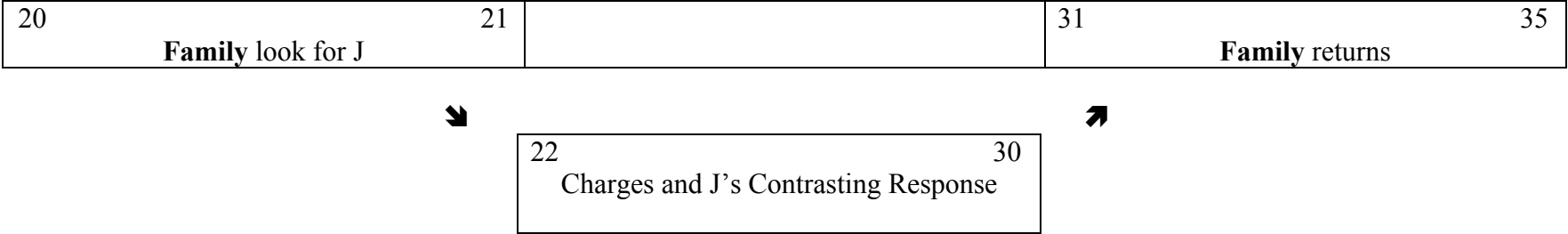


Survey: Mark 3:20-35

3.16  
Blocking the Text



## Primary Structures

### *Intercalation with Cause-Effect*

The segment begins at 3:20-21 with Jesus' **family** attempting to seize him. At v. 31, it returns to the scene of his **family** looking for him. In the middle, Mark inserts a discussion prompted by charges against Jesus (cause) and J's response/counter-charge (effect).

3:20-21

**Family** looks for J in crowded house

3:22-30

Insertion of charge/counter-response

3:31-35

Return to **family** looking for Jesus in crowded house

### *Questions*

What are the primary elements of the opening and closing sections of the intercalation? (ID)

What does each element mean? (Def)

What are the primary elements of the inserted cause and effect components of the intercalation? (ID)

What does each element mean? (Def)

How are the elements of the opening and closing sections alike? How do they differ? How do these elements illuminate each other? (Means)

How do these particular causes lead to these particular effects? How do these effects flow from these causes? (Means)

How do the opening/closing elements and the inserted cause/effect illuminate one another? (Def)

Why does the author use the intercalation with cause/effect? (Reasons)

What are the full implications of the intercalation with causation? (Implications)

## Strategic Areas

- Note that I cite only a *few* verses.
- Note that I justify my choices on the basis of the role the verse plays in one or more of my primary structures.

3:22 Key charges against J = key elements of the cause

3:35 J's own definition of his family, key element of framing component of the intercalation

## Additional Observations (Here I only provide a partial list of observations.)

- Note that I number my observations in order to help me keep track of them during my Analysis work.
  - Note that I do not merely copy the text or list information. I make genuine *observations* about the text.
1. The second, longer component of the framing for the intercalation contains a Q (32)/A (33-35). I suspect this Q/A will serve an important role in interpreting the intercalation.
  2. "teachers of the law" also appear in 2:6 and 2:16-17. So this is not the first time such people have appeared in the narrative.
  3. J's authority is also judged to be superior to that of the "teachers of the law" in 1:22.
  4. There are rough parallels between J's family's assessment of him (21) and the teachers' assessment (22) = he is not well/acting outside of acceptable bounds. At the same time, the teachers' assessment seems to go much further, attributing his behavior to demonic power (though the implications of the family's assessment are not all clear).
  5. J's family attempts to "take charge" of him. Since J seemed to be quite popular with the crowds (20 and elsewhere), I wonder why they would respond in this way. Did they fear attention he was drawing from authorities? The text is silent.
  6. I find it interesting that, in light of the contrasts between the extremely positive responses to J in 1:16-45 and the extremely negative responses to J emphasized in 2:1-3:6, J's own family now seems opposed to him (21)
  7. The teachers are from Jerusalem (22) the place where this gospel will end with J's death.
  8. J's speaks to them in "parables" (23). What follows are single sentence questions or riddles almost rather than "story" parables.
  9. I see the statement of vs. 28-29 as a strong, direct countercharge against J's accusers.
  10. J's final claim re. family in v. 34-35 must have been quite puzzling and likely (?) insulting to his biological family. In that setting, how can someone almost turn away his family like that?

11. I wonder about the strong sense of connection implied in claim re. family in vs. 34-35. Is this claim related to the calling/appointing of the twelve in 3:14-15? The description of the audience in vs. 20 and 34 seems to different to make any reliable identification of the two audiences,

## Secondary Sources

- Note that I limit my notes to matter at the focus of *Survey* work. That is, I'm looking for info related to the segment as a whole rather than matters of individual detail.
- Note that I also *interact* with my secondary sources rather than merely copy some information from the commentary.
- I always cite the page numbers where I found the information in the source.
- The two commentaries I cite are highly technical works. Though listed as approved commentaries, they are not the best place to go unless have understand a good bit of Greek and technical gospel studies (which we will talk about when time allows).
- My interactions with each commentator are not many since each does not devote much space to how they see these verses as a whole.

Joel Marcus. *Mark 1-8*. Anchor Bible 27A. Garden City: Doubleday, 2000.

1. Marcus (M) notes that this is the first of several stories (not specified) highlighting opposition to J. I see two in the immediate following context, both in 3:20-35. (277)
2. M sees a chiasm here (which I take to be present but not substantive for the import of the segment as a whole; I rather see the entirety of his three central sections to be critical rather than just v. 27) (278)  
3:20-21            J's relatives  
      3:23-26        Charge of demonic agency  
      3:27            Parable of strong man  
      3:28-30        Charge of demonic agency  
3:31-35            J's relatives
3. M also notes that this segment roots opposition to J firmly within the demonic realm, a point I didn't note strongly enough in my additional observations. (279)

R. T. France. *The Gospel of Mark*. NIGTC. Grand Rapids: Eerdmans, 2002.

1. F claims the passage betrays the family's "rejection" of J's "ministry" (thought he later qualifies that judgment). I think that is too strong. Their response could also betray a lack of understanding. (164)

2. F also notes how little role J's family plays in this gospel (only appearing later and briefly at 6:3). So their only appearance is negatively portrayed. That's an astute observation, especially (as F notes) that James, J's brother, played an important role in the early church. (164)
3. F treats 3:13-35 as one unit, though I do not find a compelling reason for doing so. He doesn't seem to know what to do with 3:13-19. He structures the segment as follows: (157)
  - Vs. 13-19      Supporters: the Twelve (insiders)
  - Vs. 20-21      Opponents 1: J's family (outsiders)
  - Vs. 22-30      Opponents 2: scribes from Jerusalem (outsiders)
  - Vs. 31-35      Concluding tableau: insiders and outsiders

This seems to me to obscure the clear intercalation (he acknowledges the strong intercalation though). I'll outline how I see vs. 13-19 next week.