



SUNDAY

- 10:00 AM — Adult Sunday School** — Main Auditorium
- 11:00 AM — Worship Service** — Main Auditorium
- 11:00 AM — Children's Church & Choir** — Aux Bldg
Ages 6-11/until conclusion of Worship Service
- 11:00 AM — Nursery** — Auxiliary Building
Ages 0-5/until conclusion of Worship service
Children under 2 years old will need to be accompanied by a parent or older family member.

TUESDAY

- 7:30 PM — Prayer Service** — Auxiliary Building
All are welcome. There are many needs for which to seek God.
- 8:00 PM — San Mateo Bible Study**
Call Chuck Kabala at (650) 358-9212 for information.

THURSDAY

- 7:30 PM — Women's Theology Class - Resumes in September!**
- 7:30 PM — Redwood City Bible Study**
819 Palm Ave. Apt. #2, Redwood City, CA
Call Paul (650) 771-6468

FRIDAY

- 8:30 PM — Friday Night Bible Study** — Worship Hall
Current study is the Book of 1st Thessalonians

SATURDAY

- 7:30 PM — Men's Meeting & Theology Class**
All men are welcome to join us at for Study
Come early to help Set-up for Sunday Worship.

KEEP IN MIND...

MEDIA MINISTRY CD Copies of *Friday Night Bible Study* & *Sunday Worship* messages available down stairs at Media Table. For special order contact: Dolly (510) 581-3390 or Michael (510) 357-4915

RADIO MINISTRY "Way of Grace" Airs Weekdays at 12:00 NOON on KFOX AM 1100

Visit us on the Web at WWW.GRACE-BIBLE.COM
Most *Worship Messages* and *Bible studies* are available in MP3 format for download to smart phones & media players

SUNDAY WORSHIP

*Pastor Jesse Gistand
Elder Rick Warta*

CALL TO WORSHIP (STAND)

DOXOLOGY

"Glory Be to the Father"

OPENING PRAYER

HYMN #236 & #235 (SEATED)

SCRIPTURE READING: Gal 3:24-4:1-7

HYMN #61

PRAYER FOR THE MESSAGE

**"THE SEED, SCHOOLMASTER,
AND SPIRIT OF ADOPTION"**

HYMN #209

OFFERING

CLOSING DOXOLOGY

"Praise God from Whom all Blessings Flow"

BENEDICTION

1349 Hays Street, San Leandro, CA 94577

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Galatians 3:24-4:1-7

²⁴Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

²⁵But after that faith is come, we are no longer under a schoolmaster.

²⁶For ye are all the children of God by faith in Christ Jesus.

²⁷For as many of you as have been baptized into Christ have put on Christ.

²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

¹Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

²But is under tutors and governors until the time appointed of the father.

³Even so we, when we were children, were in bondage under the elements of the world:

⁴But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

⁵To redeem them that were under the law, that we might receive the adoption of sons.

⁶And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

well known "that the Christ is the Son of David" (Matthew 12:35; 22:42; cp. (Matthew 20:33, pronounced koo'-ree-os) or "Lord", which expresses Bartimaeus' belief in Jesus' deity (as in John 20:28).

V. Bartimaeus begged from Jesus what he could not obtain from others (v.47): "Have mercy on me!" He begged for alms from others. But he begs for healing and salvation from Jesus. Perhaps he remembered the prophecy of Messiah's coming that promised, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb sing" (Isaiah 35:5f).

VIII. Jesus mercifully responded to Bartimaeus' cry (v.49): "So Jesus stood still and commanded him to be called." Jesus never turns a deaf ear to the sincere cry for mercy. When He stood still, so did the crowd following Him. The resulting silence surely encouraged the mercy-beggar, giving hope that Jesus was not deserting him. His encouragement was heightened when he heard the voice that "commanded him to be called".

IX. Bartimaeus was dutifully called to come to Jesus (v.49): "Then they [assumedly Jesus' disciples] called the blind man, saying to him, 'Be of good cheer. Rise, He is calling you.'" When Jesus calls one to Him, the called one has every reason to be cheerful and rise to come to Him. This was true of me!

X. Bartimaeus dutifully responded to Jesus' call (vv.50f): "And throwing aside his garment, he rose and came to Jesus. So Jesus answered and said to him, 'What do you want Me to do for you?' The blind man said to Him, 'Rabboni, that I may receive my sight.'" Note these particulars of Bartimaeus' response:

1. He discarded his outer garment of tattered rags. He would let nothing retard his speed in coming to Jesus. Sinners today coming to Jesus must rid themselves of their "filthy rags" of self-righteousness (Isaiah 64:6). They prevent one from coming. 2. He rose. The Greek word is the same as that used of Jesus when He "rose from the dead" (Acts 10:41; et.al.). And that was what Bartimaeus did! And that is what is done by all who are regenerated by the effectual call of Jesus Christ. "Therefore He says: 'Awake, you who sleep, arise from the dead, and Christ will give you light'" (Ephesians 5:14) **3. He prayed to receive his sight. For what else would he beg from Jesus? He wants to behold His Lord and Savior!**

XI. Bartimaeus by faith was healed (v.52): "Then Jesus said to him, 'Go your way; your faith has made you well.'" Faith in Christ does what cannot be done by works of self or keeping of law or duties of religion. Bartimaeus, "Son of Honor". Are you following Jesus?

3. He resided in a futile place. The name *Jericho* derives from either a root word meaning “fragrant” or another meaning “moon”. Jericho was indeed a *fragrant* city because of the sweet-smelling trees abounding in that vicinity. Jericho was associated with the *moon* because it was the center of Canaanite moon-worship. But neither a fragrance nor a false god can cure physical blindness.

The same is true in the spiritual realm. Manmade religion smells good, for Babylon is noted for its “cinnamon and incense, fragrant oil and frankincense” (Revelation 18:13). And manmade religion is noted for its worthless gods. (Note also that our English word *lunacy* derives from the Latin word for “moon”, *luna*.)

II. Bartimaeus was nevertheless “the son of honor” (v.46) – for that is the meaning of his name (*bar* = “son” & *timaios* = “honorable”). Bartimaeus’ name seemed to mock him, for this “son of honor” was a blind beggar in a place where no hope for his healing could be found. But he was soon to be healed by the Great Physician, and his healing would manifest him to be a son of God – “the son of honor” in the highest sense.

The same is true of all God’s children. Jesus assures them, “If anyone serves Me, him My Father will honor” (John 12:26).

III. Jesus went to the place of Bartimaeus (v.46). Bartimaeus could not come to Jesus; so Jesus went to Bartimaeus. As in the case of Zacchaeus, another Jerichoite saved by Jesus, “the Son of Man has come to seek and to save that which was lost” (Luke 19:10). As “He needed to go through Samaria” (John 4:4) in order to save His people there, so here He needed to go through Jericho.

The same is true of all God’s children. We all are by nature incapable of coming to Jesus for healing. He tells us that in and of ourselves “No one can come to Me” (John 6:44, 65) – despite the objections of free-willers to the contrary. We have no hope of coming to Christ unless He first comes to us.

IV. Bartimaeus recognized Jesus for whom He is (v.47). Luke’s parallel account (Luke 18:36f) informs us: “And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by.” Mark here continues the narrative: “And when he heard that it was Jesus of Nazareth, he began to cry out and say, ‘Jesus, Son of David’.” They who identified Him as “Jesus of Nazareth” may have acknowledged Him as a mere man from that place. But Bartimaeus recognized Him as “Jesus, Son of David”: Jesus means “Jehovah Is Salvation” and declares Him to be the Savior of His people from their sins (Matthew 1:21); Son of David declares Jesus’ Messiahship, for it was

BARTIMAEUS HEALED BY JESUS

Mark 10:46-52

The Lord and Savior Jesus Christ with His disciples departed Galilee (where they were in ch.9) “and came to the region of Judea” (10:1) while “going up to Jerusalem” (10:32). The account presently before us commences with these words (10:46): “Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging...”. This account involving Jesus and Bartimaeus is not only a beautiful story, but also an instructive lesson. (See parallel accounts in Matthew 20:29-34 & Luke 18:35-43).

I. Bartimaeus was a pathetic man (v.46). And the things that made him pathetic *physically* made us pathetic *spiritually*.

1. He was blind. Of the five physical senses, sight is by far the hardest to live without. Blindness makes one depend on the kindness of the considerate, and susceptible to the mischief of the inconsiderate.

All of us are by nature spiritually blind. In our native state we are “those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them” (2 Corinthians 4:4)

2. He was impoverished – which is why he “sat by the road begging”. It was not uncommon for the blind to be beggars, for their infirmity hindered employment and generally resulted in impoverishment. Being unable to provide for themselves, they sat beside roads begging for whatever passersby would give.

All of us by nature are impoverished, devoid of spiritual good. The Holy Spirit says of us, “Surely these are poor. They are foolish; for they do not know the way of the LORD, the judgment of their God” (Jeremiah 5:4). And we sit by Religion Road begging for morsels of hope from passersby.



“The Seed, Schoolmaster, and Spirit of Adoption”

Gal 3:24-4:1-7

(1) The schoolmaster: vs24- *A disciplinarian- restrain the children. Pedagogue / Guide - fenced, dealt with behavior - This is still true- Preserve - Provoke - Pointed - Deut 6:24,25 - Rom 3:20/7:5,6/4:15/*

(2) The pedagogue vs. the Schoolmaster V4s1-2 /Rom 2:20/ -
(instructor/ Paideutes-paiduo) a teacher of babes, children. Gen 15:1-2 Steward!

Didaskalos- Mt 23:8-11 “ Master/ Father, exclusive to the one Who can give life through Knowledge - 1cor 4:15 - 3:1-5 babes, carnal- type of NI

(3) Children (seed, sons, heirs) by Faith in Christ: Vs26-29 *For He has come! And we have received what? The Spirit of adoption! Huios (Sonship) “ Ye are all sons - 3:7,26-4:5,6,7 4:3(nepios- babes- Heb 5:13/Eph 4:14,15 /1cor 3:1,2) John 8:32-32*

(4) Until the Seed comes: vs19 SEED SINGULAR: *Singular- Right seed, right gospel, wrong seed-wrong gospel ! Gen 3:15 - Flesh/Spirit- Human/divine - Israel/Christ. The glory of man/God? From Adam to Christ.*

(5) The Meaning of the Spirit of Adoption: *Rom 8:15/Eph 1:5/. A true knowledge of God, as Father. A saving knowledge that only the Spirit can reveal. Heb 8:10,11*

John 17:3 / vs. 9 “ Knowing and known” Ps 139.

We are sons, heirs, and mature in Christ. We grow, are growing and are grown in Him! Only waiting for the adoption process to consummate with our bodies. Rom 8:23-26

General administrative questions may be directed to Sharon Steele at gbc@grace-bible.com.