

**Russell Kelfer**  
**The Issue  
of Alcohol:  
Born Free!**

**# 915-A**

**Series: Living Lessons From Proverbs**

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# The Issue of Alcohol: Born Free!

I have been looking forward to this next subject much the way a turkey anticipates Thanksgiving. (You're afraid somebody's going to lose his head, and it may be you!) It is a subject that generates great emotional upheaval and arouses built-in defense mechanisms for some, yet it's one that stirs up traumatic memories and arouses great moral indignation in others. No one wants to discuss it for fear of offending those with conflicting views, but no one wants to ignore it for fear of minimizing a moral epidemic that is raging like a forest fire through the schools, the homes, the families and even the churches of today's society—a society characterized by high technology and low morality. You can't ignore it. In it's wake lies virtually a generation of potential victors rendered victims by addiction to the satanic counterfeits of spiritual reality.

Our new generation—the age of computerized freedom, the age of the electronic explosion, the age where you can store on a tiny chip enough information to run a nation—is an age where men ought to be free. We have everything man could hope for, except hope itself. The very freedoms this age of enlightenment have brought us, have brought us the greatest age of addiction to mind-bending, personality-changing drugs and drinks ever conceived by Satan.

At the very time in history when man seems to be becoming liberated from labor, from prejudices, and from himself, a literal epidemic is sweeping the world. Teenagers with more freedoms and fewer responsibilities have bartered their freedoms for a joint or a pill or a bottle. The end result is that suddenly we are awakening as a nation to the mind-boggling reality that we can send a man to the moon, but we can't stop our kids from sniffing glue, smoking pot, or drinking liquor. And the rates of teen and pre-teen alcoholism and teen suicides have risen in parallel horror, to the absolute dismay of a society that thought it had all the answers and is finding it didn't even know the questions.

We are becoming a generation of addicts, and in desperation we ask, does the Bible have any answers?

And thus we wind our way down the Hallway of Biblical Self-control as discovered in the hallowed Palace of Proverbs one more time. And we come to the sixth roadblock to godliness, which is so clearly defined in the book of Proverbs: the issue of drunkenness.

## Born Free

It involves addiction, but it involves more than addiction. It involves behavior, but it involves more than behavior. It involves why we get drunk, how we get drunk, what happens physically, what happens emotionally, and finally, and most important of all, what happens spiritually. Of course, it involves what do we mean by “drunk”? We will look at:

- the concept
- the conflict
- the curse
- the characteristics
- the counterfeit
- the conscience
- the conclusions.

Speaking of conclusions, I would be grateful if you would wait to draw yours—at least about the more controversial aspects of the study—until the conclusions are conclusive.

The problem is drunkenness, but drunkenness is one of seven major subjects addressed in Proverbs where, you may remember, the basic issue is self-control. Self-control, we have determined, is the will responding to the Word even over the objections of the emotions and the appetites.

We looked first at three internal evidences of the absence of self-control: anger, envy, and fear. Then, so far, at least, two external responses: adultery, and, last but not least, gluttony. Now we look in this lesson at this third external evidence of a life out from under God’s control.

Part One of our study of drunkenness is entitled, “Born Free”. It involves:

- A- The concept
- B- The conflict
- C- The curse
- D- The characteristics (Part 1)

This portion of our lesson is somewhat foundational and relates not only to the issue of alcohol and addiction, but to all of the areas of self-control in the Christian’s life. It’s the principle of “Spiritual Freedom.” This principle of freedom is essential to any study of this type because you will often hear an unbeliever, when confronted with the Gospel, respond, “I would consider becoming a Christian, but I don’t want to lose my freedom.” In other words, if I become a Christian, I won’t be able to drink any more, I won’t be able to cuss any more, I won’t be able to smoke any more. “I can’t become a Christian,” they argue. “I’ll lose my freedom.” You are quick to

answer that you won't lose your freedom, you'll gain your freedom. You can do what you want! We say you just won't want to." I wonder if that's a true statement? You will sometimes hear Christians comment, "I'm not free to do that anymore...I'm a Christian." But what is so confusing is that you sometimes hear the opposite. You hear Christians say, "Now that Christ is in control of my life, I'm not bound by the legalism and guilt of the past. Now I have the freedom to do that." And it's the very thing his brother was not free to do. Some seem to be free from bondage; some seem to be in bondage to their freedom. So the question remains, what is spiritual and moral freedom? As a believer, am I free? As a Christian,

- am I free to drink?
- am I free not to drink?
- am I free to get drunk?

Those are questions we must ask in the next two lessons.

Freedom, the dictionary tells us, is "liberty from slavery or bondage." "To be free," it tells us, "is not to be bound." In other words, anyone who is in bondage is not free.

Now, Satan is a liar, and his principles lie. The lie he sold to Sister Eve that turned Paradise into hell on earth, caused life's music to ring in the minor key, and all of nature to groan beneath its consequences was this: "Eve, you're meant to be free! You don't have to do what God tells you to. God's trying to limit your fun. Go ahead—go for it. It will open your eyes, it will set you free."

So Eve went for it. She lunged for her freedom from God's control only to find that God was not limiting her pleasure. He was guarding her from destruction. Eve was free. She simply did not recognize what freedom was, and in her quest to believe a lie, she traded her freedom for the greatest bondage known to mankind, the bondage of sin. And she took you with her. She took me with her, and we awakened at the presence of Jesus outside the door of our hearts one day only to realize that we were not free at all.

But Jesus knocked. He knocked on the doorposts of our hearts and whispered, "I've come to set you free." You who have been lured into bondage by the promise of freedom, now the King has come to set you free. If you are among those who have been liberated by His love, you will know experientially that He has set us free three ways.

First, He has freed us from the penalty of sin. Paul reminded us

that sin takes its slaves captive, and the wages sin pays its captives is death—alienation from God, from His presence, from His person, from His power. Eve said, “I’ll be free from God’s dominion.” She freed herself instead from God’s domain, and we were left without the very ingredient that set us apart: the ingredient of obedience, the ability to function in the image of or the likeness of the One who made us and who made us to be like Himself.

But God has come to set us free—free from a life without meaning, free from a life without hope, free from the sentence of death that hung over us like a cloud and promised only an unending eternity of torment and separation from the glory of God. At Calvary, God set us free. He satisfied His eternal righteousness at the expense of His eternal love. He paid the price to release us from the prison house of the penalty of sin. If you are today, either blatantly rebellious or intensely religious, but without a personal relationship with the person of Jesus Christ, I invite you right now to experience REAL freedom for the first time in your life. Those chains that hold you captive dissolve into grains of mercy at the very sound of His voice. Eve chose to become independent of God. The result was slavery. You can choose to become dependent on God right now. The result will be freedom you never knew existed. God wants to set you free from the penalty of sin.

Secondly, God wants to set you free from the pressures of the presence of sin. Until you meet Jesus, you cannot experience forgiveness. Until you experience forgiveness, you are captive to guilt. The more you “exercise your freedom,” the heavier grows the oppression of unforgiven sins. He wants to cast your sins as far as the East is from the West, never to be remembered again. God wants to free you from the pressure of sin.

Thirdly, God wants to set you free from the power of sin. No longer need you be in bondage to sin’s power. No longer must you be driven by your emotions and your appetites. Now a life of self-control awaits you, a life where you choose what is or is not the will of God from the word of God, not because you are driven by the satanic ties that bind you. Sin need not hold you captive any longer, and even as Christians, we can be free from the penalty of sin (born again), even free from the pressure of sin (we are forgiven and we know it), but not free from the power of sin because Satan has established new strongholds in our lives—areas in which he has established such control that self-control cannot be a reality at all.

## Born Free

We've been looking at this problem in depth as we've wound our way through this second segment of our pathway through Proverbs. What we've found is that Satan's objective, once we are freed from sin's penalties and freed from sin's pressure, is to lure us into some new kind of bondage so we cannot experience freedom from sin's power; either back under some legalistic cloud so we're not free to choose, or into some area of captivity where he uses this "cloak of freedom" as a net to cover a snare that will entrap us again into the clutches of anything that wrestles control of our lives from God.

God wants us to be free, free from bondage to the presence of sins since forgiven, free from bondage to the penalty of sins (since we are forgiven), and free from bondage to the power of sin, the control sin exercises in our lives as well. God wants us free, but so often we don't live experientially in the sheer joy of the freedom we have received positionally. God sets us free and sees us as free, but we become again entangled in a yoke of bondage.

### UNBELIEVER

*Controlled by:*

Appetites

and

Emotions

→ designed by Satan to create bondage.  
→

Then the unbeliever comes to Christ.

### BORN AGAIN BELIEVER

*Free to Choose:*

←  
to live according to the Word of God and let the Holy Spirit exercise control. Perfect control.

OR

→  
to yield to appetites & emotions which brings him back into bondage.

Now what does it mean to be free? Before you became a Christian, you were in bondage. Jesus said, "Ye are of your father, the devil, and the works of your father you'll do." You had the option to reject certain sins, but not the power to make the right choice. Once sin gripped you, so often its clutches tightened as it progressively took control of your life. Satan would whisper, "Wow, you're free." But you weren't free! You were free to sin, but you were not free to be forgiven or transformed or delivered. Free? It's

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like turning a little child out of the house saying, “You’re free now. Go do your thing.” Or setting him “free” into a pasture filled with snakes, scorpions, and starvation. Sure he’s free—free to die! And so it is with Satan’s lie. As an unbeliever, you’re not free; but then you meet Jesus, and we read,

If the Son shall set you free, you shall be free indeed.

(John 8:36)

So the moment you meet Jesus and are born again, from God’s perspective you are “born free.” The chains that bound you fall off. God has set you free—free from sin’s penalty, free from sin’s presence, free from sin’s power. Like Eve, you are not free from the penalties of your choices, but you are free to choose. You can yield to the appetites and emotions that held you captive before you were “born free,” or you can choose to live your life according to God’s Word and let the Spirit exercise self-control. When decisions must be made where the Word does not specifically direct you, you are free to make your own choice based on what will most bring glory to God, be least likely to draw you back into bondage, and most likely to build up rather than cause an offense to those who view your life.

Like Eve, you are free to choose, but that does not mean there are no consequences. Depending on your choice, you will face even greater freedom or a whole new level of bondage. Because remember these four things about the consequences of how you use your freedom. (They will be looked at in more detail in the next lesson.)

First, while you are free, your freedom is not a license to sin, but rather a passport to obedience. Shall we continue in sin, that grace may abound (that we might flaunt our freedom)? God forbid. Our freedom is not a license to sin.

Second, at whatever point your “freedom” causes others to stumble, thus placing them in bondage, you are no longer free. You are part of one body. If in order for the hand to be free, the leg must be placed in chains, then the hand is not free at all. You were not saved into isolation, but rather into cooperation. Your freedom is not freedom if it means bondage for a brother.

Third, if you misuse your freedom and open up your spirit to demonic activity, the ultimate result is greater bondage. You will have gone from bondage to freedom, back into bondage by choice. And because you now possess God’s Spirit, you can no longer

enjoy being bound by God's enemy. So anything that opens us to demonic intrusion we are not free to experience.

You may be out of prison and someone says, "Now you're free. You can even go back to prison if you want to." So you flaunt your new found freedom by returning to the very prison house from which you have been liberated. You walk in, by choice, and shut the door. You gave up your freedom; you had the freedom to do that; but what a stupid way to demonstrate that you were free.

Fourth, if your freedom causes you to steal God's glory or damage God's reputation, then you may be free, but if God's testimony in you is bound, then you are not free at all. So, we are free...we are free to choose to bring control of our lives back under God's control.

We have been looking at those freedoms these past few lessons and we have found that you who now know Christ are free...free to choose not to get angry, rather free instead to learn the real meaning of love. You are free now to choose not to envy; you are free instead to enter into a life of contentment. You are free now to choose not to be caught in a web of fear; you are free instead to experience the vitality of faith. Now you are free to choose not to yield to moral impurity; you are free instead to demonstrate the spiritual reality of your relationship with Christ through the physical portrait of your marriage relationship. Now you are free to choose not to be driven to gluttony at the banquet tables of life; you are free instead to feast on the spiritual riches that await you as you gain control of the demands of your physical appetites.

Now you are free to choose not to partake of anything that would gain control of your spirit, create addiction or control or artificially manufacture cheap imitations of the fruits of the Spirit. You are free instead to release spiritual reality by rejecting spiritual counterfeits. You don't need drugs or alcohol to bind you or release the inhibitions the Spirit holds in check by choice. Now you are free to choose not to. You've been born free, and because the Son has set you free, ye shall be free indeed.

So we begin our study of drunkenness, and we begin with these two simple statements:

- 1- Drunkenness is condemned in Scripture. (Most everyone agrees on that.)
- 2- Not everyone agrees, however, on whether or not drinking



“socially,” as we call it, is spiritually harmful, spiritually helpful, or spiritually neutral.

I want to be totally honest with you at this stage of the lesson. I personally have come to the conviction that for me drinking of any kind dulls my spiritual senses, opens my life to satanic influence, dilutes my testimony to the world and the church, and sets in motion a process that leads to ultimate bondage and possible addiction, thus wresting control of my behavior away from God’s Spirit and placing it into the hands of another spirit. Therefore, it is wrong for me to drink, period. I trust that if that offends you, you will consider that I am not speaking for you, but for me. But how I approach this lesson will be colored by my convictions. You may totally disagree, but the basis of most of our study is drunkenness. And we must all agree on this one point: drunkenness is a discredit to God and a salute to Satan. On that point we all (I trust) agree. So at that point, let us continue.

Just what is drunkenness? If you are not sure whether or not drinking is a sin, but are certain drunkenness is a sin, then you must cautiously distinguish between the two by way of definition.

The dictionary says it this way:

to be drunk = to be intoxicated to the point of impairment of the physical and mental faculties

a drunk = one habitually intoxicated

So the key word is “impairment”. My trusty dictionary goes on:

to impair = to diminish in strength, value, quantity, or quality

It comes from a Latin root meaning to make “less effective.” So then, to be drunk is to be intoxicated to the point of becoming less effective morally, spiritually, physically, or mentally.

Morally, you do not need to be so intoxicated that you commit adultery to be considered drunk. At any point at which you become morally less effective, that is, whenever your inhibitions allow you to accept lust at a different level, you are drunk. At whatever point alcohol or drugs make you more prone to stretch the truth or take something you would not take or say something you would not say, you are drunk.

Spiritually, you do not need to blaspheme God in rage of intoxication to be considered drunk. At any point that any intoxicant

inhibits your prayer life, desensitizes your response to the Spirit, makes the Word less powerful or the study of it less possible, you are drunk.

Physically, you do not need to stagger into a wall or fall into a drunken stupor to be intoxicated. At any stage that any drink or drug makes your responses slower, your coordination weaker, or your strength less, you are drunk. You have diminished in strength or value your physical capabilities. That's drunkenness. There is a matter of degree, but it's only a matter of degree. In essence, you are still drunk, and if it's habitual, you are a drunk.

And of course, mentally, the picture is even more vivid. You don't have to lose control of your faculties to be drunk. At any point that your speech slurs, your mind is less quick, or your reactions dulled, you are drunk. To be drunk is to be intoxicated to the point of impairment. At any point where you become morally, spiritually, physically, or mentally less effective, no matter how less effective, you are drunk.

To go one step further, the dictionary defines intoxication as this:

Intoxication = to induce, especially by the effect of ingesting alcohol, any of a series of progressively deteriorating states, ranging from exhilaration to stupefaction.

So drunkenness is a process, a progressively deteriorating process, and any degree of change in that process indicates intoxication. That's what it means to be drunk. Now, what does Proverbs say about drunkenness?

Proverbs speaks to the issue in five passages covering some nineteen verses. Let's read them, paraphrase them, and delineate some principles as we go.

The first passage in Proverbs says this:

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. (Proverbs 20:1)

The Living Bible says this:

Wine gives false courage, hard liquor leads to brawls, what fools men are to let it master them.

Paraphrased, we could say alcohol makes you insolent and quarrelsome and is a deceiver of the spirit. If you fall for its promises of pleasure, you're a fool. So,

Principle 1- Alcohol affects your personality. It changes the way you behave.

Principle 2- Alcohol affects your judgment. It reduces your capacity to relate to people.

Principle 3- Alcohol affects your ability to know your own limits. It is a deceiver. Under its influence you do not know yourself, therefore you misjudge your capacities.

Our next passage says:

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. (Proverbs 21:17)

*The principles:*

- 1- Alcohol and ambition are often co-laborers in life.
- 2- Alcohol ultimately costs a man the very ambitions it produced.

In other words, as you can see on television, drinking is the symbol of the “good life.” It goes with success. The inference is that it encourages success. Isn’t it strange, you never see a divorce court scene with the caption, “It’s Miller time,” or a car full of children smashed by a reeling reckless driver with the caption, “You only go around once in life. Give it all the gusto you’ve got.” Or, a depressed pregnant teenager contemplating suicide with the caption, “The good life.” Satan has deceived society into buying the lie that the men in the gray flannel pinstripe suits, in the executive suites, are there because of Budweiser. They don’t picture the once-successful business tycoon in a hell-hole on skid-row stealing for another drink. They picture the movies stars, the epitome of glamour, always sipping their suds with dignity and style. They overlook the alcohol when suicide or adultery or degradation takes their good life.

We live in an age where cigarettes carry a health hazard warning, and yet the greatest killer of all, alcohol, is exalted to a position of honor by a media virtually controlled by satanic influences. It’s not the good life; it’s not the godly life. It doesn’t lead to success; it usually leads to disaster. Be sure your children know that. Be sure you know that.

Next, we looked in our last lesson, briefly, at our session on stomach stuffing.

Be not among winebibbers; among riotous eaters of flesh:

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For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. (Proverbs 23:20,21)

Paraphrased, it reads:

Watch who your friends are! Drunkards and gluttons are headed for the poor house. Hang around with them and they'll take you with them. Alcohol and overeating have this in common. They dull your senses and make you drowsy. It's a sure-fire formula for poverty.

*The principles are clear:*

- 1- You may well become like whoever you choose for friends.
- 2- Drunkards and gluttons are two classes of friends to avoid.
- 3- Drunkenness and gluttony have this in common: they are recipes for failure.

Somehow that message has escaped Madison Avenue, but it hasn't escaped the eye of God. He recorded it as a warning for us to heed.

This passage may be the most familiar:

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth down upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. (Proverbs 23:29-35)

Let's take that verse apart. First it asks a question. "Guess who?" it asks, "guess who has these problems." Then it lists a series of things that make up the "good life" that comes from bottled brew:

- "Who hath woe?" Who has a miserable life? is a better translation.
- "Who hath sorrow?" Whose life is filled with trouble and

remorse?

- “Who hath contention?” Who are they who are always needlessly quarrelling?
- “Who hath babbling?” Who are life’s complainers?
- “Who hath wounds without cause?” The New English Bible (NEB) says, “Who gets bruises without knowing why?”
- “Who hath redness of eyes?” Whose eyes are bloodshot and dim?

Boy, couldn’t they make a commercial out of that! Instead of a group of macho men by a quiet stream coming in from a normal day of killing buffalo or climbing Pikes Peak on their hands and knees, then popping open an Ajax Light and saying, “After all that, a light beer?” And then the slurp (I mean drink) and the bold grin of acceptance. Instead of that, why not show these grubby creatures after they’re half-soused, arguing, complaining, getting crude and abusive, getting into a needless fight or getting up the next morning with bloodshot eyes and Excedrin headache #603.

Verse 30 says you know who the lucky souls are with these obnoxious qualities... those who linger over wine too long, who go around looking for the strong stuff, who spend their evenings at Archie Bunker’s Place or Joe’s Place or at home at their place with the bottle before them and wisdom beyond them. Would you like a word of warning from the Word?

Don’t be deceived by the color of the drink when it looks so appealing, so colorful, so sparkling, so smooth.

It may look harmless in the glass, but you drink it, and it becomes a poisonous snake. (Proverbs 23:31,32 paraphrase)

The NEB says, “It will sting like a cobra.”

That harmless glass of poison will make your eyes behold strange women. In other words, your imagination will run wild. Lust you never knew you had will surface. “And thine heart shall utter perverse things.” (Proverbs 23:33)

One translation says, “You’ll see strange things and say strange things.” The King James Bible says:

Yea, thou shalt be as he that lieth down in the midst of the sea or as he that lieth upon the top of a mast. (Proverbs 23:34)

You’ll behave like an idiot, throwing yourself into the ocean or trying to rest on the top of a sailboat.

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They have stricken me, shalt thou say, and I was not sick;  
they have beaten me, and I felt it not: when shall I awake? I  
will seek it yet again. (Proverbs 23:35)

### Loose translation:

I'm feeling no pain. They beat me up and I never felt a thing.  
I'll feel it in the morning. But still I'll go back for more.

The principles are almost too numerous to mention.  
Drunkenness carries with it these built-in guarantees:

- |                   |                             |
|-------------------|-----------------------------|
| a) misery         | g) lustful imaginations     |
| b) remorse        | h) stupid remarks           |
| c) contention     | i) idiotic behavior         |
| d) murmuring      | j) unknowing abuse          |
| e) bruises        | k) uncontrollable addiction |
| f) bloodshot eyes |                             |

In other words, it may sparkle in the glass, but it destroys your life as you drink it.

Now ask yourself, are any of those qualities the qualities of God? Are any of those qualities the qualities of Satan? Then where do you think the stuff comes from?

I'll paraphrase these next verses from Proverbs 31 for you.

The words of King Lemuel taught to his son by his wife. Dear Precious Son, whom I have given to God, don't sell your soul at the altar of adultery. And don't go the way so many leaders go.

O Lemuel, those who wish to lead others ought to stay away from strong drink entirely. If they drink, they may forget the law, pervert justice, and deny the oppressed their due.

Strong drink is for those who have given up; for those whose hearts have no hope.

They drink to forget their condition. They seek to drown their misery. In other words, it's not for men destined for greatness. (Proverbs 31:1,4,6,7)

### *The Principles:*

1- The child given to God must be warned to avoid certain pitfalls. One is immorality; one is alcohol.

2- Men who want to lead can't afford to touch the stuff.

3- Leaders who drink run the risk of perverting justice and

oppressing the downtrodden.

4- Strong drink is for cowards on their way out, not leaders on their way up.

Well, we've a long way to go, but no more time. In our next lesson we will look at what the rest of Scripture says about drunkenness.

We'll look at the Scriptural concept of spiritual control, at the question of conflicts and counterfeits, and at the issue of weaker brothers and big footprints. We'll conclude by asking ourselves some questions to determine what constitutes drunkenness for us, what the role of the church is where drunkenness is concerned. We'll ask, is drug abuse drunkenness? And what relationship is there between being drunk and being filled with the Spirit? Should any of you choose to come back, those are the issues we have yet to face.

In the meantime, you may want to begin searching your own life for any tendencies to drunkenness or demonic control through alcohol, drugs or any addicting agent.

To be drunk, remember, is to experience any level of intoxication that makes you less effective physically, mentally, morally, or spiritually. You can get drunk on Sleep-eze, diet pills, Valium, or even antihistamines. If your doctor orders it, that's different. (We'll cover that in the next lesson.) But the over-the-counter drugs that we become dependent on, that decrease our mental or physical faculties, are just as much a source of drunkenness as alcohol is. The Scripture clearly teaches that drunkenness is deplorable to God, and devastating to the Christian. It affects your personality, weakens your judgment, deceives you, and creates false ambitions that it later destroys. It dulls your senses; guarantees poverty, misery, grief, arguing, complaining, needless injuries, bloodshot eyes, wicked lustful thoughts, stupid conversation, idiotic behavior, and hopeless addiction. It is not for leaders, but for fools.

My friend, in Christ you are free. You can choose whether or not those attributes the Scripture describes as the attributes of alcohol will help you control your life, demonstrate the fruits of the Spirit, and give a clear testimony to those who follow you or not. That's the beautiful thing about being a Christian. Now you have the power to choose. You have the power because you have been reborn. You have been born free.

## BORN FREE!!!

Born free! Oh, child of God  
Your captive days are o'er.  
The chains are gone and ye need not  
Enslaved be any more...

You're free from sin's dread sentence,  
The penalty's been paid.  
God paid the price Himself and now  
Ye need not be afraid!

You're free from sin's oppression, too,  
That guilt that lingers on;  
Forgiveness freed you from its grasp,  
And now that guilt is gone!

And oh, the power of sin, my friend,  
That held you in the past—  
God's power is realer now by far  
And now you're free at last!

Born free! That's your new lot,  
But, oh, beloved one,  
Your freedom is to live your life  
In the likeness of God's Son!

Your freedom is no license  
To lure you back to sin.  
God has not set you free so you  
Can flaunt His truth again.

Your freedom is not freedom  
If by being free  
Another brother comes to fall  
Or will in bondage be!

Your freedom isn't license  
To sell once more your soul,  
To open up your spirit now  
To Satan's dread control.

And freedom isn't freedom  
That's to mar the name of God!  
You are not free to others cause  
Upon that name to trod!

Born free! Indeed you are,  
And free ye shall be still,  
So long as you but recognize  
You're free...to do His will!!!

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(11.17.21)