Intro: This is a wide range of subjects that has been assigned. Obviously, in this lesson we will only be able to “touch the hem of the garment” as it relates to these matters. As we begin, I would like to look at some principles that relate to these matters and then, time permitting, look at the specifics.

I. **STEWARDSHIP**

A. **Recognition that all belongs to God:**
   1. By right of creation:
      a. Psa. 24:1-2 “1 The earth is the LORD’s, and the fulness thereof; the world, and they that dwell therein. 2 For he hath founded it upon the seas, and established it upon the floods.”
      b. Psa. 50:10-12 “10 For every beast of the forest is mine, and the cattle upon a thousand hills. 11 I know all the fowls of the mountains: and the wild beasts of the field are mine. 12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.”
   2. That extends to us as well; Eze. 18:4 “4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”

B. **God gives us what we possess.**
   1. 1 Chr. 29:14 “14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.”
   2. Jam. 1:17 “17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

C. **We are to be faithful to that which God has given us.**
   1. God has a claim upon us:
      a. Isa. 43:1 “1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.”
      b. By right of:
         (1) Creation
         (2) Redemption
         (3) Providence (called you)
   2. We belong to God
      a. 1 Cor. 6:19-20 “19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”
      b. We are to be faithful stewards.

II. **SOBER-MINDEDNESS**

A. **The Scriptures admonish us to sober-mindedness.**
   1. Tit. 2:4-6 “4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded.”
   2. Tit. 2:11-12 “11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”
   3. 1 Pet. 1:13 “13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;”

**Beverage Alcohol, Tobacco, and Other Drug Use**
4. 1 Pet. 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

B. Meaning:
   1. It refers to one who is of sound mind and reason.
   2. It includes someone who has self-control and is temperate.
   3. It includes:
      a. Not being under the control of passions and desires enabling us to be conformed to the mind of Christ; Phi. 2:5 “Let this mind be in you, which was also in Christ Jesus;”
      b. Thinking of one’s self moderately and reasonably.
      c. Having the ability to make wise decisions.

III. HABIT FORMING
   A. There is an addictive nature to many things.
   B. The Christian is to exercise self-control or temperance.
      1. Acts 24:25 “As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.”
      2. It is a fruit of the Spirit; Gal. 5:23 “Meekness, temperance: against such there is no law.”
      3. Addiction takes away that self-control and places you under the power of the addiction.
   C. The Christian is under the control of God.
      1. He should never place himself in a situation where drugs, tobacco, etc. control him.
      2. 1 Cor. 6:12 “All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

IV. APPLICATION OF THESE PRINCIPLES
   A. Drug Use:
      1. There is no safe drug.
         a. There are safe ways of using them.
         b. Any drug in the wrong amount or at the wrong time is dangerous.
      2. The Bible does speak of the medicinal use of drugs.
         a. Oil was used for medicinal purposes:
            (1) Isa. 1:6 “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”
            (2) The good Samaritan: Luke 10:33-34 “But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”
         b. Balm; Jer. 8:22 “Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?”
         c. Wine mixed with myrrh was used as a painkiller; Mark 15:23 “And they gave him to drink wine mingled with myrrh: but he received it not.”
         d. Wine for stomach ailments; 1 Tim. 5:23 “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
      3. There is a major difference between medicinal use of drugs and recreational use.
B. Alcohol
1. Alcohol is a drug.
   a. It is classified as a depressant—it slows down vital functions.
   b. It affects every organ in the body.
   c. Its effect on the mind is to reduce (or depress) a person’s ability to think rationally, it distorts one’s judgment.
2. It can be used for medicinal purposes; 1 Tim. 5:23 “23 Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.”
3. There is no Bible authority for drinking recreationally (socially).
   a. Drunkenness if specifically condemned.
      (1) Rom. 13:13 “13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.”
      (2) Part of the works of the flesh; Gal. 5:21 “21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”
      (3) 1 Pet. 4:3 “3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:”
   b. Drinking recreationally is also wrong.
      (1) Solomon urges one to not even look at wine; Pro. 23:31 “31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.”
      (2) Eph. 5:18 “18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;”
         (a) It is an inceptive, ingressive, or inchoative verb.
         (b) With the negative it carries the idea, do not begin the process of being drunk with wine.
         (c) The way one would begin the process would be by taking the first drink.
      (3) When one takes their first drink, they are one drink drunk.
      (4) Timothy
         (a) He was a teetotaler.
         (b) He would not even drink alcoholic in a medicinal way and had to have authority from God for that type of usage.
C. Tobacco
1. Everyone at this point knows that smoking harms the body (this is also true of smokeless tobacco).
2. The evidence is also overwhelming that smoking harms others around them.
3. It is very addictive.
4. It harms one’s influence.
5. A word of warning regarding vaporizers, e-cigarettes, and other terms:
   a. There have not been the proper studies done to really determine how safe they are.
      (1) They do contain nicotine but not the other by-products in tobacco.
      (2) Some may contain dangerous additives.
      (3) There is unknown risk of inhaling the aerosol that is generated.
   b. Probably they are safer than actual cigarettes.
   c. They can become habit forming, just like the cigarettes.
d. They can be a gateway to actual smoking.

Conclusion: We, as Christians, should be a shining light in a world of darkness. If we are engaged in these types of activities, we cannot be that shining light.
Take a one ounce drink of an alcoholic beverage that is 20% alcohol and you will be as drunk as the amount of alcohol in said one ounce drink has the power to intoxicate (toxic: poison) you. If the alcoholic beverage is 85% alcohol then a one ounce drink will get you as drunk as one ounce of that beverage can make you. Two drinks, and you will be "two drinks drunk." Five drinks, and you will be "five drinks drunk." Ten drinks, and you will be "ten drinks drunk." Inebriation is a progressive journey. Beginning with the first drink of alcohol, as noted above, one begins to put one's brain to sleep. And, it may come as a surprise to some, but one drink of such beverage alcohol as previously noted and it will begin to alter decision-making and motor skills. Drink enough and the brain goes to sleep—you pass out. Drink too much too fast and you die. So, "Christians" who teach that the New Testament authorizes the drinking of beverage alcohol are in actuality seeking to determine to what degree of inebriation the New Testament authorizes one to be. Now let me ask these "one drink," "two drinks," "three drinks," or more drunk Christians, how much does the New Testament permit us to drink before we sin? The New Testament obligates the Christian to be "sober." No one can drink any amount of beverage alcohol without ceasing to be sober. Those "one drink drunk Christians" who are declaring that the New Testament does not condemn them for being "one drink drunk," or "two drinks drunk," or "three drinks drunk," etc. must be able to show the rest of us the degree of drunk that constitutes sin (1 John 3:4). If the "one drink drunk" brethren cannot do this, then they cannot know for themselves what the sinful degree of drunk actually is. Being sober does not allow for any degree of drunk. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Timothy 5:23). If "use a little wine for thy stomach's sake and thine often infirmities" authorizes us to drink beverage alcohol as it suits us, only don't get "drunk" (whatever that is), then it also means that beverage water is prohibited." You cannot consistently bind one on mankind without binding the other.

To go along with his "one-drink-drunk" line of thinking, as you begin to consume alcohol you will also be one-drink less-sober. As you start this process of drunkenness your decision making abilities and motor skills deteriorate while your body works to rid itself of the poison you just put inside of it, you are one-drink-drunk and therefore one-drink-less-sober.