



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N11 March 14, 2021

KING JESUS

"Faith that Sees"

Mark 10:46-52

THIS WEEK'S CORE COMPETENCY

Humanity

I believe all people are loved by God and need Jesus Christ as their Savior.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

John 3:16



What can
Jesus do for
People?

A familiar line from "Amazing Grace" understands salvation as the transition from blindness to sight — "I once was lost, but now I'm found; was blind, but now I see." Bartimaeus is the personification of that transition. He is *physically* blind, reduced by sightless oblivion to begging for alms by the road. In this he represents people grappling with the consequences of their sin and the implications of their own mortality. His tenuous station in life is described by one commentator in these words: "Such a man in the ancient world was totally dependent on others for charity and for guidance and protection (see Lev. 19:4). He was one of society's expendables. That is exactly how the crowd treats him, for they offer him no help. When he cries out to Jesus as the Son of David, they chide him for making a nuisance of himself" (David E. Garland, *The NIV Application Commentary: Mark*, 419). Ironically, while his name, "Bartimaeus (which means 'son of Timaeus')" (Mk 10:46), indicates that he is "worthy of honor," he receives none.

He is also *spiritually* blind until his faith "saves" him (v. 52). In this he represents people blinded by sin and thereby estranged from God. The Greek word *tuphlos* is, of course, used *literally* to refer to physical blindness, but it is also used *figuratively* to refer to mental and spiritual blindness, that is, a lack of understanding and spiritual perception (see Mt 23: 16, 24; Jn 9:39-41; 2Pe 1:9; Re 3:17). Jesus, for example, uses the term to describe the Pharisees. He calls them "blind guides" and warns "if the blind lead the blind, both will fall into a pit" (Mt 15:14). In another place, he chides them, "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them as

much a child of hell as you are" (Mt 23:15).

It's only when Bartimaeus tells Jesus in response to his question, "What do you want me to do for you?" that he confesses his *figurative* spiritual and *literal* physical blindness, telling him, "Rabbi, I want to see" (v. 51). Hearing of Jesus' Galilean miracles, Bartimaeus has come to believe that Jesus of Nazareth is the Messiah, the one who will give sight to the blind when he appears (Isa 35:5; cf., 42:16; Jn 11:5). After all, he shouts, "Son of David, have mercy on me!" in verses 47 and 48. Then when he tells Jesus what he wants him to do for him, he is "saved" or "healed." He might have asked Jesus to give him alms, but the fact that he wants Jesus to restore his sight is evidence of his faith. Mark tells his readers that "Immediately, he received his sight and followed Jesus along the road" (v. 52) — now as his disciple. In the words, of one commentator, "Bartimaeus has been transformed from a helpless man who was going nowhere to a restored man who sets out on the road of discipleship" (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark* 8:27-16:20, 134).

According to one commentator: "Many resonate with this blind man's encounter with Jesus. It matches the healing grace they have received in their own lives. They know what it is like to sit figuratively in the dust, a beggar for grace, calling out desperately for help and shouting all the louder when others would drown out their cries or try to silence them. They know what it is like to learn that Jesus cares — enough to hear their cry above the din of the crowd, to stop, and to extend the call that gladdens the heart" (Garland, 423). And then, when they who were once blind see clearly, to follow Jesus as his disciples.



EXAMINE GOD'S WORD

46 Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means "son of Timaeus"), was sitting by the roadside begging. 47 When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!"

48 Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"

49 Jesus stopped and said, "Call him."

So they called to the blind man, "Cheer up! On your feet! He's calling you." 50 Throwing his cloak aside, he jumped to his feet and came to Jesus.

51 "What do you want me to do for you?" Jesus asked him.

The blind man said, "Rabbi, I want to see."

52 "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.

After reading the text, practice your Observation skills by noting the following:

- Circle "Jericho" in v. 46.
- Circle "Bartimaeus" in v. 46.
- Underline "Jesus of Nazareth" in v. 47.
- Underline "Son of David" in v. 47.
- Bracket "have mercy on me" in vv. 47, 48.
- Box "but" indicating *contrast* in v. 48.
- Box "immediately" indicating *temporal correlation* in v. 52.
- Circle "healed" in v. 52.
- Circle "followed" in v. 52.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. See any *irony* in blind man's circumstances given the meaning of his name? Explain.
2. Explain the *significance* of the title "Son of David."
3. How does Bartimaeus' use of this title set the stage for Jesus' entrance into Jerusalem?
4. Explain *why* Bartimaeus uses the title "Son of David" *as soon as* he hears that it is "Jesus of Nazareth" who is approaching.
5. Explain the *contrast* in verse 48.
6. Jesus tells the crowd, "Call him" (v. 49). Explain the meaning of Jesus' *call* in this context (cf., 1:20).
7. Mark's account reads like *eyewitness testimony* (cf., Mt 20:32-34; Lk 18:40-43). How so?
8. Jesus tells Bartimaeus, "Your faith has healed [lit., *saved*] you." Wherein do you see evidence of his faith?
9. Put the *spiritual* significance of verse 52 in your own words.
10. **Discussion:** Compare the healing of Bartimaeus with the healing of the blind man at Bethsaida (8:22-26) and talk about the significance of the differences.

Commentary On The Text

Mark 10:46-52 contains an account of the healing of blind Bartimaeus in Jericho. One commentator writes: "The last healing miracle is the final episode before Jesus' entrance into Jerusalem. It forms an *inclusio* [i.e., bookends] with the healing of a blind man at Bethsaida (8:22-26) at the beginning of the section in which Mark describes Jesus' revelation of his suffering (8:22-10:52). Bartimaeus' cry 'Jesus, Son of David' prepares the reader for the pilgrims who welcome Jesus in Jerusalem with the shout 'Blessed is the coming kingdom of our father David!' Jesus is the Davidic Messiah who is about to enter Jerusalem and fulfil the mission of the Messiah, culminating in his death that redeems sinners" (Eckhard J. Schnabel, *Mark*, TNTC, 255). Another adds: "The account serves well as an example of what discipleship involves and thus is an excellent conclusion to 8:22-10:52, which emphasizes the requirements of Christian discipleship" (Robert H. Stein, *Mark*, BECNT, 491). Slightly different accounts of the same event are found in Matthew and Luke. However, Mark's vivid record of the crowd's exact words to Bartimaeus and his description of Bartimaeus' spirited response, unlike the others, reflects Peter's eyewitness testimony (Mk 10:49-51; cf., Mt 20:32-34; Lk 18:40-43).

Jesus and his disciples—accompanied by a large crowd on its way to celebrate the Passover in Jerusalem—arrive in Jericho on the west side of the Jordan. Facing an eight to ten hour steep uphill trek from Herod's Jericho to the Holy City, the new city is a good place for them to stop and rest. As they're leaving the city, they hear the shouts of a blind man, reduced to begging by his disability. He has positioned himself strategically to receive alms from the would-be generous crowds en route to worship. Blind Bartimaeus demonstrates that he knows about the miracles Jesus performed in Galilee, perhaps even how he gave sight to a blind man at Bethsaida (Mk 8:22-26), and is thus persuaded that Jesus is the Messiah. One commentator observes: "It is possible that Bartimaeus had unusual spiritual insight such that he concluded from his knowledge of Israel's prophets that the coming Davidic king would help the needy and the poor and open the eyes of the blind (Isa. 11:4; 35:5-6) and that therefore Jesus was the Messiah" (Schnabel, 257). So when he hears that "Jesus of Nazareth" is approaching, he cries out using a loud outside voice, "Jesus, Son of David, have mercy on me!" (The Greek word order, "Son of David, Jesus," actually puts the title in the emphatic position.) And when the heartless crowd, thinking that Jesus has better things to do than waste time on a social outcast, tries to quiet him—after all, blind beggars are best seen but not heard—their effort backfires. Having experienced a lifetime of indignities, Bartimaeus will not be muzzled. He shouts even louder, "Son of David, have mercy on me!"

As one commentator observes: "Jesus' reputation was such that Bartimaeus would spare no effort to make his plight known to the great teacher and healer. Jesus was much more than a casual passerby who might fling a coin or two in his direction" (Craig A. Evans, *Word Biblical Commentary*, vol. 34B, *Mark 8:27-16:20*, 133).

To the crowd's surprise, Jesus stops and commands them to "Call him" (v. 49). Jesus isn't just calling Bartimaeus over; he's calling him to faith and to follow (v. 52). In deference to Jesus, the crowd abruptly reverses course to encourage rather than discourage the sightless fellow. "Cheer up. On your feet. He's calling you," they tell him. Only an eyewitness account would cite their exact words and follow up with the following description of the soon-to-be-healed man's response: "Throwing his cloak aside, he jumped to his feet and came to Jesus" (v. 50). Jesus knows what the man needs but asks what he wants (cf., v. 36) to give him an opportunity to express his faith in the "Son of David." What he says he wants from Jesus indicates what he believes about Jesus. Is Jesus a donor or a savior? Bartimaeus' answer, "Rabbi, I want to see," is "what one expects from a blind man who has faith—to see! Without such faith one might seek alms for surviving in the present state of blindness" (Stein, 497). Blind Bartimaeus believes Jesus is the long-awaited Messiah, and through faith in him, he receives both sight and salvation—his deliverance from darkness, i.e., blindness, to light, i.e., sight, serving as an external physical picture of his internal spiritual transformation. Not only did he immediately receive his sight, but he also immediately follows Jesus. Note the contrast. Jesus tells him to go on his way, but he chooses to follow Jesus along his way. One commentator writes: "Bartimaeus pictured discipleship clearly. He recognized his inability, trusted Jesus as the One to give him God's gracious mercy, and when he could 'see' clearly he began to follow Jesus" (Grassmick, 155).

The *upper story* of this narrative is about "Jesus the Messiah," i.e., the Son of David, "the Son of God." "Jesus' power to heal blind Bartimaeus demonstrates his unique, divine authority, underlined by the fact that the healing happens as the result of Jesus' word alone and that it takes place immediately . . . the shouts of the man, twice given in direct speech, call Jesus the 'Son of David', identifying him as the royal Messiah promised in the Scriptures and longed for in Jewish tradition" (Schnabel, 259). The *lower story* is about discipleship. "The encounter in Jericho also teaches what discipleship involves: calling out to Jesus for mercy, understanding that Jesus is the messianic Son of David, acknowledging Jesus' authority, coming to Jesus in faith, experiencing healing and transformation of one's life, and following Jesus on the way of the cross" (Schnabel, 259).

Word Studies/Notes

v. 46 *Jericho*

Founded ca. 9,000 B.C., Jericho is the oldest continually inhabited city on earth. "Galilean Jews on pilgrimage to Jerusalem would detour around the Samaritans' area by passing through Perea on the Jordan's east side. They would cross over the Jordan again at Jericho and then take their journey's final leg up the steep road to Jerusalem. Anticipating the generosity of pilgrims headed toward the Holy City, a blind man reduced to beggary sits by the roadside" (David E. Garland, *The NIV Application Commentary: Mark*, 419). "In Jesus' day the city was no longer located on the original tell but was five miles west of the Jordan River and six miles northwest of where the Jordan River enters into the Dead Sea . . . The NT Jericho had been enlarged by Herod the great, who built three separate palaces and an elaborate hippodrome complex (T. A. Holland and E. Netzer, *ABD* 3:723-41). It is the last major city in the east before the steep road to Jerusalem [an 8-10 hour uphill walk]. The difference in elevation between Jericho and Jerusalem is about 3,500 feet" (Robert H. Stein, *Mark*, BECNT, 493). Herod died in Jericho.

v. 46 *Bartimaeus*

"Bartimaeus is the only healed person whose name Mark provides, which suggests that he was a member of the early Christian movement, as indicated by verse 52" (Eckhard J. Schnabel, *Mark*, TNTC, 256). "Curiously, Mark interprets the meaning of the name Bartimaeus for his audience ('that is, the Son of Timaeus'), while not translating the term 'Rabbouni' (10:51, trans. 'Rabbi' in the NIV). He may wish to underscore the irony that one whose name means 'worthy of honour' is treated so shabbily" (Garland, 420).

v. 47 *Jesus of Nazareth*

"Since Jesus (*lēsous*; Hebr. *Yēhōshū'a*; see on 1:1) was a very popular Jewish name, he was identified by his place of origin (cf. 1:24; on Nazareth see on 1:9). Evidently Bartimaeus has heard of Jesus' power to heal, because he begins to shout into the crowd, *Jesus, Son of David, have mercy on me!*" (Schnabel, 256).

v. 47 *Son of David*

"Son of David, occurring here for the first time in Mark, designated the Messiah as David's Descendant (2 Sam. 7:8-16) and became a recognized title of the Messiah-King (cf. comments on Mark 12:35-37; also cf. Isa. 11:1-5; Jer. 23:5-6; Ezek. 34:23-24; Matt. 1:1; 9:27; 12:23; 15:22; Rom. 1:3). Bartimaeus' using that title probably indicated that despite his physical blindness he believed Jesus of Nazareth was Israel's Messiah, in contrast

with the blind unbelief of most Jews. Later he addressed Jesus more personally ('Rabbi,' Mark 10:51) and followed Him (cf. v. 52b). Jesus did not silence him, implying He accepted the title" (John D. Grassmick, "Mark" in *The Bible Knowledge Commentary: New Testament*, 155). "Some have argued that in Jesus's day it was no longer possible to successfully trace one's lineage back to David. Yet the emperors Vespasian, Domitian, and Trajan sought out the family of David in order to assure that no royal Davidic heir might arise and trouble their reigns (Eusebius, *Eccl. Hist.* 3.12, 19-20; 3.32.1-4), and the Talmud assumes that Davidic descendants could trace their lineage back to David (*b. Šabb.* 56a; *b. Ketub.* 62b). One should note how Paul points out that he is a descendant of Benjamin (Phil. 3:5) and that Josephus reproduces his own genealogy (*Life* 1 §3). The Davidic lineage of Jesus was well known (note this claim in the pre-Pauline tradition in Rom. 1:3) and was never challenged by the church's opponents (Evans 2001: 129-30)" (Stein, 492-93).

v. 52 *healed*

Gk. *sesōken* (verb *sōzō* "to save"). "The verb *sōzō* (cf. 5:23) means here healed in the sense of 'cured of the illness'. In the context of verse 26 and the reaction of the man who begins to follow Jesus, it also means saved in the spiritual sense of eternal life, treasure in heaven and entering the kingdom of God (vv. 17, 23, 24, 25)" (Schnabel, 258). "The term 'saved' can refer to both physical healing (3:4; 5:23, 28, 34; 6:L56; cf. also 13:20; 15:30-31) and spiritual healing, the gift of salvation (8:35; 10:26; 13:13). Here both meanings are present" (Stein, 497).

v. 52 *followed*

"The word 'follow' (*akolouthēō*; 1:18; 2:14) speaks of discipleship, as does the word 'road' or 'way' (*hodos*) later in the early church (Acts 9:2; 18:25, 26; 19:9, 23; 22:4; 24:14, 22). Bartimaeus follows Jesus on the way to Jerusalem, which is the 'way' of the cross (cf. 8:34)" (Schnabel, 258).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus saves the spiritually blind who come to him in faith, so that they can see clearly to follow him as his disciples.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

When I was young, I thought my parents were perfect – of course, this is early elementary, folks, so work with me; the teen years were a whole other situation that we just won't talk about. I thought my parents knew everything and always had the perfect answer. I never saw them struggle with stress or balance and never did I ever see them needing or asking for help. Growing up as the daughter of self-made entrepreneurs, I felt a small measure of smugness as I attacked every task with an attitude of, "I can do this on my own!" Fast-forward to adulthood and I realize how ridiculously naive and wrong I was. The image of perfection my folks portrayed was a sheltering of sorts and I do appreciate that. However, I had to learn as an adult follower of Christ what it meant to be part of His Body, how to set my personal pride aside and reach out for help. To this day I still struggle in this area and there are many of you that do as well. As parents we feel like we have to have it all together. What's more, we feel like we have to figure it out all by ourselves. Just like our kids when they were preschoolers, we fight through tough situations when the world would be such a simpler place if we would simply ask for help. Who can you go to when you're stuck? Who among your community provides wisdom and prayer when you need help? I'm praying for each of you to have a mentor that will guide you towards Jesus!

What Does The Bible Say?

Read Mark 10:46-52.

1. Describe what Bartimaeus was saying and doing.
2. How did the people (including the disciples) react to Bartimaeus?
3. How did Jesus react to Bartimaeus? What did He do for Him?

What Do You Think?

How did Bartimaeus demonstrate faith in Jesus?

What Do You Do?

Eat dinner with a blindfold on. Practice asking for help when you need it!

CORE COMPETENCY: Personal God

I believe God cares about everything in my life.

MEMORY VERSE: Psalm 146:8

"The Lord gives sight to the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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