

Sunday, March 27, 2011—Mark: Dispensationally Considered—Mark 3:1-6: The Man With the Withered Hand

Mark 3:1-5

- ***“And he entered again into the synagogue; and there was a man there which had a withered hand. 2) And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3) And he saith unto the man which had the withered hand, Stand forth. 4) And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5) And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.”***
- Last week in Mark 2:23-28 we saw that the “sabbath was made for man, and not man for the sabbath.” Consequently, as the son of man, Christ is Lord of the sabbath.
- There is confusion in my mind over whether or not the account here in Mark three happened on the same Sabbath day as the plucking of the ears of corn.
 - Matthew 12:9—seems to say that it did happen on the same say.
 - Luke 6:6—seems to say that it happened on a different day.
- Regardless the main point of the account is not diminished but enhanced by the three different accounts.
- Mark 3:1—here we learn that there was man present in the synagogue who possessed a withered hand. In other words he had lost the use of his hand.
- *Webster’s 1828 Dictionary* offers the following definitions for the word “wither,” To fade; to lose its native freshness; to become sapless; to dry. 2) To waste; to pine away; as animal bodies; as a withered hand. Matthew 12.
 - Luke 6:6—we learn that the man’s right hand was withered. Luke gives us this detail that Matthew and Luke omit.
- Mark 3:2—simply says “they watched him” to see whether Christ would heal on the Sabbath so that they might accuse him. Who is watching Christ in this verse?
 - Luke 6:7—tells us that it was the scribes and Pharisees
- Mark 3:3-4—Christ asks that man with the withered hand to Stand forth. Meanwhile he asks the Pharisees and scribes if it is lawful to do good on the sabbath day.

- Luke 6:8-9—tells us that Jesus knew their thoughts and asked the man with the withered hand to stand forth before asking them about doing good on the Sabbath.
 - Matthew 12:10—tells us how Jesus knew their thoughts. The scribes and Pharisees asked him “Is it lawful to heal on the Sabbath days?”
 - Matthew 12:11-12—reports that Jesus answers their question with two questions of his own.
- Mark 3:5—prior to healing this man Mark records that Jesus “looked round about him in anger.” Why was Jesus angry? Did his anger have a cause? The verse tells us that he was grieved because of the hardness of their hearts.
 - Matthew 5:22—read this verse with Mark 3:5 in mind. What would happen if you removed the expression “without a cause” from the verse? It would totally change the meaning, thereby, resulting in Christ condemning himself to judgment out of his own mouth.
 - Modern translations have done this exact thing. Using a modern translation, someone who knew their Bible well enough could prove using cross references that Jesus Christ was a sinner. Does it matter which Bible you use?
 - Can both of these Bibles be right? Based upon the principles of logic (non-contradiction and excluded middle) anytime you have two things that are different they cannot be the same. One of them is right and the other one is wrong or they are both wrong.
 - The doctrines of inspiration (II Timothy 3:16, II Peter 1:21) and preservation (Psalm 12:6-7) will not allow a Bible believing person to conclude that both translations are equally the word of God. If God is capable of overcoming human nature to perfectly inspire his word than he is certainly capable of preserving the same words he inspired.
 - Mark 3:5-6—Jesus heals the man restoring his hand whole like his left hand. The response by the Pharisees was not joy and happiness over this man's restoration.
 - Luke 6:11—the response of the scribes and Pharisees was that they were filled with madness. Madness means: “a state of disordered reason or intellect, in which the patient raves or is furious. 1) Extreme folly; headstrong passion and rashness that act in opposition to reason; as the madness of a mob. 2) Wildness of passion; fury; rage; as the madness of despair.” (*Webster's 1828*)
 - Matthew 12:14—their madness leads them to take council how they might destroy Christ.