



BIBLICAL TEACHING ABOUT WINE

Text: Romans 13:12-14

Introduction: When I address the topic of drinking and drunkenness, I feel as though when I come to the Bible for answers, it is a bit like taking a mouthful of water from a fire hydrant. The Bible has much to say about drinking and sobriety. In light of a balanced, biblical world view, abstinence or moderation take a better form of clarity when considering the principles of our text. Verse 13 admonishes us to regard our spiritual walk as something which reflects the light of God and Christian awareness of the return of Christ. The verse in Romans 13 uses two expressions of intemperance with “riotous living” and “drunkenness” – both of which usually end with intoxication. This is our first admonition to abstain.

Confessions and Covenants: “One critic labeled [Baptists] as ‘miscreants begat in rebellion, born in sedition, and nursed in faction.’ Excluded by law from the English universities, Baptists developed their own structures for pastoral training. They also wrote hymns, preached sermons, published confessions, and defended their beliefs against skeptics, detractors, and rival religious groups of all kinds.”¹ I am part of a Baptist church and have been so throughout my life. I have studied other creeds and constitutions but have always found myself an ardent supporter of religious liberty careful not to elevate any man-made doctrine or creed above the Holy Scriptures. “Because of the unswerving commitment to the priority of Scripture, Baptists have never ‘canonized’ any of their confessions, but rather have held them all to be revisable in the light of the Bible, God’s infallible, unchanging revelation.”² Baptists are unashamed to rally together and stand for the declaration of their principles as observed in one’s church covenant. Paul told Timothy to teach such loyalty to Christ (1 Timothy 6:13).

1 Timothy 6:11-16 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a **good profession** before many witnesses. (13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a **good confession**; (14) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: (15) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; (16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

¹Timothy and Denise George, Editors, *Baptist Confessions, Covenants, and Catechisms* (Nashville, TN: Broadman and Holman Publishers, 1996), Introduction, page v.

²Ibid. page 3.

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Confessions and covenants of all types were numerous in the sixteenth century. The Reformation has been called the “Age of Confessions.” These public professions were adopted by many Christian groups and find their roots in the NT. From the 1500’s forward covenants emerged as a Baptist tradition by dissenting groups whose members were burned alive at the stake for their religious convictions.³ Baptists adhere to the principles of religious liberty, believer’s baptism by immersion, congregational autonomy, a zeal for missions, and world evangelism. These separatists also rejected infant baptism and the classic Reformation doctrines of original sin, election and justification.

From England to America the Anabaptist penned their articles of faith and confession against the prevailing patterns of the religious life of their day. They were a counter-cultural movement that stood for purity and consecration. In 1707 the first Baptist association in America was organized in Philadelphia, PA.⁴ The Philadelphia Confession of Faith became the most widely accepted, definitive confession among Baptists in America. The New Hampshire confession in 1867 offered a revised edition of the confession published in the Baptist Church Manual (which excludes any reference of the universal church body). The New Hampshire Statement eventually displaced the Philadelphia Confession as the standard of choice. By 1925 the New Hampshire Confession became the rallying cry for conservative theology combined with global missionary vision and evangelistic fervor.

In the seventeenth century when Baptists congregations began to organize, they too adopted church covenants along with confessions of faith. Church covenants were the ethical statements of how one must live out one’s confession of faith. Frequently, Baptist churches asked new members to sign the church covenant as a public pledge of their commitment to live according to the standards and expectations of the congregations. “J. Newton Brown’s Church Covenant in 1853 has had a more lasting influence on Southern Baptist churches than any other similar document.”⁵ (*This covenant includes the pledged to abstain from the sale and use of intoxicating drinks as a beverage*). There has been a decline in “the act of covenanting together” in recent years. Along with this decline is a failure to take seriously the doctrine of the church and its discipleship within many congregations. With respect to the subject of intoxicating beverages, many churches have challenged the abstinence position with the less restrained view of moderation.

Comprehension of our thesis: Purpose Statement: I will attempt to present a biblical theology⁶ through direct statements in grammatical interpretation of different texts, principles, and historical example, on what the Bible teaches about the use of alcoholic beverages. I must check any presuppositions or biases as I examine the evidence. Viticulture and its practice shows significant images speaking to wine as a biblical blessing and cursing.

³ Ibid. page 5.

⁴ Ibid. page 10.

⁵ Ibid. page 15.

⁶ The person who builds a **theology** on a particular subject engages in the study of the biblical texts while giving careful consideration to the historical setting in which a given piece of writing originated. The research and remarks herein will be true to the divine nature of revelation in the Scriptures. Theology is a field of study and an analysis of God, also a survey of biblical truth regarding any subject. It is a body of doctrines or religious philosophy set forth by a particular church or religious group.

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Consider these biblical principles as we unfold the verses on the use of wine in the Bible . . .

- ✘ As Children of God living in this present world we are to . . .
 - + **Cast off the works of darkness**
 - + **Put on the armor of light.** (Romans 13:8-14)
- ✘ Christians are to maintain sound doctrine (Titus 2:1-10) . . .
 - + **Sound in faith (aged men):** sobriety
 - + **Behavior becoming holiness (older women)**
 - + **Seven responsibilities of the young women**
 - + **Young men**
 - + **Servants**
- ✘ The Conduct of every Child of God should follow **obedience**(Eph. 5:1-18ff; 4:11-16)
 - + **12 Imperatives for the household of faith.**
 - Be followers of God (5:1)
 - Avoid the depravity and corruption of the world (5:3)
 - Refrain from foul and obscene language (5:4; 1 Timothy 4:12)
 - Don't be cheated, beguiled or mislead with empty excuses to sin (5:6-7)
 - Live daily as Children of Light (5:8)
 - Prove and know the will of God for you [pleasing] (5:5:10; 17)
 - Take advantage of every opportunity to do good (5:15-16)
 - Don't get drunk with wine wherein is debauchery or sinful living (5:18a)
 - Be filled with the Holy Spirit daily – moment-by-moment (5:18b)
 - Use music to encourage one another and to worship God (5:19)
 - Have a heart of thanksgiving in the midst of all circumstances (5:20)
 - Submit to one another out of reverence for Christ, the Messiah (5:21)
 - + **Grow toward spiritual maturity** (speak the truth in love) (Eph. 4:
- ✘ The Confines of Christian Liberty rehearsed (1 Corinthians 6:12-20; 10:23-33) . . .
 - + **Does it glorify God?** (1 Cor. 10:31) **Endorsed as lawful – acceptable, permissible,** (1 Cor. 10:23-33; 6:12): **Is it Expedient – beneficial practices and habits?**
 - + **Does it build up the Body of Christ? Edify – be a wise builder, constructive: frame and improve, teach and persuade others by your example.**
 - + **Does it disobey any clear teaching of Scripture?** (Psalm 119:105)
 - + **Does it desecrate your physical body at a temple of the Holy Spirit?** (1 Cor. 6:19-20)
 - + **Does it violate or go against the expressed will of spiritual authorities in your life?** (Hebrews 13:7): Are you disregarding the wisdom of others to partake?
 - + **Does your liberty become a stumbling block to a Christian brother?**
 - 1 John 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (Romans 14:1-23)
 - 1 Corinthians 8:9-13 – don't let you liberty be a hindrance to a weaker brother.
- ✘ Obedience to Christ is not seeing how much like the world we are allowed to become but how close to Christ we grow and reflect.
 - + 1 John 2:15-17;
 - + Romans 8:1-11
- ✘ We are to love God from the heart and not just giving Him eye-service. (Col. 3:23)
 - + Be a good *soldier* (2 Timothy 2:1-7)
 - + Be a good *athlete*
 - + Be a good *farmer*

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A Commodity that was basic to Life in Ancient days: In our modern culture we have many alternatives to just plain water or alcoholic beverages. The government and private companies spend millions of dollars annually to supply clean and safe drinking water to the population. Individuals may obtain filtration systems to purify the water in their homes, appliances and personal water bottles. In the United States of America, safer hydration cannot be imagined anywhere on earth. To be without or to die of thirst here would be unthinkable.

We must not mistakenly imagine our present culture in America as we read Scripture. In the ancient world, safe drinking water was an ever-pressing issue. God's provision of wine illuminates an aspect of everyday life in ancient times.⁷ The Scriptures mention the practice and value of digging a well.

The situation in the ancient world was much different. Although there were wells that were famous for supplying life-sustaining water (2 Sam. 23:15), many water sources were polluted by surface run-off bearing microorganisms that could produce serious illness. Since adequate hydration is essential for life, ancient people sought alternatives to tainted water.⁸

In the OT, wine was mentioned as one of the principle commodities grown in the region that answered the preserved hydration issue and was part of a typical diet.

- When Abraham was returning from battle against the multinational confederacy that had taken Lot and the inhabitants of Sodom captive, he met the mysterious Melchizedek, priest of the Most High God. Melchizedek supplied Abraham with bread and *yăyîn* (Genesis 14:17-20), just what the patriarch required to replenish his body's needs.
- The author of Judges tells us that the Levite and his concubine had all their needs met when they arrived in Gibeah: straw and fodder for the donkeys, and bread and *yăyîn* for themselves (Judges 19:16-21).
- When Abigail, Nabal's current wife brought David the provisions he had requested for his men from her husband, the list of items included *yăyîn* (1 Samuel 25:17-44).
- As David fled from Jerusalem during the rebellion led by his son Absalom, Ziba met the king with life sustaining provisions, including bread, raisins, summer fruits, and *yăyîn* (2 Samuel 16:1-4). Ziba specifically said that the wine was for anyone who might be "faint in the wilderness" (v. 2).
- Psalm 104:10-17 is perhaps the most striking passage presenting wine as a **blessing** from God for the satisfying of daily needs. God provides flowing springs of water for every wild animal of the field and bird of the heavens (vv. 10-12). The rain He sends causes grass to grow for cattle and food for man (vv. 13-14). The psalmist includes with these gifts in verse 15, "*yăyîn that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.*" Alexander gives a possible alternate translation of the verse: "*And wine gladdens the heart of man-(so as) to make his face shine more than oil-and bread the heart of man sustains.*"⁶ Regardless of which translation is better, it is certain that the psalmist includes wine in a passage that extols God for His work of sustaining life on planet Earth. Psalm 104:15 causes the reader to ponder whether wine gladdens man's heart in the sense of the alcohol's production of a euphoric state of mind, or whether the gladness is a result of recognizing that God has graciously met man's need for sustenance. The form of the Hebrew verb, "*to make something glad,*"⁷ occurs in other contexts where the heart of man is made glad. Solomon

⁷ Robert P. Teachout, *The Use of "Wine" in the Old Testament* (London, England; Ann Arbor MI: University Microfilms International, 1980), page i.

⁸ Randy Jaeggli, *The Christian and Drinking: A Biblical Perspective on Moderation and Abstinence* (Greenville, SC: Bob Jones University Press; 2008), 8. Also note Dr. Jaeggli's statement on page 40 of his revision entitled, *Christians and Alcohol: A Scriptural Case for Abstinence* (Greenville, SC: Bob Jones University Press, 2014), 40.

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says in Proverbs 27:9, for instance, that ointment and perfume make the heart glad. *Psalm 104:15 does not extol the alcoholic 'high' a person would get from excessive consumption of wine.*

Wine as a Blessing and a Curse – In contrast, the Bible speaks of *yăyîn* (wine) as both a blessing and a curse. In a positive light, the use of wine in OT days associated it with core ingredients for a basic meal. Wine sustained life and brought enjoyment to one's routine. *Yăyîn* comes from a Hebrew root meaning to effervesce or bubble, and implies fermentation and the capability of intoxication. Historic and Biblical evidence demonstrates that wine was mixed, often times 2 or 3 parts water to 1 part wine⁹ thus, diluting the substance and minimizing the effect of intoxication. Overindulgence negates wine's blessing. Individuals would abuse diluted wine. Our culture today knows nothing of diluting wine before its consumption.

Curse of Society: Alcoholism

For active alcoholics, drinking trumps reason. It distorts judgment. It severs the connection between behavior and consequence. It lays waste to marriages, friendships, and careers. It leaves children stranded. For alcoholics, love and logic can't hold a candle to liquor.¹⁰

Over the last decade, sophisticated brain-imaging technologies have demonstrated that constant use of alcohol significantly alters the structure of the brain in ways that can last for months and even years, creating a chronic brain disease.¹¹

Shawn Kennedy in an article contrasting abstinence or moderation sights statistics which reveal that 1 out of 7 people who drink on a consistent basis eventually become alcoholics. This is a serious problem exploiting man's depravity. Jaeggli supports his evidence by saying that 6% of the population has an addiction to alcohol.

Drinking alcohol on a consistent basis (e.g. two glasses of wine a day) affects the lining of the gastrointestinal track and attributes to leaky gut syndrome;¹² a condition which has gained more attention in the last 25 years. Some doctors see **Leaky gut syndrome** as a hypothetical, medically unrecognized condition. While increased intestinal permeability ("leaky gut") is a phenomenon recognized by mainstream science.¹³

⁹ Randy Jaeggli, *Christians and Alcohol: A Scriptural Case for Abstinence* (Greenville, SC: Bob Jones University Press, 2014), pages 44-46.

¹⁰ Ibid., 55.

¹¹ Ibid., 58

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¹³ "Leaky Gut Syndrome," Wikipedia.com

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*How Alcohol May Benefit the Digestive System*¹⁴

These are some of the ways that drinking alcohol may benefit the digestive system:

- * Research seems to indicate that those who drink are **less likely to develop gallstones**. These are solid masses that can form in the gallbladder where they cause obstruction or inflammation.
 - * Drinking seems to reduce the **risk of developing metabolic syndrome**. This refers to a group of symptoms that increase the risk of cardiovascular disease, stroke, and diabetes. Metabolic syndrome involves central obesity and insulin resistance.
- While there may be some **benefits to the digestive system** from the moderate consumption of alcohol it is not recommended that people begin drinking in order to gain these benefits.

This is because the potential problems associated with drinking too much far outweigh any benefits.

Digestive System Problems Caused by Alcohol Abuse

Alcohol abuse can cause havoc in every organ of the digestive system. Some of the most common problems include:

- * Alcohol increases the risk that people will develop **mouth cancer** – it is the second most common cause of this condition after tobacco smoking. It also causes some people to develop **gum disease**.
- * **Heartburn** is frequently caused by excessive alcohol intake. It does this by relaxing the sphincter that is there to control the acidic contents of the stomach from passing into the esophagus. If this fluid makes it past the sphincter it can be highly irritating to the esophagus, and this is what causes heartburn.
- * Alcohol abuse can damage the lining of the stomach. This can lead to problems including inflammation of the stomach – **gastritis**.
- * Alcohol **may increase the risk of people developing stomach cancer**, but there is no conclusive proof of this.
- * Alcohol abuse can increase the risk of people developing **small intestine cancers**.
- * It can cause **mal-absorption** so that the individual is not absorbing all the nutrients from food they need.
- * It may cause **leaky gut syndrome** where unwanted toxins are able to leak through holes created in the intestine getting into the rest of the body. These toxins then cause problems and lead to ill-health.
- * It can exacerbate **irritable bowel syndrome**
- * Alcohol can cause both **diarrhea** and **constipation**
- * Excessive alcohol intake can lead to **an inflammation of the pancreas**. This is known as **pancreatitis** and it can lead to life-threatening complications. It can also interfere with the ability of the digestive system to function effectively.
- * The effect of alcohol on the liver is well documented. If people are drinking excessively they can start to develop the early stages of **alcoholic liver disease**. If this progresses to **cirrhosis** then the damage will be so severe that this organ is unable to function properly. Not only is the liver vital for digestion, but it is also necessary for other important functions as well.

¹⁴ Alcoholrehab.com © 2017

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Character of the wine in the Bible:

- Grape skins have wild yeast on them that will, in time, ferment the grape juice. Depending on the particular blend of yeast on your grapes, you may get complete fermentation, or the yeast may have low alcohol tolerance and the fermentation will halt before all the sugars have been consumed. Yeast contributes to the flavor profile of the wine.
- Compared to inoculated yeast, these ambient, wild yeasts hold the risk of having a more unpredictable fermentation. Not only could this unpredictability include the presence of off-flavors/aromas and higher volatile acidity but also the potential for a stuck fermentation if the indigenous yeast strains are not vigorous enough to fully convert all the sugar – Wikipedia.com.
- In the OT, the Hebrew word *mishrah* (1x) means the “juice” of grapes,¹⁵ and is related to the verb *sharah*. This juice was unfermented (Numbers 6:3). The context of the subject is the discussion of the Nazarite vow. The KJV calls it the “liquor” of grapes. The NASB has “grape juice.”
- A few scholars believe that when the Bible expresses a positive view of *yăyîn* the context is to unfermented grape juice. A question rises from this observation; can the Hebrew word [*yăyîn*] legitimately refer to unfermented juice as well as intoxicating wine? This exposition comes from a person with a “presupposition imposed on the evidence rather than a conclusion validly drawn from it. It is vitally important that we undertake our interpretative investigations with **objectivity** and let the Scripture dictate what we believe, rather than approaching the Bible with a presupposition in mind that our investigation will by all means support.”¹⁶

Biblical texts that are used to support drinking wine in Moderation . . .

1 Timothy 5:23 | Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

1 Timothy 3:8 | Likewise [must] the deacons [be] grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

Ephesians 5:18 | And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Philippians 4:5 | Let your moderation be known unto all men. The Lord is at hand.

1 Chronicles 12:39 | And there they were with David three days, eating and drinking: for their brethren had prepared for them.

¹⁵ Francis Brown, S.R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MD: Hendrickson Publishers Marketing, LLC, 2014), page 1056, column a.

¹⁶ Jeaggli, *Christians and Alcohol*, page 41.

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Esther 1:8 | And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

1 Kings 4:20 | Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

Job 1:13 | And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

Job 1:18 | While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

Matthew 24:38 | For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Luke 7:33-34 | For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. **34**) The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

Matthew 11:19 | The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Isaiah 22:13 | And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die.

1 Kings 20:16 | And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

1 Kings 20:12 | And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

1 Samuel 30:16 | And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

Luke 10:7 | And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

1 Kings 16:9 | And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

Ruth 3:3 | Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

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2 Chronicles 9:20 | And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

1 Kings 10:21 | And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

Psalms 104:14-15 | He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; (15) And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart. (God causes it to rain upon the earth, out of which vines grow and grapes appear from which wine is produced).

Clear statements of abstinence from drinking intoxicating beverages . . . ¹⁷

Enjoined upon Priests | **Leviticus 10:8-11** | And the LORD spake unto Aaron, saying, (9) **Do not drink wine nor strong drink**, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: (10) And that ye may put difference between holy and unholy, and between unclean and clean; (11) And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

A Vow of Nazarites | **Numbers 6:1-4** | And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD: (3) **He shall separate himself from wine and strong drink**, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (4) All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. (Cf. Judges 13:4; 13:13-14)

Luke 1:13-16 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. (14) And thou shalt have joy and gladness; and many shall rejoice at his birth. (15) For he shall be great in the sight of the Lord, and **shall drink neither wine nor strong drink**; and he shall be filled with the Holy Ghost, even from his mother's womb. (16) And many of the children of Israel shall he turn to the Lord their God.

The Wise Man's Injunction | **Proverbs 23:19-21** | Hear thou, my son, and be wise, and guide thine heart in the way. (20) **Be not among winebibbers; among riotous eaters of flesh:** (21) For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

¹⁷ Frank Charles Thompson, *The Thompson Chain-Reference Bible, Fifth Edition* (Indianapolis, IN: B. B. Kirkbride Bible Co., Inc., 1988), pages 1539-1540 ["Abstinence" and "Drunkenness"]

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Proverbs 23:29-32 | Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (30) They that tarry long at the wine; they that go to seek mixed wine. (31) Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. (32) At the last it biteth like a serpent, and stingeth like an adder.

The Government and Regulation of Kings | **Proverbs 31:4-5** | It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: (5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

The Law of the Rechabites | **Jeremiah 35:5-13** | And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. (6) But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: (7) Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. (8) Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; (9) Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: (10) But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. (11) But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. (12) Then came the word of the LORD unto Jeremiah, saying, (13) Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. (Descendants of Jethro, father-in-law to Moses, lifelong tent-dwellers)¹⁸

Daniel's Resolve with a temperance Principle | **Daniel 1:8** | But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

Defile. Heathen nations not only ate unclean beasts, which were forbidden by Jewish law, but even the clean animals that were eaten were first offered as victims to their gods, and part of the wine was poured out as a libation on their altars. Hence Athenaeus calls the beasts served up at the tables of the Persian kings, victims. Daniel was therefore resolved not to defile himself with their viands; yet he did not rudely refuse what was intended as a

¹⁸ The Rechabites were descendants of Rechab (or Recab or Rekab), a Kenite and thus related to the Midianites and Moses' family by marriage (see Judges 1:16). According to Jeremiah 35:6, the Rechabites' strict rules were put in place by a son (or descendant) of Rechab named Jehonadab (or Jonadab). This is the same Jehonadab who helped Jehu rid Israel of Baal-worship after the time of Ahab (2 Kings 10:15-27). Scholars have differing opinions as to why Jehonadab implemented the rules, but many believe he sought to preserve the primitive lifestyle of his nomadic forebears.

There is much to learn from this family. The Rechabites stood firm against assimilating into the culture of the time. They were commended by God for their faithfulness and obedience to their father. The Rechabites are an example of steadfastness. God desires His people to live in obedience and steadfastness to Him. (*The Popular Handbook of Archaeology and the Bible* by Geisler & Holden)

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kindness, but mildly and modestly requested the proper officers to indulge him in this respect.

Brotherly Love's Refrain | [Romans 14:14-21](#) | I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. (15) But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. (16) **Let not then your good be evil spoken of:** (17) For the kingdom of God is not meat and **drink**; but righteousness, and peace, and joy in the Holy Ghost. (18) For he that in these things serveth Christ *is* acceptable to God, and approved of men. (19) Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (20) For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. (21) *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

Principles of Conscience – “Religious Scruples” – This passage is not a case of weak doctrine in a Christian brother but weak practices, in other words, disputes over the difference of opinion – AMP – “to pass judgment on his scruples.”¹⁹ (The pangs of one’s conscience)

Verse One: Give a cordial welcome to the other brother with different practices [you may consider weak]. Have a wholesome respect to his faith, not with a disposition to critically analyze his inward reasoning (His way of thinking). This reception or hospitality is foremost felt before it has an opportunity to be expressed.

¹⁹ **SCRUPLES** [skroo-puh l] noun - a moral or ethical consideration or standard that acts as a restraining force or inhibits certain actions; to have scruples about; hesitate at; **SCRUPLE**: qualm, compunction, restraint; waver. scruple/'skru:pəl/ noun (**often pl**) a doubt or hesitation as to what is morally right in a certain situation - verb (**obsolete when transitive**) to have doubts (about), especially for a moral reason *n*. "moral misgiving, pang of conscience," from Latin *scrupulus* "uneasiness, anxiety, pricking of conscience," literally "small sharp stone," diminutive of *scrupus* "sharp stone or pebble," used figuratively by Cicero for a cause of uneasiness or anxiety, probably from the notion of having a pebble in one's shoe. *n*. - An uneasy feeling arising from conscience or principle that tends to hinder action. In **Romans 14:1** the Greek word depicting “scruples” is διαλογισῶν (διαλογισμῶν) (opinions, motives, inward thoughts). (Found here and Philippians 2:14 translated as “disputings,” and James 2:4 translated “thoughts”)

Thayer's Lexicon - διαλογισμός, διαλογισμοῦ, ὁ (διαλογίζομαι), the Sept. for חֲשַׁבְתָּ and Chaldean חֲשַׁבְתָּ, in Greek writings from Plato down, the thinking of a man deliberating with himself; hence,

1. a thought, inward reasoning: [Luke 2:35](#); [Luke 5:22](#); [Luke 6:8](#); [Luke 9:46](#); [Romans 14:1](#) (yet some bring this under 2); the reasoning of those who think themselves to be wise, [Romans 1:21](#); [1 Corinthians 3:20](#); an opinion: κριταὶ διαλογισμῶν πονηρῶν, judges with evil thoughts, i. e. who follow perverse opinions, reprehensible principles, [James 2:4](#) (cf. Winer's Grammar, 187 (176)); purpose, design: [Matthew 15:19](#); [Mark 7:21](#).

2. a deliberating, questioning, about what is true: [Luke 24:38](#); when in reference to what ought to be done, hesitation, doubting: χωρὶς γογγυσμῶν καὶ διαλογισμῶν, [Philippians 2:14](#) ('γογγυσμῶν is the moral, διαλογισμῶν the intellectual rebellion against God' Lightfoot); χωρὶς ὀργῆς καὶ διαλογισμοῦ, [1 Timothy 2:8](#); (in the last two passages others still advocate the rendering disputing; yet cf. Meyer on Philippians the passage cited).

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1. Do not be dismissive or look down on a Christian brother who has scruples about what you have liberty to do. Don't flaunt your liberty before them. Don't tempt someone to violate their conscience – purposely moving them to a place of doubt.
2. Do not be judgmental of a Christian brother who feels he has liberty to do what you have scruples about yourself.
3. Do not destroy one another on the basis of food and drink. Why? The kingdom of God is bigger than such material externals. (eating meat, drinking wine, observing special days).
4. "Receive, embrace, welcome" one another as those who are living to honor God by what they do and what they don't do.
5. Pursue what makes for peace and building up one another – love drives what we do.
6. Don't do anything that causes a brother or sister to stumble or fall into sin. It doesn't mean you have offended someone because they don't agree with what you're doing. Some people will always be offended by your choice. The question is this, are you causing them to be drawn into sin by your actions?
7. Don't violate your own conscience in what you allow for yourself. If you feel you would be sinning by doing a certain thing, don't do it, stop.

Romans 14:23 (AMP) But the man who has doubts (to have misgivings, an uneasy conscience) about eating, and then eats [*perhaps because of you*], stands condemned [*before God*], because he is not true to his convictions and he does not act from faith. For whatever does not originate and proceed from faith is sin [*whatever is done without a conviction of its approval by God is sinful*].

Considerate of the Biblical reference to Wine

Ecclesiastes 9:7 | Go thy way, eat thy bread with joy, and **drink thy wine with a merry heart**; for God now accepteth thy works.

Ephesians 5:18 | And **be not drunk with wine**, wherein is excess; but be filled with the Spirit;

1 Timothy 5:23 | Drink no longer water, but **use a little wine for thy stomach's sake** and thine often infirmities.

Proverbs 23:29-35 | ²⁹ Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? ³⁰ **They that tarry long at the wine; they that go to seek mixed wine.** ³¹ **Look not thou upon the wine when it is red, when it giveth his colour in the cup, [when] it moveth itself aright.** ³² **At the last it biteth like a serpent, and stingeth like an adder.** ³³ Thine eyes shall behold strange women, and thine heart shall utter perverse things. ³⁴ 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. ³⁵ 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.

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Romans 14:21 | [It is] good neither to eat flesh, **nor to drink wine**, nor [anything] whereby thy brother stumbleth, or is offended, or is made weak.

Proverbs 20:1 | **Wine [is] a mocker; strong drink [is] raging; and whosoever is deceived thereby is not wise.**

Proverbs 31:6 | Give strong drink unto him that is ready to perish, and **wine unto those that be of heavy hearts**

Isaiah 5:22 | Woe unto [them that are] **mighty to drink wine**, and men of strength to mingle strong drink:

*** Genesis 9:20** | And Noah began [to be] an husbandman, and he planted a vineyard:

Isaiah 5:11 | Woe unto them that rise up early in the morning, [that] they may follow strong drink; that continue until night, [till] **wine inflame them!**

John 2:1-11 | ¹ And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ² And both Jesus was called, and his disciples, to the marriage. ³ And when they wanted wine, the mother of Jesus saith unto him, **They have no wine.** ⁴ Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ⁵ His mother saith unto the servants, Whatsoever he saith unto you, do [it]. ⁶ And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. ⁷ Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸ And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it]. ⁹ When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, ¹⁰ And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept **the good wine** until now. ¹¹ This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Galatians 5:19-21 | Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, ([Read More...](#))

1 Peter 5:8 | Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Psalms 104:14-15 | He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; ([Read More...](#))

1 Timothy 3:8 | Likewise [must] the deacons [be] grave, not double-tongued, **not given to much wine**, not greedy of filthy lucre;

Leviticus 10:8-10 | ⁸ And the LORD spake unto Aaron, saying, ⁹ **Do not drink wine nor strong drink**, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations: ¹⁰ And that ye may put difference between holy and unholy, and between unclean and clean;

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Mark 14:25 | Verily I say unto you, I will **drink no more of the fruit of the vine**, until that day that I drink it new in the kingdom of God.

Proverbs 31:4-7 | [It is] not for kings, O Lemuel, **[it is] not for kings to drink wine**; nor for princes strong drink: ⁵ Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
⁶ Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.
⁷ Let him drink, and forget his poverty, and remember his misery no more.

Isaiah 28:7 | But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble [in] judgment.

Proverbs 23:20-21 | **Be not among winebibbers**; among riotous eaters of flesh:²¹ For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe [a man] with rags.

1 Corinthians 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**.

1 Peter 4:3 | 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:

Luke 21:34 | And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting*, and drunkenness, and cares of this life, and [so] that day come upon you unawares.
(*depressed so to oppress the system by overeating or drunkenness)

Condemnation: Drunkenness strictly Forbidden

Deut. 21:20 – *a rebellious son who was also known as a drunkard was stoned to death*

Pr. 20:1 – *wine is a mocker and those deceived by strong drink are not wise* – Wine personified as doing what men do under its influence. Thus inebriated persons scoff at what is holy, reject reproof, ridicule all that is serious. ***Wine is an undisciplined thing!*** (Septuagint)

Pr. 23:20 – *be not among winebibbers [drunkards and excessive drinkers]*

Pr. 23:29 -30 – *redness of eyes and woes to them who tarry long at the wine*

Pr. 23:31 – *do not look at the wine in the glass when it sparkles and goes down smoothly*

Ecclesiastes 10:17 – *feasting is for strength and not for drunkenness*

Isa. 5:11 – *the wicked rise up early needing a drink and tarry at night until they are drunk*

Isa. 28:1 – *woe to drunkards who are overcome with wine (struck down, conquered, smitten by)*

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Hab. 2:15 – woe to the one who makes his neighbor drunk

Luke 21:34 – don't let depression and despair of our day cause you to drink and forget the coming of Christ's kingdom

Romans 13:13-14 – drunkenness facilitates the lusts of the flesh

1 Cor. 6:10 – drunkards shall not inherit the kingdom of God

Eph. 5:18 – be not drunk with wine wherein is excess (riotous, prodigality): Noah deprived himself of his moral dignity by drinking and exposing himself (Genesis 9:21)

1 Thess. 5:7 – they that are drunk are drunk in the night

*Wine: First Mention in Genesis 9:20-21**

After the global flood, Noah was the first individual to cultivate the vine, [It takes three years for a new plant to produce grapes and up to six years for vines to yield consistently]. Jews in contrast to the Rechabites (**Jeremiah 35**) aspired to have their own vine planted and growing on a trellis. The vines were planted and vines propagated so shade was provided during the hot summer. “Having a vine was part of a settled life (**1 Kings 4:25**).”²⁰ Growing vines and establishing a vineyard were choices which made economic sense.

Noah fulfills his father's dream that his son would bring comfort from the painful toil of the earth by beginning the science of growing grapes and of making wine, which uniquely gives people joy (see **Gen. 9:18-20**). The same text, however, illustrates its grave dangers. The rest of Scripture likewise both looks favorably on wine (**Numbers 15:5-10; Deuteronomy 14:26; Psalm 104:15; John 2:1-11**) and soberly warns of its dangers (**Proverbs 21:17; 23:20-21, 29-35; Isaiah 5:22; 28:7**), especially moral laxity as displayed in self-exposure (**Lamentation 4:21; Habakkuk 2:15**). The holy Nazirite (**Numbers 6:3-4**), the officiating priests (**Leviticus 10:9**), and rulers making decisions (**Proverbs 31:4-5**) abstain from wine. John abstains from it; Jesus does not (**Matthew 11:17-19**).²¹

Isaiah 5:1-2 and **Matthew 21:33** sketch out the process of building a vineyard complete with a wine press.

Classification of terms and texts: English definitions and word usage in Classical Greek, Koine Greek, Hebrew, Latin and Aramaic. *Etymology* and sound *lexicology* – *Etymology*: the derivation of words and their linguistic development from one language to another. *Lexicography*: compiling our dictionary of terms. *Lexicality*: words or vocabulary of biblical and contemporary languages such

²⁰ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Press, 1987), page 103.

²¹ Bruce K. Waltke with Cathi J. Redricks, *Genesis: A Commentary* (Grand Rapids, MI: Zondervan Publishing Co., 2001), 159.

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as is contained in a lexicon.²² We will attempt to establish a strong lexical basis for each biblical term. First, let's explore the Standard English definition then go to other languages.

Wine:²³[wahyn] **Noun, adjective, verb, wined, win-ing. noun**

1. the fermented juice of grapes, made in many varieties, such as red, white, sweet, dry, still, and sparkling, for **use** as a beverage, in cooking, in religious rites, etc., and usually having an alcoholic content of 14 percent or less.
2. a particular variety of such fermented grape juice: *port and sherry wines*.
3. the juice, fermented or unfermented, of various other fruits or plants, used as a beverage, sauce, etc.: *gooseberry wine; currant wine*.
4. a dark reddish color, as of red wines.
5. *Pharmacology*, *vinum*.

Wine bidding²⁴ [wīn'bib'ing] **Adjective**, addicted to excessive drinking of wine. – n. The habitual, excessive drinking of wine.

Current Usage of "Wine" – Most people assume today that the word "wine" can refer only to fermented, intoxicating grape juice, or to the fermented juice of any fruit used as beverage. The basis for this assumption is the current definition given to the word by most modern dictionaries. For example, the seventh edition of the *Merriam Webster's Collegiate Dictionary* defines "wine" as follows: "1: fermented grape juice containing varying percentages of alcohol together with ethers and esters that give it bouquet and flavor: the usu. fermented juice of a plant product (as a fruit) used as a beverage. 3: something that invigorates or intoxicates." Note that no mention at all is made in this current definition of unfermented grape juice as one of the possible meanings of "wine." It is not surprising that people who read a definition such as this, common to most dictionaries, would naturally assume that "wine" can only mean a fermented juice.

Past Usage of "Wine" – This restrictive meaning of "wine" represents, however, a departure from the more classical dual meaning of the word as a designation for either fermented or unfermented grape juice. To verify this fact one needs only to consult some older dictionaries. For example, the 1955 *Funk & Wagnalls New "Standard" Dictionary of the English Language* defines "wine" as follows: ". The fermented juice of the grape: in loose language the juice of the grape whether fermented or not." This definition shows that forty years ago the loose usage of "wine" referred to "the juice of the grape whether fermented or not." It is noteworthy that even the more recent *New Webster Encyclopedic Dictionary of the English Language* (1971) defines "must" as "Wine or juice pressed from the grapes but not fermented." This definition clearly equates "wine" with grape juice.

The 1896 *Webster's International Dictionary of the English Language* which defines "wine" as "the expressed juice of grapes, especially when fermented . . . a beverage . . . prepared from grapes by squeezing out their juice and (usually) allowing it to ferment." This definition is historically accurate,

²² Definitions of *Etymology*, *lexicography* and *Lexicality* are found on the website, Dictionary.com Unabridged: Based on the Random House Dictionary, © Random House, Inc. 2013.

²³ **American Psychological Association (APA):**
wine. (n.d.). *Dictionary.com Unabridged*. Retrieved April 30, 2013, from Dictionary.com website:
<http://dictionary.reference.com/browse/wine>

²⁴ *Funk and Wagnalls Standard Desk Dictionary*, Volume 2, N-Z (NYC, NY: Harper and Row Publisher's Inc., 1996), 786.

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since it recognizes that the basic meaning of "wine" is "the expressed juice of grapes," which is usually, but not always, allowed to ferment.

"The problem," as Robert Teachout notes, "is that people have taken the very *usual* meaning of the word (whether in Hebrew, Greek, Latin or English)—as an intoxicating beverage—and have made it the *only* definition of the word. That is incorrect scholarship! It is inaccurate both biblically and secularly, and it is inaccurate in the English language historically."

Older English Dictionaries – The inaccuracy in the English language becomes even more evident when we look at older English dictionaries. For example, the 1828 *Webster's Dictionary* defines the word "must" as "new wine—wine pressed from the grape, but not fermented." Note that the unfermented grape juice is here explicitly called "new wine."

The 1759 Nathan Bailey's *New Universal English Dictionary of Words and of Arts and Sciences* offers the following definition for "wine": "Natural wine is such as it comes from the grape, without any mixture or sophistication. Adulterated wine is that wherein some drug is added to give it strength, fineness, flavor, briskness, or some other qualification." Note that in this definition Bailey does not use the word "fermented," though it is implied in some of the wines he describes.

Other eighteenth-century lexicographers define the word "wine" very similarly. John Kersey's *Dictionarium Anglo-Britannicum, or A General English Dictionary*, published in London in 1708, says: "Wine, a liquor made of the juice of grapes or other fruits. Liquor or Liqueur, anything that is liquid; Drink, Juice, etc. Must, sweet wine, newly pressed from the grape." In this definition "wine" explicitly includes "must, sweet wine, newly pressed from the grape."

Benjamin Martin's *Lingua Britannica Reformata or A New English Dictionary*, published in 1748, defines "wine" as follows: "1. the juice of the grape. 2. a liquor extracted from other fruits besides the grape. 3. the vapours of wine, as wine disturbs his reason." It is noteworthy that here the first meaning of "wine" is "the juice of the grape," without any reference to fermentation.

A clear example of the use of the term "wine" to refer to unfermented grape juice is provided by William Whiston's translation of Josephus' *Antiquities of the Jews*, first published in 1737. Referring to Joseph's interpretation of the cupbearer's dream, Josephus writes: "He therefore said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand and when *he had strained the wine*, he gave it to the king to drink . . . Thou sayest that *thou didst squeeze this wine from three clusters of grapes* with thine hands and that the king received it: know, therefore, that the vision is for thy good."

In this translation Whiston uses "wine" as a proper rendering for fresh, unfermented grape juice (*gleukos*), obviously because in this time "wine" meant either fermented or unfermented grape juice. Josephus' statement offers another significant insight, namely, that it was customary long before Israel became a nation to squeeze the juice from grapes and drink it immediately in its fresh, unfermented state. This is what Josephus called *gleukos*, the term which our English translators render "wine" or "new wine" in Acts 2:13. Does not this translation support the conclusion that unfermented grape juice was called "wine" in older English usage?

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Bible Translations – The above sampling of definitions of "wine" from older English dictionaries suggests that when the King James Version of the Bible was produced (1604-1611) its translators must have understood "wine" to refer to both fermented and unfermented wine. In view of this fact, the King James Version's uniform translation of the Hebrew *yayin* and Greek *onios* as "wine" was an acceptable translation at that time, since in those days the term could mean either fermented or unfermented wine, just as the words it translates (*yayin* or *oinos*) can mean either. Today, however, when "wine" has assumed the sole meaning of fermented grape juice, modern translations of the Bible should indicate whether the text is dealing with fermented or unfermented grape juice. By failing to provide this clarification, uninformed Bible readers are misled into believing that all references to "wine" in the Bible refer to fermented grape juice.

The Meaning of the Latin word *Vinum*

Latin Usage of *Vinum* – It is significant that the Latin word *vinum*, from which the English "wine" derives, was also used to refer to fermented or unfermented grape juice. A large four-volume Latin lexicon, *Thesaurus Linguae Latinae*, published in 1740, gives several definitions for *vinum*, all supported by ancient Roman authors. Two of these are especially relevant: "*Aigleuces vinum*—" ("sweet wine"), "*Defrutum vinum*—" ("boiled wine"), both of which are unfermented grape juice. The lexicon further explains that "*vinum vocantur ipsae etiam uvae*"—"even the very grapes are called wine"). The latter statement is supported by Marcus Cato's designation of grape juice as "*vinum pendens*," that is, "wine still hanging on the grapes."

Parkinson in his *Theatrum Botanicum* published in 1640, explains that "The juyce or liquor pressed out of the ripe grapes, is called *vinum*, wine. Of it is made both *sapa* and *defrutum*, in English *cute*, that is to say, boiled wine, and both made of *mustum*, new wine; the latter boyled to the halfe, the former to the third part." This explanation is significant because it attests that the juice pressed out of ripe grapes was called "*vinum*, wine," and when boiled it became "*sapa*" or "*defrutum*," depending on how much it was boiled down.

Pliny (A. D. 24-79), the renowned Roman scholar and author of the celebrated *Natural History*, lists the boiled wines *sapa* and *defrutum* among the *vinum dulce*—"sweet wine." To these he adds other kinds of unfermented sweet wines known as *semper mustum*—"permanent must," *passum*—"raisin wine," and *militites*—"honey-wine." The last was made from must "in the proportion of thirty pints of must of a dry quality to six pints of honey and a cup of salt, this mixture being brought to the boil."

W. Robertson in his *Phraseologia Generalis*, published in 1693, defines the Latin *mustum* as "new wine" and the phrase *vinum pendens* as "wine yet on the tree." Thomas Aquinas, the "Angelic Doctor" of the Roman Catholic Church, explains that "grape juice—*mustum*" can be used for the Eucharist, because it already "has the specific quality of wine [*speciem vini*]."

The foregoing examples suffice to show that the Latin word *vinum*, like its derived English *wine*, has been historically used to refer either to fermented or unfermented grape juice. Further documentation from ancient Roman writers supporting this conclusion will be given in Chapter 4, where we shall examine the ancient methods for preserving wine unfermented.

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Must: An English word for new wine; wine pressed (newly squeezed) from the grape but not fermented; **Origin:** before 900; **Middle** English, Old English < Latin *mustum*, short for *vinum mustum* new wine.

Medical Definition of MUST:²⁵ **the expressed juice of fruit and especially grapes before and during fermentation.**

Definition of TEMPERANCE

1: moderation in action, thought, or feeling : **RESTRAINT**

2a: habitual moderation in the indulgence of the appetites or passions **b:** moderation in or abstinence from the use of alcoholic beverages

Hebrew and Greek words for Wine (Appendices 1-5)

Tirōsh²⁶ - Hebrew word translated *wine, must, new wine* and found 38 times in the OT. *Genesis 27:28* – “so called because it gets possession of the brain, it inebriates.” (Wilson’s OT Word Studies, 483) Strong’s number H8492.

Although *tirosh* did not contain as much alcohol as fully fermented wine, it did have sufficient ethanol to cause drunkenness if a person consumed enough of it. Because grape juice starts fermenting almost immediately after it flows into the vat, even *tirosh* could be abused. The prophet Hosea warned God’s people that “whoredom and wine and new wine [*tirosh*] take away the heart” (4:11). The translation “take away the heart” is literal and idiomatic for “cause loss of understanding.” Hosea makes the assertion that idolatry is spiritual adultery and causes a loss of cognitive ability just as surely as alcoholic beverages do. The prophet Hosea warned God’s people that “whoredom and wine and new wine [*tirosh*] take away the heart” (4:11). The translation “take away the heart” is literal and idiomatic for “cause loss of understanding.” Hosea makes the assertion that idolatry is spiritual adultery and causes a loss of cognitive ability just as surely as alcoholic beverages do.²⁷

Yayin²⁸ – Hebrew word translated *wine* and found a total of 141 times in the OT – wine 137; vine 1; banqueting 1; winebibbers + H5433 1 —Strong’s Greek & Hebrew Dictionary Strong’s Number 3196. *Effervesce** means to give off bubbles of gas due to the evidence of fermentation.

²⁵ Merriam-Webster Online Dictionary copyright © 2013 by Merriam-Webster, Incorporated

²⁶ תִּירוֹשׁ – pronounced: tee-roshe’- transliterated **tîyrôsh**— in the sense of *expulsion; must* or fresh grape juice (as just *squeezed* out); by implication unfermented *wine*: - (new, sweet) wine [Strong’s Concordance]. Fresh grape juice is also called (*Hbr. Mishreh*) – Isaiah 65:8 - According to ISBE, “*unfermented grape juice is a very difficult thing to keep without the aid of modern antiseptic precautions, and its preservation in the warm and not over-cleanly conditions of ancient Palestine was impossible.*” (ISBE Volume V (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1939), page 3086) – Tirosh came to mean wine not fully aged but had intoxicating properties. Numbers 6:3 speaks of the Nazirite vow and the person under it not drinking “liquor of grapes” which is the fresh juice steeped.

²⁷ Jaeggli, 35.

²⁸ יַיִן – pronounced: yah’-yin - transliterated **yayin**—From an unused root meaning **to effervesce**;* *wine* (as fermented); by implication *intoxication*: - banqueting, wine, wine [-bibber]. (Strong’s Concordance) “Figuratively used of the wrath of God, or great calamities and suffering which disturb the mind with anguish and horror, as

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Asis²⁹ – Hebrew word translated *wine* and found only 5 times in the OT - new wine 2; sweet wine 2; juice 1 —Strong's Greek & Hebrew Dictionary (e.g. Isaiah 49:26)

Chāmar³⁰ — Aramaic word translated *red wine* and found 6 times in the OT - Ezra 6:9; 7:22; Isaiah 27:2; Daniel 5:1, 2, 4, 23 wine from its fermentation. Strong's Greek and Hebrew Dictionary Strong's Number 2562.

Shekar³¹ — Hebrew word translated *strong drink* or *strong wine* found 23 times in the OT; Strong's Greek & Hebrew Dictionary number 7941; a strong, intoxicating drink. *Shākar'* as a verb to which it is related means "to become drunk, intoxicated, tipsy." This Hebrew word is used to describe a fermented beverage made from grain or other fruits other than grapes.

Yegeb³² – Hebrew word translated *wine press*, (once) the wine gathered in at the end of the vintage. Strong's # 3342 found 16 times in the OT; used to describe the excavation of a trough or carved out wine-vat. Cf. Deuteronomy 16:13 – "wine."

Sobe³³ - pronounced (sō-beh') - H5435 - drink, drunken, wine—Strong's Greek & Hebrew Dictionary. To drink liquor.

Oinos³⁴ – The general Greek word for *wine* in the NT corresponds with *yayin* in the Hebrew. The Greek word *oinos* is found 34 times in the NT - Strong's number 3631.

The verb *methusko* ("to be drunk") is always passive in form in the New Testament but conveys a condition that one has brought upon himself. Paul does not forbid drinking wine, only drinking to excess. In addition to commanding avoidance of drunkenness, Paul states the positive command "but be filled with the Spirit." The idea of the command "be filled" could be illustrated by a common activity we all do: we fill up our cars at the gas station. When the tank cannot hold any more, the pump shuts off, and we pay for the gas.

wine disturbs the head of the drunkard." (William Wilson, *Wilson's OT Word Studies* (MacLean, VA: MacDonald Publishing), 483.

²⁹ עֲסִיס —pronounced: *aw-sees'* – transliterated **âsîys**—*must* or fresh grape juice (as just *trodden* out): - juice, new (sweet) wine.

³⁰ חֲמַר or חֲמֹר - pronounced: *kham-ar'* – transliterated **hāmar** from **hēmer**—wine or particularly red wine.

³¹ רֶשֶׁק — pronounced: *shay-kawr'* transliterated **Shēkār** – an *intoxicant*, i.e. intensely alcoholic *liquor* :- strong drink, + drunkard, strong wine.—Strong's Greek & Hebrew Dictionary

³² יֶקֶב — pronounced: *yeh'-keb* – transliterated **yegeb**—Strong's Greek & Hebrew Dictionary # 3342 - meaning to *excavate*; a *trough* (as dug out); specifically a wine-vat (whether the lower one, into which the juice drains; or the upper, in which the grapes are crushed) :- fats, presses, press-fat, wine (-press). *Deuteronomy 16:13*.

³³ סֹבֵא - pronounced *sōbe'* - (so'-beh) found in 3 places – Isaiah 1:22; Hosea 4:18; Nahum 1:10. (*The Brown-Driver-Briggs Hebrew and English Lexicon*, page 687).

³⁴ οἶνος - pronounced: *oy'-nos* a primary word (or perhaps of Hebrew origin <H3196> (*yayin*); "wine" (literal or figurative)—Strong's Greek & Hebrew Dictionary.

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“The drinking of wine could be a stumbling-block and the Apostle enjoins abstinence in this respect, as in others, so as to avoid giving an occasion of stumbling to a brother, Romans 14:21. Contrast 1 Timothy 5:23, which has an entirely different connection. The word is used metaphorically . . .

(a) of the evils ministered to the nations by religious Babylon, 14:8; 17:2; 18:3;
(b) of the contents of the cup of divine wrath upon the nations and Babylon, Revelation 14:10; 16:19; 19:15” (W.E. Vine, *The Expanded Vine’s Expository Dictionary of NT Words, a Special Edition*, page 1231).

Matthew 11:19 says that “Jesus came eating and drinking.” The contrast of the passage is to his cousin, John the Baptist. John did not drink wine but had a very special diet and restriction because of the Nazarite vow he lived under.

Notice the life and ministry of Jesus and the references to a *wedding*.

(Matthew 22:3) And sent forth his servants to call them that were bidden to the **wedding**: and they would not come.

(Matthew 22:8) Then saith he to his servants, The **wedding** is ready, but they which were bidden were not worthy.

(Matthew 22:10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the **wedding** was furnished with guests.

(Matthew 22:11) And when the king came in to see the guests, he saw there a man which had not on a **wedding** garment:

(Matthew 22:12) And he saith unto him, Friend, how camest thou in hither not having a **wedding** garment? And he was speechless.

(Luke 12:36) And ye yourselves like unto men that wait for their lord, when he will return from the **wedding**; that when he cometh and knocketh, they may open unto him immediately.

(Luke 14:8) When thou art bidden of any *man* to a **wedding**, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

(Matthew 11:18) For John came neither **eating nor drinking**, and they say, He hath a devil.

(Matthew 11:19) The Son of man came **eating and drinking**, and they say, Behold a man gluttonous, and a **winebibber**, a friend of publicans and sinners. But wisdom is justified of her children.

(Matthew 24:38) For as in the days that were before the flood they were **eating and drinking, marrying and giving in marriage**, until the day that Noe entered into the ark,

(Luke 7:33) For John the Baptist came **neither eating bread nor drinking wine**; and ye say, He hath a devil.

(Luke 7:34) The Son of man is come **eating and drinking**; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

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(Luke 10:7) And in the same house remain, **eating and drinking** such things as they give: for the labourer is worthy of his hire. Go not from house to house.

John 2:1-12 And the third day there was a **marriage in Cana** of Galilee; and the mother of Jesus was there: (2) And both Jesus was called, and his disciples, to the marriage. (3) And when they wanted wine, the mother of Jesus saith unto him, They have no wine. (4) Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.** (5) His mother saith unto the servants, Whatsoever he saith unto you, do it. (6) And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. (7) Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. (8) And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare it. (9) When the ruler of the feast had tasted the **water that was made wine**, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, (10) And saith unto him, Every man at the beginning doth set forth **good wine**; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. (11) This beginning of **miracles did Jesus in Cana of Galilee**, and manifested forth his glory; and his disciples believed on him. (12) After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

“The wine Jesus and most other Jews drank was *oinos*, a drink made by boiling or evaporating fresh grape juice down to a heavy syrup or paste in order to prevent spoilage and simplifying storage. To make a beverage, water would be added as needed to a small quantity of the syrup. That mixture was nonalcoholic, and even when allowed to ferment it was not intoxicating, because it was mostly water. Perhaps Jesus miraculously made wine from water for the wedding at Cana by creating the paste.”³⁵

Gleukos³⁶ † – a Gk. word that refers to sweet “new wine,” or must, as found once in the NT Scriptures.; **Acts 2:13** – On the day of Pentecost, the disciples spoke in tongues where many nationalities heard the gospel in their own language. The accusation mentioned in Scripture which the critical observers offered was that the disciples were **tanked up**, full of new wine. This word selection also infers fermentation – note Job 32:19.

Pár-oinos³⁷ – Strong’s number 3943, found two times in the NT – (**1 Timothy 3:3 and Titus 1:7**): to stay near wine, drunkenness, given to wine and drunkenness. **πάροις** has a connection to being a brawler which is the opposite of patient; a bishop/elder/pastor must not be violent toward others.

Fruit of the Vine – Mark 14:25 - It is observable that our Lord here calls the wine "the fruit

³⁵ John MacArthur, *The MacArthur New Testament Commentary, Matthew 8-15* (Chicago, IL: Moody Publishers, 1987), page 262.

³⁶ Gk. Word - gleukos - **γλεῦκος** - glyoo'-kos – Only in Acts 2:13 – they were intoxicated with new wine; Akin to **G1099**; sweet wine, that is, (properly) must (fresh juice), but used of the more saccharine (and therefore highly inebriating) fermented wine: - new wine (Strong’s Concordance). † Compare this with Job 32:19 – The Septuagint (The Oldest Greek version of the Hebrew OT; LXX, also known by these Roman numerals which stood for the number of scholars that did the translation work.)

³⁷ **πάροις** – par-oinos – alongside wine, to stay near

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(γέννημα) of the vine," after he has spoken of it as sacramentally his blood. Our Lord here refers to the time of the regeneration of all things, when the heavenly kingdom shall appear in the fullness of its glory; and when his disciples, who now feed upon him sacramentally and by faith, shall then eat at his table in his kingdom, and drink of the river of his pleasures forever. (Pulpit Commentary, vol. 16, page 233). The Gk. word "**cup**" is used figuratively to reference one's lot or fate. The cup was filled with the fruit of the vine. [pp. Matthew 26:26-29; Mark 14:18-26; Luke 22:7-23;], also note 1 Corinthians 11:23-25; 5:7.

Consideration of Historical Evidence: Drinking wine as practiced. The intake of "oinos" – the water and wine were talked about in a normal occurrence. Jesus turned water into wine and as Gospels record of Christ's own reflection of a comparison of John and Jesus, he came eating and drinking, (Matthew 11:18-20). The Apostle Paul does not state a condemnation for drinking wine.

"When grape juice was boiled down it became a sweet, sticky syrup, and this too may have been referred to as honey in some Bible passages.* It was spread on bread and sometimes diluted with water adding spices and drunk. Jacob sent this to Joseph in Egypt (Genesis 43:11), it was exported to the Phoenicians (Ezekiel 27:17)."³⁸

* Boiled-down grapes with the consistency of thick syrup were called **dibs**, a reference to honey in most places in the Bible. Bees were not kept in hives until days of the Roman Empire; otherwise, honey was found in the "wild" sometimes in unorthodox places (i.e. the carcass of a dead animal, rock cliff or hollow trees) Canaan as a land that "flowed with milk and honey" would be a reference to the thick syrup from the grapes of Eschol in Numbers 13, (Gower, 108, 109).

Proverbs 9:1-6 Wisdom hath builded her house, she hath hewn out her seven pillars: (2) She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. (3) She hath sent forth her maidens: she crieth upon the highest places of the city, (4) Whoso is simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, (5) Come, eat of my bread, and drink of the wine *which* I have mingled. (6) Forsake the foolish, and live; and go in the way of understanding (*Start traveling the road of understanding*)

she hath mingled her wine; which also makes a considerable part in a banquet or feast, [Est 5:6](#); and the church is called a banqueting house, or a house of wine, [Son 2:4](#). The love of Christ is compared to wine, [Son 1:2](#); to old wine for the antiquity of it, being more ancient than ours to him, or than ourselves, even as old as eternity; to wine, on the lees well refined, for the purity of it, being free from all motives and conditions in the creature; to strong generous wine, which exhilarates and refreshes the weak, the weary, and distressed. The Gospel of Christ is also compared to wine, [Son 7:9](#); to old wine, for the ancient doctrines of it; and to neat wine, for the purity of it; and to generous wine, for the pleasure, joy, and comfort it gives: the blessings of grace which it exhibits may be so called from their comforting and refreshing nature, which are had freely, [Isa 55:1](#); and so are the joys of heaven, [Mat 26:29](#). Now the "mingling" of this wine is in allusion to the mixture of wine, either with something richer, as spice, [Son 8:2](#); or rather with water, as Jarchi observes, which was usual in those hot countries, to make it fit and suitable drink for the bodies of men: the mixture was no doubt according to the strength of the wine; the wine of Sharon, being strong wine, was

³⁸ Ralph Gower, *The New Manners and Customs of Bible Times* (Chicago, IL: Moody Press, 1987), page 53.

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mixed two parts water and one wine (e); which, with the ancients (f), before three parts water and two wine; though, according to Plutarch (g), they had three ways of mixing, which they called by three different names; the one was three parts water and two wine, the other three parts water and one wine, the third was one wine and two water; the first of them was reckoned the best mixture (h): one Cerassus is said to be the inventor of mixing wine with water (i); others ascribe it to Melampus (k), and others to Amphictyon. And this, spiritually understood, does not design any impurity or degeneracy, such as is complained of, [Isa_1:22](#); for the love of Christ is pure and sovereign; the Gospel of Christ is free of all mixtures of human doctrines; the blessings of grace are all of free grace, without the mixture of men's works, and so is eternal life; salvation is all of free grace, and not by works of righteousness done by men mixed with it. But this may design the various displays of the love of Christ in the several acts of it, before time, in time, and now in heaven; or the joint display of the love of Father, Son, and Spirit, in the salvation of men, and the harmony and agreement of the divine perfections therein; and the publication of the Gospel, and the accommodation of the truths of it to the capacities of men: and perhaps some respect may be had to the blood and water that issued from the side of the slain Lamb of God, here prophetically and figuratively held forth; (John Gill's Exposition on the Whole Bible – commentary on Proverbs 9:2)

Comparative of God's Judgment: (Metaphorical) Old Testament primarily. Revelation also uses language of the judgment and the wine of God's wrath. Jeremiah and Isaiah include illustration of judgment in a moment when figuratively God's people were placed in the winepress and trodden upon (Isaiah 63:3-6; Jeremiah 48:33; Revelation 19:13-15).

Contradictions in Scriptural teaching: (Paradoxical statements and challenges to Scriptural inerrancy, skeptical discrepancies)

- *Look not upon the wine (yayin) when it is red (Proverbs 23:31).
- *God brings forth from the earth wine (yayin) that gladdens the heart of man (Psalm 104:15). **God made many things . . .**



- Genesis 1:7 – the firmament and divided the waters.
- Genesis 1:16 – two great lights (sun and moon).
- Genesis 1:25 – the beasts, cattle and every creeping thing.
- Genesis 1:31 – GOD made everything.
- Genesis 2:4 – heavens and the earth.
- Genesis 2:9 – God made from the ground every tree that is pleasant to the sight.
- Genesis 2:22 – God made woman from man's rib.
- Genesis 3:1 – the serpent was more subtle than any creature God made.
- Genesis 5:1 – God created man, God made him.
- Genesis 8:1 – God made the wind.
- Genesis 9:6 – In the image of God made he man.
- Genesis 45:9 – God made Joseph lord over all of Egypt.
- Exodus 1:21 – God made them houses.
- Exodus 7:1 – God made Moses a god to Pharaoh and Aaron his prophet.

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- Exodus 31:18 – With His finger, God made two tablets of stone with the commandments written there on.
- Deut. 2:30 – God hardened King Sihon’s spirit and made his heart obstinate.
- Deut. 5:2; 29:25 – God made a covenant.
- 1 Kings 3:7 – God made one man king over another [good or bad], Jeroboam (15:30; 16:26).
- 2 Chron. 26:5 – God made him to prosper, as long as Zachariah sought the Lord.
- Psa. 100:3 – God made us.
- Ecc. 3:1 – God made a season and specific time for everything.
- Jonah 4:6 – God prepared a gourd and made it come up over Jonah.
- Psa. 104:15 – wine maketh the heart glad – God brings forth wine.
- Isaiah 55:1 – buy wine. “As we examine representative verses that warn about the destructive power of alcohol, remember that ancient people generally drank diluted yayin. These warnings are much stronger for us today in a culture that knows nothing of watering down wine before consumption.”³⁹

*Answer not a fool (Proverbs 26:4)

*Answer a fool (Proverbs 26:5)

Conducive Regions to Viticulture and Wine-making: Palestine, Regions of the Mediterranean, California, etc., the Graeco-Roman culture. (Merrill C. Tenney, *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. Five, 935-938)

- Most of the grape juice was made into wine. The water was unsafe for drinking unless it came from a fresh spring. Other beverages (like milk) were limited.
- In biblical days in the Middle East, grape juice was allowed to stand and ferment in the collecting vessels for about six weeks.
- A sludge known as **lees** [dregs] formed at the bottom of the vessel. The liquid was then poured off gently into jars not disturbing the heavier sediment at the bottom (Jer. 48:11)
- Moldable clay was used to seal the jars. A small hole by the handle of the amphora jar allowed the gases to release during the remaining fermentation.
- When the process was completed, the hole was plugged and sealed with the owner’s name or seal left by impression in the clay.
- One earlier option was to put the wine in goat skin bottles, but if the condition and age of the skin did not expand sufficiently from the formation of the gases, then it would burst and the wine would be poured out (Gen. 21:14; Josh. 9:4, 13; Matt. 9:17; Mark 2:22; Luke 7:37-39).
- In Biblical times, wines were imported into Judea from all over the Mediterranean world.
- Wine was stored in the cooler temps of the cellar in amphorae jars which were made with a pointed end. The ends were buried in the ground to help cool the wine. If goat skins were used, the wine would be stored in a cool place like a stream.
- Wine made from grain is probably referred to as “fermented drink” in Leviticus 10:9; Isaiah 56:12.
- Other uses for wine: *disinfectant* to clean wounds before applying olive oil (Luke 10:34), prematurely fermented wine mixed with myrrh or gall was used by soldiers for *pain relief* (Matthew 27:34).

³⁹ Jaeggli, *Christians and Alcohol*, page 48.

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- Paul told Timothy to take a little wine for his stomach's sake not that the wine would be good for his ailment, but because the water might do it harm (1 Timothy 5:23). Medicinally, the wine could create a relief from pain and allow healing and restoration to Timothy's problem. The body treats wine as a foreign substance, (*Ralph Gower, The New Manners and Customs of Bible Times, Moody Press, 1987, pages 103-112*).

Cause of Stumbling for others (weaker brother):

The Doctrine of Expediency necessarily admits the lawfulness and propriety of the use of alcoholic drinks, but that, by reason of the evils which come from the excessive use, men should totally abstain⁴⁰ (1 Corinthians 10:23-33; Romans 14:14-21). "It is necessarily based upon the lawfulness of the usage, and the rightfulness of our liberty in the premises."⁴¹ Expediency assumes that the user will not exceed the boundaries of prudence.

The verb *methusko* ("to be drunk") is always passive in form in the New Testament but conveys a condition that one has brought upon himself. 2 Paul does not forbid drinking wine, only drinking to excess. In addition to commanding avoidance of drunkenness, Paul states the positive command "but be filled with the Spirit." The idea of the command "be filled" could be illustrated by a common activity we all do: we fill up our cars at the gas station. When the tank cannot hold any more, the pump shuts off, and we pay for the gas.

Cupbearer: i.e. Nehemiah to Artaxerxes and Joseph interprets the Chief Butler's dream/ to Pharaoh.

And I took the grapes and pressed them into Pharaoh's cup - From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the **יין** yayin of the Hebrews, the **οἶνος** of the Greeks, and the *mustum* of the ancient Latins. (**Adam Clarke on Genesis 40:11**)

Genesis 40:8-15 And they said unto him, We have dreamed a dream, and *there is no* interpreter of it. And Joseph said unto them, *Do not* interpretations *belong* to God? tell me *them*, I pray you. (9) And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; (10) And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: (11) And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. (12) And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: (13) Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. (14) But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: (15) For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

⁴⁰ William Patton, *Bible Wines or Laws of Fermentation and Wines of the Ancients* (Oklahoma City, OK: Sane Press, 1871), 99.

⁴¹ *ibid.*, 100.

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Challenges with Biblical Concepts:

NEW WINE & OLD BOTTLES

(Matt. 9:14-17; Luke 5:36-39)

Issues: Is drinking wine a **sin**? (The wound of a weaker brother's conscience; the indulgence of an unguarded tongue or unchecked inhibition); Wine is a mocker. . . . It makes the one who drinks it uninhibited (Luke 5:37-38; Matt. 9:17; Mark 2:22).

Bottle - *ἀσκός*—as-kos'— meaning *leather skin or bag*. These bottles were not glass, like today but goatskins or sheepskins which were used in that time for carrying water and storing wine. New skin would stretch and make room for the ethanol gas in the fermentation of the new wine. Old skins were stiff and less flexible. They would give way or burst from the pressure. This method of wine storage is still used today in some countries.



Figure 1 Egyptian woman washing out a wineskin in the river, *New Manners and Customs*, page 110.

Parabolic Illustration: Matthew 9:17 – In this passage Jesus is speaking to a group of disciples from John the Baptist before John's imprisonment and subsequent death. [Matthew 9:14-17](#) tells us that John's disciples came to Jesus and asked, "Why do we and the Pharisees fast often, but your disciples don't fast?" (15) Jesus asked them, "*The wedding guests can't mourn as long as the groom is with them, can they? But the time will come when the groom will be taken away from them, and then they will fast.*" (16) "*When someone sews a patch over a hole in an old coat, he never uses a piece of cloth that is not yet shrunk. If he does, the patch will shrink and pull away from the coat. Then the hole will be worse.*" (17) "*Nor do people pour new wine into old wineskins. If they do, the skins will burst, the wine will spill out, and the skins will be ruined. Instead, they pour new wine into fresh wineskins, and both are preserved.*"

The absence of the Bridegroom is the reason for mourning, but He is not absent, and never has been since His victory, His resurrection, [His] ascension, and return in power by the Spirit to take up His abode with His own people. Jesus later tells His disciples, ye therefore have sorrow but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. The application here is that the true evidence of our relationship to Christ is our constant joy and rejoicing.⁴²

Jesus then uses two illustrations referencing the same point. The new material patches on old garments and new wine in old wineskins illustrate that our Lord was teaching that to put "His enterprise into the old formulae would bring about decomposition and ruin," (G. Campbell Morgan, page 32). Jesus was creating something not to be forced and crowded into the old, but the Lord was giving new life, creating new creatures – a new and living way. [Hebrews 10:19-23](#) Having therefore,

⁴² G. Campbell Morgan, *The Parables and Metaphors of Our Lord* (Old Tappan, NJ: Fleming H. Revell Company, 1943), pages 31-32.

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brethren, boldness to enter into the holiest by the blood of Jesus, (20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (21) And having an high priest over the house of God; (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (23) Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Fermented wine in a new skin is a parabolic illustration; no sanction or comment is given regarding its use.

THE SYMBOLISM OF THE VINE TO ISRAEL

- The vine was used as a symbol of the religious life of the nation of Israel (Psa. 80; Isa. 5:1-5).
- Architecturally, vines and clusters of grapes are found in the masonry, stone carvings and gate work to places like Jerusalem and its buildings.
- A carving of a bunch of grapes often adorned the front exterior doors of the synagogue.⁴³
- As the “ideal” picture of what Israel should be to God, Jesus was the true vine (John 15:5-7).
- Wine and the vine were teaching points about right and wrong.
 - Wine was one of the **good things** God gave (Gen. 27:28; Judges 9:13; Gen. 14:18; Psa. 104:15; Ecc. 10:19); offered back to God in thanksgiving (Ex. 29:40); In reality the farmer who lived too far from the central sanctuary to give a wine tithe would sell his wine and buy something to thank God for (Deut. 14:22-26).
 - Wine was to be **abstained from** for religious and disciplinary reasons; Nazirite vow (Num. 6:3; Luke 1:15); forbidden by priests who went into the presence of God (Lev. 10:5-9), (Cf. pages 9-10).
 - It was the riotous behavior & drunkenness associated with wine that is condemned/overindulgence (Gen. 9:21; Isaiah 5:11; 28:7). Noah and Lot drank until intoxicated which led them to social scenes of indecency and incest.

Romans 13:13-14 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1 Corinthians 11:20-22 When ye come together therefore into one place, *this* is not to eat the Lord's supper. (21) For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. (22) What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

1 Timothy 3:8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Titus 2:2-6 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. (3) The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; (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.

⁴³ Gower, page 111.

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CHRIST EATING AND DRINKING WITH SINNERS/ He was called a glutton and a drunkard by His opposition (Matthew 11:2-19; Luke 7:18-35)

Word had spread regarding the wonderful works of Christ and His increasing fame both to his enemies and his friends, [John was some 70 miles away from the place where Jesus was ministering]. The context of both Gospel narratives harmoniously reveals that John the Baptist was incarcerated and sends two of his disciples to the Capernaum area to question Jesus. At that same time, our Lord commends the ministry and life of John by saying, “I can guarantee this truth: Of all the people ever born, no one is greater than John . . .” (Matthew 11:11).⁴⁴ These men made the lengthy journey to ask Jesus, “are you the Messiah or should we look for another?” Jesus continues his miraculous work in the presence of these inquirers. Luke, a physician details the healing work of Christ. “But there was every demonstration of tender sympathy with human woes and of miraculous power, stooping low to touch the blind, the lame, the leper, the deaf, and the dead.”⁴⁵

THE CUP IN THE LORD’S SUPPER * **refer to the appendix for info on using grape juice in communion.** When the Bible mentions the Lord’s Table, the terminology is “cup” or “fruit of the vine,” not wine.

WEDDING AT CANA and the *first miracle* of water to wine (John 2:1-11).

The lesson of the miracle is “the duty of Jesus Christ.” The miracle is not a specific endorsement to drink wine. The question is the type of wine Jesus made. A primary Greek word, *oinos* [whose roots are in the OT word *yayin*] can refer to fermented and unfermented wine. Yeast and leaven represent sin. Would Jesus have created something that was the cause of drunkenness and riotous behavior? (Cf. jashow.org/topic/wine)

The First Miracle of Jesus

Of all the miracles Jesus could have performed to launch his ministry, he chose one in which later others would criticize him for such a miracle. In the gospel according to John, chapter 2 Jesus turned water into wine. Jesus noted that His critics, the Pharisees would later watch him and observe that he would eat with publicans and sinners who were enjoying themselves at a party and declare he is a glutton and a drunkard (Matthew 11:19).

The party was a wedding celebration in Cana, a village whose location is lost to history. Drawing from the meaning of Cana, “place of reeds,” most scholars today guess that the ruins of this village lie under a yet to be excavated mound of dirt overlooking a marshy plain full of reeds.

First century coins found that the mound suggest this was the size of village in Jesus' day. Cana is about a 9 mile, three-hour walk north of Jesus his hometown of Nazareth. Mary,

⁴⁴ © 1995 GOD’S WORD to the Nations Bible Society, Cleveland, OH.

⁴⁵ H. Leo Boles, *Luke: New Testament Commentaries Based on the American Standard Version* (Nashville, TN: Gospel Advocate Company, 1940), page 153.

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Jesus and five disciples are at the wedding. John 1:35 – 51 says he had recruited Peter and Andrew; Philip; Nathaniel, who lived in Cana; and an unidentified disciple, probably John – the anonymous writer who most scholars say wrote the gospel bearing his name. Wedding feasts would extend anywhere from one to seven days depending on the wealth and station of the family. For farmers and fishermen, one good day was sufficient. In the days of the apostles, customarily, it was the groom's responsibility (along with his family) to furnish the reception and entertain the guests who traveled to attend. Many family and friends had invested a lot of time and money, some of them would have traveled days or weeks to join the celebration. They came to honor the couple with their presence and their presents-and these guests had every right to expect honor in return, through the hospitality of food and wine. Ancient records show that on rare occasions some disgruntled guests sued when they didn't receive hospitality on a par with their investment. At the very least, running out of wine would have left the groom looking like a poor planner, or worse, a cheapskate (running out of wine was a shameful breach of hospitality⁴⁶). Sending out for wine at a moment's notice would have gotten expensive, because a merchant selling wine in this small village would've recognized a seller's market when they saw one. Mary took the problem to her son.⁴⁷ It is assumed that Mary, the mother of Jesus was close to the couple being wed since she takes such concern for the wine.

It is in Jesus Christ that God fully manifests his glory and revelation. It is clearly taught by John that the glory of God was manifested in Jesus (John 2:11; 11:40). To behold Jesus in faith is to have an open door to heaven and to the revelation of God (John 14:8-31). In **John 2:1-11** Jesus performs his first miracle. John states, "*this, the first of his signs, Jesus did in Cana of Galilee, and manifested his glory; and his disciples believed in him*" – (John 2:11). Metaphorically understood, the Angels of God ascend and descend upon the Son of Man as he manifests here his glory [as on other occasions – *temptation in the wilderness, transfiguration, baptism*] as the only begotten Son of God.⁴⁸

Verse One:

* **Cana of Galilee** is the place which marks the beginning of the "Cana Cycle" also is the place of the first Messianic miracle of Jesus "*manifesting His glory*" – 2:11. His main objective is the reveal the Father in heaven thus opening access to a relationship with Him by dying on the cross.

* The **third day** is a reference to three days after the previous event in John's narrative – the calling of Nathanael as one of the disciples, a resident of Cana. Cana was a two-day journey from Nazareth, so on the third day, Jesus and company arrive at the wedding.

* The **mother of Jesus** was there at the wedding. The text seems to indicate that Mary was related to or close friends with the family of the groom by her response to the need for more drink. It was the groom's responsibility to host the guests who attended this event.

⁴⁶ W. Wayne VanHorn, *Explore the Bible, John's Gospel, John 1-11* (Nashville, TN: LifeWay, Fall 2013), page 35.

⁴⁷ Stephen M. Miller, *The Jesus of the Bible* (Uhrichsville, OH: Barbour Publishing, Inc., 2009), 136-142.

⁴⁸ Robert H. Stein, *Interpreting Puzzling Texts in the New Testament* (Grand Rapids, MI: Baker Book House Co., 1996), 123-124.

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Verse Two:

* **Jesus and his disciples** were invited to the celebration. It is likely that Jesus was related to the groom, as well. Jesus sanctioned weddings. His presence would display His approval. Most likely, he was there to ask the Heavenly Father's blessing upon the couple.

Verse Three:

* Customarily, reputations would be at stake if the refreshments ran out. Mary calls Jesus' attention to the need.

"The term rendered **"wine"** (Greek, *oinos*; pronounced OY· nohs) referred to the juice pressed from grapes. The juice could be unfermented, but more often referred to the fermented variety. Weddings were considered to be happy occasions, and celebrating with wine was their custom."⁴⁹

Verse Four:

* **My Lady, what have I to do with thee?** (Cf. **Judges 11:12; 1 Kings 17:18; 2 Chronicles 35:21**) This response by Jesus shows no contempt, but conversely shows a great deal of respect. This is the same word used by our Lord on the cross as Jesus responds to his mother standing at the foot of the cross. **"Woman"** is a form of address throughout John's Gospel that reveals it was actually a term of respect and actual kindness (Cf. 4:21; 8:10; 20:15)."⁵⁰ The AMP translates the expression as "dear woman." Jesus' response to Mary's concern in the recorded exchange demonstrates a sense of premature suggestion; something ill-timed. He says, "mine hour has not yet come." Literally the text says, "Jesus said to her, [Dear] **woman, what is that to you and to Me?** [What do we have in common? Leave it to Me.] My time (hour to act) has not yet come." [Eccl. 3:1 . . . "a time to every purpose under the heaven"] Christ's purpose on earth was not to save the day and bail people out of an embarrassing situation, but to bring glory to God, reveal the Father, and redeem mankind from their sin (die in our place on the cross).
* The term **"hour"** refers to the time of Jesus' death on the cross, His resurrection, and His ascension back to the Father, (John 12:23). The means of Christ's glorification is the cross.

Verse Five:

* Mary's response shows a conviction that Jesus could help the situation and also a confidence that He would act in their best interest. She said to the servants, **"Whatever he says unto you, do it!"** *Obedience is always a matter of submissive compliance to authority.* Jesus' mother submitted to Christ's authority and instructed the servants to do the same.

* D.A. Carson brings out an interesting parallel in a quote from Duncan M. Derrett. Jesus is identified as the messianic bridegroom. "As such, he will supply all the 'wine' that is needed

⁴⁹W. Wayne VanHorn, *Explore the Bible*, page 35.

⁵⁰ Ibid.

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for the messianic banquet, but his hour has not yet come. As this story unfolds, he graciously makes good the deficiencies of the unknown bridegroom of John 2, in anticipation of the perfect way he himself will fill the role of the messianic bridegroom.”⁵¹

Verse Six:

* **Six waterpots of stone** – earthen vessels were porous and subject to contamination. According to Jewish law, stone waterpots were preferred – Leviticus 11:33. ** These pots were distinguished from the type borne on the heads of women who carried them from springs. These six pots were 18 to 27 gallon capacities each – very heavy (approximately 216 lbs. of water not counting the weight of the vessel). Some of the most expensive household dishes were made of stone. Alabaster stone was so precious and beautiful it continued to be used even after metals came into common use. Glass was introduced by the Romans. Remember the alabaster box of Mary and the anointing of Jesus.

* **Six waterpots** – “The large number would be required in consequence of the many guests assembled at the feast.”⁵²

* **Water used in “ceremonial” purifying** – “Vessels of stone or earthenware were prescribed by Jewish tradition for the washings before and after meals.”⁵³ The “purifying” extended not only to the “washing of hands,” but also to “the washing of cups, brazen vessels, tables, and couches,” (Mark 7:3-4). The words, “*Purifying of the Jews*” seem to contain an allusion to Christian or religious purification (Cf. Hebrews 1:3; 2 Peter 1:9). Previous to the miracle, the pots were filled to a level customary for a Hebrew bath – two or three firkins⁵⁴ apiece.

** One of the chief health concerns of the Biblical era was **pure water**. Water sources were easily contaminated through animal usage, washing, sewage, and debris runoff. When water was collected in a cistern, it had run off the mud and brushwood roof where all manner of things had been stored. For this reason, wine became a staple drink. Paul probably had this in mind when he recommended that Timothy should “use a little wine” to help with the stomach problems thinking that Timothy had picked up a parasite or other problem from a water source (1 Timothy 5:23).⁵⁵

APPLICATION OF THE WATER TO WINE: The water represents the old order of Jewish law and custom, which Jesus was to replace with something better (Cf. 1:16)

Verse Seven:

*These servants were to follow the simple implicit instructions of Jesus regarding the stone pots. He told them to fill the pots **to the brim**. Hear, trust, and obey.

⁵¹ D.A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), page 172-173.

⁵² B. F. Westcott, *The Gospel According to St. John: the Authorized Version with Introduction and Notes* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1881, reprinted in 1981), page 37.

⁵³ Ibid.

⁵⁴ A *firkin* is a British measurement equivalent to a quarter of a barrel or nine gallons (8 3/4).

⁵⁵ Gower, 54, 55

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Verse Eight:

Jesus has transforming power. The water in the stone jars was representative of the Jewish practices of purification. Such water was often less than clean after these many wedding guests had used it. Yet here Jesus takes these pots and fills them to the brim transforming them into wells of living water. “In other words, the water turned into wine was freshly drawn from the well after the water jars had been filled. The word now might be taken to support this view. Up to this time the servants had drawn water to fill the vessels used for ceremonial washing; now they are to draw from the feast that symbolizes the messianic banquet. Filling jars with such large capacity to the brim then indicates that the time for ceremonial purification is completely fulfilled; the new order, symbolized by the wine, could not be drawn from jars so intimately connected with merely ceremonial purification. If John has not used the verb loosely (and there is no reason for thinking he has), this later interpretation prevails.⁵⁶

Verse Nine:

Jesus took the used water from the waterpots and transformed it into new wine. Something far better, Jesus also can transform our lives when we acknowledge His authority and obey His directives. Psalm 104:15 praises the Lord for giving “wine that gladdens the heart.” Wine is a symbol of joy. “It is the superior joy of the Christian that most commends the Lord Jesus Christ to unbelievers.”⁵⁷ Jesus produced more joy (wine) than needed because in the symbolism, Jesus gives joy and He makes it so that our joy may be full. Joy unspeakable and full of glory.

1 Peter 1:6-9 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: (7) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (8) Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: (9) Receiving the end of your faith, *even* the salvation of *your* souls.

Verse Ten:

The ruler of the feast expressed his delight in the groom serving such “good” wine until now.

Verse Eleven: (glory) in the Gospel of John – 10 verses, 13 times mentioned in the book. This first miracle was primary because it points to the new dispensation of grace and fulfillment that Jesus was inaugurating.

[TCR Bible, # 683] The Glory of Christ . . .

Manifested at the Second Coming of Christ (Matthew 16:27): The Son of Man shall come in the glory of His Father with His angels; and then shall reward every man according to his works.

⁵⁶ Carson, page 174

⁵⁷

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Shared by Believers (Matthew 19:28): ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.

Beheld upon the Mount (Luke 9:32): Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

Revealed in the Incarnation (John 1:14): The Word was made flesh, and dwelt among us, (and we beheld his glory as of the only begotten of the Father,) full of grace and truth.

Possessed before the Foundation of the World (John 17:5): an now, O Father, glorify thou me with thine own self with the glory which I had wit thee before the world was (John 17:24; Hebrews 3:3).

Ascribed by the Heavenly Host (Revelation 5:12): Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Joh_1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Joh_2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joh_7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Joh_8:50 And I seek not mine own glory: there is one that seeketh and judgeth.

Joh_11:4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Joh_11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Joh_12:41 These things said Esaias, when he saw his glory, and spake of him.

Joh_17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Joh_17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Joh_17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

JESUS' FIRST MIRACLE

A. The Occasion (2:1-3)

1. The ceremony (2:1-2): Jesus and his disciples are invited to a wedding in Cana.
2. The crisis (2:3): the wine supply runs out, and Jesus' mother comes to him with the problem.

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- B. The Observation** (2:4): Jesus reminds her his time has not yet come.
- C. The Orders** (2:5-7)
1. *From Mary* (2:5): She instructs the servants to do whatever Jesus tells them to do.
 2. *From the Messiah* (2:6-7): He tells them to fill the six waterpots to the brim w/water.
- D. The Obedience** (2:8): they follow his instructions, and the water turns to wine!
- E. The Opinion** (2:9-10): Those at the wedding declare that the groom had kept the good wine until the end.
- F. The Outcome** (2:11): This miracle demonstrates Jesus' glory, causing the disciples to put their faith in him.
-

Take a **LITTLE WINE** for your stomach's sake (Common practice but Paul was not a doctor)

Is **moderation** implied with "much wine" and "be not drunk with wine wherein is excess."

"To argue that, forbidding much wine, Paul approves of the use of some wine, and of any and every sort is to adopt a mode of interpretation dangerous and wholly inconsistent with common usage." When applied to the clause, "not greedy of filthy lucre," it would sanction all avarice and trade craftiness short of that greed which is mean and reckless." But Paul, and other inspired writers, make all covetousness to be idolatry, and not to be once named, much less practiced by the saints, even moderately."⁵⁸

BISHOP AND DEACONS – no given to **much** wine

Cures and potions:

Medicinal use: practice of the Good Samaritan – pouring in oil and wine.

The Book of Revelation has 9 references to wine. In 6:6; 18:13 oil and wine characterize – comfort and merchandise; 14:8; 17:2; 18:3 – figuratively imply punishment. The rest are symbolic of divine vengeance.

- Paul told Timothy to drink a little wine for his **stomach problems**.

1Timothy 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

- Wine given **to dull the senses** to the dying and to those in poverty:



⁵⁸ Patton, 115-116

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Prov 31:6a | Give strong drink unto him that is ready to perish . . .

Proverbs 31:2-9 What, my son? and what, the son of my womb? and what, the son of my vows? (3) Give not thy strength unto women, nor thy ways to that which destroyeth kings. (4) *It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: (5) Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. (6) Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. (7) Let him drink, and forget his poverty, and remember his misery no more. (8) Open thy mouth for the dumb in the cause of all such as are appointed to destruction. (9) Open thy mouth, judge righteously, and plead the cause of the poor and needy.*

- **Vinegar** (starting out as wine) offered to Jesus on the cross so to dull his pain and to quench his thirst. Soldiers used vinegar to quench thirst in the duration of battle.⁵⁹

Chemistry:

Alcohol content: Dr. Lionel S. Beale, Physician to King's College Hospital, England – "Alcohol does not act as food; it does not nourish tissues." Dr. James Edmunds, of London, says, "Alcohol is, in fact, treated by the human system not as food, but as an intruder and as a poison."⁶⁰

"The testimony of Dr. J. W. Beaumont, Lecturer on *Materia Medica* in Sheffield Medical School, England is "Alcoholic liquors are not nutritious, they are not a tonic, and they are not beneficial in any sense of the word."⁶¹

"Who imagines, when the work of creation was finished, that alcohol could then be found in any living thing fresh from God the Creator? God by His direct act does not make alcohol. The laws of nature, if left to [them], do not produce it. The manufacture of alcohol is wholly man's device."⁶² By the laws of nature, grapes will ripen on the vine. If left to themselves grapes will rot and decay.

Sir Humphrey Davy, in his *Agricultural Chemistry*, says of alcohol, Chemists will tell you that alcohol will not be found naturally in plants.

Professor Turner, in his *Chemistry*, affirms the non-natural character of alcohol, "it does not exist readily formed in plants, but is a product of the vinous fermentation—a process which must be initiated, superintended, and, at a certain state, arrested by art." (*Biblical Commentary*, p. 370)

⁵⁹ The vinegarbook.net - Do you often find yourself very thirsty and nothing can quench your thirst? Use apple cider vinegar mixed with cold water for fast relief. I understand that an opened bottle of wine has a shelf life of 3-5 days. Mixed with a starter solution that aids in further fermentation, wine will turn to vinegar.

⁶⁰ Patton, 116.

⁶¹ Ibid, 117.

⁶² Ibid, 117.

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Ecclesiastes 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

“It is a strange perversion of all science, as well as of common sense, to rank among the good creatures of God alcohol, which is found in no living plant, but which is to be found only after the death of the fruit, and is the product of decomposition.”⁶³

Medical researchers are just beginning to understand the biochemical mechanisms that produce addiction to alcohol. Alcohol has the ability to affect the brain by stimulating centers of behavior and learning. In response to alcohol, the brain releases GABA, a neurotransmitter that produces powerful feelings of euphoria. At the same time the brain also releases glutamate, a factor to counterbalance the influence of GABA. Glutamate joins GABA in certain areas of the brain that control memory. In order to deal with excess amounts of glutamate, the brain responds by changing the structure of receptor cells, but habitual use of alcohol negates the brain's response. Eventually the combination of GABA and high levels of glutamate produce such strong memories of the euphoria of drinking that the alcohol abuser who has attempted to recover from his addiction may find an overwhelming urge to drink even years after he has avoided any alcoholic beverages.⁶⁴

The production of **ethanol**: The actual type of alcohol created by the yeasts is ethyl alcohol, or ethanol. The chemical symbol for ethyl alcohol is: $\text{CH}_3\text{CH}_2\text{OH}$ (rubbing alcohol is not for consumption)

Cautions and Compliance from the same Scriptures: (Look not, Drink up!)

Corinthian discrimination: (1 Corinthians 10:14-11:34)

Celebration of the Ordinances: No Corruption in the symbols of the Lord's Supper (leaven)

Contemporary components to abstinence and/or moderation:

Fundamentalism and the Fundamentalism movement are distinctive in three demonstrative issues contrasting evangelicals and post-modernistic theology – Modesty, music, and the consumption of alcoholic beverages. Often times we find our greatest differences with evangelical brethren over the application of biblical holiness. We can compare doctrinal statements with many organizations, media personalities, and realize that a majority of our fundamentals are in alignment. Sadly lacking or absent are the comments regarding “separation from the world” as we address these three issues.

⁶³ Patton, 119.

⁶⁴ Jaeggli, 55, 56.

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THE USE OF WINE: 75 Warnings and Wondering

There is more Scripture condemning the use of alcoholic beverages than will be found on the subjects of lying, adultery, swearing, cheating, hypocrisy, pride, or even blasphemy.

- 1) **Genesis 9:20-26** | Noah became drunk; the result was immorality and family trouble.
- 2) **Genesis 19:30-38** | Lot was so drunk he did not know what he was doing; this led to immorality
- 3) **Leviticus 10:9-11** | God commanded priests not to drink so that they could tell the difference between the holy and the unholy.
- 4) **Numbers 6:3** | The Nazarites were told to eat or drink nothing from the grape vine.
- 5) **Deuteronomy 21:20** | A drunken son was stubborn and rebellious.
- 6) **Deuteronomy 29:5-6** | God gave no grape juice to Israel nor did they have intoxicating drink in the wilderness.
- 7) **Deuteronomy 32:33** | Intoxicating wine is like the poison of serpents, the cruel venom of asps.
- 8) **Judges 13:4, 7, 14** | Samson was to be a Nazarite for life. His mother was told not to drink wine or strong drink.
- 9) **1 Samuel 1:14-15** | Accused, Hannah said she drank no wine.
- 10) **1 Samuel 25:32-38** | Nabal died after a drunken spree.
- 11) **2 Samuel 11:13** | By getting Uriah drunk, David hoped to cover his sin.
- 12) **2 Samuel 13:28-29** | Amnon was drunk when he was killed.
- 13) **1 Kings 16:8-10** | The king was drinking himself into drunkenness when he was assassinated
- 14) **1 Kings 20:12-21** | Ben-Hadad and 32 other kings were drinking when they were attacked and defeated by the Israelites.
- 15) **Esther 1:5-12** | The king gave each one all the drink he wanted. The king was intoxicated when he commanded the queen to come.
- 16) **Psalms 75:8** | The Lord's anger is pictured as mixed wine poured out and drunk by the wicked.
- 17) **Proverbs 4:17** | Alcoholic drink is called the wine of violence.
- 18) **Proverbs 20:1** | Wine is a mocker, strong drink is raging.
- 19) **Proverbs 23:19-20** | A wise person will not be among the drinkers of alcoholic beverages.
- 20) **Proverbs 23:21** | Drunkenness causes poverty.
- 21) **Proverbs 23:29-30** | Causes woe, sorrow, fighting, babbling, wounds w/out cause and red eyes.
- 22) **Proverbs 23:31** | God instructs not to look at intoxicating drinks.
- 23) **Proverbs 23:32** | Alcoholic drinks bite like a serpent, sting like an adder.
- 24) **Proverbs 23:33** | Alcohol causes the drinker to have strange and adulterous thoughts, produces willfulness, and prevents reformation.
- 25) **Proverbs 23:34** | Alcohol makes the drinker unstable
- 26) **Proverbs 23:35** | Alcohol makes the drinker insensitive to pain so he does not perceive it as a warning. Alcohol is habit forming.
- 27) **Proverb 31:4-5** | Kings, Princes, and others who rule and judge must not drink alcohol. Alcohol perverts good judgment.
- 28) **Proverbs 31:6-7** | Strong drink could be given to those about to perish or those in pain. Better anesthetics are available today.

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- 29) **Ecclesiastes 2:3** | The king tried everything, including intoxicating drink, to see if it satisfied. It did not. (Ecclesiastes 12:8)
- 30) **Ecclesiastes 10:17** | A land is blessed when its leaders do not drink.
- 31) **Isaiah 5:11-12** | Woe to those who get up early to drink and stay up late at night to get drunk.
- 32) **Isaiah 5:22** | Woe to "champion" drinkers and "experts" at mixing drinks.
- 33) **Isaiah 19:14** | Drunken men stagger in their vomit.
- 34) **Isaiah 22:12-13** | The Israelites choose to drink; their future looks hopeless to them.
- 35) **Isaiah 24:9** | Drinkers cannot escape the consequences when God judges.
- 36) **Isaiah 28:1** | God pronounces woe on the drunkards of Ephraim.
- 37) **Isaiah 28:3** | Proud drunkards shall be trodden down.
- 38) **Isaiah 28:7** | Priests and prophets stagger and reel from beer and wine, err in vision, and stumble in judgment.
- 39) **Isaiah 28:8** | Drinkers' tables are covered with vomit and filth.
- 40) **Isaiah 56:9-12** | Drinkers seek their own gain and expect tomorrow to be just like today.
- 41) **Jeremiah 35:2-14** | The Rechabites drank no grape juice or intoxicating wine and were blessed.
- 42) **Ezekiel 44:21** | Again God instructed the priests not to drink wine.
- 43) **Daniel 1:5-17** | Daniel refused the king's intoxicating wine and was blessed for it along with his abstaining friends.
- 44) **Daniel 5:1** | Belshazzar, ruler of Babylon; led his people in drinking.
- 45) **Daniel 5:2-3** | The king, along with his nobles, wives, and concubines, drank from the goblets which had been taken from God's temple.
- 46) **Daniel 5:4** | Drinking wine was combined with praising false gods.
- 47) **Daniel 5:23** | God sent word to Belshazzar that punishment would be swift for the evil he had committed.
- 48) **Hosea 4:11** | Intoxicating wine takes away intelligence; it takes away the heart.
- 49) **Hosea 7:5** | God reproves princes for drinking.
- 50) **Joel 1:5** | Drunkards awake to see God's judgment.
- 51) **Joel 3:3** | The enemy is judged for selling girls for wine.
- 52) **Amos 2:8** | Unrighteous acts of Israel included the drinking of wine which had been taken for the payment of fines.
- 53) **Amos 2:12** | Israel is condemned for forcing Nazarites to drink wine.
- 54) **Micah 2:11** | Israelites are eager to follow false teachers who prophesy plenty of intoxicating drinks.
- 55) **Nahum 1:10** | The drunkards of Nineveh will be destroyed by God.
- 56) **Habakkuk 2:5** | A man is betrayed by wine.
- 57) **Habakkuk 2:15** | Woe to him that gives his neighbor drink.
- 58) **Habakkuk 2:16** | Drinking leads to shame.
- 59) **Matthew 24:48-51** | A drinking servant is unprepared for his Lord's return.
- 60) **Luke 1:15** | John the Baptist drank neither grape juice nor wine.
- 61) **Luke 12:45** | Christ warned against drunkenness.
- 62) **Luke 21:34** | Drunkenness will cause a person not to be ready for the Lord's return.
- 63) **Romans 13:13** | Do not walk in drunkenness or immorality.
- 64) **Romans 14:21** | Do not do anything that will hurt your testimony as a believer.
- 65) **1 Corinthians 5:11** | If a Christian brother is a drinker, do not associate with him.
- 66) **1 Corinthians 6:10** | Drunkards will not inherit the kingdom of God

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67) Galatians 5:21 | Acts of the sinful nature, such as drunkenness, will prohibit a person from inheriting the kingdom of God.

68) Ephesians 5:18 | In contrast to being drunk with wine, the believer is to be filled with the Spirit.

69) 1 Thessalonians 5:6-7 | Christians are to be alert and self-controlled, belonging to the day. Drunkards belong to the night and darkness.

70) 1 Timothy 3:2-3 | Bishops (elders) are to be temperate, sober, and not near any wine.

71) 1 Timothy 3:8 | Deacons are to be worthy of respect and not drinkers.

72) 1 Timothy 3:11 | Deacons' wives are to be temperate and sober.

73) Titus 1:7-8 | An overseer is to be disciplined.

74) Titus 2:2-3 | The older men and older women of the church are to be temperate and not addicted to wine.

75) 1 Peter 4:3-4 | The past life of drunkenness and carousing has no place in the Christian's life.

General References to Wine

Gen 14:18 | And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (KJV)

Exodus 29:40 | And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. (hin equals one quart)

Num 28:7 | And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. (KJV)

Deut 14:26 | And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, (KJV)

2 Chr 32:28 | Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. (KJV)

Esth 5:6 | And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. (KJV)

Ps 104:15 | And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. (KJV)

Prov 31:6 | Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. (KJV)

Wine and Other Intoxicating Beverages

Eccles 2:3 | I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. (KJV)

Eccles 10:19 | A feast is made for laughter, and wine maketh merry: but money answereth all things. (KJV)

Luke 5:39 | No man also having drunk old wine straightway desireth new: for he saith, The old is better. (KJV)

John 2:3 | And when they wanted wine, the mother of Jesus saith unto him, They have no wine. (KJV)

1 Tim 3:3 | Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; (KJV)

1 Tim 3:8 | Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; (KJV)

1 Tim 5:23 | Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. (KJV)

Abstinence from Drinking Wine

Lev 10:9 | Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: (KJV)

Num 6:3 | He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. (KJV)

Deut 29:6 | Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God. (KJV)

Judges 13:4 | Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: (KJV)

Prov 23:31 | Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. (KJV)

Prov 31:4 | It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: (KJV)

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Daniel 1:8 | But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (KJV)

Daniel 10:3 | I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. (KJV)

Matt 11:18 | For John came neither eating nor drinking, and they say, He hath a devil. (KJV)

Luke 1:15 | For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. (KJV)

THE OFFENSIVE NATURE OF SUCH A PRACTICE AND A CHRISTIAN'S TESTIMONY (Is drinking wine outside the realm of legitimacy for the Christian?)

Proverbs 20:1 | Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise. (It is not wise to go away staggering and under the influence of wine or strong drink/wine mixed in a bowl mingled with spices. Wine will make one who scorns others.)

Proverbs 23:29-35 | Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? (30) They that tarry long at the wine; they that go to seek mixed wine. (31) Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. (32) At the last it biteth like a serpent, and stingeth like an adder. (33) Thine eyes shall behold strange women, and thine heart shall utter perverse things. (34) 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. (35) 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.

Isaiah 5:22 | Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

Isaiah 28:7-8 | But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. (8) For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

Romans 14:21 | It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. (KJV)

1 Corinthians 8:13 | Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (KJV)

Galatians 5:13 | For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

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1 Peter 2:15-16 | For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: **(16)** As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

Ephesians 5:1-11 . . . And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. [Avoid those things which displease God] v. 7

1 Corinthians 6:9-12 . . . 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. [*do not forfeit your Christian liberty to be brought under the power of some other substance*]. Paul includes drinking and drunkenness in verse 9. Drunkenness is an act of the unconverted. One glass of wine changes your mood and has taken or affected the control of your senses.

1 Corinthians 10:23-33 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. **(24)** Let no man seek his own, but every man another's *wealth*. **(25)** Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: **(26)** For the earth *is* the Lord's, and the fullness thereof. **(27)** If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. **(28)** But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth *is* the Lord's, and the fullness thereof: **(29)** Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? **(30)** For if I by grace be a partaker, *why am I evil spoken of for that for which I give thanks?* **(31)** *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* **(32)** Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: **(33)** Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. (To abstain from wine is also for testimony sake and the good of others)

BIBLICAL TERMINOLOGY: THE USAGE OF YAYIN (H) AND OINOS (G)

It is widely believed that both in secular and biblical Greek the word *oinos*, from which we derive both the Latin *vinum* in the English *wine*, meant exclusively fermented grape. For example, in his book “The Christian and Alcoholic Beverages,” Kenneth L. Gentry states: “classical Greek-the historical forerunner of the New Testament (koine) Greek-employs the term as a fermented beverage. The Liddell and Scott Greek-English lexicon of classical Greek defines *oinos* as ‘the fermented juice of the grape.’ Interestingly, classical Greek apparently uses *oinos* as a functionally equivalent for fermented juice, as Liddell and Scott note . . .” Gentry goes on quoting New Testament lexicographers to show that “no major New Testament lexicon disputes the fermented character of *oinos*.” After examining some New Testament passages Gentry concludes: “The case is clear: *oinos* is an alcoholic beverage. Yet nowhere is wine *per se* forbidden.”

In light of such a categorical claim, it is important to ascertain if indeed it is true that in classical Greek *oinos* meant only fermented grape juice. If this claim can be shown to be untrue-- by submitting literary examples where *oinos* refers also to unfermented grape juice-- then it is certainly possible of

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the same dual meaning of *oinos* is present also in the New Testament and the Greek translation of the Old Testament, the Septuagint.

Psalms 104:1-15 responses – Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. (2) Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: (3) Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: (4) Who maketh his angels spirits; his ministers a flaming fire: (5) Who laid the foundations of the earth, that it should not be removed for ever. (6) Thou coveredst it with the deep as with a garment: the waters stood above the mountains. (7) At thy rebuke they fled; at the voice of thy thunder they hasted away. (8) They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. (9) Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. (10) He sendeth the springs into the valleys, which run among the hills. (11) They give drink to every beast of the field: the wild asses quench their thirst. (12) By them shall the fowls of the heaven have their habitation, which sing among the branches. (13) He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. (14) He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; (15) And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

POSITIONS HELD CONCERNING THE USE OF WINE

By Shawn Kennedy⁶⁵

It's no secret, when it comes to the subject of drinking as a follower of Jesus Christ, people have passionate opinions, personal experiences, and deeply held convictions.

SOME CRINGE

For some followers of Jesus the very thought of someone drinking a beer or a glass of wine makes them cringe. They serve in a church and signed a covenant that they would not drink under any circumstance and for any reason.

They have read the research that indicates 1 out of 7 people who drink on a consistent basis eventually become alcoholics. They cannot understand why someone who loves Jesus would want to participate in something that has a solid chance of sabotaging their life or the lives of the people they love. They don't say it out loud, but deep down they feel that if someone is a Christian and they drink alcohol they may love Jesus, but they really are not a serious, sold out, fully devoted follower of Jesus.

SOME ARE FINE

On the other hand, some followers of Jesus feel the exact opposite when it comes to this subject. They see nothing wrong with having a drink and depending on the day and depending on who they work with they may have two drinks. They are in a church that hosts events with beer tents and wine is accessible and available for people to enjoy. For these people their only issue with someone

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drinking alcohol is the type of alcohol they are drinking. They question whether someone truly loves Jesus is if they are drinking a Coors Light, instead of a Stone IPA. They relish freedom that is given through Christ and long for others to walk in this same freedom.

SOME ARE ADDICTS

Then there are others, who truly are addicted to alcohol. They use it to numb the pain of reality, escape from responsibility and alleviate the burdens of life.

So what stance should we take? If we are a follower of Jesus should we drink in moderation or should we abstain? To drink or not to drink that is the question.

It is simple question, but it doesn't have a simple answer.

MODERATION:

Many Christians conduct a cursory analysis of Scripture then quickly--and erroneously--conclude that the Bible sanctions the moderate use of alcohol. Because of the limited spectrum of Hebrew and Greek vocabulary, others establish the premise that all biblical wine is the same fermented wine.

TOTAL ABSTINENCE:

Old Testament Prohibitions

The Bible speaks clearly about drinking alcohol, or "strong drink" as it is called in Scripture. Before I give an answer to this question, we must search the Scriptures to determine what God says. Before we consider New Testament teachings, let's read some passages in the Old Testament.

We find a specific prohibition in Leviticus when God instructed His people about acceptable service in the Tabernacle. Speaking to Aaron, the High Priest, the Lord said:

[Leviticus 10:9](#) *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:* Another commandment prohibiting any consumption of wine or strong drink was given specifically to those who took a Nazarite vow.

[Numbers 6:3](#) *He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.*

New Testament Prohibitions

The only mention of forbidding wine or strong drink in the Gospel accounts is a reference to John the Baptist. When the angel Gabriel spoke to Zacharias and proclaimed that the baby Elisabeth was carrying would be named John, the angel also decreed that John would be under the command of [Numbers 6:3](#), which forbid not only wine but also grapes and raisins. He was not to partake of anything of the vine.

[Luke 1:13](#) *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

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[Luke 1:15](#) For he [John the Baptist] shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

All of these specific commands about abstaining from wine or strong drink were given under the Old Covenant, before the cross. They were given to specific people, under specific circumstances, and for specific reasons.

BLACK AND WHITE

There are some things in the Bible that are black and white. They are clear cut and leave little room for debate. We do not need to pray about it, ask others for their advice or read books to further our knowledge. In these areas, our issue is not CLARITY, but rather OBEDIENCE.

Here are two truths we clearly find in the Bible.

TRUTH #1: THE CONSUMPTION OF ALCOHOL IN OF ITSELF IS NOT A SIN (Drunkenness is)

In the Bible people who loved God from time-to-time drank alcohol and it was not universally prohibited or mandated that they should not drink.

In Psalm 104, we find the psalmist attributing wine as “a gift from God that should be enjoyed.”

“He makes grass grow for the cattle, and plants for people to cultivate— bringing forth food from the earth: **wine that gladdens human hearts**, oil to make their faces shine, and bread that sustains their hearts.” (Psalm 104:14-15)

If we go back further, we find God commanding the people of God to once a year set aside a tithe of what they owned and enjoy it in the presence of God. One of things they were to enjoy was wine.

“Be sure to set aside a tenth of all that your fields produce each year. Eat the tithe of your grain, **new wine** and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the Lord your God always.” (Deuteronomy 14:22-23)

What we find affirmed in the Old Testament, we have every reason to believe was affirmed in the New Testament, especially when we come to the life of Jesus.

The first miracle of Jesus wasn't healing a blind man or calming storms on raging seas. The very first miracle of Jesus was at a wedding in Cana, where He turned water into wine. It wasn't a small amount of wine and it wasn't a weaker quality of wine.

“The master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.” (John 2:9-11)

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Is the consumption of alcohol in and of itself a sin? No. There is not one passage of scripture in the Bible that universally prohibits followers of Jesus from ever consuming wine, but the principles of Christian behavior do teach abstinence from alcoholic beverages. “*look not upon the wine, abstain.*”

BRIEF CHURCH HISTORY

Not only do you see people who love God enjoying a drink from time to time inside the Bible, you also see this outside the Bible throughout church history.

In the Middle Ages and still to this day, monasteries are considered to be the epicenter for some of the greatest quality beer. Some of the great reformers drank beer and wine, in fact part of John Calvin’s salary was paid to him in barrels of wine. John Calvin in his commentary on Psalms 104:14-15 writes, “it is lawful to use wine . . . It is permissible to use wine not only for necessity, but also to make us merry..... [it must be moderate] lest men forget themselves, drown their senses ...in making merry [those who enjoy wine] feel a livelier gratitude to God.” **John Calvin**

As time progressed, so did the stance inside of the church. There became a clear shift from moderation to abstinence after seeing first hand much of the destruction in the wake of those who abused alcohol. In 1869, a Methodist pastor named Dr. Thomas Welch created an alternative to wine for communion. Since that time, people have highly debated whether followers of Jesus should drink under any circumstance and for any reason.

The Beers of Martin Luther

May 1, 2012 · by [kihm](#)

On some matters, Luther was very much a sixteenth-century male. He believed that the man was the head of the family and should be in charge of government as well. But unlike many of his contemporaries, he did not support the high level of misogyny that characterized the intellectual worldview of the Renaissance. Luther gave Katherine von Bora (his wife and former nun) control of the family finances and the running of the household. She was more practical and grounded — not the simple housewife preferred by most men of the time.

The Luther’s lived in the Black Cloister, the former home of the Augustinian monks in Wittenberg and the place where Luther had lived before the Reformation. While the other monks, one by one, began to abandon the cloistered life, Luther staked a claim on the property by making it his family home. Katherine von Bora supported her family by gardening, making wine, raising livestock, and brewing. She raised or grew most of the food that appeared on the Luther’s dinner table — and, all reports agree, Katherine von Bora was a very good cook.

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The agricultural revolution and the domestication of cereal grains occurred around 6000 BC. Between 3000 and 2000 BC in Mesopotamia, malting and fermentation were understood and practiced. Barley and wheat were common, and 40% of all cereal grain was used for brewing. Knowledge of brewing spread to Babylon and Egypt, and by a northward route to Europe, not via the Romans or Greeks, who didn't care all that much about beer.

From written history, we know that Germanic tribes were brewing in the first century BC. And that brewing went from the home, to the monastery, and then to commercial breweries, which started out as ale houses and grew into large-scale operations with guilds, a system of apprenticeship and knowledge held in secret.

:: Germany in the Middle Ages ::

In Germany during the Middle Ages, barley, wheat and oats were all used to make malt, although in some cities, Munich and Nürnberg for example, the authorities decreed that only barley malt, hops and water could be used by commercial brewers. Depending upon which history you read, this purity edict was to maintain the quality of the beer, keep the people from starving lest they use all their grain for beer, protect the people from poisoning by hop-substitutes, and/or to protect royal monopolies on the production of wheat beer. But I digress.

Whatever the grain, once malted it might be dried in the sunlight (producing a pale malt and light-colored beer), or dried on cloth covered wicker beds placed near a kiln (as at the monastery of St. Gall), or on a grate covered with a hair cloth overlaying a hearth, or over a wood fire, producing a darker malt, with the hazard of a smoky taste in the malt, and subsequently in the beer.

The German beers of the Middle Ages could be roughly divided into *brownbiers* and *weissbiers*. The longer the kilning of the malt and the longer the boil of the wort, the darker the beers would have been, hence brown in color. The greater the proportion of wheat malt, the lighter the kilning of the malt, and the shorter the boil, the lighter the beers would be, hence 'white' or gold beers.

By Martin Luther's era, circa 1500, hops were common in brewing, displacing the 'gruit' of earlier years, usually a combination of yarrow, bog myrtle, tree bark, etc. Hence the beers of Luther's time would have been hoppy, especially those prepared for export. And in the northern part of Germany, the exporting of beer was a very important part of the economy.

The yeasts of the era were of the top-fermenting variety, therefore the beers were ales. (Although some bottom fermenting beers were made in Germany as early as 1420, this was primarily in the south, in Bavarian monasteries. The lager revolution had yet to take place.) Thus the beers of the time would have had fruity, ale-like characteristics. And because the technology for producing single strains of yeast was centuries away, every batch of yeast, taken from the previous brew, would have several strains, and hence impart several different flavors to every brew. The beers would thus have been complex, rather than simple and 'clean.'

Without temperature control, the fermentation temperatures would have varied with the yeast strains and the weather (temperature), and the flavors would have varied accordingly. Given the

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lack of hygiene, the presence of lactic bacteria, in addition to the yeast, must have been common, so the element of sourness must often have been present in the flavor profile. Without modern filtration, or the use of adjuncts such as corn, the beers may have been cloudy with residual yeast and/or protein haze.

Thus, the beers of Luther's era would have been complex, highly flavored, possibly a tad sour and/or cloudy, and would have varied in color, flavor, strength and quality.

The primary source of beer during Luther's era was domestic brewing — home brewing — done primarily by women, a practice as common as cooking and baking are today. The beer would have varied based on the economic situation of the household, and the skill of the brewster. But Luther no doubt drank beer in his monastery, and beer from commercial brewers as well.

:: Abbey Ales ::

To understand Abbey Ales, and how religion and brewing came to exist in such an unexpected and beneficial harmony, one has to journey back to the fourth century, when monastic orders sprang up around the Mediterranean. In Italy, St. Benedict laid down the first rules of monastic life, declaring that each monastery would have an abbot as its leader — and hence be known as an abbey — and that manual labor would be as much a part of the day as prayer. He required that the monks grow and make everything they need within the abbey walls, and thus be safe from the outside world with its snares and temptations.

During the Middle Ages, hundreds of these self-sufficient communities thrived as places of holiness and learning. The monks grew their own crops, and prepared their own food and wine. And as they ventured north to establish monasteries in cooler climes, they began to make their own beer. In the early Middle Ages, there were 400-500 monasteries brewing in Germany alone.

Beer and wine were staples for good reason. In the ages before modern sanitation, water was a dangerous beverage, sometimes even fatal. There was no coffee, tea or soda. Milk, because of infection, could be dangerous as well. But wine, by virtue of its alcoholic content, and beer, because the water had been boiled in the brewing process, did not carry disease. Thus they were the safe and common beverages of the day.

A brewery was as common a feature in an abbey as a bakery, kitchen or garden. But the monks not only participated in brewing, they also studied it, recorded their observations and passed on their knowledge. Even when royal and city breweries began to flourish in the tenth and eleventh centuries, the best beer was still made in monasteries.

The ninth century Abbey of St. Gallen, not far from present-day Zurich, had three breweries, as well as a malt house, milling room, kiln and storage cellars. Each brewery brewed a different beer: a *prima melior* for distinguished visitors and for the fathers themselves, a *secunda* for lay brothers and other employees, and a *tertia* for the many pilgrims who came seeking bed and board. The best beer, *prima melior*, might be brewed to be even more sustaining during Lent, when it served as “liquid bread” for the brothers. The current Belgian Abbey Ales are perhaps the closest thing to these beers.

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As for the use of beer as an aid to Lenten discipline, Luther noted, “Under the papacy everything was pleasant and without annoyances. Fasting then was easier than eating is to us now. To every day of fasting belonged three days of gorging. For a collation one got two pots of good beer, one small jug of wine, and some ginger cake or salted bread to stimulate the thirst. The poor brothers then left like fiery angels, so red were they in the face.”

Throughout the centuries, monastic brewing traditions were interrupted repeatedly as the abbeys were sacked and destroyed by Vandals, Visigoths and Vikings, rebuilt to be sacked again during the French Revolution and two World Wars. The Belgian monastery at Orval, for example, was founded in 1130, but has been destroyed and rebuilt at least four times.

Today, Orval is one of five Trappist monasteries in Belgium and the Netherlands that brews Trappist ale. The others are Chimay, Rochefort, Westmalle and Westvleteren. The broader title of “abbey ale” goes to any beer that is brewed for an abbey, or in tribute to an abbey, by a commercial brewery. A single abbey might have two or three beers, and it is estimated that there are between 75 and 150 abbey ales brewed in Belgium today. (One of Orval’s ales serves as the inspiration for Blue Moon’s Abbey Ale, a serious attempt to recreate the Abbey style in a commercially bottled version.)

Because one of the main characteristics of an abbey ale is its individuality, abbey ale is not so much a beer style as it is a family of beers whose aroma and palate make clear the source of their inspiration. They are top fermented, highly distinctive, fruity and aromatic.

:: Commercial Brewing ::

In the Middle Ages, brewing as a business began in ale houses (evolving from inns for wayfarers) and came into its own in 14th to 16th centuries. While some claim the beer was not as good as the monastic product, it was good enough to be commercially successful, in both Germany and in the nations served by Germany’s growing group of exporting brewers. And every city had its own specialty. In Luther’s time, the breweries of northern Germany were the best known and most successful, and beer was one of the three main exports of the Hanseatic League, the other two being wine and linen.

In 1575, author Heinrich Knaust described the famed beers of the day: “There was a Lubeck Israel, an old Klaus (Brandenburg), a Goslauer Gose, a Hanover Braehan, a Soltzman at Saltzwedel, a Rastrun at Leipsic, beer of Corvey, beer of Harlem, Dantzic brew, Eimbecker (Einbecker) brew, and many others... The most celebrated of all was the Braunschweig Mumme, named for its discoverer, Christian Mumme (1492).”

In 1588, Jacob Theodor von Bergzabern’s Herbal discussed brewing in Germany and listed Danzig beer, also known as Joppenbier, with a fine brown-red color and as thick as syrup. “There is more strength and nourishment in a little mug of this than a whole measure of other beers.” He also noted that Hamburg beer was a pale beer made with wheat malt and was preferred among German pale beers, and Lübeck beer was a ‘strong but unfriendly beer’ that made one stupid even if drunk in small quantities.

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:: Einbecker, Luther's Favorite ::

Because he traveled, Martin Luther could have had many of these beers, but there is only one with claims to be his favorite. Frederick Salem, in his *Beer, Its History and Its Economic Value as a National Beverage* (1880) noted, “Luther’s fondness for beer is well known, and on the evening of that eventful day at Worms, April 18, 1521, the Duke Erich von Braunschweig sent him a pot of Einbecker (Einbecker) beer, to which he was specially addicted.”

Also, Michael Jackson, in his *New World Guide to Beer* (1988), noted that Luther received a gift of Einbeck beer on the occasion of his wedding. Luther scholar Luther Peterson recalls a visit to a restaurant in Einbeck where he found a beer coaster with portraits of Martin and Katie on one side and a tale about their receiving a barrel of Einbeck beer as a wedding present. Although he adds, “How authoritative a beer coaster can be is another question.”

Einbeck beer was known as early as 1325 and in *One Hundred Years of Brewing* (1903) was said to be the most famous beer of the Middle Ages, available everywhere in Germany and shipped as far as Jerusalem. It began with two thirds barley malt, one third wheat malt. Kiln-dried malt was not used as the beer was to be “yellow in color and clear.” It was a top fermentation beer. The author noted that it was vastly different from the present (i.e. 1903) top fermentation beers, nor to be compared to either the normal beer (probably lager), or the weiss beer, or the double-brew (probably doppelbock) beer. It was brewed only in winter, from about St. Martin’s day at the end of September until the first of May. As the beer kept its quality very long, enabling it to be shipped far away, it stands to reason that it was not only rich in malt, hence in alcohol, but also strongly hopped.

Von Bergzabern’s Herbal, the 1613 edition, is also quoted in *One Hundred Years of Brewing*, and describes Einbeck beer as “thin, subtle, clear, of bitter taste, has a pleasant acidity on the tongue, and many other good qualities.”

Einbecker evolved into the Bock style that flourishes to this day — an extra strong beer, malty with a smooth hop finish. We can be sure, however, that the Einbecker beers enjoyed by Martin Luther tasted nothing like the Einbecker Ur-Bocks of today. In Luther’s day, Einbecker was a top-fermented beer made with a large portion of wheat and fermented with multiple yeast strains, each vying to impart its own flavor to the beer. The thin, acidic quality noted in 1613 was probably a product of bacterial infection at the start and the multiple yeast strains, plus wild yeast from the air, all working together to ferment every last bit of sugar.

With today’s pure yeast cultures, only 75% or so of the sugars are consumed in fermentation, leaving some sweetness and body. And because today’s Bocks are bottom-fermented with a single yeast strain, they are far cleaner and simpler in taste. In spite of the evolution from Einbecker to Bock beer, the Luther identification has remained strong. In the 20th century, an Einbeck brewery even used a portrait of Luther on its label when its beer was first imported into the U.S.

If you do wish to drink beers similar to the beers Luther drank, the closest you will come are probably today’s Belgian Abbey Ales. Their top fermentation, complex flavors, full attenuation,

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and highly individual character are all in keeping with the beers of the monasteries that Luther knew as a young man, and with many more of the beers of Luther's time.

:: Luther on Commercial Brewers ::

As much as Martin Luther loved beer, he did not love commercial brewers. One evening over dinner he noted, "Whoever it was who invented the brewing of beer has been a curse for Germany... Horses devour the greatest part of the grain, for we grow more oats than rye. The good peasants and the townspeople drink up almost as much of the grain in the form of beer."

And on another occasion at the table, he said, "No doubt (Adam) was a very sensible man and well practiced in a variety of trials. He lived most temperately and drank neither wine nor beer. I wish brewing had never been invented, for a great deal of grain is consumed to make it, and nothing good is brewed."

:: Brewed at Home, Consumed at Home ::

Luther much preferred home-brew. After Luther married, his wife Katie brewed beer as the lay brothers had brewed it in days gone by. Luther Peterson notes that Martin often began his written invitations to friends with the note that Katie had made him another barrel of beer. Once in 1535, while away from home, he wrote to her about some bad beer he had drunk "which did not agree with me... I said to myself what good wine and beer I have at home, and also what a pretty lady, or lord." There's an endorsement of home-brew, and very diplomatically put as well.

We know that Luther drank at home. One biographer notes, "*The German prophet became a patriarch, and the living room was dominated by his presence. He enjoyed his beer and had a great mug with three rings on it, one 'the Ten Commandments', the next 'the Creed' and third 'the Lord's Prayer'. He boasted that he could encompass all three with ease.*"

Luther also drank the local beer with friends, noting in one sermon delivered at Wittenberg in 1522, "I opposed indulgences and all the papists, but never with force. I simply taught, preached and wrote God's Word; otherwise I did nothing. And while I slept (an allusion to Mark 4:27), or drank Wittenberg beer with my friends Philip and Amsdorf, the Word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it."

Beer had other virtues for Luther. All his life, he was troubled with constipation and insomnia, but in a letter to Katie while he was traveling, he mentioned the excellent local beer with its laxative qualities, "three bowel movements in three hours." On another occasion, he wrote to say how well he was sleeping because of the local beer, but that he was as "sober as in Wittenberg."

:: On Moderation ::

Above all, Luther was a champion of moderation. In his *Sermon on Soberness and Moderation*, delivered on May 18, 1539, he noted:

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“It is possible to tolerate a little elevation, when a man takes a drink or two too much after working hard and when he is feeling low. This must be called a frolic. But to sit day and night, pouring it in and pouring it out again, is piggish... all food is a matter of freedom, even a modest drink for one’s pleasure. If you do not wish to conduct yourself this way, if you are going to go beyond this and be a born pig and guzzle beer and wine, then, if this cannot be stopped by the rulers, you must know that you cannot be saved. For God will not admit such piggish drinkers into the kingdom of heaven (an allusion to Galatians 5:21)... If you are tired and downhearted, take a drink; but this does not mean being a pig and doing nothing but gorging and swilling... You should be moderate and sober; this means that we should not be drunken, though we may be exhilarated.”

And so we have Martin Luther’s permission to enjoy a light buzz, especially at home with family and friends, but his stern admonition to refrain from piggishness.

* * *

These notes were written for a speech on “The Beers of Luther’s Germany,” given to the Men’s Breakfast at Good Shepherd Lutheran Church, Fayetteville, New York, in April 1997. Keith Villa, of Blue Moon Brewing, was very helpful in describing how the beers of Martin Luther’s era would have looked and tasted. My thanks to the Rev. James Bresnahan and Michael Lagerman for their assistance.

TRUTH #2: BEING CONSUMED BY ALCOHOL IS A SIN

The Bible goes to great lengths to stress that drunkenness or being consumed by alcohol is a sin. In God’s eyes it is a serious matter. It isn’t funny, cool, to be celebrated or elevated.

Here are a few passages that demonstrate this truth.

“Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes? Those who linger over wine, who go to sample bowls of mixed wine. Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper.” (Proverbs 23:29-31)

“Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.” (Romans 13:13)

“Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.” (Ephesians 5:18)

1 Corinthians 8:9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

Romans 14:19-21 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. **(20)** For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. **(21)** *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

There is never a time in the Bible where God approves of being consumed by alcohol.

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DISCLAIMER

If you are reading this article and you are consumed by alcohol, please get help. If you cannot put a glass of wine or a glass of beer down for a week, you need to take a serious look at your life. On behalf of your pastor, your spouse, your friends and family, get help!

GETTING BACK TO THE MAIN QUESTION

The main question isn't "CAN followers of Jesus drink?" The main question, we are asking and I am attempting to answer is "as a follower of Jesus SHOULD I drink?"

THE GREY

When it comes to this question, you will not find a clear black and white answer in the Bible. Unless you are under the age of twenty-one, it is a grey area in the Christian life. Grey areas are difficult areas for us and require a large amount of discernment. The answer to grey areas might be different for different people and at different seasons and times. Our tendency is to take our personal convictions in those grey areas and make them absolute truths for people to follow and obey. When we apply general, biblical principles to grey areas we walk circumspectly in this present generation.

PRACTICAL SUGGESTIONS

It is with this in mind that I would like to suggest three practical questions that I ask myself as a follower of Jesus when dealing with the question, "to drink or not to drink?"

QUESTION #1: IS IT WISE?

Just because in Christ I have the liberty to drink, doesn't necessarily mean I should exercise that liberty. My main guiding rule in grey areas is to slow down and ask, "Is it wise?"

"Look carefully [circumspect, accurate], then, how you live—not as unwise but as wise." (Eph. 5:15) ESV

As a pastor, I am especially aware of this question. Who is around me? Who is watching me? What kind of example am I setting? Is this a safe place? Am I guarding the reputation of our church family? Just because I can drink, doesn't mean I should drink.

QUESTION #2 IS IT WELCOMED?

We have to be aware of our surroundings and ask the question "Is this welcomed?" We cannot live your lives trying to please others, but we can make decisions that look to benefit others.

"Let us not pass judgment on one another any longer. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister." (Romans 14:13) ESV

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It is incredible what happens, when we slow down and ask, what is the best way to love those around me? We have great freedom afforded to us in Christ, but we also have a great responsibility and opportunity to love.

QUESTION #3: IS IT WORTH IT?

Ask yourself this question, “What is my primary motivation?” Are you trying to escape, drowned out challenges in life or feel accepted? Or is what motivates you a deep down joy and pleasure? Do you love the taste and complexity? Is it worth it? Do not come under the influence of anything or than the Spirit of God.

FINAL THOUGHTS

I think when it comes to this question; we should treat followers of Jesus with love, liberty and respect. Some of us have a deep conviction to abstain from drinking. Some of us have a deep conviction to enjoy a drink in moderation. All of us should seek first and foremost to honor and glorify God and build His Kingdom.

“I do not know anyone who would suffer shipwreck of his faith if he saw me eating meat, but I can surly envision the deleterious effects that might result if I were to take a permissive stand on drinking alcohol-even in moderation. Someday I am to give an account of myself to God (Romans 14:12). I must, therefore, live in such a way that no one experiences spiritual disaster or physical ruin as a result of my example.” (Randy Jaeggli, *Christians and Alcohol*, page 36).

“The believer who seeks the peace and edification of the church should gladly refrain from activities that might cause a fellow believer to suffer spiritual harm.” (Douglas Moo, *Commentary on Romans*, page 861)

Conclusion: (final)

As an opposite metaphor to judgment, abstinence from alcohol pictures complete devotion to Yahweh. The life of *the Nazirite* made him an oddity during the time of his vow. Everywhere he went, his long hair and untrimmed beard were a sign for everyone to see that this person had voluntarily kept himself from things other people could enjoy. A *king* who aspired to fairness and equity distanced himself from alcohol. *The priest* who desired to show his people the way of approach to their holy God never drank alcoholic beverages while serving the Lord.⁶⁶

⁶⁶ Ibid., 28.

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ARTICLES FOUND:

Provided by M.A.D.D. at www.madd.org

About Drunk Driving

Americans take 233 billion trips in cars each year. Of those, about one out of every two thousand trips are taken by those who are driving under the influence of alcohol. Yet, almost one out of every three traffic deaths involve drunk driving.



So a proportionally tiny amount of bad behavior is one of the major causes of death and injury on our roadways.

Every 52 minutes on average, someone is killed in a drunk driving crash (10,228 people in total in 2010). Every 90 seconds, someone is injured because of this entirely preventable crime. You can learn more about drunk driving in your state.

About one-third of the drunk driving problem – arrests, crashes, deaths, and injuries – comes from repeat offenders. At any given point we potentially share the roads with 2 million people with three or more drunk driving offenses. Taking away their licenses isn't enough; 50-75% of them drive anyway. This is why we need to require ignition interlocks for all drunk driving offenders – we can stop these offenders before they repeat their crimes.

Two-thirds of the drunk driving problem comes from people who, before they kill or injure themselves or others, have yet to be arrested. That's why we need to support law enforcement to help deter drunk drivers through proven solutions like sobriety checkpoints. It's also why we strongly support research into technology that will eliminate drunk driving.

Alcoholism: The Curse of Society – L. Duane Brown

The United States Department of Health and Human Services gives these astounding statistics:

Alcohol causes or contributes to one-half of all auto accidents. Alcohol is involved in 50% of rape perpetrators, 72% of assaults, 72% of robberies, 18000 deaths and 10 million job injuries or job accidents, 83% of fire and burn victims, 69% of drowning victims, 64% of suicide attempts, and 10,000 suicide deaths, (reports form 1983).⁶⁷

⁶⁷ L. Duane Brown, *Confronting Today's World: A Fundamentalist Looks at Social Issues* (Schaumburg, IL: Regular Baptist Press, 1986), 87.

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Recognizing the several phases of alcoholism:

The pre-alcoholic stage occurs when the social or casual drinker crosses a mystical line into the uncontrollable and dependent stage. Alcohol becomes necessary for “euphoria.” Tension is released and a state of personal contentment is temporarily reached. More and more alcohol is required to help the drinker “cope.”

The crucial phase is characterized by lying, manipulation of people, excuses, lack of interest in family and religious matters. The drinker drinks alone and becomes more and more antisocial.

The chronic phase reflects periods of uncontrollable, compulsive drinking, often for days or weeks. No sense of responsibility or guilt restrains them.

GARBC and Multicultural Evangelism

Posted on [June 10, 2010](#)

by Peris Chamberlain

America is often described as a melting pot—a place that encourages the blending of cultures in the hope of providing the best of the world’s customs. But though we live in a melting pot society, our country is still quite distinct in its different cultures, and we have not created one great homogeneous mixture.

Over the past two decades America has become more and more densely populated. Add to this the fact that people move around frequently, and the result is ethnic and cultural lines that are fading in neighborhoods and communities. However, the status of the church does not reflect this demographic change. The church is, in fact, one of the few major community organizations that has yet to mirror the demographic changes of its immediate surroundings.

According to the article “America’s Churches Still Largely Segregated by Race,” written in 2002 by Adelle Banks, only 5.4 percent of American churches are integrated. Why is this? What is causing the church to maintain its cultural and ethnic boundaries? For the most part, people worship where they feel comfortable, and their comfort generally depends on church location and worshipping with others who look and act as they do.

There is another piece of the problem: Churches are often unprepared or unwilling to change their worship styles or settings to encourage others—those used to a different cultural experience in worship—to feel

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comfortable in joining them. A church that flourished in its community 30 years ago may no longer thrive because it has maintained its cultural identity and ignored the changing demographics around it. But other churches are realizing that though culture is important, it should not hinder individuals who speak the same language from worshipping together.

Starting from the Inside

To reach our multicultural communities for Christ, we must start from the inside. Within our communities, how do others characterize our churches? To the unchurched, unsaved individual, do our churches seem like spiritual hospitals, country clubs, or boxing rings? It seems as though some church members feel they need to go out of their way to help God in striking fear and reverence into nonbelievers. However, the church should be a nonthreatening environment for visitors. That means that when new people come into the church, members should go above and beyond to make those people feel welcome, despite the newcomers' physical presentation or ethnicity.

Settings for Engaging the Culture

God commands us not to love the world or the things that are in the world (1 John 2:15), but He also tells us to go into the entire world to preach the good news to all of creation (Mark 16:15). A variety of cultural staples—such as recreation, sports, and holidays—can be used to minister one-on-one or corporately.

Start with a plan. Study a yearly calendar, noting the larger cultural activities that can take place during holidays and in different seasons. Also, plan to celebrate holidays specific to different cultures and ethnicities (e.g., Black History Month, Martin Luther King Jr. Day, Cinco de Mayo, Chinese New Year). The acknowledgment of different ethnicities is a great way to extend the hand of fellowship. Let's take a look at some ideas for reaching out to a broader culture in our communities.

Video games

I admit that I do not like the video game industry. I believe that obsessively playing video games is one of the big distractions from mankind's God-given responsibilities of work and family. However, while I was in college, I was part of a Christian organization that used this powerful influence to mingle with and witness to college students. The Christian organization sponsored a video game tournament. As students signed up to compete, they also filled out a questionnaire card asking about God and whether or not they wanted someone to contact them later to talk more about the issue. Most of the participants were unchurched, atheist, or agnostic. Although I was skeptical at first, that ministry turned out to be a positive and fruitful experience, as we were able to have follow-up conversations with 15 percent of the individuals and thus to share the gospel with them.

Movie night

Going to movies is a favorite pastime in American culture. Movies bring communities together, crossing all lines of ethnicity and social status. The church that my wife and I attend has started hosting outdoor movie nights to reach out to and meet people in our community. We are attempting to reshape our reputation with the

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community from being exclusive and elitist to being inclusive and ready to serve the community. In preparation for our first outdoor movie night, we rented audio equipment and a big screen, put in orders for the concession food, enlisted volunteers to help with the event, made and passed out flyers in our neighborhoods, and encouraged church members to invite friends. As people started trickling in, they couldn't believe it was free! We had about 80 to 100 in attendance. Our pastor shared the gospel during intermission, and several people walked out. However, that negative reaction is nothing compared to the 70 to 90 people who heard the gospel.

Sports leagues

Sporting events and games easily capture the interest of a community. Recently I inquired about a local church's flag football league. The organizer made it clear that the league is specifically for those who are trying to grow in their relationship with God. He also stated that he didn't want any troublemakers in his league and that if I was looking to use his league as a practice league, then I needed to consider playing elsewhere. The cost was \$110 per person—which is too high to feel comfortable inviting a neighbor to participate. At one time the league had been inclusive, but it eventually became exclusive because the church leadership had unrealistic expectations for unchurched individuals. God has called us to share the gospel with the unrighteous, not to require them to conform on the outside, nor to invite only the “clean” if evangelism is the goal.

I have been part of church sports leagues that invite nonbelievers to participate, and it is always a fantastic evangelistic opportunity. We get to have fun playing football with these guys and get to know them on a personal level. After each game, we have a short Bible study. By the time the season is over, each person has heard the gospel and been challenged to respond. The leagues also invite wives and girlfriends to attend the games. This has given my wife opportunities to get to know the other women and to witness to them.

A popular Christian sports ministry in churches is Upward: basketball, soccer, flag football, and cheerleading. My wife coached a first-grade girls' Upward basketball team and shared the gospel with each of the girls on her team. The parents had the opportunity to hear the gospel as the pastor presented it during halftime.

Valentine's banquet

Valentine's Day provides a great opportunity for a church to host an elegant, entertaining, and safe dinner/program that shows the community how people can have a fun time without drinking alcohol or engaging in other negative conduct.

Pop and chat

During the summer months, set up a table in a park and add a sign saying “Pop and Chat” (or whatever you call carbonated beverages in your region of the country). Have a cooler filled with cold soft drinks and invite people who come to the park to chat with you in exchange for a cold drink. During this time you can either share with them personally what God means to you, or ask them questions about God from a questionnaire to get the conversation going. I have done this many times, and it has proven to be an easy way to start conversations with people. Be prepared to hand out information about your church.

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Halloween

The words “Heaven” and “Hell” are thrown around a great deal in our culture, but the average individual who uses them really doesn’t understand what they mean. Halloween presents a great opportunity to discuss the spiritual realm. People want to talk about the spiritual world, so why not provide a controlled environment to engage them in these conversations about demons and angels and their realities. Open the church doors for a Halloween/spiritual Q&A time.

The church should become the community hub—a place where people from different ethnicities and backgrounds can be accepted and loved just as much as the others. It should be a place where people from different ethnicities and backgrounds infuse their cultures in worship and find ways to engage the present culture for the sake of Christ.

Peris Chamberlain is a member of Bible Baptist Church, Romeoville, Ill. His wife, Andrea, is a children’s ministry consultant for *Regular Baptist Press*.

Total Abstinence

The **FBFI** denies that Fundamentalism is simply a product of culture but affirms that it is the result of Biblical truth applied to culture. We assert that true believers must interact with culture while separating from its sinful values and practices. Such an interaction will demand a deep understanding of the Word of God, a true humility and submission to the Holy Spirit, and a willingness to sacrifice any object, habit, or affection that might displease or dishonor the Savior.

Fundamentalists must guard against an anachronistic [viz. Something or someone that is not in its correct historical or chronological time, especially a thing or person that belongs to an earlier time.], set of rules that fails to see the true intent of Scripture and creates a caricature of New Testament Christianity. At the same time, Fundamentalists must be honest with themselves about the presence of worldliness within our own churches and individual lives and not forsake true holiness under the guise of a false Christian liberty. We cannot have true revival without an attending holiness, and we will not truly reach the world without the power of God that accompanies true revival. (FBFI resolutions on Culture – 09) The FBFI (Limited Participation) urges the following:

- To respect the liberty of Christian individuals and ministries to limit their participation in projects or activities provided that the particular exercise of this liberty does not violate Scripture;
- To avoid labeling such limited participation as separation and to avoid giving the impression in its exercise that other believers or ministries are in sin or are spiritually inferior;
- To avoid limiting participation based solely on personal or group preferences as opposed to sincerely and reasonably held principles; and
- To practice diligently, forcefully, and lovingly the obligation to separate from believers and ministries that persist in disobedience to clear Biblical mandates or precepts.

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General Association of Regular Baptists (Constitutional Statements on Intoxicating drink)

WHEREAS the drinking of alcoholic beverages has brought about the following alarming reported results which are harmful to the work of God, to the individual and to society:

1. Warping some 10 million lives in the United States;
2. Causing incalculable grief to the unfortunate families involved;
3. Causing 40% of the problems brought to family courts (directly or indirectly);
4. Leading to alcoholism which is a complex, progressive malady;
5. Shortening by 10 to 12 years the life of heavy drinkers;
6. Contributing as a factor in those who commit suicide, 31% of whom are alcoholics;
7. Increasing the suicide rate since suicide for alcoholics is 58 times that of non-alcoholics;
8. Contributing as a factor in at least 50% of motor vehicle fatalities yearly;
9. Increasing the number of teenagers who use alcohol;
10. Causing almost 50% of all arrests in the United States (directly or indirectly);
11. Deadening some of the brain cells in the cerebral cortex each time alcohol is ingested, which cells are never regenerated, which explains why 40% of all males admitted to state mental hospitals suffer from alcoholism;
12. Affecting the brain by depressing the higher functions of judgment and social restraint; attacking the simple motor functions of reaction time and vision; and then impairing balance, coordination and sensory perception; and

WHEREAS all Christian believers are called upon to be “sober” by use of the Greek word νήφω - nēphō (nay'-fo) [or one of its derivative forms] some eight times in the New Testament (1 Thess. 5:6, 8; 2 Tim. 3:2; 11; Titus 2:2; 1 Pet. 1:13; 4:7; 5:8);

WHEREAS the word for “sober” (“nēphō” [nay'-fo] or its derivatives) has been given such meanings as (1) “to be free from the influence of intoxicants” (Vine's Expository Dictionary of New Testament Words); or (2) “to abstain from wine” (Strong's Exhaustive Concordance); or (3) “free from all infusion or addition of wine, as vessels, offerings, etc.” (Thayer's Greek-English Lexicon of the New Testament); or (4) “without wine, unmixed with wine, no wine in it, drink no wine, or wood other than vine twigs” (Liddell and Scott's Classical Greek Lexicon); and

WHEREAS the Christian believer's body is “the temple of the Holy Spirit” (1 Cor. 6:19, 20), with which he should glorify God and which he should “yield” at all times to the Lord (Rom. 6:13), and which he should not defile by the drinking of alcoholic beverages which greatly pervert the functions of the body, mind, and morals; and

WHEREAS, the drinking of alcoholic beverages leads to various kinds of “evil” and is an “evil” in and of itself, and the Bible warns Christian believers to “abstain from every appearance (or form) of evil” (1 Thess. 5:22); and

WHEREAS Christian believers should be willing to say with the Apostle Paul that, *The right thing to do is to avoid eating meat, drinking wine, or doing anything else that makes your brother stumble, upset, or weak, (Romans 14:21 – ISV).* The drinking of alcoholic beverages is one of these great “stumbling” blocks and “offenses” for believers and unbelievers alike; and

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WHEREAS the only sure and certain way of avoiding any possibility of becoming a victim to the alluring, deceiving and addicting sin of drunkenness (cf. 1 Cor. 5:11; 6:10; Rom. 13:13; Eph. 5:18; Gal. 5:21) is **to abstain entirely from the drinking of alcoholic beverages**; and

WHEREAS most fundamental Baptist Churches historically have taken the position of total abstinence from alcoholic beverages; and our own GARBC fellowship on previous occasions has passed resolutions favoring total abstinence from alcoholic beverages; and the majority of the churches in fellowship with the GARBC have church covenants which commit their members to “abstain from the sale and use of intoxicating drink as a beverage” or words which carry a similar meaning; and, due to changing ethical standards, there have been mounting pressures on Christians to lower their standard of total abstinence from alcoholic beverages to that of “moderation” only;

THEREFORE BE IT RESOLVED that we, the messengers of the churches in fellowship with the General Association of Regular Baptist Churches, meeting in annual session in Lakeland, Florida, June 26–30, 1978, for all the foregoing reasons, reaffirm our historic position of total abstinence from alcoholic beverages which we believe to be, both specifically and in principle, not only a soundly Biblical position, but also the only practical position for God's people; and

BE IT FURTHER RESOLVED that this resolution be published in The Baptist Bulletin at the earliest date possible and circulated to all the churches in fellowship with the General Association of Regular Baptist Churches and our other brethren as well, for their mutual encouragement in this “evil day” in which we **“stand”** (Eph. 6:11–14).

Lakeland, Florida
June 26–30, 1978⁶⁸

Dr. M.R. DeHaan remarked in his book, *For medicinal purposes and in medicinal doses only, there can be no harm in using a little whiskey. In fact, most of the liquid preparations, including cough syrups, contain alcohol, needed for preserving as well as a solvent for others drugs. Alcohol medicinally is used quite extensively in doses which are beneficial, rather than deleterious. Question 401, “Since you are a Physician as well as a minister, I would like to know your views concerning the use of Whiskey as a Medicine.”*⁶⁹

John R. Rice states that drinking beer is habit-forming and presents a bad example or negative effect on others around you. Proverbs 20:1. – Dr. Rice, *Here Are More Questions . . .*

⁶⁸ From the GARBC website

⁶⁹ Dr. M. R. DeHaan, *508 Answers to Bible Questions* (Grand Rapids, MI: Zondervan Publishing House, 1952), page 196.

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alcoholcontent.com

About Wine Alcohol Content

Alcohol in wine is measured differently than alcohol in beer. In the table below you will see grams of alcohol and corresponding percent alcohol ranges. Keep in mind the following when reviewing the table: 100 grams (g) of wine is equivalent to 100 milliliters (mL) or 3.4 fluid ounces (fl oz.) of wine. 10.6 g of alcohol in 3.4 fl ounces is 13% alcohol by volume.

<u>Type</u>	<u>Grams/100ml</u>	<u>% Alc by Vol</u>
Sparkling Grape Juice	Trace	< 0.1%
Wine Coolers	Varies	4–7%
Table Wine general	Varies	8-14%
Claret	Varies	6-10%
Shiraz	Varies	10-14%
Rose	8.6	10.5
White, medium	8.7	10.7
White, dry	9	11.0
Red, medium	9.4	11.5
White, sparkling	9.8	12.0
White, sweet	10.1	12.4
Barley Wine	10.2	10–15%
Cabernet, Pinot Noir	Varies	11–14%
Dessert Wine	Varies	14-20%
Zinfandels	Varies	17-22%
Vermouth	Varies	17-22%
Syrahs	Varies	17-23%
Port Wine	Varies	20%

Beer Calories, Carbs, & Alcohol Content

What is the alcohol content of beer? Well that depends on what you're drinking. Locate your favorite brand below to find out. We have the most comprehensive list of alcohol content in beers available online. This database is updated regularly so check back if you don't find the beer you are looking for.

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Type the first few characters of the beer or brewery you are seeking in the Search Bar below to quickly filter through the database.

Search: <input type="text"/>						
Brand	Brewery	% Alc (ABV)	Cal	Carbs	IBU	Color
Schorsch Bock 43	Schorschbrau	43				
Tactical Nuclear Penguin	BrewDog (Scotland)	32.0				
Sam Adams Triple Bock	Boston Beer Co	17.5	340			
Dogfish Head	Dogfish Brewery	15.0	209	23	120	8
Bourbon County Brand Stout	Goose Island Brewery	14.5	430	30	60	50
Samichlaus Beer (Santa Claus Beer)	Brauerei Schloss Eggenberg (Austria)	14.0				
New Glarus Barley Wine	New Glarus Brewing Company	13.5	405	0	14	8
Orange Blossom Pilsner	Thomas Creek Brewery	11.0				
Berlot	Great Lakes Brewing Co	10.6			30	
Samuel Adams Imperial White	Boston Beer Co	10.3	321	0	15	17
Third Coast Old Ale	Bell's/Kalamazoo	10.2				
Barley Wine	Great Lakes Brewing Co	10.2			95	
Expedition Stout	Bell's/Kalamazoo	10.0	325	20		
Samuel Adams Wee Heavy	Boston Beer Co	10.0	348	0	30	50
Double Bastard Ale	Stone Brewing	10.0	400	99		
Sierra Nevada Bigfoot	Sierra Nevada	9.9	330	30		
Stone Old Guardian	Stone Brewing	9.9	339	0		
Lucky Bucket Certified Evil	Lucky Bucket Brewing Co	9.6				

Wine and Other Intoxicating Beverages

Brand	Brewery	% Alc (ABV)	Cal	Carbs	IBU	Color
Anniversary Ale	Great Lakes Brewing Co	9.5	190	17	35	
Barrel-Aged Blackout Stout	Great Lakes Brewing Co	9.5			50	
Belgian Tripel Dog Dare	Great Lakes Brewing Co	9.5			30	
Tempus Fugit Ale	Great Lakes Brewing Co	9.5			20	
Rackhouse Ale	Great Lakes Brewing Co	9.5			12	
McEwans Scotch Ale	Scottish & Newcastle (Scotland)	9.5	295			
Witches Brew Golden Ale 9.3%	Brouwerij Van Steenberge	9.3	279	15		9
Samuel Adams Imperial Stout	Boston Beer Co	9.2	308	0	42	
Triple Bag	Long Trail Brewery beers	9.2	276	0	53	10
Lake Erie Monster	Great Lakes Brewing Co	9.1			80	
Old Foghorn	Anchor	9.0				
Chimay Grand Reserve	Bières de Chimay S.A. (Belgium)	9.0				
Blackout Stout	Great Lakes Brewing Co	9.0			50	
Old Dipsea Barleywine	Marin Brewing	9.0				
Imperial Stout	Saranac - Matt Brewing Co	9.0				
Fat Bastard Scotch Style Ale	Silver City Brewing Co	9.0				
La Fin du Monde	Unibroue (Sapporo)	9.0	225	30	19	6
Old Knucklehead	BridgePort	8.9				
Saint Arnold Divine Reserve *	Saint Arnold Brewing Company	8.9	150		76	
Sam Adams Double Bock	Boston Beer Co	8.5	330	31		

Wine and Other Intoxicating Beverages

Brand	Brewery	% Alc (ABV)	Cal	Carbs	IBU	Color
Imperial IPA	Saranac - Matt Brewing Co	8.5				
Loch Erie Scotch Ale	Great Lakes Brewing Co	8.3			12	
Calico IPA	Wildcat Brewery	8.3	270	0	45	7
Grand Cru	Great Lakes Brewing Co	8.2	230	19	30	
Kentucky Ale Bourbon Barrel	Lexington Brewing Company	8.2	190	16	15	11
St. Ides Malt Liquor	McKenzie River Brewing	8.2		0		
Hurricane High Gravity Lager	Anheuser Busch	8.1				
Steel Reserve 211	Steel Brewing Company	8.1	211	15		
Abbey Ale	Abita Brewing Company	8.0	230	18	32	25
Andygator	Abita Brewing Company	8.0	235	19	25	8
Blue Dawg Brewing Blueberry Lager	Anheuser-Busch InBev					

Alcoholic Content of Beer, Wine & Distilled Spirits

by David J. Hanson, Ph.D.

The description of alcohol in a popular source of information (the Indiana Prevention Resource Center) reports that

Beer is a low potency alcoholic beverage made by fermenting grains and then extracting the liquid from the mash. Wine is a relatively low potency alcoholic beverage made by fermenting fruit juices (or other sugary liquid). Distilled spirits are high potency alcoholic beverages that are made by fermenting grains or fruit juices and then distilling the resulting liquid to reduce its water content and to concentrate its alcohol. ¹

That may be technically correct, but it unintentionally perpetuates the myth that spirits are “harder” or more likely to lead to intoxication than are beer or wine. To prevent the misuse of alcohol, it’s important for drinkers to know that standard drinks of beer, wine and spirits all contain equivalent amounts of alcohol -- about six-tenths of one ounce.

Wine and Other Intoxicating Beverages

A glass of white or red wine, a bottle of beer, and a shot of whiskey or other distilled spirits all contain equivalent amounts of alcohol and are the same to a Breathalyzer. A standard drink is:

- A 12-ounce bottle or can of regular beer
- A 5-ounce glass of wine
- A drink of one and 1/2 ounce of 80 proof distilled spirits (either straight or in a mixed drink)

Standard Drinks

Standard Drinks graphically illustrates information on the equivalence of standard drinks of beer, wine and distilled spirits or liquor. Its accuracy has been established by medical and other health professionals

Knowing about alcohol equivalence can help people drink in moderation. In the words of the American Dietetic Association, "Knowing the facts of beverage alcohol equivalence is a crucial aspect of responsible drinking." ² For example, people won't be fooled by the misleading term "hard liquor," which implies that drinking distilled spirits leads more quickly to intoxication than other alcohol beverages.

The drivers manuals of most states emphasize alcohol equivalence, as does the National Institute on Alcohol Abuse and Alcoholism (NIAAA), the National Highway Traffic Safety Administration (NHTSA), the U.S. Department of Agriculture (USDA), the federal Centers for Disease Control and Prevention (CDC), the Food and Drug Administration (FDA), the American Public Health Association, the American Dietetic Association, the American Heart Association, the National Kidney Foundation, the American Diabetes Association, the American Academy of Family Physicians, the American Gastroenterological Association, the National Consumers League, Mothers Against Drunk Driving (MADD), the National Council of Alcoholism and Drug Dependence, and many others.

Alcohol equivalence is an important fact to know. *Alcohol is alcohol and a drink is a drink.* It's not what people drink but how much they drink that matters.

A statement of the alcohol equivalence of standard drinks of beer, wine and distilled spirits on the Indiana Prevention Resource Center web site might very well reduce alcohol abuse and save lives.

How Strong is Your Drink of Choice?

Below are typical ranges of alcohol percentages by volume (ABV) of some common types of drinks. See the proceeding section for more on how the strength of different alcoholic beverages can be measured:

Wine and Other Intoxicating Beverages



Beers (3-10%)

Pilsner 3–6%

ESB (Bitter) 3-6%

Lager 4-5%

Porter 4-5%

Brown Ale 4-6%

IPA (India Pale Ale) 6-7%

Stout 5-10%



Wines (8-14%)

Sparkling Wine 8–12%

Table Wine 9–14%

Retsina 10-11%

Dry White 10-12%

Cabernet 11-14%

Barley Wine 11–15%



Fortified Wines (16–22%)

Sherry 17–22%

Marsala Wine 15-17%

Madeira Wine 15-18%

Vermouth 15-18%

Port Wine 16-20%

Bum Wine 15-20%



Spirits (20-70%)

Light Liqueurs 15-25%

Vodka/Whiskey/Rum 40%

Cask Strength Whiskey 60%

Absinthe 55–90%

Neutral Grain Spirits 95%

Rectified Spirits 96%

Absolute Alcohol 96-98%



Other Drinks

Fruit Juice < 0.1%

Alcopops 3-7%

Wine Breezers/Coolers 4-7%

Cider 4–8%

Wine and Other Intoxicating Beverages

Measurement of Alcohol Strength

There are several methods of measuring the alcohol contents of various beverages. Find details on each below:

ABV – Alcohol by Volume – The standard AlcoholContents.com measure used throughout the website. It simply represents the amount of volume consumed by ethanol compared to the entire volume of the drink. It is expressed as a percentage.

Proof – This term is used among the strongest spirits. To compute a liquor's proof you simply multiply the ABV by 2. The theoretic highest possible strength of any drink is therefore 200-proof. In reality though the maximum for distilled spirits is 191-proof because not all of the water can be distilled from ethanol.

ABW – Alcohol by Weight – This is similar to ABV but instead of the volume consumed by the ethanol its mass is used instead. Beer brewers often used this measurement in states that require limits on strength of beer sold in food markets (for example 3.2 beer in Oklahoma). This is preferred over ABV in these cases because the ABW is roughly 80% of the ABV. Beer that is 4% ABV can be sold and still meet the 3.2 ABW limit.

WHAT DOES DRINKING WINE HAVE TO DO WITH NEEDING GOD?

February 22, 2012 By Amy Julia Becker



845519 [00] © www.arnoldphoto.com

When 5:00 rolls around, I want a glass of wine. Especially if it's winter and I'm home alone with our children and it's dark outside. I started to notice this desire a few months ago. I had this niggling warning in the back of my brain about it, but I pushed it away every night. *It's only one glass*, I told myself. *At least most of the time . . .*

Then, in early December, I was staying with an old friend on a work-related trip. I got to her house around 6:00, and she asked, "Do you want a glass of wine?"

I paused before answering, because I was surprised to discover that I hadn't thought about wine at all that afternoon. She, the mother of four children, said, "I've already had mine."

And we confessed to each other that persistent desire—as the days grow short and we find ourselves preparing the kids' dinner while also managing playdates and homework and fussy babies—that persistent desire to fill a glass with wine. "It makes me feel like an adult for a minute," my friend said. "It's something I can do just for me in the midst of doing everything for everyone else."

Wine and Other Intoxicating Beverages

I nodded my head. The reason I didn't want a glass of wine that day at her house was because I had been on a train all day. Six hours of time to do whatever I wanted—read, write, pray, journal, eat, sleep. The night promised more of the same—dinner with an old friend, uninterrupted sleep, a bathroom all to myself.

When I returned to our family, I made a few changes—signed the kids up for gymnastics and Music Together so we weren't stuck at home every afternoon, talked to a few other friends who were aware of the same pattern in their lives, and I also started to pray about it.

For a while, I continued to justify the behavior. If I didn't have small children, I reasoned, I could do something else—go for a run or talk to a friend or take 20 minutes to read a book. But pretty soon I realized that drinking wine was allowing me to short-circuit something God wants to do in my life. I was drinking wine instead of admitting my need for God's help, instead of facing those humbling moments that arise almost every day, when it all feels out of control—the dishes and laundry and cooking and cleaning and bill paying and doctor appointments and general responsibility for three small children. Having children has the potential to chip away at the integrity of my life, to wear down my moral compass, to dull my sensitivities to the Spirit. But it also has the potential to bring me to my knees in a way little else ever has.

And so, this Lenten season, I am choosing to fall on my knees. Which for me right now means forgoing the 5:00 glass of wine. (For others, I suspect the temptation to avoid dependence upon God shows up in very different ways.) I'll still drink wine on social occasions, and hopefully be quick to thank God for it. But when I feel as though I *need* it, I will admit instead that I need Him.

I came across Acts 14:17 this morning, when Paul and Barnabas explain God as the one who “provides you with plenty of food and fills your hearts with joy.” I trust that in humbling myself before the Lord, admitting my own neediness and dependence and frailty, I will know Him not only as the one who provides what we need in a material sense, but as the one who provides what I need in every sense. I trust that I will know Him better as the Lord of joy.⁷⁰

Sorry, President Carter . . . This Argument Falls Flat

Thursday, July 23, 2009

For critics of the Southern Baptist Convention, former President Jimmy Carter is the gift that just keeps on giving. Over the last several days, yet another round of news reports has trumpeted the news that the former president has resigned his membership in the Southern Baptist Convention. Almost a decade after he first made this announcement, his repetitive return to this theme set up a new avalanche of news reports. Reports, we might add, that are not news. Adding insult to injury, the reports are about a “resignation” that isn't even a resignation. Try explaining that to the international media.

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Wine and Other Intoxicating Beverages



Back in October of 2000, President Carter sent a letter to some 75,000 Baptists, indicating that he intended to separate himself from the Southern Baptist Convention — a denomination with which he had historically been associated through church membership, public identification, and personal involvement. He spoke of this as “a painful decision” that was made necessary by the convention’s stated convictions on a number of issues. For some years, Mr. Carter had been publicly identified with the more liberal wing of Southern Baptist life. He was well known for holding liberal positions on an entire range of issues that set him at odds with the denomination. The catalyst for his public announcement was the revision of the denomination’s confession of faith earlier that year.

Any honest observer will be compelled to clarify that Mr. Carter’s action was an exercise in public relations. Individuals are not members of the Southern Baptist Convention, and there is no mechanism for individuals either to join or to resign from the denomination. Local churches indicate their desire to identify with the Southern Baptist Convention through contributing to its causes and declaring themselves to be “in friendly cooperation with” other churches in the fellowship of the convention. As more careful media sources indicated back in October of 2000, President and Mrs. Carter actually remained members of a congregation that is, as *The New York Times* then explained, “still affiliated with the convention.”

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Just a few years later, the former president reiterated his desire to separate from the Southern Baptist Convention, producing a series of news reports that rarely referenced the fact that Mr. Carter had made such a public announcement years earlier. Over the last two weeks, the pattern has erupted all over again.

The latest eruption of reports about President Carter’s severing of ties with the Southern Baptist Convention came in the aftermath of an article published in the July 12, 2009 edition of [The Observer](#) [London]. In this article, Mr. Carter claimed to speak on behalf of “[The Elders](#).” The group’s website identifies “The Elders” as “an independent group of eminent global leaders, brought together by Nelson Mandela, who offer their collective influence and experience to support peace building, help address major causes of human suffering and promote the shared interests of humanity.”

In his article, President Carter reiterated his decision to sever public ties with the Southern Baptist Convention. In his words:

So my decision to sever my ties with the Southern Baptist Convention, after six decades, was painful and difficult. It was, however, an unavoidable decision when the convention’s leaders, quoting a few carefully selected Bible verses and claiming that Eve was created second to Adam and was responsible for original sin, ordained that women must be “subservient” to their husbands and prohibited from serving as deacons, pastors or chaplains in the military service. This was in conflict with my belief - confirmed in the holy scriptures - that we are all equal in the eyes of God.

To his credit, President Carter apparently did not claim that this was a new decision or a fresh announcement. Though some media sources jumped on the announcement as “news,” others were careful to put his statement in an appropriate historical context. Furthermore, President Carter’s reference to the Southern Baptist Convention was not

Wine and Other Intoxicating Beverages

the main point of this article. Instead, his reference to the Southern Baptist Convention introduced his argument that any religious teaching that denies what he construes as full equality for women “is in clear violation not just of the Universal Declaration of Human Rights but also the teachings of Jesus Christ, the Apostle Paul, Moses and the prophets, Muhammad, and founders of other great religions - all of whom have called for proper and equitable treatment of all the children of God.”

That, suffice it to say, is a mouthful. This is not a new argument for the former President. But in his article in [The Observer](#) he does make some interesting assertions. While acknowledging that he has not been trained “in religion or theology,” he went on to argue that “the carefully selected verses found in the holy scriptures to justify the superiority of men owe more to time and place - and the determination of male leaders to hold onto their influence - than eternal truths.”

All this fits a pattern for which Mr. Carter is now well known. He simply rejects the texts in the Bible that clearly establish different roles for men and women in the church and the home. He dismisses these verses for the simple reason that he also rejects the inerrancy of the Bible.

He may well be the world’s most famous Sunday School teacher, but over just the last several years he has publicly expressed his rejection of the belief that persons must come to a saving knowledge of Jesus Christ in order to be saved. He has also stated that his faith would not be shaken if Jesus did not perform some of the miracles attributed to him in the New Testament. His denial of biblical inerrancy is not merely theoretical — he actually operates on the assumption that at least some texts of the Bible are false, untruthful, malignantly oppressive, and thus untrustworthy.

President Carter actually makes no argument *for* women as pastors. He simply dismisses out of hand what the Christian church has believed for centuries — and what the vast majority of Christians around the world believe even now. His argument should embarrass any serious person who considers this question, for it is grounded in little more than his own sense of how things ought to be. He makes claims about the Bible that are reckless and irresponsible and historical claims that would make any credible church historian blush. He straightforwardly rejects what he admits some texts of the Bible teach.

Then, he opens and closes his article by citing as his main authority the Universal Declaration of Human Rights, adopted by the United Nations in 1948. This text, we might note, also declares “freedom of thought, conscience, and religion” as basic human rights. The more important question is this: Does President Carter really believe that he will convince Christians — Southern Baptist or otherwise — to see any human statement as holding a higher authority than the Bible? That question, more than anything else, points to the real reason that President Carter and the Southern Baptist Convention have parted ways. The point of division remains the ultimate authority and total truthfulness of the Bible as the Word of God.

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Alcohol Impairment Chart

Pennsylvania Liquor Control Board, RA-LBWebmaster@state.pa.us

According to the Pennsylvania Liquor Control Board impairment starts with the first drink.

MEN									
	APPROXIMATE BLOOD ALCOHOL PERCENTAGE								
DRINKS	BODY WEIGHT IN POUNDS								
	100	120	140	160	180	200	220	240	
0	.00	.00	.00	.00	.00	.00	.00	.00	ONLY SAFE DRIVING LIMIT
1	.04	.03	.03	.02	.02	.02	.02	.02	IMPAIRMENT BEGINS
2	.08	.06	.05	.05	.04	.04	.03	.03	DRIVING SKILLS SIGNIFICANTLY AFFECTED
3	.11	.09	.08	.07	.06	.06	.05	.05	
4	.15	.12	.11	.09	.08	.08	.07	.06	
5	.19	.16	.13	.12	.09	.09	.09	.08	POSSIBLE CRIMINAL PENALTIES
6	.23	.19	.16	.14	.11	.11	.10	.09	
7	.26	.22	.19	.16	.15	.13	.12	.11	LEGALLY INTOXICATED
8	.30	.25	.21	.19	.17	.15	.14	.13	
9	.34	.28	.24	.21	.19	.17	.15	.14	CRIMINAL PENALTIES
10	.38	.31	.27	.23	.21	.19	.17	.16	
Subtract .01% for each 40 minutes of drinking.									
One drink is 1.25 oz. of 80 proof liquor, 12 oz. of beer, or 5 oz. of table wine.									

<u>WOMEN</u>										
	APPROXIMATE BLOOD ALCOHOL PERCENTAGE									
DRINKS	BODY WEIGHT IN POUNDS									
	90	100	120	140	160	180	200	220	240	
0	.00	.00	.00	.00	.00	.00	.00	.00	.00	ONLY SAFE DRIVING LIMIT
1	.05	.05	.04	.03	.03	.03	.02	.02	.02	IMPAIRMENT BEGINS DRIVING SKILLS SIGNIFICANTLY AFFECTED
2	.10	.09	.08	.07	.06	.05	.05	.04	.04	
3	.15	.14	.11	.10	.09	.08	.07	.06	.06	
4	.20	.18	.15	.13	.11	.10	.09	.08	.08	POSSIBLE CRIMINAL PENALTIES
5	.25	.23	.19	.16	.14	.13	.11	.10	.09	
6	.30	.27	.23	.19	.17	.15	.14	.12	.11	LEGALLY INTOXICATED
7	.35	.32	.27	.23	.20	.18	.16	.14	.13	
8	.40	.36	.30	.26	.23	.20	.18	.17	.15	
9	.45	.41	.34	.29	.26	.23	.20	.19	.17	CRIMINAL PENALTIES
10	.51	.45	.38	.32	.28	.25	.23	.21	.19	
Subtract .01% for each 40 minutes of drinking.										
One drink is 1.25 oz. of 80 proof liquor, 12 oz. of beer, or 5 oz. of table wine.										

Wine and Other Intoxicating Beverages

Drunk Driving Statistics in the U.S

The National Highway Traffic Safety Administration (NHTSA) defines a fatal traffic crash as being **alcohol-related** if either a driver or a non-occupant (e.g., pedestrian) had a blood alcohol concentration (**BAC**) of **0.01** grams per deciliter (g/dl) or greater in a police-reported traffic crash.⁽¹⁾

Persons with a BAC of 0.10 g/dl or greater involved in fatal crashes are considered to be **intoxicated**. This is the legal limit of intoxication in most states.⁽¹⁾

Alcohol involvement remains the **leading factor** in motor vehicle deaths.⁽¹⁾

Traffic fatalities in alcohol-related crashes **rose by 4 percent** from 1999 to 2000.

The **16,653** alcohol-related fatalities in 2000 (40 percent of total traffic fatalities for the year) represent a 25 percent reduction from the 22,084 alcohol-related fatalities reported in 1990 (50 percent of the total).⁽¹⁾

NHTSA estimates that alcohol was involved in 40 percent of **fatal crashes** and in 8 percent of all crashes in 2000.⁽¹⁾

The 16,653 fatalities in alcohol-related crashes during 2000 represent an average of one alcohol-related fatality every 32 minutes.⁽¹⁾

An estimated 310,000 persons were injured in crashes where police reported that alcohol was present- an average of one person injured approximately every 2 minutes.

About **3** in every **10** Americans will be involved in an alcohol-related crash at some time in their lives.⁽¹⁾

Approximately 43 of our fellow citizens are lost each day, 305 each week, and 1309 each month because of alcohol-related accidents. That's one life lost every 33 minutes.⁽¹⁾

Only 7 percent of all crashes involve alcohol use, but nearly **39** percent of **fatal** crashes do.⁽¹⁾

Traffic crashes are the **greatest** single cause of death for every age from **6** through **33**. Almost half of these fatalities are in alcohol-related crashes.⁽¹⁾

Male drivers, in the 21-34 age group, and drivers who are of the “**white**” race constitute the largest percentage of alcohol-impaired drivers in fatal crashes.⁽¹⁾

In 2000, 31 percent of all traffic fatalities occurred in crashes in which at least one driver or non-occupant had a BAC of 0.10 g/dl or greater. Sixty-nine percent of the 12,892 people killed in such crashes were themselves intoxicated. The remaining 31 percent were passengers, non-intoxicated drivers, or non-intoxicated non-occupants.⁽¹⁾

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In 2000, 30 percent of all fatal crashes during the week were alcohol related, compared to 53 percent on weekends. For all crashes, the alcohol involvement rate was 6 percent during the week and 14 percent during the weekend.⁽¹⁾

Intoxication rates for drivers in fatal crashes in 2000 were highest for **motorcycle operators** (27 percent) and lowest for drivers of large trucks (1 percent). The intoxication rate for drivers of light trucks was higher than that for passenger car drivers (20 percent and 19 percent, respectively).⁽¹⁾

The rate of alcohol involvement in fatal crashes is more than 3 times as high at night as during the day (61 percent vs. 18 percent). For all crashes, the alcohol involvement rate is more than 4 times as high at night (17 percent vs. 4 percent).⁽¹⁾

The highest intoxication rates in fatal crashes in 2000 were recorded for drivers 21–24 years old (27 percent), followed by ages 25–34 (24 percent) and 35–44 (22 percent).⁽¹⁾

Fatally injured drivers with BAC levels of 0.10 g/dl or greater were 6 times as likely to have a prior conviction for driving while intoxicated compared to fatally injured sober drivers (12 percent and 2 percent, respectively).⁽¹⁾

Almost one-third (33 percent) of all **pedestrians** 16 years of age or older killed in traffic crashes in 2000 were intoxicated. By age group, the percentages ranged from a low of 9 percent for pedestrians 65 and over to a high of 49 percent for those 25 to 34 years old.⁽¹⁾

All states and the District of Columbia now have 21-year-old minimum drinking age laws. NHTSA estimates that these laws have reduced traffic fatalities involving drivers 18 to 20 years old by 13 percent and have saved an estimated 20,043 lives since 1995. In 2000, an estimated 922 lives were saved by minimum drinking age laws.⁽¹⁾

Author Comment:

Alcohol is a health concern to all. Alcohol hinders the body's ability to receive the nutrients that are taken in; it inhibits the breakdown of nutrients and impairs absorption by damaging cells that transport them. Alcohol is an acid-forming drink, and alkalizing foods must be consumed to counteract it. Alcohol impairs our nutrient, cell structure, function, vitamins, minerals, metabolism process, brain and behavior, endocrine system, immunity, kidney function, pancreatic function, liver function, cardiovascular system, hematological system, bones, endocrine system, female puberty, male reproduction, fetal development, upper digestive tract, and has been linked to breast, colon, and other cancers.

Alcohol costs society billions of dollars each year. The magnitude of its damage is enormous. **God would never put his approval on a drug that causes so much destruction.** These results ought to tell anyone that it is wrong to drink anything that contains alcohol.

BIBLICALFACTSABOUTWINE.COM - We provide biblical facts about wine, sober, abstain, facts about how Jesus did not drink and how drinking is unclean, unholy and defiles the body.

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Signs of an Alcohol Problem

Any of the following may indicate a problem.

1. Drinking to calm nerves, forget worries, or to boost a sad mood.
2. Guilt about drinking.
3. Unsuccessful attempts to cut down/stop drinking.
4. Lying about or hiding drinking habits.
5. Causing harm to oneself or someone else as a result of drinking.
6. Needing to drink increasing greater amounts in order to achieve desired effect.
7. Feeling irritable, resentful, or unreasonable when not drinking.
8. Medical, social, family, or financial problems caused by drinking.

National Institute on Alcohol Abuse and Alcoholism (NIAAA) 6000 Executive Boulevard-Willco Building, Bethesda, Maryland 20892-003. (niaaaweb-r@exchange.nih.gov)

Jeffrey Hamilton, Church of Christ Minister.

"It is important to note that the Hebrew word *tiros*, "grape juice, unfermented wine," appearing 38 times in the Old Testament (Harris, "tiros," *Theological Wordbook of the Old Testament*, 2:969), is almost exclusively translated by *oinos* (36 times). In other words, *oinos* can and does refer to either unfermented or fermented wine in the Septuagint."

"In the New Testament *oinos* is used 33 times. Concerning the Parable of the Wineskins, the juice would be acted on by yeast from the old wineskins and would begin to foam. Such gases could split any wineskin, but especially an older one that was already stretched out ([Matthew 9:17](#); [Luke 5:37,38](#)). New wine would be grape juice (or a grapeade) made from grape syrup while old wine would be 2 to 3 years old."

"Grapes were generally harvested in mid to late summer (Hopkins, "The Subsistence Struggles of Early Israel," p.186) and, to prevent spoilage in the intense heat, had to be processed immediately. Stored wine naturally fermented unless it was boiled down or kept cool, ..."

"There have been endless tirades and debates on the nature of the wine made by our Lord at the wedding in Cana ([John 2:9,10](#)). Sides are drawn not on the basis of the word *oinos*, but on the

Wine and Other Intoxicating Beverages

view of abstinence held. The issue seems to be whether or not Jesus would create fermented wine and contribute to the further inebriation of the wedding guests. (Had the wine been unfermented, it would not have had time to ferment since it was consumed immediately.) From the Septuagint usage noted above, the *oinos* could be fermented or unfermented. Suffice it to say, the "better" wine of course does not in any way imply or demand a more alcoholic, or even an alcoholic, wine at all (one would presume that any wine that God had made would be better than man-made wine)."

Sources: Strong 3631, Bauer 562, Moulton-Milligan 444, Kittel 5:162-66, Liddell-Scott 1207, Colin Brown 3:918,922

Thayer Greek-English Lexicon of the New Testament

oinos [from Homer down], Septuagint for *yayin*, also for *tiros*h (must, new wine), *chemer*, etc.; *wine*; ...

Bible Wines, by William Patton, 1871, p. 52-53

GREEK, LATIN, AND ENGLISH GENERIC WORDS.

OINOS. — Biblical scholars are agreed that in the Septuagint or Greek translation of the Old Testament and in the New Testament, the word *oinos* corresponds to the Hebrew word *yayin*. Stuart says: "In the New Testament we have *oinos*, which corresponds exactly to the Hebrew *yayin*."

As both *yayin* and *oinos* are generic words, they designate the juice of the grape in all its stages.

In the Latin we have the word *vinum*, which the lexicon gives as equivalent to *oinos* of the Greek, and is rendered by the English word wine, both being generic. Here, then, are four generic words, *yayin*, *oinos*, *vinum*, and wine, all expressing the same generic idea, as including all sorts and kinds of the juice of the grape. Wine is generic, just as are the words groceries, hardware, merchandise, fruit, grain, and other words.

Dr. Frederic R. Lees, of England, the author of several learned articles in *Kitto's Cyclopaedia*, in which he shows an intimate acquaintance with the ancient languages, says: "In Hebrew, Chaldee, Greek, Syriac, Arabic, Latin, and English, the words for wine in all these languages are originally, and always, and inclusively, applied to the blood of the grape in its primitive and natural condition, as well, subsequently, as to that juice both boiled and fermented."

Dr. Laurie, on the contrary, says: "This word denotes intoxicating wine in some places of Scripture; therefore, it denotes the same in all places of Scripture." This not only begs the whole question, but is strange, very strange logic. We find the word which denotes the spirit often rendered wind or breath; shall we, therefore, conclude it always means wind or breath, and, with the Sadducees, infer that there is neither angel nor spirit, and that there can be no resurrection? So, also, because the word translated heaven often means the atmosphere, and that there is no such place as a heaven where the redeemed will be gathered and where is the throne of God?

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But the misery and delusion are that most readers of the Bible, knowing of no other than the present wines of commerce, which are intoxicating, leap to the conclusion, wine is wine all the world over — as the wine of our day is inebriating, therefore the wine mentioned in the Bible was intoxicating, and there was none other.

There is a perverse tendency in the human mind to limit a generic word to a particular species.

John Stuart Mill, in his System of Logic, says: "A generic term is always liable to become limited to a single species if people have occasion to think and speak of that species oftener than of anything else contained in the genus. The tide of custom first drifts the word on the shore of a particular meaning, then retires and leaves it there."

The truth of this is seen every day in the way in which the readers of the Bible limit the generic word wine to one of the species under it, and that an intoxicating wine.

The International Standard Bible Encyclopaedia, p. 881

To insist on a distinction between intoxicating and unfermented wine is a case of unjustifiable special pleading.

Barnes' Notes for John 2:10

The good wine. This shows that this had all the qualities of real wine. We should not be deceived by the phrase "good wine." We often use the phrase to denote that it is good in proportion to its strength and its power to intoxicate; but no such sense is to be attached to the word here. Pliny, Plutarch, and Horace describe wine as good, or mention that as the best wine, which was harmless or innocent--*poculo vini innocentis*. The most useful wine -- *utilissimum vinum*-- was that which had little strength; and the most wholesome wine-- *saluberrimum vinum*-- was that which had not been adulterated by "the addition of anything to the must or juice." Pliny expressly says that a "good wine" was one that was destitute of spirit (lib. iv. c. 13). It should not be assumed, therefore, that the "good wine" was stronger than the other: it is rather to be presumed that it was milder. The wine referred to here was doubtless such as was commonly drunk in Palestine. That was the pure juice of the grape. It was not brandied wine, nor drugged wine, nor wine compounded of various substances, such as we drink in this land. The common wine drunk in Palestine was that which was the simple juice of the grape. We use the word wine now to denote the kind of liquid which passes under that name in this country--always containing a considerable portion of alcohol --not only the alcohol produced by fermentation, but alcohol added to keep it or make it stronger. But we have no right to take that sense of the word, and go with it to the interpretation of the Scriptures. We should endeavour to place ourselves in the exact circumstances of those times, ascertain precisely what idea the word would convey to those who used it then, and apply that sense to the word in the interpretation of the Bible; and there is not the slightest evidence that the word so used would have conveyed any idea but that of the pure juice of the grape, nor the slightest circumstance mentioned in this account that would not be fully met by such a supposition. No man should adduce this instance in favour of drinking wine unless he can prove that the wine made in the "water-pots" of Cana was just like the wine which he proposes to drink. The Saviour's example may be always pleaded JUST AS IT WAS;

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but it is a matter of obvious and simple justice that we should find out exactly what the example was before we plead it. There is, moreover, no evidence that any other part of the water was converted into wine than that which was drawn out of the water-casks for the use of the guests. On this supposition, certainly, all the circumstances of the case are met, and the miracle would be more striking. All that was needed was to furnish a supply when the wine that had been prepared was nearly exhausted. The object was not to furnish a large quantity for future use. The miracle, too, would in this way be more apparent and impressive. On this supposition, the casks would appear to be filled with water only; as it was drawn out, it was pure wine. Who could doubt, then, that there was the exertion of miraculous power? All, therefore, that has been said about the Redeemer's furnishing a large quantity of wine for the newly-married pair, and about his benevolence in doing it, is wholly gratuitous. There is no evidence of it whatever; and it is not necessary to suppose it in order to an explanation of the circumstances of the case.

Josephus, *Antiquities* II.V.2

He [the cupbearer] therefore said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the wine [*oinos*], and that he received it from him with a pleasant countenance.

Aristotle

The word 'wine' [*oinos*] is ambiguous and different wines behave in different ways.

Wine in the Bible: A Biblical Study on the Use of Alcoholic Beverages by Samuele Bacchiocchi, Ph. D., Andrews University, Chapter 2

[Personal note: Samuele Bacchiocchi is generally not a good source. I've debated him once in the past and found him willing to play fast and loose with definitions to "prove" his preconceptions. However, I'm including this quote because he does provide several quotes from ancient literature that can be checked and verified.]

Unfermented Grape Juice. There are ample Greek literary texts which negate the narrow definition of *oinos* as denoting only fermented wine. A clear example is provided by Aristotle (384-322 B.C.). In his book *Metereologica*, he clearly refers to "grape juice" or "must" (*gleukos*), as one of the kinds of wine : "For some kinds of wine [*oinos*], for example must [*gleukos*], solidify when boiled."¹⁷ In another passage of the same book, Aristotle refers to a sweet grape beverage (*glukus*) which "though called wine [*oinos*], it has not the effect of wine, for it does taste like wine and does not intoxicate like ordinary wine."¹⁸ In this text Aristotle explicitly informs us that unfermented grape juice was called "*oinos*—wine," though it did not have the taste or the intoxicating effect of ordinary wine.

Athenaeus, the Grammarian (about A.D. 200), explains in his *Banquet* that "the Mityleneans have a sweet wine [*glukon oinon*], what they called *prodromos*, and others call it *protropos*."¹⁹ Later on in the same book, he recommends this sweet, unfermented wine (*protropos*) for the

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dyspeptic: "Let him take sweet wine, either mixed with water or warmed, especially that kind called *protopos*, the sweet Lesbian *glukus*, as being good for the stomach; for sweet wine [*oinos*] does not make the head heavy."²⁰ Here the unfermented sweet grape juice is called "lesbian—*effoeminatum*" because the potency or fermentable power of the wine had been removed.

The methods by which this was done will be discussed in Chapter 4, when we discuss the preservation of grape juice in the ancient world. At this juncture it is significant to note that unfermented wine was recommended for stomach problems. To this fact we shall refer again in Chapter 7, when considering the meaning of Paul's recommendation to Timothy to "use a little wine for the sake of your stomach and your frequent ailments" ([1 Tim 5:23](#)).

In another passage Athenaeus explains: "At the time of festivals, he [Drimacus the General] went about, and took wine from the field [*ek ton agron oinon*] and such animals for victims as were in good condition."²¹ As Lees and Burns observes, "No one, we suppose, can carry prejudice so far as to impose upon himself the belief that fermented and bottled wine was thus "taken from the fields."²²

***Oinos* as Pressed Grape Juice.** In several texts the freshly squeezed juice of the grape is denominated *oinos* "wine." For example, Papias, a Christian bishop of Hierapolis who lived at the close of the apostolic age, describes the current extravagant view of the millennium as a time when "vines will grow each with . . . ten thousand clusters on each twig, and ten thousand grapes in each cluster, and each grape, when crushed, will yield twenty-five jars of wine [*oinos*]."²³

Proclus, the Platonic philosopher, who lived in the fifth century, in his annotation to Hesiod's *Works and Days*, has a note on line 611 where he explains how the grapes were first exposed to the sun for ten days, then to the shade for ten days and finally "they treaded them and squeezed out the wine [*oinon*]."²⁴ Here also the freshly squeezed juice of the grape is explicitly called "*oinos*—wine."

Several Greek papyri, discussed by Robert Teachout in his dissertation, indicate that *oinos* could refer to unfermented grape juice.²⁵ A rather clear example is a papyrus from A.D. 137 which contains this statement: "They paid to the one who had earned his wages pure, fresh wine [*oinon*] from the vat."²⁶

Nicander of Colophon speculates that *oinos* derives from the name of a man, *Oineus*, who first squeezed grapes into a cup: "And *Oineus* first squeezed it out into hollow cups and called it *oinos*."²⁷ This view is supported by Melanippides of Melos who says: "Wine, my master, named after *Oineus*."²⁸ These two statements suggest that some traced the origin of *oinos* to the very act of squeezing the juice out of grapes, first done by a man whose name, *Oineus*, presumably became the name of the grape juice itself.

...

17. Aristotle, *Metereologica* 384. a. 4-5.

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18. Aristotle, *Metereologica* 388. b. 9-13. See also *Metereologica* 388. a. 34 which says: "There is more than one kind of liquid called wine [*oinos*] and different kinds behave differently. For new wine contains more earth than old, and so thickens most under the influence of heat, but solidifies less under the influence of cold." The reference to the thickening of new wine under the influence of heat implies that new wine was preserved unfermented by boiling it down. This practice, as we shall see in Chapter 4, was common among the Romans.
19. Athenaeus, *Banquet* 1, 54.
20. *Ibid.*, 2, 24.
21. *Ibid.*, 6, 89.
22. Lees and Burns (n. 4), p. 198.
23. Cited by Irenaeus, *Against Heresies* 5, 33, 3-4, trans. Edgar J. Goodspeed, *The Apostolic Fathers* (New York, 1950), p. 263.
24. Cited by Lees and Burns (n. 4), p. 433.
25. Robert P. Teachout, "The Use of 'Wine' in the Old Testament" (Ph.D. dissertation, Dallas Theological Seminary, 1979), p. 369.
26. P. Oxy. IV. 72919; *ibid.*, p. 10.
27. Nicander, *Georgica* frag. 86, cited by Robert P. Teachout (n. 25), p. 370.
28. Cited by Athanaeus, *Banquet* 2. 35.

IS IT WRONG TO DRINK ALCOHOLIC BEVERAGES? "THE BIBLE'S POSITION ON TOTAL ABSTINENCE"

We know the Bible denounces drunkenness: "*Be not drunk with wine*" (*Eph.5:18*). The Book of Galatians proclaims the sinful works of the flesh and included on the list is *drunkenness* (*Gal. 5:19-21*). The Bible is clear on drunkenness: it is sin! No one argues this, but many ask, "*Can I drink in moderation?*" Does God approve of the use of any alcoholic beverage? The answer is no: the Bible teaches total abstinence. For the majority of this nation's history, Christians have been of the same mind when it comes to alcohol. In our day, however, many evangelicals argue for the right to drink in moderation, and consequently believers are perplexed with many questions concerning God's view on alcohol. Some will argue that the Bible seems to endorse alcohol as long as one does not get drunk. This has led to an established practice of "*social drinking*" amongst believers. There is definite confusion among Christians. Many question how

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the Bible can seemingly be both for and against the use of alcohol. Is it a question of how much? Too much is wrong and a little is acceptable in moderation? At times the Bible seems to be inconsistent. *Proverbs 20:1* condemns alcohol and *Psalms 104* says that wine is a gift from God. Which one is correct? Robert P. Teachout, in his book *Wine – The Biblical Imperative: Total Abstinence*, addressed this same question: “How can the Bible both totally and unreservedly condemn wine for man’s use and totally and unreservedly recommend wine for man’s use? How can one drink be both commended and condemned—be both good and evil?”⁷¹

The vineyard was blessed by God for the use of providing food and drink for the family. When the Bible refers to *wine*, that *wine* is not always alcoholic. The generic term for wine is the fruit of the vine. We would call it grape juice. How can we tell when the Bible says *wine* if it is referring to the non-alcoholic or alcoholic kind? We can know from the *context* of the passage whether it refers to the alcoholic beverage or not. Dr. Teachout further explained: “God is totally consistent in both the Old and New Testament. He never disapproves of grape juice and He never approves of wine.”⁷²

Teachout continued: “In any amount, wine is condemned and drinking it is disobedience. Whenever the word ‘*wine*’ occurs in the Bible and it is in a context of divine approval, it is referring to grape juice. However, whenever it is mentioned in a context of disapproval, it is speaking of fermented wine. Therefore, these passages must be read with careful thought so that one never interprets the text in such a way as to make God inconsistent. God always approves of juice; He never recognized [alcoholic] wine as anything good but only as a perversion of His gift to man.”⁷³

The book by Peter Masters entitled, *Should Christians Drink? The Case for Total Abstinence*, gave this explanation “Nothing could be plainer than the emphatic command of *Prov. 23:19-20*, ‘*Be not among winebibbers*,’ which is an absolute prohibition from going into drinking establishments (taverns and bars).”⁷⁴ The Bible teaches us to avoid evil company because evil associations will corrupt good morals.⁷⁵ Winebibbing friends can cause one to join in on the consumption. We are to remove ourselves from people who love to drink. Neither should we go to a place where they are located. “*Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation*” (*1 Thess. 5:6-8*). The word *sober* means to be free from

⁷¹ Robert P. Teachout, *Wine - The Biblical Imperative: Total Abstinence* (Columbia, S.C.: Richbarry Press, 1983), 13.

⁷² *Ibid.*, 16.

⁷³ *Ibid.*, 30.

⁷⁴ Peter Masters, *Should Christians Drink? The Case for Total Abstinence* (London: Wakeman Trust, 1992), 28.

⁷⁵ *1 Corinthians 15:33 ASV (33)* *Be not deceived: Evil companionships corrupt good morals.*

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anything that would dull ones' senses or mental alertness. God wants us to be sober minded, self-controlled, under the influence of the Holy Spirit and His Bible.

The Bible reveals some results from drinking in *Prov. 23:29-35*. In this passage, we learn that alcohol has a train of evil attached to it. In the first portion of verse 29, we see the emotional problems for those that play with alcohol: *"Who hath woe? Who hath sorrow?"* This refers to the misery incurred for the individual and the family of those that consume alcohol. The Bible says that *"the drunkard and the glutton shall come to poverty"* (*Prov. 23:21*). Alcohol promises good cheer but sends sorrow.

Alcohol also brings about relational problems: *"Who hath contentions? Who hath babbling?"* (*Prov. 23:29*). Drinking alcohol results in foolish talking bringing forth strife. The individual becomes argumentative and belligerent to others, often leading to physical confrontations. Verse 29 states that alcohol brings physical problems. *"Who hath wounds? Who hath redness of eyes?"* One who consumes alcohol may find himself wounded, and not know where their wounds came from. Alcohol causes dizziness, staggering, and it effects balance and motor skills. Alcohol makes it difficult for an individual to walk, work, or even speak. Jerry Dunn correctly explained, "The anesthetic effect of alcohol slows man's reactions measurably. It decreases his ability to judge distances and to tell the difference between visual and auditory stimuli."⁷⁶ The consumption of alcohol produces such detrimental consequences to an individual and those around him. Why would any believer chose to participate in a potential activity with such devastating results? All of these troubles are associated with those that *"tarry long at the wine; they that go to seek mixed wine"* (*Prov. 23:30*). His mouth shall also utter foolish and inappropriate remarks including distasteful and incoherent words: *"And thine heart shall utter perverse things"* (*Prov. 23:33*). The drinker makes a fool out of himself and then he has no memory of it.

This passage continues its description of those that partake in alcohol: *"Thine eyes shall behold strange women"* (*Prov. 23:33*). This verse indicates that an individual involved with alcohol has the tendency to be drawn toward immoral persons which oftentimes leads to immorality. When a person consumes alcohol, they lose inhibition. Dr. John R. Rice wrote: "Alcohol stirs the sexual appetite and leads people to do what they would not do otherwise. Liquor and immorality go regularly together then and now."⁷⁷

The Bible clearly warns us: *"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."* (*Prov. 23:31*). Wine looks attractive, and it may be perceived as a status symbol, but *"at the last it biteth like a serpent, and stingeth like an adder"* (*Prov. 23:32*). In the end, alcohol is as devastating and painful as a snake bite. No believer should engage himself with what God has called a venomous snake. At the end of this passage is the most devastating verse of them all: *"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."* (*Prov.*

⁷⁶ Jerry Dunn and Bernard Palmer, *God Is for the Alcoholic: Revised and Expanded* (Chicago: Moody Press, 1986), 26

⁷⁷ John R. Rice, *The Double Curse of Booze* (Murfreesboro, Tenn.: Sword of the Lord Publishers, 1960), 12.

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23:35). Alcohol is addictive. After enduring great physical harm, a person will foolishly consume alcohol all over again.

John R. Rice laments: “One of the most pitiful things is a man who drinks and drinks and cannot or will not quit.”⁷⁸

The Book of Proverbs warns of the effects that may result from alcohol. Alcohol affects the personality, changing the way people behave, making fools out of them. The Bible says, “*Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise*” (Prov. 20:1). Teachout explains, “The text specifically indicates that wine itself is a ‘mocker’ without mention of the quantity involved. Note that this is an indictment by God on the beverage, not merely the drinking of it.”⁷⁹ This verse also mentions that strong drink makes an individual aggressive. An intoxicated person often becomes involved in activities they would not normally attempt. God’s warning in this verse concludes with the admonition that whoever does not believe this is deceiving himself and is not wise.

Many people try to condone the consumption of alcohol by pointing to the miracle in John 2 when Jesus turned water into wine. Did Jesus turn the water into an alcoholic beverage at the wedding feast in Cana? The Bible records that the wine ran out, and that Jesus miraculously made more. The Greek word for *wine* used in this passage is *oinos*, and it can have a host of meanings ranging from a grape to a fermented alcoholic beverage. The wedding host said that the quality of the wine that Jesus created was better. The best juice is the newest and freshest juice. Samuel Bacchiocchi, in his book *Wine in the Bible*, explains that “Scriptural and moral consistency requires that ‘the good wine’ produced by Christ was fresh, unfermented grape juice. This is supported by the very adjective used to describe it, namely *kalos*, which denotes that which is morally excellent, instead of *agathos*, which means simply good.”⁸⁰ Jesus simply replenished their exhausted supply of grape juice. Bacchiocchi also correctly concluded that “those who wish to insist that the wine used at the feast was alcoholic and that Jesus also provided alcoholic wine, though of a better quality, are driven to the conclusion that Jesus provided a large additional quantity of intoxicating wine so that the wedding party could continue its reckless indulgence. Such a conclusion destroys the moral integrity of Christ’s character.”⁸¹ Would Christ create a beverage causing people to become drunk? *Habakkuk 2:15* says, “*Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also.*” Would Jesus Christ do such a thing? Yet this is what many who want to socially drink accuse him of. The Lord Jesus Christ would never help people to sin by providing an intoxicating wine. Oftentimes *1 Timothy. 5:23* is given as a proof text for drinking in moderation. The Apostle Paul instructed Pastor Timothy: “*Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.*” In examining this verse closely, three

⁷⁸ Ibid., 13.

⁷⁹ Teachout, *Wine – The Biblical Imperative*, 12.

⁸⁰ Samuele Bacchiocchi, *Wine in the Bible* (Evanston, Ill.: Signal Press, 1989), 43.

⁸¹ Ibid.

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conclusions can be drawn. First, this verse indicates that Timothy was a total abstainer of wine. The apostle Paul has to order Timothy to partake because evidently he did not drink alcohol. Secondly, Paul also addressed how much wine Timothy was to consume. He was to take “a little,” literally a puny amount. Finally, we see that the purpose of the wine was medicinal. This verse certainly cannot be used to teach moderation or social drinking. The wine advocated by Paul in this passage was not being used as a beverage but as a medicine and in a very small amount.

Another misunderstood passage is *Proverbs 31:4-6*: “*It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that are of heavy hearts.*” Robert Teachout explained that “the verse states that the only possible benefit would be for those who are dying in misery.”⁸² Once again, this is referring to the sedative effect of alcohol used as a medicinal purpose. Kings and princes were commanded to abstain, partly because of their high responsibilities, as well as providing an example to their people. The priests were also forbidden strong drink when officiating in the tabernacle and when they were ministering to the people (*Lev. 10.9-10*). The penalty for drinking was death for the priest. People in leadership must be able to make good judgments and decisions without being impaired by alcohol.

What about the use of alcoholic drink in *the Lord’s Supper*? Many churches use alcoholic beverages during the Communion service. Is this in accordance with God’s Word? The clear implication from Scripture is that the drink was [the fruit of the vine] grape juice and not wine. The Bible is very careful and precise when in reference to Communion by never even saying or using the word wine; it says the cup or fruit of the vine. Charles Ewing states emphatically in his book *The Bible and Its Wines* that “you cannot find one place in the New Testament where the word ‘wine’ is used in connection with the last supper.”⁸³

These biblical texts, given by those who desire to prove that alcohol consumption is acceptable, cannot be used as a stamp of approval upon social drinking. We need to heed the warnings of the Bible: “*Woe unto them who rise up early in the morning, that they may follow strong drink; who continue until night, till wine inflames them!*” (*Isa. 5:11*). “*Woe unto them who call evil, good, and good, evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe unto them who are wise in their own eyes, and prudent in their own sight! Woe unto them who are mighty to drink wine, and men of strength to mingle strong drink*” (*Isa. 5:20-22*).

Referring to moderate drinking, Russell Kelfer explained the importance of not drinking any alcoholic beverage. Kelfer said drunkenness is “to be intoxicated to the point of impairment, and impairment being defined as that which weakens, diminishes, or lessens in strength, value,

⁸² Ibid., 65-66.

⁸³ Charles Wesley Ewing, *The Bible and Its Wines*, 4th ed. (Dayton, Ohio: Charles Wesley Ewing Publisher, 1963), 15.

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quantity, and quality.”⁸⁴ When does this occur? – On the very first drink. According to Kelfer, drunkenness is “a process, a progressively deteriorating process that impairs or makes one less effective. And in any stage of that process that you become less effective, you are to that degree intoxicated.”⁸⁵ Modern scientific research determined, according to their Alcohol Impairment Chart, that “impairment begins with your first drink.”⁸⁶ The first drink, according to John R. Rice, has an affect: “The first glass is the part that begins to destroy the fine appreciation, the inhibition that keeps you from doing wrong, the sense of responsibility that makes you bring home your paycheck, makes you take care of your children. That part that makes you respect virtue, that makes you tell the truth, that keeps you out of crime—that part is dead first, doped first, and cursed first.”⁸⁷ Jerry Dunn, in his book *God Is for the Alcoholic*, gives the scientific explanation that “ethyl alcohol, when taken into the body, goes almost immediately into the bloodstream and up to the brain. It begins to affect the cortex of the brain, the location of higher brain centers that have to do with memory, conscience, and judgment.”⁸⁸ Ethyl alcohol is commonly known as ethanol. It is the same product used to fuel vehicles. It is flammable, colorless, and it is slightly toxic, and yet people drink it. Jerry Dunn explained that “all alcoholic beverages—wine, beer, or whiskey—contain ethyl alcohol, a habit-forming drug.”⁸⁹ Why is social drinking so dangerous? It is the doorway to addiction.

A drink from the devil is in our land, and it is called beer, wine, liquor, champagne, wine coolers, and hard lemonade. It can be consumed and dressed up in many ways, but it is a destroyer nonetheless. Alcohol brings about so much evil and harm. It is one of Satan’s devices, and we should not be deceived. The moment we have decided to drink we have made a bad decision. Alcohol consumption is a problem; it was a problem for Noah and Lot. It stands without question that the use of alcohol has ruined countless lives. The Bible clearly teaches us to abstain from all appearance of evil (1 Thess. 5:22), and we ought to avoid alcoholic beverages altogether. The Bible clearly speaks to its consequences and its ultimate destruction. It is a poor testimony and can lead to great failures in life. As a Christian, drinking alcohol is not only unwise, but it is forbidden.

⁸⁴ Russell Kelfer, “*Be Not Drunk . . . Be Filled*” (sermon online published by Discipleship Tape Ministries, 2006); accessed 23 Jan. 2007 <<http://www.dtm.org/lessons/915b.html>>.

⁸⁵ Ibid.

⁸⁶ Alcohol Impairment Chart: National Clearinghouse for Alcohol & Drug Information: Pennsylvania Control Board; accessed 31 Dec. 2007 <[http://www.ctclearinghouse.org/topics/customerfiles/Alcohol-Impairment-Chart-\(revised-062304\).pdf](http://www.ctclearinghouse.org/topics/customerfiles/Alcohol-Impairment-Chart-(revised-062304).pdf)>.

⁸⁷ John R. Rice, *The Double Curse of Booze*, 12.

⁸⁸ Jerry Dunn, *God is for the Alcoholic*, 26.

⁸⁹ Ibid., 17.

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APPENDIX 1: OCCURRENCES OF THE HEBREW WORD *YĀYĪN*

Reference	Contextual Indications of Meaning
Gen. 9:21	Noah drinks <i>yāyīn</i> and becomes drunk.
Gen. 9:24	Noah awakens from his <i>yāyīn</i> (he was very inebriated).
Gen. 14:18	Melchizedek brings Abraham bread and <i>yāyīn</i> to sustain him.
Gen. 19:32	Lot's daughters plan to make him drink <i>yāyīn</i> so they can have incestuous relations with him.
Gen. 19:33	Lot becomes drunk with <i>yāyīn</i> , and the elder daughter has intercourse with him.
Gen. 19:34	The next night the younger daughter decides on the same plan.
Gen. 19:35	Lot is so drunk with <i>yāyīn</i> that he has intercourse with his younger daughter.
Gen. 27:25	Jacob brings Isaac meat to eat and <i>yāyīn</i> to drink so that his father would bless him.
Gen. 49:11	Jacob blesses Judah with the prophecy that Judah will wash his garments in <i>yāyīn</i> and his clothes in the "blood of grapes."
Gen. 49:12	The blessing continues: Judah's eyes will be sparkling from <i>yāyīn</i> and his teeth white from milk.
Exod. 29:40	A quarter of a hin of <i>yāyīn</i> was to be a drink offering.
Lev. 10:9	Priests must not drink <i>yāyīn</i> or strong drink when they serve in the tabernacle.
Lev. 23:13	A quarter of a hin of <i>yāyīn</i> was to be a drink offering.
Num. 6:3	The person who takes the vow of a Nazirite must abstain from <i>yāyīn</i> , strong drink, grape juice, and raisins.
Num. 6:4	As long as a person is under the vow of a Nazirite, he/she must not eat anything that is made from the grape vine [lit. "the vine of the <i>yāyīn</i> "].
Num. 6:20	After the Nazirite is released from his vow, he may drink <i>yāyīn</i> .
Num. 15:5	A quarter of a hin of <i>yāyīn</i> was to be a drink offering.
Num. 15:10	A half of a hin of <i>yāyīn</i> was to be a drink offering.
Num. 28:14	A half of a hin of <i>yāyīn</i> was to be a drink offering.
Deut. 14:26	An Israelite could spend his money for whatever his heart desired: oxen, sheep, <i>yāyīn</i> , or strong drink. Then he would consume it in the Lord's presence and rejoice.
Deut. 28:39	When God's judgment falls, Israelites will plant vineyards but not drink any <i>yāyīn</i> because worms will destroy the grapes.

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Deut. 29:5 (6)	Because God supplied all of Israel's needs in the wilderness, they have not eaten bread or drunk <i>yāyīn</i> or strong drink.
Deut. 32:33	Because it comes from the grapes of Sodom and Gomorrah, Israel's <i>yāyīn</i> is the venom of serpents.
Deut. 32:38	Israel offers drink offerings of <i>yāyīn</i> to false gods.
Josh. 9:4	The crafty Gibeonites use worn-out "skins of <i>yāyīn</i> ."
Josh. 9:13	Gibeonites lie about the age of their "skins of <i>yāyīn</i> ."
Judg. 13:4	The Angel of Yahweh commands Samson's mother not to drink <i>yāyīn</i> or strong drink.
Judg. 13:7	Samson's mother repeats the Angel's words to her husband.
Judg. 13:14	The Angel repeats the instructions to Samson's father.
Judg. 19:19	The Levite has everything he needs: straw and fodder for the donkeys, and bread and <i>yāyīn</i> for himself.
1 Sam. 1:14	Eli remonstrates with Hannah for being drunk and tells her to put away her <i>yāyīn</i> .
1 Sam. 1:15	Hannah says that she has consumed neither <i>yāyīn</i> nor strong drink—she is simply oppressed in spirit.
1 Sam. 1:24	Hannah takes Samuel to Shiloh with food and a jug of <i>yāyīn</i> .
1 Sam. 10:3	Samuel tells Saul he will meet three men, and one will have a jug of <i>yāyīn</i> .
1 Sam. 16:20	Jesse loads a donkey with bread, a jug of <i>yāyīn</i> , and a young goat for David to take as a gift for Saul.
1 Sam. 25:18	Abigail takes provisions to David: two hundred loaves of bread, two jugs of <i>yāyīn</i> , five sheep, five measures of roasted grain, one hundred clusters of raisins, and two hundred fig cakes.
1 Sam. 25:37	Nabal becomes sober when the <i>yāyīn</i> goes out of him.
2 Sam. 13:28	Amnon's drunken state is described as his heart being "merry with <i>yāyīn</i> ."
2 Sam. 16:1	Ziba meets David with provisions: two hundred loaves of bread, one hundred clusters of raisins, one hundred summer fruits, and a jug of <i>yāyīn</i> .
2 Sam. 16:2	The <i>yāyīn</i> is for "whoever is faint in the wilderness."
1 Chron. 9:29	Levitical guards are appointed over items associated with worship, including <i>yāyīn</i> .
1 Chron. 12:41 (40)	During the celebration of David's coronation, people bring provisions in great quantities: flour cakes, fig cakes, bunches of raisins, <i>yāyīn</i> , oil, oxen, and sheep.
1 Chron. 27:27	David's assets include storehouses of <i>yāyīn</i> .
2 Chron. 2:9 (10)	Solomon pays Hiram for the workers and timber he provided for the temple. The payment includes twenty thousand baths of <i>yāyīn</i> .
2 Chron. 2:14 (15)	Hiram accepts the payment of <i>yāyīn</i> and other commodities.
2 Chron. 11:11	Solomon strengthens his fortress and puts in stores of food, oil, and <i>yāyīn</i> .
Neh. 2:1	Nehemiah takes <i>yāyīn</i> and gives it to the king.

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APPENDIX 1

Neh. 5:15	Nehemiah is not like the former governors who took bread, <i>yāyīn</i> , and silver from the people.
Neh. 5:18	Nehemiah's daily living allowance consists of one ox, six sheep, birds, and all kinds of <i>yāyīn</i> .
Neh. 13:15	Some people are violating the Sabbath by treading <i>yāyīn</i> presses.
Esther 1:7	Royal <i>yāyīn</i> is plentiful according to the king's bounty.
Esther 1:10	When the king is drunk, his heart is "merry with <i>yāyīn</i> ."
Esther 5:6	People drink their <i>yāyīn</i> at the banquet.
Esther 7:2	People drink <i>yāyīn</i> on the second day of the banquet.
Esther 7:7	The king arises in his anger from drinking <i>yāyīn</i> .
Esther 7:8	The king returns to the place where people were drinking <i>yāyīn</i> .
Job 1:13	Job's children are eating and drinking <i>yāyīn</i> .
Job 1:18	Disaster falls as Job's children are eating and drinking <i>yāyīn</i> .
Job 32:19	Job's belly is like unvented <i>yāyīn</i> , like new wineskins about to burst.
Ps. 60:5 (3)	In judgment God gives His people " <i>yāyīn</i> of staggering."
Ps. 75:9 (8)	In judgment God gives the wicked <i>yāyīn</i> to drink that He has mixed.
Ps. 78:65	The Lord awakes like a warrior who was overcome by <i>yāyīn</i> .
Ps. 104:15	<i>Yāyīn</i> makes man's heart glad, oil makes his face glisten, and food sustains his heart.
Prov. 4:17	Evil men eat the bread of wickedness and drink the <i>yāyīn</i> of violence.
Prov. 9:2	Wisdom has prepared her meat and mixed her <i>yāyīn</i> .
Prov. 9:5	Wisdom bids people to eat her food and drink the <i>yāyīn</i> she has mixed.
Prov. 20:1	<i>Yāyīn</i> is a mocker, strong drink a brawler, and whoever is going astray/ staggering in it is not wise.
Prov. 21:17	He who is loving pleasure will become poor, and he who is loving <i>yāyīn</i> and oil will not become rich.
Prov. 23:20	Do not be with heavy drinkers of <i>yāyīn</i> or with gluttons.
Prov. 23:30	Those who linger long over <i>yāyīn</i> and go to investigate mixed wine will have disastrous problems.
Prov. 23:31	Do not look on the <i>yāyīn</i> when it is red, when it "giveth his colour in the cup, when it moveth itself aright."
Prov. 31:4	Kings should not drink <i>yāyīn</i> or desire strong drink.
Prov. 31:6	Give strong drink to the person who is perishing and <i>yāyīn</i> to the one whose life is bitter.
Eccles. 2:3	Solomon seeks to stimulate his body with <i>yāyīn</i> while his mind is guiding him wisely.
Eccles. 9:7	Eat bread in happiness and drink <i>yāyīn</i> with a cheerful heart.
Eccles. 10:19	People make bread for laughter, <i>yāyīn</i> makes life merry, and money is the answer to all.
Song of Sol. 1:2	Your love is better than <i>yāyīn</i> .

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Song of Sol. 1:4	We will extol your love more than <i>yāyīn</i> .
Song of Sol. 2:4	He brings me to the “house of <i>yāyīn</i> ,” and his banner over me is love.
Song of Sol. 4:10	How much better is your love than <i>yāyīn</i> .
Song of Sol. 5:1	I have drunk my <i>yāyīn</i> and my milk.
Song of Sol. 7:9 (10)	Your mouth is like the best <i>yāyīn</i> .
Song of Sol. 8:2	I will give you spiced <i>yāyīn</i> to drink from the juice of my pomegranates.
Isa. 5:11	Woe is pronounced on those who arise early to pursue strong drink and stay up late until <i>yāyīn</i> inflames them.
Isa. 5:12	All sorts of musical instruments and <i>yāyīn</i> are in their feasts.
Isa. 5:22	Woe is pronounced on those who are heroes in drinking <i>yāyīn</i> and men of capacity in mixing strong drink.
Isa. 16:10	In the vineyards no one rejoices; no one treads in the <i>yāyīn</i> presses.
Isa. 22:13	Instead of mourning over impending judgment, there is gaiety and gladness, killing of animals to eat, and drinking of <i>yāyīn</i> .
Isa. 24:9	In God’s judgment people will not drink <i>yāyīn</i> with a song, and strong drink will be bitter to those who consume it.
Isa. 24:11	There is an outcry because the <i>yāyīn</i> is all gone, and all joy turns to gloom.
Isa. 28:1	Woe to the drunkards of Ephraim who are struck with <i>yāyīn</i> .
Isa. 28:7	Even Judah’s leaders, priests and prophets, reel with <i>yāyīn</i> and stagger from strong drink.
Isa. 29:9	God will cause a supernatural blindness in His people that is not the result of physical intoxication from <i>yāyīn</i> or strong drink.
Isa. 51:21	God will remedy the condition of His afflicted people who have been drunk—but not with <i>yāyīn</i> . His judgment will fall on Judah’s enemies.
Isa. 55:1	God compares His free offer of salvation to obtaining life-giving hydration: water, <i>yāyīn</i> , and milk.
Isa. 56:12	The shepherds of God’s people are derelict in their duties and addicted to <i>yāyīn</i> and strong drink.
Jer. 13:12	God’s judgment is pictured as every jug being full of <i>yāyīn</i> .
Jer. 23:9	Jeremiah’s heart is so broken over the false prophets who have led Israel astray that He has become like a man overcome with <i>yāyīn</i> .
Jer. 25:15	The Lord tells Jeremiah to take a cup from His hand filled with the <i>yāyīn</i> of His wrath and to make all the nations drink from it.
Jer. 35:2	The Lord tells Jeremiah to give <i>yāyīn</i> to the Rechabites.
Jer. 35:5	Jeremiah sets bowls full of <i>yāyīn</i> and some cups before the Rechabites and tells them to drink it.
Jer. 35:6	The Rechabites refuse to drink the <i>yāyīn</i> .
Jer. 35:8	The Rechabites assert that they have obeyed their ancestor Jonadab in refusing to drink <i>yāyīn</i> .

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Jer. 35:14	Although the Rechabites have obeyed Jonadab's command not to drink <i>yāyīn</i> , God's people have not obeyed His commands.
Jer. 40:10	Gedaliah commands the remnant of people left in Judah to gather in <i>yāyīn</i> , summer fruit, and oil.
Jer. 40:12	The people of Judah gather in <i>yāyīn</i> and summer fruit abundantly.
Jer. 48:33	God takes joy and gladness away from Moab by making <i>yāyīn</i> cease from the wine presses.
Jer. 51:7	Babylon is a golden cup in the Lord's hand intoxicating all the earth with her <i>yāyīn</i> .
Lam. 2:12	Children die on the streets of the city as they ask their mothers, "Where is grain and <i>yāyīn</i> ?"
Ezek. 27:18	<i>Yāyīn</i> is listed as one type of wealth along with wool, wrought iron, cassia, and sweet cane.
Ezek. 44:21	In the future temple the priests must not drink <i>yāyīn</i> when they enter the inner court.
Dan. 1:5	The king appoints a daily ration for the young Jewish exiles from his choice food and from the <i>yāyīn</i> he drank.
Dan. 1:8	Daniel made up his mind that he would not defile himself with either the king's food or his <i>yāyīn</i> .
Dan. 1:16	The king's overseer keeps giving Daniel and his colleagues vegetables instead of the king's food and <i>yāyīn</i> .
Dan. 10:3	Daniel fasted for three weeks; no meat or <i>yāyīn</i> entered his mouth.
Hosea 4:11	Harlotry, <i>yāyīn</i> , and new wine "take away the heart."
Hosea 7:5	Princes become sick with the heat of <i>yāyīn</i> .
Hosea 9:4	When God judges His people, there will be no more <i>yāyīn</i> to use as a drink offering or bread to satisfy their hunger.
Hosea 14:8 (7)	When God turns His people from their apostasy, they will be famous like the <i>yāyīn</i> of Lebanon.
Joel 1:5	Drunkards are aroused from sleep to weep—all who are drinkers of <i>yāyīn</i> and sweet wine.
Joel 4:3 (3:3)	God will judge the nations at the Valley of Jehoshaphat because they have sold a girl so that they may drink <i>yāyīn</i> .
Amos 2:8	God will punish Israel because they drink the <i>yāyīn</i> of those who have been fined.
Amos 2:12	God's people make Nazirites drink <i>yāyīn</i> .
Amos 5:11	God's judgment prevents sinners from drinking the <i>yāyīn</i> that their vineyards produce.
Amos 6:6	God's judgment falls on people living in luxury, those who drink <i>yāyīn</i> from bowls used in the rituals of sacrifice.
Amos 9:14	In restored Israel, people will plant vineyards and drink their <i>yāyīn</i> .
Mic. 2:11	False prophets pander to prosperous people by promising them plenty of <i>yāyīn</i> and strong drink.

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Mic. 6:15	When God's judgment falls, people will do the work of treading grapes but will not drink <i>yāyīn</i> .
Hab. 2:5	<i>Yāyīn</i> betrays the arrogant man.
Zeph. 1:13	People will not drink <i>yāyīn</i> from the vineyards they plant.
Hag. 2:12	If holy meat comes into contact with other food or <i>yāyīn</i> , no transfer of holiness occurs.
Zech. 9:15	When God protects His people, they will drink and be boisterous as with <i>yāyīn</i> .
Zech. 10:7	When God restores Ephraim, their heart will rejoice—as if from <i>yāyīn</i> .

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APPENDIX 2: USES OF THE HEBREW WORD *TĪRÔŠ*

Reference	Contextual Indications of Meaning
Gen. 27:28	Isaac blesses Jacob with the dew of heaven, fatness of the earth, and plenty of grain and <i>tîrôš</i> .
Gen. 27:37	Isaac tells Esau he has blessed Jacob with sovereignty over his brothers, and with grain and <i>tîrôš</i> .
Num. 18:12	Priests get the best of the oil, <i>tîrôš</i> , grain, and first fruits that are given to the Lord.
Deut. 7:13	If Israel keeps the covenant, God will give them many children, grain, <i>tîrôš</i> , and increase of livestock.
Deut. 11:14	God will give rain that will produce grain, <i>tîrôš</i> , and oil.
Deut. 12:17	Israelites are not allowed to eat the tithe in their cities: grain, <i>tîrôš</i> , oil, or firstborn of animals.
Deut. 14:23	Israelites should eat the tithe at the designated place: grain, <i>tîrôš</i> , oil, and firstborn animals.
Deut. 18:4	The priest should get the first fruits of grain, <i>tîrôš</i> , oil, and the first shearing of the sheep.
Deut. 28:51	A foreign nation will devour Israel's grain, <i>tîrôš</i> , oil, and increase of the herd and flock.
Deut. 33:28	Israel dwells securely in a land of grain, <i>tîrôš</i> , and dew from heaven.
Judg. 9:13	In Jotham's parable, the vine asks if it should stop making <i>tîrôš</i> , which cheers God and men.
2 Kings 18:32	The Rabshakeh offers Judeans a productive land of grain and <i>tîrôš</i> , bread and vineyards, olive trees and honey.
2 Chron. 31:5	Israelites bring tithes of grain, <i>tîrôš</i> , oil, honey, and produce of the field.
2 Chron. 32:28	Hezekiah had storehouses for grain, <i>tîrôš</i> , and oil.
Neh. 5:11	Unfair nobles and rulers are to give back the grain, <i>tîrôš</i> , and oil they took from the people.
Neh. 10:37 (38)	Returned captives will bring the tithe of meal, fruit of every tree, <i>tîrôš</i> , and oil.
Neh. 10:39 (40)	Israelites bring the tithes into the temple: grain, <i>tîrôš</i> , and oil.
Neh. 13:5	A large room in the temple stored the tithes of grain, <i>tîrôš</i> , and oil.
Neh. 13:12	Judah brought into the storehouse the tithes of grain, <i>tîrôš</i> , and oil.
Ps. 4:7 (8)	God has put more gladness in the heart than when grain and <i>tîrôš</i> abound.
Prov. 3:10	Barns will be filled, and vats will overflow with <i>tîrôš</i> .
Isa. 24:7	God's curse causes <i>tîrôš</i> to mourn and the vine to decay; all revelry ceases.

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Isa. 36:17	The Rabshakeh promises a land of grain and <i>tîrôš</i> , a land of bread and vineyards.
Isa. 62:8	The Lord will never again give Jerusalem's grain to feed her enemies or her <i>tîrôš</i> for foreign people.
Isa. 65:8	As <i>tîrôš</i> is found in the cluster of grapes, so there is yet blessing in Judah.
Jer. 31:12	God's goodness will again produce grain, <i>tîrôš</i> , and oil.
Hosea 2:8 (10)	God gives His people grain, <i>tîrôš</i> , and oil.
Hosea 2:9 (11)	Because Israel used God's benefits to worship Baal, He will take back His grain and <i>tîrôš</i> in its season.
Hosea 2:22 (24)	The earth will respond to the grain, <i>tîrôš</i> , and oil.
Hosea 4:11	Harlotry, wine, and <i>tîrôš</i> take away the heart [functions of the intellect, emotion, and will].
Hosea 7:14	Rebellious Israel wants only grain and <i>tîrôš</i> .
Hosea 9:2	Israel is spiritually adulterous, so God will cause the threshing floor, the wine vat, and the <i>tîrôš</i> to fail.
Joel 1:10	God's judgment causes the destruction of grain, <i>tîrôš</i> , and oil.
Joel 2:19	When God has pity on His people, He will send grain, <i>tîrôš</i> , and oil.
Joel 2:24	God promises that once again the threshing floors will be full of grain and the vats will overflow with <i>tîrôš</i> and oil.
Mic. 6:15	When God's judgment falls, the people will sow but not reap, tread olives but not anoint themselves, and tread grapes but not drink the <i>tîrôš</i> .
Hag. 1:11	The land will withhold its produce: grain, <i>tîrôš</i> , and oil.
Zech. 9:17	God will bless His people: grain will make the young men flourish, and <i>tîrôš</i> the young women.

APPENDIX 3: USES OF THE HEBREW WORD *ʾāsīs*

Reference	Contextual Indications of Meaning
Song of Sol. 8:2	Here <i>ʾāsīs</i> does not refer to a grape product, but to the juice of a pomegranate.
Isa. 49:26	Israel's oppressors will be drunk with their own blood as with <i>ʾāsīs</i> .
Joel 1:5	Drunkards will lament because they have no more <i>ʾāsīs</i> to drink.
Joel 3:18 (4:18)	In the future kingdom the mountains will drip with <i>ʾāsīs</i> , and the hills will flow with milk.
Amos 9:13	In the future kingdom the mountains and the hills will drip <i>ʾāsīs</i> .

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APPENDIX 4: USES OF THE HEBREW WORD ŠĒKĀR

Reference	Contextual Indications of Meaning
Lev. 10:9	Priests are forbidden to drink wine or <i>šĕkār</i> when serving in the tabernacle.
Num. 6:3	The Nazirite must not drink wine or <i>šĕkār</i> .
Num. 6:3	The Nazirite must not drink vinegar made from <i>šĕkār</i> .
Num. 28:7	The drink offering of <i>šĕkār</i> must be poured out in the holy place.
Deut. 14:26	An Israelite is to drink wine or <i>šĕkār</i> in the Lord's presence.
Deut. 29:6 (5)	During the forty-year wilderness wandering, the Israelites drink neither wine nor <i>šĕkār</i> .
Judg. 13:4	The Angel of Yahweh appears to Samson's mother and tells her she must not drink wine or <i>šĕkār</i> .
Judg. 13:7	Samson's mother tells her husband that she must not drink wine or <i>šĕkār</i> .
Judg. 13:14	The Angel tells Manoah that Samson's mother must not drink wine or <i>šĕkār</i> .
1 Sam. 1:15	Hannah tells Eli that she is not drunk; she has consumed no wine or <i>šĕkār</i> .
Ps. 69:12 (13)	The psalmist complains that he is the subject of the song of those who are drinking <i>šĕkār</i> .
Prov. 20:1	Wine is a mocker, and <i>šĕkār</i> is a brawler.
Prov. 31:4	Kings should not drink wine nor princes <i>šĕkār</i> .
Prov. 31:6	Give <i>šĕkār</i> to the person who is perishing.
Isa. 5:11	Woe to those who arise early to pursue <i>šĕkār</i> .
Isa. 5:22	Woe to those who are valiant in mixing <i>šĕkār</i> .
Isa. 24:9	When God's judgment falls, <i>šĕkār</i> will be bitter to those who drink it.
Isa. 28:7	The drunkards of Ephraim stagger from <i>šĕkār</i> .
Isa. 28:7	The priest and the prophet reel with <i>šĕkār</i> .
Isa. 28:7	They stagger from <i>šĕkār</i> .
Isa. 29:9	God's judgment, not <i>šĕkār</i> , has made people stagger.
Isa. 56:12	Israel's watchmen drink heavily of <i>šĕkār</i> .
Mic. 2:11	Israel deserves lying prophets who promise plenty of wine and <i>šĕkār</i> .

APPENDIX 5: USES OF THE GREEK WORD *OINOS*

Reference	Contextual Indications of Meaning
Matt. 9:17	People do not put new <i>oinos</i> into old wineskins.
Matt. 9:17	The <i>oinos</i> pours out of wineskins that have burst.
Matt. 9:17	So people put new <i>oinos</i> into new wineskins, and both are preserved.
Matt. 27:34	Christ on the cross refuses to drink <i>oinos</i> (KJV “vinegar”).
Mark 2:22	No one puts new <i>oinos</i> into old wineskins.
Mark 2:22	Otherwise the <i>oinos</i> will burst the wineskin.
Mark 2:22	Then both the <i>oinos</i> and the wineskins are lost.
Mark 2:22	So new <i>oinos</i> is put into new wineskins.
Mark 15:23	Christ on the cross refuses to drink <i>oinos</i> mixed with myrrh.
Luke 1:15	An angel predicts that John the Baptist will drink no <i>oinos</i> or strong drink.
Luke 5:37	No one puts new <i>oinos</i> into old wineskins.
Luke 5:37	Otherwise the new <i>oinos</i> will burst the wineskins.
Luke 5:38	New <i>oinos</i> must be put into new wineskins.
Luke 7:33	John the Baptist has neither eaten bread nor consumed <i>oinos</i> , and people conclude he has a demon.
Luke 10:34	The good Samaritan pours oil and <i>oinos</i> into the injured man's wounds.
John 2:3	The <i>oinos</i> at the wedding feast runs out.
John 2:3	Mary tells Jesus, “They have no <i>oinos</i> .”
John 2:9	When the ruler of the feast tastes the water that has been made <i>oinos</i> , he does not know its origin.
John 2:10	The ruler of the feast tells the bridegroom that normally people serve the good <i>oinos</i> first.
John 2:10	The ruler of the feast does not understand why the bridegroom has kept the best <i>oinos</i> until after the guests have drunk freely.
John 4:46	Jesus comes again to Cana where He made the water <i>oinos</i> .
Rom. 14:21	Paul commends not eating meat, drinking <i>oinos</i> , or doing anything that causes a brother to stumble.
Eph. 5:18	Paul commands believers not to get drunk with <i>oinos</i> .
1 Tim. 3:8	Deacons must not be “given to much <i>oinos</i> .”
1 Tim. 5:23	Paul commands Timothy to “use a little <i>oinos</i> ” for the sake of his stomach and his frequent ailments.
Titus 2:3	Older women must not be enslaved to much <i>oinos</i> .

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Rev. 6:6	As the third seal is broken, John hears a voice say, "See thou hurt not the oil and the <i>oinos</i> ."
Rev. 14:8	Babylon makes all the nations drink "of the <i>oinos</i> of the wrath of her fornication."
Rev. 14:10	Those who worship the beast will "drink of the <i>oinos</i> of the wrath of God" full strength.
Rev. 16:19	God gives Babylon "the cup of the <i>oinos</i> of the fierceness of his wrath."
Rev. 17:2	"The inhabitants of the earth have been made drunk with the <i>oinos</i> " of Babylon's fornication.
Rev. 18:3	"All the nations have drunk of the <i>oinos</i> of the wrath" of Babylon's fornication.
Rev. 18:13	<i>Oinos</i> is listed along with twenty-seven other commodities in 18:12–13 that the kings of the earth can no longer procure from Babylon.
Rev. 19:15	At His Second Coming, Christ treads the winepress of the <i>oinos</i> of God's fierce wrath.

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Methodist History: Controversy, Communion, & Welch's Grape Juice

A UMC.org Feature by Joe Iovino*

You are probably familiar with Welch's Grape Juice, but you may not know it has ties to the history of The United Methodist Church.



In the 1800s, churches faced a dilemma. To combat the epidemic of alcoholism, the temperance movement advocated total abstinence from all alcohol. In celebration of the Lord's Supper though, the church filled the communion chalice with wine.

Thomas B. Welch developed a process for pasteurizing grape juice to keep it from fermenting. Photo by Roger Scull, of display at First United Methodist Church of Vineland, NJ.

Substituting grape juice seems an obvious solution. "For us today it is such common practice. We don't know any different," explains Adrienne Possenti, church historian at First United Methodist Church of Vineland, New Jersey.

In the 1800s, however, that was no easy task. Raw grape juice stored at room temperature—home refrigerators were not available until 1913—naturally ferments into wine. This caused a problem for congregations not wanting to use anything containing alcohol.

No suitable alternative

One solution was to squeeze grapes during the week and serve the juice before it fermented, but grapes were not readily available to every church.

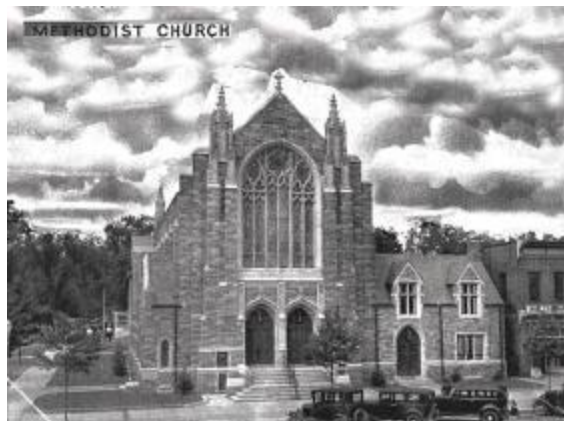
"Lots of churches just didn't have communion when grapes were out of season," reports Roger Scull, also a church historian at First United Methodist Church of Vineland.

Some creative communion stewards chose to make their own unfermented sacramental wine. One recipe called for adding a pound of hand-squashed raisin pulp—dried grapes—to a quart of boiling water. Later in the process, the "winemaker" was to add an egg white. Doesn't that sound delicious?

Some churches substituted water for wine. Many in the temperance movement declared water the only proper drink. Jesus' miracle of turning water into wine at the wedding in Cana (John 2:1-12) seemed to give the practice a biblical justification.

First United Methodist Church of Vineland, NJ, formerly Vineland Methodist Episcopal Church, is the birthplace of Welch's Grape Juice. Photo courtesy of Adrienne Possenti.

Wine and Other Intoxicating Beverages



Most churches, however, simply continued to use wine. Not only did it solve the storage problem, it resolved another issue. Many believed the biblical mandate called for the use of wine, and viewed the sacrament as an exception to temperance.

Others claimed the wine used at the Last Supper must have been unfermented—not a widely held understanding today—and insisted on receiving the same.

The sometimes heated debate continued for decades.

In 1864, the General Conference of The Methodist Episcopal Church entered the conversation when they approved a report from the Temperance Committee that recommended “the pure juice of the grape be used in the celebration of the Lord's Supper.”

Thomas B. Welch, dentist

Four years later, Dr. Thomas B. Welch became a communion steward at Vineland (New Jersey) Methodist Episcopal Church—now First United Methodist Church of Vineland—and vowed to provide his congregation with an unfermented sacramental wine.

“He was so staunch in advocating not having anything to do with alcohol,” Possenti states, “it was reported that he didn’t want to even place his hands on it.” Possenti sometimes portrays Lucy Welch, Thomas’ wife, for schoolchildren and others in Vineland.



Welch's Grape Juice was originally labeled, “Dr. Welch’s Unfermented Wine, Pure Grape Juice, Vineland, NJ.” Photo courtesy of Adrienne Possenti.

Before moving to Vineland, Welch had served as a Wesleyan Methodist preacher. Throat problems that sometimes made it difficult for him to speak curtailed that ministry. In this newly established community, advertised as having a “healthful climate,” he opened a dental practice.

Always interested in science, Welch wondered if Louis Pasteur’s breakthrough techniques could be applied to grape juice. He experimented to find a way to keep juice from fermenting.

In 1869, he perfected a juice pasteurization process in his kitchen and began selling “Dr. Welch’s Unfermented Wine” to churches preferring an alcohol-free substitute for Communion.

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Unfortunately, the idea didn't take off. After four years, Welch gave up this side business.

Two years later, his son Charles convinced him to produce unfermented wine again. Charles offered free samples of the sacramental wine substitute to churches. He later published temperance magazines that advocated alcohol-free Communion. He also advertised the product with lines like, "If your druggist hasn't the kind that was used in Galilee containing not one particle of alcohol, write us for prices" (Pinney 389).

Temperance movement grows

At about the same time, the temperance movement and their concern over using fermented wine for communion, was gaining momentum.

By 1876, members of the Woman's Christian Temperance Union (WCTU) were refusing to receive the sacrament in churches using wine. The WCTU, organized in 1873, consisted largely of women from the Methodist Episcopal Church. Well-known Methodist Frances Willard served as their first secretary and second president.



Then, the 1880 General Conference of the Methodist Episcopal Church approved two changes to the *Book of Discipline* that may have been influenced by the work of the WCTU and the growing popularity of Welch's Grape Juice.

Charles Welch advertised by publishing magazines, and using slogans like, "The lips that touch Welch's are all that touch mine." Photo courtesy of Adrienne Possenti.

The first change provided an option. Churches were "to see that the Stewards provide unfermented wine for use in the Sacrament of the Lord's Supper." Alcohol-free Communion was to be available in every church.

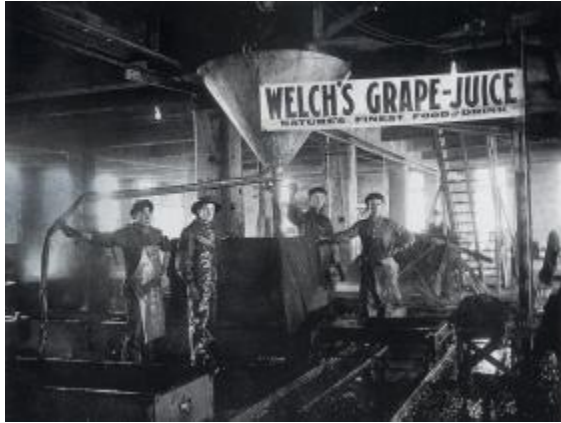
The second change, however, made it effectively mandatory, "Let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper, whenever practicable."

"By the 1890s," one author reports, "annual conferences of the Methodist Episcopal Church began including ads for Welch's grape juice in their published journals" (O'Brien 219).

Welch's expands

Charles Welch soon grew his new company beyond the church. He marketed grape juice as a health tonic, touting its medicinal uses. One advertisement recommended Welch's for typhoid fever, pneumonia, and "all forms of chronic diseases except Diabetes Melitus" (Pinney 389).

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When Charles offered samples at the 1893 Chicago World's Fair, the popularity of Welch's Grape Juice grew even more. Before long, it was advertised as "the national drink."

Welch's was produced in Vineland until 1896 when the company moved to Westfield, NY, and later to Concord, MA. Photo courtesy of Adrienne Possenti. Photo courtesy of Adrienne Possenti.

Charles Welch summed up his dad and his life's work in his will:

Unfermented grape juice was born in 1869 out of a passion to serve God by helping His Church to give its communion "the fruit of the vine," instead of the "cup of devils."

Today, Welch's is a multinational corporation offering a number of grape and other fruit products. It all started, however, with a communion steward in a Methodist Episcopal church who wanted a suitable, unfermented wine for Communion.

Welch's Grape Juice started with a communion steward who wanted a non-alcohol substitute for the wine.

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Temperance Reform in the Early 19th Century

Temperance, the crusade against strong drink, was by far the largest reform movement of the early 1800s, and one of the most successful. It was spearheaded by conservative Calvinist clergy who were concerned about the social disorder that followed in the aftermath of the Revolution—a disorder caused by the disruption of household economies during the war, by deaths of fathers and sons in the war, and by the wild inflation that devastated returning farmers and artisans after the war. The movement soon attracted a diverse collection of supporters, more so than any other reform. Temperance advocates ranged from pious churchwomen to militant feminists, from freethinkers to fundamentalists, from the high and mighty to the lowly and degraded. As with other early reform movements and charitable organizations, the movement's leadership shifted in the 1820s from conservative to evangelical ministers and lay people. By 1834 there were roughly 5,000 temperance societies in the country.

While the movement was strongest in the usual havens for reform—New England, New York, and among transplanted New Englanders the Midwest—it also made headway in the South and West. With such a diverse following temperance advocates began to fractionalize (following various agendas) and support for the movement declined in the mid-1830s. But it surged again in 1837 after the financial panic, and the long depression that followed accelerated the social problems of the times.

Temperance reform, and the issues that led to the movement, may be used with students to identify social problems and solutions in their own world. Knowledge of such issues will help students (1) see the tangible connections between past and present social conditions, (2) understand an issue on the national and local levels, (3) see role(s) they can play individually or collectively in addressing problems of their own times (and in their own lives). The contextual discussion of reform will help students to understand the causes of social problems and activism in the past and help them identify the same in the present.

The Great Age of Reform

The period between the Revolution and the Civil War was tumultuous and contentious, a time of unprecedented growth and change. In the Northeast, industrialization, urbanization, and large-scale immigration brought new challenges of diversity as well as increasing levels of poverty and violence. In the South, the peculiar institution of slavery became more entrenched even as it was abolished elsewhere in the country. Cultural and political divides deepened dangerously between the regions, and new conflicts arose as the country expanded westward. People in the Early Republic were unsettled by uncontrolled fluctuations in the spreading market economy, internal migration and the attendant loosening of family and community ties and growing inequality. Many felt that they were no longer masters of their own fate. Some feared the young nation's democratic experiment was in jeopardy.

Men and women throughout the country, but especially in the Northeast, responded to chaos and change by organizing themselves into reform movements. As the nation seemed to be falling apart in uncontrollable ways, reformers—the social activists of the 1800s—strove to set it aright. It was an era so electrically charged with activism that historians call it the Age of Reform.

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The Impulse for Reform

Religion was the primary motivating force behind organized reform. A wide-sweeping religious revival known as the Second Great Awakening galvanized Protestants, especially women, beginning in the 1790s. The Awakening began in rural towns in the West, then spread across western New York, and continued to grow through the late 1840s. Under the sway of the Second Great Awakening, the role of churches and ministers in community life began to change. The Awakening was begun by conservative clergymen who wanted to control and shape the direction of the young nation's future. From their pulpits Calvinist ministers stressed the need for self-improvement, female religious charitable societies, and temperance societies. By the 1820s, leadership of the Second Great Awakening was in the hands of evangelicals who preached not from the pulpit, but outside under tents or in open fields at what were called revivals. These were intense affairs, full of fiery preaching, singing, tearful confessions, joyous conversions, and pledges to be active in God's name—a religion of the heart, not the head. Revivals drew large numbers of people who became charged with a moral imperative to act to right the wrongs of the world.

The Tools for Reform

While the impulse for reform was the essential first ingredient, the Age of Reform could not have occurred without improvements in transportation and communications. It also required the presence of a distinct non-agricultural middle class; that is, people with relative leisure time (farm families had virtually none) and a level of economic prosperity that allowed for the life-long devotion to a cause. It was they who led reform movements, while farmers and mechanics, and their wives made up the rank and file.

The Imperatives for Reform

The reform spirit caught a range of social, moral, intellectual, and political issues in its net. The lyceum movement focused on intellectual stimulation and debate. Hydropathy, or water cures, drew national attention. Sylvester Graham introduced a new diet void of meat and ardent spirits. Clara Barton founded the American Red Cross. Dorothea Lynde Dix improved treatment of the insane through the establishment of asylums. Phrenology—the study of the head to determine a person's character—gained wide popularity. Some took up the cause of dress reform for women (the fashion of tight corsets to create "wasp" waists actually broke women's ribs and constricted their breathing.) Citizens formed peace societies. Missionaries traveled far and wide to save souls in foreign lands. Bronson Alcott and others established utopian communities to escape the increasingly crass commercializing and industrializing world around them. Horace Mann initiated major education reform. Young women for the first time gained access to higher education with the founding of Mount Holyoke College in 1837. Everywhere people were working to make it a better world.

The facts

Was there a problem, a need for a crusade against strong drink? In a word, yes. Drinking was the way of life, at all hours and for any reason. It was more widespread than it is today. Generally speaking, men liked to drink—particularly whiskey, rum, and hard cider. They drank on all occasions—in the fields, at the shop or office, at a house-raising, when socializing or debating at the tavern, at harvests, at elections, at commemorative celebrations. Women of refined classes tended not to drink in public, but many regularly took alcohol-based medicines. Both sexes enjoyed wine and fortified wines at all times of

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the day. Women from the lower classes sometimes paralleled male behavior in the consumption of hard liquors (this is dramatized in the movie *Oliver*, based on Charles Dickens novel, which students may be familiar with). Children also drank cider—sweet and hard, wine, and medicinally prescribed dose of whiskey. (Milk—now the common drink for children—was available only from the birthing of calves in April until November, when the cows dried up until the next season of calving, and families generally limited their home consumption of this beverage because milk, in the forms of butter and cheese, was an important market commodity.)

Since the earliest days of settlement drinking had always been an integral part of life in America, but the amount of alcohol consumed greatly accelerated in the 1780s and 1790s, when out-of-control inflation caused financial chaos and ruin for many. Revolutionary War soldiers came home with worthless Continental dollars and many found themselves hopelessly mired in debt as a result of their prolonged absence. Creditors foreclosed on farms and committed men to debtor's prison, further undermining social and economic stability. Under very real pressures, public intoxication became even more widespread and binge drinking reached new proportions. This trend continued well into the 1800s. Moreover, immigration brought people to this country for which drinking was a way of life. Levels of alcohol consumption, which peaked in 1830, were so high in the early nineteenth century that historians have dubbed the era the "Alcoholic Republic."

The goal of early leaders of the temperance movement—conservative clergy and gentlemen of means—was to win people over to the idea of temperate use of alcohol. But as the movement gained momentum, the goal shifted first to voluntary abstinence, and finally to prohibition of the manufacture and sale of ardent spirits. Shifting goals in the temperance movement coincided with shifting leadership of the Second Great Awakening from conservative clergy to evangelical preachers. In 1826, adherents to the cause founded the American Society for the Promotion of Temperance, its purpose being to urge people to sign a pledge of abstinence. The Society soon became a pressure group that lobbied for state-level prohibition legislation. By the mid-1830s there were roughly 5,000 state and local temperance societies in the country, and more than a million had signed the pledge. The message was directed to people of all ages and hundreds of thousands of children joined the movement, enlisting in what was called the "Cold Water Army."

Temperance reform proved effective. After peaking in 1830 (at roughly five gallons per capita annually), alcohol consumption sharply declined by the 1840s (to under two.) The movement enjoyed some legal successes. By the mid-1850s, laws prohibiting its manufacture and sale other than for medicinal purposes had passed in New England, Ohio and Northwest territory, New York, and Pennsylvania—legislation that foreshadowed national prohibition in the early twentieth century.

Of course, not all who supported temperance reform advocated total abstinence, and not all who supported voluntary abstinence supported the legislation of morality. And there were opponents of the organized movement who supported self-regulated temperate consumption. In addition, advocates of abstinence did not necessarily adhere to what they preached, even on such public occasions as temperance conventions. It was not a black-and-white issue. As Christopher Columbus Baldwin, a young lawyer and later librarian of the American Antiquarian Society, explained in a diary entry, when the State Temperance Convention met in Worcester in 1833 some of the nearly five hundred delegates showed clear signs that they had not converted to the doctrine of abstinence that they professed. While he expressed pleasure at efforts to reform the besotting practices of

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drunkenness, he personally believed in moderation. Expressing the sentiments of many, he further observed:

I am not a member of a temperance society, contenting myself with the practice of virtue without extra preaching it to others. It is one of the faults of the day to occupy so much of our time in recommending the practice of virtue that we have no time left us to perform it. So true it is that when mankind undertakes a reformation they are always running into extremes.

The Diary of Christopher Columbus Baldwin, 1829-1835 (Worcester: American Antiquarian Society, 1901), 212-13.

God of Wine: Greek Mythology

Dionysus (/daɪ.əˈnaɪsəs/; Greek: Διόνυσος, *Dionysos*) is the god of the grape harvest, winemaking and wine, of ritual madness, fertility,^{[2][3]} theatre and religious ecstasy in ancient Greek religion and myth. Wine played an important role in Greek culture, and the cult of Dionysus was the main religious focus for its unrestrained consumption.^[4] He may have been worshipped as early as c. 1500–1100 BC by Mycenaean Greeks;^{[5][6]} traces of Dionysian-type cult have also been found in ancient Minoan Crete.^[7] His origins are uncertain, and his cults took many forms; some are described by ancient sources as Thracian, others as Greek.^{[8][9][10]} In some cults, he arrives from the east, as an Asiatic foreigner; in others, from Ethiopia in the South. He is a god of epiphany, "the god that comes", and his "foreignness" as an arriving outsider-god may be inherent and essential to his cults. He is a major, popular figure of Greek mythology and religion, becoming increasingly important over time, and included in some lists of the twelve Olympians, as the last of their number, and the only god born from a mortal mother.^[11] His festivals were the driving force behind the development of Greek theatre.^[12]

The earliest cult images of Dionysus show a mature male, bearded and robed. He holds a fennel staff, tipped with a pine-cone and known as a *thyrsus*. Later images show him as a beardless, sensuous, naked or half-naked androgynous youth: the literature describes him as womanly or "man-womanish".^[13] In its fully developed form, his central cult imagery shows his triumphant, disorderly arrival or return, as if from some place beyond the borders of the known and civilized. His procession (*thiasus*) is made up of wild female followers (*maenads*) and bearded satyrs; some are armed with the *thyrsus*, some dance or play music. The god himself is drawn in a chariot, usually by exotic beasts such as lions or tigers, and is sometimes attended by a bearded, drunken Silenus. This procession is presumed to be the cult model for the followers of his Dionysian Mysteries. Dionysus is represented by city religions as the protector of those who do not belong to conventional society and he thus symbolizes the chaotic, dangerous and unexpected, everything which escapes human reason and which can only be attributed to the unforeseeable action of the gods.^[14]

He is also known as **Bacchus** (/ˈbækəs/ or /ˈbɑːkəs/; Greek: Βάκχος, *Bakkhos*), the name adopted by the **Romans**^[15] and the frenzy he induces is *bakkheia*. His *thyrsus*, sometimes wound with ivy and dripping with honey, is both a beneficent wand and a weapon used to destroy those who oppose his cult and the freedoms he represents. As **Eleutherios** ("the liberator"), his wine, music and ecstatic

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dance free his followers from self-conscious fear and care, and subvert the oppressive restraints of the powerful. Those who partake of his mysteries are possessed and empowered by the god himself.^[16]

The cult of Dionysus is also a "cult of the souls"; his maenads feed the dead through blood-offerings, and he acts as a divine communicant between the living and the dead.^[17] He is sometimes categorised as a dying-and-rising god.^[12]

In Greek mythology, he is presented as a son of Zeus and the mortal Semele, thus semi-divine or heroic: and as son of Zeus and Persephone or Demeter, thus both fully divine, part-chthonic and possibly identical with Iacchus of the Eleusinian mysteries. Some scholars believe that Dionysus is a syncretism of a local Greek nature deity and a more powerful god from Thrace or Phrygia such as Sabazios or Zalmoxis.

HPBC PASTORAL POSITION ON ALCOHOL USE

The pastors of Hampton Park Baptist Church do not encourage the church's membership to drink alcohol as a beverage. While the Scriptures do not expressly forbid the consumption of alcohol, we recognize the destructive nature of alcohol use as portrayed in the Bible and recognize as well the human misery directly attributable to its use in the modern world. We base our position directly upon the following biblical teachings:

1. Scripture must inform, shape, and direct our practices concerning all issues, including alcohol use (2 Timothy 3:16--17).
2. Scripture clearly condemns drunkenness, and so do we (Proverbs 23:20--21; Isaiah 5:11, 22; Titus 2:3; Romans 13:13; 1 Corinthians 6:10; Galatians 5:21; Ephesians 5:17--19).
3. Scripture permits drinking wine and, within the context of the ancient world, even speaks of its availability as a blessing (Genesis 14:18; Proverbs 3:9--10; 1 Timothy 5:23; Deuteronomy 14:26; Psalm 4:7; Psalm 104:14--15; Daniel 10:3; Isaiah 25:6).
4. Scripture gives numerous and very strong warnings concerning wine due to how easy it is to fall prey to drunkenness (Proverbs 20:1; Proverbs 23:29--35; Romans 14:21).
5. Scripture commands that pastors and deacons not be given to wine, which is Primarily a warning against drunkenness (1 Timothy 3:3, 8).
6. As pastors who deal with the aftermath of the widespread contribution of alcohol abuse to personal and societal ruin, we hold a general contempt for the alcohol industry in our culture. (The statistics of crime and abuse are

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overwhelmingly connected to alcohol. We reject our culture's portrayal of alcohol use as a necessary ingredient for social interactions and personal pleasure.)

7. On the basis of Scripture, we cannot tolerate drunkenness. On the basis of wisdom and love, our pastors and deacons will practice abstinence from alcoholic beverages (Romans 14:21).
8. Being charged with the care of the people of the church, we will not sanction the use of alcohol at any church--related event. On the basis of wisdom and love we encourage members to abstain as well, but realize that biblical church discipline could be applied only in the case of drunkenness (Galatians 5:21; 1 Corinthians 5:11; 1 Corinthians 6:10).

HPBC Pastoral Position on Alcohol Use



Can a Christian Drink Alcohol?

March 20, 2017

[JT Jordan](#)

My name is J.T. Jordan and I'm the Youth Pastor at Canvas Community Church. I am blessed to be married to an incredible woman of God and to be the father to three wonderful children.

I was recently asked to share part of my testimony concerning my past struggles with alcohol. It's a part of my life that is embarrassing and also something that I'm not proud of.

I was raised in a Christian home. My mother was the worship leader at our church and both parents were heavily involved in leadership at our church.

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I was saved, baptized, filled with the baptism of the Holy Spirit, and felt the call to full time ministry in the 5th grade. I literally felt God's hand guiding and directing my life.

From that moment in the 5th grade, doors began to open for me to sing, share my story, and serve within the church. My entire high school career was spent trying to be the model Christian student.

My desire was to live a Christ-like life and to do everything a little "Jesus boy" should do.

I was involved in FCA. I would help lead praise and worship in the auditorium before school. I was also part of leading Bible studies for middle school students.

After high school, I continued my pursuit of serving the Lord and giving Him everything I could give. I traveled for nearly a year with a southern gospel group before coming home to serve as youth, praise and worship, and discipleship leader at our church.

In my eyes, life really couldn't get any better.

Then, I met a girl. (The ones that know my full testimony, know her as "crazy girl.") We did not share the same world view. We didn't share the same religious views. Really, I don't think we shared any views together! I realized that we needed to break up, but I didn't have the guts to do it. So, I joined the military in hopes that they would do the breaking up for me. It worked!

I joined the United States Air Force and my career began as a Chaplain Assistant. I was happy. I was able to serve both God and my country. The Air Force was good to me. I met my wife, served in the middle east during Operation Iraqi Freedom, and had so many more incredible experiences.

I went into the Chaplain Assistant career field thinking that it was going to be a "spiritual" experience. I went into it with the mindset that I was going to change the world.

During my technical school, I quickly realized that many of my classmates did not hold a lot of the same Christian values that I did. Some of them would go out for drinks after class or have study groups that included alcohol.

It was shocking to me because I was taught to totally abstain from the consumption of alcohol. My parents taught me the dangers that alcohol could have on families, careers, and ultimately your spiritual life. It bothered me to see my classmates claiming to be "Christians," yet consuming alcohol.

I continued to remain strong in my convictions and beliefs. At my tech school graduation, I was surprised to learn that the chaplains had sponsored an open bar.

I was heartbroken.

These were chaplains, men of God - people that were supposed to be pointing others towards Jesus. I could not understand why they had sponsored an open bar. Broken

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hearted, I realized that I was no longer living in the Christian bubble that I had obviously grown up in.

At my first duty station, I served alongside a Catholic priest. He was extremely knowledgeable when it came to the Bible and we often had friendly theological debates.

On one occasion, he invited me, along with some of his parishioners, to his home for dinner. The beverage of choice that night was wine. Words can't describe how I felt when that glass was placed in front of me. I was horrified, scared, and confused. I didn't know what to do. My feelings must have been written all over my face because he asked me if everything was ok. I spoke freely and told him about my reservations as a believer towards alcohol.

When I finished sharing with him, he apologized for making me feel uncomfortable. He also told me that he would not be offended if I chose not to drink the wine.

He also expressed that he wished I did not view the consumption of alcohol as a sin. He explained the fact that the Bible does not say DON'T consume alcohol. He told me that the Bible actually said that wine was a gift from God to be enjoyed. He made the argument that alcohol should be consumed in moderation and that we shouldn't get drunk.

The more he talked, the better a glass of wine sounded. I respected this guy. I admired the way that he eloquently advocated for the consumption of wine. We were friends. Surely, he wouldn't steer me in the wrong direction. His parishioners began to chime in with their opinions and advocating on behalf of socially drinking. I bought into their claims about the innocence of alcohol if consumed in a mature fashion.

That night I took my first drink.

When that first drop touched my lips, I fell in love. I enjoyed the taste. I finished that glass and quickly asked for another. Not only was that the night of my first drink, it was also the night that I became drunk for the first time.

That night began my battle with an addiction to alcohol.

I felt guilty about what I was doing. I felt conviction. However, the words and example of this chaplain that I respected reminded me that what I was doing was okay. In fact, soon the conviction went away. I learned that God had not stripped away the ministry from me. I was actually given even more responsibilities.

I was leading several of the worship services at the base chapel to include starting a brand new contemporary worship service. I was asked to come and say the opening prayer for a NATO Summit in Washington DC. As time progressed, ministry progressed.

As ministry progressed, so did my drinking.

The time came for me to get out of the military and I got a crazy idea that I wanted to be a country music star. I loaded up in a van and went out on the road playing country music.

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That adventure only escalated my drinking. After being on the road for almost a year, I hit rock bottom.

I was aware that if I didn't do something about my drinking I was going to die. I stopped traveling and went back to work as a civilian leading worship at the base chapel. The problem was that, yes, I stopped traveling, but I did not stop drinking.

Attempting to do God's work, while running from Him at the same time, is a miserable way to live. I was living a double life and could not deal with the conviction any longer. I had tried several times to quit drinking without seeking help from God. Nothing was working.

I eventually left the ministry.

Fast forwarding through many more details, one night my wife was driving me home from a party. I was drunk out of my mind. I decided that I needed another beer. The beer was located in the cooler, in the back of our SUV. I opened the door to our vehicle, which was going approximately 60 m.p.h., and attempted to get out. My wife was able to slow down enough that it did not kill me when I rolled out of the vehicle.

By this time, she had put up with all she could take of my alcoholic antics. She was so fed up, that she left me in the ditch that night. I remember thinking as I looked up at the stars, that I had really messed up my life. I wasn't in ministry anymore. I was about to lose my wife and family. My world was crashing down all around me.

The next night, I was laying on the couch, drunk, when I heard a familiar voice coming from the television. I opened my eyes to find my former youth pastor/ pastor on the screen swinging a baseball bat. I honestly thought I was dreaming. I couldn't figure how my television ended up on the Trinity Broadcast Network. (That was not my channel of choice.) I also couldn't believe that he was preaching on that channel.

Then, he looked into the television camera, pointed the baseball bat towards it, and shouted "YOU! Yes, I'm talking to you!"

I thought to myself then, that I had to quit drinking because things were getting a little freaky.

He read from **Ezekiel 22:30**, *"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."*

He shared about the power of one person. He proclaimed that God was looking for a few good men who would stand in the gap on behalf of the land. I knew he was talking straight to me as he said "God has intended you for great things. Stop running from your calling and be the man that God has created you to be."

In that moment, even though I had been drinking, I had never felt more sober in my life.

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I realized that my view of alcohol and social drinking was wrong, and that it was time to lay my viewpoint on the altar of sacrifice. I fell to my knees and out of desperation I cried out “MY GOD! I’m a sinner. I’m an alcoholic. I’m about to lose my family, my ministry, and God...you’re all I have left. Forgive me, fix me, and make me the man that you want me to be.”

God had not forgotten me. He still had a plan for my life. He restored me.

I learned some valuable lessons during that time of my life. No, the Bible doesn’t specifically say, “Thou shalt not drink any alcoholic beverage,” but, I have personally seen the effects that alcohol can have on a person’s life. I’ve witnessed the barrier that it creates between a person and God. As a deputy sheriff, nearly every domestic violence situation that I responded to, almost always involved alcohol.

Through all of this I learned the reality found in **1 Corinthians 6:12 (NLT)** which says, *You say, “I am allowed to do anything”—but not everything is good for you. And even though “I am allowed to do anything,” I must not become a slave to anything.*

As a leader, I also don’t want to be a stumbling block for those that respect and look up to me. I respected that chaplain. I looked up to him as a leader and an officer. I believed him and his speech about drinking in moderation.

The problem was, I didn’t have a moderation button that I could push, to stop me from taking another drink when I was about to cross the line of being drunk. I allowed that chaplain to be a stumbling block and in turn, I became a stumbling block for others.

I had close friends that ended up in jail for DUI, divorced, and some still struggling with that addiction. As a leader, with a clear conscious, I can’t endorse or teach that it’s okay to drink alcohol.

There are too many other people’s lives and their eternity that is at stake. Maybe it is permissible, but I believe in no way, is it beneficial.

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