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JESUS CHRIST: THE PARAMOUNT EXEMPLAR OF SPIRITUAL WELL-BEING

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Instead of directly addressing the theme of this conference, which begins with 'Problems of spiritual awakening of a personality', what is included herein is a potential solution to the problem. This paper is written from the author's personal perspective, as an evangelical Christian. It provides material for each person to ponder and for reflection on well-being. The Bible, and particularly the Gospel of John, is interpreted using the Four Domains Model of Spiritual Health/Well-Being to support the claim that Jesus Christ is the paramount exemplar of spiritual well-being. This model proposes that spiritual well-being is reflected in the quality of relationships that each person has with self, others, nature and God. As Christ showed how to live in harmony in these four domains, which is the ultimate of spiritual well-being, his life provides a foundation for us to emulate. Christ not only showed us how to live in harmony with God, nature, others and self; he provided the way. Each person has the choice, whether or not to follow in his footsteps to achieve the ultimate of spiritual well-being – eternal life with God. If parents, pastoral carers, pedagogues, physicians, politicians and the populace, including pupils, cared for themselves and others in the same manner as would Jesus Christ, what a wonderful world it would be. We would not only be spiritually aware but fully awake.

Key words: *Jesus Christ, spiritual well-being, eternal life.*

Introduction

There has been an explosion in the last four decades in the number of articles written about spiritual matters. A literature search of articles, listed for spiritual*, available from the University of Melbourne library, showed an increase from 11,246 in the 1980s, to 30,474 in the 1990s to 80,584 in the first decade of the twenty-first century, and 146,103 in the second decade, which contrasts markedly with the 787 publications listed for the second decade of the twentieth century. In light of current concerns for the well-being of humanity, this paper focuses on spiritual well-being, which has been posited in a theoretical

model as comprising four domains (Fisher, 2011). Particular emphasis is made on the role of Jesus Christ therein.

1. Theoretical Framework

Spiritual well-being has been posited, in a theoretical model, as comprising four domains (4D model of SHWB) (Fisher, 2011). The quality of relationships in these four domains, namely with self, with others, with the environment and with God, was taken to represent the underlying state of spiritual health/well-being of each person. This model also proposed two components in each domain, labelled as inspiration (the essence and motivation) and knowledge (cognitive framework). The inspiration for each domain is filtered by a person's worldview, whereas the knowledge component is influenced by their beliefs. Although these two components can be considered separately, they are intricately intertwined, showing the close connection between 'head' and 'heart' in human beings' development and expression of spiritual well-being. Key aspects of the model are shown in Table 1.

Table 1

Four Domains Model of Spiritual Health & Well-being

DOMAINS OF SPIRITUAL WELL-BEING				
	PERSONAL	COMMUNAL	ENVIRONMENTAL	TRANSCENDENTAL
Knowledge component - filtered by beliefs <i>Inspirational component</i> - essence and motivation - filtered by world-view	meaning, purpose, and values - human spirit creates - self-awareness	morality, culture (and religion) - <i>in-depth interpersonal relations</i> - reaching the heart of humanity	care, nurture and stewardship of the physical, eco-political and social environment <i>connectedness with Nature/Creation</i>	Transcendent Other - ultimate concern Tillich - cosmic force New Age - God, for theists <i>Faith</i>
Expressed as	- joy, - peace, - patience, - identity, - self-worth	- love - forgiveness - justice - hope & faith in humanity - trust	- sense of awe and wonder - valuing Nature/Creation	adoration & worship, being: - at one with Creator - in tune with God

Each person will have their own view on the relative importance of these four sets of relationships for their own spiritual well-being. However, research,

using instruments developed from the 4D model of SHWB, has shown that you can't beat relating with God, in comparison with other Transcendents, for spiritual well-being (Fisher, 2013).

This paper is presented from the author's personal perspective, which is *an* evangelical Christian view.

2. Discussion

This paper provides an interpretation of the Gospel of John (New International Version) using the framework of the four domains model of spiritual health/well-being, to support the claim that Jesus Christ is the paramount exemplar of spiritual well-being. As John stated, this Gospel, in fact the entire New Testament, does not contain all the things that Jesus did. 'If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written' (Jn 21:25). Only relevant features of Christ's life recorded in this Gospel, together with other pertinent scriptural references, will be used to exemplify the claim made by the title of this paper. The Gospel of John was selected because it is considered by many to be the deepest and most spiritual book in the Bible (e.g., p.15, de Reichenfeld, 2018). Its main purpose is to inspire faith in Jesus Christ as the Son of God and that, by believing in him, people may have eternal life (Jn 20:31); spiritual well-being now and forever. Blomberg (2016), from the North American Mission Board, has also presented an apologetic exegesis attesting the historical reliability of the Gospel of John.

2.1. Four domains of spiritual well-being

In line with the succinct definition, given by the National Interfaith Coalition on Aging, that spiritual well-being was seen as 'the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness' (NICA, 1975), this paper will consider the relationship with God first.

2.1.1. Transcendental Spiritual Well-Being

From *an* evangelical Christian perspective, the focus of this dimension of spiritual well-being is on God, through faith.

- *God*

Even as a child, Jesus knew he was the Son of God, referring to him as Father (Lk 2:49). Jesus had intimate knowledge of his Father, addressing him as the only true God (Jn 17:3). He knew God's nature; knew God could be trusted in all things, and that God always heard him (Jn 11:42). He knew that he and his Father were one (Jn 10:38, 14 :10-11, 17:21), so Christ relied on Him, spent hours in prayer building relationship, and said what the Father told him to say (Jn 12:50). Jesus knew he had come from God (Jn 13:3, 17:23) and was going back to God (Jn 16:28, 17:11, 13). His disciples also knew this because they believed

him (Jn 17:8). Jesus claimed that whoever looked at him saw the one who sent him (Jn 12:45) and that he had made God known to mankind (Jn 1:18).

Because he was appearing as his own witness (Jn 8:13), the Pharisees questioned Jesus' testimony about him knowing God, coming from and being sent by God (Jn 7:29) and his claim to be 'the light of the world,' who gives his followers 'the light of life' (Jn 8:12). Christ countered skilfully with the argument, 'In your own Law it is written that the testimony of two men is valid' (Jn 8:17), referring to himself and his Father. Jesus' clear identification with his Father, 'The one who sent me is with me ... for I always do what pleases him' (Jn 8:29), drew many to put their faith in him (Jn 8:30).

Christ came from God, walked and worked in the knowledge and power of God, on Earth (Jn 5:19, 30, 36), and was going back to be with God (Jn 7:34). From this position of unity with his Father, Christ made God known to mankind.

- *Faith*

Faith can be described as that which reaches out and grabs hold of you and will not let you go (Tillich, 1967). For Christians, this can be seen as God reaching out by the Holy Spirit to draw men to Christ (Jn 6:65). 'Faith is being sure of what we hope for and certain of what we do not see' (Heb 11:1). 'Blessed are those who have not seen [Jesus in his resurrected state] and yet have believed [in him]' (Jn 20:29). This takes faith.

Faith is tied with hope. An acronym for HOPE is Holding On to Promises that Endure. To optimise the benefit of scriptural promises, we need to know them. Christ had an intimate knowledge of the Source of all wisdom (God), who is revealed to us through him. Christ dwells in believers' hearts through faith (Eph 3:17).

2.1.2. Personal Spiritual Well-Being

One of the existential questions facing each human is, 'Who am I?' Self-awareness is the driving force, or inspiration, that helps answer this question and leads to identity.

- *Self-awareness*

Although Jesus was one with God (Jn 1:1), while on Earth he was fully human, subject to the trials and tribulations common to each of us. Nevertheless, Christ knew who he was. Even at the age of twelve, Mary and Joseph found him in the synagogue, which he referred to as his Father's house (Lk 2:49). If there was any doubt about Christ's identity, this was dispelled at his baptism, when a voice from heaven declared, 'This is my Son whom I love; with him I am well pleased' (Mt 3:17). Although it did not need it, this claim was reinforced by John the Baptist's affirmation that 'this [Christ] is the Son of God' (Jn 1:34).

Why was Christ baptized? After all, he was the sinless, spotless 'Lamb of God, who takes away the sin of the world' (Jn 1:29). He did it in obedience to

God, symbolically dying to himself and rising from the water, at which point the Holy Spirit came down from heaven as a dove and remain(ed) on him (Jn 1:32). Jesus showed his submission to God, being empowered by the Holy Spirit, before embarking on his ministry. Informed by God, John also declared that Jesus was 'the one who will baptize with the Holy Spirit' (Jn 1:33), so not only was Christ fit for service, he will also equip others fully for God's service. In Christ's words, 'The work of God is this: to believe in the one he has sent' (Jn 6:29).

Being clear on who he was, Jesus asserted that he was the only way to the Father; that he was the truth (knowledge of which will set you free (Jn 8:32)) and the life (Jn 14:6). Christ's death was the door to eternal life for believers (Jn 12). By receiving Jesus and believing in his name he gave them the right to become children of God (Jn 1:12). So, Christ has identity through connection with God and believers have identity through Christ.

- *Identity*

'In Christ, all the fullness of the Deity lives in bodily form and you [Christ-followers] have been given fullness in Christ [to reach full spiritual stature (Amplified version)], who is the head over every power and authority' (Col 2:10). Another way of expressing this is that Christ-followers may be complete (in him) (Ja 1:4).

The same sort of connection between Christ and God is to be formed between Christ, (thus with God) and believers (Jn 14:20; 17:21, 22, 26). Christ-followers do not belong to the world (Jn 15:19, 17:14, 16). Jesus promised that the Holy Spirit would come to live in them (Jn 14:17) and that they would not be alone (Jn 14:27).

- *Meaning*

A search for meaning can help answer a second existential question, "Where did I come from?" Christ knew that he came from the Father. Even though we were made in the image of God, the Father (Gen 1:27), Jesus made it clear (Jn 3:5-7) that we must be born of the Spirit to gain eternal life (Jn 3:5-7), i.e., to be reconnected with the Father through Christ.

Despite being the Son of God, Jesus claimed he could do nothing by himself (Jn 5:30). In a similar vein, Christ-followers can only bear fruit by remaining in the True Vine, namely Christ' (Jn 15:4). Having a fruitful life provides meaning to life.

- *Purpose*

Finding purpose answers a third existential question, 'Why am I here?' Christ's purpose was made abundantly clear. He came that we might have life, and that to the full (Jn 10:10). When we are dead to self and alive in Christ (2 Ti 2:11), we are set free to reach our potential. Dead men have no fear or pride. They need no acclamation from others. They are connected to the source of new

life, by the Holy Spirit, through Christ; for eternity, beginning here at the moment of salvation.

‘God did not send his Son into the world to condemn the world, but to save the world through him’ (Jn 3:17). This verse reinforces the well-known verse, John 3:16, which speaks of God’s love for the world. But, this message on love stands in apparent contradiction to Jesus’ words, ‘For judgement I have come into this world’ (Jn 9:39). It is not that Christ judged, rather people’s actions judge themselves. For example, people can be faced with something brilliant and treat it as rubbish (e.g., great art or music). In so doing, their reaction speaks judgement upon themselves. In the same way, when people are confronted with Christ, they have a choice. If they recognize the lord of life and light for whom he is, they are on their way to salvation. If they fail to see Christ in his glory, as the pathway to God, they have judged themselves and continue to walk in darkness (Jn 3:18-21, 13:48). John the Baptist reinforced this, ‘Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him’ (Jn 3:36). Christ added, ‘If you do not believe that I am the one I claim to be, you will die in your sins’ (Jn 8:24). The consequence of the choice is clear.

Even leaders in Christ’s time wanted to follow him but they were too scared of what others would think. They feared being ejected from the religious club to which they belonged (Jn 12:42, 16:2). Fear of man’s favour outweighed commitment to Christ. What has changed from then till now?!

However, once secure in Christ, we cannot just sit back and relax, to become spiritual fat-cats. We must ‘continue to work out our salvation...for it is God who works in us to will and act according to his good purpose’ (Php 2: 12-3). We were created in Christ Jesus ‘to do good works’, which God prepared in advance for us to do (Eph 2:10). Believers are called to testify about Christ, as the Holy Spirit does (Jn 15: 26-27).

- *Values* (or virtues) are foundations for a life worth living.

The following passage can be viewed as a spiritual step-ladder of successive values, having faith as the foundation, which reinforce our purpose in life mentioned above; to live Christ’s love to others: ‘His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith, goodness; and to your goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love’ (2 Pe 1: 3-8).

Love binds virtues together in perfect unity (Col 3:14).

- *Joy*

What is the source of joy? If we obey Christ's commands, we will remain in his love, just as Christ did with his Father. In so doing, Jesus promised that his joy will be in us and our joy may be complete (Jn 15:11). A life fulfilled in Christ does not need all the physical trappings of our materialistic age to bring joy.

- *Peace*

Christ promised to leave his (eternal) peace with his followers, not the (temporal) peace that the world gives, so they have no reason to be afraid. (Jn 14:27). Christ also promised his disciples peace in the face of trouble, because he has overcome the world (Jn 16:33).

- *Patience*

This characteristic was evident in the life of Christ, when he was mobbed by demanding crowds, taunted by religious leaders and badgered by a mixed bag of followers, all of whose type are still with us today. Patience follows when one has peace in the heart. A number of the attributes of spiritual well-being listed in this paper, comprise the fruit of the (Holy) Spirit (Gal 5:22-23). 'Love, joy and peace' are states of being; 'patience, kindness and goodness' are outcomes shown in actions toward others; 'faithfulness, gentleness and self-control' are attitudes with which the afore-mentioned are expressed.

2.1.3. Communal Spiritual Well-Being

- *In depth interpersonal relationships*

Jesus showed sensitivity to men's hearts and a willingness to meet people, at least halfway, when they searched after him. This was demonstrated in the calling of his first disciples (Jn 1:38-39). Jesus could also see into man's heart. For example, he said there was nothing false about Nathaniel (Jn 1:47), after seeing him sitting under a fig tree, presumably meditating as some Jewish men were apt to do.

Christ was also not moved by the adulation of the crowd who believed in his name after seeing miracles he performed (Jn 2:23), 'for he knew what was in man' (Jn 2:24). He was not prepared to cash in on his popularity in Jerusalem after a few miracles, which many of the crowd would have compared with elaborate party tricks. John used the word *sēmeion* here to indicate that Christ's miracles were meant to show the viewers something about the nature and character of God. Too many of the crowd saw only the surface and not the heart of Christ's actions. Jesus wanted followers who would stand firm and have faith in him. Even today, there are those who see miracles wrought in the name of Christ, yet still refuse to truly believe that Christ is the Son of God. Signs are of no significance to those who are not willing to see and hear.

When Christ disclosed to the Samaritan woman at the well the circumstances of her life (Jn 4: 18) he did so with compassion, offering her

‘living water’ (eternal life). Her testimony drew many others to hear Christ and believe in him (Jn 4:42). Not only did Christ set people’s spirits free, by releasing them from sin, he released healing by his spoken word (e.g., the official’s son at Capernaum (Jn 4: 50), the invalid at the pool of Bethesda (Jn 5: 8)).

In his darkest hour, agonizing in prayer in the Garden of Gethsemane, Christ did not chastise his chosen disciples for their human weakness of failing to keep watch while he prayed. Instead, he showed them compassion (Mt 26:44). But, greater compassion was to come. Christ yielded in submission to God’s will, even though it led to his death (Jn 3:16). Christ chose to ‘lay down his life for the sheep’ (Jn 10:14), those who would follow him (Jn 12:26), to give them eternal life (Jn 10:28).

- *Morality*

Morality builds on virtue, or personal values. Believers are to be blameless and pure, children of God without fault in a crooked and depraved generation, in which they are to shine like stars in the universe as they hold out the word of life (Php 2: 15-6). In order to ensure that the morality yardstick is upright, Paul challenged the believers to think about whatever is true, noble, right, pure, lovely, admirable, excellent and praiseworthy (Php 4:8). With similar intent, James (1:21) challenged his brothers to get rid of all moral filth and the evil that was so prevalent among them. Such challenges hold true today.

- *Religion*

Christ combined the Ten Commandments into two, as principles for life. Because he knew we could not live by rules, he gave us two sets of relationships to guide our lives. Love God and neighbour (Transcendental and Communal domains of spiritual well-being) (Mt 22:37-39). Christ declared, ‘All the Law and the Prophets hang on these two commandments’ (Mt 22:40). By being connected to God through Christ, people have a source of love and power to have fruitful lives, joyfully (Jn 15:5, 7, 11). These principles provide an answer to the existential question, ‘What am I doing here?’

Christ showed zeal for his Father’s house, the Temple, which he cleared of money-changers and marketeers (Jn 2:16). In so doing, Christ showed ‘the Temple worship with its ritual and sacrifice was irrelevant and could do nothing to lead men to God’ (Barclay, 1982). Christ predicted his death and resurrection as the pathway to God (Jn 2:19). The disciples recalled this after it happened (Jn 2:22).

Christ criticised the Pharisees for doing the outward religious activity of tithing, whilst neglecting justice and the love of God (Lk 11:42). Religion can blind people. ‘Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him’ (Jn 12:37). As it was then, so it is now. Jesus offers freedom (from sin) and eternal life. ‘If the Son sets you free,

you will be free indeed' (Jn 8:36) and accept 'the truth, if anyone keeps my [Christ's] word, he will never see death' (Jn 8:52). 'No one who believes in Christ should stay in darkness' (Jn 12:46). However, many of Christ's disciples turned away because what Christ demanded of them as followers was too tough to handle (Jn 6:66). Christianity demands an act of surrender to Christ, which lays the foundation for, and provides the means by which people can live to, a high moral standard.

- *Love*

Jesus showed his love for his Father by obeying His commands (Jn 15:10). He instructed his followers to 'love one another as I have loved you' (Jn 13:34, 15:12, 17) with the condition, 'if you love me, you will obey what I command' (Jn 14:15).

Christ topped the love stakes with the challenge, 'Greater love has no one than this, that he lay down his life for his friends' (Jn 15:13). We do not have to be perfect, as Christ was, to love our neighbour. Christ's commandment was firstly to love God, with all our heart, mind, soul and strength (Mt 22:37). In doing this, God empowers us to love our neighbour as ourselves (Jn 17:26) by the indwelling presence of his Holy Spirit. It is no fluke that 'love' heads the list of fruit of the Holy Spirit (Gal 5:22-3).

If loving our neighbour to the point of death isn't challenge enough, believers are called to go one step further and 'Love your enemies' (Mt 5:44). Christ didn't only offer advice and commands. In washing his disciples' feet, Jesus gave an example, together with a call to his followers, to walk in humble and loving service to fellow man (Jn 13:1-17).

- *Forgiveness*

The ultimate of forgiveness was displayed by Christ on the Cross, when he prayed, 'Father forgive them, for they do not know what they are doing' (Lk 23:34). Believers are alive with Christ, having been forgiven of all sin and its consequences, because of the Cross (Col 2:13).

- *Trust*

Christ made it clear that trusting God and him was fine (Jn 14:1). However, Proverbs (28:26) warns against trusting one's own heart. The Old Testament also contains many warnings against blindly trusting in others. Trust provides a challenge at the human level, since personal relationships contain elements of risk - trust - love.

- *Faithfulness*

Faithfulness is a key part of the fruit of the Holy Spirit (Gal 5: 22-3). God makes believers stand firm (i.e., be faithful) in Christ, by putting His Spirit in their hearts (2 Cor 1:21-24). In support of this, Proverbs (3:3-4) offers sound

advice, 'let love and faithfulness never leave you...then you will win favour and a good name in the sight of God and man.'

2.1.4. Environmental Spiritual Well-Being

- *Connectedness*

The world was made through Christ (Jn 1:3, 10), so he knew how things worked. Christ showed how well he was connected to Creation by the miracles he did. His first miracle, of turning water into wine, showed Christ's authority over nature (Jn 2:9). Feeding the multitude (Jn 6:11) was followed by Christ's teaching on himself as the bread of life (Jn 6:35). Raising Lazarus from the dead (Jn 11:44) proved Christ's power over death. His claim to be the resurrection and the life (Jn 11:25) was proven later, when he actually rose from the dead (Jn 20). These were prime examples of signs/miracles leading to deeper meaning.

Walking on water (Jn 6:19), healing the man who was blind from birth (Jn 9:11), calming the storm (Lk 8:24) are further examples of Christ's relationship with nature. Even the devil knew that Christ had the authority to turn rocks into bread (Lk 4:3) but Christ did not abuse this authority, by succumbing to temptations of the devil.

In nature, light and life are connected in a dependent relationship, known as photosynthesis. These two features are also attributed to Christ in the spiritual realm. He is the light of the world (Jn 8:12), who gives life to believers (Jn 20:31).

- *Awe & wonder*

At Creation, what God made was good (Gen 1). However, Adam's sin led to death, sickness, pestilence, cursing of the ground with weeds (Gen 3). Creation is groaning as in the pains of childbirth (Ro 8:22). But, Creation waits in eager expectation for the sons of God to be revealed; awaiting its liberation from its bondage to decay, brought into freedom of the children of God (Ro 8:19, 21).

When children of God remain in Christ, they can ask whatever they wish and it will be done for them (Jn 15:7). Christ could make this bold statement because he had intimate knowledge of his Father, from an insider's point of view. Even though he was fully human on Earth, he still had lengthy life experience with his Father. So, it was not so much faith (evidence of things not seen) but confidence that Christ had in God. It was with this confidence that Christ told his followers that if they had faith, the size of a grain of mustard seed, they could move a mountain (Mt 17:20-1). In other words, nothing would be impossible for them.

Jesus demonstrated the supernatural power of God by the many miracles he performed (Jn 20:30; Ac 2:22). His disciples did likewise (Ac 5:12). Christ told his followers that he had to return to heaven (to prepare a place for them (Jn 14:2)) but also so that his ministry could be multiplied. When he was on Earth,

Jesus was restricted to being in one place at a time. He promised to send the Holy Spirit when he returned to his Father (Jn 15:26; 16:7), so believers would be able to do the things Christ did and even greater things, by the power of the Holy Spirit (Jn 14:12).

Christ healed/released every person who came to him with disease, deformity and demons. In his name, his faithful followers did the same. 'Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles' (Ac 2:43). This authority is still at work today with the Holy Spirit honouring the name of Christ by bringing physical, mental, emotional, social and spiritual healing (e.g., Johnson, 2003, Hetland, 2011).

3. Conclusion

This paper has provided *an* evangelical Christian interpretation of scriptures, from the Holy Bible, informed by the four domains model of spiritual health/well-being. It is hoped that readers will have found something within this material to be suitable for personal reflection, or, at least, help gain an understanding of what it means to live in the image of Christ, in addressing the issue of their own and others' spiritual well-being.

As spirituality lies at the very heart of who we are as humans, it is valuable to note comments in this paper that reveal how Christ provides answers to the existential questions:

Who am I? – A child of God

Where did I come from? – Made by God in His image

Why am I here? – To work out salvation, do good (God's) works, testify about Christ

What am I doing here? – Loving God and living Christ's love to others

Where am I going? – To be with God, through Christ, for eternity.

Christ not only showed us how to live in harmony with God, nature, others and self; he provided the way (Jn 15:6). Each person has the choice, whether or not to follow in his footsteps to achieve the ultimate of spiritual well-being – eternal life with God (Jn 3:16). What a wonderful world it would be if priests and pastors ministered to their parishioners; if teachers cared for their students; and each of us treated our family and neighbours, in the same manner as would Jesus Christ, the paramount exemplar of spiritual well-being.

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ІСУС ХРИСТОС: ВИЩИЙ ІДЕАЛ ДУХОВНОГО ДОБРОБУТУ

Джон В. Фішер

Замість прямого звернення до теми конференції, яка починається словами «проблема духовного пробудження особистості», у статті надано потенційне вирішення названої проблеми. Автором представлена власна точка зору на проблему дослідження з позиції євангельського християнина. Автор надає кожній людині матеріал для роздумів про духовний добробут. Біблія, і особливо Євангеліє від Іоанна, інтерпретуються у статті з використанням чотирьохсферної моделі духовного здоров'я / добробуту, щоб підкріпити доказами твердження про те, що Ісус Христос є вищим ідеалом духовного добробуту. Ця модель передбачає, що духовне благополуччя відбивається в якості взаємовідношень кожної людини з собою, іншими людьми, природою і Богом. Оскільки Христос показав, як жити в гармонії в цих чотирьох сферах, що є найвищою точкою духовного благополуччя, його життя – основа для наслідування. Христос не тільки показав нам, як жити в гармонії з Богом, природою, іншими людьми і самим собою, він вказав нам шлях. У кожній людини є вибір, йти чи не йти по його стопах, щоб досягти вищого духовного добробуту – вічного життя з Богом. Якби батьки, священники, педагоги, лікарі, політики і населення, включаючи учнів, дбали про себе та інших так само, як дбав Ісус Христос, яким чудесним був би цей світ. Ми були б не тільки духовними, але і повністю пробудженими людьми.

Ключові слова: Ісус Христос, духовне благополуччя, вічне життя.

ИИСУС ХРИСТОС: ВЫСШИЙ ИДЕАЛ ДУХОВНОГО БЛАГОПОЛУЧИЯ

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Вместо прямого обращения к теме конференции, которая начинается словами «проблема духовного пробуждения личности», в статье дано потенциальное решение названной проблемы. Автором представлена собственная точка зрения на проблему исследования с позиции евангельского христианина. Автор предоставляет каждому человеку материал для размышления о духовном благополучии. Библия, и особенно Евангелие от Иоанна, интерпретируется с использованием четырехсферной модели духовного здоровья / благополучия, чтобы подкрепить доводами утверждение о том, что Иисус Христос является высшим идеалом духовного благополучия. Эта модель предполагает, что духовное благополучие отражается в качестве взаимоотношений каждого человека с собой, другими людьми, природой и Богом. Поскольку Христос показал, как жить в гармонии в этих четырех сферах, что является высшей точкой духовного благополучия, его жизнь – основа для подражания. Христос не только показал нам, как жить в гармонии с Богом, природой, другими людьми и самим собой; он указал нам путь. У каждого человека есть выбор, идти или не идти по его стопам, чтобы достичь высшего духовного блага – вечной жизни с Богом. Если бы родители, священники, педагоги, врачи, политики и население, включая учеников, заботились о себе и других так же, как заботился Иисус Христос, каким чудесным был бы этот мир. Мы были бы не только духовными, но и полностью пробужденными людьми.

Ключевые слова: Иисус Христос, духовное благополучие, вечная жизнь.

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