

**Christian Leadership as Understood in the Gospel of Mark:
Resilience Through Continued Opposition**

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Jesus's Demonstrates a Resilient Mindset in the Modern Sense

As contemporary leaders increasingly engage global challenges and execute intercultural solutions at an unprecedented frequency,¹ modern sociology has developed new categories to serve a developing landscape. The aim of this so-called “Positive Psychology” is to focus on mental *health* rather than mental disease with the hopes of a pathway for sustainable psychological flourishing.² One recent focus of this mental taxonomy is the concept of “resilience;” the ability to “bounce back” or even thrive after an adversity or challenge.³

A distinctively *Christian* approach to leadership will recognize that while circumstances may continue to grow from bad to worse,⁴ the timeless example of Jesus the Christ transcends the most extreme leadership challenge and imitating his model is a

¹ Sayoni Santra and Priya Alat, “Adaptive Leadership of Doctors during COVID-19,” *Leadership in Health Services* 35, no. 2 (April 21, 2022): 246–66, <https://doi.org/10.1108/LHS-08-2021-0073>; Robert Pondiscio, “Schools Must Rebuild TRUST,” *Educational Leadership* 80, no. 1 (September 2022): 64–67; Karen B. DeSalvo and Kushal T. Kadakia, “Public Health 3.0 After COVID-19—Reboot or Upgrade?,” *American Journal of Public Health* 111 (October 2, 2021): S179–81, <https://doi.org/10.2105/ajph.2021.306501>; The Lancet, “Science during COVID-19: Where Do We Go from Here?,” *The Lancet* 396, no. 10267 (December 2020): 1941, [https://doi.org/10.1016/S0140-6736\(20\)32709-4](https://doi.org/10.1016/S0140-6736(20)32709-4).

² Martin Seligman, “Martin Seligman: The New Era of Positive Psychology | TED Talk,” accessed May 25, 2023, https://www.ted.com/talks/martin_seligman_the_new_era_of_positive_psychology; Shelly L. Gable and Jonathan Haidt, “What (and Why) Is Positive Psychology?,” *Review of General Psychology* 9, no. 2 (June 2005): 103–10, <https://doi.org/10.1037/1089-2680.9.2.103>.

³See P. Alex Linley, Susan Harrington, and Nicola Garcea, eds., *Oxford Handbook of Positive Psychology and Work*, Oxford Library of Psychology (Oxford ; New York: Oxford University Press, 2010), 43; Fred Luthans, “The Need for and Meaning of Positive Organizational Behavior,” *Journal of Organizational Behavior* 23, no. 6 (September 2002): 12, <https://doi.org/10.1002/job.165>.

⁴ See Matthew 24; 2 Timothy 3:13.

guarantee of long-term success.⁵ Building on the assumption that Jesus is the perfect illustration of health (including mental health),⁶ this paper examines Jesus' ministry in the Gospel of Mark and argues that Jesus can be seen as example of resilience, when examined by modern models of resilience. While this paper specifically does *not* argue for an enmeshment of biblical and positive psychology models,⁷ it at least implies the helpfulness of at least one resilience model in understanding of both biblical themes⁸ and commands.⁹

The Child Grew and Became (Mentally) Strong¹⁰

Prior to examining the claim that Jesus' behavior described in Mark can be understood as corresponding to modern classifications recognized as psychologically resilient, brief space needs to be given to define terms and constrain the discussion. This

⁵ Hebrews 2:9-10; 12:1-7; 1 Peter 2:21-25.

⁶ Romans 8:3; Hebrews 4:15; 1 John 3:5.

⁷ Which would be to error in a presuppositional bias or a sort of philosophical illegitimate totality transfer illustrated by Michael S. Wilder and Timothy Paul Jones, *The God Who Goes before You: Pastoral Leadership as Christ-Centered Followership* (Nashville: B & H Academic, 2018), 5; So also James Barr, *The Semantics of Biblical Language*. (London: Oxford University Press, 1961), <http://www.ub.unibas.ch/tox/IDSLUZ/000370030/PDF>.

⁸ Concepts of resilience can be found through both Old and New Testaments. For examples, see Psalms 37:23-24; Proverbs 24:16; 2 Corinthians 4:8-9; James 1:12.

⁹ "Be imitators of me, as I am of Christ." Crossway Bibles, ed., *ESV: Study Bible: English Standard Version*, ESV text ed (Wheaton, Ill: Crossway Bibles, 2007), 1 Co 11:1.

¹⁰ Although Luke 2:40 falls beyond the scope of this project (being outside of Mark), it bears noting that TDNT argues that the verb *κραταιόω* (to become strong) "denotes growth in childhood, especially from the standpoint of mental independence." Following *reductio ad absurdum*, the notion that Jesus "grew and became strong" yet *only* physically conjures a bizarre image of modern bodybuilding competitions. Gerhard Kittel, Geoffrey William Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids (Mich.): Eerdmans, 1995), Logos Bible Software edition 319.

section will present a clear definition of resilience, identify challenges unique to the concept, and introduce a specific model to be utilized.

Resilience Defined

While the concept of resilience is generally agreed upon, being a relatively recent¹¹ concept there is significant variance in the literature.¹² Avoiding a potential conflation of terms,¹³ this study focuses on *personal* resilience (rather than economic,¹⁴ communal,¹⁵ organizational,¹⁶ ecological,¹⁷ etc.) and will define resilience as *a return or transcendence of previous norms after a hardship, stressors, or resistance*.¹⁸ This is not

¹¹ While not completely novel, Werner's 1989 seminal work on the resilience of children was the first to popularize the term. Emmy E. Werner and Ruth S. Smith, *Vulnerable, but Invincible: A Longitudinal Study of Resilient Children and Youth* (New York: Adams, Bannister, Cox, 1989).

¹² Southwick and other have provided an excellent overview which challenges the plainly circular definition provided by the American Psychological Association as recently as 2004. Steven M. Southwick et al., "Resilience Definitions, Theory, and Challenges: Interdisciplinary Perspectives," *European Journal of Psychotraumatology* 5, no. 1 (December 1, 2014): 25338, <https://doi.org/10.3402/ejpt.v5.25338>.

¹³ Ungar observes that "It is difficult to know what *community* outcome could be used as an index. It is certainly to appropriate to conceptualize *influences* at a community level, but resilience as an outcome is still better viewed in terms of individual outcomes..." Michael Ungar, *The Social Ecology of Resilience: A Handbook of Theory and Practice* (New York: Springer, 2012), 35.

¹⁴ Éloi Laurent, *Measuring Tomorrow: Accounting for Well-Being, Resilience, and Sustainability in the Twenty-First Century* (Princeton ; Oxford: Princeton University Press, 2018).

¹⁵ Judith Rodin, *The Resilience Dividend: Being Strong in a World Where Things Go Wrong*, First edition (New York: PublicAffairs, 2014).

¹⁶ Roberta R. Greene, Nicole Dubus, and Nancy Greene, *Resilience-Enhancing Stress Model a Social Work Multisystemic Practice Approach* (Cham, Switzerland: Springer, 2022), 23.

¹⁷ Jason M. Newell, *Cultivating Professional Resilience in Direct Practice: A Guide for Human Service Professionals* (New York: Columbia University Press, 2017).

¹⁸ for several excellent examples of current literature that assume or advocate this position see: Linley, Harrington, and Garcea, *Oxford Handbook of Positive Psychology and Work*, 43; Luthans, "The Need for and Meaning of Positive Organizational Behavior," 12; Charles S. Carver, "Resilience and Thriving: Issues, Models, and Linkages," *Journal of Social Issues* 54, no. 2 (April 9, 2010): 247, <https://doi.org/10.1111/j.1540-4560.1998.tb01217.x>; C. R. Snyder and Shane J. Lopez, eds., *Handbook of Positive Psychology* (Oxford England ; New York: Oxford University Press, 2001), 118; Snyder and Lopez, 74–88; Karen Reivich and Andrew Shatté, *The Resilience Factor: 7 Keys to Finding Your Inner Strength and Overcoming Life's Hurdles*, Nachdr. (New York: Broadway Books, 2003).

to say that a resilient person is invincible or unaffected by stresses¹⁹ but rather that such a person is able to recover from the impact of adversity and be restored (at least) to a previous level of health.

Resilience Valued

It would not be an understatement to claim that both popular culture²⁰ as well as policy makers are desperate to develop personal resilience. In a uniquely²¹ challenging era of human history that includes market volatility,²² challenges to ethical leadership,²³

¹⁹ For example of such an understanding, see: Alan Carr, *Positive Psychology: The Science of Happiness and Human Strengths*, Third edition (London New York: Routledge, 2022), 300.

²⁰ Rainn Wilson of the Office rants: The reason that I'm lecturing right now on suffering is because if we're not raising our children to kind of understand suffering through a spiritual lens then they're not going to gain resilience. And *resilience is one of the things that psychologists write about that the younger generations are lacking.... kind of resilience to obstacles and to difficulties.* Again, we have thrown the spiritual baby out with the religious bath water as we've rejected, culturally, religion, *we're [...] throwing out a conversation about the nature of suffering and our children are truly suffering because we're not talking to them about suffering. Russell Moore and Rainn Wilson, *Rainn Wilson Tells Me Where I'm Wrong on Spirituality*, mp3, vol. 53, The Russell Moore Show (https://www.christianitytoday.com/ct/podcasts/russell-moore-show/rainn-wilson-spirituality-religion-soul-boom-soulpancake.html?utm_medium=widgetsocial, 2023), loc. 32:04.

²¹ Robert Jay Lifton, *The Protean Self: Human Resilience in Age of Fragmentation* (New York, NY: Basic Books, 1993); Roberta R. Greene, ed., *Social Work Practice: A Risk and Resilience Approach* (Belmont, CA: Thomson Brooks/Cole, 2006).

²² Conner suggests that resilience may be the single most important attribute for leaders seeking to thrive in a rapidly changing market. Daryl Conner, *Managing at the Speed of Change: How Resilient Managers Succeed and Prosper Where Others Fail*, 1st ed (New York: Villard Books, 1993).

²³ While Ledbetter and Banks observe the unique challenge of ethical leadership having unavoidable anxiety due to conflicting values, Linley and Garcea claim "Resilience enables individuals to overcome these, to bounce back and maintain their sense of hope, optimism, and self-efficacy." Bernice M. Ledbetter and Robert Banks, *Reviewing Leadership: A Christian Evaluation of Current Approaches*, Second Edition, Engaging Culture (Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group, 2016), 5–6; Linley, Harrington, and Garcea, *Oxford Handbook of Positive Psychology and Work*, 270.

and increasingly familiar traumatic experiences,²⁴ resilience has widely become recognized as a mutually reinforcing strength²⁵ for the common good.²⁶

Resilience Evaluated

Unlike other psychological concepts, resiliency provides unique challenges to evaluation in that it cannot be measured without stressors. In other words, “resilience cannot be viewed as a trait that is open to direct measurement.”²⁷ While individuals may not have chosen the challenges of the times they face, each must decide “...what to do [and how to think] with the time that is given us.”²⁸ While someone may *consider* him of herself a resilient person, outcomes in the face of adversity, rather than mere expectations accurately reveal a person’s nature.²⁹ Criteria for resilience can include *internal* adaptation (mental fortitude, perspective, etc.) as well as good *external* adaptation (social

²⁴ William J. Chopik et al., “Development of Character Strengths across the Deployment Cycle among U.S. Army Soldiers,” *Journal of Personality* 89, no. 1 (February 2021): 23–34, <https://doi.org/10.1111/jopy.12564>.

²⁵ Liz Gulliford, “Strengths and Virtues: An Integrated Approach,” in *Future Directions in Well-Being*, ed. Mathew A White, Gavin R. Slemp, and A. Simon Murray (Cham: Springer International Publishing, 2017), 71–74, https://doi.org/10.1007/978-3-319-56889-8_13; Mathew A. White, *Future Directions in Well-Being: Education, Organizations and Policy* (New York, NY: Springer Berlin Heidelberg, 2017).

²⁶ Kennon M. Sheldon, Todd B. Kashdan, and Michael F. Steger, eds., *Designing Positive Psychology: Taking Stock and Moving Forward* (Oxford ; New York: Oxford University Press, 2011), 354.

²⁷ Ungar, *The Social Ecology of Resilience*, 34.

²⁸ J. R. R. Tolkien and J. R. R. Tolkien, *The Fellowship of the Ring: Being the First Part of the Lord of the Rings*, The Lord of the Rings, pt. 1 (Boston: Mariner Books/Houghton Mifflin Harcourt, 2012), 67; Viktor E. Frankl, *Man’s Search for Meaning* (Boston: Beacon Press, 2006).

²⁹ Duane A. Garrett, *Proverbs, Ecclesiastes, Song of Songs*, The New American Commentary, v. 14 (Nashville, Tenn: Broadman Press, 1993), Proverbs 20:11; Ann S Masten and Marie-Gabrielle J Reed, “6 Resilience in Development,” *C. R.*, n.d.; Ungar, *The Social Ecology of Resilience*, 34.

support groups, diet, etc.),³⁰ yet evidence suggests intentional mental focus has a greater impact on resilience than external influences or even genetic makeup.³¹

Having compared several models of resilience found in the literature,³² this paper is committed to the three internal metrics posited by Diane Coutu: (1) realistic perspective of situation, (2) understanding that life is meaningful (even if hard), & (3) a confidence in self-efficacy (i.e., an expectation of influence if not control over circumstances).³³ This model incorporates each of the most common indicators of a resilient mindset from literature (aside from “Good Relationships” which is an external rather than internal factor) and it lends itself to be easily evaluated across differing cultures.

One of the greatest limitations faced by this study is limited access to the subject under evaluation. Jesus is not available for a formal interview and data of interest (the gospel of Mark) is in a unique genre that was not written to describe modern mindsets.³⁴ In other words, it would be unrealistic to claim that Mark was written to illustrate or catalog the internal mindset of Jesus in modern terms. Even so, for the purpose of this

³⁰ Snyder and Lopez, *Handbook of Positive Psychology*, 2001, 119; And admittedly: “Positivity alone is certainly not *the* answer and is *not* going to solve all individual, group, or organizational problems” Sheldon, Kashdan, and Steger, *Designing Positive Psychology*, 357.

³¹ Michael Rutter, “Developmental Catch-up, and Deficit, Following Adoption after Severe Global Early Privation,” n.d.; Michael Pluess, ed., *Genetics of Psychological Well-Being: The Role of Heritability and Genetics in Positive Psychology*, First edition, Series in Positive Psychology (Oxford: Oxford University Press, 2015), 206.

³² See Figure 1 in appendix.

³³ Diane L. Coutu, “How Resilience Works,” *Harvard Business Review* 80, no. 5 (May 2002): 46–55.

³⁴ For an introduction to the original perspective and aims of the Gospel of Mark, see James A. Brooks, *Mark*, The New American Commentary, v. 23 (Nashville, Tenn: Broadman Press, 1991), 17.

paper, a high prevalence of Coutu's indicators will be taken as strong evidence of a resilient mindset.³⁵

Οχλος, the crowd, as a Key Character Opposing Jesus' Ministry

In the Gospel of Mark, "the crowd" is identified by different terms: Οχλος, πολλοι, πληθος, πας, & λαος. The most common of these, Οχλος, appears 38 times and refers to "a large number of people, throng, or crowd," it can also carry the connotation of "an assembly of people belonging to a lower class, the common people, the populace."³⁶ Along with the disciples, religious leaders, and minor characters, the crowd plays an important part in the narration of Jesus' story in Mark's Gospel.³⁷ While in some passages the crowd appears to be a mere observer, a passive beneficiary of Jesus' ministry; in others the crowd interacts with the disciples, the religious leaders, and Jesus more directly. Tables 2A & 2B illustrate each pericope in Mark where the term Οχλος. From the table it can be observed that the crowd listened, spoke, argued, shouted,

³⁵ For the sake of space, this paper will not defend against either the potential for correlation fallacy or confirmation bias. John Aldrich, "Correlations Genuine and Spurious in Pearson and Yule," *Statistical Science* 10, no. 4 (November 1, 1995), <https://doi.org/10.1214/ss/1177009870>; Raymond S. Nickerson, "Confirmation Bias: A Ubiquitous Phenomenon in Many Guises," *Review of General Psychology* 2, no. 2 (June 1998): 175–220, <https://doi.org/10.1037/1089-2680.2.2.175>.

³⁶ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition*, ed. Frederick William Danker, 3rd edition (Chicago: University of Chicago Press, 2001), "ὄχλος."

³⁷ Curtis Evavold, *The Crowd in the Gospel of Mark: A Narrative Perspective*. (St Paul MN: Luther Seminary, 2006) 118-121. In his work, Evavold describes the crowd as setting up scenes in the narrative by its mere presence and interactions with other characters. The crowd also acts as an audience to Jesus' preaching and a witness to his miracles.

watched, gathered around Jesus, brought the sick to him, etc., often functioning as a traditional narrative character.³⁸

It is commonly accepted that a background conflict between the kingdoms of God and Satan underlaying the Gospel of Mark. It is in this world of conflict where “the crowd” operates as a character. Engaging the notion that the crowd functions as a more traditional character, Elizabeth S. Malbon postulates that the crowd is presented in both positive and negative light.³⁹ From tables 2A & 2B, it can also be inferred that even though the crowd appeared to be a willing recipient of the blessings of Jesus’ ministry; in some instances, it seems to present a challenge to his work and to be a barrier for others to reach Christ (physically and spiritually). This opposition goes as far as to rebuke Bartimaeus while claiming his messianic role and playing the primary agent in the Christ’s death.

Jesus as a Case Study for Resilience

While variable focused approaches including copious amounts of data “are a convenient way to illustrate various models of resilience, ... it is important to keep in mind that these models vastly oversimplify the process by which resilience unfolds in real

³⁸ For further examination of Markan characterization see Matthew Ryan Hauge, and Christopher W. Skinner, eds., *Character Studies and the Gospel of Mark*. T & T Clark Library of Biblical Studies. London: T&T Clark, 2014. This book surveys history, methodologies, and exegetical considerations related to the subject. Robert Tannehill, *The Disciples in Mark: The Function of a Narrative Role*. *The Journal of Religion* 57, no. 4 (October 1, 1977): 386–405. Elizabeth S. Malbon, *Disciples/Crowds/Whoever: Markan Characters and Readers*. *Novum Testamentum* 28, no. 2 (April 1986): 104–30

³⁹ Elizabeth S. Malbon, “Disciples/Crowds/Whoever: Markan Characters and Readers.” *Novum Testamentum* 28, no. 2 (April 1986): 104.

lives through time.”⁴⁰ On the other hand, “individual case [studies] illustrate potential pathways of resilience that can suggest both models and areas of interest for future empirical study.”⁴¹ The Christian claim that Jesus was the perfect model of the suffering servant makes him a chief exemplar for how he is presented in facing opposition.⁴² Given its emphasis on adversity,⁴³ the Gospel of Mark is uniquely suited for a case study in resilience, especially in Jesus’ regular interactions with “the crowd” (ὄχλος).

Jesus’s Interactions with the Crowd (Ὁχλος) in Mark

This section introduces both the method used by the authors of this paper and their findings as it relates to Jesus’ interactions with the crowd in Mark. Both are shown pictorially in the appendix.

Method

Both authors independently examined each pericope including ὄχλος and evaluated for indicators that Jesus demonstrated Coutu’s three indicators of a resilient perspective (Figures 2A & 2B). Each pericope was given a weight based on individual assessment from 0/6 (agreement from both authors that none of the three adaptations of internal resilience are indicated by the pericope) to 6/6 (agreement from both authors that all the three adaptations of internal resilience are indicated by the pericope).

⁴⁰ C. R. Snyder and Shane J. Lopez, *Handbook of Positive Psychology* (New York (N.Y.): Oxford university press, 2005), 123.

⁴¹ Snyder and Lopez, 178.

⁴² Crossway Bibles, *ESV*, Psalm 18:30; Hebrews 2.

⁴³ “Mark’s Gospel has been called a Passion story with a long introduction.” Craig A. Evans et al., *Mark 8:27 - 16:20*, Nachdr., Word Biblical Commentary / [General Ed.: Bruce M. Metzger; David A. Hubbard; Glenn W. Barker. Barker. Old Testament Ed.: John D. W. Watts. New Testament Ed.: Ralph P. Martin], Vol. 34,B (Nashville: Nelson, 2008), lxxxix.

Findings

After values were assigned to each pericope, data was evaluated in two manners; both as qualitative ordinal variables. Firstly, broad categories of “none” (value of 0/6), “all” (value of 6/6), and “some” (value greater than 0/6 but less than 6/6) provided an overview of how Jesus is presented in Mark. From this evaluation, it can be observed that Jesus demonstrates all three adaptations of internal resilience in approximately 50% of pericopes involving the crowd, and one or more adaptation of internal resilience in nearly 40% of other pericopes involving the crowd.⁴⁴ From this perspective, it can be deduced that the narrative of Mark reveals Jesus in such a way that contemporary labels would indicate strong sense of a resilient mindset in him.

More granularly, the assigned resilience scores were compared to the narrative development of Mark to identify trends in Jesus’ demonstration of a resilient mindset.⁴⁵ Interestingly, Jesus is shown as strongly resilient for the first half of the text, with Mark 3:7-12 being the only instance where resilience is not confidently demonstrated (although still present). As the narrative progresses into the latter half of Mark, Jesus’ resilience is less obvious and by the final scenes involving the crowd, little (if any) indication of Jesus’ mindset is given by the author. This should not be understood to mean Jesus’s mindset was un-resilient in the latter half of the narrative, rather that the text simply does not explicitly shows he was. Regardless of trends, Jesus’s manifestations of a resilient mindset in the second half are the norm rather than the exception.

⁴⁴ See Table 3

⁴⁵ See Table 4

Application to Leadership Today & Further Study

For the leader today aspiring to influence in a similar manner as Jesus, the resilient mindset that incorporates (1) a realistic perspective, (2) high value of life's meaning, & (3) confidence in self-efficacy has the potential to add significant value. Transcending centuries and cultures, an even casual observation of Christ's behavior in Mark reveals alignment with Coutu's paradigm of a resilient mindset. Christ's ability as the model human to "bounce back" after challenges from family, crowds, physical limitations and even death are exemplar and every opportunity to imitate him⁴⁶ is ignored to one's own peril.

A future extension of this might include an evaluation of these three internal adaptations and their correlation to prayer. The act of prayer itself may manifest a commitment to life's significant meaning and a confidence that current circumstances can be influenced. Furthermore, so much as prayer is active listening to a God who enjoys a transcendent perspective, it might easily follow that your own perspective would grow more closely aligned to reality.

Additionally, the lack of strong demonstration of resilience by Christ in the ending of Mark may correspond with the abrupt "cliffhanger" ending that uniquely provides a jarring challenge to the reader. An evaluation of potential correlations between other abruptly terminating trends is in order.

In conclusion, since the earliest fallowers of Jesus, the church has been charged with "having this mindset that was also in Christ Jesus"⁴⁷ and modern studies around

⁴⁶ 1 Thessalonians 1:6-7.

⁴⁷ Philippians 2:5-11 Crossway Bibles, *ESV*.

concepts of resiliency has given the church an additional lens by which to imitate Christ for our own benefit and for the good of those we serve.

Appendix

Author	Self-efficacy	Optimism (rather than Pessimism)	Belief life has meaning	Good Relationships	Grounded In Reality	Flexible	Emotionally Tough	Impulse control	Narrative History	Removing Stressors
COUNT:	12	11	8	7	5	5	3	1	1	2
coutu2002	Self-efficacy	Realistic perspective of situation	View life as meaningful							
Lngman2012	Awareness of personal capacity/gifts	Perceive situations as changeable	Sense of Hope	Meaningful Relationships with others						
carver2010	skills/knowledge	confidence		Strengthened Personal Relations						
kouzes2017		Maintaining Optimism				Maintaining Balance	Psychological Hardiness			
benard1993	autonomy		sense of purpose and future	social competence	Problem solving skills					
rodin2014	Self-regulating		Diverse	Integrated	Aware	Adaptive				
wisner2011	Self-efficacy	Optimism	Hope							
reivich2002	self efficacy	Optimism	Empathy	Reaching Out	causal analysis		Emotion Regulation	impulse control		
ostrowski2015	Subjective Freedom	High sense of "meaning of life" or "axiological sensitivity"								
greene2022	increased sense of competence	recognizing choices		supportive relationships		restoring life's basic functions			connecting with collective histories.	resolving stressors
nameth2017	Self-Competence	Hope & Optimism			Awareness of feelings	Awareness of Bodily Reactions				
carr2022	self efficacy	optimistic attributional style	High Self esteem							
grotberg2003	autonomy	generativity	Trust	intimacy	integrity	initiative	identity			industry

Table 1. Comparison of proposed for internal adaptation of resilience.

Pericope	Verse	Jesus demonstrates a realistic understanding of situation		Jesus demonstrates a sense of self-efficacy		Jesus demonstrates a sense that immediate challenges have significant meaning		
		AY	CA	AY	CA	AY	CA	
Mark 2:1-12	Mark 2:4	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	The Crowd prevents those with faith from gaining access with Jesus
Mark 2:13-17	Mark 2:13	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	The Crowd consists of both "sinners" and "holy," and their presence distracts the pharisees from Jesus' message
Mark 3:7-12	Mark 3:9	TRUE	TRUE	TRUE	TRUE	FALSE	FALSE	The Crowd could have crushed him, as they kept pushing.
Mark 3:13-21	Mark 3:20	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	Jesus mission involved spending time and commissioning 12 specific men on his mission. The presence of the crowd (1) prevented them from even eating & (2) caused his immediate family to question his mental health.
Mark 3:31-35	Mark 3:32	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	Jesus' mother (only reference to Mary in Mk) & brothers attempt to call Jesus away from the crowd (who has become orderly since Mk 3:7-12). The Crowd heightens the tension b/w obeying family and obeying God.
Mark 4:1-9	Mark 4:1 (2x)	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	The Crowd had become very large & physical distance between Jesus and the crowd was required.
Mark 4:35-41	Mark 4:36	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	Without even returning to shore after teaching, Jesus (exhausted by his ministry per v. 38) directs his disciples to go as far as possible from these crowds ("other side" rather than a specific destination). Others from the crowd (in their boats) try to follow them despite Jesus' intentions. Obedient wind/seas both scatter the boats and reveal his disciple's lack of faith.
Mark 5:21-43	Mark 5:21, 24, 27, 30, 31	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	The crowd slows Jesus's progression towards healing Jairus' daughter as well as providing an environment for the woman to hide. Both Jairus & the woman are given a greater opportunity to live in fear rather than faith by the crowd
Mark 6:30-44	Mark 6:34	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	The presence of the crowd prevents the disciples from resting (specifically eating) because Jesus, motivated by compassion continues teaching
Mark 6:45-52	Mark 6:45	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	Rather than take advantage of a massive, well fed, zealous crowd, Jesus dismisses them in continuation of the "messianic secret."

Table 2A. Evaluation of pericopes containing Οχλος for indicators of Resilience.

Pericope	Verse	Jesus demonstrates a realistic understanding of situation		Jesus demonstrates a sense of self-efficacy		Jesus demonstrates a sense that immediate challenges have significant meaning		
		AY	CA	AY	CA	AY	CA	
Mark 7:14-23	Mark 7:14, 17	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	Following a confrontation with the religious leaders on holiness & a specific teaching on his position, the disciples reveal that they are no more familiar with Jesus teachings than the crowds/religious leaders
Mark 7:31-37	Mark 7:33	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	commands to keep his miracle working a secret
Mark 8:1-10	Mark 8:1, 2, 6	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	jesus for 3 days and if he sent them away they would die on the way home.
Mark 8:34-9:1	Mark 8:34	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	along with his disciples. The invitation to follow him is not reserved for the twelve, but open
Mark 9:14-29	Mark 9:14, 15,	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	the disciples arguing with the scribes. One of the crowd accuses the disciples of being unable to cast the demon out.
Mark 10:1-12	Mark 10:1	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	enables religious leaders to publicly test jesus
Mark 10:46-52	Mark 10:46	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	potential members of Jesus' ministry due to convicence (loud/annoying) or perhaps use of the term "son of david" (only time
Mark 11:15-18	Mark 11:18	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	cause religious leaders to seek to kill jesus
Mark 11:27-33	Mark 11:32	TRUE	FALSE	TRUE	FALSE	FALSE	FALSE	engage Jesus due to their fear of crowds
Mark 12:1-12	Mark 12:12	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	fear the Crowd
Mark 12:35-37	Mark 12:37	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	The view of the Crowd continues to conflict with religious leaders
Mark 12:41-44	Mark 12:41	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	The Crowds seek to exclude the recipients of Jesus' ministry
Mk 14:43-50	Mark 14:43	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	to Jesus
Mark 15:6-15	Mark 15:8, 11,	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	releasing Jesus & are active agents in his death

Table 2B. Evaluation of pericopes containing Οχλος for indicators of Resilience.

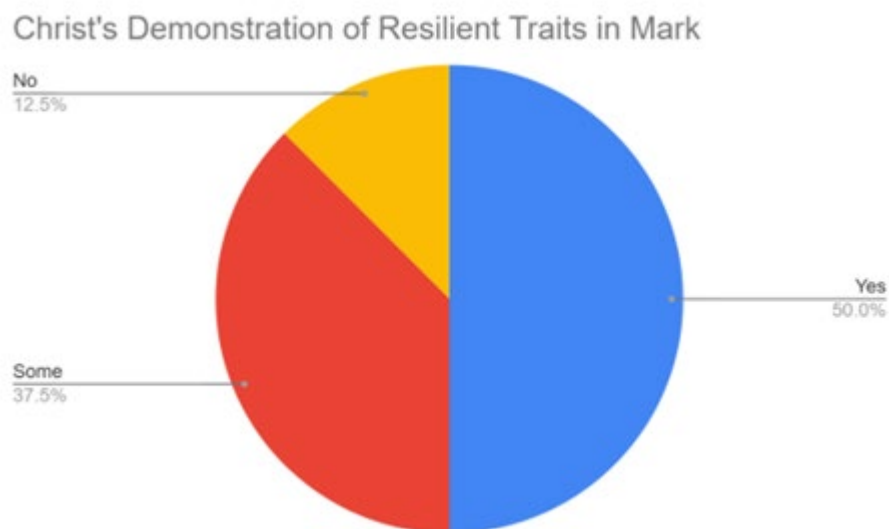


Table 3. Summary of Christ's Demonstration of Resilient traits in Mark

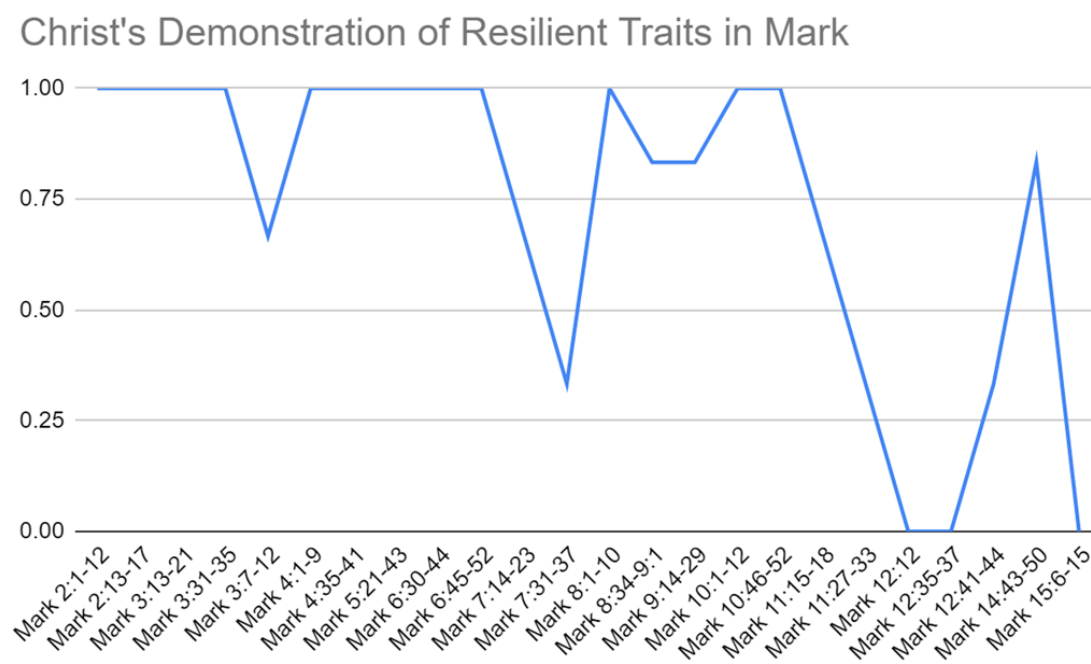


Table 4. Summary of Christ's Demonstration of resilient traits in Mark.

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