And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. And there were about four thousand people. And he sent them away.

45 Immediately he made his disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. 46 After he had dismissed them, he went up on a mountainside by himself to pray. And when evening came, he was there alone. 47 And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.”
Humility, Servanthood, and True Greatness

Mark 10:32-52
I. The Desire for Greatness
I. The Desire for Greatness

• This is the third and most detailed prediction of Jesus’ death.
I. The Desire for Greatness

• This is the third and most detailed prediction of Jesus’ death.

• The reality of the cross is beginning to weigh heavy on Jesus.
I. The Desire for Greatness

• James and John think they deserve to be the greatest in the kingdom.
I. The Desire for Greatness

- James and John think they deserve to be the greatest in the kingdom.
- They are full of selfishness and pride.
I. The Desire for Greatness

• James and John think they deserve to be the greatest in the kingdom.

• They are full of selfishness and pride.

• They still don’t understand what it means to follow Jesus, don’t understand true greatness.
I. The Desire for Greatness

• Cup: metaphor for God’s judgment against evil.
I. The Desire for Greatness

- **Cup**: metaphor for God’s judgment against evil.
- **Baptism**: metaphor for being immersed into God’s judgment.
I. The Desire for Greatness

- Sometimes in prayer we think we know best but we don’t.
I. The Desire for Greatness

• Sometimes in prayer we think we know best but we don’t.

• Sometimes God says “No” out of his love for us.
I. The Desire for Greatness

• Our desire for greatness is often rooted in self-justification.
I. The Desire for Greatness

• Anytime we find our value by how we compare to others it will lead to conflict.
I. The Desire for Greatness

• Anytime we find our value by how we compare to others it will lead to conflict.

• This is rooted in our insecurities.
I. The Desire for Greatness

- Anytime we find our value by how we compare to others it will lead to conflict.
- This is rooted in our insecurities.
- Much of our worry, fears, anger, disappointment is due to comparing.
I. The Desire for Greatness

II. True Greatness is Servanthood
II. True Greatness is Servanthood

• The world is driven by power and status because it gives the feeling of being more in control.
II. True Greatness is Servanthood

• The world is driven by power and status because it gives the feeling of being more in control.

• The world measures greatness by how many people serve you.
II. True Greatness is Servanthood

• Jesus says, it should be the opposite with us.
II. True Greatness is Servanthood

• Jesus says, it should be the opposite with us.
• True greatness is found in how many people to whom you are a servant.
II. True Greatness is Servanthood

• Jesus says, it should be the opposite with us.

• True greatness is found in how many people to whom you are a servant.

• Christians will change the world not through power, but through self-sacrificing love.
II. True Greatness is Servanthood

• Jesus shares for the first time why he has to die.
II. True Greatness is Servanthood

• Jesus shares for the first time why he has to die.

• Ransom: he came to pay a price to secure our freedom.
II. True Greatness is Servanthood

• Jesus shares for the first time why he has to die.

• Ransom: he came to pay a price to secure our freedom.

• Jesus died “for” us. He died as our substitute.
II. True Greatness is Servanthood

• If the truest, greatest human did not live to be served but to serve, how then shall we live?
I. The Desire for Greatness

II. True Greatness is Servanthood

III. Humility and Mercy
III. Humility and Mercy

• Bartimaeus was a nobody. He was not a contributor to society.
III. Humility and Mercy

• Bartimaeus was a nobody. He was not a contributor to society.

• He was desperate and helpless.
III. Humility and Mercy

- Bartimaeus was a nobody. He was not a contributor to society.
- He was desperate and helpless.
- Jesus cared enough to stop.
III. Humility and Mercy

• Bartimaeus was a nobody. He was not a contributor to society.

• He was desperate and helpless.

• Jesus cared enough to stop.

• Are we so busy that we have forgotten how to stop?
III. Humility and Mercy

• Bartimaeus is aware of his broken condition.
III. Humility and Mercy

• Bartimaeus is aware of his broken condition.
• He asks for mercy, not greatness.
• Bartimaeus is aware of his broken condition.
• He asks for mercy, not greatness.
• Bartimaeus understands Jesus’ true identity.
III. Humility and Mercy

• Bartimaeus is aware of his broken condition.
• He asks for mercy, not greatness.
• Bartimaeus understands Jesus’ true identity.
• His suffering was the very thing God used to show him his need for a Savior.
III. Humility and Mercy

- God’s power and grace are on full display when we admit our helplessness.
III. Humility and Mercy

• God’s power and grace are on full display when we admit our helplessness.

• Bartimaeus became a disciple—a follower of Jesus.
III. Humility and Mercy

- God’s power and grace are on full display when we admit our helplessness.

- Bartimaeus became a disciple—a follower of Jesus.

- Being a disciple means trusting God enough to follow wherever he leads.