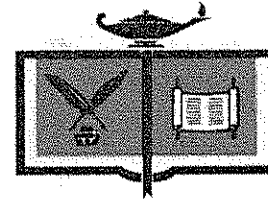


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VOLUME 92, NO. 2

JUNE 1973

- The Divine Oath in Genesis
HUGH C. WHITE 165-179
- Casuistic Law Governing Primary Rights and Duties
DALE PATRICK 180-184
- The Apodictic Prohibition: Some Observations
JOHN BRIGHT 185-204
- Further Notes on the Symbolism of Blood and Sacrifice
DENNIS J. MCCARTHY, S. I. 205-210
- A Life-style for Diaspora: A Study of the Tales of Esther and Daniel
W. LEE HUMPHREYS 211-223
- The Healing of Blind Bartimaeus (10:46-52) in the Marcan Theology
VERNON K. ROBBINS 224-243
- The Seed Parables of Jesus
JOHN DOMINIC CROSSAN 244-266
- These Fragments I Have Shored Against My Ruins:
The Form and Function of 4 Ezra
EARL BREECH 267-274

Book Reviews 275 — Collected Essays 314 — Books Received 323

THE HEALING OF BLIND BARTIMAEUS (10:46-52) IN THE MARCAN THEOLOGY

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THE story of the healing of blind Bartimaeus portrays a vivid account of a blind beggar who, while sitting along the roadside, hears that Jesus is passing by, cries out to Jesus, gains an audience with him, and is healed of his blindness. The location of the episode at or near Jericho, the furnishing of the blind man's name (Bartimaeus) which is a phenomenon occurring in only one other Synoptic healing story (Mark 5:22), and the details of the story make, as Taylor has put it, "a good impression."¹ The realism of the story caused Branscomb to say that "apparently we have in this story an account which goes back to, and owes its details to, the reminiscences of an eyewitness."² Thus the story is lucid and realistic, so clearly so that many commentators have oriented their interpretations almost solely to the historical trustworthiness of the episode.

Yet we know Mark's ability to create vivid narrative: his use of the historic present tense to give the story an immediacy with the reader,³ his frequent use of εἰθίς to keep the episodes moving forward,⁴ and his use of paratactic καί to link into his stories the descriptions, comments, and details which he wishes to include.⁵ And we know further that this material, which undoubtedly points to the kinds of activities in which Jesus was involved, is used by Mark for his own theological and christological purposes.⁶ It is with this latter awareness that many interpreters are now moving, and this is the direction of this investigation.

The blind Bartimaeus story is particularly important because of its placement within the Marcan narrative. It is well known that there is a concentration of miracle stories within the first eight chapters of the Gospel of Mark, and that

most of these are individual exorcisms or healing miracles performed by Jesus.⁷ However, healing is no longer the central part of Jesus' activity after 8:26, since a special teaching ministry focussed upon death and resurrection begins with the episode at Caesarea Philippi in 8:27-33.⁸ This shift within the Marcan narrative gains special attention when one discusses the possible function of a collection of miracle stories within the formation of the *Gattung* "gospel,"⁹ a signs source underlying the Gospel of John,¹⁰ or cycles of miracle stories which Mark used in the construction of the first eight chapters of his gospel.¹¹

Most recently T. J. Weeden has argued that chs. 1-8 present Jesus in terms of a θεῖος ἀνὴρ christology, that that christological view of Jesus motivates the disciples to respond in misunderstanding, and that the Marcan gospel systematically destroys the θεῖος ἀνὴρ understanding of Jesus.¹² We must notice that such a position depends upon a clear distinction between the type of material in Mark 1:1-8:26 and the type of material in 8:27-16:8. Within Jesus' teaching about the Son of Man in 8:27-10:45 there must be little or no θεῖος ἀνὴρ material.¹³

It is noteworthy, therefore, that two healing stories occur outside of those first eight chapters of Mark. The first of these occurs immediately after the Transfiguration of Jesus—the healing of the demon-possessed boy in Mark 9:14-29. The second healing story is the healing of blind Bartimaeus. The Bartimaeus story occurs in the Marcan narrative just prior to the entry of Jesus into Jerusalem. It is not part of the first half of the gospel; it stands in between the teaching section on the suffering, dying, rising Son of Man and the Jerusalem ministry. In this setting, the transitional character of the story links the healing ministry of Jesus with Jesus' Jerusalem activity.

It is customary now to interpret the Bartimaeus story as solely a discipleship story.¹⁴ The receiving of sight by the blind man contains the deeper meaning of

⁷ Cf. R. E. Brown, "The Gospel Miracles," *New Testament Essays* (Milwaukee: Bruce, 1965) 168; *The Gospel According to John (i-xii)* (AB 29; New York: Doubleday, 1966) 525-26.

⁸ P. Feine, J. Behm, and G. Kümmel, *Introduction to the New Testament* (Nashville: Abingdon, 1965) 65-66.

⁹ H. H. Koester, "One Jesus and Four Primitive Gospels," *HTR* 61 (1968) 203-47; J. M. Robinson, "On the *Gattung* of Mark (and John)," *Jesus and Man's Hope* (Pittsburgh: Pittsburgh Theological Seminary, 1970) 1. 99-129; M. Smith, "Prolegomena to a Discussion of Aretologies, Divine Men, the Gospels, and Jesus," *JBL* 90 (1971) 174-99.

¹⁰ R. T. Fortna, *The Gospel of Signs* (SNTSMS 11; Cambridge: Cambridge University, 1970).

¹¹ P. J. Achtemeier ("Toward the Isolation of Pre-Markan Miracle Catenaes," *JBL* 89 [1970] 265-91) building upon the work of L. E. Keck ("Mark 3:7-12 and Mark's Christology," *JBL* 84 [1965] 341-58).

¹² T. J. Weeden, "The Heresy that Necessitated Mark's Gospel," *ZNW* 59 (1968) 145-58; *Mark—Traditions in Conflict* (Philadelphia: Fortress, 1971).

¹³ Weeden mentions this with some concern about 9:14-29 and 10:46-52 in a footnote in *Mark*, 164-65.

¹⁴ Cf. T. A. Burkill, *Mysterious Revelation* (Ithaca, N.Y.: Cornell University, 1963) 185-86, 189-90; E. Schweizer, *The Good News according to Mark* (Richmond: John Knox, 1970) 224-25.

¹ V. Taylor, *The Gospel According to St. Mark* (2d. ed.; London: Macmillan, 1965) 446.

² B. H. Branscomb, *The Gospel of Mark* (Moffatt NT Commentary; New York: Harper, n.d.) 2. 192.

³ J. C. Hawkins, *Horae synopticae* (2d ed.; Oxford: Clarendon, 1909) 143-49; Taylor, *Mark*, 46-47; J. C. Doudna, *The Greek of the Gospel of Mark* (SBLMS 12; Philadelphia: SBL, 1961) 40-42.

⁴ Taylor (*Mark*, 162): used in Mark 41 times, Matthew 18, Luke 7, and John 6.

⁵ *Ibid.*, p. 52: "Perhaps the most obvious characteristic feature of Mark's Greek is his frequent use of *καί* paratactic, . . ."; cf. J. Jeremias, *The Eucharistic Words of Jesus* (tr. N. Perrin; New York: Scribner, 1966) 174.

⁶ See N. Perrin, *What is Redaction Criticism?* (Philadelphia: Fortress, 1969) 3-24, 33-67; J. Rohde, *Rediscovering the Teaching of the Evangelists* (Philadelphia: Westminster, 1968) 113-52.

the true perception which a disciple must come to have of Jesus' activity. When this interpretation is followed, the healing story at 8:22-26 is viewed as parallel to it within the Marcan narrative. That healing stands just prior to the Caesarea Philippi episode where Peter sees that Jesus is the Messiah and cannot see that he is the Son of Man who must suffer, be killed, and rise again. In that position, the double healing of the blind man, which is necessary because he still sees unclearly after his first healing, functions as a symbolic reflection of the difficulty of perceiving the proper christological view of Jesus' activity.¹⁵

While there can be no doubt that the Bartimaeus story is oriented to discipleship, we must recognize that the story also produces a poignant christological statement pertaining to Jesus' activity. Interpreters of Mark are increasingly becoming aware of the christological dimension of the Marcan gospel,¹⁶ and a crucial factor for discerning that dimension of the text lies within the evangelist's selection and arrangement of materials. Therefore, if the interpreter fails to reflect upon the fact that healings and sayings are recounted rather than travelogues and discourses, he may not account sufficiently for the medium which the evangelist has used for his presentation.

This is important for understanding the force of the Bartimaeus story in the Gospel of Mark. This story is the only healing episode in Mark in which the title Son of David occurs. In terms of narrative sequence, this story represents the first instance when the title Son of David is attributed to Jesus' activity. In the Bartimaeus story, the person who calls Jesus Son of David also knows how to make a proper request of Jesus, and Jesus' reply granting the request results in the healed man's acceptance of discipleship.

Therefore, this story is not simply a discipleship story. In it the christological image of Jesus and the response in discipleship converge. Throughout the gospel narrative it is implicit that the christological understanding of Jesus' activity is directly related to the kind of activity in which the disciple becomes involved. Christology and discipleship prove to be simply two sides of the same coin in the Gospel of Mark.¹⁷ An erroneous christological perception of Jesus' activity leads to improper expectations and requests,¹⁸ and inept discipleship activity.¹⁹

¹⁵ The way in which this dimension of the healing of the blind man in 8:22-26 has given rise to an almost totally allegorical interpretation of the Bartimaeus story in modern criticism can only be regarded as remarkable. In our view, it indicates the difficulty which interpreters have encountered in discovering the full import of it within the Marcan theology.

¹⁶ A. Kuby, "Zur Konzeption des Markusevangeliums," *ZNW* 49 (1958) 52-64; J. Schreiber, "Die Christologie des Markusevangeliums," *ZTK* 58 (1961) 154-83; P. Vielhauer, "Erwägungen zur Christologie des Markusevangeliums," *Zeit und Geschichte: Dankesgabe an Rudolf Bultmann zum 80. Geburtstag* (ed. E. Dinkler; Tübingen: Mohr, 1964) 155-69 (= *Ansätze zum Neuen Testament* [Munich: Kaiser, 1965] 199-214); U. Luz, "Das Geheimnismotiv und die markinische Christologie," *ZNW* 56 (1965) 9-30; L. E. Keck, "Mark 3.7-12 and Mark's Christology," *JBL* 84 (1965) 341-58.

¹⁷ See an excellent discussion of this in Weeden, *Mark*, 59-64.

¹⁸ Mark 6:35-37; 8:4, 14-21, 32-33; 9:34; 10:35-37.

¹⁹ Mark 9:18-28, 29-38, 40; 10:13-14, 28-30; 14:32-42, 66-72.

The real parallel to the Bartimaeus story in Mark is 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) in which power and authority (rising from death) are fused with rejection and death (suffering many things, being rejected and killed) brings a fierce rebuke from Jesus upon that disciple which is equalled only by the statements of Jesus to Judas in the NT tradition. In the Bartimaeus story the entire force of Jesus' healing-discipleship activity is declared to be Son of David activity, and Jesus' acceptance of that designation for his activity is indicated by his willingness to perceive the faith which produces it and to grant the man his request on the basis of it. In this instance a request put to Jesus which reveals a proper understanding of Jesus as he nears the gates of Jerusalem results in true discipleship which produces the willingness to follow Jesus into the city where he meets rejection and death.

In this paper, it is suggested that Marcan Christology and discipleship converge in the blind Bartimaeus story in a manner crucial to the Marcan theology. The Marcan evangelist has extended the authoritative healing ministry of Jesus through the section of teaching concerning suffering discipleship and thereby set the stage for an authoritative rebuke of the Temple cult and its leadership. In this way the structure of the narrative provides the authoritative grounding of Jesus' activity within his healing ministry even as the theme of rejection and death has become dominant within the narrative. Also, analysis of the blind Bartimaeus pericope suggests that the Marcan evangelist focuses upon different christological nomenclature within different sections of the narrative, and with this varying terminology his "gospel" presentation emerges with force out of the varied understandings and convictions which exist within his community. In this way Marcan theology moves through accepted traditions and terminology into a newly configured presentation of Jesus' activity and the role of the disciple within the community.

The Marcan Seam in 10:46

The weightiest factor against our interpretation of the Bartimaeus story within Marcan theology would probably be the customary view of the Marcan reformulation of the story. The usual interpretation has presupposed that Marcan redaction lies only within the first and last sentences of the pericope, and that the entire force of the story lies on the last half of the last verse.²⁰ There can be no doubt that vs. 52b is a redactional element from Mark. Every word in it except ἀνέβλεψεν seethes with Marcan vocabulary, style, and interests, and ἀνέβλεψεν comes from the content of the story itself: καὶ εὐθὺς²¹ ἀνέβλεψεν, καὶ ἠκολούθει

²⁰ E.g., E. Schweizer, *Mark*, 224: "This story has been put here by Mark, who transformed it into a picture of discipleship by the addition of the last few words."

²¹ See notes 4 and 5 above.

αὐτῷ²² ἐν τῇ ὁδῷ,²³ the blind man immediately received his sight and followed Jesus "on the way." But we will see that Marcan editing pervades the story itself. This reworking of the story reveals that the evangelist here, as throughout the Marcan gospel, presents scenes which reformulate previous understanding concerning both christology and discipleship.

In vs. 46a,b stands the Marcan seam.²⁴ The evangelist introduced this story into his narrative through material which contains Mark's much loved historic present²⁵ with a favorite Marcan verb (ἔρχεσθαι),²⁶ followed by a genitive absolute²⁷ connected with paratactic καί.²⁸ Since this Marcan construction takes Jesus quickly into Jericho and out, it is obvious that Mark wanted the episode attached to Jericho and it is certainly possible, as many commentators have suggested,²⁹ that the story had for some time been associated with Jericho.

But more than this emerges from the Marcan redaction. In this verse, Mark has created what Lohmeyer appositely calls an overloaded genitive absolute.³⁰ The result is the creation of a grammatical construction which contains almost an extreme amount of typically Marcan elements. The construction looks like this:

καὶ ἔρχονται εἰς Ἱεριχὼ
καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ
καὶ τῶν μαθητῶν αὐτοῦ
καὶ ὄχλου ἱκανοῦ

In order to understand the force of the Marcan redaction at this point, we need to recognize the tendency which Mark reveals throughout his narrative. In many scenes Mark reveals that he is assuming the presence of the disciples with Jesus by using a third plural verb in the connecting clause followed immediately by a verbal construction in the singular which introduces Jesus into the scene. This feature occurs so frequently in Mark and is so rarely retained by Matthew and Luke that C. H. Turner called it "perhaps of all the most significant distinc-

tion between the three Synoptists"³¹ with regard to Jesus, the disciples, and the crowd. This feature in Mark must surely be understood as a natural result of the author's presentation of a story which systematically interrelates Jesus' activity with discipleship activity.³² Matthew and Luke alter this to focus more directly upon Jesus himself.

Along with this tendency in Mark, moreover, we discover certain introductory constructions which do not simply include the disciples in a general plural construction, but explicitly state their presence. There are five clear examples of this feature: 1:35-36; 3:7; 6:1; 8:27; 10:46. Each instance introduces a pericope with an explicit statement that Jesus and his disciples went somewhere together. Either the disciples are directly connected with Jesus as the subject of the sentence or they are the subject of a verb meaning "to follow" which is directly connected with the paratactic καί. Each statement includes a form of ἔρχεσθαι in it except for 3:7 which uses ἀναχωρεῖν. Each one is introduced and succeeded by a paratactic καί, as is almost every pericope. To be sure, almost every pericope also assumes that the disciples are present and may have them ask a question or respond in some way; but only in these five instances does the author go out of his way, one might say, to mention the disciples explicitly in the seam which introduces the story.³³

In the first instance, 1:35-36, Jesus goes to a new place and the disciples whom he has called pursue him. Within this small unit ending with a *Sammelbericht* in vs. 39,³⁴ the author introduces the program of Jesus' activity and the close association of "those whom he had called" with this activity. This is the beginning of the explicit statements by the author that Jesus and his disciples go somewhere together. In this and each of the succeeding passages we see the movement of the disciples with Jesus, and in each one also the structural movement of the narrative is being revealed to us. Thus, at this early stage in the narrative the first

³¹ C. H. Turner, "Marcan Usage: Notes, Critical and Exegetical, on the Second Gospel," *JTS* 26 (1925) 225-26. Turner listed twenty-one occurrences in Mark; five times Matthew and Luke both substitute the singular for the plural, three more times Luke does, and the whole clause containing the plural verb is omitted five times by Luke, three times by Matthew.

³² We are well aware that Turner used this data to argue that the Marcan narrative was close to the accurate memoirs of Peter. But to do this, Turner had to ask his readers to change the third plural constructions into first plural to get their full force! It is doubtful that this kind of editorial feature in Mark actually supports such a conclusion.

³³ To appreciate this statement fully, one must examine in detail the analyses which C. H. Turner made of these introductory sentences ("Marcan Usage," pp. 225-31). Explicit mention of the disciples in an introductory construction — a "seam" — is to be distinguished from those instances where such mention occurs within a pericope. Also these are different from those in which Jesus calls to his disciples — those constructions most often use προσκαλεῖσθαι, and most often occur immediately after this other type of unit. R. P. Meyer (*Jesus and the Twelve* [Grand Rapids: Eerdmans, 1968] 63) discusses passages in which the disciples are explicitly mentioned, but his analysis of this matter does not distinguish Marcan editorial connections from other references to the disciples.

³⁴ K. L. Schmidt, *Der Rahmen der Geschichte Jesu* (Berlin: 1919; reprinted, Darmstadt: Wissenschaftliche Buchgesellschaft, 1964) 59-60, 161.

²² ἀκολουθεῖν occurs 19 times in Mark, 10 times with αὐτῷ. The use of the imperfect rather than aorist tense indicates Marcan redactional activity.

²³ This expression occurs 6 times in Mark, and only in chs. 8-10 of the gospel narrative.

²⁴ R. H. Stein has revived this term in "The 'Redaktionsgeschichtlich' Investigation of a Marcan Seam (Mc 1.21f.)," *ZNW* 61 (1970) 70-94.

²⁵ See note 3 above.

²⁶ Hawkins, *Horae synopticae*, 34; Bultmann, *The History of the Synoptic Tradition* (New York: Harper & Row, 1963) 339. Luke at 18:35 changed the historic present to an aorist and omitted the genitive absolute; Matt 20:29 lacks the historic present, and in 9:27 both items are altered.

²⁷ See Stein, "A Marcan Seam," 75, n. 15. There are somewhere between 30 and 37 genitive absolute constructions in Mark.

²⁸ See note 4 above.

²⁹ Bultmann, *History*, p. 213; Dibelius, *Tradition*, p. 52; Schweizer, *Mark*, p. 224; etc.

³⁰ E. Lohmeyer, *Das Evangelium des Markus* (Meyer 2; 17th ed.; Göttingen: Vandenhoeck & Ruprecht, 1967) 224: "Der genitivus absolutus ist überfüllt." Cf. Bultmann, *History*, p. 344.

account is given of a concerted effort on behalf of the disciples to keep up with Jesus—in other words, to follow him. This first explicit statement is succeeded by a parallel phenomenon at 3:7; 6:1; 8:27; 10:46; and these editorial features aid the interpreter in discovering the formal structure which the evangelist has given to his overall narrative. At this point we are concerned only with the one at 10:46.

The example at 10:46 introduces the healing episode concerning blind Bartimaeus. In the author's attempt explicitly to include the disciples and the crowd in the story, he begins with a singular genitive absolute *καὶ ἐκπορευομένου αὐτοῦ* . . . , then includes two additional genitive nouns, the plural *τῶν μαθητῶν* and the singular *ὄχλον ἰκανοῦ*. This way of handling the matter is perfectly correct Greek, but it is also a typical Marcan way of expanding an introductory sentence (by simply adding items with *καί*). It is not at all difficult to see that he is devoting a special effort explicitly to introduce Jesus, the disciples, and the crowd into this incident.³⁵ This becomes a rather noticeable feature when, as the story is told, the intervention of the crowd brings forth a double acclamation of Jesus as the Son of David, and the one who calls out to Jesus in such a manner becomes a disciple of Jesus.

Tradition and Redaction in the Story

The last part of the opening verse, 10:46c, which introduces "the son of Timaeus, Bartimaeus, a blind beggar, . . . sitting by the roadside," has nothing in it which is characteristically Marcan. With this the story proper begins. But the story as it stands in Mark has a conspicuously secondary character. Bultmann, for instance, concluded that the Marcan story was such a late formulation that he would not attempt to reconstruct the original of the miracle story which lay behind it.³⁶ Dibelius, on the other hand, described it as a paradigm of a less pure type and wrestled with the problems that the story contained such a vivid description of the blind man's response (vs. 50) and that it came to have the specific name Bartimaeus affixed to it—both unusual for a paradigm.³⁷ He attempted to overcome these difficulties by stressing that "all the emphasis lies on the compassion of Jesus"³⁸ and that the story "reaches its high point in the proof and the consequence of faith."³⁹ The latter point is well taken and will be dealt with below, but the first point suffers from the lack of any concern about Jesus' compassion in the story.⁴⁰

³⁵ Matthew and Luke both alter this overloaded construction to give a much simpler, more straightforward introduction to the story.

³⁶ R. Bultmann, *History*, 213.

³⁷ M. Dibelius, *From Tradition to Gospel* (New York: Scribner, n.d.) 43, 51-53, 87, 115, 118, 290.

³⁸ *Ibid.*, 52.

³⁹ *Ibid.*, 87.

⁴⁰ Evidently Dibelius was influenced by the Matthean addition about Jesus' compassion in 20:34.

The force of the analyses by Bultmann and Dibelius is to suggest that the Marcan story has undergone considerable reformulation in the process of transmission. Interestingly enough, the form of the episode is similar to the conversational type which H. J. Held has analyzed in the Gospel of Matthew.⁴¹ As a matter of fact, Held specifically cited the Bartimaeus story as an example of "the fashioning of a miracle story as a conversation and with the aid of linking catchwords . . . in the tradition as Matthew received it . . ."⁴² Consequently, the items which have been expanded and intensified must be detected and accepted as clues to the context in which reformulation of the story took place.

The story as it stands in Mark contains incongruities which lead us to the revisions of it within the transmission. Most noticeable is the tension which exists between the address *ῥαββουὶ* in vs. 51 and *νιὲ Δαυὶδ* in vss. 47-48.⁴³ Likewise, the healing centers only on the blind man and Jesus without any choral ending from the bystanders, and this stands in noticeable tension with the prominent role which the throng plays at the beginning.⁴⁴

This unevenness within different parts of the story is accompanied by obvious Marcan vocabulary and style within the story itself. The first Son of David cry is introduced by *ἤρξατο κράζειν καὶ λέγειν*, a construction so typically Marcan that an appeal need hardly be made for its Marcan formulation. *ἄρχεσθαι* as an auxiliary verb followed by an infinitive occurs 26 times in Mark,⁴⁵ and both Matthew and Luke avoid it in the parallels to Mark 10:47.⁴⁶ Also the presence of redundant expressions introducing a statement by a speaker is noticeably Marcan.⁴⁷ Hence the construction *κράζειν καὶ λέγειν* is undoubtedly Marcan in origin, and the tradition probably contained a form of the verb *κράζω* by itself. Between the two cries stands the clause, *καὶ ἐπιτίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ*, "and many charged him to be silent." This clause has regularly caused difficulties. On the one hand, the formulation is typically Marcan. This use of *ἐπιτιμῶν* to rebuke someone who has cried out or made a declaration occurs 8 times in Mark,⁴⁸ and the use of *ἵνα* with the subjunctive to introduce the content of a saying or command is frequent.⁴⁹ But it seems un-Markan to have anyone other than Jesus

⁴¹ H. J. Held, "Matthew as Interpreter of the Miracle Stories," in G. Bornkamm, G. Barth, and H. J. Held, *Tradition and Interpretation in Matthew* (Philadelphia: Westminster, 1963) esp. 211-46.

⁴² *Ibid.*, 240; cf. p. 234.

⁴³ Bultmann, *History*, 213.

⁴⁴ See esp. Christoph Burger, *Jesus als Davidsohn* (FRLANT 98; Göttingen: Vandenhoeck & Ruprecht, 1970) 43-44. Only when the analysis for this paper was nearly completed did Burger's work become available to me; it was soon discovered that his analysis of the history of this tradition nearly coincided with mine.

⁴⁵ Taylor, *Mark*, 48. See a recent discussion of this in P. Achtemeier, "Pre-Markan Miracle Catenaes," 267.

⁴⁶ Matt 9:27; 20:30; Luke 18:38.

⁴⁷ See Taylor, *Mark*, 63; R. H. Stein, "A Marcan Seam," 77.

⁴⁸ Mark 1:25; 3:12; 4:39; 8:30, 32, 33; 9:25; 10:48.

⁴⁹ It occurs about 20 times in Mark.

charge the one who has cried out to be silent.⁵⁰ Yet, perhaps, such a judgment is too hasty. The word *ἐπιτιμᾶν* is used not only in contexts concerning the messianic secret in Mark, but has blended into contexts where those around Jesus wrongly rebuke someone. In each instance the people who rebuke have to be corrected. Furthermore, it must be noticed that this rebuke by the throng, and in fact all of the activity by these people, is gathered around two elements in the story — the Son of David address and the call to the blind man. This leads to the possibility that there is some interconnection between the Son of David title, the call to the blind man, and the presence of the throng in the Marcan form of the story. This part of the story, vs. 47-49, depends on the presence and intervention of the crowd, while the rest of the story focuses solely upon Jesus and the blind man.

At this point the distinction between tradition and redaction is crucial for understanding the story within the Marcan narrative. In contrast to Bultmann and Hahn who were reluctant to discuss the underlying form of tradition,⁵¹ the presence of Marcan style and interests within verses 47-49 demands that we seek the tradition which stood behind the Marcan form of this story.⁵² The analyses of Dibelius and Bultmann, however, warn us that the history of the transmission of this story is complex. Indeed, we must discern at least a twofold stage of transmission prior to the incorporation of it into the Marcan gospel.

The Bartimaeus story is best understood as having originated as a tale or miracle story within the Christian tradition. An element of that story still exists virtually untouched in the vivid description concerning the blind man in vs. 50-51.⁵³ In all likelihood that form of the story spoke simply of an unnamed blind man who was healed outside Jericho. This blind man, hearing that Jesus the Nazarene was passing by, cried out to Jesus. Since the specific request for healing contained the title *ῥαββονί* (vs. 51), it is likely that the cry contained only the title Jesus and the cry *ἐλέησόν με*, "have mercy on me."⁵⁴ This would have fit well with the title *ῥαββονί* which was used when the blind man and Jesus were face to face. It is impossible to ascertain whether or not the disciples had any role in the first part of the original healing story, but the incongruence which exists in the present form, where those around Jesus call him but he comes still in his blind state to Jesus, surely arose in the second stage of transmission. Therefore, it is more likely that in that first stage Jesus called him saying, "Take heart,

⁵⁰ See W. Wrede's excursus on Mark 10:47-48 (*Das Messiasgeheimnis in den Evangelien* [4th ed.; Göttingen: Vandenhoeck & Ruprecht, 1969] 278-79); Lohmeyer, *Markus*, 224.

⁵¹ Bultmann, *History*, 213; F. Hahn, *The Titles of Jesus in Christology* (New York: World, 1969) 272, n. 88.

⁵² Cf. Burger, *Davidssohn*, 45.

⁵³ Cf. Hahn, *Titles*, 272, n. 88.

⁵⁴ The cry *ἐλέησόν με* is frequent in the Psalms, e.g., 6:2; 9:13; 24:16; etc.; also Isa 33:2; see E. Lohmeyer, *Gottesknecht und Davidssohn* (FRLANT 61; 2d ed.; Göttingen: Vandenhoeck & Ruprecht, 1953) 69. For the view that the original cry contained *Ἰησοῦ, ἐλέησόν με*, see R. H. Fuller, *The Foundations of New Testament Christology* (New York: Scribner, 1965) 112.

arise," and the blind man was led to Jesus after he threw off his cloak and sprang to his feet. Jesus asked him what he wanted to have done, and when the man indicated that he wanted to receive his sight, Jesus healed him and sent him on his way with the bystanders undoubtedly responding in amazement.⁵⁵

When precise identification of the blind man as Bartimaeus came into the story, the vivid description attained a legendary force which drew the attention upon the blind man's cry and response to Jesus. Since, however, Bartimaeus legends did not grow as Peter legends or those around Mary and Martha, he became an example of one who had responded to Jesus eagerly in faith. Under this impetus, the end of the story was replaced by the healing word of Jesus, "Go, your faith has saved you." Accordingly, in contrast to what has been considered to be the usual tendency in the tradition, this healing story, because of the descriptions which it contained, was transformed into an apophthegm.⁵⁶ At that time, the gesture of healing by Jesus was dropped, and the immediate response of the blind man was retained in the story because that demonstrated the way in which healing could take place when such a response showing faith brought the person to Jesus.

The evangelist Mark found the story in this apophthegmatic form in which the saying, "Go, your faith has saved you," had been filled out by using parts from the Bartimaeus healing story. The emphasis upon faith as portrayed by the eager response of the blind man was evidently accompanied by an added emphasis upon the difficulty which the blind man encountered in his attempt to reach Jesus.⁵⁷ This was emphasized by having either members of the crowd or disciples involved with the blind man. In this form the scene became apophthegmatic as the blind man overcame all obstacles, even his blindness, to "come to Jesus" (vs. 50).

The haranguing question now emerges concerning the presence of the title

⁵⁵ Cf. Burger, *Davidssohn*, 45. Burger's analysis differs from mine by his attempt to account for the pre-Markan tradition in only one stage — a healing story with a paradigmatic force. It is my view that the noticeably secondary character of the story is best explained through two stages of transmission.

⁵⁶ See the parallel movement in the tradition from miracle story to apophthegm in H.-D. Betz, "The Cleansing of the Ten Lepers (Luke 17:11-19)," *JBL* 90 (1971) 320.

⁵⁷ In response to a shorter form of this paper read at the SBL meeting at Atlanta, Oct., 1971, Amos N. Wilder indicated that he favored the viewpoint that a rebuke similar to or identical with vs. 48 existed in the apophthegmatic form of the story as it came to Mark. I propose that the pre-Markan apophthegm has emphasized the difficulty which the blind man had in reaching Jesus and that the Marcan evangelist heightened this into a rebuke which produced a doubled cry on the lips of the blind man. This proposal is based on the following considerations: (1) the word *ἐπιτιμᾶν* is a favorite Marcan word — so clearly Marcan that H. C. Kee wrote an article in which its function in Mark was investigated in detail ("The Terminology of Mark's Exorcism Stories," *NTS* 14 [1967-68] 232-46); (2) the nominative plural subject *πολλοί* occurs in Marcan redaction — 6:2; 11:8; 13:6; 5:9(?); (3) *ἵνα* with the subjunctive to introduce the content of a saying or command is frequent in Mark; (4) the improper rebuke of someone by those around Jesus has become a Marcan motif in this section of the narrative — 8:32; 9:38-39; 10:13; 10:48.

Son of David within the story. It was obviously not present within the original form. Was the context in which the story developed into an apophthegm one in which the healing tradition was incorporated into an already existent Son of David tradition? E. Lohmeyer, especially, argued that the healing tradition had been assimilated within the merciful Son-of-David-Jesus tradition in primitive Christianity prior to the gospels.⁵⁸ Hahn has reasserted that position and located this fusion of concepts within Hellenistic Jewish Christianity,⁵⁹ as has R. H. Fuller.⁶⁰

Recently, however, Christoph Burger has called attention to the dependence of every cry, *υἱὲ Δαυὶδ, ἐλέησόν με*, in the synoptic tradition upon the cries in the Marcan Bartimaeus story.⁶¹ Fuller had mentioned that the appeal "becomes almost stereotyped in Matthew," and D. Duling has posited that the Son of David healing tradition has been formed by Matthew as a "Christological apologetic over against the kind of views represented by the Tannaim, namely, by interpreting Jesus as the *healing* Son of David who *has* come, not the Son of David who *will* come, a conception which sometimes has national overtones among the Rabbis."⁶² Previously, it had been argued that Matthew's preference for the *κύριε* mode of address would have led him to ignore the *υἱὲ Δαυὶδ* address with the cry *ἐλέησόν με* if it had not been a specific tradition within Christianity.⁶³ But that is to overlook that Matthew views the Marcan gospel as "specific Christian tradition." Matthew in dependence upon the Marcan Bartimaeus story for an instance of the healing Son of David tradition has expanded this one instance into three by inserting the formalized cry [*κύριε*], *ἐλέησον ἡμᾶς [με]*, *υἱὲ Δαυὶδ* into additional healing stories which otherwise have no connection with Son of David tradition.⁶⁴

For this reason the presence of the Son of David title within the healing tradition converges upon the Marcan Bartimaeus story. The question for us is whether the Son of David title was placed within the story prior to Mark's use of it or whether the title was inserted into the story when it was incorporated into the Marcan gospel. I hold that the evidence points to the stronger possibility that Mark himself inserted the Son of David title into the Bartimaeus story as he incorporated it into his gospel and thereby created the first instance of an explicit Son of David healing tradition.⁶⁵ I shall present the evidence for this in four points, the last of which is a section of this paper dealing with the placement of the Bartimaeus story in the Marcan narrative.

⁵⁸ Lohmeyer, *Gottesknecht und Davidssohn*, 76.

⁵⁹ Hahn, *Titles*, 254-55, 258.

⁶⁰ Fuller, *Foundations*, 111-12.

⁶¹ Burger, *Davidssohn*, 62-63.

⁶² Dennis C. Duling, "The Healing Son of David — A Study in Matthew's Christological Apologetic" (an unpublished paper read and distributed at SBL meeting in Atlanta, 29 October, 1971) 11 [italics his].

⁶³ Hahn, *Titles*, 255.

⁶⁴ Matt 9:27; 15:22; 20:30. See Burger, *Davidssohn*, 72-91.

⁶⁵ It is important to remember that we have no example in Judaism during or before the 1st century A.D. of the Son of David as a healer. See Hahn, *Titles*, 253-54, 272.

First, the doubling of the cry to Jesus is Marcan in origin. The variation in the two cries (one with and one without *Ἰησοῦ*) suggests that the cry was simply *Ἰησοῦ, ἐλέησόν με*.⁶⁶ This cry has been doubled by Mark introducing the first cry with his obviously Marcan construction, *ἤρξατο κράζειν καὶ λέγει*.⁶⁷ That Mark added *υἱὲ Δαυὶδ* to this cry is revealed by his formulation of the second cry where his interest in the Davidic mode of address caused him to omit *Ἰησοῦ*. It is not possible to know just what Mark omitted as he reworked this part of the story. It is obvious that his tradition indicated that the blind man heard that Jesus the Nazarene was about to pass that way and that when he came by the blind man cried out to him.

Second, the rebuke by "many" has been formulated by the evangelist. It is most likely that the tradition which came down to Mark had indicated some difficulty which the blind man had encountered as he sought the attention of Jesus. But however that difficulty arose, Mark heightened it into a direct charge by "many" to the blind man to be silent. That the formulation of this rebuke is Marcan is apparent, first of all, from the Marcan vocabulary, style, and interests which pervade every word.⁶⁸ This feature fits into the systematic tendency on the part of the evangelist to depict those around Jesus as acting without understanding. This becomes focused in chs. 8-10 where there is a series of rebukes offered by people around Jesus and each rebuke indicates a lack of comprehension on behalf of the person who utters it. As Peter was wrong when he rebuked (*ἐπιτιμᾶν*) Jesus (8:32) and the disciples were wrong when they rebuked (*ἐπιτιμᾶν*) the little children (10:13), so those around Jesus are wrong when they rebuke (*ἐπιτιμᾶν*) blind Bartimaeus. Therefore, they must be properly instructed. They are told to call the man to Jesus; the content of the call represents statements limited to the lips of Jesus in earlier episodes. Thus, *θάρασει, ἔγειρε, φωνεῖ σε* is the statement which only a disciple on the authority of Jesus would utter to a person who cried out for help.⁶⁹

Third, the function of the "many" within the plot of the story suggests that vs. 47-49 have been formulated by the evangelist to emphasize the designation of Jesus as Son of David and the call to the blind man. In this story the "many" are "blocking characters" who intentionally interfere to prevent the normal action of the plot from taking place.⁷⁰ The point of the interference in the Marcan form is not the healing itself, but the designation of Jesus as Son of David. Thus their attempt to hinder the blind man brings to expression a vivid acclamation of Jesus as Son of David.

Thus, in this story the crowd was introduced in the connecting sentence as stock characters which would provide the overall context for the scene. However,

⁶⁶ In agreement with Fuller, *Foundations*, 112.

⁶⁷ See p. 231 above.

⁶⁸ *Ibid.*

⁶⁹ *θάρασει* (6:50); *ἔγειρε* (2:9, 11; 3:3; 5:41).

⁷⁰ Cf. the function of the "blocking characters" in the parable of the Laborers in the Vineyard, as analyzed by D. O. Via, Jr., *The Parables* (Philadelphia: Fortress, 1967) 152 (see also *ibid.* 165-67).

as the story itself progressed, the "many" were depicted as trying to stop the crying out of blind Bartimaeus. Their function in the first part of this story is really like that of the protatic character in a drama who appears at the beginning simply to provide the context for introducing a dimension of the story which is important for the observer. The "many," by trying to prevent the blind man from crying out to Jesus, create a context in which Jesus is twice declared to be the Son of David, and this cry receives a rebuke when it emerges in such a public circumstance. After this the "many" no longer have any function in the scene. There is no choral response at the end, nor is there any further mention of their presence. The key for understanding the function of the "many" in this protatic role is to visualize the activity of the evangelist at this point.⁷¹

When this function of the "many" in the story is viewed from the point of the writer, it becomes clear that this part of the story was so editorialized to get a clear acclamation of Jesus as Son of David before he entered into Jerusalem. In this way the healing and calling to discipleship activity of Jesus in the preceding narrative is firmly connected with the attribution of Jesus as Son of David.

Mark has used πολλοί, "many," in an analogous fashion in a number of episodes in his gospel.⁷² One of the most striking examples is that found in Mark 6:1-6. In 6:1-2a the evangelist introduced a scene in which Jesus again began to teach in the synagogue on the sabbath. Beginning with vs. 2b the πολλοί respond to Jesus' teaching first with the usual amazement, then suddenly they are offended at him (vs. 3b). By this means the evangelist is able to introduce a response by Jesus in which he characterizes himself as a dishonored prophet. In that scene, also, the "many" have no further function after setting up that first part of the episode which has created the context through which the multi-leveled meaning of the dishonored prophet saying emerges.

These three dimensions of the Bartimaeus story suggest to us that Mark himself introduced the Son of David title into this episode and formulated the call to the blind man in such a manner as to make it also a call to discipleship by the "many" around Jesus. The reason for introducing this title into the story emerges from the fourth aspect of the Bartimaeus story — the place which it has received within the structure of the Marcan narrative.

The Placement of the Story in the Marcan Narrative

This story depicting the healing of blind Bartimaeus stands between the section in which Jesus systematically teaches his disciples that the Son of Man must

⁷¹ Cf. the way in which such mechanically introduced characters in Roman comedy have been considered to be evidence of the author's need to get something before his readers which he could achieve in no other way (Henry W. Prescott, "Inorganic Roles in Roman Comedy," *Classical Philology* 15 [1920] 246; George Duckworth, *The Nature of Roman Comedy* [Princeton: Princeton University, 1952] 178-79). Thus we are arguing that the protatic role of the "many" points to compositional activity from which an emphasis of the evangelist Mark emerges.

⁷² πολλοί/πολλούς is used in stock fashion by the evangelist at least 10 times: 1:34; 2:2(45); 3:10; 6:2; 33; 9:26; 10:48; 11:8; 13:6; 14:56.

be rejected, killed, and rise after the third day, and Jesus' activity in Jerusalem. Thus, immediately before the story, the Son of Man sayings have reached their highpoint in the declaration:

For the Son of Man also came not to be served but to serve,
and to give his life as a ransom for many (10:45).

And, immediately after the story Jesus has two of his disciples bring a colt upon which Jesus enters into Jerusalem as many cry out:

Hosanna!
Blessed is he who comes in the name of the Lord!
Blessed is the coming kingdom of our father David!
Hosanna in the highest (11:9-10)!

Between the statement of Jesus about the Son of Man and the cry of the people that the kingdom of our father David is coming, the narrative has shifted its focus. The story of the healing of blind Bartimaeus stands in between and forms the transition from the discipleship teaching to the Jerusalem entry.

The presence of this story in between these two sections of materials has caused difficulties in ascertaining the structure of Mark at this point. The question has been whether the Bartimaeus story is the conclusion to the suffering Son of Man section or the introduction to the Jerusalem ministry of Jesus. Probably the most strongly advocated viewpoint has been that with the healing of blind Bartimaeus Jesus' teaching about suffering discipleship ends in a scene in which a person becomes a follower who willingly goes along with Jesus into Jerusalem. This position was advocated by a number of scholars at the turn of the century including J. Wellhausen,⁷³ E. Klostermann,⁷⁴ and M. Goguel;⁷⁵ and has been followed by major commentators such as E. Lohmeyer,⁷⁶ V. Taylor,⁷⁷ and A. Wikenhauser.⁷⁸ However, B. Weiss asserted in 1872 that this pericope introduced the section which portrayed Jesus' pre-passion activity in Jerusalem.⁷⁹ This viewpoint has been upheld by a series of proponents including G. Wohlenberg,⁸⁰ D. F. Hauck,⁸¹ A. Kuby,⁸² P. Carrington,⁸³ and F. Hahn.⁸⁴ This division of opinion

⁷³ J. Wellhausen, *Das Evangelium Marci* (2d ed.; Berlin: G. Reimer, 1903) 85-86.

⁷⁴ E. Klostermann, *Das Markusevangelium* (HNT 1; 1st ed.; Tübingen: Mohr, 1907) 1.

⁷⁵ M. Goguel, *L'évangile de Marc* (Sciences religieuses, 22; Paris: E. Leroux, 1909) 311-15.

⁷⁶ Lohmeyer, *Markus*, 8, 223-27.

⁷⁷ Taylor, *Mark*, 109, 447-49.

⁷⁸ A. Wikenhauser, *New Testament Introduction* (New York: Herder and Herder, 1958) 158.

⁷⁹ B. Weiss, *Das Markusevangelium* (Berlin: Wilhelm Hertz, 1872) 358.

⁸⁰ G. Wohlenberg, *Das Evangelium des Markus* (Kommentar zum Neuen Testament, 2; ed. T. Zahn; Leipzig: A. Deichert, 1910) ix, 290-93.

⁸¹ D. F. Hauck, *Das Evangelium des Markus* (Theologischer Handkommentar zum Neuen Testament, 2; Leipzig: A. Deichert, 1931) ix, 129-30.

⁸² A. Kuby, "Zur Konzeption des Markus-Evangeliums," *ZNW* 49 (1958) 63-64.

⁸³ P. Carrington, *According to Mark* (Cambridge: Cambridge University, 1960) vii.

⁸⁴ F. Hahn, *Mission in the New Testament* (SBT 47; London: S. C. M., 1965) 112-15.

suggests that this episode has been placed into the narrative in such a manner that it binds the two sections of material together. For that reason it could be treated either as a conclusion to the preceding section or an introduction to the succeeding section.⁸⁵

The resolution of this emerges when one realizes that the Bartimaeus story has been inserted into the Marcan materials in a fashion analogous to the evangelist's insertion of other episodes into the middle of a story⁸⁶ or into framework-material which has an inner connection.⁸⁷ 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.

The prevailing viewpoint has been that Mark placed the Bartimaeus story where he did because of its connection with Jericho.⁸⁸ That assertion, however, avoids the question of the precise placement of the story by Mark. It is probably correct to say that Mark did not include the story somewhere in chs. 1-8 because of its association with Jericho, although we cannot be certain that Mark has not substituted one locality for another or removed a geographical location attached to a certain story. But the evangelist could have included it anywhere after 10:1 when Jesus entered into Judea. As a matter of fact, one could argue that the best possible location for the story, if Jericho is the concern, would be somewhere within 10:1-31 since after that the narrative speaks of their being on the road leading up *eis* Ἱερουσόλυμα, into Jerusalem (10:32, 33). Included in that span of materials is teaching about divorce (10:2-11), blessing of little children (10:13-16), and the approach of the rich man (10:17-22). As the healing of the epileptic boy (9:14-29) was recounted just before the second Son of Man passion prediction saying and the discussion about the strange exorcist (9:38-40) was included just after the disciples again portrayed their lack of understanding of Jesus' teaching, so the Bartimaeus story could have been incorporated within 10:1-31 or it could have been used just before the third passion prediction. The importance of its present position in the narrative is that the evangelist placed it between the teaching about the suffering, rising Son of Man and the Jerusalem ministry.⁸⁹

⁸⁵ See Étienne Trocme's outline of Mark which reveals the nature of the Marcan narrative at the points where new sections of materials are introduced (*La formation de l'évangile selon Marc* [Paris: Presses universitaires de France, 1963] 64).

⁸⁶ Mark 5:21-43; 11:12-25.

⁸⁷ Mark 3:21-35; 6:7-30; 14:1-11. This insertion technique of Mark was cited as early as the 1907 edition (1st) of E. Klostermann, *Das Markusevangelium*, 30, 42-45, 52, 95-99, 118-21.

⁸⁸ See, e.g., Burger, *Davidssohn*, 62: "Wovon sie selber handelte, war gegenüber dem Ort der Handlung von geringerer Bedeutung."

⁸⁹ The placement of this story between these two types of material must be understood as part of Mark's insertion technique as it emerges from the formal structure which Mark has given to the overall narrative. This argument was set forth by me in *The Christology of Mark* (University of Chicago Divinity School Dissertation, 1969) and in "The Christological Structure of Mark," a paper delivered at the Mid-West SBL meeting, 1970. It has been accepted in part in N. Perrin, "Towards an Interpretation of the Gospel of Mark," *Chris-*

Marcan redaction and placement of the Bartimaeus story integrates the suffering-rising christology with the authoritative Son of David image of Jesus in Jerusalem and correlates this with discipleship. This is achieved by the manner in which it highlights two themes from the preceding narrative and refocuses them towards the material in the remaining part of the narrative. The first theme emerges as this story contrasts the requests put to Jesus by the disciples with the request of the blind man. The requests to Jesus began with the third specific account of a healing by Jesus — the cleansing of the leper (1:40-45). In that instance the leper asserted that Jesus was able to cleanse him if he willed it (*θέλει*), and Jesus cleansed him. Beginning with 8:34-35 the statements concerning what one wills or wishes to do come from Jesus as he teaches about discipleship. They are introduced by *εἴ τις θέλει ὀπίσω μου ἔλθειν*, "if anyone wishes to come after me," i.e., to be my disciple; and the parallel statement in the next verse *ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι*, "for whoever may wish to save his life." With these clauses the teaching about discipleship in chs. 8-10 begins to come forth from Jesus. In the second section of teaching (9:30-10:31) the misunderstanding which prevails amongst the disciples provides the context in which Jesus teaches them using the words, *εἴ τις θέλει πρῶτος εἶναι*, "if anyone wishes to be first." Then, in the third section of teaching (10:32-45), the disciples make a request to Jesus that he grant them whatever they wish (*θέλω*). To this (10:35) Jesus responds, *τί θέλετε ποιῆσω ὑμῶν*, "what do you want me to do for you?" When their request shows a total misunderstanding of what Jesus (as depicted in the Marcan narrative) can grant, Jesus teaches them concerning whoever would (*θέλω*) be great (10:43) and whoever would (*θέλω*) be first among them (10:44), then ends with the well-known climactic saying about being a servant in 10:45.

The Bartimaeus story takes place immediately after this (10:46-52). The first thing which Jesus says to the blind man is, *τί σοι θέλεις ποιῆσω*, "what do you want me to do for you?" When the blind man's request indicates that he understands what Jesus can grant to him, Jesus grants him his wish and the blind man becomes a disciple who follows Jesus into Jerusalem.

The second theme arises in the integral relationship between faith and healing in the episode. The importance of faith within synoptic healings is well known. While this element has been broadened and formalized in Matthew,⁹⁰ it is present within most strands of the tradition⁹¹ and is well-attested in Mark 2:5; 5:34, 36; 6:5-6; 9:23, 24; 10:52). In this last healing story in Mark, the faith word of Jesus is so prominent that there is no other word or gesture of healing. This story, therefore, climaxes the theme of the importance of faith for healing in the Marcan narrative.

These two themes are re-oriented through the Bartimaeus story into the power

tology and a Modern Pilgrimage: A Discussion with Norman Perrin (ed. Hans D. Betz; Claremont: For the New Testament Colloquium, 1971) 3-5.

⁹⁰ Held, "Matthew as Interpreter," 274-91.

⁹¹ Cf. N. Perrin, *Rediscovering the Teaching of Jesus* (New York: Harper & Row, 1967) 130-42.

and authority of Jesus to do what he does in Jerusalem and its Temple, and the necessity for the disciple to accept Jesus' onslaught against the Jerusalem leaders and the death which resulted from it. Bartimaeus put his request to Jesus only after he twice acclaimed him to be the Son of David. The force of this is to integrate the power and authority of Jesus as a healer with the Son of David title. Immediately after the Bartimaeus story Jesus enters into Jerusalem and many cry out, "Blessed be the coming kingdom of our father David." This is not an explicitly clear and forcefully presented acclamation of Jesus as Son of David. It is rather a declaration of the Davidic character of this action in the context of Christian expectation of the coming kingdom of God.⁹² For this reason the expression is noticeably un-Jewish and lacks in this context specific political overtones.

From 12:35-37 we see that Mark had in his tradition an episode in which the messiah has been discussed in terms of Son of David and Lord. In this context the Davidic sonship of Jesus is explicitly discussed and left open-ended. Mark placed before this material in his narrative, in which the depiction of Jesus as Son of David is either obscure or open-ended, the Bartimaeus story which he redacted so that Jesus would be directly acclaimed as the Son of David. Marcan redaction in the Bartimaeus story to achieve this explicit characterization is analogous to Marcan redaction in 3:7-12 to bring all healing activity of Jesus into an explicit relationship with the title "the Son of God." Mark composed that scene using a piece of summary tradition available to him,⁹³ and in it people come from everywhere to Jesus, and Jesus heals all kinds of diseased people. Into this context the evangelist placed an explicit declaration of Jesus as *ὁ υἱὸς τοῦ θεοῦ*, the Son of God. The force of this was to absorb all of the titles used in the surrounding materials into this one title. In this way the healing activity of Jesus became primarily Son of God activity, and the other titles — the holy one of God (1:24), Son of Man (2:10, 28), Teacher (4:35) — lost prominence with regard to this kind of activity by Jesus. In that instance the evangelist gave prominence to a title which already occurred within a miracle story which he received from the tradition (Son of God Most High, 5:7). This indicates the way in which Mark interconnected a specific title with a particular type of activity within another part of his narrative.

At 10:46-52 the evangelist viewed Jesus' Jerusalem activity as predominantly Son of David activity. The task which he confronted was that of correlating that activity with that in which he had portrayed Jesus in the preceding narrative. Under this impetus the evangelist himself introduced the explicit Son of David title into a healing story which presupposed Jesus' power to heal and indicated the proper request of a person who had faith.

The faith which was essential for the healing produced discipleship. No one doubts that faith is an integral component of discipleship in Mark. This theme begins in the summary of Jesus' message in 1:15, is prominent in the stilling of

the storm (4:40), and becomes a standard word for indicating discipleship (9:42; 11:22, 23, 24, 31; 13:21; 15:32). In the Bartimaeus story faith which leads to healing and faith, which issues in discipleship converge. In this manner being healed and being saved become integrated with one another in the Marcan community. This viewpoint which at best is implicit in some of the Marcan healing stories before the final healing is the explicit theme of the cleansing of the ten lepers in Luke 17:11-19.⁹⁴ In the Bartimaeus story Jesus' healing and calling to discipleship activity are integrated into one authoritative earthly function, and faith on behalf of the recipient issues in restoration of health and acceptance of "a way of following."

The Function of the Bartimaeus Story in Marcan Christology

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. The title Son of David does not occur within the preceding materials in the Marcan sequence, and indeed it occurs only within the section 10:46-12:44. For the evangelist, then, this title contains some special relation to Jerusalem.

For Mark, Jesus enters Jerusalem as the Son of David. In this way the force of Davidic tradition functions to undergird the activity of Jesus there. In the triumphal entry Davidic expectations are proclaimed and indirect allusion to the Davidic sonship of Jesus is thereby asserted.⁹⁵ As Jesus entered into Jerusalem and cleared the outer court of the temple to provide for Gentile worship,⁹⁶ his actions were of a nature that some Jewish circles could have considered to be directly in line with expected eschatological Davidic activity.⁹⁷ Yet the force of this activity has crucially shifted within Marcan christology. In Mark 12:1-12 the Son of David declares that Israel will no longer consist of people led by the established Jewish leaders in Jerusalem, but of people led by others. The Son of David could effect that authoritatively. Traditionally, it is David who took Jerusalem away from those who held it and established it as the center of Israel. This Son of David is taking one step beyond the expectations within Jewish tradition when he excludes those who follow the established Jerusalem leaders from it. With that statement (Mark 12:9) the title Son of David becomes fully Christian

⁹² See H.-D. Betz, "Ten Lepers," 323-28.

⁹³ Cf. Hahn, *Titles*, 255-56.

⁹⁴ For an excellent recent discussion of the orientation of this Marcan section toward the Gentiles, see F. Hahn, *Mission*, 36-38, 114-20.

⁹⁵ E.g., Isa 11:10 (esp. LXX); T Sim 7:1b-2; T Jud. 24:5b. Dennis C. Duling has indicated this theme in some of the Davidic promise traditions in *Traditions of the Promises to David and His Sons in Early Judaism and Primitive Christianity* (University of Chicago Divinity School Dissertation, 1970) esp. 271-72, 275.

⁹⁶ Cf. Hahn, *Titles*, 255.

⁹⁷ See Keck, "Mark 3:7-12," 345-52.

in content.⁹⁸ The question must be how that Christian dimension is asserted by Mark.

The clue to the content of the Son of David title in Mark emerges crucially in the blind Bartimaeus story. In first century Jewish tradition the Son of David was not expected to heal.⁹⁹ The Son of David title occurs for the first time in the Marcan narrative, however, in a healing story, and within that story the Son of David title occurs in dramatic, underscored fashion. We have maintained that there was no pervasive connection between the Son of David tradition and the healing tradition in the Christian community prior to the Gospel of Mark. For this reason, the blind Bartimaeus story as redacted by Mark served as a link between the authoritative healing activity of Jesus in Mark 1-10 and the Davidic traditions concerning Jesus in Jerusalem.

The healing stories mediate a crucial dimension of Marcan Christology, and within them Jesus was declared to be the Son of God. When Jesus is suddenly called Son of David in a healing story just prior to his entry into Jerusalem, it becomes clear that for Mark Jesus is always more than the Son of David. The discussion of Jesus' authority in 11:27-33 confirms this, for the implication is that Jesus' authority is not only from men (as, e.g., one with Davidic authority) but also from heaven (as one appointed Son of God through a heavenly voice). Mark 12:35-37 is not only compatible with this, but it is Mark's way of establishing a christological view of Jesus connected with Davidic authority yet grounded firmly beyond that authority. The Marcan answer to the question, "From whence is he his son?" is that he is David's son through God's action, which has made him Son of David and Son of God. In relation to F. Hahn's two-stage christological scheme, the Davidic status of Jesus in chs. 10-12 is parallel to the status of the authoritative Son of Man in ch. 2, as analyzed by Tödt.¹⁰⁰ In both instances the authoritative status implied issues from the earthly activity of Jesus and not from a transference of heavenly sovereignty to earthly activity.

We conclude that when Mark 12:35-37 is correlated with the blind Bartimaeus story, Jesus' actions and teachings in Jerusalem, and the discussion of his authority in 11:27-33, it must be considered unlikely that Mark has rejected the conception of Jesus as Son of David. He has so christianized the concept that the Son of David in Jerusalem is that one who was adopted Son of God at his baptism, cast out demons as Son of God, was proclaimed Son of God at his transfiguration, and was acclaimed to be Son of God at his death.¹⁰¹ Yet the Son of David title describes a provisional rather than a hidden status.¹⁰² The blind Bartimaeus story links the Son of God tradition in Mark with the Jerusalemite Son of David activity of Jesus. In other words, in addition to the interconnection of the first half

of Mark with the last half through the motif of suffering, dying, and rising, the evangelist created a situation conducive to the application of authoritative Davidic activity to Jesus not only in a Jerusalem setting, but in the healing tradition itself. The evangelist Matthew capitalized on that christological interlinking of activity in the Marcan narrative and interwove the Son of David motif throughout the healing tradition.

⁹⁸ Cf. Hahn, *Titles*, 252.

⁹⁹ See note 65 above.

¹⁰⁰ H. E. Tödt, *The Son of Man in the Synoptic Tradition* (Philadelphia: Westminster, 1965) 125-33.

¹⁰¹ Vielhauer, "Erwägungen," 155-69.

¹⁰² See Hahn's distinction in *Titles*, 257.