

MARK'S GOSPEL: WHAT DO YOU WANT ME TO DO FOR YOU?

Mark 10:32-52; Mark 11:1-9

³² They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, ³³ saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. ³⁴ They will mock Him and spit on Him, and scourge Him and kill *Him*, and three days later He will rise again." **Mark 10:32-34 NASB**

- Jesus and His followers are moving to Jerusalem with Jericho and Bethany being the cities they would come to before their arrival in Jerusalem.
 - His followers were the twelve disciples, and others who had heard of Him and many who were headed to Jerusalem for the Passover Feast.
 - Some of the group were amazed and some were fearful...some of them had perhaps not fully from the incident of the rich young ruler (see **Mark 10:17-27** or Jesus' incredible comments in **Mark 10:28-30**)

²⁸ Peter began to say to Him, "Behold, we have left everything and followed You." ²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, ³⁰ but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. ³¹ But many *who are* first will be last, and the last, first." **Mark 10:28-30 NASB**

- Regardless of the reasons for their amazement or fear, Jesus pulls the twelve aside again and tells them clearly what is about to take place.
- He makes it very clear (**v33-34**) that He is going to suffer and die and then be resurrected.

³⁵ James and John, the two sons of Zebedee, came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You." ³⁶ And He said to them, "What do you want Me to do for you?" ³⁷ They said to Him, "Grant that we may sit, one on Your right and one on *Your* left, in Your glory." ³⁸ But Jesus said to them, "You

do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" ³⁹ They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized. ⁴⁰ But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."

⁴¹ Hearing *this*, the ten began to feel indignant with James and John. ⁴² Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. ⁴³ But it is not this way among you, but whoever wishes to become great among you shall be your servant; ⁴⁴ and whoever wishes to be first among you shall be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." **Mark 10:35-45 NASB**

- James and John are trying to 'jockey for position' in the kingdom.
 - This is very awkward timing...Jesus just redescribes His cruel path to punishment and death and then His resurrection, and James and John act ignorant of what they've heard and ask for a promotion...really? (**v35-41**)
 - So, Jesus lays out what servant leadership is all about. (**v42-45**)
 - The kingdom doesn't function in 'corporate fashion'...this is about humility and bravery, not hyperbole and bribery.
 - This is about serving and giving, not scheming and grabbing to advance.

⁴⁶ Then they came to Jericho. And as He was leaving Jericho with His disciples and a great crowd, Bartimaeus, a blind beggar, a son of Timaeus, was sitting by the roadside. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to shout, saying, Jesus, Son of David, have pity *and* mercy on me [now]! ⁴⁸ And many severely censured *and* reproved him, telling him to keep still, but he kept on shouting out all the more, You Son of David, have pity *and* mercy on me [now]! ⁴⁹ And Jesus stopped and said, Call him. And they called the blind man, telling him, Take courage! Get up! He is calling you. ⁵⁰ And throwing off his outer garment, he leaped up and came to Jesus.

⁵¹ And Jesus said to him, What do you want Me to do for you? And the blind man said to Him, Master, let me receive my sight. ⁵² And Jesus said to him, Go your

way; your faith has healed you. And at once he received his sight and accompanied Jesus on the road. **Mark 10:46-52 AMPC**

- It is Passover season and the 'traffic' around Jericho was unusually busy...lots of 'out of town' people would have to pass this blind beggar, Bartimaeus, and this could be a very profitable time for him.
 - Bartimaeus was on the outskirts of town wearing a cloak that identified him as a blind man (a 'white cane coat').
 - He hears that Jesus is coming his way and he cried out "Jesus, Son of David, have mercy on me now!"
 - Many try to quiet him but he cries out all the more – "Son of David, have mercy on me now!"
 - Finally, Jesus tells his 'team' to "call Bartimaeus here to Me."

Get this...big crowd of traveling people, a beggar cries out to Him and Jesus stops the caravan...He stops and everyone and everything stops so that Bartimaeus can encounter Jesus.

- You should underline **v50** – Bartimaeus throws away his 'blind man coat' and makes his way to Jesus.
 - The question - Jesus says, "What do you want me to do for you?"
 - The answer – "I want to regain my sight."
 - "DONE! Go! Your faith has healed you!"
 - Saved from his diseases, healed, restored.
 - He is healed and he joins in following Jesus – this is healing for the sake of evangelism.
- An interesting point, in Mark's gospel only two 'participants' are introduced by name. (Not the rich young ruler, not the man with the demonized son, none of the Pharisees, etc.)
 - Only Bartimaeus here in **Mark 10** and Simon who carries Jesus' cross in **Mark 15** are mentioned by name.
- I think this is cool; Bartimaeus who is healed of blindness and Simon who helps carry the cross where Jesus would pay the price for such healing to take place and are named...that touches me.

11 As they approached Jerusalem, at Bethphage and Bethany, near the Mount of Olives, He sent two of His disciples, ² and said to them, "Go into the village

opposite you, and immediately as you enter it, you will find a colt tied *there*, on which no one yet has ever sat; untie it and bring it *here*.³ If anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here."⁴ They went away and found a colt tied at the door, outside in the street; and they untied it.⁵ Some of the bystanders were saying to them, "What are you doing, untying the colt?"⁶ They spoke to them just as Jesus had told *them*, and they gave them permission.⁷ They brought the colt to Jesus and put their coats on it; and He sat on it. **Mark 11:1-7 NASB**

- They approach Jerusalem...just east of the city at the Mount of Olives...a lofty view of Jerusalem and the temple...all the circumstances surrounding the crucifixion and the resurrection are about to unfold.

- The miracle of the young donkey who had never been ridden.

¹ Then the Lord spoke to Moses and Aaron, saying, ² "This is the statute of the law which the Lord has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect *and* on which a yoke has never been placed.³ You shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. **Numbers 19:1-3 NASB**

- The ashes of the red heifer –

⁷ "Now build a new cart, and find two cows that have just given birth to calves. Make sure the cows have never been yoked to a cart. Hitch the cows to the cart, but shut their calves away from them in a pen.⁸ Put the Ark of the Lord on the cart, and beside it place a chest containing the gold rats and gold tumors you are sending as a guilt offering. Then let the cows go wherever they want. **1 Samuel 6:7-8 NLT**

- The colt never ridden, the red heifer never yoked, the cows never 'worked' are all symbols of Jesus who never sinned yet He came to become sin so that we may become the righteousness of God in Him. Amazing!