



Weekly Bible Study Resources

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 Marilyn and Mark Mohlenbrock of PrayerfulLiving.com

SUBJECT: CHRIST JESUS

For week of February 23 – March 1, 2015

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,
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NOTE: references to articles from the Christian Science periodicals will resume in a week or two.

Simon Peter (mentioned Matthew 4)

See "Peter, John and James" below

Andrew (mentioned Matthew 4)

[An'droo] (Gr: *Andreas* "manly")

Jonah [Jonas/John] (father)

Simon Peter [Cephas/Petros]

Andrew

Andrew is one of the twelve apostles of Jesus.

He was a fisherman from Bethsaida (John 1:44) on the northwest coast of the Sea of Galilee, and was the brother of Simon Peter (Matt 4:18; 10:2). On one occasion John the Baptist, whose disciple he then was, pointing to Jesus, said, "Behold the Lamb of God;" and Andrew, hearing him, immediately "tells Peter that Jesus is 'the Messiah' and brings him to Jesus (John 1:35-42)." (*Eerdmans Dictionary*) Thus, Andrew was the first of Jesus' disciples. The two brothers seem to have after this pursued for a while their usual calling as fishermen, and did not become the stated attendants of Jesus till after John's imprisonment.

"The NT shows little interest in Andrew. His name occurs only twelve times, four of these merely in lists of apostles (Mark 3:18; Matt 10:2; Luke 6:14; Acts 1:13)." (*Anchor Bible Dictionary*) Lists of the Twelve name Andrew second or fourth. He was one of the confidential disciples, and with Peter, James, and John inquired of our Lord privately regarding his future coming. He was present at the feeding of the five thousand, where he "called attention to the boy with five barley loaves and to fish" (John 6:5-9). (*Who Was Who in the Bible*). He introduced the Greeks who desired to see Jesus; but of his subsequent history little is known. It is noteworthy that Andrew brings others to Jesus three times, (1) Peter; (2) the lad with the loaves; and (3) certain Greeks. These incidents may be regarded as a key to his character.

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“There is no further reference to Andrew in the first three Gospels, apart from the list of apostles, where he is linked with Philip, as he is also in the list of apostles in the Upper Room before Pentecost.” (*Who’s Who in the NT*)

“He figures prominently in several early extra-biblical church traditions.” (*Holman Bible Dictionary*) “Extra-canonical traditions credit him with preaching in Synthia and suffering martyrdom (crucifixion) in Achaia [Greece].” (*HarperCollins Dictionary*) “According to late medieval tradition, Andrew was martyred by being crucified on an X-shaped cross, which later appears on the flag of Great Britain representing Scotland, whose patron is Andrew.” (*Oxford Guide to People & Places*)

“a certain nobleman” (mentioned John 4)

This miracle cannot be the same as that recorded in Matthew 8 or Luke 7, the differences are too great. “We have here a king’s officer...a father and son...a Jew...a fever...weak faith which is blamed...Jesus is asked to come...he does not go...the healing words are spoken at Cana [south of Haifa, Israel].” (*Dummelow Commentary*)

“Twice the narrator recalls the first sign at Cana (4:46,54).” (*Oxford Bible Commentary*) “The return to the wine-miracle site of Cana (4:46) brings out a literary tie with the opening of this section of the Gospel (2:1) and is designed to bring it to a close.” (*Eerdmans Commentary*)

“The language here [*besought him*, v.47] indicates that he repeatedly begged Jesus to heal his son. His approach to Jesus was out of desperation, but he had little appreciation of who Jesus was. In light of verse 46, apparently the nobleman’s motivation centered in Jesus’ reputation as a miracle worker rather than as Messiah.” (*MacArthur Bible Commentary*)

“[In this story] Jesus moves out not merely into Galilee [northern Israel] but into the heathen world, where he meets with the most favorable reception of all, for without signs and wonders (48) the officer (who may be thought of as a non-Jewish officer in the service of Herod Antipas) believes at the bare word of Jesus, prefiguring thereby the conversion of the Gentile world at large.” (*Peake’s Commentary*)

“The nobleman compelled [Jesus] to act [*Sir. Come down*, v.49].” (*King James Bible Commentary*)

“Jesus met the demands of Galilean unbelief by healing the official’s son [*thy son liveth*, v.50], revealing not only [his] sympathy, but [his] marvelous graciousness in spite of such a faithless demand for miracles.” (*MacArthur Bible Commentary*)

“The time when the official’s son improved [v.53 *at the same hour*] corresponded precisely with the time that he had spoken with Jesus.” (*MacArthur Bible Commentary*) “Upon discovering this, the man (with his household) again believes, by which is now clearly meant he comes to faith in Jesus.” (*HarperCollins Bible Commentary*)

“The evangelist probably records this miracle to show that the effects of faith may extend beyond the person who exercises it; perhaps also to show that our Lord’s power to heal could be exercised at a distance.” (*Dummelow Commentary*)

From the Christian Science periodicals:

Wright, J.W., “*Efficacy Of Absent Treatment*”, *Sentinel* Vol. 14 (10 August 1912), p. 986.

JSH-Online: <http://sentinel.christianscience.com/issues/1912/8/14-50/efficacy-of-absent-treatment>

- And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at

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the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

- The boy was instantaneously healed—by "the word" spoken by Jesus and believed by the nobleman. The Master's spiritual understanding of Life and of the omnipotence of God, applied to an individual case in response to an honest appeal for help, wrought an immediate cure. The father of the boy "believed"—but he did not know the exact hour of the healing until his servants told him, and he then remembered that it was the same moment in which Christ Jesus had said, "Thy son liveth."
- Divine Truth knows no limitations of space, time, or power. It is impersonal; it cannot be limited to any personality, nor can its efficacy be impaired by the lack of personal contact or communion.

“a man which had his hand withered” (mentioned Matthew 12)

PARALLEL GOSPELS: Mark 3: 1-6; Luke 6: 6-11

TIME LINE: The year of popularity and fundamental principles (Jesus' 2nd year of ministry), April, 28 AD, in Capernaum.

“Controversies continue, two of them concerning the Sabbath. Christian readers often focus on the legalistic demands of Sabbath observance, forgetting its attractions.... The second Sabbath controversy (Luke 6:6-11) pictures Jesus going to the synagogue to teach ([Luke] v.6) and meeting a man with a withered right hand.” (*Eerdmans Commentary*) “The two Sabbath controversies demonstrate one reason for the rejection of Jesus and the impending judgment: the collusion between religion and human power.” (*Theological Bible Commentary*) “In the light of [these Sabbath] considerations, the two scenes [Matt] 12:1-14 as rewritten by Matthew should be seen as picturing Jesus' participation in this Jewish debate concerning the proper observance of the Sabbath, not a Christian rejection of 'Jewish legalism.'” (*People's NT Commentary*)

“To observant Jews, the Sabbath was a joy, not a burden.” (*Ibid*) Although nowhere does the Old Testament prohibit *healing on the Sabbath*, “Jewish tradition prohibited the practice of medicine on the Sabbath, except in life-threatening situations. But no actual OT law forbade the giving of medicine, healing, or other acts of mercy on the Sabbath.” (*MacArthur Bible Commentary*)

“These two words [*Rise...stand*, Luke v.8] are also words used for Jesus' resurrection (literally: “arise, stand up”). They may have an ordinary meaning, as here, but may also be understood to have a deeper connotation resonant with the overtones of the new life mediated by Jesus' resurrection.” (*People's NT Commentary*)

When Jesus went into the synagogue, the man with the withered hand was already there, perhaps even planted by the Pharisees. “The scribes and Pharisees watched, wanting to find an accusation against him. Jesus asks a question (of the reader): ‘Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?’ (Luke 6:9).” (*Eerdmans Commentary*)

“Jesus looks around on them [Luke]v.10], as he does in the Temple in Mk 11:11, with a scrutiny which sums up and judges.” (*Peake's Commentary*)

“The man with the paralyzed hand [seems] not nearly as paralyzed as those whose hearts are hardened. They seem unable to breathe or to rejoice or to be open to new possibilities.” (*On Your Mark*)

From the Christian Science periodicals:

Knott, Annie M., “Seeing And Acknowledging”, *Sentinel* Vol. 21 (22 February 1919), p. 491.

JSH-Online: <http://sentinel.christianscience.com/issues/1919/2/21-25/seeing-and-acknowledging>

- From the text it is apparent that Jesus was aware of their cruel and condemning thoughts, but this did not hinder him in his holy work of proving God's all-power and the real man's likeness to God. Addressing himself to the afflicted mortal, he bade him "Stand forth." He then proceeded to remove the

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apparent obstacle of mortal belief as manifested through the Pharisees who were present, for his audible argument was undoubtedly addressed to them. He said, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" They make no response to this far reaching inquiry, and then the text goes on to say that he "looked round about on them with anger, being grieved for the hardness of their hearts." Another translation makes this passage read, "for the blindness of their hearts," but this is of less consequence than the result, which is always the important thing to the student of Christian Science; for in Jesus' words and works we find both assurance and enlightenment. When he said to the man, "Stretch forth thine hand," the man at once obeyed, and the text reads, "His hand was restored whole as the other."

- In the case of healing referred to, Jesus addressed himself to the general mortal belief which no doubt mockingly maintained the reality of the diseased condition. It is possible that the man's arm had been palsied for many years until it was regarded as being actually a part of the man's identity, and this is too often the case, even at the present time. When the belief of sin or sickness has been attached for some time to any unfortunate individual, the man's identity, with its divinely bestowed possibilities, is largely lost sight of, and blindness to spiritual reality is allowed to flaunt itself in the face of eternal facts.

Jairus (mentioned 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." (*HarperCollins Bible Commentary*) "But at this time [v. 22] we are introduced to a named individual who beseeches Jesus on behalf of his fatally ill daughter." (*Eerdmans Commentary*) "Jesus had once cast a demon out of a man in Jairus' synagogue." (*MacArthur Commentary*)

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*)

From the Christian Science periodicals:

Barnes, Mary, "Quietude", *Sentinel* Vol. 49 (14 June 1947), p. 1022.

JSH-Online: <http://sentinel.christianscience.com/issues/1947/6/49-24/quietude>

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- An impressive example of quietude based on deep spiritual understanding is to be found in the raising of Jairus' daughter, as recorded in the eighth chapter of St. Luke's Gospel. One can well imagine the poignant sense of grief dominating the thought of those who had witnessed the death of this twelve-year-old child, and there would appear to have been human justification for weeping and wailing.
- But Jesus "put them all out" that he might be alone with the divine Principle of his being and her being, that Principle which is Truth and Love. In that sacred stillness of spiritual communion, in that pure atmosphere of heavenly calm, the evidence of death could not remain. Jesus knew that what Mind creates forever expresses Life, not death. The Master's steadfast knowing of this truth quickly resulted in the restoration of the child.

“one only daughter” (mentioned 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*)

“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*)

Peter, John and James (mentioned Matthew 4)

[Click here for the complete notes on Peter \(Simon\)»](#)

[Click here for the complete notes on James»](#)

[Click here for the complete notes on John the beloved Disciple»](#)

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*)

According to both Mark and Luke, only Peter, James, and John and the parents witnessed the raising of Jairus' daughter. "This [v.37] is the first time Mark gives special status to these three disciples. Scripture never explains why these men were sometimes allowed to witness things that the other disciples were not, but the trio did constitute an inner circle within the Twelve." (*MacArthur Bible Commentary*) Then, in the presence of these five whose faith he could trust, Jesus commanded the child to get up.

Jesus takes a small group of his disciples together with the girl's parents with him. "Before he gets to the house, news is brought that the child had died, but, when he arrives, he says, 'She is not dead, but sleeping.' Though sleep is a familiar biblical expression for death, so that this passage can be used as a pointer to a

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Christian understanding of death in much the way that the Johannine story of the raising of Lazarus can be so used (Jn 11), Jesus' words are recounted, not for this, but to point to the nature of the miracle he works." (Oxford Bible Commentary)

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