



Correspondent's Corner

The Prince of Life was Raised from the Dead

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In Mark chapter three we see the varied places where Jesus would preach. He preached wherever he had an opportunity to tell people of the love of God. In this chapter he is found speaking in the Jewish synagogue, along the shore of the Sea of Galilee, on a mountain and in a house. It is said of him that “never a man spoke like this man” (John 7:46).

In chapter three there is also a multitude of people who are being healed by this preacher from Galilee. From verse one to verse three there is an account of an individual who had a withered hand. The setting is in the Jewish synagogue and there were present that day some of the Pharisees and those of the Herodians. The Herodians were a sect of political ones who sought to work with the occupying Romans in things related to their lives.

We read that these Pharisees and the Herodians were watching Jesus to see what he would do while he was in the synagogue. They were waiting for him to heal on the Sabbath day, that they might have some accusation against him. He spoke publicly to the man and asked him to stand forth. Then the Lord put forth a question to all the people who were in the synagogue. He asked them “Is it lawful to do good on the Sabbath days, or to do evil? To save life or to kill?” No one answered the questions as there was silence in the synagogue. We read that Jesus looked around at the people with anger because he was grieved for the hardness of their hearts. Then Jesus spoke to the man saying “stretch forth your hand”. The man opened his hand up and it was restored to a normal hand. The Pharisees went forth and took council with the Herodians against Jesus to destroy him.

We read then that Jesus left the synagogue and went to a place by the Sea of Galilee. Verses 7-12 speak of the time by the sea and what was happening there. There was a great multitude gathered there from many areas of Israel. There were many who Jesus healed. Jesus told the people to not make it known as there would be so much commotion regarding the things that were done that the people would not be able to be controlled. Jesus didn't come to Earth to make a name for himself but rather “to seek and to save that which was lost” (Luke 19:10).

Next we read from verses 13-19 that Jesus went up into a mountain. He took his disciples up with him to choose twelve who would be the closest ones to him and who would learn about the work of God. They would be given responsibility to heal and do other miracles that would

glorify God and give evidence showing that the message of the Gospel they preached was from God's heart to a lost world.

Next in verses 19-35 we find Jesus in a house with another crowd present that spilled outside of the house. In these last verses of our chapter there are three times that Jesus is spoken against. First in verse 21 they said "he is beside himself". They accused the Lord of being unfit mentally or that he was not thinking clearly. Second, some of the people who Jesus healed were demon possessed and the scribes who were present at the house said that Jesus cast out the demons through the power of Satan. This was a serious accusation to make and attribute the work of Jesus to evil powers. Third, in verse 30 we read that some said that the Lord had an unclean spirit. Jesus responded to the accusations by saying that if evil powers were casting out evil powers then those powers would cease to exist. Jesus was constantly attacked by those who hated him and they would not be satisfied until they had done away with him for good.

In Acts 3:15-16 Peter was preaching in Jerusalem after the resurrection of Jesus. He was telling how a lame man was healed by the power of the Lord through Peter, who said to the people: "you have killed the Prince of life, whom God has raised from the dead; whereof we are witnesses. And his name through faith in his name has made this man strong". In verse 19 Peter preached, "Repent you therefore, and be converted that your sins may be blotted out".

Sincerely, *John Eggers*

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