

An Intersectionality between Psychology and Evangelicalism: The Bible as Normative: A Critical Review of the Literature and Implications for Christian Counsellors

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Abstract

The ongoing dialogue between Evangelicals and the field of Counseling (Psychology) remains a key topic among Christian counsellors and psychologists, reflected in the diverse perspectives within this discipline (Armagam, 2024). This article seeks to deepen the theological understanding of practices rooted in a Christian psychological worldview. The Bible plays a vital role as a reference point for Evangelicals in anthropology, guiding both their intellectual and spiritual approaches to Christianity. Drawing on the EDNA approach of N. Woodbridge, the article advocates for a comprehensive, intersectional reflection through the use of literature, enabling counsellors who are evangelicals to incorporate biblical principles into their therapeutic work. It suggests that counsellors committed to Christ should see the Bible and the Christian tradition as foundational for their practice. The article aims to highlight the connection between Evangelicalism and psychology, reaffirming Scripture as the ultimate authority by recognizing God's sovereignty and the doctrine of redemption through grace, faith in Jesus Christ.

Key Terms: Evangelicalism, Psychology, Bible, Intersectionality, Counselling, Faith

Contribution: The work bridges contemporary psychological research with classical evangelical theological concepts, particularly showing how sola Scriptura (Scripture alone) can inform psychological practice through eight specific biblical functions: experiential, foundational, contextual, axiological, anthropological, canonical, dialogical, and creative roles by providing a comprehensive analysis of five major paradigms in Christian engagement with psychology, helping clarify the landscape of approaches available to practitioners while advocating specifically for the Christian psychology model that places theological orthodoxy at the centre of psychological practice.

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Introduction

A normative framework for Christian counselling does not operate in isolation; instead, it interacts with a foundational theological interpretive structure. This framework equips Christian counsellors and psychologists with an Evangelical worldview rooted in biblical principles, offering essential support and guidance for counselees who share religious experiences and concerns during therapy. Christian psychology is grounded in a Christian worldview that upholds core Christian beliefs. It involves a biblically informed, Christ-centered, and Spirit-led professional who helps individuals understand their emotional struggles while fostering their spiritual growth through interaction with Scripture.

For many years, the role of psychology within Evangelicalism has been a significant topic of dialogue and a crucial factor in acknowledging and addressing the brokenness and emotional distress of those receiving counsel. Although Evangelicalism and psychology encompass a range of perspectives, they remain interconnected, highlighting the counsellors' obligation to honour the spiritual and religious views of their counselees.

Jones (1994:197; 2007:155) insightfully emphasizes that in our pursuit of exceptional care, we must remember that science and professional practice are connected to metaphysical, moral, and spiritual beliefs. Although Evangelicalism and psychology may have different perspectives, they also share common ground that fosters meaningful dialogue and cooperation on key issues related to human well-being. This article supports a distinctly Evangelical viewpoint and encourages a stronger link between Evangelicalism and psychology. At the core of Evangelicalism is the belief that the Bible is the divinely inspired Word of God (Harold 2022). Armagum (2024) seeks to raise awareness within the psychological community about the crucial role of scripture in reaching the scientific and professional goals of modern psychology. The article proposes an intersectional approach that allows Evangelical psychologists to engage in therapeutic settings through practices that are faithful, theologically grounded, and evidence-based, all rooted in scripture.

As Armagum (2024) showed, psychology can significantly benefit from a more in-depth examination of biblical texts. To realize this connection, we will utilize Woodbridge's (2013) hermeneutical framework, called EDNA, which encompasses Exploratory, Descriptive, Normative, and Action tasks. The ENDA methodology aligns well with the Evangelical tradition. Woodbridge (2013) states that this approach is deeply rooted in evangelical theology, where the Bible acts as the authoritative foundation and standard for all Christian behaviour and church practices. A key part of evangelical theological identity—centered on Christ—derives its strength from the confessional link that views Scripture as the written Word of God.

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The EDNA Approach

By adopting Woodbridge's (2013) framework, this article will delve into the significant impact of Evangelical theology on Christian psychology, guided by the four essential tasks of practical theological interpretation.

- The Explorative task represents a form of priestly listening, deeply rooted in a spirituality of presence, and aims to uncover the underlying factors that led to the current situation.
- The Descriptive task demonstrates wise judgment rooted in spiritual wisdom and seeks to uncover the reasons behind unfolding events.
- The Normative task involves prophetic discernment rooted in a spirituality of discernment, focusing on scripture.
- The Action task highlights transformative action and examines how we can effectively address the challenges ahead.

The EDNA model is firmly established in evangelical theology, which asserts that the Bible is the ultimate authority guiding all Christian behaviour and church practices. As noted by Morrison (1999:165), "much of evangelical theological identity and its Christocentric focus are anchored in the confessional link that recognizes Scripture as the written Word of God."

Explorative - What led to the present situation?

According to Woodbridge (2013), exploratory research plays a pivotal role in the social sciences by investigating a scenario and typically serves four distinct functions. First, it strives to deepen our understanding of a particular situation, phenomenon, community, or individual. Second, it assesses the extent or range of a specific phenomenon, issue, or behaviour. This evaluation clarifies the characteristics and scope of the problem, laying a solid foundation for further in-depth research. Third, it seeks to provide explanations for observed phenomena, issues, or behaviours by "connecting the dots" in research and identifying causal factors and outcomes linked to the phenomenon in question. Finally, it aims to identify overarching patterns of events or activities within a specific context, rather than merely focusing on isolated issues.

While the dialogue between Evangelicalism and psychology is important, many Christian counsellors and psychologists still promote a separation between faith and psychological practice. As Patterson *et al.* (2000:199) note, the dominant view in the Western world has emphasized rational and logical

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thinking, with science focusing on the biological aspects of humanity. At the same time, Evangelicals concentrate on the spiritual realm.

Nevertheless, more Christian counsellors and psychologists are recognizing the importance of exploring the connection between religion and psychological well-being to better help their clients (Vietan *et al.* 2023; *cf* Tan 2011:11). Christian psychologists have made significant progress in combining Evangelical theology and psychology, aiming to understand how faith impacts overall well-being. This development in the relationship between Evangelical theology and psychology highlights a commitment to increasing religious and spiritual awareness (Pargament 2011:8).

Research by Vietan and Lukoff (2022) confirms a strong link between religion and well-being, especially when counsellors incorporate faith into therapy. The blending of Christian beliefs with psychological practice is intentional; both aim to address the whole person—covering physical, spiritual, and mental aspects. As Vietan *et al.*, 2023) noted, religious beliefs that promote psychological integration are vital to this conversation. Recognizing this intersection can significantly enhance the support offered to individuals in need. Embracing faith can illuminate the path through life's toughest challenges, infusing our experiences with profound meaning and purpose. It nurtures a positive perspective that fosters optimism and hope. Sacred texts present us with inspiring role models who guide us in embracing life's struggles. Faith also empowers individuals by instilling a sense of indirect control over their situations, alleviating the pressure to exert personal control. Furthermore, it connects us to a supportive community—both earthly and divine—that combats feelings of isolation and loneliness, making our journey more bearable.

Over time, evangelical approaches to psychology have increasingly merged in the fields of religion and psychology (Jones 1994:189). According to Narramore (2007:21), a key shift occurred, making the line between religion and psychology less clear. Many evangelicals still prefer pastoral counsellors when seeking help with emotional issues. This view arises from a complex mix of personal, psychological, spiritual, and environmental factors. However, more people are gradually turning to psychology for understanding core human issues and the complex questions about emotional pain and suffering.

Blair (2015:200) highlights a crucial overlap that has encouraged counsellors and psychologists to find innovative ways to integrate religion into their therapeutic practices in a way that is both harmonious and enriching. Koenig (2009:89) offers an important perspective on the interaction between Christian faith and psychology, emphasizing the need for counsellors to recognize their clients' religious and spiritual dimensions. These aspects should be viewed as valuable assets for promoting mental and social well-being, while remaining vigilant to situations where such beliefs

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might become distorted or restrictive, potentially exacerbating rather than alleviating psychological issues.

Counsellors and psychologists need to understand the significant influence the counselee's religious and spiritual considerations have on developing effective treatment goals. Advances in Christian therapy techniques, along with the broader impact of faith on psychosocial health, have generated compelling research supporting the benefits of incorporating faith into mental health practices within Christian therapeutic settings (Tan 2011:11).

Furthermore, Lukoff, Lu, and Yang (2011:189) found that prioritizing faith in mental health services is linked to positive outcomes, like alleviating distress and improving management of serious conditions, including mental illnesses. Analysing the role of Scripture in counselling settings focused on growth and wellness provides valuable insights into how clients understand and navigate their relationships, psychological challenges, emotional issues, and overall quality of life.

The Descriptive Task

To truly understand the ongoing discussions surrounding the intersection of religion and psychology within the evangelical community, Eric Johnson's insightful 2010 work, *Psychology and Christianity*, serves as an invaluable resource. It outlines five pivotal paradigms that shape how Christians engage with psychology. These frameworks—the levels-of-explanation approach, integration approach, Christian psychology, transformational psychology, and biblical counseling—each provide a foundational lens for interpreting, developing, and evaluating psychological models through a biblically-informed perspective.

1. The levels-of-explanation model asserts that Christian faith and psychology are separate fields that offer complementary insights into human nature, all while maintaining their unique research methods and perspectives.
2. The integration model proposes that Christian psychologists should harmonize psychology and theology, ensuring that psychological research aligns with essential Christian beliefs. This approach encourages a productive interplay between a Christian worldview and psychological practice, while firmly rejecting any research or methodologies that contradict the Bible as incompatible with genuine integration.
3. The Christian psychology model advocates for a psychology deeply anchored in a Christian worldview. It seeks to define human nature through a historical and philosophical lens of Christianity and engages in empirical research that is firmly rooted in this faith perspective.

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4. Transformational psychology focuses on the spiritual and emotional renewal of the counsellor or psychologist as the foundation for their practice, empowered by the Holy Spirit. This model prioritizes real-world experiences—including those understood through faith, such as sin and the indwelling presence of the Holy Spirit—as essential for developing a fresh perspective on the transformed individual. It is characterized by flexibility, drawing on Scripture, personal experiences, and reflective observation, rather than adhering strictly to a single psychological theory. 5. Finally, the biblical counselling model presents a unique methodology that centers on rigorous biblical analysis, asserting that Scripture is the ultimate and authoritative source of all pertinent insights in counselling. This approach applies biblical principles to navigate life's challenges. It views reliance on non-biblical resources as potentially distorting the mission of Counseling, which aims to mend personal and relational struggles.

The five foundational paradigms play a vital role in deepening our understanding of psychology through the lens of a Christian worldview and its theological interpretation. As Johnson (2010:292) eloquently points out, it would be a grave error to assume there is only one correct perspective among these five, dismissing the others as entirely erroneous. These paradigms are designed to empower Christians to synthesize the most valuable insights from each viewpoint, paving the way for a more holistic approach to psychology that goes beyond mere linear reasoning.

In the realm of Evangelical theology, which is firmly anchored in the Bible as the inspired Word of God, we find a profound exploration of human nature. A significant hurdle in the dialogue between Christianity and psychology lies in the necessity to establish a robust theological framework that weaves biblical principles into therapy and counselling practices (Pargament 2011:12). A normative stance for Christian psychology advocates for an evolution beyond mere integration, seeking to develop a distinctively Christian psychology deeply rooted in Scripture.

Jones (1994:188; 2007:142) asserts that religion does more than illuminate aspects of God; it shapes our understanding of our existence and defines many truths about human nature. Moreover, psychology informed by an Evangelical Christian perspective is not merely an isolated therapeutic endeavour detached from God. As Johnson (2007b:45) emphasizes, this psychology is reliant on God's mercy to shed light on human understanding and to uncover insights about human nature through reflection, research, and creative thinking.

Normative

Woodbridge's (2013) normative task can be seen as an essential practice of prophetic discernment, deeply rooted in a spirituality of discernment. This approach helps individuals recognize and respond

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to God's Word in the unique contexts of their lives and the world around them. Prophetic discernment involves earnestly seeking God's guidance amid life's complexities, circumstances, and decisions, while carefully examining and evaluating the evidence before reaching a conclusion.

Theological interpretation uses theological concepts to analyse specific events, situations, and contexts, drawing on scripture and human actions. These concepts are closely connected to the doctrine of God and divine truths as revealed in the Bible (Clinton, Hart & Ohlschlager 2005:31). A strong framework for Christian psychology—both in theory and practice—should include theological principles related to humanity's creation in God's image, the example set by Jesus Christ, and the power given by the Holy Spirit (Jones, Clinton & Ohlschlager 2005:54). This approach aligns with Evangelical counselling views that highlight the relationship between psychology and Scripture. Tan (2011:363) describes Christian counselling as psychotherapy or counselling offered by a Christian who is centered on Christ, grounded in biblical teachings, and led by the Spirit.

Scripturally Based

A central principle in Evangelicalism is the doctrine of *sola Scriptura*, which stresses the authority of Scripture. This belief is based on the idea that the Bible is God's divinely inspired Word. As a key guide, it reveals spiritual truths, nurtures relationships, and supports personal transformation (Collins 2007:43; Roberts & Watson 2010:166). Its complete inspiration and authority mean it should be interpreted broadly and objectively, recognizing it as God's revelation to humanity (Narramore 2007:31). Johnson (1992:348) highlights that the Bible's role as divine revelation, written in the context of everyday life, ensures its ongoing relevance for all generations. Therefore, psychology must connect with Scripture to explore human values, health, and emotional well-being within the framework of faith and spirituality. This link emphasizes the vital importance of Evangelical theology, which is firmly rooted in biblical teachings and philosophical reflections on human nature (Johnson 2011:24). Consequently, Christian psychology critically assesses the Bible as a standard (Roberts & Watson 2010:155) against which psychological principles are measured (Collins 2007:43).

In this context, Scripture functions as the guiding principle (Johnson 2007a:188–190) for research focused on a Christian and theocentric view of human nature. In the Evangelical tradition, the Bible holds the highest importance. Vanhoozer (2005:234) explains that practicing *sola Scriptura* means considering Scripture as the "norming norm," while tradition is seen as the "normed norm." Therefore, Christian psychologists have a responsibility to engage with the deep insights found in Scripture and apply them within the reflective framework of empirical research, aiming for a comprehensive understanding of human nature. Johnson (1992:349) argues that Scriptures carry functional priority

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and offer significant authority for a Christian worldview, where psychological research remains mainly based on empirical evidence but is complemented by a biblically informed perspective on humanity.

Johnson (1992:350-353) presents eight roles that the Bible might serve within Christian psychology: experiential, foundational, contextual, axiological, anthropological, canonical, dialogical, and creative:

1. The Bible functions as an experiential guide and a key source of wisdom for those seeking to encounter God and deepen their understanding of Him through the transformative power of His Word.
2. Its foundational significance creates a solid framework for anchoring human understanding, core beliefs, and basic assumptions.
3. The contextual aspect recognizes the innate meanings, purposes, and assumptions of creation and human nature, all rooted in God's creative power and wisdom as described in Scripture. This Christian perspective aims to interpret all psychological truths through the lens of God's reality.
4. The axiological dimension reveals the values, principles, and imperatives for humanity that come from the Bible, emphasizing their incorporation into research, theory, and practice.
5. The anthropological aspect of the Bible deepens our understanding of its redemptive-historical story regarding human sin and divine redemption.
6. The canonical significance of the Bible is essential to Christian psychology because it serves as the Christian canon, providing guidelines, standards, and a measure of lasting truth.
7. The dialogical function of the Bible encourages a deeper understanding through the exchange of values, principles, and viewpoints during discussions. This process facilitates comparing psychological insights with biblical revelations. The interaction between psychological discourse and biblical teachings allows Scripture to serve a normative and transformative role, engaging with psychological findings and theories without merely evaluating the discipline or undermining the Bible's unique authority.
8. Furthermore, the Bible's creative role offers a framework for exploring innovative concepts, findings, and theories based on the biblical perspective of the Christian psychological community, rather than being limited to a purely psychological viewpoint.

As the divinely inspired Word of God, the Bible, along with Christian creeds and confessions, provides a theological framework and foundational basis for research, theory, and practice within Christian psychology. Christian psychology must prioritize biblical teachings as central to its understanding

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rather than viewing them as secondary. In a worldview informed by the Bible, anthropology addresses humanity's origins, nature, and relational responsibilities toward God, others, and oneself. The Bible depicts human beings as a unified being of body, soul, and mind, covering both physical and emotional needs (Dt 6:5; Lk 10:27). The main goal of biblical anthropology is not to develop a specific biblical psychology or physiology but to represent humans as created in God's image while recognizing their fallen state in a broken world (Gn 1:26–28). This divine image invites them to reflect God's reign, revealing aspects of His character and ways (Clinton, Ohlschlager & Centore 2005:32).

In light of this divine act, humans focus on God and rely on their Creator. Although God made humans in Genesis 1:26–28 to reflect His image and likeness, their relationship with God has been broken because of sin. Their fallen, sinful nature has tarnished the image of God (Gal 5:16–17; Col 2:13–14) and has led to disobedience, the destruction of their relationship with God, and conflicts with other humans, themselves, and the environment (Rm 8:7; Eph 2:3–8).

Despite the sinful aspect of human existence and their broken relationship, God established a special relationship with His covenant people (Gn 15–17). God's response to humanity's fallen and sinful nature is revealed through reconciliation and salvation through Jesus Christ as a gift from God to demonstrate His grace and faithfulness to His covenant (Jn 3:16; Eph 2:14–19). This restored image of God in Christ, through the Holy Spirit, calls upon the redeemed covenant people of God—who have been created in God's likeness—to live a responsible and restorative life (cf. Eph 4:17–5:20). Therefore, as moral human beings, people live a life centered on God, guided by the work of the Holy Spirit.

Christo-Iconic - Embracing Christlikeness

Living a life focused on Christ, reflecting His image, is deeply rooted in the hope and trust that come from Jesus Christ's death and resurrection. This divine act reconciles believers and grants them forgiveness before God (Eph 2:4–5). Johnson (2007b:42) emphasizes the need for Christian counsellors to recognize Christ as the sovereign Lord over every aspect of both professional and academic fields.

The foundation of evangelical theology is firmly based on the person of Jesus Christ, as revealed in Scripture (Col 1:26–27; Phil 2:5–8). Christology explores the miraculous aspects of Jesus Christ's life—His extraordinary birth, His nature, His teachings and deeds, His sacrificial death and atonement, His resurrection, ascension, high priestly intercession, and expected second coming (Johnson 2007a:33). As the Son of God (Heb 1:2), Jesus exists forever with God (Jn 8:58), reflecting the Father's nature (Heb 1:3), and He declared that seeing Him is like seeing the Father (Jn 4:9). In His incarnation, He took on human flesh and was born as a man without giving up His divine nature.

From His conception and birth through His death and resurrection, Jesus was fully God and fully

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human. His mission of substitutionary atonement and redemption for humanity's sins was accomplished through His death and resurrection (cf. 1 Pt 2:21–24). Two essential truths (cf. 2 Cor 5:18–19) required this atonement (Clinton & Hawkins 2011:31). First, humanity was trapped in sin and corruption, unable to save itself. Second, God's perfect holiness demanded a just solution for sin, which Christ provided by taking on the role of a servant and bearing the serious penalty for all human transgressions (cf. Phil 2:5–11).

The primary goal of a Christian psychologist, then, must be to follow the example set by Christ. Tan (2011:371) and Johnson (2004:98) emphasize that Christian spirituality focuses on the spiritual growth (Rom 8:29) of the counselee towards greater Christlikeness. Achieving this transformation requires ongoing spiritual development and a daily commitment to understanding and practicing biblical virtues and truths (cf. Clinton, Hindson & Ohlschlager 2001:x). According to Johnson (2004:107), a key sign of spiritual maturity is 'conformity to Christ,' which allows Him to reveal our true selves through the free and spontaneous work of the Holy Spirit.

The Significance of the Holy Spirit

Engaging in spiritual disciplines that are firmly rooted in biblical and theological foundations is essential for fostering meaningful dialogue between the Christian faith and psychology. From an Evangelical perspective, true transformation—becoming more like Christ—originates from God (Rm 12:1-2) and unfolds through the guidance of the Holy Spirit (Harold & Nel 2022). God's self-disclosure in Scripture emphasizes that growth and transformation stem from His sovereignty. Throughout our relationship with humanity, God continually conveys His promises of love and care through the empowering influence of the Holy Spirit (Kakwata, 2018).

The central role of the Holy Spirit in Christian therapy is strongly supported by Scripture (Jn 14:16–17; 16:8, 13; Ac 9:31; Rm 8:26–27; 1 Cor 2:10; Tt 3:5), which describes the Holy Spirit as our Counsellor, Comforter, Helper, and Advocate. We can only attain true spiritual growth through the Word of God and the Holy Spirit's guidance (Harold and Nel, 2024). While skills, methods, strategies, and psychological tools can support the process, they are secondary to the Holy Spirit's primary work. Narramore (2007:31) points out that psychology professionals are uniquely positioned to lead others toward deeper spiritual understanding. However, neglecting God's plan for salvation risks reducing our efforts to mere intellectual exercises—focused more on protecting our own spiritual and emotional needs than on advancing God's redemptive mission. The Holy Spirit's guidance forms the foundation of spiritual growth.

The transformative work of the *parakletos* (παράκλητος), or Christ's representative (Jn 15:26), empowers healthcare professionals through spiritual formation, ultimately bringing comfort and

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upliftment to those they counsel (Harold and Nel 2022). Adams (1973:7) notes that every counselling situation involves at least three participants: the counsellor, the counselee, and the Holy Spirit, who acts as the ultimate Counsellor. Clinton and Ohlschlager (2005:15) describe this counselling relationship from a distinctly Christian perspective, emphasizing both vertical and horizontal aspects. Although it has a dyadic nature involving at least two people, it becomes uniquely triadic with the inclusion of God's presence (the Holy Spirit) in the vertical, spiritual, transcendent dimension.

Christian counsellors must have competence and training in counselling techniques, but their primary reliance should be on the Holy Spirit as their Counsellor, Advocate, and Helper (Tan 2011:35). Johnson (2004:97) defines spiritual formation as "the human capacity for a relationship with God as revealed in Jesus Christ through the Spirit," emphasizing our faithful response to divine providence. In describing this innate religious inclination within humans, Johnson (2007a:349) refers to the 'sensus divinitatis' or 'semen religionis,' capturing our experience of God's presence.

The Action Task

Engaging in ethical reflection empowers Christian counsellors and psychologists to critically assess their practices and standards against universal ethical principles (Osmer 2008:161). Historically, a divide has existed between Christian counsellors and psychologists, stemming from concerns that intertwining religion and spirituality with professional practice might overstep their boundaries. The prevailing view suggests that "matters of God belong to the domain of religion, while issues of faith should be left to clergy and theologians" (Morrison *et al.* 2009:184).

On one hand, clergy and theologians might compromise their integrity by openly rejecting psychology, only to subtly incorporate its ideas into their counselling practices (Nganyu 2025).

Conversely, Lee and Newberg (2005:445) raise valid concerns regarding the appropriateness of discussing religion and spirituality within healthcare settings, cautioning that it could lead to healthcare providers imposing their personal beliefs on patients, potentially overshadowing critical medical interventions. This concern is particularly relevant given the risks associated with misinterpreting the Bible and misusing counselling and therapy (Morrison *et al.* 2009:184; Tan 2003:17).

When Jesus instructs his disciples in Matthew 5:48 to strive for perfection (*teleios*—τέλειος) like their heavenly Father, he establishes a benchmark of maturity and ideal behaviour for Christians to measure against (Johnson 2007a:319). Calvin (1960:35–37) posits that genuine wisdom consists of two dimensions: understanding God and comprehending ourselves. This spiritual development

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unfolds through a dynamic relationship with both God and oneself. Roberts and Watson (2010:164) articulate a practical Christian psychology that is inherently 'teleological,' where 'telos' embodies the vision of human flourishing central to the Christian psychological framework. Clinton, Ohlschlager, and Centore (2005:31) argue that Christian psychology's ethical reflection can be viewed from two main perspectives: first, the Bible acts as the foundation of truth and the standard by which everything is measured (2 Tim 3:16; 2 Pet 1:3); second, maintaining an eternal outlook and hope in Christ is essential for effective mental health practices.

Christian psychologists seek to empirically investigate human beings, paralleling psychology while aligning their research with broader commitments (Pargament 2011:19). McMinn (2011a:270) emphasizes the significance of historical and systematic theology, biblical understanding, and Christian tradition as fundamental elements of counselling. A holistic biblical worldview, rooted in theological principles and spiritual practices, provides a robust Christian framework for understanding human emotions, thoughts, and relationships (Clinton, Ohlschlager & Centore 2005:36). Consequently, effective practice involves drawing from historical or contemporary models and reflexively adapting current methods.

Christian psychology, which is firmly rooted in Scripture, promotes a comprehensive integration of Christianity and psychology. While maintaining scientific rigor and scholarly inquiry, Christian counsellors and psychologists must go beyond cultural dogmatism and avoid distorting the clear teachings of Scripture to justify personal theories and biases (Narramore 2007:31). For Christian psychology to be genuinely effective, it requires an objective reinterpretation of Scripture by individuals knowledgeable in contemporary psychology, capable of articulating a biblical psychology that effectively addresses current challenges. Furthermore, to establish a connection between Evangelicalism and psychology, it is essential for counsellors and psychologists with a Christian worldview to acknowledge faith as a vital aspect of human life that warrants attention, empathy, and appropriate training (Bauke & Seifert 2022).

The relationship between Evangelicalism and psychology is not simply about merging the two disciplines into one system, whether scientifically or intuitively; rather, it's about building a relationship of mutual understanding (Ellens 1997:193). Christian psychologists have the opportunity to use a transversal model of interdisciplinary dialogue, which allows them to reimagine psychology and understand the complex nature of humanity within the larger story of human sin and divine redemption, as shown through God's creative power, wisdom, and grace in Scripture. This approach involves engaging clients at the center of their experiences and helping them find wholeness both spiritually and psychologically.

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Conclusion

Evangelicalism and psychology are becoming increasingly important and effective in supporting the spiritual and emotional growth of counselees by embracing their Christian values and helping them understand emotional struggles and social issues. The paper offers counsellors and psychologists a Christian worldview rooted in the Evangelical tradition, providing a framework to support and guide counselees as they bring religious experiences and concerns into therapy and counselling.

The division between faith and psychology can be replaced by a model grounded in a comprehensive understanding of effective intersectionality, moving beyond isolated thinking and encouraging collaboration through a cross-disciplinary approach that integrates biblical theology—which emphasizes a high view of scripture—into therapy and counselling.

The development of the intersectionality approach between Evangelicalism and psychology examines important Evangelical principles that are key attributes of the normative perspective for Christian psychology.

This article, therefore, concludes that within Evangelical Christian Psychology, the Bible should be the main guiding principle to strengthen the link between faith and psychology. Therefore, engaging the Bible as the core framework for their practices based on mutuality and respect can improve psychology by including a normative perspective that emphasizes the authority of Scripture, God's sovereignty, and redemption through faith in Jesus Christ in their counselling.

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