



2023 3Q Ephesians—Lesson 14 Ephesians in the Heart

by Tim Jennings (announcements last page)

SABBATH

Read Memory Verse:

- For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. (Ephesians 2:8-10 NIV84).

What does this text mean?

What do you understand the grace of God to be? A classic answer is “unmerited favor,” and what is usually meant by that is something we have not earned.

And it is certainly true that none of us have earned God’s grace. His grace is not a paycheck, a medal, or a reward for some achievement on our part. But to talk about grace in this way focuses on the process of receiving grace—not on what grace is.

Unmerited favor is when you receive something you didn’t earn or didn’t merit; in other words, you don’t have a right to claim something as being owed to you. In that sense, God’s grace is not ours to claim by right. But understanding that God’s grace is not something we earn still doesn’t tell us what that grace is.

If someone gave you a glass of water as you were dying of thirst, you didn’t buy it, earn it, or work for it—it was a gift. One could say the water was unmerited; it was given to you freely. But the water is water—the method of how you get it, whether free or at a cost to you, is separate from the substance of what it is.

The gift of God’s grace to us is the manifestation of His character of love; it is gracious of God. But the fact that God gives His grace freely does not tell us what that grace is. Consider grace as a noun; the action of gifting it is a verb—we receive God’s grace without earning it, but what is His grace?

Since it is true that God’s grace is a gift to us—something we have not earned, something we are not owed, something we do not receive by right—does that also mean we do not deserve God’s grace?

Does the law lens we use impact how we understand the word “deserve”? If we use the human law lens, imposed rules, reward and punishment based upon one’s behavior, then deserve means what we have earned.



But if we use design law, the law of love, then deserve means what is morally right, what love compels one to do.

Does a child born with a terminal illness deserve to be treated with kindness, compassion, and offered a remedy if one exists to restore them to wellness—even though they have done nothing to earn such treatment? Why would they deserve it? Does a child, simply by being a human child, deserve the love of its parents—not because the child earned anything but because of who the child is to the parents? Do we have value and worth to God, not because of our achievements or any work we have done, but because of who God created us to be, because of what God has designed for us and invested in us?

When the Bible describes Jesus as growing in wisdom and stature and favor (which is the Greek word for grace) with God and men (Luke 2:52), did Jesus not deserve His Father's grace or favor?

Was the grace that Jesus received from His Father, as our human substitute, given freely by His Father or did Jesus have to earn it? The Father gave His grace to Jesus in the same way He gives His grace to us! Jesus didn't "earn" grace from His Father through some system of employment or quest fulfillment. Jesus, as a human, received the free grace of His Father and was empowered by the Father's grace in order to accomplish their joint purpose in saving humanity from sin.

So what is God's grace?

The Greek word translated as grace is χάρις [charis /khar·ece/], and the Strong lexicon says it is "good will, loving-kindness, favour ... the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues" (Strong, J. 1995. In Enhanced Strong's Lexicon. Woodside Bible Fellowship).

This is exactly what Paul wrote in Romans 2:4: "God's kindness leads you toward repentance" (NIV84).

And the kindness of God is freely given because of who God is. We see God's grace in His every action, all His activities, which are the outflow of His character of love and which always fights against evil, opposes corruption, stands against sin, and heals, renews, recreates, cleanses, and ultimately destroys death and brings life and immortality to light (2 Timothy 1:10).

God's grace is the dispersement of His energy, love, life, and power and is seen in His every act, but it is most fully seen in response to rebellion and sin. As Paul wrote, "Where sin abounded, grace abounded much more" (Romans 5:20 NKJV).

God was just as gracious before sin and His grace was present and active before sin, but after sin His grace has been active and revealed in ways that were never before seen in the universe because it was never before needed—including the gracious condescension of Jesus to be our Savior. Sunlight has always had cleansing power, but sunlight's power to kill pathogens was never known until pathogens



occurred after sin. Likewise, prior to sin, God was just as gracious, but His grace never had to function to overcome sin until sin occurred.

We see God's grace in talking with Adam in the cool of the day *before* Adam sinned, but His grace is more powerfully revealed when God gently called, "Adam, where are you?" when Adam was hiding in the bushes after he sinned.

We see God's grace in His patient forbearance toward lost sinners prior to the Flood, waiting to act until there was no other option, when only one righteous man was left on the earth; and we see God's grace in bringing the Flood as a therapeutic intervention to keep open the avenue for the Messiah in order to save the species human from sin and eternal death.

But we see God's grace most fully revealed in sending Jesus to take up humanity, broken and damaged by Adam's sin, and overcome where we never could.

- "The **Word became flesh** and made his dwelling among us. We have **seen his glory, the glory of the One and Only**, who came from the Father, **full of grace and truth**" (John 1:14 NIV84).
- "From the **fullness of his grace** we have all received one blessing after another. For the law was given through Moses; **grace and truth came through Jesus Christ**" (John 1:16, 17 NIV84).
- "But each of us was **given grace according to the measure of Christ's gift**" (Ephesians 4:7 NRSV).

The grace of God is indeed a gift—like water to a person dying of thirst is a gift; the gifting is gracious, but the grace is more than the act; it is the *substance* of God's character—His love, truth, methods, power, glory, righteousness—fully manifested in Jesus.

When we receive God's grace, we are receiving the presence and power of God via His indwelling Spirit, we are receiving the gift of Jesus, and can say as Paul did, "It is no longer I that live but Christ lives in me" (Galatians 2:20). When we receive God's grace, we receive a new heart and right spirit; we have His law written upon our hearts and minds (Hebrews 8:10).

To receive the grace of God means that when we trust Him, when we place our faith in Him, we receive God, via His Spirit, into our hearts, and Jesus lives in us—this is the living grace of God that heals and transforms us. So this is how I paraphrased our memory text:

- It is only because of God's grace that you have been healed through trust—and you did not create this trust yourself, but it was established through the evidence of God's character revealed in the gift of Jesus Christ. This is not by some human work—No way!—so there is no room for anyone to boast. We are God's special creation brought to existence by Christ Jesus to showcase his character—his living law of love—which was always God's design for us. (Ephesians 2:8-10 REM).



SUNDAY

Read first paragraph

- Ephesians 1:3–14 functions like a map at a mountain’s summit that identifies the peaks on the horizon, as Paul orients us to our blessed place in the vast landscape of the plan of salvation. The scenery covers the full span of salvation history, from eternity past, through God’s grace-filled actions in Christ, to eternity future. God’s redemption of believers reflects divine initiatives taken “before the foundation of the world” (Eph. 1:4), which are now being worked out in our lives (see Eph. 1:7, 8, 13, 14). These pre-Creation strategies will be fully accomplished at the end of time (Eph. 1:9, 10). Then, “all things,” both “in heaven” and “on earth” will be gathered together or united in Christ, and God’s plan for “the fullness of time” (ESV) will be fulfilled (Eph. 1:10). Then, we will experience fully God’s mysterious plan (Eph. 1:9). In the present, we may be certain that the Christ-centered salvation in which we stand is an important part of God’s wide-reaching plan for the redemption of “all things.” (Adult SS Guide 3rd Q 2023, Ephesians p. 113).

Why is God’s plan of salvation called a mysterious plan, or God’s secret plan? Why was it secret? What made it a mystery or difficult to understand?

Is God the author of confusion? Jesus said,

- I have spoken openly to the world,” Jesus replied. “I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. (John 18:20 NIV84).

Paul elsewhere in Ephesians says,

- Have nothing to do with the fruitless deeds of darkness, but rather expose them. (Ephesians 5:11 NIV84).

John wrote:

- This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. (1 John 1:5 NIV84).

So is God the source of the mystery? Is God making things hard to understand? Who is? Why is God’s plan difficult for people to comprehend and understand?

- In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. (John 1:4-5 NIV84)



What does this mean? What is the light symbolic of? Truth, love, the character of God—and what is the darkness?

Why do people prefer the darkness of lies, fear, selfishness, coercion, power, control over the light of heavenly truth and love?

Because they are afraid—because of the infection of sin, which causes people to feel fear, shame, guilt—people are motivated by fear—fear of rejection, fear of exploitation, fear of punishment and they don't trust others. Sin causes people to project our their own selfishness, their own corruption and see others as untrustworthy as they are. So, they believe the only way they can be safe, secure, succeed, is by lying, exploiting, abusing, gaining more power over others to force their way. To tell the truth, especially about themselves, causes their fear to increase—it makes them feel vulnerable, and thus they prefer the darkness.

So, how does God accomplish His purpose, the salvation of humanity and the eradication of sin from the universe?

Can God bring unity and eradicate the sin by imposed laws, force, and inflicted punishment? Why not? Because in order to eliminate sin the roots of sin, lies, fear, and selfishness must be eliminated from hearts and minds. And lies, fear, and selfishness cannot be eliminated by force, threat, or inflicted punishments. In fact, such methods cause more fear, selfishness, and sin.

This is why the Bible teaches it is the kindness of God that leads to repentance. It is not by might and power but by the Spirit of truth and love that God's kingdom advances.

Then why do so many Christians teach that God, in order to be just, must use His power to inflict punishment for sin? Because they believe God's law works like human law, imposed rules. But these theologies only promote the rebellion, not the kingdom of God.

Do you see how the Romanization of Christianity obstructs God's plan from being realized and delays the second coming of Christ?

MONDAY

Read first paragraph,

- “But God. . . .” Those two words must be the most hope-filled ones known to humankind. In Ephesians 2:1–10, Paul describes the grim past of his audience. Sharing the plight of all humanity, they were bent toward rebellion against God, their lives dominated by sin and Satan (Eph. 2:1–3). “But God, who is rich in mercy . . .” And what did God do for them and for us? (1) He made us alive with Christ—Christ's resurrection is our own. (2) He raised us up with Christ—Christ's ascension is our own. (3) In heaven, He seated us with Christ—Christ's coronation is our own (Eph. 2:4–7). We are not just bystanders to the cosmos-shifting events of



Christ's life! God takes these remarkable actions, not because of any merit in us but because of His grace (Eph. 2:8, 9), and He intends believers to live in solidarity with Jesus and practice "good works" (Eph. 2:10). (Adult SS Guide 3rd Q 2023, Ephesians p. 114).

Why is all humanity bent toward rebellion against God? What is the reason, the cause, the problem?

Is it our fault, yours and mine, that we have a bent toward rebellion? If it is not our fault, if we were born this way, then are we guilty before God or innocent? Or is that a trap question—does that question subtly lead people to a legal understanding of things? In truth, we are not legally guilty because we didn't choose the condition of our birth—but that doesn't mean we don't have a problem. Even though it isn't our fault that we are born in this condition, the condition itself is a terminal condition—without remedy it causes symptoms and results in death. Like a baby born HIV positive—the baby is not legally guilty, but has a condition that requires treatment and without treatment will cause symptoms and death.

So, understanding this we understand that our problem is not legal, it is a condition of being, that Adam and Eve experienced a change of heart from love and trust to fear and selfishness, and we are born with that corruption of heart and mind.

If the problem sin caused is a change in the heart, mind, character, motive from love and trust to fear and selfishness—then what is the solution that restores us to loving friendship, loyalty, devotion to God such that we are united with Him and can be trusted by God?

Can a legal declaration cause such a change? Can adjustment in accounting books cause such a change? Where must the change occur if this problem is to be fixed for you personally?

What does it mean that God made us alive with Christ? How is that? First, it is speaking of the human race being redeemed in Jesus who became a real human being and fixed in His humanity what Adam did to it. After He completed that mission, He became the second Adam, the head of a new family tree that is built on God's design law of love and not on Satan's law of sin and death, which is fear and selfishness.

When we are won back to trust we receive from the indwelling Holy Spirit the attributes of Christ, **we experience love**, that we are precious to God, **we experience His grace, forgiveness, removal of the guilt and shame** and are no longer controlled by fear and the need to protect self. **We are recreated** within with new motives and desires that are not natural to the carnal heart. With the new heart **we then must choose to act** upon the new desires choosing to live in new ways **because we prefer the new ways, and we receive the power from God to succeed in our new choices**, but the choice is ours to make. And it is in this **cooperative relationship** with Jesus that we are not **only reborn (justified, set right in heart with God) but are transformed (sanctified, matured, perfected to have mature character like Christ). And thus we become partakers of the divine nature through the victory of Christ.**



Our good works are the unavoidable result of hearts that are recreated to be like Christ. A thief who is reborn to Christ stops stealing, a liar reborn to Christ becomes honest, an abusive spouse becomes a protector who sacrifices self for their spouse like Christ does for the church, a cheat becomes loyal—none of these works of righteousness earn anything, they are the result of, the outgrowth of, the fruit of a change in heart, of having the living law of love restored as the motivating power in the soul. And all of that comes from Jesus through the indwelling Spirit.

In the second paragraph the lesson states,

- Gentiles, once excluded from worship in sacred places of the temple, now join Jewish believers in becoming one. We, too, become part of God's church, a "holy temple in the Lord" (Eph. 2:19–22). (Adult SS Guide 3rd Q 2023, Ephesians p. 114).

What was the purpose of the Old Testament Jewish sanctuary/temple?

One of the best descriptions I have ever read of the purpose of that temple is in the book *The Desire of Ages*. Do you agree with this description?

- "In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an **object lesson** [What is an object lesson? Is the object lesson reality or does it illustrate reality? Is the object lesson for salvation? Is the reality which the object lesson is teaching required?] for Israel and for the world. From eternal ages it was God's purpose that **every created being**, from the bright and holy seraph to **man, should be a temple for the indwelling of the Creator**. [What kind of a temple is this? Is such a temple suggested here, composed of living beings one built by human hands?] **Because of sin, humanity ceased to be a temple for God**. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, **the purpose of Heaven is fulfilled**. [What is God's purpose for humanity? And what was God's purpose in the incarnation of Jesus?] God dwells in humanity, and **through saving grace the heart of man becomes again His temple**. [What does this mean? And would the heart of a sinner become again the temple where God dwells require some cleansing work to be done? Could we call that the cleansing of the temple?] God designed that the temple at Jerusalem should be a continual witness to the high **destiny open to every soul**. **But the Jews had not understood** the significance of the building they regarded with so much pride. [How about Christians today, have we understood?] They did not **yield themselves as holy temples** for the Divine Spirit. [How about Christians today?] The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul**. "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's



fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and **He shall purify the sons of Levi, and purge them as gold and silver.**" Mal. 3:1-3. (The Desire of Ages 161).

What do you think of this description of the purpose of the Old Testament temple? It points to the reality of a temple built out of living stones. And in order to build that temple from sinners Jesus had to become part of this species and lay the foundation stone, the temple, the new sinless humanity, and from Jesus we all must be molded, reformed, redeemed, shaped, honed, refined, recreated, transformed. The living stones have to be purified or cleansed, just as Malachi described.

And did you know that the Adventist founders taught that the prophecy of Malachi 3:1-3 in which Jesus comes to cleanse the Levites—who represent the priesthood of believers, is the same event as the prophecy of Daniel 8:14 the cleansing of the sanctuary?

- **The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25 (Ellen White, *The Great Controversy*, p. 426).**

And what is this event?

If the temple is built out of living beings who are defiled by sin—what must be accomplished to cleanse the temple? The cleansing of the hearts and minds of sinners.

And what is it that defiles our hearts and minds? The lies that Satan tells about God that we believe that cause us to distrust God and rebel from Him, to live in fear and selfishness because we no longer love and trust God.

Thus the Bible teaches that:

- For though we live in the world, we **do not wage war as the world does**. The weapons we fight with are not the weapons of the world. On the contrary, they have **divine power to demolish strongholds**. We demolish **arguments** and every **pretension** that sets itself up against the **knowledge of God**, and we take captive every **thought** to make it obedient to Christ. (2 Corinthians 10:3-5 NIV84).

The issue in the war has always been over whether we love and trust God, and that is determined by whether we actually know Him for who He really is, or whether we have accepted a false version of Him, a view of God that is like Satan in some way.

In order to have our Spirit temples cleansed we must internalize the truth about God and be won back to trust in Him. We must stop judging God to be like a Roman Caesar, a being whose law functions



like human law, a being we accuse of being the source of inflicted pain and death as punishment for sin, and recognize the truth that God is the source of life, Satan is the source of death and sin is the cause of death.

Thus the Adventist founders taught:

Both the prophecy of Daniel 8:14, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” and the first angel’s message, “Fear God, and give glory to Him; for the hour of **His judgment** is come,” **pointed to Christ’s ministration in the most holy place, to the investigative judgment**, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. (The Great controversy 424).

The hour has come in human history for us to make a right judgment about God, to judge Him to be our Creator, the God of love, whose laws are design laws, to have our Spirit temples cleansed of the lie that God functions like a creature and start worshiping Him in His true glory as Creator. It is the fulfillment of what Paul wrote:

- Let God be true but every man a liar. As it is written: “That You may be justified in Your words, and may overcome when You are judged.” (Romans 3:4 NKJV).

WEDNESDAY

How do we experience genuine unity? How is it achieved? Can unity ever be achieved through rules, coercion, inflicted punishment?

What is meant by the unity inherent in our faith?

Read second paragraph,

- While unity is a theological certainty, it requires our hard work. So, we should always be “endeavoring to keep the unity of the Spirit” (Eph. 4:3, NKJV). One way each of us may do so is by being an active “part” of the body of Christ (Eph. 4:7–16). Every member is a gifted part of the body and should contribute to the health of it (Eph. 4:7, 16). And all should benefit by the work of apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11, 12). These, like ligaments and tendons, have a unifying function, helping us grow up together into Christ who is the Head of the body (Eph. 4:13, 15). (Adult SS Guide 3rd Q 2023, Ephesians p. 116).

What do you think of this idea that we promote unity by each member being an active part of the body of Christ?

What I have noticed over the last 13 years is a pattern that has emerged across the denominational church all over the world when people present the truth of God’s design law and His character of love—and that is that the legalistic leaders of the churches tell those who present the design law love



of God that they can no longer speak, teach, hold office and eventually that they are not welcome in fellowship.

What I have not seen is those of us who hold the design law view telling people who hold the legal view that they are not welcome, that they cannot speak. There is a reason for this.

Truth loses nothing by questions, examination, challenge, and honest investigation of the evidence. However, positions based on falsehood cannot stand the light of truth shining in, those systems will collapse. Thus, those who hold to the penal/legal view when the truth of God's design law is presented will either change their view and be converted, or will act to stop the truth from being presented.

Thus, genuine unity can only be achieved by the methods and principles of God being applied to hearts and minds.

Read third paragraph

- At the time, Paul also told them “that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting” (Eph. 4:14, NKJV), words that clearly suggest that the early church faced some internal struggles from “the trickery of men.” (Adult SS Guide 3rd Q 2023, Ephesians p. 116).

What does it mean to be a child in this context? What is it about children that make them vulnerable to being tricked? They trust too much, what else? Do children know how and why things work? Or are children, as good children, primarily living by the judgment, direction, and instructions of others? When it comes to important decisions, do children make their own assessments of risks versus benefits, do they evaluate the cause and effect principles, the design laws of why things work the way they do and then make decisions or do they make decisions based on what someone in authority has told them, on rules, and with concern of what the authority will do to them—either reward or punishment?

How many physiological adults function like children, allowing people in authority to tell them the answer, rules-oriented thinking, rather than learning how to figure out the answer for themselves. And this is the big difference between an immature Christian and a mature one. The mature Christian is one who has developed by practice the ability to discern the right from the wrong, (Hebrews 5:14). The immature is the one who focuses on rule-keeping but with no real understanding of the purpose or reason for the rule, only that it is a rule.

The key to being able to figure out right from wrong is having a reliable toolkit, an accurate measuring stick, a genuine understanding of reality and the laws upon which God built reality to operate upon. The mature are those who not only love God (children love God but are not mature), the mature also know and understand God's character and His design laws and methods. This is what Jesus wants and why He invites us into understanding friendship with Him—John 15:15. This maturity helps us understand why good is good and evil is evil.



But children, the immature, they don't know why, they trust what someone in authority says, "God said it, I believe it, that settles it" and all manner of other stand ins for God—such as "the Bible said it" or "EGW said it" or "the pope, priest, pastor, elder said it" or "my godly grandmother said it" or "the theology professors as seminary said it" or "the church in GC session voted it."

God's kingdom is the kingdom of truth, and the truth is objective reality, and the truth understood is authoritative. If God was going to win the war by mere assertion of power, position, and authority as God and Creator, He would have done so when Lucifer rebelled. He would have called the angels together and said, "I am just, I am love, you can trust me. Lucifer is a liar and justice requires I execute Him. You don't need to ask any questions because I am in charge here and I have the power to ensure justice is done. Watch as I exterminate this rebel. Now, any questions?"

This description is satanic. God is the God of love and love is won, it is never forced. Thus God wins by truth and love and the mature have come to know God for who He is as Jesus revealed Him to be.

THURSDAY

Read second paragraph,

- As believers, we are called to model our behavior toward others on God's forgiveness and grace toward us. We are to imitate God! (Compare Matt. 5:43–48.) (Adult SS Guide 3rd Q 2023, Ephesians p. 117).

Why are we to forgive those who have wronged us?

Why will the same measure we use against others be used against us?

What are the barriers that keep people from forgiving others?

Does the idea about law have any role in that?



ANNOUNCEMENTS:

JOIN DR. JENNINGS TREATMENT TEAM

Dr. Jennings is now in his new position as Medical Director of Honey Lake Clinic in Greenville, Florida. See their website at <https://www.honeylake.clinic/>

Honey Lake Clinic is the only Christ-centered residential psychiatric treatment program in the country. We have two campuses—adult and female adolescent (Dr. Jennings is Medical Director of the Adult Campus). The program takes a holistic approach to treatment integrating the best of modern neuroscience with biblical principles (design laws) to bring healing to mind, body, soul, and spirit.

As you likely know, the need for such whole-person Christian mental health care is huge and therefore we are expanding our services to be able to treat more people. But in order to do that, **we need more staff**—staff who are both professionally competent and licensed but who are also committed Christians who have the vision to integrate Christ and Christian principles into treating the whole person.

If you are interested in becoming part of the treatment team at Honey Lake Clinic and working with Dr. Jennings, see the jobs posted below and contact Honey Lake for more details. (LCSWs should also apply). If you are interested in any of the positions below email HR@honeylakeclinic.com

Psychiatry Mental Health Nurse Practitioner- Advance Practice Nurse Practitioner

- Able to empathically and compassionately interview patients presenting with a MH issue using the organization's comprehensive psychiatric evaluation
- Able to elicit medical histories and assess for medical causes of the MH issues or for comorbid medical issues that are a result of the MH disorder and/or exacerbate the MH disorder
- Utilization of interview, assessment and diagnostics in comprehensive treatment of dual diagnosis patients
- Able to assess for level of detox and use standard CIWA and COWS for withdrawal severity and then initiate detox treatment
- Able to prescribe initial psychiatric and detox medications, monitor and document results and side effects, and perform follow-up medication management within accepted standard of care guidelines.
- Familiarity with ASAM or LOCUS for assignment of levels of care

Adult Program Clinical Director

- Masters in mental health counseling, psychology or social work required. Other graduate degrees that lead to MHC, MSW or MFT licensure are acceptable.
- Florida Licensure (LMHC, LCSW or LMFT) active and in good standing, is required.
- Experience providing therapy to adults with mental health and substance diagnoses 2 years post-licensure is required.
- Supervisory experience, minimum of 2 years is required, post-licensure is preferred.



- Experience in Clinical Supervision and Program Management, 2 years post-licensure is preferred.

Licensed Therapist

- Masters in mental health counseling, psychology or social work required. Other graduate degrees that lead to MHC, MSW or MFT licensure are acceptable.
- Licensure is required
- EMDR with other trauma modalities is preferred.
- Experience with adults with mental health and/or substance diagnoses is preferred.

Individual Therapist- Registered Intern

- Masters in mental health counseling, psychology or social work required. Other graduate degrees that lead to MHC, MSW or MFT licensure are acceptable.
- EMDR with other trauma modalities is preferred.
- Experience with adults with mental health and/or substance diagnoses is preferred.