
Raised from the Margin: The Transformative Story of the Blind Man and its Implications.

(Mark 10:46-52; Matthew 20:29-34; Luke 18:35-43)

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ABSTRACT

Although interpreters often note Luke's bias towards those at the margin of society in narrating Jesus' story with its miracles and drive for discipleship, the perspective is common to all evangelists. The inspiring story of the blind man in the synoptic tradition, which shows how Jesus' healing miracle leads to discipleship especially, proves this point. The story is a pragmatic description of the transformation of the blind man from destitution to discipleship, disability to ability, and immobility to mobility, following Jesus. Significantly, the narrative is set along the road in the full glare of everyone, thus having implications for individual and social experiences. This paper uses literary-critical method and presents that the blind man's faith, determination, resistance, and rejection of the "crowd," who shouted him down, and Jesus' compassion form the critical elements of transformation in the narrative. It follows that whenever the "weak" exercise firm faith in seeking transformation and the "strong"/"privileged" recognize the need and voice of the weak and help them, as exemplified by Jesus (contrary to the crowd) in the narrative, massive transformation becomes inevitable at both personal and social levels. The narrative has substantial implications for the personal and social transformation in the contemporary period. Therefore, faith which seeks transformation and rejects repression and a compassionate heart for those in trouble are highly needed to make a better person and society.

Keywords: Faith, rejection, repression, rebuke, healing, compassion, following, transformation.

Introduction

The story of the blind Bartimaeus' healing in the Synoptic Gospels is significant in many respects. One, it is the fourth and final miracle of Jesus in his public ministry on his journey to Jerusalem. It stresses the point of Jesus' identity as the God-sent royal Messiah. The narrative demonstrates not only Jesus' power to heal physical ailments but also his willingness to care for those who are suffering and outcast in society, as well as his capacity for mercy and compassion. It also serves as a sign that God's kingdom has arrived in Jesus, who brings hope and salvation to all who believe in him. Two, it is one of the cases where Jesus commends the seeker's faith as being responsible for healing. It is instructive to note that the blind man of the story is the only character in Luke's Gospel to identify and call Jesus as "Son of David."¹ The fantastic transformation resulting from the man's expression of faith catches the reader's attention. Three, the story's setting reflects society's socio-economic and religious reality of the day. The poor beggar (stationary and disabled) at a spot by the roadside in the prosperous city of Jericho is against the prosperous pilgrims (free and moving) to Jerusalem for the Passover feast. Four, the story has a significant transformative effect on the characters in the story (the blind man and the crowds) and the reader of the story as well. Jesus' mission involves transforming people's spiritual and physical lives, giving them abundant life. Because of the blind man's faith in Jesus as the Messiah and the latter's capacity to offer God's grace and divine power, transformation (including following Jesus) happens to the blind man.

Consequently, commentators have taken this and other similar stories in Luke to attribute to the third Gospel a

¹ Sharon H. Ringe, *Luke* (Westminster: John Knox Press, 1995), 230.

provision of a realistic setting for the narrative on discipleship. Indeed Luke repeatedly shows that people coming to follow Jesus did not do so without some noticeable motivation or discernible reason. William S. Kurz says that Luke's movement of some events forward, postponing the call of the first disciples (with the miraculous fish catch, Luke 5:1-11 vs Mark 1:16-20) until after some exorcisms and healings, including that of Peter's mother-in-law (Luke 4:31-44, Mark 1:21-39) inject motivation for the disciples' otherwise sudden following of Jesus when he first calls them.² Luke also presents the women followers of Jesus in this light of the miraculous discipleship pattern in Luke 8:1-3. The healing of their diseases by the messiah results in their following and support of him. The healed demoniac of Gerasa in Luke 8: 35 is also in this mold as he sits at Jesus' feet immediately after his recovery from demon possession. Though not depicting literal following, this posture represents discipleship, which Mary also takes in 10:39.

However, the story of the blind man found in the Synoptic (Matthew 20:29-34; Mark 10: 46-52 and Luke 18:35-43) indicates that such a realistic setting is not peculiar to Luke. While Luke makes the most of this motivational emphasis, it is not restricted or peculiar to him as it is the fundamental perspective of the other gospel writers. This observation is important as this paper shows that the Synoptic agree on Jesus' activity raising the marginalized and the significance of faith in transforming believers.

Moreover, this paper observes Bartimaeus' persistence and courage in the face of adversity, making him a model of the weak overcoming marginalization, challenges, disabilities and obstacles by remaining true to the pursuit of faith-driven transformation.

² See William S. Kurz, *Reading Luke-Acts: Dynamics of Biblical Narrative* (Westminster: John Knox Press, 1993); and Daniel J. Harrington, *The Synoptic Gospels Set Free: Preaching Without Anti-Judaism* (Mahwah, New Jersey: Paulist Press), 2009.

**The Synoptic accounts of the story (Mark 10:46-52;
Matthew 20:29-34; Luke 18:35-43)**

There is scholarly consensus that the same story of the blind man is found in the three Synoptic Gospels though the story in Matthew has two blind men, whereas both Mark and Luke have one blind man. W. D. Davies and C. Allison say, "As compared with the longer Mk. 10.46-52, Matthew has turned one blind man into two, added 'Lord' on three occasions (vv. 30, 31, 33), made explicit the element of compassion (v. 34), and increased parallelism...."³ Harold E. Will says, "Matthew mentions two blind men. Mark and Luke mention only the more noted of the two blind men who is Bartimaeus."⁴ Neither the blind men of Matthew nor the blind man of Luke's story is named, but Mark identifies the blind man as Bartimaeus, the son of Timaeus.

Mark introduces his narrative, "And they came to Jericho and as they were departing". He mentions the disciples of Jesus and "a crowd" accompanying Jesus (10:46). He clearly distinguishes between them. Matthew also begins his narrative with the departure from Jericho of Jesus and those that accompanied him. In Matthew, it is the "great crowd" that was with Jesus (20:29). There are two blind men instead of one reported by Mark and Luke, sitting beside the road (20:30). Luke differs from Matthew and Mark in his introduction of the narrative with the expression "And it happened as he was nearing Jericho" (Luk. 18:35). Attempts to resolve the apparent contradiction have not yielded any reasonable consensus among scholars as some think there are three blind men Jesus healed while going through or visiting

³ W. D. Davies and Dale C. Allison, *Matthew: A Shorter Commentary* (London: Bloomsbury Publishing, 2004), 340.

⁴ Harold E. Will, *Will's Commentary on the New Testament Volume 2: Mark* (Berlin: Media-Spring, n.d.), n.p.

Jericho.⁵ Others even advocate for two different locations in Jericho. James L. Morrison says, "There are several parts to the city of Jericho, so he could have been leaving one part while approaching another."⁶ While it may be challenging to resolve the apparent contradictions regarding the actual number of blind men and the sequence of the event, the fact of healing is inevitable. It is also certain that at least a blind man was healed. All the three Synoptic present the blind man taking a sitting (stationary and immobile) posture beside the road begging for alms (Mark 10:46; Matt. 20:30; Luk. 18:35). All affirm the blind man's situation as full of deprivation, and this subjects him to difficulty and lowest class of society. Luke has "a crowd" as against Matthew's "large crowd" (Luk. 18:36).

Mark's description of Jesus includes "Jesus of Nazareth" by the crowd (Mark 10:47), showing his place of abode; "Jesus, Son of David" (Mark 10:47, 48), and "Rabboni" (my lord) (Mark 10: 51), which the blind man is said to have addressed Jesus. The two titles the blind man uses indicate his recognition of Jesus as the Messiah and a divine teacher he accepts.⁷ Matthew does not use Jesus of Nazareth like Mark. Instead, he mentions "Jesus" only (Matt. 20:30). But he uses "Lord, son of David" repeatedly for Jesus (Matt. 20:30, 31, & 33). Like Mark, Luke uses "Jesus of Nazareth" (Luk. 18:37), unlike Matthew's "Jesus" only. Luke also uses "Jesus, Son of David" (Luk. 18:38, 39) and "Lord" (Luk. 18:41) to address Jesus.

All the Synoptic report that the blind man "cried out" (an aorist form of the verb) for mercy the first time. Mark says Bartimaeus "began to cry out" to Jesus. Both Mark and Matthew use *Krazo* (Mark 10:47; Matt. 20:30), whereas Luke uses *boaó* "to shout", "call aloud", and "cry for help" (Luk.

⁵ Samuel Davidson, *The Text of the Old Testament* (Frankfurt: Verlag, 2023), 531-2.

⁶ James L. Morrison, *Standing Firm in the Faith: Finding God's Strength in Challenging Times* (Lincoln: iUniverse, 2004), 38.

⁷ Cf. Joel F. William, *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel* (London: A& C Black, 1994), 158.

18:38). In Mark, it is "many" (people), not the crowd that "kept rebuking" the blind man. In contrast, the blind man "kept crying out" for mercy (Mark 10:48). In Matthew, it is the "crowd" (unlike the "many" of Mark and "those going before" of Luke) that rebuked (single action) the blind men. Instead of Matthew's "crowd" and Mark's "many", Luke uses "those going before" (*hoi propagates*) as responsible for shouting down the blind man. All three Synoptic reports that the blind man "cried out or shouted more." Mark says he "kept crying out much more" (Mark 10:48). Matthew says, "They [the blind men] cried the more" as a single action (Matt. 20:31). Whereas Mark and Luke say the "rebuke" as well as "crying more" (follow up cry) was continuous Matthew says it is a single action.

In reporting the obstinate cry for mercy, Luke replaces the initial *boaó* with *krazó* in agreement with Mark and Matthew. However, he expresses it in the imperfect indicative active in agreement with Mark as against Matthew's aorist indicative. Thus Mark and Luke show that the obstinate cry for mercy by the blind man matches the unrelenting rebuke of the blind man by the crowd (Mark 10:48; Luk. 18:39). It is crucial to emphasize as Peter G. Bolt does that the blind man's "persistent begging for mercy is an expression of a conviction that Jesus was the one who could help him."⁸

When Jesus called Bartimaeus to come, only Mark states that some (unidentified people, presumably the "crowds" or "many" who had earlier shut him down) called and encouraged the blind man to go to Jesus (Mark 10:49). No doubts, Jesus' recognition of the blind man's cry for mercy influenced the change in posture of the "many" toward the blind man. Also, it is only Mark who mentions that the blind man cast away his cloak as he was going to Jesus (Mark 10:50). Mark and Luke do not have Matthew's expression that Jesus was "moved with compassion" (Matt. 20:34). In Mark Jesus tells the blind man,

⁸ Peter G. Bolt, *Jesus' Defeat of Death: Persuading Mark's Early Readers* (Cambridge: University Press, 2003), 241.

"Go, your faith has healed you." Nevertheless, instead of the man going away as Jesus commands, he immediately begins following Jesus (10:52). Again, only Mark adds that the following is literally "on the way." Matthew's "following" is in the aorist, whereas Mark and Luke have it in the imperfect. There is no record of people praising and glorifying God; as a result of the healing in both Mark and Matthew's accounts, Luke has both the healed man "glorifying God" and "all the people gave praise to God" (18:43).

Analysis of Key Issues in the Narratives

The blind man approaches Jesus by faith and professes him as the Messiah.

The narrative contains several titles for Jesus. The title "Jesus of Nazareth" is one of the titles used for Jesus in the Gospels: by a servant girl (Matt. 26:71), many (Mark. 10:47), an angel (Mark. 16:6), Cleopas (Luk. 24:19), a demon (Luk. 4:34) and the guards (John 18:5). Whereas both Mark and Luke refer to Jesus as "Jesus of Nazareth" emphasizing his home town Matthew drops "of Nazareth" in his account of the blind men probably due to his emphasis on Jesus being born in Bethlehem. However, Gundry suggests that Matthew "leaves out "the Nazarene" because he used and explained that designation in 2:23, perhaps also because the blind men are accepting Jesus, not rejecting him."⁹ It is important to note that the crowd introduces Jesus to the blind man as "Jesus" "of Nazareth", but the utterance from the blind man is "Jesus Son of David". The blind man goes beyond what the crowd tells him about Jesus. Matthew prefixes "Lord" to this expression to have "Lord, Son of David", while Mark and Luke prefix "Jesus" instead of "Lord" to make "Jesus, Son of David".

⁹ Robert Horton Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution* (Michigan: Wm. B. Eerdmans, 1994), 405.

Significantly, the blind man knowing that it is Jesus of Nazareth (whom he had heard of prior to this event) passing by, adopts a different title, "Son of David", in making his plea. In Mark, the blind man's request formula is "Son of David Jesus, have mercy on me" (10: 47, 48); in Matthew, it is "Have mercy on us, Lord, Son of David" (20:30, 31), while in Luke it is "Jesus Son of David, have mercy on me" (18:38, 39). Though differently framed and arranged, the request formula of the Synoptic has one standard, constant, and emphasized title, "Son of David", in their narratives. Reflecting on this assignment will help us understand the blind man's insight in recognizing Jesus as God's sent Messiah. The significance of the blind man's choice of the "Son of David" title must be stressed because it is a transition of understanding from "Jesus of Nazareth" to "Jesus, Son of David", which indicates Jesus' identity as the Messiah. While the crowd is content to present Jesus as "Jesus of Nazareth", the blind man though not disputing the Nazareth provenance, chooses this royal Messiah title for Jesus, an indication that he accepts Jesus in that capacity. George R. Knight says, "It is significant that this blind beggar saw in Jesus what most Jews did not. He had concluded, as had Peter in Mark 8:29, that Jesus was the Messiah. His use of the term "Son of David" was no accident."¹⁰

Darell L. Bock explains that in Luke, "this title's juxtaposition to the title 'Jesus of Nazareth' forms an answering echo to 4:16-30 and 7:22-23, where Jesus proclaimed himself the fulfilment of the promise, but because of his heritage, the synagogue crowd in chapter 4 did not want to accept him."¹¹ While both titles refer to the same person, the latter title is significant in that it shows the function and purpose of Jesus as the Messiah bringing all sorts of healing and deliverance to

¹⁰ George R. Knight. *Exploring Mark: A Devotional Commentary* Gerald Wheeler (ed.) (New York: Review and Herald, 2004), 198.

¹¹ Darell L. Bock, *The IVP New Testament Commentary Series: Luke* Grant R. Osborne (ed.) (Illinois: Intervarsity Press, 1994), 304.

God's people. In contrast, the former title reveals the earthly provenance or abode of the bearer. The significance of this perspective transition becomes more evident when we consider the status of Nazareth as an insignificant village.¹² The blind man and the evangelists powerfully make the point that this same peripatetic teacher of Nazareth is the prophesied, long-awaited Messiah who is now delivering people from forces of darkness into a new life in God's kingdom. This messianic title already points toward deliverance, which the blind man seeks. Bock comments that the title "Son of David" shows that "it is the Son of David who heals. Messiah draws near to Jerusalem, and his authority is at work."¹³ Matthew and Luke, early on in their genealogies, already show that Jesus' lineage descends from David. So as a legitimate scion, Jesus' reign on Judah's throne is in order and divinely approved.¹⁴ While Matthew and Luke use "Lord" (*Kurie*) in reporting the blind man's specific request to Jesus, Mark uses "Rabboni", an Aramaic word meaning "Rabbi", "teacher", and "Lord").

Those Rebuking the Blind Man

All the synoptic writers show that certain people rebuke the blind man for his plea for mercy, probably because of his low social status. The blind man's plea is an act of faith in the Messiah who has come to redeem all and sundry. However, the rebuke signifies a lack of faith and insight into the inauguration of God's kingdom through the activity of Jesus the Messiah. It is crucial to note the exciting twist in the plot of the Triple Traditions that the same people who introduced Jesus to the blind man are the ones rebuking him to stop calling on Jesus. Their rebuke is to prevent him from meeting Jesus and thus keep him in his complex condition. However, the Synoptic Gospels variously report the exact identity of

¹² J. Timothy Allen, *Help My Unbelief: Doubt, Faith, and the Gospel of Mark* (Eugene, Oregon: Wipf and Stock Publishers, 2017), n.p.

¹³ Bock, *The IVP New Testament Commentary*, 305.

¹⁴ Fairley, *Jesus as Man, Myth and Metaphor*, 142.

those rebuking the blind man. Though Mark earlier identifies the “disciples” and “crowd” in Jesus’ company, he says “many” are responsible for the rebuking (10:46, 48). For Matthew, it is the “crowd” (20:31) that rebukes the blind men¹⁵ While Luke pinpoints “those going before” (*hoi propagates*). Luke Timothy Johnson and Daniel J. Harrington usefully remark that “those going ahead” could probably be seen as “leaders” within the crowds “since they will again shortly try to silence a crowd’s response to Jesus (19:39).”¹⁶ Other commentators, including Craig S. Keener, describe those rebuking the blind man as Jesus’ followers. Keener says, “Jesus’ followers view this blind man’s loud pleas as an intrusion, the way they had viewed the children.”¹⁷ Such description, however, ignores the narrators’ (especially of Mark and Luke) clarification that a section of the crowd is responsible. It is, therefore, crucial to press the point that these various reports indicate that a part of the whole group (not the entire group) of people following Jesus is responsible for repressing the blind man.

Nevertheless, these people (the “crowd”, “many”, and “those going before”) shouting down the blind man had earlier played a valuable role by rightly telling him that it was Jesus passing by. However, curiously, Matthew is silent on this role of the crowd. This silence indicates Matthew’s harsh portrayal as he shows the crowd is relentlessly against the blind men. Mark and Luke have a less harsh depiction of the crowd than Matthew, but their portrayal shows the crowd’s unstable character in their narratives. Mark mitigates the negative Matthean portrayal of the crowd with their role in encouraging the blind man to meet Jesus (10:49), while Luke does his mitigation by showing the crowd (referred to as all

¹⁵ J. R. C. Cousland, *The Crowds in the Gospel of Matthew [Electronic Source]* (BRILL, 2002), n.p.

¹⁶ Luke Timothy Johnson and Daniel J. Harrington S.J. (Eds.) *The Gospel of Luke Volume 3* (Collegeville: Liturgical Press, 1991), 284.

¹⁷ Craig S. Keener, *The IVP Background Commentary: New Testament* (Illinois: Intervarsity Press, 1993), 240.

the people) gave praise to God for the healing of the blind man (18:43b).

Jesus' Compassion for the blind men (Matthew 20:34)

Only Matthew has the expression, "having been moved with compassion." The other Synoptic writers implicitly share Matthew's understanding because the healing of the blind man inextricably links to Jesus' compassion. Matthew also clearly shows that Jesus touched the blind men, whereas in Mark and Luke touching the blind man is omitted. Cousland suggests that Matthew replaces the omitted faith motif in his narrative with his reference to Jesus' compassion stating that "this is the only time Matthew uses the word regarding individuals-the other occurrences refer to Jesus' compassion for the crowd as a whole."¹⁸ Cousland's position points to the import of Matthew's inclusion of Jesus' compassion in the narrative to sharply contrast the crowd's callousness and Jesus' compassion. The crowd's insensitivity is constant throughout the entire account. It does not play any role in bringing the Blind men to Jesus as Jesus deals directly with them, whereas in Mark, the crowd relents and says to Bartimaeus, 'Take heart, rise, he is calling you' (10:49).¹⁹ The point is in order because Matthew also omits Mark and Luke's report that the crowd or those going with Jesus mentioned him to the blind man in response to the man's query.

"Your Faith has healed you" (Mark 10:52; Luke 18:42).

All three Synoptic have "and immediately" to indicate the actuality and time of the healing, but Mark and Luke have Jesus' expression, "your faith has healed you", which Matthew does not have. However, Matthew has a similar account of the healing of two blind men earlier in which he includes the expression "your faith has healed you" (9:29). This account

¹⁸ Cousland, *The Crowds*, 194.

¹⁹ Cousland, *The Crowds*, 194.

and the other one Matthew (20:29-34) shared with other synoptic gospels make Matthew's narrative of the blind men a doublet. Some interpreters reason that the omission of "your faith has healed you" in Matthew 20:29-34 is compensated for by including Jesus moved with compassion. However, Jesus typifies the blind man's unrelenting plea for mercy in Mark (10:52) and Luke (18:39) as "faith."²⁰ The point of faith of the blind man is very significant as it is responsible for his transition from destitution to a transformed follower of Jesus. That the words "your faith has healed you" comes from Jesus' mouth, who has been demonstrating God's power over evil, is significant in understanding the relevance of the faith which man exhibits. It is the recognition of God's grace in Christ, backed up with requisite action in relentlessly approaching Jesus. Craig L. Blomberg remarks that the expression "your faith has healed you" should be regarded as referring to "both physical and spiritual wholeness. The spiritual healing aspect of σωζω in this narrative can be seen in the blind man's decision to begin following Jesus, the Son of David, and the Messiah who has just healed him."²¹

"And immediately he...followed him", Following Jesus after Healing.

There are two fundamental postures or descriptions of discipleship in the gospels, following on the way and sitting at Jesus' feet. All three Synoptic agree that after the blind man had recovered his sight, he immediately followed Jesus. Matthew's report is in the aorist tense, "and they [the men whose sight were recovered] followed [single action] him." However, in Mark and Luke, the man healed of blindness "began or kept following him," indicating that the "following" is continuous. Significantly, the verb ακολουθεω which is

²⁰ Keener, *The IVP Background*, 240.

²¹ Craig L. Blomberg, "Your Faith has Made you Whole": *The Evangelical Liberation Theology of Jesus of Nazareth, Lord and Christ: Essays on the Historical Jesus and New Testament Christology* Joel B. Green and Max Turner (eds.) (Michigan: Eerdmans Publishing, 1994), 76.

constitutive of discipleship in the Gospels, is by the Synoptic to show that healing eventually leads to following Jesus (discipleship). Blomberg stresses, "An even more decisive application of this criterion is the observation that this is the only healing miracle in Mark in which Jesus allows the healed person to accompany him."²² However, this occurrence does not rule out a similar expectation of following after-healing miracles in texts that do not explicitly state it. Therefore, it is proper to recognize this narrative as a call story, as many scholars do. In this light, "Bartimaeus's discipleship" is a necessary and integral part of the story from the earliest stages of the tradition. Its multiple attestations and thoroughly Semitic milieu support a verdict of historicity as well."²³ It follows that there is cause and effect of miracles and discipleship in the synoptic gospels at the foundational level. Whatever variation or emphasis the individual evangelist's writing takes this basic understanding as a giving.

Mark has additional information that the man was following Jesus "on the way". Since many scholars believe that Luke used Mark in his writing, this idea of following on the way is what the former expands his Gospel. Luke is closer to Mark than Matthew on this theme of discipleship. In this regard, Luke's travel narrative (from 9:51 to 19:27) expands Mark's account of Jesus' "to Jerusalem ministry" in chapter 10. Also, only Luke includes the man glorifying God and all the people praising God. "Having gained physical sight, the man finds that new light dawns as he focuses on following Jesus."²⁴

²² Blomberg, "Your Faith has Made you Whole", 79.

²³ Blomberg, 79.

²⁴ Bock, *The IVP New Testament Commentary*, 305.

The Import of Faith and Compassion in Personal and Social Transformation

The story of the blind Bartimaeus is so significant that it has a triple tradition of the synoptic. Furthermore, since the Synoptic narrators do not specifically tell us the story's implications, the reader is left to figure this out. Humans are prone to face difficulty (bad situations) at one time or another; when this happens, it is essential to remember that there is always a remedy. Bartimaeus' story has some significant and far-reaching implications for us today, which include:

1. **Advocacy for the marginalized and disability rights:** Bartimaeus man with visual impairment, symbolizes people with disability and other marginalized people in general; the story helps advocate disability rights and for the emancipation of the marginalized. Bartimaeus' faith and Jesus' love and compassion draw attention to the challenges and hurdles that people with disabilities regularly face and the benefit of creating a more inclusive society that supports and empowers people with disabilities and the marginalized.
2. **Determination and toughness in seeking transformation:** Notwithstanding Bartimaeus' disability (blindness) and many other barriers he encounters, he never quit on his quest to see and get restoration. He demonstrates the power of resilience and determination, showing how a strong will and unwavering resolve can help us overcome even the most difficult challenges. On a personal level, it gives us the strength to face difficult situations and seek out solutions. On a social level, it encourages those suffering not to accept repression of their quest to improve their conditions and challenges others to support those facing adverse circumstances.
3. **Faith and active demonstration:** Bartimaeus shows an active faith, seeking to achieve a conviction that God supports. His firm belief in God and that Jesus is the Messiah capable of healing his condition changed his dire situation. This faith is

essential to his healing and recovery. Bartimaeus' long yearning for healing and recovery encounters God's compassion in Jesus, and a huge miracle and transformation occur. These elements accentuate the importance of striving for transformation and rejecting repression that sustains terrible conditions.

4. Compassion: Bartimaeus' story emphasizes the value of compassion in alleviating the challenges faced by the disabled, marginalized, and other people in problem situations. Compassionate individuals, including leaders, can promote social justice and equality, creating a more loving and just society. The story reminds us that we have the power to make a difference in the lives of others. Both the faithful and seekers should accept that bad situations require remedy, and no matter the situation, the ability to exercise faith and seek solutions is a better option for those facing difficulty.

Conclusion

It is established in this essay that the miracles of Jesus (or the miraculous) move people from the wayside, the margin of life, onto the way, walking with Jesus Christ in the gospels. In their related reporting, the Synoptic explicitly affirm this point with the story of the healing of the blind man. In his presentation to prove the same perspective, John's Gospel states clearly that the purpose of his narration is to make people believe in Jesus and follow him (20:21). This paper crucially notes that if and when the strong and well-placed individuals like Jesus in the narrative, recognize the need, suffering and difficulty of people and are willing to help, healing and transformation take place. However, whenever they are engrossed in their interest, neglecting the plight of the weak (poor, sick, outcast, Etc.) and succeeding in repelling the attempt of the weak to become firm, the weak remain weak and miserable. Finally, this paper observes that true transformation should draw the beneficiary closer to God.