

Toward an Integrative Model of Christian Counseling: Insights from Jesus' Holistic Ministry

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Abstract

This study examines Jesus' holistic ministry as a theological resource for developing an integrative model of Christian counseling. While previous studies in Christian psychology and pastoral counseling have highlighted the need for integration, they often remain either theologically descriptive or psychologically reductionist. This research employs a qualitative narrative theological review, drawing on the canonical Gospels as primary sources and contemporary scholarship in Christian psychology and pastoral theology as secondary sources. Through thematic analysis of biblical narratives alongside recent counseling models, four central dimensions of holistic ministry were identified: spiritual restoration, emotional healing, social inclusion, and physical care. These themes provide a theological framework that both resonates with and critiques existing models of Christian counseling. The findings suggest three key propositions: (1) Jesus' holistic ministry challenges the dualism between spiritual and psychological care; (2) integration requires re-centering counseling on a theology of wholeness (shalom); and (3) biblical narratives can function as paradigmatic case studies for interdisciplinary dialogue between theology and psychology. The contribution of this study lies not only in its pastoral implications for counseling practice but also in its academic advancement of integrative discourse, offering a biblically grounded and theoretically robust framework for future scholarship in Christian psychology and pastoral counseling.

Keywords: christian counseling; holistic ministry; pastoral care; psychological integration; spiritual well-being

Abstrak

Penelitian ini mengkaji pelayanan holistik Yesus sebagai sumber teologis untuk mengembangkan model integratif konseling Kristen. Meskipun studi sebelumnya dalam psikologi Kristen dan konseling pastoral telah menekankan pentingnya integrasi, banyak yang masih bersifat deskriptif secara teologis atau reduksionis secara psikologis. Penelitian ini menggunakan pendekatan kualitatif dengan tinjauan teologi naratif, dengan Injil kanonik sebagai sumber utama dan kajian kontemporer dalam psikologi Kristen serta teologi pastoral sebagai sumber sekunder. Melalui analisis tematik terhadap narasi biblika bersama model konseling terkini, diidentifikasi empat dimensi utama dari pelayanan holistik: pemulihan spiritual, penyembuhan emosional, inklusi sosial, dan perawatan fisik. Tema-tema ini menyediakan kerangka teologis yang sekaligus selaras dengan dan mengkritisi model-model konseling Kristen yang ada. Temuan penelitian ini mengajukan tiga proposisi utama: (1) pelayanan holistik Yesus menantang dualisme antara perawatan spiritual dan psikologis; (2) integrasi menuntut pemusatan kembali konseling pada teologi ketuhanan (shalom); dan (3) narasi biblika dapat berfungsi sebagai studi kasus paradigmatis bagi dialog interdisipliner antara teologi dan psikologi. Kontribusi penelitian ini tidak hanya terletak pada implikasi pastoral bagi praktik konseling, tetapi juga pada pengembangan akademik diskursus integratif, dengan menawarkan kerangka yang berlandaskan Alkitab dan secara teoretis kokoh bagi penelitian psikologi Kristen dan konseling pastoral di masa mendatang.

Kata kunci: integrasi psikologis; kesejahteraan spiritual; konseling kristen; pelayanan holistik; pelayanan pastoral

INTRODUCTION

The holistic nature of Jesus' ministry, as recorded in the canonical Gospels, continues to provoke theological reflection and offers potential insights for contemporary Christian psychology and pastoral counseling. His self-giving mission, summarized in Matthew 20:28, Jesus declares that "the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many," is expressed through teaching, healing, restoration, and reconciliation, demonstrating concern for the whole person (Dwikoryanto et al., 2021; Mulyani et al., 2022). While these dimensions are frequently celebrated in devotional and homiletical contexts, their implications for counseling theory and practice remain insufficiently developed in scholarly discourse. This raises a critical research question: how can Jesus' holistic ministry be examined not merely as inspiration, but as a constructive model for renewing contemporary Christian psychology and pastoral counseling?

The urgency of this question arises from unresolved tensions in the integration debate between psychology and theology. Scholars such as Johnson (2009) and Tan (2022) observe that many Christian psychology approaches adapt secular frameworks without adequate theological grounding, while biblical counseling models often dismiss psychological insights altogether (Johnson, 2009; Tan, 2022). This dichotomy has resulted in fragmentation and, at times, polarization between faith and science. Within this context, Jesus' ministry provides a holistic paradigm that engages both the spiritual and psychosocial dimensions of human experience, offering an integrative bridge (Siagian, 2023; Tulus & Duha, 2024).

Psychological research has advanced important models for understanding mental health, often emphasizing symptom reduction or the absence of pathology. Keyes (2005), introduced the complete state model of health (Keyes, 2005), while Gruber and Moskowitz (2014) demonstrated that positive emotions may produce both constructive and maladaptive outcomes. However, these frameworks generally lack explicit theological foundations (Gruber & Moskowitz, 2014). In contrast, Christian theology understands human flourishing as grounded not only in psychological well-being but in restored relationships with God, others, and the self. Integrative models that hold together spiritual formation and psychological care remain necessary to address this gap (McMinn, 2017; Worthington Jr., 2019). Recent Indonesian studies also affirm the pastoral relevance of Jesus' ministry as a model for counseling practices rooted in Scripture (So'langi' et al., 2021; Syahputra &

Susanto, 2022).

The concept of “holistic ministry” is not new in theology or pastoral care. Tomatala (2003) proposed that Jesus’ ministry embraced four dimensions (spiritual, social, psychological, and physical) while more recent works (Tomatala, 2003), such as Phan et al. (2021) extended this discussion by proposing holistic psychology as a model for human flourishing (Phan et al., 2021). Within pastoral theology, Herman and Senjaya (2024), highlight the need for pastoral counseling to integrate transcendent and holistic approaches, (Herman & Senjaya, 2024). While Yankyera et al. (2020) demonstrate the church’s role as a holistic agent in society (Yankyera et al., 2020). Complementing these global perspectives, Indonesian scholarship also documents the effectiveness of ministry models rooted in biblical narratives (Ceria et al., 2021; Duha & Marpaung, 2024; Marisi et al., 2020; So’langi’ et al., 2021). However, these contributions often either remain descriptive without concrete implications for counseling methodology or emphasize counseling techniques without grounding them in the biblical witness of Jesus’ ministry.

The novelty of this paper lies in repositioning Jesus’ holistic ministry as a framework that both critiques and enriches existing models of Christian psychology and pastoral counseling. Rather than employing Scripture devotionally, this study engages Gospel narratives through a narrative theological hermeneutic to demonstrate how Jesus addressed emotional, physical, social, and spiritual dimensions of human life. Stories such as the Samaritan woman (John 4), Mary Magdalene (Luke 8), and Jairus’ daughter (Mark 5) are analyzed not merely as moral exemplars but as paradigmatic case studies that reveal patterns of compassionate engagement, restoration, and community inclusion (Mulyani et al., 2022; Siagian, 2023). These narratives provide theological grounding for integrative counseling models that move beyond reductionist paradigms and contribute to a renewed discourse in Christian psychology and pastoral theology.

Accordingly, this paper addresses three research questions that highlight its novelty compared to previous integration models. *First*, why does Christian psychology require renewal through the example of Jesus’ ministry, given that Johnson (2009) has mapped various approaches to psychology and Christianity but has not grounded them explicitly in biblical narratives? *Second*, what theological and psychological tensions are exposed in

current integration debates, considering that McMinn's (2017) integrative framework often privileges psychological techniques while leaving biblical case studies underexplored? *Third*, how can a holistic Christ-centered model critique and enrich existing Christian counseling practices, thereby moving beyond both theologically descriptive studies that lack counseling application and psychologically reductionist models that neglect theological depth? By engaging these questions, the paper argues that Jesus' holistic ministry provides a unique paradigm that critiques both purely secular and overly spiritualized approaches to counseling, while offering a biblically grounded framework for integration (Dwikoryanto et al., 2021; Tulus & Duha, 2024).

In conclusion, the integration of Jesus' holistic ministry with Christian psychology is not only a theological exercise but also a pastoral necessity. In contexts where spiritual and psychological struggles are deeply intertwined (such as trauma, addiction, grief, and community fragmentation), the church is called to embody holistic care. This study contributes to current discussions by offering a biblical-theological framework that affirms human wholeness and directs Christian psychology and pastoral counseling toward practices that cultivate healing, resilience, and transformative community (So'langi' et al., 2021; Syahputra & Susanto, 2022). Therefore, this study aims to develop an integrative model of Christian counseling that draws insights from Jesus' holistic ministry, providing both a theological foundation and practical framework for advancing contemporary Christian psychology and pastoral care.

METHOD

This study employs a qualitative approach using a narrative theological review to integrate biblical theology with contemporary Christian psychology and pastoral counseling (Çakmak, 2022; Nganyu, 2025a, 2025b). The narrative theological approach allows for a systematic examination of Gospel accounts alongside contemporary literature, facilitating the construction of a model of holistic pastoral counseling that attends to spiritual, emotional, social, and physical dimensions of human life (Dwikoryanto et al., 2021; Phan et al., 2021)

Data were collected through a comprehensive literature study consisting of primary and secondary sources. The primary sources are the canonical Gospels (Matthew, Mark,

Luke, and John), which provide narrative accounts of Jesus' ministry and serve as the theological foundation for holistic ministry. Secondary sources include scholarly works in Christian psychology, pastoral counseling, and holistic ministry published between 2018 and 2025, focusing on developments in holistic, integrative, and narrative approaches (Duha & Marpaung, 2024; Herman & Senjaya, 2024; Ispas, 2025). Earlier landmark studies, such as Johnson (2009) and McMinn (2017), were also included due to their enduring influence on integration debates and to provide historical continuity. Key studies on holistic ministry, diakonia, pastoral care, and narrative therapy were also incorporated to provide practical and theological insights (Ceria et al., 2021; Magezi & Magezi, 2022).

The subjects of this study are biblical texts and relevant academic literature. Literature was selected based on the following criteria: (a) direct relevance to holistic ministry or integrative counseling; (b) peer-reviewed or professionally recognized status; (c) representation of both theological and psychological perspectives; and (d) contribution to either theoretical development or practical application. This dual emphasis ensured theological depth and psychological applicability (Çakmak, 2022; Mulyani et al., 2022; Nganyu, 2025b).

The research procedure involved three stages. *First*, a textual-thematic analysis of Gospel narratives were examined to identify themes of holistic ministry such as spiritual restoration, social inclusion, emotional healing, and physical care (Siagian, 2023; Tulus & Duha, 2024). *Second*, an integrative literature review examined contemporary studies in Christian psychology and counseling were analyzed to identify complementary or contrasting models (Duha & Marpaung, 2024; Ispas, 2025; Nganyu, 2025a). *Third*, a comparative-synthetic interpretation integrated insights from biblical theology were integrated with psychological frameworks to develop a holistic model of pastoral counseling (Çakmak, 2022; Herman & Senjaya, 2024; Nganyu, 2025b).

Two primary instrument the guided the analysis: (a) literature analysis sheets, which recorded author, year, context, methodological orientation, and relevance to holistic ministry; and (b) a narrative interpretation guide, which facilitated thematic coding of Gospel narratives. Coding categories included *spiritual restoration*, *emotional healing*, *social inclusion*, *physical care*, and *integration/wholeness*. These categories emerged deductively

from theological constructs and inductively from psychological frameworks. Data analysis employed thematic and interpretive techniques, including: (1) coding for holistic themes, (2) comparative synthesis between biblical narratives and Christian psychological models, and (3) evaluation of theological and practical relevance (Ispas, 2025; Nganyu, 2025a; Syahputra & Susanto, 2022). This methodological approach ensures that the findings extend beyond theological reflection by offering a practical, integrative model for pastoral counseling. The model addresses the whole person and aligns with contemporary scholarship in narrative theology and Christian psychotherapy (Çakmak, 2022; Mulyani et al., 2022; Phan et al., 2021; Yankyera et al., 2020).

To ensure validity and minimize bias, the study employed multiple strategies, including triangulation by comparing themes across biblical texts, psychological literature, and pastoral counseling studies; peer debriefing, in which two colleagues from theology and psychology reviewed interpretations for consistency and credibility; and an audit trail that documented decisions regarding source selection, coding, and interpretation for transparency. Through this methodological framework, the study not only offers theological reflection but also develops a practically applicable and academically rigorous integrative model for pastoral counseling, one that addresses the whole person in line with contemporary scholarship in narrative theology and Christian psychotherapy (Çakmak, 2022; Phan et al., 2021; Yankyera et al., 2020).

RESULTS AND DISCUSSION

Concept and Nature of Holistic Ministry

Holistic ministry integrates spiritual, emotional, social, and physical care, addressing the human person comprehensively rather than reducing ministry to social services or religious instruction alone (Dwikoryanto et al., 2021). This integrative vision assumes that human beings consist of body, soul, and spirit, all of which must be engaged for genuine flourishing (Mulyani et al., 2022; Siagian, 2023). Jesus' ministry exemplifies such integration: He taught in synagogues (soul), proclaimed the Kingdom of God (spirit), and healed various diseases (body) (Matthew 4:23). These actions reflect a theological model of care that embraces both internal and external dimensions of life, providing a foundation for

holistic pastoral practice (Phan et al., 2021).

However, this study goes beyond previous theological descriptions by explicitly linking Jesus' holistic ministry to counseling methodology. Earlier works (Collins, 2014; Magezi & Magezi, 2022; Tomatala, 2003) have described holistic ministry as involving proclamation, fellowship, service, and testimony, yet they often stop short of explaining how these dimensions can inform integrative counseling practice. By contrast, this study demonstrates that the four holistic dimensions derived from the Gospels (spiritual restoration, emotional healing, social inclusion, and physical care) can function as coding categories for counseling applications, making the model transferable from theology into psychology.

Research by Dwikoryanto et al. (2021) underscores that ministry addressing both social and emotional needs is more transformative than narrowly spiritual approaches (Dwikoryanto et al., 2021). This resonates with the *Didache* tradition of the early church, which integrated ethical formation, communal care, and spiritual growth (Mulyani et al., 2022; Siagian, 2023). Yet, unlike these descriptive accounts, the present study positions such multidimensional care as a framework for renewing Christian psychology, showing that counseling informed by biblical narratives can overcome the limitations of secular symptom-based models. For example, the integration of social inclusion in Jesus' ministry expands Keyes' (2005) *complete state model* by demonstrating that flourishing requires reconciliation within community as well as individual well-being (Keyes, 2005).

Furthermore, when Jesus healed the sick, He simultaneously addressed spiritual despair, emotional distress, and social marginalization. This integrative model aligns with recent holistic psychology proposals (Phan et al., 2021; Yankyera et al., 2020) but critiques them for lacking theological grounding. By rooting holistic care in Christological praxis, this study bridges a gap between theological accounts that remain inspirational and psychological models that lack doctrinal depth.

In conclusion, holistic ministry encourages practitioners to engage dynamically with the full spectrum of human needs. Ministers and counselors informed by this model can promote flourishing that is simultaneously theological and psychological, doctrinally sound and contextually relevant. Thus, the contribution of this study lies in repositioning holistic ministry from a general theological ideal to a practical, integrative framework for Christian

counseling, one that nurtures spiritual, emotional, social, and physical well-being in a coherent model (Dwikoryanto et al., 2021; Mulyani et al., 2022; Phan et al., 2021).

Integration of Faith and Psychology

The integration of faith and psychology in pastoral counseling requires approaches that are both theologically grounded and psychologically rigorous. Jesus' ministry offers a paradigm for this integration, addressing simultaneously the spiritual, emotional, social, and physical dimensions of human life (Dwikoryanto et al., 2021; Phan et al., 2021). His proclamation in Luke 4:18–19 to bring good news to the “poor” reflects a holistic concern that includes social marginalization, emotional despair, and spiritual alienation (Siagian, 2023). This multidimensional orientation challenges models of care that fragment human well-being into separate domains, affirming instead that psychological health must be understood in relation to spiritual formation and communal belonging.

A key tension in Christian psychology lies between adopting secular psychological frameworks without theological depth and promoting biblical counseling that dismisses psychological research. Johnson (2009) critiques the former for lacking Christological grounding (Johnson, 2009), while McMinn (2017) demonstrates the potential of integration but remains primarily technique-driven (McMinn, 2017). By contrast, this study proposes that Jesus' holistic ministry provides a normative case-based model, in which biblical narratives function as foundational resources rather than supplementary illustrations. This expands current integrative frameworks by repositioning the Gospel accounts as methodological tools for counseling practice.

The findings also extend psychological models such as Keyes' (2005) *complete state model of health*, which defines flourishing as the presence of well-being and the absence of mental illness. While valuable, Keyes' framework does not address the spiritual or communal dimensions of healing. The present study enriches this model by showing that wholeness involves reconciliation with God, restoration of community, and cultivation of spiritual resilience (Keyes, 2005). Similarly, narrative therapy approaches that emphasize reconstructing meaning (Çakmak, 2022; Ispas, 2025) resonate with Jesus' practices of testimony and personal transformation, but this study advances the conversation by

embedding meaning-making within Christ's redemptive mission.

Practically, integration involves attending to immediate psychological needs while fostering spiritual maturity. For instance, Jesus' healing of the two blind men in Matthew 20:30–34 illustrates a dual process: meeting physical need and inviting spiritual transformation. Applied to counseling, this means that practitioners should assess clients' emotional and psychological states while incorporating prayer, Scripture, and spiritual mentoring (Duha & Marpaung, 2024; Nganyu, 2025a). Such interventions avoid the reductionism of purely clinical or purely theological approaches, offering a more comprehensive response to human suffering.

Finally, relational engagement remains central. Whereas secular counseling emphasizes therapeutic alliance and empathy, Jesus' ministry demonstrates radical inclusivity, crossing cultural and social boundaries to extend belonging (Ceria et al., 2021; Magezi & Magezi, 2022). This study affirms and expands on such insights by framing relational care not only as therapeutic technique but as theological praxis rooted in divine compassion.

In conclusion, this research contributes to the integration debate by proposing that Jesus' holistic ministry functions as a methodological bridge between theology and psychology. It critiques models that separate faith and science, extends existing psychological theories by embedding them in biblical narratives, and offers a Christ-centered paradigm for counseling that promotes spiritual, emotional, social, and physical flourishing (Çakmak, 2022; Dwikoryanto et al., 2021; Nganyu, 2025b).

Emphasis on Community and Relationship

Community and relationship emerged from the analysis as central dimensions of Jesus' holistic ministry, functioning as both theological foundations and practical models for Christian counseling. Jesus consistently prioritized relational engagement, creating environments of trust, support, and accountability. His interactions with the Samaritan woman (John 4:1–30) and the twelve apostles (Matthew 10:1–4) illustrate a consistent pattern: relational depth precedes spiritual or psychological transformation (Mulyani et al., 2022; Siagian, 2023). This insight moves beyond devotional interpretation by demonstrating how

relational scaffolding can serve as a methodological principle for counseling interventions.

In contemporary psychology, relational dynamics are recognized as vital to emotional and mental well-being, particularly in attachment theory and trauma recovery (Nganyu, 2025a). However, many models remain intrapersonal rather than communal in orientation. By comparison, Jesus' ministry models relational inclusivity and communal belonging, showing that healing occurs not only within the individual but also within the social fabric. This extends the work of Yankyera et al. (2020), who emphasize the holistic role of the church, by grounding relational care in biblical narratives that integrate empathy, inclusivity, and spiritual restoration (Yankyera et al., 2020).

The findings also challenge counseling models that emphasize the therapeutic alliance only as a professional construct. While secular psychology values empathy and trust, Jesus' crossing of cultural and social boundaries (engaging women, Samaritans, and lepers) reframes relational care as theological praxis rooted in divine compassion (Ceria et al., 2021; Magezi & Magezi, 2022). This theological grounding not only validates but also deepens secular understandings of relational healing by situating them in the larger context of reconciliation with God and community.

Furthermore, the emphasis on fellowship (*koinonia*) highlights that relational ministry extends beyond dyadic relationships to include corporate practices of prayer, mutual service, and shared moral formation (Collins, 2014; Marisi et al., 2020; Mulyani et al., 2022). Recent studies Phan et al. (2021) demonstrate the psychological benefits of supportive communities, such as improved emotional regulation and reduced stress, yet they often lack explicit theological framing (Phan et al., 2021). The present study contributes by integrating empirical findings with Christological praxis, showing how communal discipleship and pastoral care can be intentionally structured as therapeutic environments.

In conclusion, this study reframes community and relationship not merely as pastoral virtues but as methodological categories for integrative counseling. By fostering relational trust, inclusivity, and mutual accountability, Christian psychologists and pastoral counselors can move beyond individual therapy toward holistic transformation that encompasses both persons and communities (Duha & Marpaung, 2024; Dwikoryanto et al., 2021; Nganyu, 2025b). The novelty of this contribution lies in repositioning biblical narratives as case-based

frameworks for relational healing, offering a distinctively Christ-centered model that complements and expands existing psychological theories.

Healing, Restoration, and Transformation

Healing and restoration represent core dimensions of Jesus' holistic ministry, encompassing body, soul, and spirit. The Gospels portray Jesus as consistently addressing physical illness, emotional despair, and spiritual alienation, demonstrating that transformation is multidimensional (Matthew 4:23; Mark 5:21–43). This challenges contemporary Christian counseling models that treat psychological, spiritual, and social issues in isolation (Dwikoryanto et al., 2021; Phan et al., 2021). Rather than offering fragmented interventions, the findings affirm that sustainable transformation requires integration across all domains of human life.

The dual narrative of Jairus' daughter and the bleeding woman (Mark 5:21–43) illustrates this integrative approach. Jesus simultaneously responded to social hierarchy, physical suffering, and personal faith, granting restoration to both a prominent synagogue leader and a socially marginalized woman. This challenges pastoral counseling approaches that privilege particular social contexts, underscoring instead the universality of holistic transformation. In doing so, the findings expand on Duha and Marpaung's (2024) emphasis on contextual sensitivity by grounding it in Christological praxis (Duha & Marpaung, 2024).

Christian psychology can appropriate this model by integrating spiritual practices within therapeutic processes. For example, narrative therapy emphasizes reconstructing identity through story (Çakmak, 2022; Ispas, 2025), yet its frameworks often lack theological grounding. The biblical narrative of healing provides such grounding by framing identity reconstruction within God's redemptive work. Similarly, pastoral counseling shaped by 1 Peter 5:1–5 (shepherding with humility and empathy) moves beyond symptom management toward holistic care that incorporates spiritual and relational realities (Ceria et al., 2021). Thus, this study contributes to integration debates by reframing biblical narratives not merely as inspirational texts but as methodological resources for counseling.

Transformation in Jesus' ministry was not only remedial but also empowering. Encounters such as that of Mary Magdalene (Luke 8) demonstrate that spiritual restoration

fosters resilience, social reintegration, and ethical renewal. This expands on Mulyani et al. (2022) and Nganyu (2025a), who highlight resilience in counseling, by showing that resilience in biblical narratives is inseparable from spiritual renewal. In this way, the findings critique secular resilience models that lack transcendental orientation, arguing that Christian counseling must address moral and spiritual dimensions alongside psychological growth (Mulyani et al., 2022; Nganyu, 2025a).

Finally, holistic healing bridges theology and psychology by promoting practices that are simultaneously compassionate, contextually sensitive, and theologically grounded. While Collins (2014) and Magezi & Magezi (2022) argue for holistic ministry, they do not provide a framework for translating Jesus' encounters into counseling methodology (Collins, 2014; Magezi & Magezi, 2022). The present study fills this gap by proposing that Jesus' holistic approach (attending to physical needs, fostering relational support, and nurturing spiritual understanding) serves as a paradigm for counseling that is transformative rather than merely corrective. The novelty of this contribution lies in reinterpreting Gospel narratives as case studies for integrative counseling, thereby offering a Christ-centered model that advances both pastoral theology and Christian psychology (Nganyu, 2025b).

Recommendation for Further Research

Future research should move beyond conceptual reflection by conducting empirical studies that assess the practical implementation of holistic ministry and counseling in real-world contexts. Field studies in local churches, counseling centers, and community ministries could evaluate how integrative approaches (combining spiritual guidance, psychological interventions, and social support) impact outcomes such as mental health recovery, relational well-being, and spiritual growth. Survey-based research could measure congregants' and clients' perceptions of the effectiveness of holistic counseling compared with conventional models. Longitudinal studies are also needed to trace how sustained holistic practices influence resilience, ethical development, and community participation over time. Furthermore, comparative case studies between different denominational or cultural contexts would clarify which elements of holistic ministry are universally transferable and which require contextual adaptation. These lines of inquiry would not only validate the theological

model proposed in this study but also generate actionable insights for practitioners, bridging the gap between biblical theology, Christian psychology, and pastoral care (Çakmak, 2022; Dwikoryanto et al., 2021; Nganyu, 2025b).

CONCLUSION

This study has shown that Jesus' holistic ministry (encompassing spiritual restoration, emotional healing, social inclusion, and physical care) offers more than a pastoral ideal; it provides a conceptual framework for integrating theology and psychology in Christian counseling. By critically examining Gospel narratives as methodological resources rather than devotional illustrations, this research fills a gap left by earlier integration models. Johnson (2009) emphasized the theological grounding of Christian psychology but offered limited practical application, while McMinn (2017) advanced integrative practice but relied heavily on psychological techniques with secondary theological input. Secular frameworks such as Keyes' (2005) *complete state model* highlight flourishing but neglect spiritual reconciliation and communal belonging. This study contributes by bridging these gaps through a Christ-centered model that unites theological depth with psychosocial applicability.

Academically, the findings advance the theology–psychology integration debate by positioning Jesus' ministry as a normative paradigm that critiques reductionist models and proposes an alternative grounded in both biblical theology and psychological insight. Practically, the study introduces a conceptual model that can guide counseling practices by promoting meaning-making, resilience, community belonging, and holistic healing. This framework is not only descriptive but testable: future empirical studies can evaluate its effectiveness in pastoral counseling, congregational care, and therapeutic settings. In sum, the contribution of this research lies in offering a novel, integrative framework that reframes holistic ministry as a resource for Christian psychology and pastoral counseling. It challenges existing dichotomies, extends current integrative models, and provides actionable directions for both scholarly inquiry and ministerial practice.

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