Bible Characters Notes
for Your Weekly Bible Study

Notes on the Bible characters mentioned in the weekly Bible Lesson with correlative references from the Christian Science periodicals.

Researched and compiled by Mark Mohlenbrock of CSDirectory.com

MIND
For week of February 18 - 24, 2019
Cast of characters are listed in the order of appearance in this week’s Lesson

For biblical commentary on the Bible verses in this week’s Lesson, please subscribe to the Illustrated Weekly Bible Notes also published by Prayerful Living Publishing.

Moses  (mentioned in Exodus 14 and 15)

[Mō’zez] [Egyp. “extraction, a son”/Heb. “drawn from the water”]

“MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law.” (S&H 592: 11)

Click here for the complete notes on Moses»

AT MOUNT SINAI [almost at the southern tip of the Sinai Peninsula]

"It was timely for Moses to be relieved of routine duties, for the Lord was about to call on him to fulfill a loftier purpose." (Who’s Who in the Old testament) “Moses was on the mountain forty days and forty nights (a Hebrew idiom for a very long time).” (All the People in the Bible) “On Mt. Sinai Moses receives God’s moral, civil, and ceremonial laws, as well as the pattern for the tabernacle to be built in the wilderness.” (Nelson’s Complete Book of Bible Maps & Charts) “The cluster of material now attached to the revelation at Mount Sinai is diverse in date, structure, and content. Its literary connections are largely with the Priestly Pentateuchal material, including Exod. 25-31; 35-40; Leviticus; Num. 1-10:28, speaking generally.” (Interpreter’s Dictionary)

THE EXODUS

"Yahweh leads Israel, not by the expected coastal route, but straight through the desert toward the Reed Sea." (Eerdmans Dictionary) His parting of the Red Sea to bring the people out, his wandering in the wilderness, the handing down of the Ten Commandments, and his continued march to the Promised Land consumed the remainder of his life.

(Exodus 15) “Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, Exo 15:1; express their confidence in him as their strength and protector, Exo 15:2, Exo 15:3; detail the chief circumstances in the overthrow of the Egyptians, Exo 15:4-8; and relate the purposes they had formed for the destruction of God’s people, Exo 15:9, and how he destroyed them in the imaginations of their hearts, Exo 15:10.” (Adam Clarke Commentary)
Solomon (King)  (mentioned in Luke 12)

“Solomon” is referred to in Luke 12 when talking about how God cares for his creation. “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.” (Luke 12:27) “Wealth greater than Solomon’s was unimaginable, yet his splendor was no match for the simple beauty of a lily.” (New Interpreter’s Bible) “There is no OT comment on Solomon’s dress, but the riches and pomp of his court had become legendary.” (Word Biblical Commentary)

Jairus  (mentioned in Luke 8)

Jay eye’rus] (Gr. from the Heb for Jair. “whom Jehovah enlightens”)

Jairus was "the head of the local Sanhedrin, or court of elders, supervising the synagogue worship and life of the community at Capernaum (northwest corner of Sea of Galilee, in Israel), whose little 12-year-old daughter Jesus restored to life." (Who Was Who in the NT) Like the raising of Lazarus in John 11: 1-44, the death of a loved one brings a petitioner to Jesus and becomes the occasion for presentation of Jesus’ power over death.

Jairus came to Jesus in desperation; his only daughter was dying. He fell before the feet of Jesus and begged him to come back to his house to heal his only daughter who was at the point of death. Because he was a well-known and important person, a crowd gathered and followed them. On the way to Jairus’ house, a woman was instantly healed of an incurable hemorrhage by touching the hem of Jesus’ robe.

As they approached Jairus’ house someone ran out to say that his daughter was dead, and "Jairus was advised not to trouble Jesus further. Jesus encouraged Jairus with the words, 'Do not fear, only believe,' in contrast to the mourners whose lack of faith in Jesus led to derisive laughter." (HarperCollins Bible Commentary)

When they reached the house everyone was weeping and wailing over the loss. Jesus turned them all outside except for the family and Peter, James, and John. "In the presence of those who he could trust, he commanded the child to get up. Mark records the actual words in Aramaic, Talitha cumi—Little girl." (Who Was Who in the NT) At once she got up and walked, "and he bade the parents not to tell what had taken place (Mark 5:43; Luke 8:54)." (Westminster Dictionary)

The most important point in the raising of Jairus’ daughter is the reality of death in the minds of Jairus and his family and friends. Jesus recognized their belief, emphatically rejected it, and replaced it with the spiritual truth “…the damsel is not dead, but sleepeth.” “Jesus, by raising the young girl, manifested his power to overcome death.” (HarperCollins Bible Commentary)

Jairus’ daughter  (mentioned in Luke 8)

“This story is about the raising of a young girl who is not given her own name but takes her identity from her father.” (Women of the New Testament)

“The shortest of the synoptic accounts of this story, Matthew lacks the name Jairus, his identification as ruler of the synagogue and reference to the girl’s mother. The father’s initial plea indicates that the child is already dead, her age is not given, and there is no mention of providing her with food. As in the other Synoptic Gospels, the daughter’s tale is interrupted by the account of the hemorrhaging woman; its insertion here emphasizes faith in Jesus’ healing powers and concern for women’s health. It does not, however, indicate (as is often argued) abrogation of Levitical injunctions concerning corpses or genital bleeding (Lev. 15:25).” (Women in the Scriptures)

“Alone of the accounts of Jesus’ healing of [Jairus’] daughter in the Synoptic Gospels, Luke notes that the girl is an ‘only daughter’; this suggests a comparison to the widow of Nain (a figure unique to Luke), whose ‘only son’ has died (7:11-17 and see also 9:37-43). Luke also informs readers at the outset of the story that the girl is
twelve years old (Matthew lacks the notice, and Mark places it at the end), makes clear the child is dead, adds Jesus’ assurance to the girl’s parents, ‘She will be saved,’ and presents the command ‘Little girl, get up’ only in the Greek (in Mark, it is also given in Aramaic.) Luke’s presentation of the girl’s parents may be compared to the account of Jesus’ own family (8:19–21), who are ‘outside,’ the girl compares to other presentations of children (9:37–43, 46–48) in this section of the Gospel.” (Women in Scripture)

"In their astonishment, the joyous parents forgot that their daughter needed food, but Jesus did not forget. Turning to them, [he] commanded that something be given her to eat (Mark 5:43). Her hunger, a natural condition after a long illness, also made Jairus and his wife more aware that their only daughter was not only alive again but fully restored to health." (All of the Women of the Bible)

"Though Jesus told her parents to tell no one what had transpired in this room of death, Matthew reports that 'the fame thereof went abroad into all the land' (Matt 9:26)." (Ibid)

From the Christian Science periodicals:


JSH-Online: https://sentinel.christianscience.com/issues/1951/8/53-34/we-need-not-fear-it

- "Unity of Good”...gives us a compact set of three statements, ... found on page 20..."First: God never made evil. second: He knows it not. Third: We therefore need not fear it.”...Because God is perfect, man is perfect. It does not matter if the belief is one of acute or chronic discord. Just as one can awaken from a dream at any point in the dream, so one can exchange the illusions of sickness, pain, and all the other tiresome arguments of limitation for spiritual reality through the demonstration of Christian Science. God is Life now and eternally, and man reflects Life abundant and harmonious. Let us refuse to accept the uneasy dreams of a life in matter, which God never made. Let us yield, instead, to God's spiritual law of harmony.... Since omniscient Mind knows nought of evil. Man, God's highest idea, cannot know evil. Sickness, then, belongs to a dream world of illusion; hence its unreality and powerlessness to affect man. It is only a false human concept of man that seems to experience incapacity of any sort. The real man is the infinite expression of Truth and so manifests the spiritual ideas of wholeness, harmony, and freedom. Our part is to turn away from material falsehoods and yield to spiritual ideas.

- Fear is so-called mortal mind’s weapon and is, therefore, most assuredly not of God, not real. Recognition of the illness of Love casts out fear. It is related in the Gospel narrative that when Jairus was told that his little daughter had died, and consequently he should not trouble the Master further, Jesus admonished him, saying (Luke 8:50), “Fear not: believe only, and she shall be made whole.” Then, in spite of all the material evidence of death, the little girl was restored to life and health.

- Love and fear cannot dwell together. One is God, the All-in-all; the other is a phantasm of illusive mortal mind. One is real; the other is unreal. When fear vanishes, disease disappears into its native nothingness.... Let us accept the inspired challenge recorded Malachi (3: 10). "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it,” and refuse to fear what God never made.

Peter, James and John (mentioned Luke 8)

Peter, James, and John are credited with an especially close relationship to Jesus, and were regarded by the evangelists as the most important of the 12 apostles. These three were alone with him on more than one important event. They were "often called the 'inner circle.'" (King James Bible Commentary) “Scripture never explains why these men were sometimes allowed to witness things that the other disciples were not (cf. Mark 9:2; 14:3),” (MacArthur Bible Commentary) They “are later to be pillars of the Jerusalem church, and here they...
are symbolic of that church’s inability to perceive the true nature of Jesus.” (Interpreter’s One-volume Commentary)

According to both Mark and Luke, only Peter, James, and John and the parents witnessed the raising of Jairus’ daughter. Then, in the presence of these five whose faith he could trust, Jesus commanded the child to get up.

*The weekly Bible Lessons are made up of selections from the King James Version of the Bible and the Christian Science textbook, Science and Health with Key to the Scriptures by Mary Baker Eddy, the Discoverer and Founder of Christian Science and are published and copyrighted by The Christian Science Publishing Society. The King James Bible and Science and Health with Key to the Scriptures are in the public domain. Articles from the Christian Science periodicals prior to 1923 are also in the public domain.

BIBLIOGRAPHY:
Click here to access the complete bibliography for the Bible Character Notes.”