *faith* rescue, therefore, returns the rescued, failed disciple back to the beginning of the Faith-bridge in order for that disciple to re-engage Jesus' original empowerment that invested him with a discipleship in the first place. English poet, T.S. Eliot[627] (1945), encapsulates this principle in the fifth section of "Little Gidding", the last of his *Four Quartets*:

> "What we call the beginning is often the end
> And to make an end is to make a beginning.
> The end is where we start from....
> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time."

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[623] A further study could examine whether translating "πίστις" as "trust" (in Mark) provides the *lived experience* of the concept of "faith" in/for a Christian spirituality.

[624] In the second storm, too, recorded by Mark (6:45-52), Henderson observes that the conduct of the disciples in their *hardened heart* syndrome, is "not for failing to recognize Jesus' divine power but for failing to exercise the kingdom-of-God power *at their own disposal*" (2006:234). She confirms, "what they 'did not understand' is their own divinely ordained authority [their empowerment, 3:14-15] over the adversarial force animating the storm at sea" (2006:237).

[625] "Bartimaeus appears as a model of following Jesus because of his faith" (Ossandón 2012:384).

[626] "The crowds, despite their enthusiasm for his miracles (1:33; 3:7-8) and teaching (4:1; 6:34), failed to identify him correctly, seeing in him a prophet (6:15) or a miracle worker (9:38) rather than God's Son, the Messiah (Christ)" (Achtemeier 2002:606).

[627] "The 'Little Gidding' is the last of T. S. Eliot's *Four Quartets*", online publication. Accessed Dec 2020. http://www.columbia.edu/itc/history/winter/w3206/edit/tseliotlittlegidding.html ; cf. also above f/n 211; 453.

A return to empowerment through its renewal at the end of a metaphorical Faith-bridge, suggests the disciple is always arriving to always depart. Sheldrake encapsulated this as "perpetual departure": "… the mystical dimension of Christian faith and practice … impels us into a condition of perpetual departure" (Sheldrake 2000:119). Jesus arrives in Jericho to depart from Jericho (10:46). Bartimaeus "arrived" in his faith to *see* (spiritually) long before Jesus physically arrived. Bartimaeus then "departs" in a spirituality of faith of *following*, empowered to physically *see* what he originally *saw* since his initial empowerment. His narrative of future "perpetual departures" must be written by Mark's readers. This thesis would understand this "departure" as a transition in faith from a "mystical dimension" to a realized certainty of a "spiritual dimension". As such it is a *practiced*, lived experience in a component of Christian spirituality towards sustained discipleship rescue, effected by Jesus' empowerment of the disciple. It is "perpetual" because, in terms of the metaphorical Faith-bridge, one ends in empowerment only to begin again where one began.

The validation of this claim roots empowerment in the "template" of a Faith-bridge provided by Bartimaeus in the semantic network of the discourse analysis of the Bartimaeus pericope (cf. "Faith semantic network" above).

(1) The first step across the bridge: "Empowered" (pre-10:46) by an unrecorded narrative of his initial, lived experience of *faith*, Bartimaeus *cries out* in faith[628], thereby beginning the "Faith-bridge" as a component of Christian spirituality for (his) and future discipleship rescue.

(2) The second step across the bridge: His *faith* in Jesus (cf. Theology-bridge, above) transitions into *lived experiences* of a *spirituality* of faith by Mark's deliberate imperative for the blind beggar: "ἐλέησόν με" (lit. "mercy me!" 10:47, 48). This filters every Christological agenda in "Jesus the Nazarene" (10:47), "Son of David Jesus" (10:47), "Son of David" (10:48), into a pursuit of *God's* mercy[629] in the agenda of Mark's "Kingdom's Bringer" (Watts 1997:25, quoting Roth 1988:24-26). Then the climax, for this thesis, of his *cry* in faith, and every *lived experience* of faith in the pericope[630], encapsulates in this second step, when Bartimaeus addresses Jesus as

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[628] Oord (2020:34) indicates, when Christians "think about miracles [they] assume God exerts unilaterally determining power. Consequently, they fail to notice statements in the miracle narratives that point to *creaturely factors or cooperation*. In a high percentage of his miracles, for instance, Jesus refers to the importance of the (cooperative) faith of those healed. And Jesus blames *the lack of faith* (noncooperation) on why he sometimes *cannot* (italics Oord) do miracles (Mt 13:58; Mk 6:2-5)" (italics my own, except "cannot" in closing sentence of quote).

[629] "Mercy" as God's prerogative and "sovereignty" concurs with Henderson (2006:247, f/n 5) when she outlines "...three observations [which] shape our understanding of the nature of that faith: (1) nowhere does the narrative overtly mention Jesus as the object of that faith; (2) where faith's object is specified, it designates God (e.g., Mk. 11:22), or the 'gospel' [of God] (Mk. 1:14) as that object; and (3) where 'faith' finds no object, it obliquely refers to faith in Jesus only insofar as he is the one who 'discloses God's sovereignty'" (Henderson 2006:247, f/n 5 quoting Marshall 1989, *Faith as a Theme in Mark's Narrative*).

[630] "It is Jesus who interprets Bartimaeus' behavior in terms of faith" (Ossandón 2012:401).

"Ραββουνι" ("Rabbouni"[631], 10:51, cf. explanation of Rabbouni in sacred texture, above).

(3) The third step, the *terminus* of the bridge is the center of the above Faith-chiasm for Mark. Bartimaeus, as "a little child believing in me" (9:42) reveals *who* he is. Now, the composite (chreia?) "Go! your faith saved you!" (10:52a) releases both a renewal of Bartimaeus' original empowerment[632] of his *lived experience* of "the frequently unmodified term πίστις" (Henderson 2006:12), and its realization in empowering Bartimaeus to "Go!"[633] The reader is believed to understand Bartimaeus' *lived experience* of this renewed empowerment is to sustain that "Go!" empowerment by *following him on the road*. Bartimaeus *sees* to follow in a sustained *seeing* of *what* he is: a discipled follower for many followers, for that is *what* he is.

Template: Faith-bridge

Step 1

Cry out in faith (10:47, 48): the lived experience of initial empowerment

It is because of initial empowerment, that a failed disciple can cry out in faith for rescue. Jesus on the cross will cry out in faith "My God, my God..." (15:34), perhaps personalizing to God that prior cry of Bartimaeus outside Jericho to him. Jesus' cry is one of forsakenness, being abandoned, not denying God's existence. Perhaps Jesus also recontextualizes Bartimaeus' lived experience of forsakenness in his blindness and being abandoned by society and family.

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[631] Ossandón (2012:393) notes that "the last words of Bartimaeus [10:51 are a manifestation of his faith....full of faith in Jesus' power". This thesis would add that when Bartimaeus addresses Jesus as "Rabbouni", he bypasses theological "correct Christological confession" and diminishes Jesus' messianic status to a *lived faith experience* in a spiritual intimacy (unity) with the One who empowers. That claimed experiential unity is described by Henderson in terms of "active participation in Jesus' Christological purpose" (quoted above): "Mark portrays faithful discipleship not in terms of correct Christological confession but rather as active participation in Jesus' Christological purpose" (Henderson 2006:250). Empowered by faith, that engagement transitions into "active participation" in a renewed empowerment from the encapsulated "Rabbouni". Bartimaeus thereby continues his entering the *arriving* of the kingdom of God, and sustains it by *following* Jesus on the way.

[632] In a similar way for the Twelve, "τὰς κώμας κύκλῳ" ("around the villages") when Jesus "ἐδίδου αὐτοῖς ἐξουσίαν" ("gave them authority...", 6:7), Jesus provides a *renewal* of their initial empowerment when they were "εἰς τὸ ὄρος" ("on the mountain", 3:15). Henderson extends this *renewed* empowerment into Mark's readers with the verb "ἐδίδου" ("gave", 6:7): "the imperfect 'ἐδίδου' conveys an episode without end, an ongoing 'giving' [i.e., a sustained empowerment] that maps this paradigmatic equipping of the Twelve onto the experience of the evangelist's own community" (2006:151). Henderson stresses that in this renewal of empowerment, "Significantly, Mark ascribes to Jesus – and by extension to the Twelve – the authority to do the work of God by subduing the forces of the Evil One. Theirs is a calling to demonstrate that the 'appointed time' has been fulfilled (Mk. 1:15); their enactment of 'authority over the unclean spirits" in turn lends credence to God's dominion on the earth" (2006:152).

[633] The empowerment of Bartimaeus to "Go!" illustrates a key observation by Oord on Bartimaeus' free choice to *follow*. He states, "To believe the overall biblical witness, *the logic of love*, the problem of evil, and other reasons make it more plausible to think God does *not* have controlling capacities. In other words, it makes most sense to me to believe God has *never* controlled creatures. Christians can make better sense of God and life if they embrace the view that God's *self-giving*, *others-empowering*, and *almighty love* is inherently uncontrolling" (2020:34). Hence empowerment is the *logic* of God's love (in Jesus) and a witness to "God's *self-giving*, *others-empowering*" (ibid). God's mercy in Jesus is "inherently uncontrolling" when Bartimaeus is asked, "What do you want me to do for you" (10:51). God's mercy in Jesus is "others-empowering" when Bartimaeus is told, "Go! your faith saved you" (10:52a).

But his, too, is a cry of faith. Failed disciples, therefore, might recontextualize Jesus forsaken, as prepared by Bartimaeus abandoned, in their own incomprehension of suffering and persecution. Their initial empowerment, however, releases a faith experience, inclusive of hope, once they seek a rescue, which commences with their cry in faith.

Mark thus provides Bartimaeus' *lived experience* of faith, in that cry, for other disciples seeking rescue from failure. Their failed state is described as being *spiritually* blind after their initial empowerment. Their cry for rescue must transition from the action of "wailing loudly" (cf. 5:38 "ἀλαλάζοντας πολλά") into a spirituality of faith, i.e., a lived experience of trust and conviction in Jesus as Rescuer whose divinity (anointed, 1:10-11, appointed, 9:7) is being pursued for that empowering rescue. The emphasis is that because of one's initial empowerment, one can and does cry out in faith in one's spiritual blindness (for Mark's narrative reasons for discipleship failure, cf. Discipleship-bridge).

Step 2
Cry out in faith for mercy: "ἐλέησόν με" (lit. "mercy me!" 10:47, 48).
Bartimaeus illustrates how faith *knowledge* (pre-10:46) transitions into *faith experience* in a composite "hearing"-"crying out" (i) *to* a messianic Son of David subsisting in the contemporary Jesus the Nazarene passing by (whom he "hears" is the source of the commotion of the crowd leaving Jericho), (ii) *for* God's mercy, consubstantial in an "anointed" one (Son of David).

This faith experience of Bartimaeus is believed to constitute a progressive dynamic towards his spirituality of faith, because *knowing*, transitions into *pursuing*, the divine empowerment both in and from the Transcendent One. This second step transitions a failed disciple's initial empowerment into Bartimaeus' Jesus-encounter (10:49-51) effecting a faith in guaranteed mercy. Recontextualizing Bartimaeus' progression of lived experiences of faith, from his cry for mercy, to Jesus' response-reaction in his articulated "Τί σοι θέλεις ποιήσω;" (lit. "What for you do you wish that I might do?" 10:51), culminates in the disciple being awarded with a personalized "Rabbouni". Mercy is not abandoned to a metaphysical attribute of faith, in God who appears to forsake the spiritually blind (despite, after initial empowerment, their pursuing a lifestyle facilitating that blindness). Mercy, rather, recontextualizes into the failed disciple *hearing* Jesus "ἀποκριθεὶς" ("answering", 10:51) their cry, with "Τί σοι θέλεις ποιήσω;" (lit. "What for you do you wish that I might do?" 10:51). Faith for rescue is in Jesus the Nazarene, as Son of David invested with God's mercy through his anointing. The empowered *lived experience* of that faith in God's mercy, however, releases Jesus as "Rabbouni" to (intimately) *hear* the disciple's specifics for God's mercy (cf. Jesus as Rabbouni, sacred texture, above). All that is needed is the concise "ἵνα ἀναβλέψω" ("that I might see", 10:51) for the Rescuer to empower rescue.

Step 3
Jesus' "cry": "Go! Your faith saved you" (10:52a) as empowerment
Mark encapsulates the crux of the *faith experience* which transitions a failed disciple into rescue, in a triptych (10:52a) of Bartimaeus' paradigm for empowerment: "ὑπάγω" ("go"),

"πίστις" ("faith"), and "σῴζω" ("save"): "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go! Your faith saved you", 10:52a). That paradigm translates into a further triptych of discipleship nomenclature (cf. Discipleship-bridge, below), which consolidates Bartimaeus' empowerment: "ἀναβλέπω" ("see"), "ἀκολουθέω" ("follow"), and "ὁδός" ("way"): "καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("and immediately he regained his sight and followed him on the way", 10:52). The empowerment is "Go! Your faith saved you", and its realized *lived experience* is to see to follow Jesus on his way.

Mark's readers encounter this empowerment from Jesus, and its realization, as a *spirituality* of faith terminating their crossing a metaphorical Faith-bridge. Bartimaeus, as it were, assures them of their rescue:

(i)   "ὁ Ἰησοῦς εἶπεν αὐτῷ" ("Jesus said to him"): Jesus will communicate with the failed disciple to transition their rescue through empowerment; what is communicated will be as authoritative (indicated by Mark's use of "εἶπεν"/ "εἶπον, not "λέγω" for "say" or "tell") as it will be empowering rescue;

(ii)   "Ὕπαγε" "Go!": Jesus' empowerment is one of release, of freedom from their failure. It is through their failure that Jesus empowers them;

(iii)   "ἡ πίστις σου" ("your faith"): Jesus will confirm the faith of the disciples being rescued, if and when their cry in faith (Step 1) is a *lived experience* towards a sustaining a *spirituality* of faith in a lifestyle of pursuit of the Rescuer;

(iv)   "σέσωκέν σε" ("saved you"): Jesus will confirm that their empowerment received as a *faith* experience is to *save* them from future compromise (cf. Suffering-bridge, above). Mark's readers, like Bartimaeus, are to be saved from whatever prevents them from entering the *arriving* of the kingdom of God being inaugurated by Jesus through their empowerment. These include obstacles such as those identified as physical ("τυφλός" "blind[ness]"), psychological ("mercy me!"), social ("rebuke") or spiritual ("I believe, help my unbelief" of a father, 9:24);

(v)   "εὐθὺς ἀνέβλεψεν": a realization of their empowerment is to no longer remain spiritually blind;

(vi)   "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ": their empowerment is an all-risks policy to follow Jesus to Jerusalem, participate in his sufferings and death, and to continue onwards to Galilee and beyond.

How does Jesus "confirm"? This thesis believes it is in the lived experiences of the *spirituality* of faith, which effect a lifestyle of unity with the one being pursued, that those determined, ongoing, lived experiences *themselves* transubstantiate, personalize or recontextualize Jesus' confirmation. If Jesus' confirmation is absent, those lived experiences would not constitute parameters for a spirituality, for they would be human experiences in *lived* events devoid of any God-principle. A similar process is outlined above, cf. 13:8's explanation (ch 3): "wars, earthquakes, famines" (13:8) are lived experiences "which must happen" (13:7). That is not spirituality. Jesus (13:8) transitions them into "birth pains" which, as lived experiences, constitute one's entering the *arriving* kingdom of God, i.e., prior to its *birth*, of its promised arrival (13:26, 14:62). Pursuing Jesus into the *arriving* of that kingdom, transitions experiences

into *lived experiences* in a spirituality. Bartimaeus provides the encapsulation of the empowerment to effect that transition, through lived experiences of a spirituality of faith.

Finally, as stated above, once empowered to "Go!", the rescued disciple locates at the beginning of the Faith-bridge in a renewal of original empowerment. Mark's narration of the decline of the Twelve from their call and their initial empowerment (3:14-15) to a cock crowing twice (14:72), indicates there will always be a new beginning (cf. 14:28). That new beginning is where a *spirituality* of faith empowers through *lived experiences* when failure seeks rescue by pursuing the Rescuer. TS Eliot is quoted above, "The end is where we start from" (1945, Little Gidding, *Four Quartets*).

5.6.5 Conclusion

The metaphorical Faith-bridge aimed to extend the *faith* which Mark presents for the trust his minor character, Bartimaeus, has in Jesus (cf. Theology-bridge, above) into a *spirituality* of faith. Stating what one believes, is a faith *declaration*. Bartimaeus, rather, *lives* his faith as evidenced in the text's ideations of *lived experiences* of his pursuing the divine in Jesus, i.e., in as much as he pursues the divine investiture of God's mercy in a messianic Son of David embedded in the homeboy, Jesus the Nazarene. Mark shows Bartimaeus transitioning from a blind beggar *crying out* in faith, (10:47, 48), through a rhetorical discourse of a faith-encounter (10:49-51), into an empowerment which (i) confirms his pre-10:46 *spiritual seeing* (10:52a), (ii) effects his *physical seeing* (10:52b), and (iii) launches his paradigm of a new discipleship, i.e., when, mandated to "Go!", he translates his empowered freedom into "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52c).

Bartimaeus' *lived experiences*, which Mark articulates as narrative details (cf. ideological texture, above), display the life orientation Bartimaeus invests in a lifestyle of a faith dynamic. His determination to be heard and to be shown mercy, frame his lived faith in Jesus, and the unfolding rhetoric confirms and releases that faith into a *spirituality*. As such, it contextualizes a component for Christian spirituality.

Mark transitions Bartimaeus from being "blind" and "seated by the road" into "seeing," and "following Jesus on the road." This metaphorically encapsulates discipleship failure at any level (cf. Discipleship-bridge, below) which transitions into discipleship rescue through a faith encounter with Jesus as God's emissary. Mark's rhetoric pursues the formulation for such a discipleship rescue package. Jesus's rhetoric, however, aims to facilitate any *follower* to enter the *arriving* of the kingdom of God which Jesus is inaugurating in Mark.

The transitional status of Bartimaeus' pericope in Mark's narrative is thus extended into a pivotal transition of faith through Bartimaeus' Jesus-encounter. Not only, therefore, does Bartimaeus outside Jericho provide a pivotal transition in the narrative, between 1:1-10:45 and the Jerusalem experience (11:1-16:8), but in this Faith-bridge, Bartimaeus provides the pivotal transition between proclaimed faith and a lived faith in a spirituality. This thesis directs this towards discipleship rescue as a component of Christian spirituality.

The above construction of a metaphorical Faith-bridge extended the semantic network of "faith" in the Bartimaeus pericope's discourse analysis, into a component of Christian spirituality. The aim was to provide a framework for this component to contribute towards discipleship rescue. The three key steps of the network's progression of Bartimaeus' lived faith framed the investigation. These are (i) Bartimaeus' cry in faith; (ii) Bartimaeus' faith in Jesus; and (iii) Jesus' faith in Bartimaeus. A significant "Diagram summary: Bartimaeus *lived faith* progression (10:46-52) for Mark's readers" was formulated to provide the articulation for the faith progression from 10:46 to 10:52.

This thesis then constructed a chiasm of Mark's faith terminology to validate and emphasize Bartimaeus' *pivotal* contribution to a spirituality of faith, both for Jesus' disciples and Mark's readers. The key words for Mark's faith references are "πιστεύω" ("to believe") ten references; "πίστις" ("faith") five references, "ἀπιστία" ("unbelief/lack of faith"), two references; "ἄπιστος" ("faithless/ unbelieving") one reference. A detailed analysis of the chiastic parallels exposed the significant pivotal transition of faith in 10:46-52, including a relevant link in the chiasm's center between Bartimaeus as a "μικρός" ("a little one", 9:42) in his capacity as a minor character in Mark, and Jesus' empowerment of the blind beggar. The relevance for Mark's readers was indicated throughout the analysis, with a focus on discipleship rescue pivoting through Bartimaeus' faith experience.

Faith in empowerment, prompted by the 2006 publication of Henderson (*Christology and Discipleship in the Gospel of Mark*, albeit restricted in her studies to 1:16–20; 3:13–15; 4:1–34; 6:7–13; 6:32–44; 6:45–52.), proved essential for conclusions presented for the metaphorical Faith-bridge in this thesis. The realization of the significance of her observation that "Mark portrays faithful discipleship not in terms of correct Christological confession but rather as active participation in Jesus' Christological purpose" (Henderson 2006:250), extended the Faith-bridge in this thesis to a *spirituality* of "active participation".

Her profound claims about faith in Jesus in Mark's gospel, furthermore, insisted, for this thesis, to construct its proposed *terminus* for a Faith-bridge as the faith dynamic of empowerment. She stresses: "...three observations [which] shape our understanding of the nature of that faith: (1) nowhere does the narrative overtly mention Jesus as the object of that faith; (2) where faith's object is specified, it designates God (e.g., Mk. 11:22), or the 'gospel' [of God] (Mk. 1:14) as that object; and (3) where 'faith' finds no object, it obliquely refers to faith in Jesus only insofar as he is the one who 'discloses God's sovereignty'" (Henderson 2006:247, f/n 5 quoting Marshall 1989, *Faith as a Theme in Mark's Narrative*). They simultaneously shape the understanding of faith in this thesis.

This thesis encapsulates the crux of Jesus' empowerment of Bartimaeus, as his "terminus" for a metaphorical Faith-bridge, in Jesus' mandate: "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go! Your faith saved you", 10:52a). This is understood as both the confirmation of a pre-narrative (pre-10:46) faith empowerment in Bartimaeus, and his "new" (renewal of) empowerment to continue his *lived experience* of "active participation" in Jesus as God's emissary.

An emerging concluding "template" consolidated the findings of this thesis: i.e., a Step 1: crying out in faith as the fruit of Bartimaeus' initial empowerment and its corresponding cry for a failed disciple seeking rescue; Step 2: Bartimaeus: faith *knowledge* (pre-10:46) transitions into *faith experience* of a composite "hearing"-"crying out" (i) *to* a messianic Son of David subsisting in the contemporary Jesus the Nazarene passing by (whom he "hears" is the source of the commotion of the crowd leaving Jericho), (ii) *for* for God's mercy consubstantial in an "anointed" one (Son of David); and Step 3: Jesus' "cry", "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go! Your faith saved you", 10:52a).

The metaphorical Faith-bridge concluded with a visual adaptation of the dynamics of discipleship rescue through the *spirituality* of faith in the architectural "Ruyi Bridge" in eastern China. The three glass components of the bridge across a gorge represented the three steps in the Faith-bridge. The two "heads" of the bridge, i.e., terminal points at opposite ends, architecturally represent the flower of a lotus, the cap of a mushroom or the fist of someone. This thesis explained how this depicts the first and "new" empowerment by Jesus, for a disciple pursuing his divinity in *life experiences* towards discipleship rescue.

Prayer, as indicated by Jesus in Mark, and *lived* by Bartimaeus outside Jericho, sustains a spirituality of faith, and will now be explored as the next metaphorical Prayer-bridge for discipleship rescue in a Christian spirituality.

5.7 PRAYER-BRIDGE

5.7.1 Introduction

Prayer as a component of Christian spirituality is an accepted norm[634]. A full research into Mark's narrative exploration of prayer towards such a component is beyond the scope of this thesis[635]. Prompted by Thurston (2005:59)[636], however, Mark's possible references to a prayer vocabulary in his gospel are listed as follows: they include "αἰτέω" ("ask", only one allocation to "prayer", 11:24)[637]; "βοάω" ("cry", x2); "κράζω" ("cry", x11); "παρακαλέω" ("beg", x9); "γονυπετέω" ("kneel", x2), "πίπτω" ("kneel", x8), and "προσπίπτω" ("fall", x3); and directly, "προσεύχομαι" ("pray", x10) and "προσευχή" ("prayer" x2). Not all of the above in each of their occurrences would be constituted as "praying" or "prayer" (cf., e.g., the chiasm for "κράζω" ("cry"), below). Mark's Jesus[638], furthermore, might instruct people to "pray" by way of imperatives (cf. chiasms below, for "προσεύχομαι" and "κράζω"), but Jesus does not prescribe specific contents for prayer[639], other than setting an example (14:32-42) in "the solitary prayer of Jesus in Gethsemane prior to his arrest" (Perrin 2007:65). Mark's rhetoric embedded in references to prayer will be shown to fill the gaps and complete any apparent Jesus-blanks in Mark's narrative so as to construct a metaphorical Prayer-bridge for this thesis.

A focus on Bartimaeus

The aim, in this metaphorical bridge, however, is to explore how Bartimaeus pivotally transitions *prayer* from a lack of prayer, which renders the Twelve "impotent" (Henderson 2006:253)[640], to a paradigm of prayer for discipleship rescue. The above suggested list of

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[634] Holder (ed. 2005) includes significant investigators exploring *prayer* in Christian spirituality since the first century; cf. *The Blackwell Companion to Christian Spirituality*. Perrin (2007:276), furthermore, quotes Downey (1994:98): "Prayer is well thought of as awakening to the divine presence in every dimension of everyday living" (cf. Michael Downey (1994) "In the Ache of Absence," *Liturgical Ministry* 3, 98); cf. Perrin on "Prayer" (2007:276-282), esp. "Characteristics of Christian Prayer" (2007:279).

[635] A further study could explore in detail "A Christian spirituality of Prayer from Mark and Mark's Jesus"; or "*Prayer* in Mark as a component for Christian spirituality".

[636] Thurston (2005:59) suggests, "if you wish to study prayer in the New Testament, you might begin with a summary of the Greek vocabulary for 'prayer' with a special eye to how the various words are used in the parallel literature."

[637] Mark also provides twenty-five allocations of "ἐπερωτάω" for "ask": none are linked with "prayer".

[638] Thurston (2005:60) lists the following references from Mark's gospel: "Also evident are examples of Jesus at prayer (Mark 1:35, 6:41, 6:46, 8:7, 14:32–43) and the teachings of Jesus about prayer (... Mark 12:40)."

[639] France indicates that for 9:49, "the simple phrase ἐν προσευχῇ ["through prayer"] does not specify the duration or quality of the prayer" (2002:369).

[640] Henderson (2006:253) refers to the "disciples' impotence." (cf. also Williamson 1983:5). Their failure is despite their initial empowerment specifically rendering them "ἰσχύω" ("to have power") to exorcise, cf. 3:14-15), and again receiving a renewal of that empowerment, with its corresponding renowned success, cf. 6:7-13, 30. Robinson (2009:online article, np) notes: the disciples "only cast demons out in Jesus' authority – not their own, and they heal by anointing with oil – something Jesus never does. At one point they are unable to cast out a demon, apparently because of a lack of prayer, but then Jesus casts out the *same demon without praying* (9:14-29)" (Robinson 2019: online article, np, italics my own). This thesis, however, would add, "Jesus casts out the *same demon without praying*" at that precise moment. Jesus is reported as a *praying* person (cf. Chiasm: Prayer in Mark). Jeanette Hagen Pifer (2018:142) recalls that "We have no indication that Jesus himself prayed for the boy to be healed, though this is explained by the fact that he is the object and not the subject of prayer. However, the

possible references to a prayer vocabulary in Mark includes "κράζω" ("cry"). This "crying out in prayer" occurs in the Bartimaeus pericope (10:47, 48). One consideration is to explore whether Bartimaeus' "κράζω" ("cry", 10:47, 48) is Mark's *protension* synonym for 11:24's "αἰτέω" ("ask")[641]. Is Bartimaeus' "κράζω" ("cry") rather Mark's *retention* synonym from previous references to "παρακαλέω" ("beg")[642]? It is noted that Bartimaeus is "προσαίτης" ("a beggar", 10:46) and could metaphorically remain one when *begging* ("praying") to be healed of his blindness (10:51). In this way Bartimaeus prescribes *begging* as an aspect of a paradigm of prayer for future disciples in *their* metaphorical blindness. Or is Bartimaeus' "κράζω" ("cry") Mark's pivotal transition from the lived experience of *begging* whilst pursuing Jesus the miracle worker who heals ("ἴσθι ὑγιὴς", "be healed", 5:34), to *praying* as the lived experience of pursuing the divinity in Jesus the Rescuer who empowers faith to "σῴζω" ("save", 5:34; 10:52)? An investigation of Mark's narrative use of "κράζω" ("cry") could indicate the relevance of *Bartimaeus'* "κράζω" ("cry") in his transitional pericope. This is explored below (5.7.2) as an extension of the semantic network of "prayer" from the discourse analysis in the inner texture (4.4).

5.7.2 Inner texture: discourse analysis – semantic network: prayer

The aim of revisiting the "P" semantic network (4.4) is to (i) provide an initial outline in this thesis for a Prayer-bridge embedded in the Bartimaeus pericope; (ii) demarcate *lived experiences* by Bartimaeus pursuing the divine in Jesus, so as to subsequently (5.7.3) establish a *spirituality* of prayer for Mark's readers seeking rescue; (iii) confirm Bartimaeus' Jesus-encounter as a pivotal transition in Mark's exploration of "prayer" and "praying" in his narrative (5.7.4). These parameters are seen to establish a Prayer-bridge as a component of Christian spirituality for discipleship rescue.

The above discourse analysis (cf. ch. 4.4) of Mark 10:46-52 identified the following aspects for a semantic network, "P", Prayer:
(i) "κράζω" ("cry out") described by this thesis as Bartimaeus' first prayer-expression:
     (a.) "ἤρξατο κράζειν" ("he began to cry out", 10:47);
     (b.) "πολλῷ μᾶλλον ἔκραζεν" ("he cried out much more", 10:48).
(ii) "ἐλεέω" ("show mercy)" as prayer-expression: "ἐλέησόν με" ("show mercy to me" or lit. "mercy me!", 10:47, 48).
(iii) prayer intensified: linking "Υἱὲ Δαυὶδ" ("Son of David", 10:47, 48) with "ἐλεέω" ("show mercy", 10:47, 48).
(iv) child-like prayer: "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51).

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boy's father does pray (9:24), and his 'believing-yet-disbelieving posture' is meant to model the way Christians stand before God in prayer". Her poignant and relevant conclusion is that "Prayer is the expression of faith" (ibid.).
[641] 11:24 "διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν" ("So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours"). Bartimaeus' "κράζω" ("cry", 10:47, 48) indicates that he does "believe", as confirmed by Jesus (cf. 10:52a), and he does receive his sight (10:52b).
[642] Mark's nine allocations of "παρακαλέω" ("beg"), i.e., 1:40; 5:10, 12, 17, 18, 23; 6:56; 7:32; 8:22, terminate with the healing of the blind man outside Bethsaida. Perhaps an embedded parallel link could be considered with the blind man outside Jericho in his "κράζω" ("cry", 10:47, 48).

(v) prayer as unity with Jesus: indicated by Mark's verbal progression for Bartimaeus from his "λέγω" ("say", 10:47) to adopting Jesus' exclusive "εἶπον" ("say", 10:51), and culminating in Bartimaeus addressing Jesus as his "Rabbouni" (10:51)[643].

This semantic network thus already provides a "template" for the basis of a metaphorical Prayer-bridge. The entry on to the bridge, however, begins with discipleship *failure* as manifested in the Bartimaeus pericope both in the disciples reduced to a background status in 10:46, and their contribution amongst the "πολλοὶ" ("many", 10:47) who rebuke the blind beggar to silence (10:48):

Diagram 12: Semantic network "prayer" in Mark 10:46-52

Disciples pre-10:47	Bartimaeus (a)	Bartimaeus (b) 10:52f.
lack of prayer 9:29 empowerment diminished: "οὐκ ἴσχυσαν" ("no power", v.18) impotent 9:14-29	prayer: "κράζω" (v.47, 48) empowerment exercised: "ἐλέησόν με" ("mercy me!") competent: unity with Jesus = "εἶπον" ("say") + "Rabbouni"	prayer answered: v.52b empowerment renewed: "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" (v.52a) empowerment sustained: v.52c "ἠκολούθει αὐτῷ" ("follow him")
lived experience: blindly following: 10:46	*lived experience:* pursuing divinity in Jesus	*lived experience:* new discipleship

The diagram attempts to provide a basis for the *lived experiences* of Bartimaeus' *prayer*, which (i) initiates his miraculous healing, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b), (ii) facilitates Jesus renewing Bartimaeus' empowerment of faith through his being *saved*, "ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52a), and (iii) releases a sustained empowerment for Bartimaeus, "Ὕπαγε" ("Go!", 10:52a), which Bartimaeus recontextualizes as "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him on the way", 10:52). Just as the disciples subsequently fail in their empowerment (cf. list of failures, Discipleship-bridge, below), so could Bartimaeus. The presumption, therefore, is that a *spirituality* of prayer for discipled-followers of Jesus, post-Bartimaeus, requires repeated crossings (i.e., lived experiences) of a Prayer-bridge to thereby activate and maintain discipleship rescue. This is claimed as the means to continue realizing Mark's *new* discipleship (for rescue) "inaugurated" by Bartimaeus following Jesus who is "inaugurating" the *arriving* of the kingdom of God (cf. Discipleship-bridge, below).

Prior to a more detailed exploration of Bartimaeus' *prayer* in terms of a *spirituality* of prayer, this thesis now examines Mark's use of the verb "κράζω" ("cry", 10:47, 48) for the blind beggar outside Jericho. Mark's deliberate choice[644] of "κράζω" ("cry"), however, for the initial verbal

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[643] cf. explanation above in inner texture, and sacred texture.

[644] Perhaps the sense of urgency in Bartimaeus not to miss out on Jesus passing by is succinctly and deliberately captured in Mark's "economy of language" (Mack 1988:63) when he allocates "κράζω" ("cry") in his introduction to the new protagonist of the pericope (cf. sacred texture, Bartimaeus as a holy person, above). Iser's principle of "ideation" (1978:148-149) could suggest Mark embeds [ideates] every failed disciple's impassioned, desperate,

exuberance of Bartimaeus (10:47), is understood to direct the blind beggar's statement (cry) of *faith* concerning Jesus (cf. Faith-bridge, above), into "prayer". Pifer confirms this claim: "Prayer is the expression of faith" (2018:142)[645]. Bartimaeus' *lived experience* of this prayer, in his pursuit of the divine in Jesus manifested as God's *mercy*,[646] transitions his prayer into (a component of) a *spirituality* of prayer. Hence in the chiasm below, although "κράζω" ("cry") is a *lived experience* in the way Mark positions the verb, there are allocations when the verb is not a prayer, nor contributes towards a *spirituality* of prayer. This is when the origin of the cry is not pursuing the divinity in Jesus for healing or praise, but rather for ridicule, condemnation or even "crying out" for the death of Jesus. Mark's rhetoric for discipleship rescue, however, provides Bartimaeus' "κράζω" ("cry") as the *narrative's* pivotal transition for its use of the verb, "κράζω" ("cry"). This is illustrated in the chiasm below, including indications on whether Markan allocations of "κράζω" ("cry") refer to "prayer" or not.

Chiasm: "κράζω" ("cry") in Mark's narrative

A 3:11 "τὰ πνεύματα τὰ ἀκάθαρτα... **ἔκραζον λέγοντα** ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ" — *Not prayer*
"the unclean spirits ... were **shouting, saying** that "You are the Son of God"

Cluster: Gerasene demoniac
Ba 5:5 "ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν **κράζων**" — *Not prayer*
"among the tombs and on the mountains he was always **howling**"

Bb 5:7 "**κράξας φωνῇ μεγάλῃ** λέγει...Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου" — *Not prayer*
"he **shouted** at the top of his voice... Jesus son of the Most High God"

Cluster: 9:24; 9:26 father and possessed boy
Ca 9:24 "εὐθὺς **κράξας** ὁ πατὴρ τοῦ παιδίου ἔλεγεν·Πιστεύω·βοήθει μου τῇ ἀπιστίᾳ" — *Pr.1*
"immediately the father of the child **cried out**, "I believe; help my unbelief!"

Cb 9:26 "καὶ **κράξας** καὶ πολλὰ σπαράξας ἐξῆλθεν" — *Not prayer*
"after **crying out** and convulsing him terribly, it came out"

Cluster: Bartimaeus 10:47-48
CENTREa 10:47 "ἤρξατο **κράζειν** καὶ λέγειν• Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με" — *Pr.2*
"he began to **cry out** and say, Son of David, Jesus, have mercy on me"

CENTREb 10:48 "ὁ δὲ πολλῷ μᾶλλον **ἔκραζεν**• Υἱὲ Δαυίδ, ἐλέησόν με" — *Pr.3*
"but he **cried out** more loudly, Son of David, have mercy on me"

C1 11:9 "καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες **ἔκραζον** Ὡσαννά" — *Pr.4*
"then those who went ahead and those who followed were shouting 'Hosanna'"

Cluster: "Crucify him"
B1b 15:13 "οἱ δὲ πάλιν **ἔκραξαν**· Σταύρωσον αὐτόν" — *Not prayer*
"They **shouted** back, 'Crucify him!'"

B1a 15:14 "οἱ δὲ περισσῶς **ἔκραξαν**· Σταύρωσον αὐτόν" — *Not prayer*
"But they **shouted** all the more, 'Crucify him!'"

A1 15:39 "**κράξας** ἐξέπνευσεν" "**crying out** Jesus dies"; [centurion: "This is a son of God"] — *Pr.5*
(Zondervan *Greek Concordance* "UBS" 3189 includes "κράζω" for 15:39

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faith-filled plea for a rescue, in the composite prayer, "κράζω" ("cry") from a blind beggar seated outside Jericho (cf. below, reference to "κράζω" ("cry").

[645] "Prayer is God-directed faith, which receives strength and fulfilment" (Moloney 2012:online article, np, in ch. 6 f/n 65, quotes Grundmann 1977:192, *Das Evangelium nach Markus*. Berlin: Evangelische Verlagsanstalt). Robbins (2018:162) provides a succinct summary: "The logic seems to be this: if a person asks out of belief, that plea is a prayer to God".

[646] "The imperative ἐλέησόν με could simply be a *crie de coeur*. However, because in the Jewish scriptures [Ps. 50:3; 55:2], it is a prayer frequently addressed to God in this context the cumulative effect tends towards the elevation of his [Jesus'] status" (Ó Floinn 2018:253 f/n 28).

Observations and relevance

A-A1 3:11; 15:39

The "unclean spirits"[647] cry out to Jesus (**A**), addressing him as "Son of God" before "dying" in their exorcism[648]. Two aspects emerge from the demons' "κράζω" ("cry"): (i) while their *lived experience* of crying out is not a prayer, but a ridicule, the verb confirms a desperation, and (ii) articulates their "faith" in who Jesus is for them, i.e., the "Son of God", crediting him with power to exorcise. The parallel, (**A1**), of desperation and death of Jesus having cried out to God in a forsakenness (15:34), now has Jesus cry out (UBS version)[649] and die. The centurion observing the events will announce Jesus as a Son of God (15:39)[650]. Mark will allocate the same embedded aspects to the "κράζω" ("cry") of Bartimaeus: desperation, and a faith-articulation of Jesus as Son of David. The apparent fear of death by the demons, however, will be replaced by Bartimaeus' hope-filled "prayer" for a "death" to his blindness (10:51).

B-B1 5:5, 7; 15:13, 14

Mark allocates the same verb, "κράζω" ("cry"), (**B**), "in the country of the Gerasenes" (5:1-9), to both the "howling" of the possessed and the "shouting" of the demons. A "demonic" parallel (**B1a, b**) is the "shouting" of the crowd, instructing (in the imperative) for Jesus to be crucified. Mark's rhetorical use of "κράζω" ("cry") in this chiastic parallel perhaps effects the horror of a reader's *lived experience* of participation in the tragedy (cf. ideological texture, above) to emphasize (in retention) its contrast with Bartimaeus' "κράζω" ("cry") in his *prayer* to the bearer of God's mercy (10:47, 48).

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[647] Grundmann (1964:898) indicates that "In the Gk. world κράζω and ἀνακράζω have religious significance in the sphere of the demonic". Grundman (1964:900) lists the occurrence of the demons' use of "κράζω", noting in Mark: 5:5; 9:26; and their "cries of their recognition of Christ and His will: Mk. 1:23 ... 3:11; 5:7 ... In these sayings of demons, which are magical incantations, we have demonic resistance to Jesus, who on His way attacks the realm of the demons and overcomes it with His Word and work." Collins concurs, "... *κράζω* ("cry out") is more commonly used in Mark (3:11; 5:5, 7; 9:26) and elsewhere in the NT... of demons and demoniacs than *φωνέω* ("call" or "cry out"; only here in Mark with a demon as subject and nowhere else in the NT)" (2007:161).

[648] Mark narrates episodes of exorcism to indicate "Jesus is speaking and acting as the agent of God in bringing the destructive demonic forces into submission as the kingdom of God is established and God's people [are] delivered and renewed" (Horsley 2014:100).

[649] Logos (online research engine), (i) indicates that "κράζω" is not in Mk 15:39, (cf. Holmes, M.W. (2011–2013) *The Greek New Testament: SBL Edition*); (ii) but refers to Swanson (1997 *Dictionary of Biblical Languages with Semantic Domains: Greek* (New Testament) (electronic ed.) for the translation of "κράζω" which states that in "Mk 15:39 v.r. (2×)": "v.r." means "varia lectio, varying reading in a manuscript", and "(2x)" is explained as: "the word defined occurs twice in this verse" (cf. Zondervan, *The Exhaustive Concordance To The Greek New Testament Concordance*: "UBS" 3189 quotes "κράζω" for 15:39). Hence the comment from Grundmann (1964:901), referring to Mt 27:50, is taken by this thesis to be equally valid for "κράζω" listed in some MSS of Mark 15:39: "Of Jesus Himself we read at the very end: πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα, Mt. 27:50. In accordance with the context, and with the significance of the term elsewhere in the NT and the OT, *this is not an inarticulate death-cry but a final prayer to God*" (Grundmann 1964:901, italics my own).

[650] Cf. Suffering-bridge above for different interpretations of Mark's inclusion of the centurion and his dialogue.

C-C1 9:24, 26; 11:9

Mark (purposefully, to persuade readers to participate in the event) allocates numerous details to his pericope (9:14-29). This includes "impotence" of the disciples[651] (noticeably, in the absence of Jesus and his chosen "three", Peter, James and John. They, in turn, will later reveal their *spiritual* impotence: firstly, together with the Twelve who "ἐπιτιμάω" ("rebuke") people bringing children to Jesus (10:13), which thereby incurs anger ("ἀγανακτέω") in Jesus[652]; and secondly, James and John in their request, 10:35-40, which thereby incurs anger ("ἀγανακτέω") (10:41) in the remaining ten. Mark's (**C**) allocation of "κράζω" ("cry") to both the father's "prayer" for a deepening of faith (9:24[653]), and in 9:26, the "κράζω" ("cry") of the demon (after being rebuked, "ἐπιτιμάω", 9:25, by Jesus), creates both an emphasis[654] and a contrast: the emphasis perhaps reveals the *desperation* of both the father of the possessed boy, as well as the demon about to be exorcised, and yet reveals their *contrast* in an opposing necessary logic for rescue of (i) the boy (from possession), (i) his father (from a seemingly limited faith) and (iii) the disciples (from diminished empowerment due to a lack of prayer, 9:29).

The (**C1**) chiastic parallel, 11:9, in what appears to reflect a prayer-filled, processional, composite hymn of praise to Jesus (11:9-10)[655], echoes **C**'s double "κράζω" ("cry") expression, both from a father and, indirectly, from a demon. Firstly, the crowd's "κράζω" ("cry") could be understood to announce their public "prayer", "Hosanna!" (11:9), in a faith-expression of Jesus as Son of David. Mark provides the basis for their understanding of Jesus as *Son of David*, by allocating the messianic title to Bartimaeus (10:47, 48) in his transitional pericope, just prior to Jesus' entry into Jerusalem as their "Son of David" (11:9-11). Secondly, the essence of "ἐπιτιμάω" ("rebuke") is retained by this crowd who initially (11:9-11) pray praises upon Jesus. Later, (15: 13, 14), some of them will presumably form part of the crowd condemning Jesus to death in their "cries" to Pilate (cf. role of the "crowd" in Mark's narrative, sacred texture, above).

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[651] Robinson (2019) points out that the disciples "only cast demons out in Jesus' authority" (2019: online article, np). Is the "impotence" (Henderson 2006:253) of the nine (9:14-29) directly related to Jesus' absence and his absent empowerment prior to the encounter (9:14), as Jesus does in 6:7 prior to sending the Twelve to heal and exorcise? Williamson in 1983 writes, "Between the first and second [passion] prediction units the transfiguration confirms the hidden glory of Jesus' kingship as Son of God, while *the story of the epileptic boy adds impotence* and failure to the theme of the disciples' misunderstanding" (Williamson 1983:5). He states further, "the story about the boy the disciples could not heal (9:14-29) underscores the disciples' impotence" (Williamson 1983:21).

[652] The reader will presumably have observed that by chapter 10, "the Markan miracles also demonstrate the nature of the kingdom which Jesus preached (Mark 1:14-15)... The kingdom Jesus heralds is an *inclusive*, boundary-crossing, restorative, and victorious kingdom" (Robinson 2019: online article, np, italics my own). Dykstra notes a "Gentile mission emphasis in...Mark" intends "to portray Jesus prodding his disciples toward the Pauline goal of an *inclusive*, unified Jewish-Gentile community" (2012:79, italics my own). This quotation relates to "the feeding passages" (ibid.) in Mark, but the inclusion here is to stress Jesus' teaching on *inclusivity*.

[653] The father "uttered ... 'a despairing plea' (Collins 2007:438, quoting Theissen ...:54, *Miracle Stories*) in "If you can", 9:23... According to the Markan Jesus, "trust" or "faith" is a quality that can endow human beings with divine power" (Collins 2007:438).

But 9:24 is understood as a *prayer*: "The climax of the story is the father's cry in v. 24...Here again there is ambivalence between his desire [cry] to trust and to step beyond the boundaries of human limitations, on the one hand, and his realization that he cannot do so without divine assistance, on the other" (Collins 2007:438). Her words appear directly applicable to Bartimaeus' "cry", but not in an "ambivalence" at all, rather two aspects of an unambiguous and unequivocal "deliberateness" in the "cry" of prayer from the blind beggar.

[654] "Repetition in an ancient literary work indicates emphasis" (Dykstra 2012:84).

[655] Cf. Dowden 2007:320, 329, 331.

It is noted, furthermore, that Mark links his allocation of "κράζω" ("cry") and "ἐπιτιμάω" ("rebuke") in his Bartimaeus pericope. Bartimaeus will not have to articulate, "Πιστεύω" ("I believe") and pray "βοήθει μου τῇ ἀπιστίᾳ" ("help my unbelief"), because his prayer expression of his faith in his "κράζω" ("cry", 10:47, 48) is "complete" (cf. 10:52a), and the "ἐπιτιμάω" ("rebuke") he endures (10:48) will only serve to intensify that "cry"[656]. It would appear that the *retention* of both "κράζω" ("cry") and "ἐπιτιμάω" ("rebuke") in 10:46-52 subsequently provides Mark his *protension* for (**C1**), the crowd's "ἔκραζον· Ὡσαννά" ("were crying 'Hosanna!', 11:9) to Jesus, and the anticipated "ἐπιτιμάω" ("rebuke") awaiting Jesus in Jerusalem[657]. The relevance for Mark's readers underlies his rhetoric, i.e., for them to choose which combination of "κράζω" ("cry") and "ἐπιτιμάω" ("rebuke") they should recontextualize in their lifestyle of *following* Jesus by pursuing his divinity, and which combination is fed by a *spirituality* of prayer towards its realization.

Center 10:47, 48

Mark's Bartimaeus provides the pivotal center for Mark's use of "κράζω" ("cry"). Firstly, prior to 10:47, 48, Mark's "κράζω" ("cry") essentially and contextually appears in demonic outbursts and unrelated to prayer, infiltrated, however, by the single, contrasting, penetrating, desperate plea (**Ca** 9:24) from the father of a possessed boy, "Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ" ("I believe! Help my unbelief!" 9:24). Secondly, after 10:47, 48, the father's desperate plea (**Ca** 9:24) is dramatically extended by Mark's "κράζω" ("cry") in an articulated (**C1** 11:9), processional prayer of praise by the crowd. Their presence is deliberately emphasized by Mark placing them both in front of and behind Jesus seated on a colt. Mark then constructs his crescendo of the crowd's prayer-filled "κράζω" ("cry"), "Hosanna!",[658] in his typical, deliberate, detailed, textual composition of a deafening clutter consisting of (i) the crowd's "τὰ ἱμάτια" ("cloaks") being "ἐπιβάλλω" ("throw on") the colt, and the road, (perhaps a retention of Bartimaeus' "τὸ ἱμάτιον" ("cloak" or "mantle") being "ἀποβάλλω" ("thrown off", 10:50), as if Mark's rhetoric subtly implies even the garments are "crying out, Hosanna!" by being thrown; (ii) the "crying out" of "στιβάδας" ("leafy branches", 11:8) when being "στρωννύω" ("spread") on the road before the colt; and (iii) the *contents* of the crowd's "processional hymn of praise", *shouting out* their detailed, descriptive "Hosanna" (11:9-10).

Mark thus provides the narrative's pivot in his Bartimaeus for the crowd's prayer: a pivotal pericope outside Jericho preparing for entry into Jerusalem[659], a pivotal transition from demonic clamor to a decisive prayerful confrontation in faith, and a pivot from singular prayer-filled devotion to the applause from a crowd's "Hosanna!" What remains is the intentional

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[656] "The rebuke provides an opportunity for Mark to portray the man as crying out all the more, manifesting his confidence and trust that Jesus will heal him" (Collins 2007:510).

[657] After 10:48 Mark does not allocate "ἐπιτιμάω" ("rebuke") to his narrative. The Suffering-bridge (5.6, above), however, claims that "ἐπιτιμάω" ("rebuke") encapsulates the many aspects listed by Jesus to describe his anticipated Jerusalem sufferings in his three pre-Passion narratives (8:31; 9:31; 10:33-34).

[658] Grundmann (1964:901) refers to the crowd's prayer in terms of "cries of jubilation on His [Jesus'] entry into Jerusalem ... Mk. 11:9" (Grundmann 1964:901).

[659] Collins reminds investigators that the rebuke from the "πολλοὶ" ("many", 10:47) "allows Mark to have the man cry "son of David" again, thus emphasizing the epithet right before the entry into Jerusalem" (2007:510).

blank in the chiasm's center: the "ἐπιτιμάω" ("rebuke") from the "πολλοὶ" ("many", 10:48), already explained as the catalyst for Bartimaeus to intensify his prayer. Hence, after 10:47, 48, Mark's subsequent *absence* of "ἐπιτιμάω" ("rebuke") in his narrative is still (chiastically) sustained as an ideation of "κράζω" ("cry") to fill the *blank* (cf. Iser 1978:182-183) through the crowd's "κράζω" ("cry") for crucifixion (**B1a, b** 15:13, 14)[660]. The chiasm is then completed with Jesus' death, "κράξας ἐξέπνευσεν" ("crying out, he dies", 15:39, UBS version), "not an inarticulate death-cry but a final prayer to God" (Grundmann 1964:901).

Prompted by "κράζω" ("cry") as Bartimaeus' *prayer* expression of his faith (cf. Pifer 2018:142), and that Bartimaeus' "κράζω" ("cry") is the narrative's pivotal transition for Mark's use of the verb ("κράζω", "cry") for "prayer", a brief chiastic demarcation will now be made for the following prayer vocabulary in Mark's narrative : (i) "βοάω" ("cry out") in the SBL edition (*The Greek New Testament*); (ii) "προσεύχομαι" ("pray"); (iii) "προσευχή" ("prayer"), and (iv) "κράζω" ("cry", 10:47-48; 15:39 UBS)[661]. The aim is to illustrate how Bartimaeus' "κράζω" ("cry") is not only the narrative's pivotal transition for Mark's use of the verb ("κράζω", "cry") for Bartimaeus' initial "prayer", but also for "prayer" in Mark's overall narrative. Certain textual occurrences are clustered into collections of similar narrative contexts on prayer for parallels in the chiasm.

5.7.3 A Chiasm for textual references of *prayer* in Mark

Williamson confirms that "...no individual unit can be rightly understood apart from its place in the whole. Much of the power of Mark's witness lies in the cumulative effect of the story in its entirety" (1983:1). The following chiasm aims at providing a linguistic framework for the "the cumulative effect of the story [of *prayer* in Mark] in its entirety."

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[660] "The Greeks and Romans very largely felt that this kind of crying ["κράζω"] was barbaric and unworthy of the gods" (Grundmann 1964:899). Perhaps this both grounds the "πολλοὶ" ("many", 10:48) in their rebuking Bartimaeus to silence, and accounts for the "ὄχλος" ("crowd") shouting out to Pilate with "cries of hate which demand His death ... Mk. 15:13, 14" (1964:901).

[661] The following prayer-words are excluded from this chiasm in a thesis focused on the role of Bartimaeus: "γονυπετέω" ("kneel", x2), "πίπτω" ("kneel", x8), and "προσπίπτω" ("fall", x3).

Chiasm: "βοάω" ("cry out"), "κράζω" ("cry", as *prayer*), "προσεύχομαι" ("pray") and "προσευχή" ("prayer") in Mark's narrative

A 1:3 *Praying for someone to...*
"φωνὴ βοῶντος ἐν τῇ ἐρήμῳ"   "a voice crying out in the wilderness" {"ἔρημος"}

    B *Cluster:* "went... to pray"
    1:35 "κἀκεῖ προσηύχετο"
    ["went away" to a deserted place] "and there he prayed"
    6:46 "εἰς τὸ ὄρος προσεύξασθαι"
    "up a mountain to pray" ["went up"]

    C 9:29
    "εἰ μὴ ἐν προσευχῇ" "only ["if not in"] through prayer"

CENTER: *Cluster of* "κράζω" "cry out" in prayer
10:47 "ἤρξατο κράζειν" "he began to cry out"
10:48 "ἔκραζεν" "he cried out"
11:9 "ἔκραζον· Ὡσαννά" "they were shouting 'Hosanna'"

    C1 *Cluster: teachings on prayer*
    11:17 "οἶκος προσευχῆς"   "a house of prayer"
    11:24 "πάντα ὅσα προσεύχεσθε"
    "all you ask for in prayer" / "all things whatever"
    11:25 "ὅταν στήκετε προσευχόμενοι"
    "Whenever you stand praying" ["forgive"]
    12:40 "μακρὰ προσευχόμενοι"
    "lengthy praying" ["for the sake of appearance"]
    13:18 "προσεύχεσθε"   "pray" ["that it not be in winter"]

    B1 *Cluster: Garden Gethsemane* "went to pray"
    14:32 "Καθίσατε ὧδε ἕως προσεύξωμαι" "sit here while I pray"
    14:35 "καὶ προσηύχετο" ["Jesus threw himself on the ground"] "and prayed"
    14:38 "γρηγορεῖτε καὶ προσεύχεσθε" "keep awake and pray"
    14:39 "πάλιν ἀπελθὼν προσηύξατο" "again he went away and prayed"

A1 *Cluster: Golgotha Jesus* "prays": "βοάω"; "ἀφίημι"; "κράζω"
15:34 "τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ"
        "[at] the ninth hour Jesus cried out in a loud voice"
15:37 "ἀφεὶς" ["ἀφίημι" participle] φωνὴν μεγάλην ἐξέπνευσεν"
        lit. "emitting {SBLGNT Logos} a loud voice he breathed his last"
15:39 centurion "ἰδὼν... ὅτι οὕτως ἐξέπνευσεν"
        lit. "saw ... that like this he breathed his last"
Zondervan "UBS" 3189 quotes/ adds "κράζω" for 15:39 =
        "κράξας ἐξέπνευσεν" "crying out he breathed his last"

Observations: summary

A-A1 introduces "βοάω" as a "cry" in prayer (1:3; 15:34).

B contains a 1:35 cluster of *movements* towards a secluded *place* for prayer, viz., "ἀνίστημι" ("rise"), "ἐξέρχομαι" ("depart") and "ἀπέρχομαι" ("go away") with the verb, "προσεύχομαι" ("pray", 1:35); repeated in a secluded *place* for prayer in 6:46 with the *movement* in

""ἀποτάσσομαι" ("saying farewell") and "ἀπέρχομαι" ("go away") in order to "προσεύχομαι" ("pray", 6:46). The chiasm's parallel, **B1**, is the *movement* of Jesus and the disciples, "ἔρχομαι" ("go", 14:32), to Gethsemane, and the accompanying cluster of the verb "προσεύχομαι" ("pray", 14:32, 35, 38, 39).

C provides Jesus' essential teaching for an ingredient in the spirituality of prayer (noun), "προσευχή" ("prayer, 9:29).

C1 includes Mark's teaching on a *prayer*, in a narrative cluster of both the noun, "προσευχή" ("prayer", 11:17) and the verb "προσεύχομαι" ("pray", 11:24, 25; 12:40; and 13:18).

Center Bartimaeus pivotally transitions Mark's allocation of *prayer* with his use of "κράζω" ("cry", 10:47, 48) for Jesus leaving Jericho, and retained by Mark for the crowd in a prayer of jubilation to Jesus entering Jerusalem.

Observations and relevance: Bartimaeus as pivotal

A-A1"βοάω"[662] ("cry", 1:13; 15:34): "The biblical βοᾶν finds its deepest meaning in prayer" (Stauffer 1964:627).

A This first of two references by Mark, includes a cry in the "ἔρημος"[663] ("wilderness, desert", 1:3). Lunceford (2000:1378) reminds the reader that "[m]ost prominently, the wilderness is the locus of the ministry of John the Baptist (...Mark 1:4...)". Collins (2007:134), on the other hand, concludes that "[t]he correspondence between the voice of the messenger crying out in the wilderness (vv. 2-3) and the description of John proclaiming in the wilderness (v. 4) suggests that in the activity of John *the cited scripture*[664] *has been fulfilled*" (italics my own). (This thesis proposes Jesus to fulfil "the cited scripture", cf. the Golgotha texts of prayer, below).

Lunceford (2000:1378) indicates that "ἔρημος" ("wilderness, desert") "does not necessarily imply a bleak, desert area, only one not inhabited by human beings". He prefers to stress that "[m]ore common than references to God's covenant or provision in the wilderness are passages referring to God's judgment" and hence for him, "NT writers refer to wilderness only sparingly" (ibid.). Brubacher refers to "desert" as an "[a]rid environment hostile to life. In the Bible, desert functions thematically as *a place of revelation* and *a training ground* for faith and obedience, in preparation for mission" (2000:338, italics my own). These observations comply with Bartimaeus' location for his "κράζω" ("cry", 10:47, 48), outside the oasis city of Jericho, on the edge of the Judaean desert: a "place of revelation" that Jesus (i) is "Son of David", (ii)

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[662] A detailed exegesis on "βοάω" is provided by Stauffer, E. 1964. 'βοάω' (625-628) in G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Logos). This thesis focuses on "βοάω" ("cry") because in Mark's narrative it appears directly associated with "prayer" - a crying out *for* (1:3) and a crying out *to* (God, 15:34), or "it is a crying *after* God Himself" (Stauffer 1964:627, italics my own).

[663] A future study could explore Mark's use of "ἔρημος" ("wilderness, desert") in terms of a phenomenology of place: "The various deserts mentioned in the Bible are part of the greater Sahara-Arabian desert system, but each has distinct geological, topographical, meteorological, hydrological, floral, and faunal features. *Though often symbolic rather than strictly historical, biblical stories set in these deserts tend to reflect the differing conditions of each*" (Brubacher 2000:339, italics my own).

[664] Collins refers to OT ("retention") in Mark 1:2-15, including "Isa 29:13... Exod 3:6...Exod 23:30" (207:135), and "Mal 3:1...Mal 2:17-3:5...Mal 3:23-24... Isa 40:3: (2007:136).

serves Bartimaeus as "Son of Man," and (iii) *heals* Bartimaeus as "Son of God" with God's mercy, by empowering Bartimaeus to "εὐθὺς ἀνέβλεψεν" ("immediately see", 10:52); and a "place of preparation" through the blind beggar's Jesus-encounter in Mark's pericope, for Bartimaeus' mission to *follow* Jesus. These aspects of *lived experiences* of a *spirituality* of prayer by Bartimaeus, capture the "βοάω" ("cry") in the "ἔρημος" ("wilderness, desert") of 1:3, to encapsulate future prayer for Mark's readers to realize their personal "new exodus" for Isaiah[665]. Bartimaeus ratifies that "exodus" (both from Jericho and from his blindness) with his "κράζω" ("cry", 10:47, 48) by precipitating "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52)[666]. Noticeably, Bartimaeus is effecting his "κράζω" ("cry") as the pivot between Mark's first "βοάω" ("cry") and what follows in **A1**, (15:34). The "ἔρημος" ("wilderness, desert") location, therefore, for Mark's first narrative use of "βοάω" ("cry"), provides a phenomenological contrast between 1:3 and its only second reference in 15:34 (**A1**).

A1

Perhaps Collins (2007:134) is incorrect, and that 1:2-3, while temporarily "fulfils" her claim concerning John the Baptist, it is Mark's "βοάω" ("cry") for Jesus in 15:34 which rather fulfils "the cited scripture". Jesus achieves this from his "wilderness of death" on Golgotha, and in his role as *servant of* and *ransom for* many (10:45). His death ratifies his fulfilling 1:2-3, his resurrection verifies this claim, and thus "paths *are* made straight" (1:3) for those who *follow* him into his continuing to inaugurate the *arriving* of the kingdom of God. Committed disciples continue that inauguration, when animated by *lived experiences* of their *spirituality* of prayer, here, inclusive of recontextualizing Jesus' prayerful "βοάω" ("cry", 15:34) to become *servant* and *ransom* for others. Therein lies their sustained rescue.

Stauffer's subheading: "βοάω as Crying in Need to God"[667] encapsulates this aspect of lived experiences of prayer, as manifested in its protension of Bartimaeus' "κράζω" ("cry", 10:47, 48), for its recontextualization in the "βοάω" ("cry") of Jesus in 15:34. Mark is seen to provide this in his rhetoric for rescue for any reader in a personal "ἔρημος" ("wilderness") of discipleship failure, i.e., the failed disciple needs to "βοάω" ("cry out") in a "prayer to God alone and not to enemies" while *blind* in an equable "inferno of dereliction"[668]. It is a cry "as only a man can cry", yet "no longer a crying *to* God for help and recompense" but "a crying *after* God Himself" (all quotes from Stauffer (1964:627), which thereby describes and

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[665] cf. Watts (2000 ed.) *Isaiah's New Exodus in Mark*; and Beers (2018:100-107).

[666] Beavis emphasizes, "The man receives *physical* sight because of his *spiritual* perceptiveness: And he followed him in the way (10:52b)" (2011:159. Italics my own). Perhaps the *physical* transition from blindness to sight is an initial "exodus". His begging beside the road is his *lived experience* of "ἔρημος" ("wilderness, desert"), which transitions into *following* Jesus in a *new* discipleship (not the old, original one progressing into failure), and which constitutes a *new* exodus through his "*spiritual* perceptiveness" cf. Discipleship-bridge, below, which reconfigures Stock's claim that Bartimaeus, following him on the way is "the way of discipleship that leads to Jerusalem and the cross" (1989:286).

[667] "Most significant theologically is the use of βοάω and cognates for the needy cry of the oppressed and downtrodden to God" (Stauffer 1964:625-627).

[668] France (2002:652) expresses a similar observation: "Jesus is not going out with a whimper but in full possession of his faculties. The loudness of the cry also serves to underline the depth of the emotion it expresses". The severity of Jesus' "βοάω" ("cry") is also emphasized by Donahue and Harrington (2002:447), as follows: "Jesus screamed in a loud voice: The vivid verb *eboēsen* reflects the intense physical suffering of the crucified one and underlines the decisive character of this moment in Jesus' struggle against the power of evil (which began in 1:12–13)".

recontextualizes in a *lived experience*, the "βοάω" ("cry", 15:34) of Jesus. Staufer's conclusion seems to emphasize the above prayer-chiasm when he states, "*The biblical βοᾶν finds its deepest meaning in prayer*. Prayer, however, finds its extreme expression in the cry of the dying Christ for God—a cry in which *a new relationship* to God, *a new form of being*, is already intimated" (Stauffer 1964:627, italics my own). What is "new" will form the framework for Bartimaeus' *new* (rescued) discipleship (cf. Discipleship-bridge, below).

A concluding observation of Jesus' "βοάω", ("cry", 15:34), is to consider Bartimaeus contributing towards Jesus having to pivot, *from* doubt (as in Gethsemane, 14:36), and fear (exposed in his "φωνῇ μεγάλῃ", "a loud voice", 15:34, 37 of forsakenness), *to* a silent faith-filled prayer[669] of his own abandonment (15:39). This releases Jesus' *birth* into death (cf. 13:8). Jesus *could*: because after his Bartimaeus-encounter, Jesus never remained "alone" (cf. Ossandón 2012:401); and Jesus *would*: because of his *lived experience* of his empowerment (1:10-11) to serve and be a ransom for many (10:45), beginning with Bartimaeus (10:46-52). Perhaps, linguistically, a pivotal transition did occur, because *Jesus* has already transitioned into a vociferous "βοάω" ("cry") by 15:34, and an impassioned, (confident-in-resignation), "κράζω" ("cry") as his final, non-articulated cry (15:39, UBS reference). The reader could, in retention, recall Bartimaeus' "κράζω" ("cry") as the blind beggar's prayer of confidence, pivotally transitioning every other Markan reference of "κράζω" ("cry"), into Bartimaeus' *prayer* (cf. above, the "κράζω" ("cry") chiasm above), including Jesus' "κράζω" ("cry") in 15:39 (UBS reference).

B-B1 focusses on the *lived experience* in a spirituality of prayer in which *movement* towards a *sacred space* (cf. Place-bridge, above) is needed to facilitate functional prayer. "Jesus is alone[670] and at prayer [**B**] in 1:35, 6:46 and during the Gethsemane episode [**B1**] in 14:32–42. "In the first two instances [**B**] prayer serves as a refuge for Jesus from the crowds. In the first two cases no words from the prayers are quoted, so that *Jesus' prayer in Mark is primarily being in God's presence* (see also 9:2)" (Donahue and Harrington 2002:212, italics my own)[671]. Bartimaeus in 10:46 could be claimed to have already provided Mark's narrative with the "necessary" pivotal transition for such *movement* in the Prayer Chiasm: i.e., (**B**) 1:35[672] and

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[669] **A1** Prayer vs. despair for "βοάω" ("cry"): Dykstra regards the quote by Jesus as a cry of despair: "Mark must have a reason for reporting only its cry of despair" (Dykstra 2012:94). Whereas others deny "despair", e.g., "According to Mark 15:34 the last words of Jesus are a quotation of Ps 22:1: "My God, my God, why have you abandoned me?" *That these words are intended as a cry of despair on Jesus' part makes no sense at all*. Why would Mark write a "gospel" ("good news") about a tragic figure whose life ends in total despair? Such a work might qualify as a tragedy or a pathetic biography, but hardly as a gospel" (Donahue and Harrington 2002:450). Collins, later, writes, "While it is clear that Jesus' cry in v. 34 expresses a sense of abandonment by God, that expression should *not be confused with despair*. The despairing person retreats into silence, whereas Jesus speaks. Although his speech is anguished and confrontational, *it is still a kind of prayer* and still a cry for help and support" (2007:755, italics my own).

[670] "The focus of the episode is the prayer of Jesus to the Father. In this sequence, the disciples move dramatically toward their final failure 14:50...As a group they do not reappear in the story" (Moloney 2012:online preview, np).

[671] Concerning 1:35, Donahue and Harrington observe that "[t]he verbs of motion ("got up … left … departed") suggest that Jesus seeks out this solitude" (2002:87); cf. also France (2002:270-271).

[672] Donahue and Harrington use the word "motion" for the verbs in 1:35: "The *verbs of motion* ("got up … left … departed") suggest that Jesus seeks out this solitude" (2002:87, italics my own).

6:46, pre-Bartimaeus (10:46-52), and (**B1**) post- Bartimaeus, in the *movement* by Jesus and his disciples to Gethsemane to pray (14:32, 35, 38, 39). Mark provides an implied *movement* for "ὁ υἱὸς Τιμαίου" ("the son of Timaeus") in 10:46, when he states, Bartimaeus is "προσαίτης" ("a beggar", 10:46) *begging* in his "ἔρημος τόπος" ("desolate place") outside Jericho, and *sitting* "ἐκάθητο παρὰ τὴν ὁδόν" ("beside the road", 10:46). The progression is presumably from inside Jericho to *beside the road en route* to Jerusalem, due to being ostracized and *moved* (cf. socio-cultural/historical texture for a 1st century blind beggar in Palestine). This is not "to pray", but to survive. The passing by of Jesus, however, transforms his *place* into *sacred space* (cf. Place-bridge, above) and he subsequently "κράζω" ("cries out", 10:47, 48) in prayer. Mark's embedded *movement* for Bartimaeus at a socio-cultural level, simultaneously facilitates Bartimaeus' Jesus encounter, and provides a rhetoric for rescue when *movement* could be socially dictated. The key is the transformation from place into sacred space when the *lived experience* of prayer effects the *presence* of Jesus in a rescue-encounter. The *movement* in **B-B1**, however, is not forced, as in the presumed situation of Bartimaeus, but a deliberate option. Mark thus caters for both situations, but he does so in a linguistic ploy of a pivotal transition through Bartimaeus' *lived experience* of prayer.

B contains the 1:35 cluster of *movements* "εἰς ἔρημον τόπον" ("to a desolate place") to pray: "ἀνίστημι" ("rise"), "ἐξέρχομαι" ("depart") and "ἀπέρχομαι" ("go away") with the verb, "προσεύχομαι" ("pray", 1:35). Each verb appears to embed a *lived experience* of Jesus pursuing the will of the Father, and to follow a narrative progression, pivoting through "ἔρημος τόπος" ("a desolate place") and culminating in praying. Mark's Jesus follows this "way" to provide *lived experiences* for failed disciples seeking rescue.

The second option to pray also provides a progression: Jesus "ἀναγκάζω" ("compel", 6:45)[673] the disciples to get in the boat and to go on ahead "to the other side"; Jesus "ἀπολύω" ("dismisses", 6:45, the crowd: notice Mark uses the present tense to construct an immediacy in the events for his readers to realize something is about to happen); Jesus "ἀποτάσσω" ("takes leave"/ NRSV "says farewell", 6:46) to an anonymous third person plural "αὐτοῖς", presumably inclusive of the disciples he compelled to get into the boat, as well as the dismissed crowd. These deliberate details[674], are Mark's usual ploy to draw the reader into participating

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[673] "In this (only Markan) use of ἀναγκάζω, I infer a pronounced sense of urgency" (Henderson 2006:213). Henderson considers options for that "urgency" (2006:213-216). Dykstra would want that "urgency" for the disciples to focus on "opening up the community to Gentiles...but they are reluctant and fearful [6:51-52]" (2012:115). This thesis claims it is part of Mark's rhetoric towards discipleship rescue, through this component's progression of *lived experiences* in a spirituality of prayer, whilst pursuing Jesus setting the stage for his *sacred space* in a chosen place, "ὄρος" ("a mountain", 6:46). Henderson observes, "But within Mark's narrative, just as those who venture to the mountaintop meet there an empowering presence, so too Jesus' act of prayer bespeaks *more than his own personal encounter with God*. For elsewhere in Mark's gospel, *prayer offers a means of human access to the full expression of God's dominion*" (2006:216). This thesis considers her remarks to contribute to Mark's Jesus' rhetoric, viz. to facilitate (everyone) to enter the *arriving* of the kingdom of God which Jesus inaugurates across Mark's narrative (cf. chapter 1 of this thesis, explaining Mark's rhetoric and that of Mark's Jesus).

[674] "The pericope's opening section manifests the great care taken by the evangelist to set the stage for the ensuing encounter at sea... Mark's choice of words depicts that transition as highly purposeful and no mere happenstance; its deliberately crafted language portrays this sea-crossing story as a second instance in which Jesus 'sends out' those whom he has called and equipped" (Henderson 2006:213). This thesis is focusing on *prayer*, and the link

in the unfolding events. Then Mark provides the reason for the busy-ness of a shoreline departure: "ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι" ("after saying farewell to them, he went up on the mountain *to pray*", 6:46). Mark's rhetoric is thus loaded with content to arrive at the deliberate progression's *purpose*, encapsulated in an infinitive, "προσεύξασθαι" ("to pray", 6:46).

The rhetoric is for his readers to be provided with a progression for them to recontextualize, in their prayer: (i) there are times to "ἀναγκάζω" ("compel", 6:45) and/or "ἀπολύω" ("dismisses", 6:45) others to move away, just as Bartimaeus did by shouting louder after being rebuked; (ii) "ἀποτάσσω" ("take leave", 6:46) is not permanently *abandoning* them. Hence Bartimaeus accompanies the "πολλοὶ" ("many") once he was released, "Go!" (10:52a) and is healed ("immediately his sight returned", 10:52b); (iii) Jesus "ἀπέρχομαι" ("goes away, withdraws", 6:46) a *movement* away from place, seeking sacred space. Similarly, Bartimaeus *moves* into *sacred space* after Jesus *calls* him to himself (10:49-51)[675]; (iv) "εἰς τὸ ὄρος" ("to the mountain", 6:46): inviting a phenomenology of place to exhaust mountain experiences of God[676], as in a retention of the OT's Sinai, and protension for both "empowering" his twelve (3:13-19) and "being empowered" again on the Mount of Transfiguration (9:2-8). The readers' spiritual "mountain" for Bartimaeus could be the blind beggar's ability to enter a unity, an intimacy, and a spiritual climax of Bartimaeus *calling* the "composite" Jesus before him, "Rabbouni" (cf. sacred texture, Bartimaeus as Holy Person). Just as Jesus "εἰς τὸ ὄρος" ("up on a mountain", 6:46) is *physically distanced* from the twelve on the water, so are Bartimaeus and his "Rabbouni" *spiritually distanced* from both the "πολλοὶ" ("many", 10:48), and those whom the "many" represent (10:46). The above recontextualization presents readers as needing to be distant at times, but here, they might also anticipate a "withdrawal" from Jesus in their itinerary of discipleship. They might experience "abandonment", but the purpose is to exercise their empowerment, which the disciples in the boat fail to do, and also to provide *lived experiences* of difficulty (cf. Suffering-bridge, above) to facilitate spiritual growth. Jesus might appear "distant" but perhaps he is praying on the reader's metaphorical mountain of discontent, failure and doubt. There will be a time for Jesus to return ("descend") and walk on the wind-swept water of a failed disciple's confusion.

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of Mark's narrative details with his readers' situations, as well as pivoting through Bartimaeus' Jesus-encounter towards a spirituality of prayer towards rescue.

[675] An investigator could explore how these seemingly strange dismissal gestures from Jesus, elaborated by Mark in narrative details (6:45-46), could have psychologically prepared the disciples battling in the storm on the Sea of Galilee for (i) the pericope's "incomprehension motif", culminating in 6:52 (Henderson 2006:205-212), (ii) "the second sea crossing as failed discipleship" (Henderson 2006:205-212). of the disciples in their Sea of Galilee storm encounter

[676] "Mark appears to continue his depiction of a New Exodus in the passage's reference to the "mountain" as Jesus' destination for prayer (Mk. 6:46; see Mk. 3:13; 9:2)" (Henderson 2006:210).

B1 14:32, 35, 28, 39: The Gethsemane[677] Prayer of Jesus[678]

The chiasm's parallel, **B1**, is the *movement* of Jesus and the disciples, "ἔρχομαι" ("go", 14:32), to Gethsemane, and the accompanying cluster of the verb "προσεύχομαι" ("pray", 14:32, 35, 38, 39).

A first point to highlight by this thesis focusing on Bartimaeus in the Prayer Chiasm, is Danove's observation concerning Peter, James and John in the Gethsemane pericope (14:32-52): "That Jesus finds Peter, James and John sleeping (14:40) indicates that they do not comply with Jesus' command to remain alert and, by implication, *to pray* and so realizes only their negative evaluation" (Davone 2014:166, italics my own). By contrast, the *per chance* passing of Jesus (10:46) through Jericho *en route* to Jerusalem, sees Bartimaeus fully alert (10:47-48). Mark's rhetoric, through Bartimaeus, perhaps promotes an anticipated Jesus encounter when lived experiences of a spirituality of prayer, *prior to* 10:46, facilitates an environment for anticipation and an assurance in faith that that Jesus *will* pass by.

The second observation of the parallel *movement* in **B1**, is to link Jesus' Gethsemane Prayer (14:32, 35, 38, 39) with the lived experiences of prayer for Bartimaeus, in an anticipated *spirituality* of prayer for failed disciples seeking rescue. If Bartimaeus provides the *pivotal transition* for the lived experiences of prayer in Gethsemane, albeit by its protension for Mark's readers, then the narrative should provide indicators accordingly. The analysis below is an attempt to verify Bartimaeus' Jesus-encounter as a pivotal transition for Jesus' Gethsemane prayer *in the minds of Mark's readers and audience*.

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[677] "Gethsemane is the Hebrew for 'oil press'" (Healy 2008:291), where olive trees are still cultivated today, some trees claimed by pilgrimage guides to be in the Garden at the time of Jesus. The reality of an "oil press" provides a suitable metaphor for the *spirituality* of prayer emerging from the significant textual contents of Mark's pericope, 14:32-42.

[678] "This is the third time Mark has shown Jesus at prayer (see 1:35; 6:46), each time at a key moment for defining the nature of his mission. On the previous occasion he prayed in solitude, but now he brings with him his closest companions, Peter, James and John...Significantly, all three have pledged to share in Jesus' sufferings (10:39; 14:31)" (Healy 2008:291). Yet, Jesus will pray alone in Gethsemane.

Possible linguistic connections for the Prayer-chiasm concerning *prayer*, between B (1:35; 6:45-46), B1 (14:32, 35, 38, 39)[679], and the pivotal Bartimaeus pericope (10:46-52).

i.14:32 "Καθίσατε ὧδε ἕως προσεύξωμαι" ("Sit here while I pray", v.32). The "dismissal" of the disciples (14:32) appears as a retention of the "dismissal" of everyone (6:45-46), and "dismissing himself" of his hosts "in the morning, while it was still dark" (1:35). What is held in retention for the reader is that *lived experiences* of certain prayer require time alone. **C1**, below, will confirm (11:17) there will be time for communal prayer.

Mark seemingly constructs his Bartimaeus pericope to provide his readers with an "alone" Jesus-encounter pivoting around the blind beggar's prayer which Mark encapsulates as the *lived experience* (10:46-52) of "κράζω" ("cry", 10:47, 48); cf. "κράζω" ("cry"), above. The reader is not provided with a narrative of Bartimaeus' live experience of *communal* prayer, which presumably occurred[680] subsequent to his "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following him [Jesus] on the way", 10:52).

Further links with Bartimaeus could include the following:

ia."κάθημαι" "sit":
 "Καθίσατε ὧδε" ("Sit here") 14:32; Bartimaeus, "ἐκάθητο παρὰ τὴν ὁδόν" ("was sitting beside the road", 10:46) and hence was already *sitting there*, "ἐπὶ τῆς γῆς" ("on the ground", 14:32) while Jesus was *passing by*.
ib. "καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν" ("began to be distressed and agitated", 14:33); Bartimaeus, "τυφλὸς προσαίτης" ("a blind beggar", 10:46) was reduced to *begging* in his *blindness*. Bartimaeus might be resigned to his fate by 10:46, but this does not negate previous

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[679]Mark provides the core of Jesus' prayer in 14:36, without specifically including "προσεύχομαι" ("pray") and "προσευχή" ("prayer") to his text. A more detailed investigation on any narrative links between the prayer of Jesus in Gethsemane and the prayer of Bartimaeus outside Jericho could explore whether Jesus' retention of Bartimaeus' cry-in-prayer for God the Father's mercy, in Jesus as Son of David (10:47, 48), pivotally transitions Jesus' own prayer from "I am deeply grieved, even to death" (14:34), to "Abba Father" (14:36). This could provide a link between "Abba Father" (14:36) and "Son of David" invested with *God*'s mercy. Danove prompts such a consideration: "God alone is the goal of prayer (προσευχή, 9:29; 11:17) ... and of give thanks (εὐχαριστέω) and pray (προσεύχομαι). Repetition of give thanks (8:6; 14:23) and pray (1:35; 6:46; 14:32, 35, 39) indirectly *positively relates Jesus to God*" (2005:40, italics my own).
A further consideration could be based on Healy's observation: "Only Mark records Jesus using the Aramaic word Abba, the word used to address one's father ("Dad")... there is no evidence for anyone prior to Jesus addressing God with this word of daring intimacy... With this term of affection Mark accents the fact that Jesus' obedience is no mere resignation but *an act of unbounded trust, commitment, and love for his Father*" (2008:292, italics my own, to emphasize her observation's relevance for everyone who *prays*). Concerning "Rabbouni", "there is no evidence for anyone prior" to Bartimaeus "addressing" Jesus "with this word of daring intimacy" (cf. above, sacred texture, "Rabbouni" as an indication of intimacy). The relevance is that God, in Jesus, is being made accessible to the failed disciple seeking rescue.
[680] Several investigators credit Bartimaeus with subsequent recognition in the Christian community as someone whose sight Jesus had restored. Marxsen (1956:74) holds that "the name of the person healed suggests that the story attracted local tradition." O'Flynn, J.A. (writing in: Orchard, B. (genl. ed.) 1953 *A Catholic Commentary on Holy Scripture*) "Bartimaeus means 'son of Timaeus.' Mk records the name probably because the man was known in the Christian community" (1953:922). Taylor (1969:448) provides a locus: "The use of the name points to special information, and perhaps to the fact that Bartimaeus was known in the Church at Jerusalem."

"distress and agitation", nor Mark's readers and audience becoming "distressed and agitated" *for* Bartimaeus, (i) in his state and place, and (ii) in the arrival/departure of Jesus, (10:46).

ii.14:35 "καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ᾽ αὐτοῦ ἡ ὥρα" ("And going a little farther, he *threw himself on the ground and prayed* that, if it were possible, the hour might pass from him", v.35)

Mark's narrative does not provide the original *lived experience* of Bartimaeus culminating in "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46), i.e., "ἐπὶ τῆς γῆς" ("on the ground", 14:32). The socio-cultural texture of 10:46-52, above, provides a possible background, but this does not include a *seated* Bartimaeus for the deliberate purpose of praying. It is rather Bartimaeus' resignation to having to survive through becoming a "προσαίτης" ("beggar"). Jesus does, however, acknowledge faith in Bartimaeus (10:52a, cf. Faith-bridge, above), and a presumption could be that the lived experience of *prayer* constituted part of Bartimaeus' *lived experience* of faith, whilst "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46).

iii.14:38 "γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής" ("*Keep awake and pray* that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak", v.38)[681].
Mark emphasizes in three references, Jesus' instruction to "γρηγορέω" ("keep awake"): "γρηγορεῖτε" (14:34); "γρηγορῆσαι" (14:37); and "γρηγορεῖτε" (14:38).

Jesus validates his 14:38 call to "keep awake and pray" by stating, "ἵνα μὴ ἔλθητε εἰς πειρασμόν" ("so that you may not come into the time of trial" 14:38)[682]. The fact that everyone in Mark's gospel *does* "come into the time of trial", including Bartimaeus, requires a re-assessment of (i) what Jesus meant, (ii) and/or that everyone is not *praying* sufficiently, or correctly. Bartimaeus had no choice to "come into his time of trial" in the form of "rebuke" from the "many" (10:48). His response, "ὁ δὲ πολλῷ μᾶλλον ἔκραζεν" ("but he cried all more loudly", 10:48), suggests he *is* a man of *prayer*, empowered to *engage* "the time of trial", and therefore does not *flee* and return to begging "beside the road." The disciples, however, do *flee* (14:50; 16:8[683]). It is noted also, that "the spirit indeed is willing, but the flesh is weak" (v.38) appears to apply to Bartimaeus and the 1st century, prejudiced "πολλοὶ" ("many", 10:48),

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[681] Healy (2008:292-293) indicates that 14:38 "echoes the sixth petition of the Lord's Prayer: 'Lead us not into temptation.' The disciples are to pray that God would protect them from a trial greater than their human weakness can bear, like the trial that is about to come upon them at Jesus' arrest. This last admonition of Jesus is also addressed to his future disciples, to be constantly on guard against the temptations that could cause them to "fall away" (v. 27) *and to overcome them by prayer*" (italics my own).

[682] The "final trial" will be the *arrival* of the kingdom of God: "Keep watch, stay awake" is "the same admonition he gave them in the end times discourse (Mark 13:34-37). It is the disposition needed in a time of testing" (Healy 2008:291). Bartimaeus was tested (10:48), and Mark's readers will be tested, such that, in terms of this thesis, the rhetoric aims at rescue from any subsequent failure.

[683] "Even the words "they fled" in the final verse [16:8] might remind the reader of their own flight from martyrdom. So close to the words of forgiveness and reconciliation in 16:7, the combined effect would have been powerful. Further, the young man at the tomb (16:5) may symbolize Mark who has been healed and forgiven, and who is now ready to proclaim the forgiveness of the Risen Jesus by urging the community to invite other sinners to return" (Incigneri 2003:359).

respectively. Mark's rhetoric to encourage his readers to be empowered through prayer so as to enter the *arriving* of the kingdom of God, in this way receives its pivotal transition from Bartimaeus, even in this prescription from Jesus of contrasting a "willing spirit" with "weak flesh" (14:38).

iv 14:39 "καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών" ("And again he went away and prayed, saying the same words", v. 39).
Mark's use of the adverb "πάλιν" ("again") emphasizes this aspect of *repetition*, "πάλιν" ("again"), in prayer, when referring to three consequent verbs: "ἀπέρχομαι" ("withdraw"), "προσεύχομαι" ("pray"), and "εἰπών" ("saying", participle, authoritatively). Mark's rhetoric towards discipleship rescue seems to deliberately opt for repetition[684]. This thesis would concur, and similarly plead for repeated crossings of its seven metaphorical bridges for discipleship rescue in a spirituality of rescue.

This thesis notes, furthermore, Mark's use of "λέγω/εἶπον" ("say")[685] for Jesus' discourse in the Gethsemane pericope. Mark's allocation of the authoritative "εἰπών" ("saying") is exclusive to 14:39, while he allocates "λέγω" ("say") to all other references of Jesus "saying": v.32, 34, 36 and 41[686]. This exclusive use of "εἶπον" in 14:39 could be a retention of Bartimaeus' "εἶπεν" (10:51) which effects a total unity between the petitioner in prayer and Jesus the Rescuer. Mark indicates how Bartimaeus pivots prayer from crying out to a Jesus *passing by* (10:46), because of what he *heard* (10:47), to a total unity in a lived experience, "ἦλθεν πρὸς τὸν Ἰησοῦν" ("he came to Jesus", 10:50), effecting an immediate presence of what he *sees* in his blindness: Jesus is his "Rabbouni". The rhetoric towards pivoting prayer in this way, is understood to succeed for Bartimaeus. The reason is that, in that unity, Bartimaeus is healed, saved, and opts to *follow* Jesus on the way. The disciples, on the other hand, do not. They flee, despite this emphasis from Jesus through Mark's use of an authoritative "εἶπον" (14:39).

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[684] Healy emphasizes Mark's use of threes: in 14:41, "He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Three times the scene is repeated, highlighting its importance for the future Church...Three times [Jesus] had commanded them to watch (vv. 34, 37, 38); their threefold failure, like Peter's threefold denial [14:66-72], will humble them and convince them of their need to rely on God through prayer". It is a crucial part of their formation as future leaders of the Church" (Healy 2008:293). That need, for this thesis, is "crucial" for the spirituality of prayer as a component of discipleship rescue.

[685] cf. Mark's "λέγω/εἶπον" ("say") for Bartimaeus in 10:46-52, and its important significance as explored in sacred texture, Bartimaeus as holy person, above.

[686] Noticeably, Mark does not use "λέγω/εἶπον" ("say") in 14:40, but, as in a rhetorical discourse, Mark opts for "ἀποκρίνομαι" ("answer"). A similar use of "ἀποκρίνομαι" ("answer") introduces Jesus' question to Bartimaeus in 10:51 "What do you want me to do for you?" as if he is answering the blind beggar's *prayer* in a rhetorically motivated *question* (10:47-48). Here, 14:40 includes "ἀποκριθῶσιν" ("answer") in an aorist, passive, subjunctive, which is inclusive of the disciples' doubt, or embarrassment, at not having an answer but rather a question. Healy reminds the reader that "Mark notes that they [Peter, James and John] "did not know what to answer him," [14:40] just as had happened at the Transfiguration (9:6)" (2008:293). The disciples display confusion, whereas Bartimaeus' *prayer* precipitates a faith-filled confident reply, "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, that I might see", 10:51).

Towards a conclusion, suffice to state that 14:42 does not linguistically include any of the four "prayer" words in the chiasm. There are linguistic links, however, to the Bartimaeus pericope, which appear to support the latter's function as a pivotal transition for lived experiences of prayer. First, the text 14:42. It reads, "ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν" (lit. "*you* get up that *we* might go; *you* look/see he betraying me approached", NRSV: "Get up, let us be going. See, my betrayer is at hand", 14:42). Healy is convinced, "Jesus now speaks with serenity and resolve: 'Get up, let us go.' He does not wait passively but goes forward to meet those who will unknowingly carry out the Father's plan" (Healy 2008:293). This thesis, however, suggests that Mark's rhetoric seems to create tension and anxiety by using only verbs (interpreted by this thesis as *lived experiences*) in an asyndeton of rushed anticipation for the pericope following 14:42. The five verbs in 14:42 are "ἐγείρω" + "ἄγω" + "ἰδού" + "παραδίδωμι" + "ἐγγίζω" ("rise" + "go" + "look" + "betray" + "approach"). Mark increases the anxiety through verb tenses: the present tense, to draw in the reader/s in immediate participation, and the perfect tense which seems to claim, "it's already too late, the betrayer is already here!" The linguistic pivot is (i) an aorist interjection, and (ii) in a participle, "ἰδού", "looking (you will see him)". The object of "looking", "ὁ παραδιδούς" ("the betraying [one]", 14:32) is awarded a *nominative* case to emphasize the tension and status of who "approached", and is also a participle, possibly suggesting the anticipation of a sustained, uncompromised "betrayal". The combination suggests a tension, a sudden end to the pericope, a fright, in a progression from present, present, aorist, present, into the perfect tense for an abrupt, definite and final resignation.

The relevance for a *lived experience* of prayer into a spirituality, by pursuing the divine in Jesus through Mark's asyndeton (14:42), is for the disciple seeking rescue to "rise!" and confront the reason for discipleship failure. Prayer is the pivot to empower the disciple into a "μετάνοια" ("transition") from failure to rescue. The disciple will thereby *live* the imperatives from Jesus, "μετανοεῖτε καὶπιστεύετε" ("repent/ change and believe", 1:15). The Faith-bridge above explains that what is believed is the empowerment awarded by Jesus. He is the inaugurator of the "ἤγγικεν" "*approached*" (1:15) kingdom of God, for the disciple to *enter* by participating in its *arriving*. The pivotal prayer, "κράζω" ("cry", 10:47, 48), from Bartimaeus, has shown any rebuke is confrontable, "indistractable" (cf. Eyal 2019, Discipleship-bridge, below) and conquerable – not by fleeing, but through accommodation, assimilation and equilibration (cf. Psychology-bridge, above).

Secondly, the suggestion is to consider 14:42's retention of a similar vocabulary in 10:46:52, to reinforce the claim of the latter's role as pivotal transition for the Prayer-chiasm. Mark concludes the Gethsemane prayer with "ἐγείρω" + "ἄγω" + "ἰδού" + "παραδίδωμι" + "ἐγγίζω" ("rise" + "go" + "look/see" + "betray" + "approach"), to launch the reader into Jesus' betrayal and arrest:

(i)   Jesus instructs, "ἐγείρεσθε" ("Get up!", 14:42). Bartimaeus is instructed by the "πολλοὶ" ("many"): "ἔγειρε" ("Rise!", 10:49). The above Suffering-bridge linked "ἐγείρω" ("rise") with the "ἀνίστημι" ("rise") promised by Jesus at the end of his suffering. Bartimaeus recontextualizes "ἐγείρω"-"ἀνίστημι" ("rise") into his "ἀναπηδήσας" ("jumping up", 10:50), in anticipation of Jesus' "ἠγέρθη" ("he is

risen" in the tomb, 16:6) (cf. Suffering-bridge, above). The failed disciple, therefore, may not remain in failure, and Bartimaeus provides one alternative to "jump up" and begin again to follow the Rescuer;

(ii) Jesus instructs his disciples "ἄγωμεν" ("let us go", "ἄγω", 14:42), while he instructs Bartimaeus "Ὕπαγε" ("Go", "ὑπάγω", 10:52). The *lived experience* of a spirituality of prayer releasing a renewal of empowerment in the failed disciple, is believed to stimulate the onset of that disciple's rescue to begin again, to "ἄγω" ("go") so as to "follow him on the road" (10:52c);

(iii) The disciples' "οἱ ὀφθαλμοὶ καταβαρυνόμενοι" ("eyes were heavy", 14:40) but Jesus instructs his disciples "ἰδοὺ" ("Look!/ See!" 14:42). Bartimaeus' eyes are metaphorically "heavy" because he is "τυφλὸς" ("blind", 10:46). Jesus, however, removes that "heaviness" when Bartimaeus is told ""ἡ πίστις σου σέσωκέν σε" ("your faith saved you", 10:52). Immediately, Bartimaeus is empowered to "εὐθὺς ἀνέβλεψεν" ("immediately *see*[s]", 10:52b);

(iv) Mark allocates three references to "ἐγγίζω" ("come near, approach") in his narrative: (a) "the kingdom of God arrived" (1:15) in the perfect tense, i.e., it has happened; (b) "they are approaching Jerusalem" (11:1), "ἐγγίζω" in the present tense, i.e., it is happening; (c) and the "παραδίδωμι" ("betray", in a present participle, possibly prolonging the *betraying*), who "approached" (14:42), "ἐγγίζω" in the perfect tense, i.e., it is a completed action, as if it has already happened. Harrington (2009:597) confirms Jesus' teachings and healings "inaugurate and anticipate" the *arriving* of God's kingdom, which this thesis claims is Mark's Jesus' rhetoric towards "everyone's" participation in that *arriving*. Bartimaeus is healed: (a) this retains his participation of 1:15; (b) he *follows Jesus on the road* into Jerusalem, which in protension, indicates his participation of 11:1; and (c) the rebuke of the "πολλοὶ" ("many", 10:48), who, in a link to Judas, could now be described as the "ἐγγίζω" ("approached"), implicitly *betray* ("παραδίδωμι") everything Jesus has taught about inclusivity. Bartimaeus integrates their rebuke into a *louder* prayer (in faith), possibly imaging (providing?) Jesus' confidence to face his betrayer, which thereby indicates Bartimaeus' participation of 14:42. This thesis thus interprets parameters by Mark to provide Bartimaeus as the pivotal transition, even in Jesus' conclusion of his Gethsemane prayer.

C 9:29; **C1** 11:17, 24, 25; 12:40; 13:18
C-C1 are linked[687]:
C Jesus indirectly teaches *that* disciples must pray (9:29):
"καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ" ("He said to them, "This kind can come out only through prayer", 9:29)[688]. In other words, the *lived*

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[687] An indirect example of a link is provided by Henderson (2006:253): "when the disciples inquire about the cause of their failure [9:28], Jesus explains their inability to heal in this way: "this kind can come out only through prayer" (Mk. 9:29) – an act Mark's Jesus will define as a request made in full trust of God (Mk. 11:24)."

[688] "Jesus' reply [9:29] is surprising ... in that it implies that the disciples did not pray [yet] the present narrative has not depicted Jesus himself as engaging in a special régime of prayer" (France 2002:369). Mack is more emphatic when he states, "Mark constructed [9:14-29] .... to underscore the helplessness of the disciples when

experience of someone else's demonic possession, inclusive of a cry for exorcism, requires, what this thesis would describe as, *lived experiences* of a sustained spirituality of prayer. France (2002:369-370) indirectly calls for this when he states, "τοῦτο τὸ γένος ["this kind", 9:29] ... denotes demons in general as a γένος which *can never be tackled in merely human strength*. The disciples' problem, on this understanding, has been a loss of the sense of dependence on Jesus' unique ἐξουσία which had undergirded [empowered?] their earlier exorcistic success...Their public humiliation has been a necessary part of their re-education to *the principles of the kingdom of God*" (France 2002:369–370). Their "re-education" begins with knowing that they must pray (9:29), and, for this thesis, that *prayer* must translate into *lived experiences* in a spirituality of pursuing the divine in Jesus, i.e., France's "dependence on Jesus." It is not limited to "prayers" but to a lifestyle composed of "human experience"[689] (i.e., a spirituality) of "praying." Bartimaeus encapsulates this in his pericope, from *hearing*, *crying out*, *crying out more loudly*, prayer-filled movements "ἀποβάλλω- ἀναπηδάω-ἔρχομαι" ("throw away, jump up, come to Jesus", 10:50), until "Rabbouni!", 10:51.

Those "principles" are emphasized by this thesis as Jesus inaugurating the *arriving* of that kingdom, while Mark's rhetoric aims to rescue the failed disciple for his sustained entry into the *arriving* of that kingdom.

C1 includes a number of pertinent teachings from Jesus on *prayer* and is thus a suitable chiastic parallel to motivating prayer in 9:49:

(i) Jesus teaches *where* everyone can pray together, i.e., "οἶκος προσευχῆς... πᾶσιν τοῖς ἔθνεσιν" ("a house of prayer... for all the nations", 11:17[690]). Jesus has been *healing* and *teaching*, to "prepare the way...[and] make the paths straight" (1:3) for everyone to *pray* in this "house of prayer" (11:17). It is in that *praying* that this thesis claims all those *healed* and *taught* are thereby sustained to enter the *arriving* of the kingdom of God which Jesus is inaugurating through that very *healing* and teaching.

Concerning *healing*, Thiessen (2021:27) provides a significant observation: "What Jesus does, willingly or otherwise, is remove the sources of impurity that make these people ritually

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confronted with the impossible task of setting the world right without realizing just how intransigent the forces of opposition were" (1988:232).

[689] Albalaa (2018:44, f/n 55), refers to Waaijman (1993:5-57) who "argues that the *human experience* is the place where spirituality is to be found", italics my own).

[690] "In Isaiah [56:7] it is this phrase ["for all nations"] which is the point of the sentence, which forms part of a series of promises that in the coming age foreigners and other outsiders will enjoy full rights in the worship of God in Jerusalem, and Mark's inclusion of the phrase as part of a quotation defending Jesus' reform of the use of the Court of the Gentiles is likely to be deliberate" (France 2002:445).

"The OT text is from Isa 56:7 (LXX), part of the opening exhortation in Third Isaiah (chs. 56–66). It appears in a prophetic discourse that is critical of the poor level of Torah observance in the newly built Second Temple (late sixth century B.C.E.). The "house" is the Jerusalem Temple. The phrase "all the nations" recalls the vision of Isa 2:2–4 (see also Isaiah 66) according to which Jerusalem and its Temple will be the place of worship and instruction for all the nations of the world" (Donahue and Harrington 2002:328).

impure[691]. ...[the] various stories demonstrate Jesus' belief in the existence of ritual impurity and his opposition to its causes, almost as though he wants people to be free of ritual impurity *so that they can visit the Jerusalem temple*". That freedom, in terms of 11:17 in a Prayer-chiasm, is for them to *pray* in "God's house (οἶκος), the temple, ... a house of prayer for all nations (11:17; cf. Isa 56:7)" (Danove 2005:40). Participation in a spirituality of prayer, manifested as *lived experiences* in "God's house", facilitates their entry into "Mark's community... as part of God's Israel" (Marcus 2004:127). Their *lived experience* of praying is believed to sustain their "incorporat[ion] into a living sanctuary that pulses with the very life of God" (ibid.). This thesis, therefore, expresses such participation and "incorporation" as congruent with Mark's Jesus' rhetoric: healing (and teaching) is to free everyone and empower them (*save* them) to enter the *arriving* of the kingdom of God which Jesus is inaugurating.

Jesus empowers Bartimaeus towards the same persuasion: "Ὕπαγε, ἡ πίστις σου σέσωκέν σε" ("Go! Your faith saved you", 10:52a). Then the healed blind beggar, who "εὐθὺς ἀνέβλεψεν" ("immediately sees", 10:52b), opts to *follow* Jesus on the road (10:52c). Bartimaeus' *lived experience* of the spirituality of prayer, in his composite "κράζω" ("cry", 10:47, 48; and cf. vv.50 and 51) is the pericope's illustration of his pursuing the *divine* in Jesus the Nazarene (cf. Theology-bridge, and sacred texture, above). He, therefore, *must* follow Jesus[692], and into Jerusalem, because saved by his faith, acknowledged and thereby empowered by Jesus, he is "incorporated into a living sanctuary that pulses with the very life of God" (Marcus 2004:127)[693]. Bartimaeus' ontological participation in the divinity of Jesus, "ἐν τῇ ὁδῷ" ("on the road", 10:52c), to Jerusalem (11:1f.), to Galilee (14:28; 16:7), and beyond, constructs the "living sanctuary" described by Marcus (2004:127).

(ii) Jesus teaches the *disposition* for praying, in two imperatives:

"πιστεύετε" ("believe", 11:24)[694], i.e., faith, "Ἔχετε πίστιν θεοῦ" ("Have faith in God", 11:22), i.e., not in Jesus alone; and

"ἀφίετε" ("forgive", 11:25), "if you have anything against anyone"[695];

(iii) Jesus teaches how *not* to pray (12:40);
"προφάσει μακρὰ προσευχόμενοι" ("for the sake of appearance say long prayers", 12:40)[696];

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[691] "To be sure, Bartimaeus belongs to a category excluded from society and considered religiously impure" (Ossandón 2012:398).

[692] "As long as Bartimaeus could not see the way, he could not walk along it. He had no choice but to sit beside it. While this is true of every way, it is especially true of Jesus' way: whoever does not see Jesus, cannot follow him, and whoever does not follow him cannot see him" (Stock 1989:286). Conversely, this thesis would claim that whoever sees Jesus, *must* follow him, and whoever follows him, *must* see Jesus.

[693] Cf. also Harrington 2009:597.

[694] "On the third day, Jesus again passes the fig tree, which now has withered, and he explains to his disciples that *with faith their prayers will have miraculous effect*" (Young and Strickland 2017:229, italics my own).

[695] Part of the "Lord's Prayer", but not presented by Mark as one complete prayer; cf. also Jesus' Gethsemane Prayer, "pray that you may not come into the time of trial" (14:38).

[696] Donahue and Harrington directly link "long prayers" with "exploiting widows": "Jesus urges his disciples to pray in 9:29; 11:24–25; and 13:18. But he criticizes the long prayers of the scribes when used as a pretext for exploitation of widows (12:40)" (2002:87). This thesis suggests that the textual link should not detract from a general complaint by Jesus concerning "long prayers" in all circumstances "προφάσει" ("for the sake of appearance", 12:40).

(iv) Jesus teaches (13:18) "*pray*" so as to minimize "θλῖψις" ("affliction/suffering")[697]: "προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος" ("pray it may not be in winter", 13:18).

Jesus does not teach "pray that there *won't* be suffering/affliction". He has been teaching (ch. 13) that "θλῖψις" ("affliction/suffering") is "inevitable": "δεῖ γενέσθαι", ("this must take place", 13:7), as part of "ἀρχὴ ὠδίνων ταῦτα" ("the beginning of the birth pangs", 13:8)[698]. The inevitability of "θλῖψις" ("suffering/ affliction") in the apocalyptic discourse is perhaps a retention of Jesus' teaching in the parable of the sower:

i in this circumstance (**C1**), suffering/affliction is inevitable because it will be caused by "the desolate sacrilege set up where it ought not to be" (13:14); and

ii in a retention of 4:17, the "θλίψεως ἢ διωγμοῦ" ("affliction or persecution") as caused by "διὰ τὸν λόγον" ("on account of the word", 4:17): Mark appears to provide a basis (protension), in his parable of the sower[699], for the predicted *lived experiences* of "affliction and persecution" in his apocalyptic discourse of ch 13. They are *caused* by *lived experiences* of his "word" (e.g., 8:34, "deny self, take up cross, and follow me", cf. Suffering-bridge, above). He instructs his followers to pray for a *minimizing* of the associated (13:13-23) "θλῖψις" ("affliction/suffering"). The aim could be to *minimize* those *lived experiences* mitigating against a spirituality of prayer sustaining a disciple's "perpetual departure" (cf. Sheldrake, 2000:3), in this case, from fleeing, towards entering the *arriving* kingdom of God.

Center
Cluster: "κράζω" ("cry"): 10:47, 48; 11:9

The above observations and relevance of *prayer* in its chiasm, have repeatedly indicated the pivotal transition status of Bartimaeus' *lived experiences* of the spirituality of prayer in Mark. Bartimaeus' "κράζω" ("cry") provides the pivotal transition between the Mark's *prayer*-bookends for his (NRSV) narrative: "βοάω" ("cry"), of 1:3 and 15:34. The similar claim is made throughout the chiasm of parallel references to *prayer*.

Perhaps the "three elements needed for praying well" (Francis 2020) encapsulate Bartimaeus' *lived experience* of a spirituality of prayer, and support his role as the pivotal "transitioner" for prayer in Mark. Francis states these elements are "faith, perseverance and courage." The above Faith-bridge explores the exemplar for his *lived experiences* of a spirituality of faith, and "[p]rayer is the expression of faith" (Pifer 2018:142). Bartimaeus extends his prayer-filled "κράζω" ("cry") into "perseverance" by overcoming the rebuke to silence (10:48), but also by his recontextualizing the tryptic "Θάρσει, ἔγειρε, φωνεῖ σε" ("Take heart! Get up! He is calling

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[697] "θλῖψις" ("affliction/suffering") occurs three times in Mark: in the parable of the sower, 4:17; and in the apocalyptic discourse, 13:19, 24.

[698] Cf. Chapter 3, above, 13:8 as a creia in rhetoric for both Mark and Mark's Jesus.

[699] "The parable of the sower ... seems to be dealing with ... the discouragement ["afflictions"] a sower (read proclaimer or persuader) faces when so many do not, or do not long, respond positively to the message implanted in their minds...there will be both unreceptiveness, shallow reception, temporary reception ["rocky ground"]... and finally good fruit" (Witherington 2001:162); cf. Henderson (2006:105-110) on the parable of the sower, including her assessment (2006:109, f/n 41) of Witherington (2001).

you", 10:49) into "ἀποβάλλω-ἀναπηδάω-ἔρχομαι" ("throw off"-"jump up"-"come" to Jesus) as an almost "liturgical dance" of prayer. Finally his "courage" realizes into his *lived experience* of an embedded prayer-cry (i) in total unity (cf. "εἶπεν", "say", inner texture) with Jesus (cf. sacred texture, and Theology-bridge, above), (ii) perhaps symbolizing the poor widow's risk giving "everything she had", namely, "λεπτὰ δύο" ("*two* copper coins", 12:42): Bartimaeus (10:46-52) provides a protension for the *lived experience* of risk by *giving all*, "twice", i.e., firstly the risk of addressing Jesus in his personalized "Ραββουνι" ("Rabbouni", 10:51), and secondly his embedded cry, "ἵνα ἀναβλέψω" ("that I might see", 10:51). His "double" *prayer* precipitates both his *rescue*, to fulfil Mark's rhetoric, and his physical pursuit of Jesus (10:52c), to fulfil Mark's Jesus' rhetoric towards entering the *arriving* kingdom of God.

Moving towards constructing a final template for the metaphorical Prayer-bridge as a component of Christian spirituality towards discipleship rescue, it seems expedient to confirm Bartimaeus' prayer as pivotal in terms of a *spirituality* of prayer from Mark's blind beggar.

5.7.4 Prayer-bridge of discipleship rescue: pivoting through Bartimaeus' Jesus-encounter, towards a *spirituality* of prayer

Scott (2007:10) provides a focus towards a *spirituality* of prayer:

> "*In prayer*, in the times of offering ourselves to God[700] [i.e., *lived experiences*], his name, his nature will come to us, be shared with us, and we shall know him at a level deeper than names, labels, or words. We shall *know him as presence* and in a way that encourages us to know ourselves as loved and our identity absorbed in his" (italics my own).

The working definition of a Christian *spirituality* (cf. ch 1) for this thesis stresses the role of *lived experiences*[701] in a life orientation of pursuing the divine in Jesus[702]. Self-

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[700] "God alone is the goal of prayer (προσευχή, 9:29; 11:17), which requires no other arguments, and of give thanks (εὐχαριστέω) and pray (προσεύχομαι). Repetition of give thanks (8:6; 14:23) and pray (1:35; 6:46; 14:32, 35, 39) *indirectly positively relates Jesus to God*" (Danove 2005:40, italics my own).
[701] "Scholars of Christian spirituality […] claim that theirs is an inherently interdisciplinary field. Will this 'interdiscipline' or 'field-encompassing field' be able to maintain its characteristic energy, its expansive vision, and its eclectic yet ordered approach to research? I believe that it will – that we as spirituality scholars and practitioners will do so – *as long as we keep our focus on the lived experience of Christian faith and discipleship*" (Holder 2005:10, italics my own).
[702] This thesis understands the 'pursuit of the divine in Jesus" as the disciples' means of pursuing "the Absolute": "Spirituality as we have defined it touches the core of our human existence: our relation with the Absolute" (Waaijman 2002:01).

transcendence[703] emerges when these experiences are realizations of everyday[704] recontextualizations of Jesus' lifestyle. Everyday experiences are thus seen to be "divinized", or sanctified", or "made holy", or infiltrated and transformed by deliberate participation in a Jesus-dynamic. Prayer sustains this presence of Jesus and animates the *follower*, through both Mark's and Mark's Jesus' rhetoric to remain in that dynamic.

A "prayer-bridge" for this thesis requires both a "starting point"[705] and a sustaining dynamic[706] to "keep crossing" in the form of a *spirituality* of prayer. The semantic network of prayer in the discourse analysis has been shown in its outline of five aspects (cf. Diagram 1, above), to provide the essential "crossing-steps" in lived experiences of Bartimaeus' "prayer".

Starting point: 10:46

Perhaps, however, Mark provides the "starting point" in the "prologue" to the pericope, in 10:46. The text appears to prescribe parameters for a failed disciple to begin a rescue. The first parameter, 10:46b, is for Mark's reader to decide to opt to remain one of the *background* followers[707] of Jesus, or 10:46c, to recontextualize the status of Bartimaeus: "ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν" ("the son of Timaeus, Bartimaeus, a blind beggar was seated beside the road", 10:46). Bartimaeus indicates to the reader that firstly, each person, even a blind beggar, is an historical "someone" with a heritage and a name. Each reader, or failed disciple, is therefore as unique as the twelve, who are named in 3:13-19, and are hence entitled to rescue (from failure, or from any "outsider status" in Mark's community). Failure is understood as failing one's first empowerment[708] (cf. Discipleship-bridge, below). The pericope's first step towards rescue begins, thus, with the acknowledgement that one is someone. Recontextualization of the prologue continues with being "τυφλὸς" ("blind"), in so far as the failed disciple arrives at the honest acceptance and identification of a metaphorical *blindness* emerging from an inability to face suffering and persecution. Then the reality that *an*

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[703] "Self-transcendence" in "spirituality" is pioneered by Schneiders (2005:16): "spirituality is ... defined ... as the experience of conscious involvement in the project of life-integration through self-transcendence toward the horizon of ultimate value one perceives." Waaijman encapsulates self-transcendence as "ultimate Deliverance" in his definition of the "*relation* with the Absolute" (2002:01, italics my own). Waaijman states: "This relation… is called: emanation from the One; creation by the all-good God; acceptance in Grace; being clothed with the way of Love; the way of enlightenment; ultimate Deliverance" (ibid.).

[704] "In our *daily life*, as a rule, spirituality is latently present as a quiet force in the background, an inspiration and an orientation. Sometimes, however, it forces its way into our consciousness as an inescapable Presence, a presence which demands shaping and thorough reflection" (Waaijman 2002:01, italics my own).

[705] Similarly, Bartimaeus has a personal "starting point" in his prayer when Mark states, he "*began* to cry out", 10:47. Swanson (1997:online Logos, np) provides three translations for "ἄρχω", translated by NRSV for 10:47 as "begin": (i) "rule" (10:42) – perhaps it is his "beginning to pray" that establishes him as the new protagonist for his pericope; (ii) "initiate an action, process, state" – he initiates his *lived experience* of prayer while pursuing Jesus even in his blindness; (iii) "begin" – Bartimaeus provides the first step *beginning* the crossing of the Prayer-bridge for this thesis.

[706] Holder confirms, "the spiritual life is intrinsically dynamic" (2005:17).

[707] "Bartimaeus' perception as an outsider stands in vivid contrast to the blindness of the disciples as insiders. Furthermore, 'he received his sight' stand in close, parallel relationship to 'followed him on the way.' The text is an invitation to come to Jesus and so to see; to see and so to follow Jesus" (Williamson 1983:197).

[708] The reader remains unaware of Bartimaeus' original empowerment, other than Jesus commending his faith (10:52a) in a renewal of that empowerment concluding the pericope (cf. Faith-bridge, above).

aspect of lived experiences of prayer entails "προσαίτης" ("*begging*"), i.e., articulating one's specific needs, for rescue. Finally, the prologue directs the failed disciple to the prayer dynamic of sitting, waiting. This is not *in* the road or moving *on* the road, but *beside* the road: "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road"). If one wants to cross the Prayer-bridge as Bartimaeus does, one has to "sit", i.e., *stop*. Jesus, the Rescuer of Bartimaeus, will also *stop* (10:49).

The "starting point" situates the disciple seeking rescue on a metaphorical Prayer-bridge. Three steps of *lived experiences* of prayer in pursuit of the divine in Jesus are now explained, namely, (1) 10:47-48; (2) 10:47-48; and (3) 10:51. They contribute towards the *prayer* component of spirituality in a *modus operandi* aimed at discipleship rescue.

Step 1: 10:47-48

The sustaining dynamic to launch the aspect of "keep crossing" for a *spirituality* of prayer, follows immediately in 10:47, with six consecutive verbs in the verse "ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν• Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με" ("hearing it is Jesus the Nazarene he began to cry out and say, Son of David, Jesus, mercy me", 10:47). These verbs are, "ἀκούω" ("hear"), "εἰμί" ("to be", i.e., it is Jesus the Nazarene), "ἄρχομαι" ("begin"), "κράζω" ("cry out" in prayer), "λέγω" ("say"), and "ἐλεέω" ("show mercy"). This thesis allocates these verbs to the pericope's deliberate, immediate and initial *lived experiences* of Bartimaeus' highly motivated pursuit of divinity in Jesus, contained in a "prayer"[709]. Collectively, the six verbs constitute a "Step 1" for the Prayer-bridge, after the initial "starting point" (10:46) explained above. The verbs culminate in Mark's (calculated) unique allocation of a messianic title (cf. sacred texture, holy person, above) for the Rescuer, whose divinity is expressed in terms of an anointed (1:10-11) emissary of God's mercy (cf. sacred texture, holy person, above). The emphasis here is that the reader is provided with specific landmarks towards accumulating *lived experiences* in a *spirituality* of prayer. Each verb in 10:47 is a landmark, contributing towards Mark's "itinerary" of *prayer* for Bartimaeus, in this first narrative description of his Jesus-encounter in faith. That "itinerary" provides sustenance for Sheldrake's observation that "we are on a kind of *perpetual pilgrimage*... driven ever onwards in a movement of *perpetual departure*" (Sheldrake 2000:3, f/n 3, quoting Michel de Certeau, 1992:29, *The Mystic Fable*; italics my own). The *departure* for this thesis is from discipleship failure towards discipleship rescue, pivoting through Bartimaeus' *prayer*-encounter with the divinity of Jesus.

The six verbs of 10:47 expose the following prayer progression (dynamic) for a composite Step 1 in the metaphorical Prayer-bridge under investigation:

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[709] Holder (2005:2) cautions: "Christian spirituality is not limited to extraordinary moments of ecstasy or insight, or to explicitly devotional experiences such as prayer and meditation." Prayer must translate into its *lived experience*. Hence Holder confirms "the student of spirituality is not studying prayer as such" (2005:18).

(i) "ἀκούω" ("hear"): *hearing* the onslaught from both Roman-inflicted suffering and persecution, and anticipated repeated rebuke from religious authorities, the despairing (failing) disciple needs to transition into *hearing* it is Jesus the Nazarene embedded in the clamor of politics and religious persecution. Jesus' arrival and passing through, does not remove the suffering and persecution. The *lived experience* of prayer, rather, prompted and promoted by what is *heard*, transitions resultant failure (betrayal and flight) into rescue because the adopted lifestyle of a spirituality of prayer pursues the divine in Jesus. The pursuit exposes the presence of Jesus the Rescuer, in and through what is *heard* from a reader's suffering and persecution (contextualized by Bartimaeus as blindness and being ostracized). Bartimaeus, 10:47, thus provides the pivot to transition what is heard into *hearing* it is Jesus the Nazarene in that clamor and those "noises of war". When the "πολλοὶ" ("many", 10:48) "war" against Bartimaeus by rebuking him to silence, Bartimaeus cries out (in prayer) all the more loudly. The relevance is for a disciple seeking rescue to similarly cry out in prayer "all the more loudly" in a *spirituality* of prayer which reflects in intensifying *lived experiences* as prayer experiences determined to pursue one's faith-reality in the divinity of Jesus.

(ii) The chreia 13:8 ("the beginning of birth pangs"), suggests the arrival of a *birth*. Here, it is lived experiences of prayer which initiate and release that birth: it is, "ἐστιν" ("it is"), the presence of Jesus the Nazarene. Jesus arrives and leaves (10:46) the symbolic Jericho-moment in the life of a blind, failed disciple, begging for rescue. That disciple's prayer, in and through what causes personalized blindness, translates into a *lived experience* of faith-motivated *hearing* "ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν" ("that it is Jesus the Nazarene", 10:47). Such "translation" is seen to give birth to, and make present, the presence of Jesus. Mark seemingly validates this claim by narrating that his Jesus is "passing by" certain persons *in their circumstances*, so as to "rescue" them for discipleship, e.g., the fishermen brothers (1:16-20), and Levi "καθήμενον ἐπὶ τὸ τελώνιον" ("sitting at a tax booth", 2:14).

(iii) Bartimaeus then prompts the failed disciple seeking rescue to "ἄρχομαι" ("begin"), to "κράζω" ("cry out" in prayer), and to "λέγω" ("say"), i.e., to verbalize the motivation of that prayer (as Jesus will prompt Bartimaeus again, in his question to the blind man in 10:51). Each of these three verbs is seen by this thesis to contextualize as lived experiences: *hearing* it is Jesus "passing through" one's "prayer", the disciple can *begin again* to seek rescue, by crying out in faith (cf. Faith-bridge, above), but a cry which is distinctly *verbalized*, "λέγω" ("say"), i.e., in prayer, because it is a lived experience of directly pursuing that Jesus who is being made present to the failed disciple. Mark's allocation of "κράζω" ("cry")[710] to Bartimaeus' prayer (10:47, 48), however, provides a significant contribution towards Mark's rhetoric. Embedded

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[710] Mark's readers familiar with the LXX, could recall the OT use of "κράζω" ("cry"), to prompt a further understanding of Mark's *lived experience* of prayer for Bartimaeus. Grundmann (1964:899), for example, notes where "κράζω" occurs "in the Ps. [it is] in the context of crying or calling on God in some individual or national emergency. God hears such crying in His grace and delivers the oppressed" (cf. Ex 22:22). Grundmann points out that in the psalms "Man turns in prayer to God in the various situations of life... [and hence, unlike ancient Greek prayer aimed at manipulating the gods, in the LXX psalms, there] is no magical forcing of the frontiers between God and man" (1964:899). Bartimaeus' insistence (10:47, 48), which effects a *ransom* of Jesus to *serve* him as his "Rabbouni" (cf. ideological texture, chain-link interlock) is not "magical", but Bartimaeus' cry is rather his "prayer expressing his faith" (cf. Pifer 2018:142).

in his narrative allocations of the verb is the challenge to his readers to decide whose "κράζω" ("cry") "begins" rescue.

(iv) The culmination, of 10:47, is Bartimaeus' *lived experience* of Jesus the Nazarene embedding the Son of David, who "carries" God's mercy as a messianic emissary, in as much as that Jesus the Nazarene is the anointed Son of God (1:10-11; 9:7) (cf. sacred texture, and Theology-bridge, above). Bartimaeus' *lived experience* of crying out in prayer is, furthermore, to the Son of Man whom Jesus has just confirmed (10:45) is *servant* and *ransom* for many (cf. ideological texture, chain-link interlock, above). This lived experience of Bartimaeus is about to release the Son of Man in Jesus the Nazarene to *serve* Bartimaeus who is *ransoming* him as 10:45's "Son of Man" through his crying out in prayer (10:47, 48). The content of his prayer is "ἐλεέω" ("show mercy"). Bartimaeus intensifies his prayer when challenged by the "πολλοὶ" ("many", 10:48). Bartimaeus thus provides Mark's readers with a rescue strategy when *rebuked* (cf. become "Indistractable", Discipleship-bridge, below). That strategy learnt from Bartimaeus is to intensify *prayer* as a lived experience of deliberately persisting in one's pursuit of the divine "mercy" in Jesus. The pericope reveals that this triggers Jesus to respond to the blind beggar's *lived experience* of prayer.

Step 2: 10:49

Step 2 of the metaphorical Prayer-bridge is allocated to the response-reaction of Jesus to Bartimaeus' lived experience of prayer. Embedded in Jesus' "στὰς" ("stopping") and "Φωνήσατε αὐτόν" ("Call him", 10:49)[711] is Jesus reciprocally *hearing* the blind man, Bartimaeus. The relevance for Mark's readers is that when any failed disciple, prompted by the exemplar, Bartimaeus, begins *to live out a prayer to Jesus for God's mercy*[712] towards a rescue, not only does that prayer "make present" the fulness of Jesus the Nazarene, but also effects a response-reaction from Jesus to address that disciple's prayer-experience. The pre-condition exposed by Bartimaeus is to pray "ὡς παιδίον" ("like a child", 10:15), for discipleship rescue so as to enter, in a child-like manner, the kingdom of God being inaugurated by Jesus (cf. sacred texture, above: Bartimaeus fulfilling Jesus' teachings in his child*likeness*).

It is the *child* who "sees" Jesus as worth pursuing, and hence Bartimaeus immediately overcomes the "stumbling block" (9:42) placed before him in the form of a rebuke to be silent

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[711] The Theology-bridge, above, outlined Jesus the Nazarene as Son of David embedding Son of God (God's mercy) and Bartimaeus' Son of Man (serving and as ransom). God is seen to *call* through Jesus, the Beloved Son. Jesus *calling* for Bartimaeus, includes the divine element in Jesus (anointed, 1:10-11) *calling* Bartimaeus. Scott describes this "divine element" by explaining, "The insight of Jesus into the nature of God was formed by his relationship to God as Son to Father. That seems to have been the crucial factor. It was *an intimacy of being* which the emerging Church came to understand as unique" (2007:85). Bartimaeus' response in a rushed asyndeton (10:50) could be explained by Scott's observation: "the call of God calls out to something within us which is *God himself in embryo*. He is yearning on the move, simple, self- moved, self-acting, pre-existent in the Good, flowing out from the Good onto all that is and returning once again to the Good" (2007:12, italics my own).
[712] "For Mark's readers, God is present whenever, and thus wherever, they pray, and he will hear their prayer and respond" (Incigneri 2003:147).

from the "πολλοὶ" ("many", 10:48)[713]. The *child* simply intensifies his prayer so as to "κράζω" ("cry") louder than the rebuke from the "πολλοὶ" ("many"). And Jesus *hears* Bartimaeus, "μικρός" ("the little one", 9:42). Bartimaeus, "ὡς παιδίον" ("like a child", 10:15), pursues the divinity of Jesus so as to pursue Jesus fulfilling the divine will of God, which is to inaugurate the *arriving* of the kingdom of God (cf. 10:15, in sacred texture, Bartimaeus as "holy person"). These "child-like" dispositions of prayer culminate in the "child-like" cry, from Bartimaeus to Jesus as his "Rabbouni"[714] (cf. "Rabbouni", in sacred texture, above).

An example perhaps validating Bartimaeus adopting a "child-like" disposition in lived experiences of prayer, in order to be *heard*, is God who *hears* and responds to the voice of the "παιδίον" ("boy", Gn 21:17) left to die under a bush in the desert outside Beersheba (Gn 21:8-21). God does not "respond" to the weeping of his mother, Hagar. Noticeably, both had been (LXX) "ἀποστέλλω" ("sent away", Gn 21:14) by Abraham (Gn 21:14).

Step 3: 10:51 Jesus' question, Bartimaeus' reaction-response

10:51 "καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ραββουνι, ἵνα ἀναβλέψω" ("Then Jesus [was answering] said to him, 'What do you want me to do for you?' The blind man said to him, 'Rabbouni, let me see again.'")

This thesis identifies a composite, triple, rescue dynamic to conclude the *lived experience* of the spirituality of prayer in Mark's deliberately constructed Bartimaeus pericope: (i) Jesus answers prayer: Mark's "ἀποκριθεὶς" indicates Jesus' *lived experience* of "answering" Bartimaeus in his *lived experience* of prayer, "κράζω" ("cry"), whilst the blind beggar pursues the divinity (God's mercy) in him; (ii) Jesus wants "ποιέω" ("to do") what the petitioner asks for, ("θέλω", "wishes"), in prayer[715]: let Jesus do the doing, and the petitioner "do" the praying. God is the "do-er" in and through Jesus; and (iii) a *lived experience* of prayer is total unity (cf. "εἶπεν", "says", inner texture, above) with a Jesus, stripped of status and Christological

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[713] cf. Jesus' warnings against putting or becoming a stumbling block "before one of these little ones who believe in me", 9:42, i.e., the center of the faith chiasm in the Faith-bridge, ch. 5.6; also cf. the starting point for the 9:49 *chreia*, in ch. 3.

[714] "Bartimaeus is the eleventh-hour disciple... He has missed all of the miracles that the disciples before him had witnessed. He overcomes the hostile crowd's attempt to deter him and is consequently called by Jesus, but his eyes are opened only when he moves from calling Jesus 'Son of David' (a messianic title), to 'Rabbouni'" (Robinson 2019:online article, np). If "Rabbouni" exclusively means "my teacher" (refuted above, cf. sacred texture), this thesis would claim that Bartimaeus is asking Jesus to teach, or empower, him how to see. Suggit (1991:60, f/n 9), however, adds that "Bartimaeus recognizes the person of Jesus and uses the form *rabbouni*", which Suggit indicates, is "a form of address *suitable in prayer to God*" when quoting Derrett (1985, italics my own).

[715] "'What do you want me to do for you?' underlies the importance of getting our deepest desires straight... [Bartimaeus'] responses, first to Jesus' question and then to his command, show that he wanted the right thing; and he wanted it the right way. He did not secretly cherish his infirmity. He really wanted to be healed. 'Prayer is the soul's sincere desire, unuttered or expressed' [Williamson provides no citation]. Bartimaeus expressed his prayer persistently, plainly, and honestly, 'and immediately he received his sight' [10:52]" (Williamson 1983:199).

authority, in an impassioned "Rabbouni" (cf. sacred texture), who, in that compassion, *sees* faith to empower *faith* into *saving* the one who prays[716].

The prayer-dynamic in 10:51 is firstly that Jesus "ἀποκρίνομαι" ("*answers*") prayer, when prayer is the lived experience of pursuing the divine in Jesus. Bartimaeus identifies the *divine* in Jesus as *God's* mercy, present in Bartimaeus addressing "Ἰησοῦς ὁ Ναζαρηνός" ("Jesus the Nazarene". 10:47) as his "Υἱὲ Δαυίδ" *in that moment of* praying, "κράζω" ("cry out", 10:47, 48). It is as if Bartimaeus' faith, possibly linked to his OT knowledge, guarantees "Υἱὲ Δαυίδ" ("the Son of David") would "ἀποκριθεὶς" ("answer"). The rich young man (10:17-22) asks, but pursues *himself*, and receives an answer he does not want. Bartimaeus eventually (10:52) receives more than what he "wants" (10:51).

Bartimaeus' final *prayer* in his pericope is, "Ραββουνι, ἵνα ἀναβλέψω" ("Rabbouni, let me see again", 10:51, NRSV translation; perhaps lit. "Rabbouni, that I might look up and see"). It is the prayer-cry of every failed disciple seeking rescue. Once rescued, this prayer-cry remains the prayer-cry to sustain the pursuit of the divine in Jesus. As stated above, crying out to Jesus as "Rabbouni" to remove his blindness, is a *lived experience* of prayer pursuing the divinity of Jesus. Only God heals the blind, and the presence of God in Jesus (1:10-11; 9:7) realizes that healing when Jesus empowers (teaches?) Bartimaeus to see. It is a prayer of faith in Jesus (10:47-48, cf. Theology-bridge, above) recontextualized into Bartimaeus' lived experience of every aspect of theology and Christology in his "Rabbouni". Maintaining lived experiences of such a prayer, sustains the *spirituality* of prayer, effecting discipleship rescue from any metaphorical blindness to sight.

Terminal point: prayer answered and sustained

The above diagram (5.7.2) of the semantic network, "prayer", indirectly provides the *terminal point* for the metaphorical Prayer-bridge. Prayer is answered, 10:52a and b, and subsequently sustained by Bartimaeus "following him on the road" (10:52c). This is not identified as a fourth *step* for a "Prayer-bridge" from Bartimaeus' Jesus-encounter. The three steps, above, are already complete for Bartimaeus' *prayer experience* in a spirituality of prayer for a disciple's rescue from any failure. Bartimaeus reveals its progression from "hearing" the presence of Jesus, "crying out" for God's mercy present in God's messianic emissary, until his total spiritual unity with his Rescuer, his "Rabbouni" (10:47-51).

What follows in 10:52 are the effects and result of Bartimaeus' lived experiences of the *spirituality* of prayer: he his both healed of his blindness and saved by his faith in a renewal of empowerment to *follow him on the way*, i.e., following Jesus inaugurating the *arriving* of God's kingdom. This *terminal point* validates Mark's rhetoric aimed at a failed disciple seeking rescue to recontextualize the same, by experiencing healing of any symbolic blindness and being saved into a sustained rescue through participation in the *divine* in Jesus.
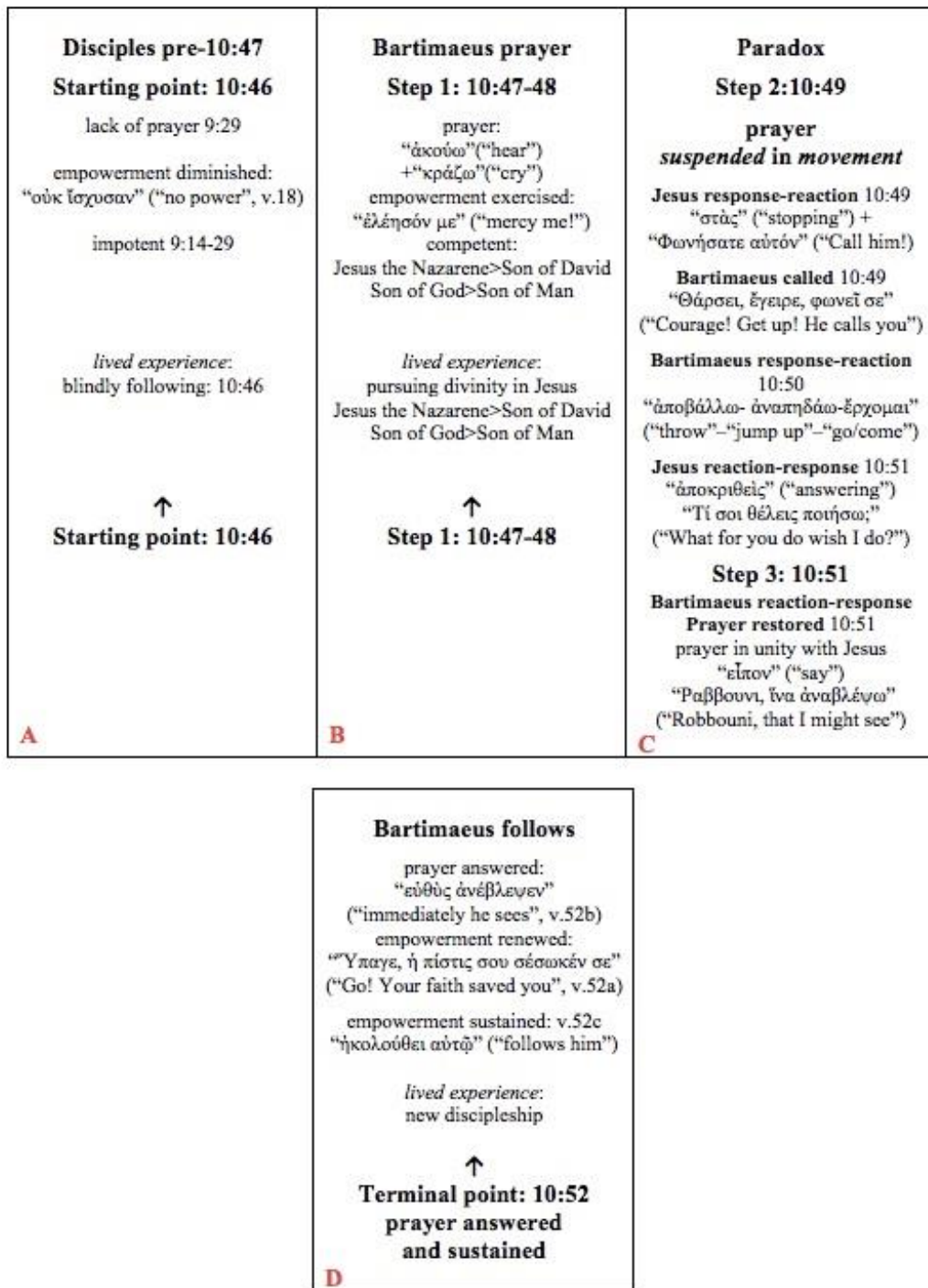
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[716] "Bartimaeus's reception of sight by faith as instrument (10:52) indicates that what he wants coheres with what Jesus (and God) want" (Danove 2005:68).

The combination of the above diagram for the semantic network's "prayer" and the subsequent findings in this investigation, culminate on a proposed *template* for a metaphorical Prayer-bridge. The discourse analysis for the inner texture of the Bartimaeus pericope, which provides the relevant semantic network, is thus extended into a *spirituality* of prayer. The network's articulation of prayer components (4.4, above) transforms into frameworks for *lived experiences* of Bartimaeus, and for subsequent *blind* disciples. These encapsulate the pursuit by the reader/disciple of God's mercy in Jesus the Nazarene, for rescue. The rescue is more than the fruit of God's mercy, i.e., a healing of any *blindness*. It is the *lived experience* of both the removal of root causes of any blindness, as well as being empowered to sustain a following of the Rescuer. Such rescue is, furthermore, more than *following* the rescuer. It is the *lived experience* of following him into the *arriving* of God's kingdom. The resultant lifestyle is then sustained by continuous lived experiences of a *spirituality* of prayer. Mark thus provides Bartimaeus as the pivotal transition both for *prayer*, from *hearing* (10:47) to crying out for *healing* from one's "Rabbouni" (10:51), as well as for the transition from prayer into a *spirituality* of prayer.

5.7.5 Summary and Conclusion

The following template for a metaphorical Prayer-bridge is constructed into four quadrants. The aim is to summarily integrate all the findings of the investigation of Bartimaeus' prayer as a (pivotal) *spirituality* of prayer for this component in Christian spirituality. An explanation follows the template.

Diagram 13: Template for the pivotal, metaphorical Prayer-bridge of Bartimaeus

Disciples pre-10:47 **Starting point: 10:46**	Bartimaeus prayer **Step 1: 10:47-48**	Paradox **Step 2:10:49**
lack of prayer 9:29 empowerment diminished: "οὐκ ἴσχυσαν" ("no power", v.18) impotent 9:14-29 *lived experience:* blindly following: 10:46	prayer: "ἀκούω"("hear") +"κράζω"("cry") empowerment exercised: "ἐλέησόν με" ("mercy me!") competent: Jesus the Nazarene>Son of David Son of God>Son of Man *lived experience:* pursuing divinity in Jesus Jesus the Nazarene>Son of David Son of God>Son of Man	prayer *suspended* in *movement* **Jesus response-reaction** 10:49 "στὰς" ("stopping") + "Φωνήσατε αὐτόν" ("Call him!") **Bartimaeus called** 10:49 "Θάρσει, ἔγειρε, φωνεῖ σε" ("Courage! Get up! He calls you") **Bartimaeus response-reaction** 10:50 "ἀποβάλλω- ἀναπηδάω-ἔρχομαι" ("throw"–"jump up"–"go/come") **Jesus reaction-response** 10:51 "ἀποκριθεὶς" ("answering") "Τί σοι θέλεις ποιήσω;" ("What for you do wish I do?")
↑ **Starting point: 10:46**	↑ **Step 1: 10:47-48**	**Step 3: 10:51** **Bartimaeus reaction-response** **Prayer restored** 10:51 prayer in unity with Jesus "εἶπον" ("say") "Ραββουνι, ἵνα ἀναβλέψω" ("Robbouni, that I might see")

A   B   C

Bartimaeus follows

prayer answered:
"εὐθὺς ἀνέβλεψεν"
("immediately he sees", v.52b)
empowerment renewed:
"Ὕπαγε, ἡ πίστις σου σέσωκέν σε"
("Go! Your faith saved you", v.52a)

empowerment sustained: v.52c
"ἠκολούθει αὐτῷ" ("follows him")

lived experience:
new discipleship

↑
Terminal point: 10:52
prayer answered
and sustained

D

Quadrant A summarizes the background status of disciples prior to 10:47, associated with lived experiences of *prayer*. This includes Jesus explaining their failure to exorcise in his absence (9:29). Their lack of prayer, or rather, their lack of lived experiences of a spirituality of prayer emerging in a lifestyle of spirituality, exposes their pursuit of themselves, their "work", and not their pursuit of the divine in the one who empowered them twice (3:15; 6:7). The pivotal transition from that failure to discipleship rescue, is encapsulated in the lived experiences of

the spirituality of *prayer* of Bartimaeus. The Discipleship-bridge below provides the parameters for discipleship failure as revealed by Mark, suffice to emphasize in this metaphorical bridge, a rescue through the paradigm of Bartimaeus' lived experiences of prayer while he pursues the divine in Jesus, the Rescuer. This is outlined in Quadrant B.

Quadrant B summarizes lived experiences of Bartimaeus' prayer in a spirituality facilitating rescue. The corresponding semantic network in the discourse analysis validates the contents of the dynamic for both Mark's rhetoric (aiming for discipleship rescue), as well as Mark's Jesus' rhetoric of thereby enabling the rescued reader/disciple to enter the *arriving* of the kingdom of God. The "contents" describe lived experiences of Bartimaeus pursuing the divine in a Jesus who is firstly Jesus the Nazarene, then addressed as Son of David, *making present* God's mercy and therefore an embedded Son of God, but held *ransom* by Bartimaeus through his prayer, and responding by *serving* the blind beggar, that Jesus, the Son of Man, emerges in the prayer dynamic awarding rescue.

Quadrant C firstly proposes a paradox that while lived experiences of *prayer* are absent in 10:49-50, (i.e., "suspended"), Mark's detailed movements in those verses are calculated to deliberately cater for his two rhetorics for his readers seeking rescue. Perhaps it could be debated that 10:49-50 are Iser's (1978-) *ideations* for the *blanks* in the spirituality of prayer between (10:47-48) the content of Bartimaeus "crying out" and Bartimaeus addressing Jesus as Rabbouni (10:51). This thesis claims these ideations do not constitute *prayer* as such, but are prayer-filled lived experiences facilitating Bartimaeus' pursuit of the divine in Jesus. They contribute towards Bartimaeus' self-transcendence across the pericope, but not specifically as *prayer*. Hence the claim that prayer is "suspended" yet "in motion". Step 3 becomes the pivotal climax for that suspension. Prayer is thereby restored, in terms of the lived experience of Bartimaeus pursuing the divine in Jesus, who, in 10:51, manifests in a *spirituality* of encounter, "Rabbouni", and not in an extended theological or christological messianic acknowledgement, Son of David (cf. sacred texture, above).

Quadrant D summarizes how prayer is answered and sustained in the empowerment Jesus invests in Bartimaeus, who responds by following Jesus on the way (10:52). Bartimaeus thereby responds to his rescue, and provides Mark's readers with the consequent component for a Christian spirituality of discipleship rescue: a *new* discipleship in Mark.

This final metaphorical bridge pivoting through the Bartimaeus pericope will now be explored. The "Discipleship-bridge" will launch Mark's *new* discipleship, with its embedded rescue package emerging from its semantic discourse parameters, and its essential *spirituality* dynamic. Bartimaeus is shown to pivot discipleship from the failed Twelve to the *new* followers amongst Mark's readers. The transition emerges from lived experiences pursuing Mark's Jesus.

5.8 DISCIPLESHIP-BRIDGE

5.8.1 Introduction

Much has been written about discipleship in the Gospel of Mark (e.g., cf. Literature review, above). The metaphorical "Discipleship-bridge" for this thesis aims to limit its investigation to how Bartimaeus' Jesus-encounter pivotally transitions discipleship failure in Mark's narrative into discipleship rescue for Mark's audience. The core understanding of a claimed embedded rescue package from Mark is that the "Discipleship-bridge" encapsulates a component for Christian spirituality for the proposed rescue, for the neophyte needing further direction, the discipled-follower needing rescue from apathy, compromise and possible disillusionment, and the deserter reconsidering a return to "follow Jesus on the way" (10:52c). This is the seventh and final "metaphorical bridge" for this thesis, which emerges from the semantic network, "Discipleship", in the discourse analysis of Mk 10:46-52.

5.8.1.1 Discipleship in the Bartimaeus pericope

The inner texture, (4.4, above) provided the framework for the semantic network, by referring to the pericope's use of nouns, personal pronouns, and verbal constructions (third person plural), as well as Mark's narrative construct, for an individual to become a disciple (like the discipled-follower, Bartimaeus, 10:52). These include the following: (i) an encounter between Jesus and Bartimaeus, where the blind beggar is located (seated, begging, outside Jericho) - similarly, Jesus *encounters* fishermen on the shores of the Sea of Galilee, and Levi in a tax-booth. Mark describes the encounter in detail (cf. ideological texture, above): Jesus "ἔρχονται" ("arriving", 10:46) in Jericho; "ἐκπορευομένου αὐτοῦ" ("[Jesus] leaving", 10:46) Jericho with "τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ" ("his disciples and a large crowd", 10:46); (ii) Bartimaeus' lived experience of "ἀκούσας" ("hearing", 10:47) it is Jesus the Nazarene, his Son of David, passing by (10:47-48); (iii) the "πολλοὶ" ("many", 10:48-49) challenging Bartimaeus, through rebuke and then encouragement (10:49); (iv) Mark's triple use of "φωνέω" ("call", in 10:49) as explained below in Bartimaeus launching the *new* discipleship for Mark's audience and community; and (v) the *discipleship* terminology[717], "ἀκολουθέω" ("follow") and "ὁδός" ("way"), in "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52c).

The only confirmed "disciples" in the Bartimaeus pericope are "τῶν μαθητῶν αὐτοῦ" ("his disciples", 10:46), in the genitive of possession allocated by Mark to Jesus' companions leaving Jericho. They have background status in the pericope, and even Jesus will step aside for Bartimaeus to be installed as the pericope's protagonist[718]. Some of these close companions

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[717] cf. below, Bartimaeus and the *new* discipleship.

[718] "The centrality of Bartimaeus can be confirmed by the syntax: of the thirteen conjugated verbs employed by the narrator, he is the subject of seven - Jesus only of three. Therefore, it is Bartimaeus who is the protagonist of the episode, and not Jesus" (Ossandón 2012:394). Beavis observes: "Mark leaves in the twofold naming of the beggar ('the son of Timaeus, Bartimaeus' [10:46]), which has the effect of emphasizing his role in the narrative" (1998:29). Ossandón describes this "role" as "protagonist".

will participate with members of "ὄχλου ἱκανοῦ" ("a large crowd", 10:46) to collectively form the "πολλοὶ" ("many", 10:47). At first this composite group of *followers* rebuke Bartimaeus to silence. Then, in a metanoia precipitated by Jesus stopping and authoritatively saying, "Call him" (i.e., Bartimaeus, 10:49), they encourage (and rescue) Bartimaeus: "Θάρσει, ἔγειρε, φωνεῖ σε" ("Courage! Rise! He is calling you", 10:49). Mark constructs their dialogue in an asyndeton composed of a triptych of key verbs ("θαρσέω- ἐγείρω- φωνέω"), both as a prayer-response to the blind beggar's "κράζω" ("crying out", 10:47, 48), and a possible retention of Mark's asyndeton of a triptych of verbal rescue for the terrified disciples in a boat on the Sea of Galilee, when Jesus walks on water during a storm and says to them: "Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε" ("Courage! It is I; do not be afraid", 6:50). The parallel for the "πολλοὶ" ("many") could be: "Courage! Rise and do not be afraid that he did not hear your cry! It is he, Jesus, calling you".

A disciple in Mark, *learns* from Jesus. Jesus is the Teacher, Master, Rabbi, of his *followers*. A chiasm "ὁ διδάσκαλος / Διδάσκαλε" ("the teacher") below, provides a validation of the pivotal contribution from Bartimaeus to the narrative's teacher-disciple link. Firstly, the aim of such a chiasm is to contribute towards exposing Mark's rhetoric for discipleship rescue in which Mark contrasts the progressive decline and dismal failure of the disciples with their *being taught* by the "Teacher", the "Master", the "Rabbi", (cf. chiasm, below). Secondly, if "Rabbouni" includes a meaning of "teacher", it is, for this thesis, only in so far as Bartimaeus states, "εἶπεν", in a synthesis of his prayer indicators from v.47 to v.51, that he "ἵνα ἀναβλέψω" ("might see", 10:51), i.e., that he might be "empowered" through his faith to be *taught* how to see. Mark does not provide a translation for the Aramaic, "Ραββουνι" ("Rabbouni", 10:51). Hence, it is believed, Mark leaves the reader to allocate its meaning, congruent with that reader's situation and circumstance of seeking discipleship rescue from the lived experience of *metaphorical* blindness. Mark's rhetoric towards rescue, however, provides the exemplar's *lived experience* of "Ραββουνι" ("Rabbouni") as an embedded "template" for the reader to adapt and recontextualize during *their* pursuit of the divine in Jesus, the Rescuer.

Prior to the following chiasm for "ὁ διδάσκαλος / Διδάσκαλε" ("the teacher"), the following clarification is considered necessary. Mark provides Bartimaeus with "Rabbouni" as the blind beggar's "mimesis" for his proclaimed (10:47-48) titular christology-theology of Jesus the Nazarene. "Aristotle spoke of mimesis as the *re-presentation* of nature. According to Plato, all artistic creation is a form of *imitation*: that which really exists (in the 'world of ideas') is a type created by God; the concrete things man perceives in his existence are shadowy representations of this ideal type" (Tikkanen 2022:online Britannica, np, italics my own). This thesis, however, extends Bartimaeus' "mimesis" by opting to promote *Bartimaeus'* lived experience of "Rabbouni" as *spirituality's* phenomenological, personal, affectionate encapsulation of the *theological* Jesus the Nazarene[719]. This is in so far as Mark embeds Bartimaeus' "Jesus the

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[719] "Jesus has become the *hermeneusis* of all messianic titles and messianic conceptions'"" (Ossandón 2012:394, quoting Broadhead 1999:175). To the reader, the title "Son of David" participates in that *hermeneusis*; to Bartimaeus, the title "Rabbouni" phenomenologically realizes that *hermeneusis*, inclusive of "Son of David", in an encounter best described by this thesis as the lived experience in a Christian spirituality emerging from Bartimaeus pursuing the divine in Jesus.

Nazarene" with the messianic Son of David, invested with the fulness of God's mercy because he is the Son of God, and serving Bartimaeus as the Son of Man, because he is held *ransom* by the blind beggar's prayer-filled "κράζω" ("crying out") in faith (cf. sacred texture, "Rabbouni", above). "Rabbouni", for Bartimaeus, means more than "Διδάσκαλε" ("Teacher"). His *lived experience* is therefore claimed to be too significant, profound and intimate, to be reduced to an exclusive lesson on how to *see*. Perhaps the author of John's gospel identified this in Mark 10:51, which is why he uses the title for an impassioned Mary Magdalene's Jesus in John 20:16. Noticeably, however, he deliberately masks any phenomenological implications by adding a translation for his readers, viz., "(ὃ λέγεται Διδάσκαλε)" ("which means Teacher", Jn 20:16)[720].

Maintaining this thesis approach to Mark's delegation of "Rabbouni" to Bartimaeus' *lived experience* of Jesus the Nazarene, the following chiasm for the linguistic allocation of Jesus as *teacher* will include "Rabbouni". *Teaching* describes the specific action of empowerment employed by Jesus the Nazarene to enable Bartimaeus to *see*. Jesus is thus the *Teacher*. Jesus, however, in this pericope, heals Bartimaeus of his blindness, not being addressed as *Teacher*, but because he has been addressed as Son of David[721] empowered with God's mercy ("Bartimaeus uses it while he is still blind", Ossandón 2012:377). Independent of the action of teaching, Jesus asks Bartimaeus what he wants. The blind beggar, then engages in the rhetorical discourse begun by Jesus, described by this thesis as an intimate encounter. Bartimaeus reciprocates the intimacy, and thus appeals to Jesus the Nazarene as Son of David in a recontextualized, affectionate title, "Rabbouni". He "εἶπεν" ("states"), in faith, "ἵνα ἀναβλέψω" ("that I might see", 10:51). It is his appeal to Jesus as "Rabbouni", and not "Διδάσκαλε" ("Teacher", cf. rich young man's request of what "to do", 10:17).

5.8.1.2 Disciple to Jesus as "Teacher"

Pudussery's definition of "discipleship" states, "Discipleship in the Gospels can be briefly described as man's active response to Jesus' call to follow him" (1987:8). "Following" is to be

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[720] John's use of Mark is discussed elsewhere (cf. sacred texture, above). Suffice to suggest that the author of the fourth gospel might have "stolen" Mark's title, "Rabbouni", for his Mary Magdalene's Jesus (20:16), and then allocated "(ὃ λέγεται Διδάσκαλε)" ("which means Teacher", Jn 20:16) for his non-Aramaic-speaking audience. This thesis has investigated (cf. "Rabbouni", sacred texture, above) and concluded that the added translation in John 20:16 is to distract the reader from Mary Magdalene's profoundly emotional, intimate outburst to a risen Jesus, who immediately rejects the intimacy in an abrupt imperative, "Μή μου ἅπτου" ("Do not touch me", 20:17). The inclusion of "touch" betrays John's cover-up. Mary Magdalene is at a highly vulnerable, and crucial moment in her "sacred space" when encountering and identifying the risen Jesus during her total desperation and weeping, in the garden after the resurrection (cf. Suffering-bridge, resurrection, above). This thesis would claim that John deliberately misleads his reader by reducing Mary Magdalene's "Jesus" to "Teacher."

[721] Ossandón claims "Jesus implicitly accepts the characterization [Son of David] made by Bartimaeus, that is, he recognizes as his own the attributes of a merciful, Davidic Messiah, equipped with the authority of a master, and able to restore sight" (2012:400). Ossandón clarifies that "an attempt to find a precise idea of what 'Son of David' exactly means here (a healer, a king, a prophet?) is rather useless, because in Mark "titles can no longer be seen as ready-made definitions which clarify the Jesus event and the stories of Jesus; they may serve instead as reflections which are shaped by the realities of Jesus. To some degree Jesus has become the *hermeneusis* of all messianic titles and messianic conceptions"" (Ossandón 2012:394, quoting Broadhead 1999:175).

both empowered as co-emissaries of Jesus to proclaim and effect the *arriving* kingdom of God (3:13-19; 6:7), and simultaneously *learn* from Jesus as "teacher"[722]. A chiasm explains.

Chiasm: Linguistic allocation of Jesus as *teacher* in Mark
("διδάσκαλος / Διδάσκαλε", "Ῥαββί", and "Ῥαββουνι")

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[722] Cf. Robbins (2009), *Jesus the teacher: A socio-rhetorical interpretation of Mark*.

A 4:38 "ἐν τῷ πλοίῳ" ("in the boat", 4:36); "λαῖλαψ" ("windstorm") "κύματα" ("waves") : 4:37; "**Διδάσκαλε**, οὐ μέλει σοι ὅτι ἀπολλύμεθα;" ("Teacher, do you not care that we are perishing?")

  B 5:35 "παρὰ τὴν θάλασσαν" ("by the sea", 5:21) outside Capernaum + "don't go to her room"
    "Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις **τὸν διδάσκαλον**;" (not vocative)
    ("Your daughter is dead. Why trouble the teacher any further?")

    C 9:5 up a high mountain
      "εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους" (up a high mountain, apart, by themselves)
      (Peter:) "**Ραββί**, καλόν ἐστιν ἡμᾶς ὧδε εἶναι," ("Rabbi, it is good for us to be here")

      D 9:17 foothills of the mountain
      "**Διδάσκαλε**, ἤνεγκα τὸν υἱόν μου πρὸς σέ," ("Teacher, I brought you my son")

        E 9:38 "Καφαρναούμ" (Capernaum) "**Διδάσκαλε**, ἤνεγκα τὸν υἱόν μου πρὸς σέ,"
        ("Teacher, we saw someone casting out demons in your name")

          Fa 10:17 "εἰς ὁδὸν" (on a journey): *motivate Jesus to*   REVEAL SECRET
            "**Διδάσκαλε** ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;"
            ("Good Teacher, what must I do to inherit eternal life?")
          Fb 10:20 "**Διδάσκαλε**, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου."
            ("Teacher, I have kept all these since my youth")

            G 10:35 on the road, going up to Jerusalem, 10:32
                "**Διδάσκαλε**, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν."
                ("Teacher, we want you to do for us whatever we ask of you")

                  CENTRE 10:51 "**Ραββουνι**" ("Rabbouni")

            G1 11:21 Jerusalem - Lesson: Have faith in God (11:22)
                "**Ραββί**, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται."
                ("Rabbi, look! The fig tree that you cursed has withered")

          F1 12:14 Jerusalem: "secret" is inclusivity, pay taxes or not: REVEAL SECRET
            "**Διδάσκαλε**, οἴδαμεν ὅτι ἀληθὴς εἶ"
            ("Teacher, we know that you are sincere") *motivate Jesus*

        E1 12:19 Jerusalem Sadducees refuse/incapable of disequilibrating
        "**Διδάσκαλε**, Μωϋσῆς ἔγραψεν ἡμῖν" ("Teacher, Moses wrote for us")

      D1 12:32 'foothills' of hierarchy: scribes
      "εἷς τῶν γραμματέων" (one of scribes) "Καλῶς, **διδάσκαλε**," ("You are right, Teacher")

    C1 13:1 Temple mount Jerusalem (+ *apart, by themselves*)
    "**Διδάσκαλε**, ἴδε ποταποὶ λίθοι" (as if to say, *good for us to be here*)
    ("Look, Teacher, what large stones...")

  B1 14:14 outside Jerusalem "Ὑπάγετε εἰς τὴν πόλιν" ("Go into the city", 14:13); (not vocative)
"**Ὁ διδάσκαλος** λέγει· Ποῦ ἐστιν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;" ("The Teacher asks, Where is my guest room where may I eat the Passover with my disciples?")

A1 14:45 Gethsemane: metaphorical "λαῖλαψ" (windstorm): crowd, swords, clubs;
        "κύματα" (waves): from chief priests, scribes, elders
"καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· **Ραββί**, καὶ κατεφίλησεν αὐτόν"
("he [Judas] went up to him at once and said, 'Rabbi!' and kissed him")

Observations and relevance

A-A1
A 4:38

Setting: "ἐν τῷ πλοίῳ" ("in the boat", 4:36); "λαῖλαψ" ("windstorm") "κύματα" ("waves", 4:37); and Jesus "ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων" ("in the stern asleep on the cushion", 4:38).

The horror of the storm provides a motivation to appeal "ὡς παιδίον" ("like a child") to their teacher[723], just as a reader could, having to face suffering and persecution: "Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;" ("Teacher, do you not care that we are perishing?" 4:38). Mark describes their lived experiences not as pursuing Jesus (albeit asleep on a cushion) in a spirituality, but as desperate, failed, yet empowered disciples (cf. Henderson 2006:138-142). They question, in 4:41, the embedded teaching from their teacher. This first narrative occurrence of "διδάσκαλος" ("teacher") is devoid of spirituality. Mark's reader is challenged to question their recontextualized appeal "ὡς παιδίον" ("like a child") in their circumstances. The emphasis for such a challenge arrives in the parallel, (**A1**), with an intensified failure.

A1 14:45
Setting: Gethsemane: a metaphorical (**A**) "λαῖλαψ" ("windstorm") with "κύματα" ("waves"): (i) "ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί" ("they went to a place called Gethsemane", 14:32), i.e., they entered their "boat"; (ii) the arrival of the "λαῖλαψ" ("windstorm") is described as the arrival of "ὄχλος μετὰ μαχαιρῶν καὶ ξύλων" ("a crowd with swords and clubs", 14:43); and (iii) "κύματα" ("waves") symbolize "παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων" ("from the chief priests, the scribes, and the elders").

Just as the disciples felt they were about to perish in their boat, by 4:38 (**A**), so Jesus, in Gethsemane, is about to "perish" (**A1**): "καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· Ῥαββί, καὶ κατεφίλησεν αὐτόν" ("he [Judas] went up to him at once and said, 'Rabbi!' and kissed him", 14:45)[724].

"Εἷς τῶν δώδεκα" ("one of the twelve", 4:20), Judas, (i) steals Peter's *teacher* title for Jesus, both the lived experience on the Mount of Transfiguration, "Ῥαββί" ("Rabbi", 9:5) (**C**), and that in Jerusalem, 11:21 (**G1**); (ii) kisses Jesus, and thereby emphasizes the horror of his betrayal both of Jesus and of Mark's readers who would have their own, personal, teaching "Ῥαββί" ("Rabbi"); (iii) merely carries out his betrayal, as predicted in 14:10[725]. The motivation from Mark sustains his rhetoric of challenging his readers towards rescue by exposing how discipleship failure manifests in a betrayal of their "Ῥαββί" ("Rabbi") when

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[723] "Faced with such an apparent threat, the disciples' first recourse is to awaken their teacher, whom they accuse of indifference ... it is the disciples' importunity, articulated in their appeal for his help, that evokes Jesus' rebuke, *not their lack of trust in his command* over the raging sea... Apparently the disciples' culpability lies not precisely in their mistrust of Jesus; after all, they do turn to him for help. Rather, they prove unable fully to trust the reality of God's rule that Jesus repeatedly and unhaltingly demonstrates" (Henderson 2006:139, 141).

[724] "Some manuscripts have 'Rabbi, Rabbi,' thus highlighting the hypocrisy of Judas" (Donahue and Harrington 2002:415).

[725] This thesis notes that 14:10 is the narrative center for Mark's use of "παραδίδωμι" ("betray"): 1:14; 3:19; 4:29; 7:13; 9:31; 10:33; 13:9, 11, 12; 14:10, 11, 18, 21, 41, 42, 44; 15:1, 10, 15. Of the nineteen appearances of "παραδίδωμι" ("betray"), the center, 14:10, includes a cluster in Mark 14.

"ἀφέντες αὐτὸν ἔφυγον πάντες" ("all of them deserted him and fled", 14:5). Judas, however, also betrays his "Ραββί" ("Rabbi"), not by fleeing, but by approaching with a kiss.

B-B1

B 5:35

Setting: "παρὰ τὴν θάλασσαν" ("by the sea", 5:21), outside Capernaum, "don't go" to Jairus' house, "ὅπου ἦν τὸ παιδίον" ("where the child was", 5:40), because "Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον" ("Your daughter is dead. Why trouble the teacher any further?" 5:35). This prepares the reader for a parallel *passover* from death to life in **B1**.

The subsequent, lived, Passover experience (death-resurrection) of "τὸ παιδίον" ("the child" [of Jairus]), whose father pursues the divine in Jesus, is retained in that of Bartimaeus (cf. Suffering-bridge, above) in his pursuit of the divine in Jesus. **B** launches Mark's linguistic progression from *death* to *life* by embedding a spirituality of *rescue* for his readers. This is accomplished through the lived experience of Passover by the daughter of Jairus. Her *passover* is from "ἀπέθανεν" ("dead", 5:35; "not dead", 5:39), via "ἔγειρε" ("gets up", 5:41), to "εὐθὺς ἀνέστη" ("immediately rises", 5:42 "ἀνίστημι")[726].

Mark's rhetoric appears to motivate the reader towards a *passing over* from any failure into *starting again* (rising): it began with a healed "γυνὴ" ("woman") become a *child*, i.e., a "Θυγάτηρ" ("daughter"), and is sustained through "παιδίον" ("a child"), become "κοράσιον" ("a little girl", 5:41). They both *start* again.

The lesson from the "διδάσκαλος" (5:35) thus transitions from "οὐκ ἀπέθανεν ἀλλὰ καθεύδει" ("not dead but sleeping", 5:39), to "Ταλιθα κουμ" ("little girl, rise", 5:41), for a reader facing suffering and persecution. Jesus confirms that he motivates a *follower* to understand death as "sleeping", prior to a promised *rising*.[727] This is notwithstanding the narrative progression from 5:35 to 5:39 providing a protension for Jesus' future pre-Passion narratives promising "ἀνίστημι" ("resurrection", cf. 8:31; 9:31; 10:33-34).

B1 14:14

Setting: outside Jerusalem -"Ὑπάγετε εἰς τὴν πόλιν" ("Go into the city", 14:13).

This thesis notes: (i) "Go" (14:13), prior to **B1** (14:14), contrasts an implied "don't go" in **B** (5:35); (ii) "Ποῦ ἐστιν τὸ κατάλυμά μου" ("where is my guest room", 14:14) in **B1**, parallels the *room*/place "ὅπου ἦν τὸ παιδίον" ("where the child was", 5:40); and (iii) Jesus provides a

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[726] Cf. Chiasm, above, for Mark's semantic allocations of "ἐγείρω" ("rise") – "ἀνίστημι" ("rise").

[727] The recent exposure of the fourth gospel's reliance on Mark (cf. sacred texture, "Rabbouni", above), prompts a consideration of these death-resurrection, *passover* motifs, in Mark, precipitating in "I am the resurrection and the life. Those who believe in me, even though they die, will live" (John 11:25).

reference for himself as "Ὁ διδάσκαλος" ("the teacher", 14:14), in **B1**, when sending two of his disciples to find a room (Mk 14:13). The parallel between **B** and **B1** is maintained: neither use "Ὁ διδάσκαλος" ("the teacher") in the vocative; and a linguistic contrast emerges for Jesus "ἐκβάλλω" ("sending away", 14:40) the weeping and wailing (after 5:35, **B**), vs. "ἀποστέλλω" ("sending", 14:13) two disciples (prior to 14:14, **B1**).

The presumption is that by now (ch. 14) Jesus must be recognized by many as "Ὁ διδάσκαλος" ("the teacher"), who in Mark's narrative, prepares (3:14-15) each *follower*, as if "παιδίον" ("a child", cf. 10:15-16), to become "μαθητής" ("a disciple"). The aim of Mark is to rescue the reader from any failure to become a child again, so as to pursue the Rescuer as his "διδάσκαλος" ("teacher"). Jesus' aim (e.g., 8:34) is to *teach* the *discipled-follower* how to enter (participate in) the *arriving* of the kingdom of God he is inaugurating (through teaching and healing, cf. Harrington 2009:597).

Mark, however, appears to pivot this teaching, towards rescue and participation, through Bartimaeus. Bartimaeus is metaphorically "dead" (**B**) in his blindness and begging (10:46). He already establishes himself as "παιδίον" ("a child", cf. sacred texture, above) in his "κράζω" ("crying out", 10:47-48), and in his response-reaction to being *called* by Jesus, (10:49-50). He will "ἔγειρε" ("rise", 10:49) by "ἀναπηδήσας" ("jumping up", 10:50). His pivotal transition from "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road", 10:46) to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("following [Jesus] on the way", 10:52) is the *passover* (**B1**) of Bartimaeus. Mark constructs the rhetorical discourse between Jesus and Bartimaeus in the pericope (10:46-52) so as to facilitate this transition for his readers in their "διδάσκαλος- παιδίον" ("teacher-child") dynamic towards discipleship. Bartimaeus is the narrative's pivot for the construction of the template or paradigm for future "teacher-child" transitions from any failure into rescue for a *discipled-following* of the Rescuer. He thus completes and pivots (for others) the **B-B1** chiastic parallel.

C-C1
C 9:5
Setting: the mountain of Transfiguration - "εἰς ὄρος ὑψηλὸν κατ᾿ ἰδίαν μόνους" ("up a high mountain, apart, by themselves").

Mark's use of "ἰδίαν μόνους" ("by oneself, alone", 9:2) doubly emphasizes their aloneness, in a protension for a significant private revelation (9:2c-8), such that, subsequently, Jesus "διεστείλατο αὐτοῖς" ("ordered them", 9:9) to tell no one about what they had seen[728], until after his resurrection. Investigators have commented on the absence of Jesus instructing

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[728] It is noted (i) "ἰδίαν"/ "ἴδιος" in the accusative case, is *feminine* singular: in 9:2, "μετὰ ἡμέρας ἓξ" (after six days), "ἡμέρας," days, is *feminine* plural – is Mark also constructing *the* day as intensely private for a transfiguration? and (ii) "μόνους" / "μόνος" in the accusative, plural, masculine, (alone), emphasizes their separateness to intensely motivate Jesus ordering no mention after the event, "εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ" (until after the Son of Man had risen from the dead, Mk 9:9). An immediate recontextualization is for corresponding child*like* (to be in awe), "εἰς ὄρος ὑψηλὸν" (up a high mountain, 9:2), prayer-moments (cf. Prayer-bridge, below) for Mark's readers. Many investigators describe Old and Testament God-encounters "εἰς ὄρος ὑψηλὸν"(up a high mountain).

Bartimaeus "tell no one what happened", after his miracle, "εὐθὺς ἀνέβλεψεν" ("immediately he regained his sight", 10:52b). Jesus does instruct the healed "τυφλὸς" ("blind man") of Bethsaida to remain silent (8:26; cf. also 7:36). Instead, Bartimaeus "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("was following him on the way", 10:52), in full view of "everyone" *en route* to Jerusalem (11:1f.). This prompts the discussion below, that Mark constructs Bartimaeus' pericope to launch a *new* discipleship in a spirituality sustaining rescue. One component is the removal of all secrecy.

Peter addresses Jesus as "Ραββί" ("Rabbi"): "Ραββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι" ("Rabbi, it is good for us to be here", Mk 9:5). This is the first of two "Ραββί" addresses by Peter to Jesus, (i.e., 9:5; 11:21)[729]. Peter is possibly sidestepping his previous messianic title for Jesus, "Σὺ εἶ ὁ χριστός" ("You are the Christ," 8:29), because of Jesus' rebuke when he fails to grasp the role of lived experiences of suffering in the Christological equation (cf. 8:31-33). Bartimaeus addresses Jesus as Son of David, also a messianic title, but is able to recontextualize the profound christological implications (in 10:47-48) into a spirituality (cf. sacred texture, and Theology-bridge, above) constituted by his lived experience of an impassioned address to Jesus as "Ραββουνι" ("Rabbouni", 10:51).

C1 13:1
Setting: the temple mount, Jerusalem (a noted location parallel)
"ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ" (as he was coming out of the temple, one [εἷς] of the disciples said...) "Διδάσκαλε, ἴδε ποταποὶ λίθοι" (Look, Teacher, what large stones, Mk 13:1).

The comment of *admiration* from (C1) "εἷς τῶν μαθητῶν αὐτοῦ" ("one of his disciples", 13:1) perhaps retains (i) Peter's *admiration* in C, "it is good for us to be here" (Mk 9:5); and (ii) the fact that Peter was also "εἷς" ("one") among others (Peter, James, John, Elijah, Moses and Jesus). Bartimaeus is "one among other" minor characters (cf. Williams 1983:151-171), albeit pivotal. Hence Mark's reader can be captured by both Mark's rhetoric and Mark's Jesus' rhetoric[730], in a unique "εἷς" ("one"), amongst others, "εἷς" with personal circumstances, personal abilities. Capture is aimed at motivating rescue in the face of suffering and persecution, through personal assimilations of the narrative's pivotal transition towards the Teacher teaching rescue. The *modus operandi* towards rescue begins with the lived experience

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[729] Donahue and Harrington regard Peter's "address to Jesus as 'Rabbi' is unusual in Mark" (2002:329), because for them, "The Hebrew word rabbi taken over into Greek literally means 'my great one' or 'my lord.' By Mark's time (70 C.E.) it was *probably* not yet a technical term *for the Jewish teacher*, but shortly afterwards it was becoming one..." (2002:269, italics my own). This thesis employs "Rabbi" as "my great one," "my lord," but also as "religious teacher." This is based on applying Donahue and Harrington's "probably" and "shortly afterwards" meaning of the title, but also because it is used in the narrative. The decision is to maintain a "παιδίον-Ραββί" (child-Rabbi) relationship in accordance with Jesus' call to welcome the inner child (Mk 9:37), and to enter God's kingdom (Mk 10:15), "ὡς παιδίον" (like a child). This is not equated with nor identified as pivotal, significant or intimate as Bartimaeus' "Ραββουνι" (Mk 10:51).

[730] "Mark's is the rhetoric of narrative" (Fowler 1991:63, *Let the Reader Understand*, quoted by Witherington 2001:15).This thesis claims then that Mark's narrative is a rhetoric towards discipleship rescue. Mark's Jesus' rhetoric, on the other hand, is *within* the narrative: "Go! enter the *arriving* of the kingdom of God which I am inaugurating!"

of *awe*, realized in both Peter's address to his "Ραββί" ("Rabbi", 9:5, **C**), and "one of the disciples" (13:1) before the grandeur of the Jerusalem Temple. Bartimaeus shows that *awe*, when "hearing it is Jesus the Nazarene" passing by (10:47), must transcend into an ontological and phenomenological Jesus-encounter, in a spirituality of pursuit of the divine in the Rescuer. This is needed for discipleship failure to pivotally transition into discipleship rescue. *Awe* alone can sustain failure by abandoning the disciple to remain "ἐκάθητο παρὰ τὴν ὁδόν" ("seated beside the road", 10:46) in a metaphorical *blindness*.

C1 could be more focused on Mark's reader in a state of failure. The disciple's imperative, "ἴδε" ("Look!" 13:1) could focus on metaphorical "ποταποὶ λίθοι" ("massive stones") for suffering and persecution. The "Διδάσκαλε" ("teacher", 13:1) then teaches by providing alternatives for the invite, "ἴδε" (Look! 13:1). Firstly, Mark's disciple's "ἴδε" ("Look!") becomes Jesus' observation point, "Βλέπεις" ("see", 13:2). Jesus' "βλέπω" ("see") appears more as a lived experience anticipating an explanation, rather than the interjection, "ἴδε" ("Look!"), of surprise, from a disciple.

Secondly, the predicted collapse of the stones of the temple (13:2) then disequilibrates *awe* in admiration as well as *awe* in fear before suffering and persecution. This is because Jesus' prophecy is that each "λίθος ἐπὶ λίθον" ("stone upon stone") is destined to be thrown down, "καταλυθῇ," in a passive subjunctive already partially accomplished in the aorist tense. This appears to bring hope by teaching the disciples the lesson of "grandeur". It is an enlightenment which could be said to illuminate as significantly as a transfiguration in the parallel chiastic text (9:5).

D-D1
D 9:17
Setting: foothills of the mountain of transfiguration

Although the chiastic parallel of **D** 9:17 is **D1** 12:32, this chiasm notes a retention of contrasts with the immediately preceding text of the transfiguration, above the foothills for **D**. After the intense spiritual experience of Jesus, "μετεμορφώθη" ("transfigured", 9:2), there is an intense demonic encounter with "παιδίον" ("a child", 9:24), referred to as "τό υἱός μου" ("my son", 9:17). "Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ," ("Teacher, I brought you my son", 9:17).

Mark creates a tension and an anticipation with a triple[731] presence of "μαθηταὶ" ("disciples"), "ὄχλος πολύς" ("a great crowd"), and even "γραμματεῖς" ("scribes", 9:14)[732], perhaps to

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[731] "Mark's use of the 'rule of three'— the propensity of storytellers to build narratives around groups of three (see Booker 2004, 229–35)—also surfaces in individual pericopes: Bartimaeus's sight is restored after his third request (10:46–52); Jesus sends the disciples sleeping in Gethsemane three times (14:32–42); Peter famously denies Jesus thrice before the rooster crows twice (14:66–72)" (Beavis 2011:19).

[732] Chief priests, pharisees and possibly even elders, could be regarded, status-wise and hierarchically, superior to scribes because of their role possibly more as administrators: "of a learned class in ancient Israel through New Testament times studying the Scriptures and serving as copyists, editors, teachers, and jurists" (https://www.merriam-webster.com/dictionary/scribe),

contrast the three, Moses, Elijh and Jesus, of the transfiguration. The latter include "συλλαλοῦντες" ("talking" with Jesus, 9:4), with even a quote of "a voice from the cloud" (9:7). By contrast, the spirit possessing the boy renders him unable to speak ("ἔχοντα πνεῦμα ἄλαλον", 9:17). On the mountain, the "Father" (9:7) instructs everyone to "listen to him", whom the father of the boy seeks out to listen to, as if to "διδάσκαλος" ("a teacher", cf. 9:17). He is desperate to be taught what must be done, and for his son to be taught how to hear and speak. Mark's readers are presented with the lived experience of tension, impotence, and desperation, for when their discipleship collapses into failure, a *teacher* is sought to *teach* the way to rescue. Bartimaeus provides the link to that *teacher* because his lived experiences of pursuing the divine in Jesus transitions into a spirituality of rescue from "seated beside the road" (10:46), to "following him on the way" (10:52c). Jesus is *teacher* of rescue whilst "ἐν τῇ ὁδῷ" ("on the road", 10:46-52), having received a confirmation of his empowerment to *teach* "εἰς ὄρος ὑψηλὸν" ("up a high mountain", 9:2), cf. 9:7.

D1 12:32
Setting: "εἷς τῶν γραμματέων" ("one of scribes", 12:28) in Jerusalem.
"Καλῶς, διδάσκαλε," ("You are right, Teacher", 12:32).

In the eyes of chief priests, pharisees, and elders, scribes could be described as at the 'foothills' of church hierarchy. If so, the chiastic parallel (**D**), at the foothills of the mountain after the transfiguration, is further emphasized. Yet the scribe reveals a wisdom, perhaps superior to his superiors. The latter are Jesus' usual adversaries who seek confrontation[733]. The scribe enters the scene as an agent of peace during the confrontation (12:13-28). And Jesus, the *teacher*, acknowledges (12:34) the scribe's assessment (Mk 12:32-33).

The appeal to loving God and loving neighbor as the crux of the Law, should transition Mark's readers from "dispute" (12:28) to a core Christian spirituality norm emerging from the Old Testament, and *taught* by Jesus (Mk 12:29-30). It is both *being* in a right relationship with God, and recontextualizing that *being* into lived experiences of loving neighbor as self. The catalyst, the *teaching* aid, for the "διδάσκαλος" ("teacher"), is the scribe in the pericope. Donahue and Harrington (2002:355) highlight, "[t]he scribe goes beyond (or draws a conclusion from) Jesus' statement in 12:30–31 by proclaiming the superiority of love of God and of neighbor over the many laws in the Torah about sacrifices." The content of the lesson is metaphorically as "high" as the physical "ὄρος ὑψηλός" ("high mountain") of the transfiguration. It is reflected upon for recontextualization, once Mark's reader, in discipleship failure, is "at the foothills", or, like Bartimaeus, "ἐκάθητο παρὰ τὴν ὁδόν" ("sitting beside the road", 10:46) at the "foot" of the rift valley, 240 meters below sea level. Only a *teacher* is seen as the Rescuer.

E-E1

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albeit "a group of common people" (https://askanydifference.com/difference-between-scribes-and-pharisees/). "In Mark's view, Jesus' main adversaries in Galilee were scribes, but, according to Matthew, they were Pharisees" (https://www.britannica.com/biography/Jesus/Scribes-and-Pharisees).

[733] "The scribe repeats (without hostility or irony) almost exactly Jesus' quotations of Deut 6:5 and Lev 19:18b in Mark 12:30–31" (Donahue and Harrington 2002:355).

E 9:38

Setting: "Καφαρναούμ" ("Capernaum"), "ὁ Ἰωάννης" ("John", 9:38) representing third person plural, "εἴδομέν τινα" ("we saw someone").

"Διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν" ("Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us", 9:38).

The brief pericope, 9:38-40, chiastically parallels that of Jesus exorcising the young boy (9:14-29) in the central chiasm (8:22-10:52) for Mark's narrative. It is the disciples who need to be exorcised of their stubbornness to disequilibrate from exclusivity to the lesson on inclusivity, immediately prior to 9:38-40. They fail to learn from their "διδάσκαλος" (9:33-37) why someone, even another exorcist exorcising in Jesus' name, is to be welcomed in that name (9:37). Their stubbornness is retained by the "πολλοὶ" ("many", 10:48) who rebuke Bartimaeus to silence (10:48). While Eldad and Medad may be recalled from the Old Testament, Numbers 11:24-30, that lesson is also lost on the disciples. Moses' response to Joshua (who will eventually conquer Jericho), who wants to stop Eldad and Medad from prophesying, could be retained in Jesus' reply (9:39-41): "I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Num 11:29). Jesus *teaching* the disciples "inclusivity" (9:33-37), becomes both a retention for a repeat lesson from Jesus in 9:38-41, and a protension for "receiving the kingdom of God as a little child" so as to enter it (10:13-16).

E1 12:19

Setting: Jerusalem, Sadducees

"Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν" ("Teacher, Moses wrote for us...").

The Sadducees also claim exclusivity in this chiasm parallel, and refuse to disequilibrate, like the disciples in **E**. Their interpretation of the *teacher*, Moses (12:18-27), persists. This is in contrast to the "πολλοὶ" ("many") in the Bartimaeus pericope, who do disequilibrate from rebuking the blind beggar (10:48), to encouraging him (10:49). The embedded *teaching* from the *Teacher* in 10:49 is concealed in a rhetoric of rescue, for 1st century socio-historical prejudice, for the pivotal transition of "μετάνοια" ("change/conversion") by those who rebuke the beggar to silence, as well as for blind Bartimaeus seated beside the road.

F(a, b)-F1

Fa 10:17

Setting: "εἰς ὁδὸν" ("on a journey") seeking the "secret" of inheriting eternal life.

"Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;" ("Good Teacher, what must I do to inherit eternal life?", 10:17).

Calling Jesus "ἀγαθέ" ("good"), which Jesus questions, is perhaps to *bribe* Jesus (just as "ἀληθὴς," sincere, is the bribe for the chiastic parallel, **F1** below). Eternal life, however, is

interpreted by the man as an inheritance to be possessed, confirmed by Jesus himself *bribing* the young man with only those commandments concerning human relations (10:19). The first three commandments, however, which Jesus awaits from the rich young man to recontextualize (e.g., **Fb**), remain ignored. These first three facilitate spiritually *being*, within those listed (10:19) which facilitate *doing* ("ποιέω," "do", and "κληρονομέω," "inherit") (cf. above, **D1**)[734].

Fb 10:20
Setting: seeking the "secret", part (b).
"Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου" ("Teacher, I have kept all these since my youth").

Inclusivity can also be bypassed in the economic field, and hence the rich young man "ἀπῆλθεν λυπούμενος" ("went away grieving", 10:22). If the discipleship adventure is to continue, (16:7), Mark's reader's recontextualization becomes a priority, in terms of the imperative from Jesus to the rich young man: "ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι" ("go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me", 10:21).

Jesus, the *Teacher* (10:17), *teaches* the rescue in a composite transition, (i) from "προστρέχω" ("running up") and "γονυπετέω" ("kneeling" before him) to "ὕπαγε" ("go"); (ii) from "ποιέω" ("do") to "πωλέω" ("sell"); (iii) from "κληρονομέω" ("inheriting") to "δίδωμι" ("giving"); (iv) from "ἔχων κτήματα πολλά" ("having many possessions") to "ἕξεις θησαυρὸν ἐν οὐρανῷ" ("having treasure in heaven"); and (v) a final transition from "ὕπαγε" ("go", and do what is necessary, and thus be free) to "δεῦρο ἀκολούθει μοι" ("come follow me"). He fails to learn the lesson from his "Διδάσκαλε ἀγαθέ" ("Good Teacher", 10:17). Bartimaeus, on the other hand, provides the pivotal transition from *doing* (recontextualizing **Fb**) to *being*: i.e., his lived experience of faith in the *Teacher*, prompts a *doing* when "ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ" ("he throws off his mantle", 10:50), freeing him to *be* "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow[ing] him on the way", 10:52).

F1 12:14
Setting: Jerusalem, the "secret" of whether to pay taxes or not.

Just as the rich young man tried to bribe (10:17) "ὁ διδάσκαλος" ("the teacher") with praise ("ἀγαθέ", "good"), in order to receive an answer revealing a secret, in the same way, "οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι" ("the chief priests, scribes, elders", 11;27), in 12:13, "ἀποστέλλουσιν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν" ("sent some Pharisees and

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[734] The ontological implications of *being* whilst *doing* are explored in the final paradigm for a spirituality, below, where Bartimaeus is revealed as the pivotal transition towards its realization.

some Herodians") to "ἀγρεύω" ("trap") Jesus, with a bribe: "Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ" ("Teacher, we know that you are sincere", 12:14).

They see their question (12:14) as a trap for Jesus (12:13). This prompts the *Teacher* to *teach* that anyone, including Caesar, is a part of his inclusivity[735]. Hence Jesus instructs them to return Caesar's *possessions* (**Fa-b**) to Caesar, who will decide what to *do* with them. Jesus' adversaries, however, remain in their "exclusivity", and it is left to Bartimaeus to *live* "inclusivity" and thereby provide the pivotal transition away from egocentricity (cf. Psychology-bridge, above).

G-G1
G 10:35
Setting: going up to Jerusalem (Mk 10:32)
"Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν" ("Teacher, we want you to do for us whatever we ask of you").
Perhaps this could be the same request from Bartimaeus in his cry to Jesus for God's mercy. Mark's rhetoric towards discipleship rescue, however, exposes the folly of James and John, and praises the faith and determination of Bartimaeus (10:52a). Mark's Jesus' rhetoric identifies the emptiness of the request from James and John towards any *entering* the *arriving* of the kingdom of God, but the *Teacher* opts to *teach* the lesson (10:38-45). That lesson from "ὁ διδάσκαλος" ("the teacher") for Mark's readers, and *lived* by Bartimaeus, encapsulates as "Have faith in God's plan for me" (10:40). Mark reinforces that *teaching* by placing its pericope immediately after the third pre-Passion narrative (10:33-34)[736], and immediately prior to the Bartimaeus pericope.

G1 11:21
Setting: a Jerusalem lesson
"Ραββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται" ("Rabbi, look! The fig tree that you cursed has withered").
"According to 11:14 Jesus had said only that no one would ever again eat from the fig tree. His curse thus has an even greater effect" (Donahue and Harrington 2002:329). Both **G** and **G1** reveal a gravity in the words of Jesus. Mark's rhetoric towards prompting *lived experiences* of that word continues to receive an urgency to mitigate against discipleship decline, before the disciples *wither away* like the seed falling on rocky ground (4:5-6), or incur a *curse* from their "Ραββί" ("Rabbi", Teacher, 11:21)[737].

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[735] Mark already provides a narrative rescue in the opening line of the pericope (Mk 12:13), which provides readers with a *modus operandi* of Jesus towards "inclusivity": "Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις" ("Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth...").
[736] cf. above, Suffering-bridge.
[737] Peter's comment to his "Ραββί" (Rabbi), "interprets Jesus' saying in 11:14 as a curse and confirms that the fig tree has indeed withered up...[Jesus' answer, 11:22] is a brief catechesis on faith and prayer ... In the Markan context the discourse points to God as the source of power for Jesus and for all believers" (Donahue and Harrington 2002:329).

Center 10:51 "Ραββουνι, ἵνα ἀναβλέψω" (NRSV: "Teacher, that I might see"). This is identified as not only the center, but the pivotal transition for all references across this chiasm to Jesus as teacher and Rabbi. This thesis has repeatedly refuted limiting Mark's "Ραββουνι" to an *exclusive* "Teacher" translation by Mark's readers. Cognizance must be taken of the *spirituality* dimension of this title in terms of 10:47-48 (cf. "Rabbouni", sacred texture, above). Bartimaeus therefore pivots all references to *Teacher* in the chiasm by extending that pedagogical understanding into transitioning from *hearing* a lesson, to *being* that lesson. *Hearing* from the Teacher that we must welcome the kingdom of God "ὡς παιδίον" ("like a child", 10:15), is *being* that child. Similarly, "Rabbouni" is the lived experience of Jesus *being* Son of David, Son of God, Son of Man (cf. sacred texture, above).

It is the *lived experience* of "Jesus the Nazarene" as "Rabbouni" that Bartimaeus finally pursues. It is the *lived experience* of "Rabbouni" by Jesus that Bartimaeus is *rescued* both by being healed and being saved (10:52a): i.e., Jesus, in a titular christology of God's messiah (Son of David), God's emissary (Son of God), and God's Rescuer (as Son of Man, servant and ransom), pursuing the will of God to heal and save Bartimaeus for him to enter the *arriving* of his Father's kingdom. Jesus thus validates Bartimaeus transitioning that "christology" into its *lived experience* in Bartimaeus' "Rabbouni". "Rabbouni" is ontologically what Jesus is christologically. Christology thus transitions into Christian spirituality, and Bartimaeus is Mark's pivot for its realization.

The crowd persists in pursuing (11:9-10) Jesus as the messianic Son of David, and will have him crucified for what he is not (i.e., King, 15:13, 14). The woman disciples at the tomb pursue a deceased Jesus, the "Jesus the Nazarene crucified" (16:6), and flee in fear from an absent corpse and an empty tomb (16:8)[738]. Bartimaeus, instead, pivots preconceived misconceptions (metaphorical blindness) into *seeing* the *Teacher* for the ontological reality of who that teacher is. The *Teacher* thus continues to *teach* through Bartimaeus. That he "εὐθὺς ἀνέβλεψεν" ("immediately sees", 10:52b) so as to pursue Jesus whilst "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("he was following him on the way", 10:52), means the heavens are again "σχιζομένους" ("being torn apart", 1:10, "σχίζω"), and the Spirit can descend "ὡς περιστερὰν" ("like a dove", 1:10) to empower a rescue in Bartimaeus. This is for him to enter the *arriving* kingdom of God Jesus is inaugurating, and to set the paradigm for future failed ("blind") disciples to accomplish the same. The temple curtain is "ἐσχίσθη [σχίζω] εἰς δύο ἀπ᾽ ἄνωθεν ἕως κάτω" ("ripped from top to bottom"), like the eyelids of a healed blind man, so that every disciple can *see* to enter the *arriving* of the kingdom of God and sustain their rescue. This is spirituality because these Markan details encapsulate as lived experiences whilst pursuing the divine in Jesus to effect a composite lifestyle of rescue. The rescued discipled-follower of Jesus is thereby persuaded (a)

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[738] Bock proposes that "the women themselves moved beyond the fear or otherwise no one would have known the story Mark tells in chapter 16" (2015:26, f/n 63). Hence, when the reader encounters Mark's narrative, Bock notes: "In the women's fear that the empty tomb generated is the need for a decision about what one will do with the Jesus whose life and ministry Mark has just presented.... What will one do with what God has done for Jesus and what this Jesus asks of those who hear about him?" (2015:39).

by Mark's rhetoric to transition from failure to rescue, and (b) by Mark's Jesus' rhetoric to enter the *arriving* of the kingdom of God Jesus is inaugurating.

The above chiasm investigates the disciple-Teacher dynamic in terms of lived experiences of pursuing the divine in Jesus which contribute towards a spirituality of discipleship rescue. It seems expedient to outline Mark's narrative evidence of *discipleship failure* warranting a rescue. The relevance is not only to expose Bartimaeus as a pivotal transition from failure to rescue, but to accommodate Mark's rhetoric focusing on his community[739].

5.8.2 A *new* discipleship

Investigators debate whether the Bartimaeus pericope is a call to discipleship or not[740]. Their confusion is whether to rather identify the Bartimaeus pericope as a miracle story. The problem statement in chapter 1 of this thesis examined their arguments.

Williams (1994:163) highlights three important areas of success for Bartimaeus, in contrast to discipleship failure of the original Twelve: (i) "Unlike the disciples, the blind man does not struggle with unbelief and fear"; (ii) "After his messianic confession, Peter rejects the idea of a suffering messiah, but after declaring Jesus to be the Davidic king Bartimaeus proceeds to follow Jesus *in* the way to Jerusalem"; (iii) "The blind man does not desire position and privilege, but simply wants to see. Although Mark presents Bartimaeus as *an exemplary follower*, he does not depict him as becoming a disciple" (italics my own). This thesis, however, would qualify Williams' closing statement by adding, "Mark does not depict Bartimaeus as becoming a disciple" like one of the Twelve. The Twelve failed and fled[741]. Mark's rhetoric seeks a discipleship that is loyal to the original paradigm, recontextualized into a post-resurrection, post-Pentecost milieu, and therefore something *new* for his readers[742].

5.8.2.1 Pudussery (1987)

Pudussery (1987:8) defines discipleship as follows: "Discipleship in the Gospels can be briefly described as man's active response to Jesus' call to follow him." Bartimaeus is not explicitly "called by Jesus to follow him" and therefore Pudussery (1987:8) would concur with Williams (1994:163) that Mark "does not depict him [Bartimaeus] as becoming a disciple." Pudussery,

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[739] "The reader also searches for the disciples' fatal character flaws that lead them to fail as disciples. 'Because the typology the disciples illustrate is a universal truth (in Aristotle's *Poetics*) those same [weaknesses of character] may plague the reader as well.' By a 'catharsis,' that is, 'a process of clarification, an action of the will or mind,' the reader can achieve clarity regarding her or his own discipleship" (Horsley 2001:82, quoting Tolbert, 1989:223-225, *Sowing the Gospel: Mark's World in a Literary-Historical Perspective*).

[740] cf. Macchia (2017), *The healing of the blind Bartimaeus (Mark 10:46–52): A narrative approach to the issues*, in which he debates the issue in his doctoral thesis.

[741] "Rather than functioning polemically, it seems more likely that Mark's negative portrayal of the disciples advances Mark's teaching on discipleship. While in some ways the disciples are exemplars of authentic discipleship, in other ways they are foils that illuminate authentic discipleship" (Winn 2008:145).

[742] "Since Bartimaeus is presented in entirely positive terms and is set in contrast to those who have responded negatively to Jesus, the reader comes to identify with Bartimaeus" (Williams 1994:166).

furthermore, provides Markan criteria for a disciple. This thesis, however, notes that the Bartimaeus pericope contains implicit and explicit linguistic parallels with Pudussery's criteria. Hence to link narrative criteria with aspects of Bartimaeus' lived experiences of pursuing the divine in Jesus (not only *following* Jesus like the companions of Jesus in 10:46), could expose Mark's rhetoric appealing for a *new* discipleship. The following diagrammatic summary illustrates foundations for this claim.

Diagram 14: Linking Pudussery (1987:8-10) discipleship criteria with Mark (10:46-52)

(1) Terms Denoting the Action on the Part of Jesus	Jesus to Bartimaeus
a. "Follow me" 1:17 [&] 2:14; cf. also 8:34; 10:21 b. "To come after me" (as a variant reading in 8:34) c. "He called them" ("καλέω" 1:20; cf. also 2:17)	"Ὕπαγε" ("Go!", 10:52a) "φωνέω" ("call", 10:49, x3) (Jesus + delegated)
(2) Terms Denoting Actions on the Part of the Disciples	**Bartimaeus**
a. "To follow (him)" "ἀκολουθέω"	"ἠκολούθει αὐτῷ" ("was following him", 10:52c)
"ἀφίημι" ("allow", 5:37) only Peter, James, John (to follow him)	Implicit: "ἀφίημι" ("allow") (Bartimaeus to follow him)
b. "ἀπῆλθον ὀπίσω αὐτοῦ" ("followed him", 1:20) lit. "went away after him" "ἀπέρχομαι" ("went away") "ἀπέρχομαι" =	"ἦλθεν πρὸς τὸν Ἰησοῦν" ("came to Jesus", 10:50c) "ἔρχομαι" ("come") = "ἔρχομαι" + "ἀκολουθέω"
c. "To leave something or someone" "ἀφίημι" "ἀφήκαμεν πάντα" ("we have left everything" 10:28) (1:18, 20; cf. also 10:28)	"ἀποβάλλω" "ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ" ("throwing off his cloak", 10:50)
d. "To be with him" 3:14; 14:67; 5:18 "ἵνα ὦσιν μετ' αὐτοῦ"	Bartimaeus *follows* Jesus (10:52c) in order "ἵνα μετ' αὐτοῦ ᾖ" ("to be with him", 5:18)
e. "To deny oneself"; "To take up the cross"	Bartimaeus fulfils (cf. above)

Observations

Pudussery (1987:8-10) provides criteria for the original (old) discipleship in Mark. He *begins* Mark's narrative progression with Jesus' "actions", "Follow me", and alternative expressions, e.g., "Δεῦτε ὀπίσω μου" ("come after me", 1:17). Pudussery follows this by what appears as a rapid movement: "καλέω" ("call", 1:20; 2:17); "ἀφίημι" ("allow", 5:37) to follow; "ἀπῆλθον ὀπίσω αὐτοῦ" (lit. "went away after him" 1:20, *not* "ἀκολουθέω"; "ἀφήκαμεν πάντα" ("left everything", 10:28; cf. 8:34); "ἵνα ὦσιν μετ' αὐτοῦ" ("to be with him", 3:14); and concludes his list with an emphasis on the disciple mandate in 8:34 ("deny self", and "take up cross").

Bartimaeus' criteria for a *new* discipleship begins in reverse: he will conclude with "ἀκολουθέω" ("follow", 10:52c). Jesus' imperative, "Ὕπαγε" ("Go!", 10:52a) parallels and reverses Pudussery's imperative, "Follow me", and a second imperative, "φωνέω" ("call",

10:49), replaces the "old" "καλέω" ("call"). The use of "φωνέω" ("call") is emphasized by its triple repetition in 10:49 (cf. chiasm "φωνέω" ("call") below). Jesus' "φωνέω" ("call", 10:49), appears to embed Jesus "ἀφίημι" ("allowing") Bartimaeus to "ἦλθεν πρὸς τὸν Ἰησοῦν" ("come to him", 10:50c), in parallel with Pudussery's possible reference to a discipleship privilege, (5:37). Jesus' "φωνέω" ("call") also embeds an anticipation of Jesus *allowing* Bartimaeus to *follow* him, because the blind beggar was not called to *follow*. The "ἀφήκαμεν πάντα" ("left everything", 10:28) of the "old" discipleship, despite questioned whether the original disciples actually fulfilled this claim (cf. Discipleship failure, list, above), parallels with Bartimaeus "ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ" ("throwing off his mantle", 10:50, i.e., his possessions)[743]. The parallels with 8:34 are explained in detail above (cf. Suffering-bridge). The cumulative *new* discipleship criteria from the Bartimaeus pericope then frees the healed Bartimaeus to "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52c), sustaining "ἵνα μετ' αὐτοῦ ᾖ" ("that he might be with him", 5:18; cf. 3:14).

The observations above refer to the parallels between Pudussery's criteria for the *old*, original discipleship in Mark, and criteria revealed by Bartimaeus. Bartimaeus is thus shown to linguistically *connect* with discipleship, while not being *called* to *be* a disciple. Suffice now to extrapolate the essential progression for Mark launching a *new* discipleship through Bartimaeus so as to pivotally transition Mark's readers towards participation in Mark's rhetoric and that of Mark's Jesus. The aim is to provide (the *new*) discipleship as a component in a Christian *spirituality* of sustained discipleship rescue.

5.8.3 Bartimaeus: a pivotal transition *into* a *new* discipleship

This thesis identifies the following essential *lived experiences* of Bartimaeus, whilst pursuing the divinity in Jesus in a lifestyle of sustained rescue, as Mark's plot to embed his replacement of the *old* (that failed dismally) with the *new* discipleship for his readers. Mark's narrative provides a progression towards this *new* discipleship, which culminates in the uniqueness of Bartimaeus' "ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ" ("follow him on the way", 10:52c). Two *lived experiences* are proposed as follows: (i) Bartimaeus' triple "φωνέω" ("call", 10:49); and (ii) Bartimaeus as *discipled-follower* so as to sustain his rescue in "ἵνα μετ' αὐτοῦ ᾖ" ("that he might be with him", 5:18).

5.8.3.1 Bartimaeus' triple "φωνέω" ("call", 10:49)

Mark's emphasis by using the *new* verb three times, cannot be ignored by the reader. A chiasm of pre- and post-Bartimaeus occurrences add clarity to the significance that Bartimaeus was *called* by Jesus. Mark perhaps embeds his claim that Jesus *calls* Bartimaeus to a *new way* of discipleship, because the *old* terminates in denial, betrayal and a total demise.

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[743] The *lived experience* of "following Jesus on the way", encapsulates Bartimaeus living the accumulative words of Jesus in his (8:34) triptych mandate for discipleship, beginning with "deny self": "Like others who are called by Jesus, he abandons everything he has (cf. 1:18, 20; 2:14; 10:21, 28)" (Hooker 1991:253).

Chiasm: "φωνέω" ("call") in Mark 1:26; 9:35; 10:49; 14:30.68.72; 15:35

A 1:26 Capernaum, synagogue   unclean spirit knows Jesus "Holy One of God" (1:24)
"καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **φωνῆσαν φωνῇ μεγάλῃ**
    ἐξῆλθεν ἐξ αὐτοῦ"
("And <u>the unclean spirit</u>, convulsing him and **crying** with a loud **voice**,
    came out of him")

    B 9:35 Capernaum, "in the house" (9:33)   "called Twelve": first = last + servant
    "καὶ καθίσας **ἐφώνησεν** τοὺς δώδεκα καὶ **λέγει** αὐτοῖς·
        Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος"
    ("He sat down, **called** the twelve, and said to them,
        "Whoever wants to be first must be last of all and servant of all")

            CENTER 10:49 *Jericho*   x 3
            "καὶ στὰς ὁ Ἰησοῦς **εἶπεν**· **Φωνήσατε** αὐτόν.
            καὶ **φωνοῦσι** τὸν τυφλὸν λέγοντες αὐτῷ·
            Θάρσει, ἔγειρε, **φωνεῖ** σε"
            ("Jesus stood still and said, "**Call** him here."
            And **they called** the blind man, saying to him,
            "Take heart; get up, **he is calling** you")

B1 Cluster: cock crows 14:30; 14:68; 14:72   first = last + servant
Peter "*first*" of "Twelve" called (1:16); "*last*" of Twelve in Mark;
"one of the *servant*-girls of high priest" (14:66): "*first*" to recognise Peter; *last* denial

B1a 14:30 *Mount of Olives*
    "καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ
        πρὶν ἢ δὶς ἀλέκτορα **φωνῆσαι** τρίς με ἀπαρνήσῃ"
    ("Jesus said to him, "Truly I tell you, this day, this very night,
        before the cock **crow**s twice, you will deny me three times")
B1b 14:68 *Jerusalem, "below in the courtyard"* (14:66)
    "ὁ δὲ ἠρνήσατο λέγων· Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις,
        καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ **ἐφώνησεν**"
("But he denied it, saying, "I do not know or understand what you are talking about."
    And he went out into the forecourt. Then the cock **crowed**")
B1c 14:72 *Jerusalem, "the forecourt"* (14:68)
    "καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ **ἐφώνησεν**
        καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς **εἶπεν** αὐτῷ ὁ Ἰησοῦς
    ὅτι Πρὶν ἀλέκτορα **φωνῆσαι** δὶς τρίς με ἀπαρνήσῃ,
        καὶ ἐπιβαλὼν ἔκλαιεν"
("At that moment the cock **crowed** for the second time.
    Then Peter remembered that Jesus had said to him,
    "Before the cock **crows** twice, you will deny me three times."
        And he broke down and wept")

A1 15:35 *Jerusalem, Golgotha*
bystander: not know Jesus: "Holy One of God" (1:24): replace "Eloi" ("God") with a prophet
"καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον Ἴδε Ἠλίαν **φωνεῖ**"
("When some of the bystanders heard it, they said, "Listen [Look!], **he is calling** for Elijah")

Observations and relevance towards the pivotal center

A-A1: the unclean spirit *knows* who Jesus is; the bystander, oblivious to Aramaic, is totally confused. Bartimaeus is repeatedly shown (above) that he *knows* who Jesus is, pivotally transitioning what is *known* away from the domain of evil spirits, and providing the *life experience* for Mark's readers to recontextualize.

B-B1: this thesis proposes a parallel endowed with innuendo: in (**B**) 9:35, immediately after the confusion by the Twelve after the second pre-Passion narrative, the Twelve are *called* (to assemble; they have already been called to *follow*, or is the innuendo that after failing to understand and being distracted about who is the greatest, they *need* a renewal of a *call* to follow?). The chreia of rescue, 9:35, provides key words after "call" and "the Twelve", namely, "first", "last" and "servant". These parallel in the cluster of Peter's denial (**B1**): Peter denies Christ despite being the "first" of the "Twelve" to be "called"; Peter is the "last" of the Twelve mentioned in Mark's narrative, identified by a "servant" who is "first" to recognize him in the narrative's "last" account of a disciple's denial. The linguistic gymnastics are understood as a possible preparation by Mark for a reader to dismiss claims of greatness, or smallness (in terms of denying Christ), which might diminish the pursuit of the divine in Jesus in lived experiences of a spirituality sustaining rescue. The alternate "itinerary" to failure is rhetorically orientated to rescue through Bartimaeus' triple "φωνέω" ("call", 10:49).

CENTER: Bartimaeus firstly pivots the *new* call from the narrative's use of "καλέω" (and other expressions) to "φωνέω" ("call", 10:49), which Mark deliberately emphasizes as important, significant and relevant by his triple reference of the verb in a single verse[744]. It is for Mark's readers, a specific and unique *call* to come to Jesus, the Rescuer, *calling* as if to confirm he hears the prayer-filled cry in faith of the petitioner seeking rescue and needs specifics to address their failures or needs (10:51). It is not a *call* to *follow* him, it is a *call* from him to want to *follow* the plight of the petitioner. Teaching and healing will free the failed follower to "Go!" and enter the *arriving* of the kingdom of God he is inaugurating. Secondly, therefore, Bartimaeus' "φωνέω" ("call") thus pivots all narrative references to "φωνέω" ("call") into discipleship rescue. That rescue is from failure described as lived experiences devoid of pursuing the divine in Jesus: from an unclean spirit and ignorant bystander (**A-A1**) to a reprimand on who is the *greatest* in their diversion from a pre-Passion narrative, and the portrayal of a triple denial announced by a double *call* from a rooster cluttering a courtyard and sensing the change of temperature in the one denying his Rescuer (**B-B1**). Mark's reader is given a rescue in Bartimaeus' "φωνέω" ("call", 10:49), by recontextualzing his Jesus-encounter, over and above whatever "internal and external triggers" (Eyal 2018:17f.) provided a "call" whose response is devoid of pursuing the divine in the Rescuer.

The third aspect of Bartimaeus' "φωνέω" ("call", 10:49), is the role of an emissary. The "πολλοὶ" ("many"), not Jesus, announce to the blind beggar that he is being called by Jesus.

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[744] "Because Bartimaeus persisted against all odds, Jesus instructed the crowd to *call* him. That Jesus 'called' Bartimaeus is given a three-fold emphasis in 10.50 where Jesus instructed the crowd to call him, his calling by the crowd, and the report to him, 'Be of good cheer, get up, he calls you' [Θάρσει, ἔγειρε, φωνεῖ σε]. Thus, at the conclusion of a section of Mark in which Jesus has taught the disciples concerning the vocation of the Son of Man and the implications of this for discipleship, Jesus *called* Bartimaeus" (Painter 1997:145). This thesis would add, "into a new discipleship."

This is significant in a post-resurrection, post-Pentecost milieu with the physical *absence* of the Rescuer. The relevance is for Mark's reader to become the *emissary* for others[745].

5.8.3.2 Bartimaeus as *discipled-follower*

An introduction towards understanding Mark's Bartimaeus "following" Jesus, is to expose Mark's allocation of "ἀκολουθέω" ("follow") to his narrative in a chiasm.

A chiastic demarcation of Mark's use of the word aims to clarify that not all *following* is that of a disciple. The crux for Mark's *new* discipleship will be not only to follow Jesus as a *discipled-follower*, but also to identify the meaning of following Jesus "on the way". The reader is rescued to *see* "the way" after being *called*. The reader can then *follow* Jesus because the ability *to see* is, in terms of the Bartimaeus paradigm, the fruit of the empowerment Jesus awards as God's mercy to the one seeking rescue.

Chiasm: "ἀκολουθέω" ("follow") in Mark (sixteen allocations)

Observations

[745] "The call of Jesus, mediated through the disciples, demands a response if people are to find the light which Christ gives them" (Suggit 1991:60). Bartimaeus had "light" (10:47) which translates into his "sight" (10:52b), such that he becomes a *discipled-follower* as an exemplar for others to "find light".

Firstly, only six specifically refer to following Jesus[746] as a disciple (marked "**D**" on the right-hand edge of the page). Many others *follow* Jesus because they have witnessed his miracles[747] (feeding, exorcising, healing): they *trust* Jesus as a miracle-worker more than have "πίστις" ("faith") in who Jesus is ontologically (Son of God, Son of Man, subsisting in Son of David).

Secondly, the center and pivot of the chiasm is the interplay between not being called to discipleship, yet *living discipleship*, and being called to discipleship but refusing it. Mark's reader is presented with a decision. This thesis proposes the answer lies in a *spirituality* sustaining rescue, rather than a claim to any discipleship status. Pursuing the divine in Jesus potentially presents the reader with the six *followers* in the chiasm who are disciples. The reader is left to recontextualize these six to pursue a rescue from the Rescuer.

Linking linguistic parallels between Pudussery's criteria for original discipleship and the Bartimaeus pericope, suggests that despite not being called to follow Jesus, several criteria place Bartimaeus within the framework for *a disciple* (cf. Diagram above). These include being "called" by Jesus, "coming to Jesus", "following Jesus", and "denying oneself" (from "ἀφίημι" to "ἀποβάλλω"). Hence this thesis opts to describe the emergence of Mark's *new* discipleship with a claim of first *being discipled*,[748] as evidenced, articulated and verified by the Mark's semantic prowess.

Secondly, this thesis opts to claim that Mark's *new* discipleship for a reader pursuing the divine in Jesus in a lifestyle of lived experiences promoting a sustained discipleship rescue, enters the Christian spirituality of rescue. This is because, together with being *discipled*, Mark's reader thereby confirms being a specific *follower* of the Rescuer. Hence the proposed term for Bartimaeus is a "discipled-follower". The key verb is "ἀκολουθέω" ("follow").

"Bartimaeus as an exemplary follower"[749] (Williams 1994:163). This caters for Mark's rhetoric. Firstly, Mark's readers are not *disciples* (Jesus is no longer "alive" to call them to follow him). They are rather *followers* of Jesus. Hence readers can readily identify with Bartimaeus as *follower*, not only as their model (exemplary) but also as their pivotal transition from any failure (symbolized by *blindness*) to rescue (symbolized by Bartimaeus *following*

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[746] "When one understands the identity of Jesus properly, the natural response is to follow in discipleship" (Morrison 2015:8).

[747] Mack notices "miracles do not result in a collection of followers distinguished from the crowds. All of those touched by Jesus' miracles vanish after the episode, subsumed again by the crowds. Neither are miracles the way in which disciples are called. The disciples are called by words after the announcement of the kingdom and before the first miracle is performed (Mark 1:16- 20)" (1988:231).

[748] Williams (1994:163) claims that "Bartimaeus is similar to the disciples in a number of ways, *but he is not a disciple*, and *he succeeds where the disciples fail*" (italics my own).

[749] "While the reader will continue to have sympathy for the disciples and remain interested in the outcome of their story, the reader will no longer identify with the disciples as in the earlier part of the narrative. Bartimaeus, who believes, sees and follows, now exemplifies what it means to fulfill the demands of Jesus" (Williams 1994:166).

Jesus on the way[750], 10:52c). There is a difference between *following Jesus* and *pursuing the divinity of Jesus* exposed through corresponding lived experiences of doing so.

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[750] "On the way" (to Jerusalem, 11:1-16:8), to Galilee (14:28), and beyond, is described by this thesis in terms of crossing seven metaphorical bridges as components of a Christian spirituality.

5.9 TOWARDS A CONCLUSION: A PARADIGM OF CHRISTIAN SPIRITUALITY FOR DISCIPLESHIP

Van Der Merwe, in his 2015 article *Mechanisms in biblical texts that constitute "lived experiences" in the contemplative reading of those texts: applied to 1 John*, provides the framework to conclude this thesis. The seven metaphorical bridges which pivot through the Bartimaeus pericope, as outlined above, are proposed as components of a Christian spirituality for discipleship rescue. The focus is not *doing* discipleship, rather *being* a discipled-follower in a spirituality. The bridges converge into a paradigm, ideated as a *prism* dispersing seven colors, when applying Van der Merwe's *mechanisms* for their corresponding *lived experiences*.

A prism

Definition: "a block of clear glass separating light passing through it into separate colors", https://www.collinsdictionary.com/dictionary/english/prism)
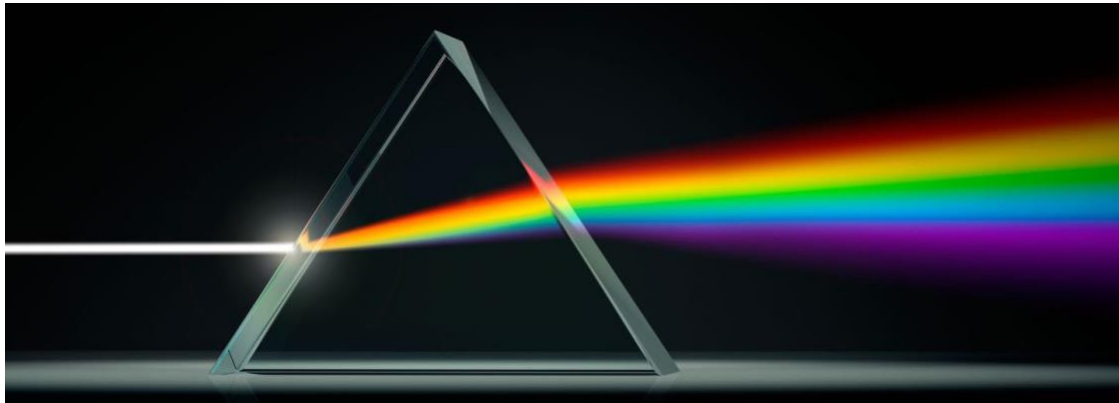
(Lee, E. 2016, *Logicolor: Logical colors for an illogical world*, online article, np, accessed 1Jan 2023, http://www.semantography.soltechdesigns.com/logicolor.html).

The seven colors are listed as follows:
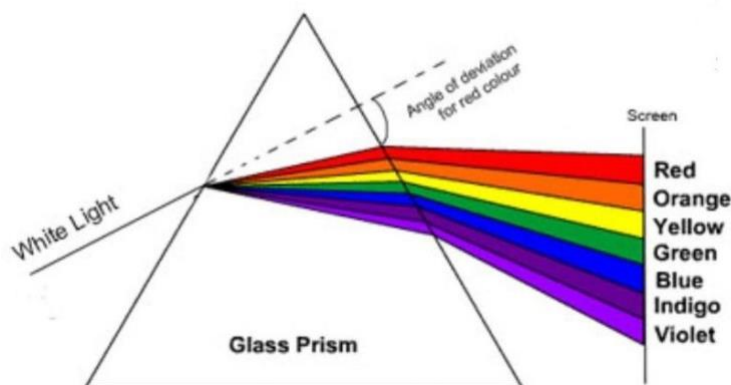
(Physical Teacher, 2021:online article, np, accessed 1Jan 2023.
https://physicsteacher.in/2020/09/10/dispersion-of-light-through-prism-the-reason-you-must-know/)

This thesis allocates each color to represent a metaphorical bridge: (i) Red for the "Psychology-bridge" which proposes an "alert" for *motivation* towards the rescue of a failed disciple; (ii) Orange for the "Theology-bridge" in an "overlap" of christology and theology; (iii) Yellow for the "Place-bridge" transitioning *place* into *sacred space* for rescue; (iv) Green for the "Suffering-bridge" which outlines what constitutes "growth" from failure to rescue; (v) Blue for the "Faith-bridge" risking "heights and depths" towards rescue which emerges from reaction-response during empowerment; (vi) Indigo for the "Prayer-bridge" exposing "intuition" when unity with the divine is structured by will, determination and commitment; (vii) Violet for the "Discipleship-bridge", like the flower's petals "calling" pollinators, and once fed, releasing them to "follow" *their* calling into the "now" of a *new* discipleship.

The mechanism of linking a metaphorical bridge with a color in the spectrum of "light" prompts a closer investigation of Van Der Merwe's "four selected linguistic effects" effecting the mechanism for "lived experiences" of the text.

Mechanisms

The "mechanisms" of Van Der Merwe (2015) operate through his articulation of "four selected linguistic effects". These are linked with the seven bridges outlined in chapter 5 of this thesis, and which collectively compose a Christian spirituality of discipleship rescue, now ideated as a *prism* of scattered light. The "effects" are as follows:

(i)   "dynamic interactions between text and reader" which are accompanied by "formal and informal strategies".

Mark's embedded rhetoric for promoting discipleship rescue motivates the reader to "enter" the text through "formal strategies" which potentially contribute to persuading rescue. Van Der Merwe proposes three aspects towards a successful "interaction". These are: (a) maintaining a rhythm of "participation". The *movement* in the pericope is seen to provide "a rhythm of participation" for the reader. The loaded opening verse (10:46) launches such movement: Jesus coming to Jericho, Jesus leaving Jericho with companions, and Bartimaeus "*sitting, begging* beside the road". The "rhythm" is sustained by Jesus *stopping, calling, answering, awarding* (10:49-52) which is seen to promote reader participation by way of anticipation and then realization. A corresponding, sustained "rhythm of participation" by the reader is in the *movement* of Bartimaeus from "sitting beside the road" (v. 46), "jumping up" and "coming to Jesus" (10:50) to "following him" (10:52c). Their significance and relevance have been explored in detail, above. The seven metaphorical bridges (ch. 5) emerge from the semantic networks of the discourse analysis of 10:46-52, and are composed of essential findings based on Robbins' five textures in the socio-rhetorical analysis of the pericope (ch. 4).

A second "formal strategy", (b) promoting "dynamic interaction" between the reader and the text, is the reader's association with forms of metaphorical *blindness*. The list of failures (cf. Discipleship-bridge) could first effect a "detachment" from any preoccupation with failure.

Then an identification and association, through correlation, could begin the transition into a personalized disciple rescue for that reader.

The third "formal strategy" (c) in the interaction between the reader and text is when the reader discovers that the "transformation" in Bartimaeus across the pericope is the pivotal transition for the reader's own rescue. Mark provides the reader with Bartimaeus as exemplar to spiritually *see* through the experience of blindness (10:47-48), and then be awarded with physical *seeing* (cf. Faith-bridge).

"Informal strategies" suggested by Van Der Merwe, include the following: (a) "semantic networks" of both the "inner texture" and "inter texture"; (b) "linguistic features" such as the significant repetition, e.g., "καί" ("and") and verbs in the historical present tense; (c) "dialectic language" e.g., to provide metaphors for transformation from blindness to sight. This includes a "dialectic tension" between Bartimaeus who does (spiritually) *see* (prior to 10:46), the disciples and the large crowd who are spiritually *blind*, and a subsequent "anxiety among the readers" of Mk 10:46-52. They latter fail when remaining *blind*, but are rescued by Mark's rhetoric when it is "unpacked"[751] from the Bartimaeus pericope and they are able to *see* the way forward to "follow him on the way" (10:52) (cf. Van Der Merwe 2015:12).

Narrative examples for several "informal strategies" as indicated above, include the following brief observations which are unique to Mark's pivotal text (10:46-52) . The aim is to validate the application of Van der Merwe's *mechanisms* to a *prism* of metaphorical bridges towards a spirituality of rescue:

- *Details* in the narrative. These are distracting and abusive to some investigators (cf. ideological texture), but, for this thesis, details are essential for Mark's rhetoric towards rescue. The opening of the pericope provides details such as "sitting, begging, hearing" (10:46-47), which are seen to thereby "alert" a reader (the "red" in the *prism* spectrum for the "Psychology-bridge"). The aim is to *motivate* transition from any symbolic *blindness* to *seeing* the way ahead;
- Mark's regular use of the historic *present* tense, (cf. ideological texture, above). This places each textual "frame" in an immediacy of participation, and contact, between reader and the ideated content within the linguistic itinerary. Consequent *lived experiences* in the reader's recontextualization of the historic present tense of the text, pivotally transitions into a sustained participation with *who* Jesus is to Bartimaeus (the "orange" of the spectrum in its overlap of christology and theology in Mark for the "Theology-bridge"). This is aimed at a reader's personalized (eventual, and sustaining) discipleship rescue;
- the repetitive "καί" ("and") promotes time-frames, like a metronome of repeated, rhythmic callings to the reader (the "violet" in the spectrum for a "Discipleship-bridge"). They *call* the reader to take note, enter the text, and *participate* in that text

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[751] The term "unpack" appears in Young and Strickland (2017), *The Rhetoric of Jesus in the Gospel of Mark*: "The discourses [of Jesus] are compact, and as such require considerable "unpacking" in order to follow their argument" (2017:292).

with the aim of arriving at and sustaining a rescue. For some investigators the repetitive "καί" ("and") is distracting and superfluous (cf. ideological texture). Again, this thesis understands Mark employing the repetitive "καί" ("and") as a deliberate linguistic technique to emphasize a *participation* in his rhetoric.

(ii)   The second effect for Van Der Merwe is "the composition of images" (Van Der Merwe, 2015:12-16).

The goal is to establish "a field of meaning and experience" (Iser, 1978: 108-118, Van Der Merwe, 2015: 13) which could be "understood, interpreted and applied in the lives of the readers" (Van Der Merwe, 2015: 13). This "second effect" claimed by Van Der Merwe permeates throughout, and originally prompted the investigation for this thesis to arrive at seven metaphorical bridges. Chapter 5 outlines the seven bridges as the "composition of images" in the form of ideated metaphors, which have been repeatedly shown to provide Christian spirituality with seven components pivoting through the Bartimaeus pericope. These are now proposed to ideate a *prism* of refracted seven colors for light, for the thesis' cumulative paradigm of discipleship rescue pivoting through the Bartimaeus pericope.

Another "image" is "family", identified as an "archetypal metaphor in rhetoric" (Van Der Merwe, 2015: 13). Mark employs this strategy in his gospel, with the following evidence in his Bartimaeus pericope:
(a) "Jesus of Nazareth" (Mk 10:47) contains family undertones. He is the homeboy from Nazareth, transitioning through his *lived experiences* of a spirituality of seven metaphorical bridges, to become the hero, Rescuer, for the greater "united family". Jesus confirms this in Mark: "Whoever does the will of God is my brother and sister and mother" (3:35). These are those who enter the *arriving* of the kingdom of God which the "King of the Jews" (15:26) inaugurates. He achieves this, *after* his personal pivotal transition, so to speak, in his Bartimaeus-encounter (cf. "Jesus is not alone any more" Ossandón 2012:401; and Williams 1994:167-171);
(b) The opening verse of the pericope (10:46) introduces its new protagonist as "son of Timaeus," and *then* names him "Bartimaeus." It is this "son of Timaeus" who as a blind "son of Timaeus" is thereby presumably ostracized from the family, and confined to beg *outside* Jericho, on the roadside. The socio-cultural texture (above) also exposes how the "πολλοὶ" ("many") sustain that exclusion of Bartimaeus from the broader "family" of would-be followers;
(c) Bartimaeus cries out twice to the "Son of David" for mercy and healing (10:47-48). Mark will subsequently confirm this greater family, by referring to "our Father David" (11:9-10). Bartimaeus' rejection ("rebuke", 10:48) by the "πολλοὶ" ("many") evokes an interjection by Jesus, followed eventually by Bartimaeus being healed. Then Bartimaeus is included in the *familia Dei* of the "Son of David", spiritually expanded into that of the Son of God (who effects God's *mercy*).

      (iii)   "the dialectic of protension and retention when the text was read aloud and repetitively" (Van Der Merwe, 2015:17-19)

The "memory" of what has gone before and the "expectation" of what is yet to come, (Waaijman, 2002:744; Van Der Merwe, 2015:18) elicits a *third linguistic effect* when reading or listening to a text: namely, "the dialectic of protension and retention when the text was read aloud and repetitively" (Van Der Merwe, 2015:17-19, including his reference to Iser, 1978:112). The above investigation (chapter 5) arriving at seven metaphorical bridges as components for a Christian spirituality of rescue has repeatedly referred to "the dialectic of protension and retention" (cf. also the chain-link interlock, ideological texture, above).

(iv) "To be entangled in a text – the way new experiences are formed" (Van der Merwe, 2015: 19-20)

This thesis aimed to apply Van Der Merwe's fourth linguistic effect to each metaphorical bridge. The *new* experiences which Van Der Merwe propagates, facilitate discipleship rescue for this thesis as they pivot through the Bartimaeus pericope. These include,

- a *new* motivation to begin again (symbolized by the "red" in the *prism*);
- a *new* experience of who Jesus is for Bartimaeus, in a spirituality which contextualizes christology and theology (symbolized by the "orange" in the *prism*);
- a *new* experience of place in spirituality's lived experience of *sacred space* (symbolized by the "yellow" in the *prism*);
- a *new* experience of encountering suffering in one's growing towards rescue (symbolized by the "green" in the *prism*) is the reader recontextualizing those sufferings of Jesus which establish him as servant and ransom for *many* readers (cf. Suffering-bridge). They, in turn, in their spirituality of suffering, become servant and ransom for many others;
- a *new* experience of "faith", not as *blind* faith, but as lived experiences in a *spirituality* of faith, as lived by Bartimaeus who risks all to reach his Rescuer (symbolized by the "blue" in the *prism*);
- a *new* experience of a *spirituality* of prayer sustaining one's empowerment for discipleship rescue (symbolized by the "indigo" in the *prism*);
- and the *new* discipleship launched by Mark through his pivotal minor character in his narrative (symbolized by the "violet" in the *prism*).

This thesis arrives at a Christian spirituality of discipleship rescue, because, according to Van Der Merwe, the reader's entanglement with the text facilitates a change in the reader's experiences such that there is "a restructuring of what the readers already possess" (Van Der Merwe, 2015:20). They already possess "light" by their decision to read the text. Entanglement refracts that light into seven colors ideating seven metaphorical bridges of discipleship rescue. But it is a rescue of *lived experiences* in a spirituality[752] of pursuing the divine in Jesus. The

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[752] Van der Merwe (:2, f/n 9) outlines his approach to "spirituality": "In the case of reading literary texts, I wish to distinguish between two kinds of spirituality... Firstly, the reader can have a 'lived experience' of the content of the text – being drawn into the text or drawing the text into himself or herself. Secondly, through such a lived

Bartimaeus pericope, through Mark's rhetoric, and that of Mark's Jesus, contextualizes Van Der Merwe's understanding that goal and purpose of such an enlightenment (in seven colors) enables readers to "find out more what it is they were entangled in and what was expected from them so they could be part of the household of God" (Van Der Merwe, 2015:19).

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experience, another 'lived experience', that of the divine, can emerge". This thesis has attempted to combine these "two kinds of spirituality" into one. The understanding is that a reader's recontextualization of the lived experiences of both Jesus and Bartimaeus results in a lifestyle of lived experiences of (/from/when) pursuing the *divine*. This constitutes a spirituality for the reader. The *divine* is pursued in *lived experiences* in so far as the *text* exposes the "divine". A *lived experience* of personalizing a text is not classified by this thesis as constituent of *spirituality*. The essential ingredient is "lived experiences emerging from pursuing the divine" – this provides the potential for self-transcendence and transformation in a lifestyle identified as *spirituality*. The "divine" for Jesus in Mark is expressed as "God's will" (e.g., 14:36), which results in his *lived experiences* of "pursuing God's will" for him to inaugurate the *arriving* of God's kingdom after his anointing at his baptism (1:10-11). The "divine" for Bartimaeus has been outlined in the titular Christology for "Jesus the Nazarene" (cf. Theology-bridge, above), which results in the pericope's mosaic of Bartimaeus' *lived experiences* in a progression from "hearing it is Jesus the Nazarene" (10:47) to "following him on the way" (10:52c).

CHAPTER 6: CONCLUSION

Greek-Roman rhetoric, and its constituent, Greek tragic drama, which is used by Mark in his gospel, prompted this investigation to explore Mark's *bios* of the life, death and resurrection of Jesus the Nazarene, and solve the "abominable mystery" of the dismal progressive failure and desertion of his anointed companions and emissaries. They were tasked ("anointed" and "sent") to continue inaugurating the *arriving* of the kingdom of God, yet everyone, including the women, flee their "teacher", "rabbi", "Christ" and "Crucified one". Bartimaeus, despite not being *called* to be a disciple, emerges in Mark's narrative as the model "disciple", and this is illustrated throughout the thesis.

This discipleship "rescue" element provided by Mark's narrative in the Jesus-encounter of the "blind beggar outside Jericho", emerged as a paradigm of Christian spirituality. This is because the progression towards Bartimaeus' committed "following Jesus on the way" (10:52c) exposed lived experiences of how he pursues the divine in Jesus the Nazarene. "Rescue" as transition from "blindness" (10:46) to "sight" (10:52b), from "seated" (10:46) to "jumping up" (10:50) , and culminating in "following" Jesus (10:52c), launched the motivation to identify a paradigm. "Rescue" of failed disciples pivoting through parameters of Bartimaeus' lived experiences, when Jesus (and not one's personal agenda) is pursued, subsumed "rescue" of every follower of Jesus: rescuing the neophyte in Mark's community starting out on an itinerary of participation in the *arriving* of the kingdom of God and needing a *modus operandi* to deepen commitment, the discipled-follower needing rescue from any potential doubts, mediocrity, disillusionment or exhaustion, and the outright betrayer, deserter, experiencing a "μετάνοια" ("change/ repentance") precipitating a desire for rescue. The presumption is that every discipled-follower of Jesus, pursuing the divinity in his "Rabbouni" (10:51) in a consequential lifestyle of lived experiences of a Christian spirituality, needs a *modus operandi* to remain "a discipled-follower".

Robbins' socio-rhetorical analysis of the Bartimaeus pericope has been shown to progressively direct this investigation into encapsulating that *modus operandi* by providing a foundation, and articulating a hermeneutics towards a textual examination and understanding of Mark's narrative. The *mechanisms* to achieve this were from the writings of Iser (1978), Waaijman (2002) and Van Der Merwe (2005). They are referred to across the thesis, and motivate the search for parameters pivoting through the Bartimaeus pericope which collectively construct a paradigm of Christian spirituality. Firstly, however, literature was explored to ascertain any previous attempts to solve the "abominable mystery" in Mark.

Chapter 2 outlined the route of this investigation to attempt a survey of previous authors' discoveries in a "literature review", concerning Christology and discipleship in Mark. The focus was to investigate those publications which contribute towards an understanding of the pivotal role Mark allocates to his Bartimaeus. Key articulations include, "hinge passage", "pivot", "turning point" and "transition passage", but they all refer to the pericope in Mark's

narrative, and not to both the ontological prowess of a blind beggar's rescue for discipleship failure so prevalent in Mark, and a rescue for the sustained *following* of Jesus in Mark's community. The latter prompted this thesis to formulate a Christian spirituality in a paradigm of seven components.

The aim of exploring the literature available was to capture their relevant observations which could articulate this thesis uncovering a deliberate, albeit embedded, rescue package by Mark for his readers. The footnotes in the thesis record their observations to validate thesis claims towards these ends. The literature on Mark is vast, and a difficulty was to decide which authors made the most significant discoveries which could be aligned to a Bartimaeus pivotal transition in a paradigm of Christian spirituality. Part of the challenge is that, to date, no previous investigator has approached Mark 10:46-52 from a Christian spirituality perspective, and while acknowledging his transition-status in the narrative, no previous author has identified his Jesus-encounter as composite life experiences for such a spirituality, the components of which contribute towards an embedded rescue package for Mark's readers.

The crux of the problem this thesis set out to solve was described as a "two-sided coin". The one side, i.e., the pivotal role of Mark 10:46-52 *in* Mark's narrative, has persistently been presented throughout this thesis. The aim was not to repeat other investigators confirming a pivotal transitional role *for* the narrative, i.e., a transition between Jesus teaching disciples (8:22-10:45) and then (11:1f.) with disciples, who ultimately abandon him, enter Jerusalem. It is *within* the narrative, in a phenomenological encounter by the reader with that between Jesus and Bartimaeus, that a spirituality emerges. Mark's text deliberately (yet presumably unknowingly) punctuates such a spirituality by constructing detailed lived experiences for Bartimaeus which facilitate his self-transcendence in a participation of a Jesus-encounter exposing his faith which "saves him" (10:52a). This is the other side of the coin: a Bartimaeus as exemplar, and his itinerary from 10:46 to 10:52 embedding seven components for a new lifestyle awaiting Mark's readers.

In order to "solve the problem", Chapter 3 provided a comprehensive "Methodology". Firstly, Robbins' socio-rhetorical analysis of a (biblical) text was shown to be fundamental to this thesis. A brief outline of the five "angles" (as "textures") which Robbins provides, framed this investigation: ideological texture, social and cultural texture, inter texture, inner texture, sacred texture. Secondly, this thesis proposed a working definition of Christian spirituality for the readers of this thesis to identify the perspective of the author. The definition was prompted by the expertise of writers on spirituality, including, Schneiders, Waaijman, Sheldrake, Perrin and Van Der Merwe.

Chapter 4 allocates Robbins' five textures of his socio-rhetorical analysis ("a heuristic") to the Bartimaeus pericope. The ideological texture pursued Robbins' proposal of "resources" and "structures." The former focused on Greek rhetoric, with its significant parallels in "discourse" and "Greek tragic drama". A future study could explore "*chreiae*" in Greek rhetoric, and propose (or discover) these anecdotal encapsulations for Bartimaeus' Jesus-encounter. The latter, "structures", provided the outlines for two of Mark's vital linguistic frameworks. Firstly,

the chiasmus, without which Mark is not understandable. Scott confirms, "this must be said here: the chiasmus is an indispensable instrument of interpretation for students of his [Mark's] gospel. And so much so, that an interpretation that stops short of seeking out possible chiastic relations and examining the implications of any that are found must be considered technically unfinished" (1985:25-26). Secondly, the chain-link interlock, without which Bartimaeus is confined to the dust outside Jericho or the pages of Mark's "script", rather than to spirituality's exemplar to "ransom" Jesus to "serve" him (10:45) in anticipation of what awaited Jesus in Jerusalem. Ossandón (2012:41) provides an apt tribute to the healed blind beggar in the "chain-link interlock": from then on, "Jesus is not alone any more".

The socio-cultural texture provided the thesis with 1st century background (the "story-world" of Hartin 1993:37) to behavioral patterns in the Bartimaeus pericope. The inter texture briefly indicated parallels in the LXX.

The inner texture was examined through a discourse analysis. This provided the mechanism to arrive and identify the vital and essential seven semantic networks needed for this thesis. Each semantic network in the Bartimaeus pericope, furthermore, provided the textual foundation for each of the seven components listed by this thesis for a Christian spirituality pivoting through the Bartimaeus Jesus-encounter.

The sacred texture provided a *sacredness* for the observations emerging from applying Robbins' socio-rhetorical analysis to Mark 10:46-52. The explorations in the pericope identify the presence and role of "Deity", "Holy person(s)", "Divine history", "Human redemption" and "Human commitment". These "fed" the previous four textures with a *sacredness* empowering them to arrive at their ideations into metaphorical bridges. This was prompted by Iser (1978:9-20) who prompts a reader towards entanglement with a text so as, through ideation, to arrive at that text's meaning, which effects "change" in the reader. While that "change" for this thesis began as the transition from "discipleship failure" to "discipleship rescue", the seven metaphorical bridges provide a paradigm of general Christian spiritualty for the survival (rescue) of any future discipled-followers of Jesus.

Chapter 5 presented the seven metaphorical bridges as ideations of the seven semantic networks in the pericope's inner texture, which construct seven components for a Christian spirituality. Collectively, these bridges form a paradigm for Mark's readers: a paradigm of Christian spirituality for rescue where needed, and a paradigm for sustaining commitment in the lifestyle of lived experiences of any discipled-follower pursuing the divinity in Jesus. The seven metaphorical bridges explored in detail above, are as follows: (i) the Psychology-bridge for a reader to be motivated (5.2); (ii) the Theology-bridge for a reader to know whose divinity is being pursued (5.3); (iii) the Place-bridge for a reader to transition in any place location from its *place* into *sacred space* (5.4); (iv) the Suffering-bridge for a reader to integrate Jesus' sufferings into one's own, from each pre-Passion narrative (8:31; 9:31; 10:33-34), through Jesus as *servant* and *ransom* (10:45), to Golgotha (5.5); (vi) the Faith-bridge for a reader to be constantly renewed in Jesus' empowerment (5.6); (vii) the Prayer-bridge for a reader to persist in sustained commitment towards pursuing the divine in Jesus (5.7); (viii) the Discipleship-

bridge (5:8) to clarify the reader as a discipled-follower, following the Inaugurator of the *arriving* of the kingdom of God: the reader first *follows* him in Mark's text, and, secondly, continues to realize a *following* through recontextualizing that text into personal circumstances.

These seven bridges were synthesized into a prism of light, where each color represents each metaphorical bridge as the component of a Christian spirituality. The *mechanisms* provided by Van Der Merwe were the essential structures of composition for the *prism* of light to *see*. It is hoped future readers of Mark will "immediately see" (10:52b), like Bartimaeus at the end of his Jesus-encounter, to promptly pursue a recontextualization of a risen Jesus announcing to each reader, "Go! Your faith saved you" (10:52a). Bartimaeus is the paradigm to "Go!" in a lifestyle of Christian spirituality.

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