



Daily Schedule Plan
Module 4 Ocala, Fl
Marion Baptist Association
Biblical Counseling: How Do You Share It?
(Developing a Local Church Biblical Counseling and Training Center)
Pastor Mike DeGuzman, OIC, ACBC

Module 4: Weekend 2

Saturday, June 10, 2023

7:30 am Doors open and sign in

8:00 am Introduction and Prayer

8:10 am *Counseling Testimonies*

8:30 am *The Path to ACBC Certification*

9:15 am Break

9:25 am *Who? Identifying and Confirming Future Soul Care Providers*

10:00 am Break

10:10 am *What? Essential Elements of a Training Program*

10:45 am Break

10:55 am *Counseling Non-members*

11:25 am Break

11:35 am *To Charge or not to charge*

12:15 pm Assign Projects for Growth (Pastor Mike DeGuzman)

Return to ministry locations, begin your “Projects for Growth,” and joyfully anticipate our final weekend!

Weekend 4: Saturday, July 8, 2023, 08:00

Marion Baptist Association

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1. Phase 1: Learning

Fundamentals training course, counseling observations, and outside reading

After you complete a Fundamentals Training Course, you will have 4 years to complete the rest of Phases 1 and 2.

For example, if an individual finishes the Fundamentals Training Course in 2023, they will need to submit their Phase 2 exams and evaluations by December 21, 2027

Observations: Observe 10 biblical counseling sessions in action to learn from ACBC Certified members

In person is preferred but you may purchase observation videos from IBCD (\$150), Faith Church (\$89), or the Masters University (\$125).

Outside Reading: Required to read 1,000 pages or more from the resources found in Addendum

2. Phase 2: Exams & Evaluations

Complete your theology and counseling exams

The ACBC Exams are comprised of 44 essay-style questions on theology and counseling. Each answer should be 1-1.5 pages long. You will complete these open-book tests at your own pace, then submit them to ACBC for grading.

Your exams are graded on a pass, rewrite, or fatal error basis. Your grader will likely suggest revisions on your exams and will give tips to help you deepen your understanding. This is an excellent opportunity to humbly grow in your understanding of many important topics!

You will have three months to submit rewrites of your exams from the date your graded exams are returned to you.

Exams questions are in your notes

Costs: \$100 Grading Fee

3. Phase 3: Supervision

Complete 50 sessions of supervised counseling with an ACBC Fellow

- Each of these 50 sessions are to be of at least one hour in length
- You must counsel under the authority of your local church leadership
- Counseling supervision is often completed remotely via email and telephone
- You will need to complete and send your counselor a Case Report for each counseling session
- At least 10 sessions must be with the same counselee.
- Audio record a minimum of 5 sessions to review and discuss with your supervising Fellow
- The 50 sessions must be completed within one year.

Cost: Fellows may charge up to \$800 for their supervision services



ACBC Approved Reading List

Individuals pursuing ACBC Certification are required to read **1,000** pages or more from the following resources (**300** pages of which must be from the Biblical Counseling & Theology category).

Introduction to Biblical Counseling

Blame It on the Brain? By Ed Welch

Competent to Counsel by Jay Adams

Counseling One Another: A Theology of Inter-personal Discipleship by Paul Tautges

Counseling: How to Counsel Biblically by John MacArthur

Counseling the Hard Cases edited by Stuart Scott and Heath Lambert

How to Help People Change by Jay Adams

Instruments in the Redeemer's Hands by Paul David Tripp

Ready to Restore by Jay Adams

Seeing with New Eyes by David Powlison

Speaking Truth in Love by David Powlison

The Christian Counselor's Manual by Jay Adams

Changed Into His Image by Jim Berg

Our Sufficiency in Christ by John MacArthur

Biblical Counseling & Theology

A Theology of Biblical Counseling by Heath Lambert

A Theology of Christian Counseling by Jay Adams

Biblical Doctrine: A Systematic Summary of Bible Truth by John MacArthur and Richard Mayhue

Basic Theology by Charles Ryrie

Christian Theology by Millard Erickson

Moody Handbook of Theology by Paul Enns

Systematic Theology by John Frame

Systematic Theology by Louis Berkhof

The Inspiration and Authority of the Bible by B.B. Warfield

Trusting God by Jerry Bridges

Counseling & Anger

Anger & Stress Management by Wayne Mack

The Heart of Anger by Lou Priolo

Uprooting Anger by Robert Jones

Counseling & Anxiety

Anxious for Nothing by John MacArthur

Courage: Fighting Fear with Faith by Wayne Mack

Triumphing Over Sinful Fear by John Flavel

When People are Big and God Is Small by Ed Welch

Counseling & Avoidance

Finally Free: Fighting for Purity with the Power of Grace by Heath Lambert

Godliness through Discipline by Jay Adams

Passions of the Heart by John Street

The Heart of Addictions by Mark Shaw

Counseling & Conflict

Pursuing Peace by Robert D. Jones

Putting Your Past in Its Place by Steve Viars

The Peacemaker by Ken Sande

Unpacking Forgiveness by Chris Brauns

Counseling & Family

God, Marriage, and Family by Andreas Köstenberger

Men and Women in the Church by Kevin DeYoung

Shepherding a Child's Heart by Ted Tripp

Strengthening Your Marriage by Wayne Mack

The Exemplary Husband by Stuart Scott

The Excellent Wife by Martha Peace

The Faithful Parent by Stuart Scott and Martha Peace

Marriage, Divorce and Remarriage by Jay Adams

Counseling & Suffering

God's Mercy in Our Suffering: Lamentations for Pastors and Counselors by Eric Kress and Paul Tautges

In the Aftermath: Past the Pain of Childhood Sexual Abuse by Pamela Gannon and Beverly Moore

Out of the Blues by Wayne Mack

God's Grace in your Suffering by David Powlison

ACBC Theology Exam

Updated 10/2/21

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.
2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.
3. Describe your position on the nature of continuing revelation (i.e., prophecy, tongues, words of knowledge). In particular explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.
4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.
5. Explain the doctrine of common grace as it relates to the limitations of secular psychologists in understanding true information about the human condition.
6. Explain the doctrine of the noetic effects of sin as it relates to the limitations of secular psychologists in understanding true information about the human condition.
7. Explain the doctrine of the Trinity, and provide its biblical basis.
8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.
9. Explain, using biblical categories, your understanding of the image of God in man.
10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.
11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.
12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.
13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin.
14. Explain what it means to trust in Jesus Christ alone for salvation.
15. Provide an explanation and biblical defense of justification.
16. Define faith in biblical terms explaining its relationship to justification and sanctification.
17. Describe the role of repentance in beginning and continuing in the Christian life. Explain the importance of the doctrine of repentance for biblical counseling.

18. Describe the doctrine of Union with Christ explaining its biblical basis and implications for Christian living.
19. Explain the biblical categories of past, present, and future sanctification.
20. Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian life.
21. Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.
22. Provide your understanding of how the Holy Spirit guides Christians in the decisions they make today.
23. Provide a biblical description of the church.
24. What role should the church play in the counseling process?

ACBC Counseling Exam

Updated 10/2/21

1. What issues should be covered in an introductory session with a counselee regardless of the counseling issue? Explain the importance of each issue.
2. Describe at least six biblical strategies to develop a caring relationship with your counselees. Clearly identify each strategy and ground its use in specific passages of Scripture, explaining its practical utility in building a relationship.
3. Provide a biblical theology of emotions. What role should a counselor allow a counselee's emotions to play in counseling? How can one tell the difference between sinful emotions and righteous emotions? How would you use Scripture to help a counselee change improper emotions?
4. Provide a biblical definition of anger. Describe manifestations of anger in both the inner and outer man. Explain the biblical factors that drive anger. Detail several biblical strategies to respond to anger.
5. Provide a biblical definition of depression. Describe manifestations of depression in both the inner and outer man. Explain the biblical factors that drive depression. Detail several biblical strategies to respond to depression.
6. Provide a biblical definition of anxiety and fear. Describe manifestations of anxiety and worry in both the inner and outer man. Explain the biblical factors that drive anxiety and fear. Detail several biblical strategies to respond to anxiety and fear.
7. List several reasons for concluding a counseling case. For each, describe how you would go about ending the counseling.
8. Describe in biblical categories the operations of the devil. Is there a difference between Believers and unbelievers regarding the activity of the devil? What is a biblical methodology for responding to the demonic in the context of counseling?
9. Define, describe, and provide a biblical evaluation of each of the following: 12 step recovery programs, cognitive-behavioral therapy, the biogenic theory of mood disorders, and electroconvulsive therapy.
10. Describe the role you believe church discipline should play in biblical counseling.
11. Describe what you believe to be the role of confidentiality in biblical counseling. What kind of commitment to confidentiality should a biblical counselor make? What biblical and practical considerations limit confidentiality? What is the responsibility of a biblical counselor to report to civil authorities on matters of domestic violence, sexual abuse, and other illegal matters? How should biblical counselors cooperate with the authorities about these things?

Erik

12. Assume that the information you have here is a straightforward presentation of the facts and write down the homework assignments you want Erik to complete after this first meeting with

you. After you list the homework explain the specific issues you will address with Erik in counseling sessions. Please include the categories of “put off” and “put on” in your answer.

Sarah

13. How would you respond to this question? Write out your answer exactly as you would provide it to Sarah.
14. What means would you use to find out more information about Sarah’s current problem? What information would you seek?
15. Carefully describe whether and how you would want to work with a physician to help Sarah through this ordeal? As part of your answer to this specific question describe, in general terms, how you believe biblical counselors should cooperate with medical professionals.

Tim and Emily

16. Using biblical categories, what considerations should be made relating to Emily’s safety? What practical steps can be taken to ensure Emily’s safety?
17. How will you decide whether to pursue Tim and Emily as believers or unbelievers? What difference will their status as Christians make in your counseling?.
18. Emily is “Convinced that God is telling her to divorce Tim.” Write out your word-for-word response to Emily on this matter. In your response, be sure to address the themes of biblical decision-making and permission for divorce and remarriage.
19. What strategy would you employ to see repentance, reconciliation, and restoration happen between Tim and Emily?
20. Tim believes his recent psychiatric diagnosis is a life-long disease and is to blame for his behavior towards his wife. Write out your word-for-word response to Tim on this matter. In your response, be sure to address the themes of biblical responsibility and self-control.



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Biblical Counseling: How Do You Share It?
Who? Identifying and Confirming Future Soul Care Providers

Introduction:

Will some people be better at providing soul care than others?

1. How do you begin to identify these people?

- * They're around
- * They are _____, asking the right kinds of questions
- * You observe how they _____ when people talk with them
- * You observe how _____ people respond when they talk
- * You see their _____ lived out.

2. What biblical guidelines should you follow?

- * They are _____ theologically with your Statement of Faith (1 Peter 3:8)
- * They are _____ in the faith and in their relationship with Christ (2 Peter 3:18).
- * They are _____, winsome; others like to be around them (Ephesians 4:2)
- * They have a biblically healthy _____ life (Ephesians 5)
- * They are characterized by a healthy _____ to the Scriptures, the Holy Spirit, church leadership and their small group leaders. (Heb. 13:7, 17)
- * They exhibit a _____ spirit and lifestyle of humility (1 Peter 5:5)
- * They show aptitude for understanding general counseling _____ (Colossians 3:16)

3. What practical steps will help you confirm your impression?

- * _____; Ask God regularly to show you potential disciplers.
- * Assess potential soul care providers in light of the qualities above
- * Pray fervently and faithfully asking God to strengthen your potential soul care providers in areas of _____.

- * Talk about their strengths and weaknesses with your potential soul care providers
- * Consider their _____ (teach, exhort, encourage, mercy, etc.)
- * Determine if God is giving your potential soul care providers a _____ to serve as disciplers.
- * Make a decision to formalize the person as your _____.
- * Keep _____, model shepherding, give them opportunities to practice, and move them along in the process! (Note: It's always better if they are prodding you than you prodding them.)

4. What other questions should you consider?

- * Is the Word of God on their _____?
(Deut. 6:6; Col. 3:16; 2 Tim. 2:15)
- * Are they morally good, filled with knowledge, and able to _____ others? (Rom. 15:14)
- * Are they _____ in the faith?
(1 Tim. 1:18-19; 1 Tim. 6:11-12; Phil. 3:14)
- * Are they sensitive to their own _____
(Heb. 5:14)
- * Do they value the great _____ and commission? (Matt 22:37; Matt. 28:18-20)
- * Are they a good _____
(Titus 2:7-10)

Conclusion:

You've probably identified and confirmed a future soul care provider if:

- * They know the Word and it's in their _____
- * Their _____ is strong
- * Their _____ is right
- * Their values match _____ values

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Biblical Counseling: How Do You Share It?
(What? Essential Elements of a Training Program)
Pastor Mike DeGuzman, OIC, ACBC

Without being trained, can a Christian Biblically counsel fellow believers? _____

Could training in any ministry skill – preaching, music, evangelism, counseling – increase the effectiveness of the serving believer? _____

Element 1 – Personal Life and Bible Knowledge Preparation (12-16 weeks)

- Understanding and embracing God’s purpose for your life.
 - Desiring God by John Piper
 - Understanding the Bible by John Stott
- Preparing and presenting your salvation testimony
- Understanding biblical repentance.
 - Disciplines of Grace by Jerry Bridges
 - The Peacemaker by Ken Sande
- How people change, including personal application
 - How People Change by Tim Lane and Paul Tripp
 - Instruments in the Redeemer’s hands by Paul Tripp
- Foundations of the Faith series
 - Introduction to the Bible
 - How to Know the Bible
 - God: His Character and Attributes
 - The Person of Jesus Christ
 - The Work of Jesus Christ
 - Salvation
 - The Person and Ministry of the Holy Spirit

- Prayer and the Believer
- The Church: Fellowship and Worship
- Spiritual Gifts
- Evangelism and the Believer
- Obedience
- God's Will and Guidance

Element 2 – Personal Soul Care Training (20-26 weeks)

- Biblical Counseling in Historical Context
- Basic Questions and Answers about Biblical Counseling
- The Definitions of Biblical Counseling
- What Makes Biblical Counseling Biblical?
- Why Biblical Counseling and Not Psychology?
- Answering the Critics of Biblical Counseling
- The Key Elements in the Biblical Counseling Process (7 Lessons)
- Biblical Counseling Logistics
- Moving From “Problems” to the Heart-Based Issues
- Biblical Instruction on Some Common Counseling Issues (Multiple Lesson)

Element 3 – Counseling Observation or Peer Review

- Counseling Observation
 - Potential Value
 - Possible Problems
- Peer Review
 - Potential Value
 - Possible Problems

- Who?
 - A team member?
 - A believer with a “typical” presentation problem
 - An advocate?
- How?
 - Live – supervisor or team member is present
 - Live – supervisor or team member is hidden
 - Recorded – audio or video

Element 5 – Continuing Training

- Books
- Conferences; Host events
- Fellowships; Consortiums; Organization/Association
- On-line courses

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Biblical Counseling: How Do You Share It?
(Counseling Non-Members)
Pastor Mike DeGuzman, OIC, ACBC

Do you counsel people from outside your church/other churches?

- Should we counsel the members of other churches?
- Only with the pastor’s knowledge, permission, and – if possible – presence

You have no spiritual responsibility for them (Hebrews 13:17)

Here’s the first question: “Have you spoken to your pastor about this?”

What kinds of answers might you expect?	How might you respond?
Yes, and he’s too busy to see me	I’ll call him for you
Yes, and he doesn’t know what to do	I’ll suggest this training and give him some resources
Yes, and he said to call you.	I’ll ask him to come with you
No, he doesn’t have any counseling training	But he’s still your pastor and he knows the Word. Go see him
No, I don’t want him to know about this	He is the person that God has appointed to help you
No, I don’t trust him to respond biblically and confidentially	CHANGE CHURCHES!

- What if the pastor cannot or will not help them?
- Call him to discern the reasons
- Invite him to your training

- Should we train the members of other churches?
 - Only if the pastor comes with them or precedes them
- Should we advertise our counseling training?
 - Only after you have trained counselors and have a training program in place

Module 4 Ocala, Fl
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Biblical Counseling: How Do You Share It?
(To Charge or not to charge?)
Pastor Mike DeGuzman, OIC, ACBC

Should we charge for counseling or not?

There are no Scriptures that support or forbid a Christian to charge for services rendered in a counseling context, but that doesn't answer the question.

- **Does Matthew 10:8 forbid counselors from charging?** _____

Audience? The twelve disciples (not counselors)

Context? Instructions for their ministry

Application? If this is also instruction for your ministry, this would mean you are to go to the Jews with the Gospel – not anyone else – and you should heal them, cast out demons, raise the dead, cleanse the lepers, and don't ask to be paid for your services

- **Does 1 Timothy 5:17-18 encourage counselors to charge for counseling?** _____

Audience? Church, concerning elders (not counselors)

Context? Instructions concerning various people

Application? Pastors should be well paid and protected from harassment

- **Why don't charge?**

1. We can't imagine Jesus charging to disciple His people
2. You don't charge for any other ministries – why this one?
3. Fees bring with it expectations that are connected to the way the world views counseling
4. Charging can make other people think you're doing it for the money
5. Lots of people coming for counseling may be coming because of money problems

6. We like the idea of the whole church participating in the counseling ministry through their giving
7. It would confuse the issue of church authority.
 - Puts us in a position of fining people for not obeying
 - We become cops, not servants
8. It increases your legal risks (in America)
9. Money can become a motivating factor as Peter warns his elders (1 Peter 5:1-2)
 - **Why Might it be Acceptable to Charge?**
 1. It is not prohibited in Scripture
 2. Paul seemed to be fine with this idea
 - Galatians 6:6
 - 1 Corinthians 9:11, 14
 - 1 Timothy 5:17-18
 3. Sometimes when a person is paying for their counseling, they are more motivated to change.
 - **If you are going to charge, here are some options**
 1. Accept total payment at the beginning and you give it back if they continue
 2. Charge for each meeting and give them back the money if they graduate
 3. Charge only non-members or non-attenders.

4. Tell them you accept donations.
5. Establish an ability-to-pay scale based on income.
6. Ask their church to help pay
7. Offer them a discount if they are willing to be videotaped
8. Charge for counselors, but maintain free pastoral counseling

Conclusion:

“The Pastor, elder, or counselor is not the “hired hand” or “employee” retained to perform services at the counselee’s bidding, but rather a servant of God, responsible to Him for the care of His sheep. An ordained servant in full-time ministry may rightfully receive support that is independent of who or how much he counsels, but his shepherding of God’s sheep must not hinge on whether those sheep pay him a fee for services rendered.” Debbie Dewart