



# Thinking About Drinking

# **A Look at the Facts**

- **60% of the American adult population drink**
- **4 to 7 million of this number are alcoholics**
- **Number of addicted drinkers increases every year by over 250,000**
- **About 50% of college students who drink had their very first drink at home**
- **The economic cost to the American society of the use of alcohol is estimated by the National Institute on Alcohol Abuse and Alcoholism at \$117 billion a year**
  - **This figure includes the cost of premature deaths, reduced production and special treatments.**

# A Look at the Results

- **Industry has to pay one billion dollars every year due to alcohol-related accidents and absenteeism**
- **Half of the cases of divorce are attributed to alcohol**
- **47.2% of arrests were caused by alcohol**
- **50-60% of automobile injuries and deaths are caused by the use of alcohol**
- **Over 61 million Americans suffer each year because they are related to an alcoholic**
  - **Retarded children, divorce, violence in the home, crime, sickness and death.**

# Three Types of Drink

## Distilled



**45-50%  
alcohol**

## Malt



**4-6% alcohol**

## Vinous



**10-20%  
alcohol**

Whether the drink be a 1 ounce shot glass of whiskey, a 10 ounce beer, or a 23 ounce glass of wine, the ethyl alcohol, a habit-forming narcotic poison, will be about the same

# Drunkenness Is Condemned



- **It is a work of the flesh**
  - **Galatians 5:19-21 KJV**
    - Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
- **It is forbidden**
  - **Romans 13:11-14 KJV**
    - And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. (12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (13) 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.

# Drunkenness Is Condemned

- It is a work of the flesh
- It is forbidden
- It brings harm and sorrow

## – Proverbs 23:29-35 KJV

- 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.

- There is Mockery in it

## – Proverbs 20:1 KJV

- Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

- It is a waste

## – Ephesians 5:17-18 ESV

- Therefore do not be foolish, but understand what the will of the Lord is. (18) And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

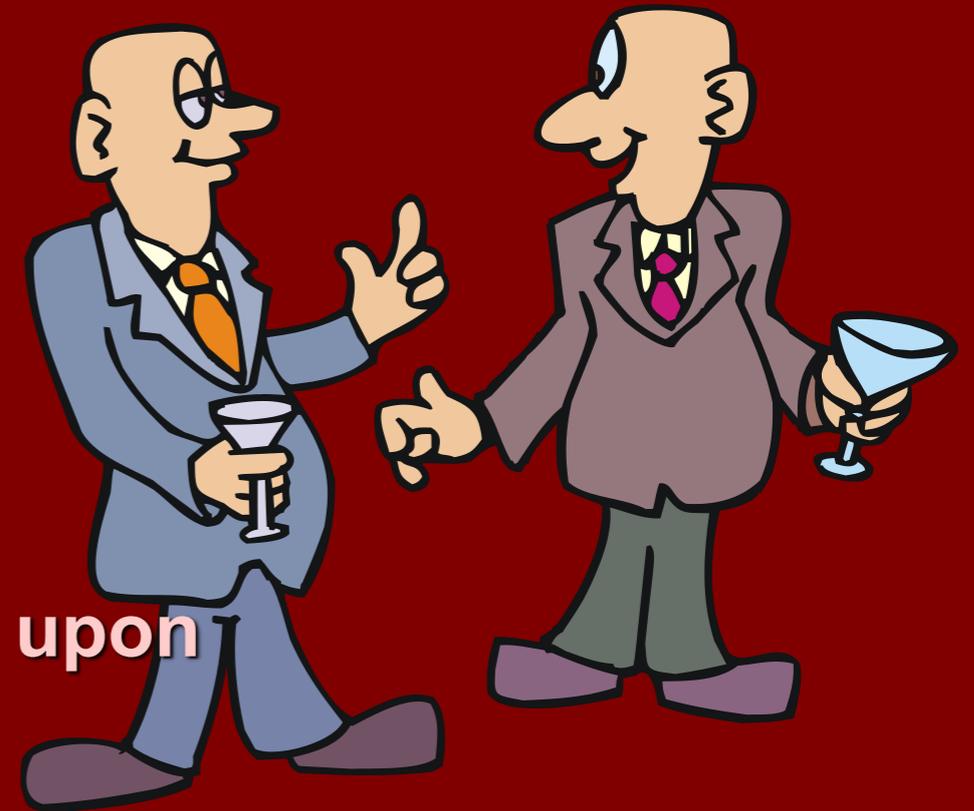


# Drunkenness Is Condemned

- It is a work of the flesh
- It is forbidden
- It brings harm and sorrow
- There is Mockery in it
- It is a waste
- It will cause one to be lost
  - 1 Corinthians 6:9-10 ESV
    - Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, (10) nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.
- Wise men will not drink-Alcohol is for the dying and those in despair
  - Proverbs 31:4-7 ESV
    - It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to take strong drink, (5) lest they drink and forget what has been decreed and pervert the rights of all the afflicted. (6) Give strong drink to the one who is perishing, and wine to those in bitter distress; (7) let them drink and forget their poverty and remember their misery no more.



# Drinking Is Condemned



- It is something we should not even look upon
  - Proverbs 23:31
- It is addictive
  - 1 Corinthians 6:12 GNB
    - Someone will say, "I am allowed to do anything." Yes; but not everything is good for you. I could say that I am allowed to do anything, but I am not going to let anything make me its slave.
  - Galatians 5:22-23 GNB
    - But the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, (23) humility, and self-control. There is no law against such things as these.
- It harms the body
  - 1 Corinthians 6:19-20 GNB
    - Don't you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God; (20) he bought you for a price. So use your bodies for God's glory.

# Drinking Is Condemned

- It is something we should not even look upon
- It is addictive
- It harms the body
- It has evil influence
  - Romans 14:20-21 GNB
    - Do not, because of food, destroy what God has done. All foods may be eaten, but it is wrong to eat anything that will cause someone else to fall into sin. (21) The right thing to do is to keep from eating meat, drinking wine, or doing anything else that will make other believers fall.
  - Habakkuk 2:15-16 GNB
    - You are doomed! In your fury you humiliated and disgraced your neighbors; you made them stagger as though they were drunk. (16) You in turn will be covered with shame instead of honor. You yourself will drink and stagger. The LORD will make you drink your own cup of punishment, and your honor will be turned to disgrace.



# Drinking Is Condemned

- It is something we should not even look upon
  - It is addictive
  - It harms the body
  - It has evil influence
  - It is in bad company
- Luke 7:31-34 GNB

• Jesus continued, "Now to what can I compare the people of this day? What are they like? (32) They are like children sitting in the marketplace. One group shouts to the other, 'We played wedding music for you, but you wouldn't dance! We sang funeral songs, but you wouldn't cry!' (33) John the Baptist came, and he fasted and drank no wine, and you said, 'He has a demon in him!' (34) The Son of Man came, and he ate and drank, and you said, 'Look at this man! He is a glutton and wine drinker, a friend of tax collectors and other outcasts!'

– Proverbs 23:20-21 GNB

- Don't associate with people who drink too much wine or stuff themselves with food. (21) Drunkards and gluttons will be reduced to poverty. If all you do is eat and sleep, you will soon be wearing rags.



# Drinking Condemned

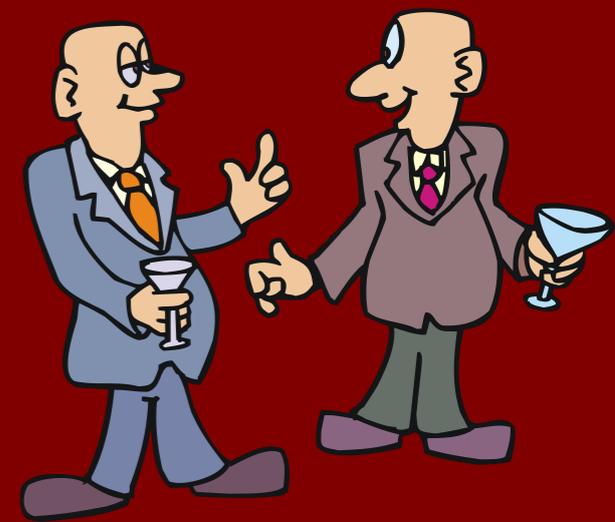
## From the Sot to the Sipper

- 1 Peter 4:2-4 KJV
  - That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. (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: (4) Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:
- **Oinophlugia**
  - Vincent, “It is the excessive...desire for drink”
  - Thayer, “compounded of *oinos* and *phluo*, to bubble up, overflow) drunkenness”
- **Komos**
  - Trench, “revellers...not of necessity riotous and drunken”
  - Thayer, “a revel, carousal,...of half-drunken and frolicsome fellows”
- **Potos**
  - Robertson, “drinking carousal (from *pino*, to drink)”
  - Trench, “the drinking bout,...not of necessity excessive”



# “*Potos*” Defined

- Vine, “lit. a drinking, signifies not simply a banquet but a drinking bout”
- Thayer, “a drinking, carousing”
- Arndt & Gingrich, “drinking, esp. a drinking party”
- Liddell & Scott, “a drinking, a drinking-bout, carousal”
- Green, “a drinking, a drinking together, drinking bout; comotation”
- Kiddel, “drinking-bout, carouse”

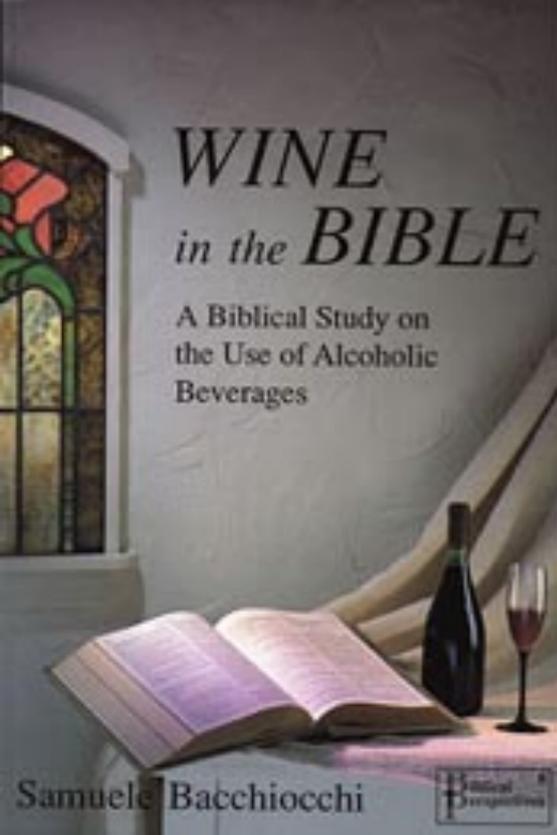


## *“Arguments” for Drinking*

**“The Bible speaks a great deal about them using wine”**

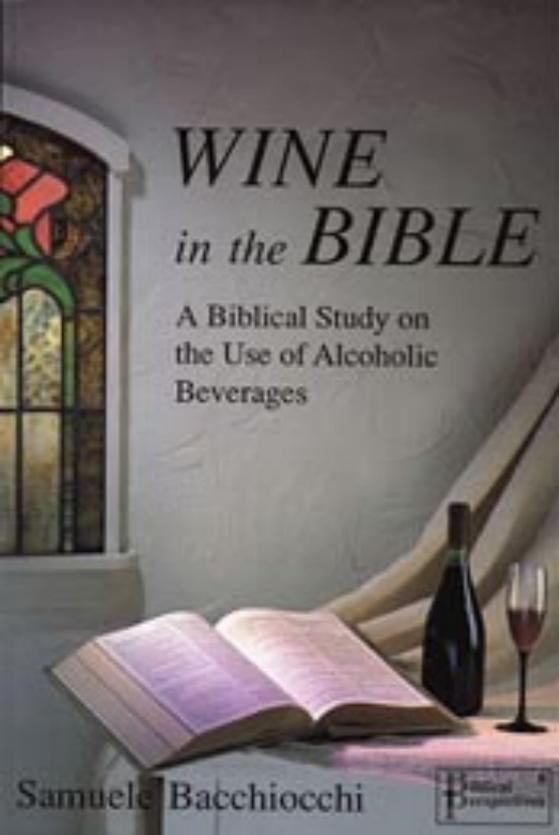
- Both the Hebrew and Greek words for “wine” include both fermented and unfermented grape juice





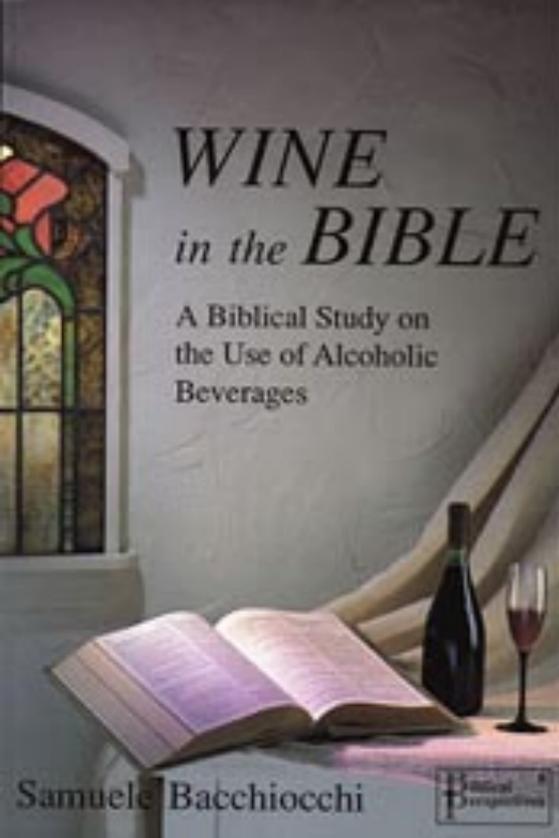
# Past English Usage of "Wine"

- **1955 Funk & Wagnalls New "Standard" Dictionary of the English Language** defines "wine" as follows:
  - "1. 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."
- **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, 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 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."
- "The problem," as Robert Teachout points out, "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."



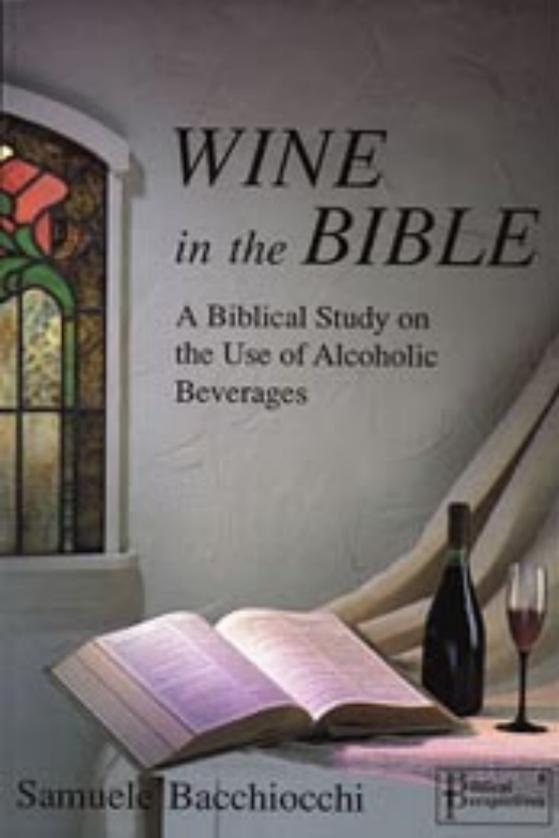
# Past Greek Usage of "Wine" *oinos*

- **Oinos in the Septuagint.**
  - We noted earlier that the Septuagint, an intertestamental Greek translation of the Old Testament used by the apostles, translates at least 33 times the Hebrew word for grape juice, *tiros*, by the Greek word *oinos* (Ps 4:7-8, Is 65:8; Joel 1:10-12; 2:23-24). For example, in Proverbs 3:10 the freshly pressed juice of the grape (*tiros* in Hebrew) is translated *oinos* in the Septuagint. The King James Version reads: "Thy presses shall burst out with new wine" (Prov 3:10). "New wine" translates the Hebrew *tiros*, but the Septuagint simply uses the word *oinos* without the adjective "new." This in itself shows, as Ernest Gordon observes, that "*oinos* without qualification, then, can easily mean unfermented wine in the New Testament."
- **oinos**
  - Thayer Definition:
  - 1) wine
  - 2) metaphorically fiery wine of God's wrath
  - Part of Speech: noun masculine
  - A Related Word by Thayer's/Strong's Number: a primary word (or perhaps of Hebrew origin H3196)
  - Citing in TDNT: 5:162, 680
- **oinos (G3631)**
  - is the general word for "wine." The mention of the bursting of the wineskins, Mat 9:17; Mar 2:22; Luk 5:37, implies fermentation. See also Eph 5:18 (cf. Joh 2:10; 1Ti 3:8; Tit 2:3). In Mat 27:34, the RV has "wine" (KJV, "vinegar," translating the inferior reading *oxos*).
    - Vine's New Testament Dictionary
- **Mark 2:22**
- **22 And no one pours new wine into old wineskins.**
- **NIV**
- **WINE Oinos, comprehending every sort of wine.**
  - (from McClintock and Strong Encyclopedia, Electronic Database. Copyright (c) 2000 by Biblesoft)



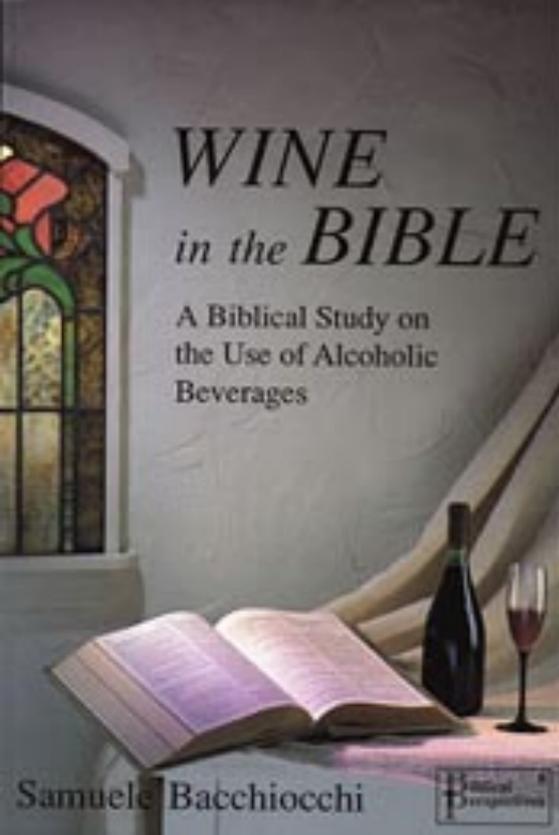
# Past Hebrew usage of "Wine" YAYIN

- **yayin:**
  - A masculine noun referring to wine. It indicates the juice of the grapevine and its fruits, a common drink for refreshment in the Old Testament (Gen 14:18; Gen 27:25; Jdg 19:19). It, along with grain and oil, were three great blessings to Israel in the Promised Land. It was used as a tonic (Pro 31:6); a valuable commercial item (Neh 13:15; Eze 27:18). Used properly, it made people's hearts glad (2Sa 13:28; Zec 9:15) and was used figuratively to describe the fertility of the land of Israel (Isa 40:12)....
    - The Complete Word Study Dictionary
- "Fresh wine before fermenting was called '*yayin mi-gat*'"
  - (wine of the vat; Sanh 70a). The ordinary wine was of current vintage. The vintage of the previous year was called '*yayin yashan*' (old wine). The third year's vintage was '*yayin meyushshan*' (very old wine)."  
    - Jewish Encyclopedia
- **Isaiah 16:10**
  - "And joy and gladness are taken away from the fruitful field; and in the vineyard no songs are sung, no shouts are raised; no treader treads out wine [*yayin*] in the presses; the vintage shout is hushed"
- **Vine's Dictionary of the Old Testament**
  - Yayin clearly represents an intoxicating beverage. This is evident in its first biblical appearance: "And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken..." (Gen 9:20-21). The word is used as a synonym of tirosh, "new wine," in Hos 4:11, where it is evident that both can be intoxicating. Tirosh is distinguished from yayin by referring only to new wine not fully fermented; yayin includes "wine" at any stage.



# Past Hebrew usage of "Wine" *Tirosh*

- ***tiyrôš***: A masculine noun referring to new wine. It was one of the blessings God promised to His people in Canaan (Gen 27:28, Gen 27:37). The best of the new wine went to the priests (Num 18:12). The New International Version translates this word as follows: new wine (34), grapes (1), juice (1), new (1), wine (1). The New American Standard Bible renders it: new wine (33), fresh wine (1), wine (3), grapes (1). It was intended to be a joyous blessing in Israel (Psa 4:7 [8]; Hos 2:8-9 [10-11]); but abused, it became a curse (Hos 4:11). God could and would therefore remove it (Hos 9:2); but He will ultimately restore it in a renewed land (Hos 2:22 [24]).
  - Complete Word Study Dictionary



# Past Greek Usage of "Wine" Glukos

- **gleúkos;**

- gen. *gleúkous*, neut. noun from *glukús* (G1099), sweet. Must, sweet wine (Act 2:13; Sept.: Job 32:19). Some believe that it is what distills of its own accord from the grapes which is the sweetest and smoothest. It was mentioned at Pentecost (Act 2:13) indicating that the ancients may have had a method of preserving the sweetness, and by consequence retarding the inebriating effect of the *oínos* (G3631), wine. Yet those full of *gleúkos* were considered drunk, which indicates that *gleúkos* was indeed intoxicating. In instituting the Lord's Supper, the Lord speaks of the contents of the cup as neither wine (*oínos* [G3631]), nor *gleúkos*, but as the "fruit [*génēma* {G1081}] of the vine [*tēs ampélou* {G288}]" (Mat 26:29; Mar 14:25; Luk 22:18) employing a double metonymy. The word *génēma* also means offspring (e.g., Mat 3:7; Mat 12:34), but in connection with *ámpelos*, vine, it means fruit or produce

- Complete Word Study Dictionary

- **gleukos**

- (G1098) denotes sweet "new wine," or must, Act 2:13, where the accusation shows that it was intoxicant and must have been undergoing fermentation some time. In the Sept, Job 32:19.

- Vine's New Testament Dictionary

- **gleukos**

- Thayer Definition:

- 1) the sweet juice pressed the grape, sweet wine

- **WINE Gleukos, sweet, or "new wine,"**

- which, as well as the former, seems, from the use made of it (Acts 2:13), to signify wine of an intoxicating quality.

## **“Arguments” for Drinking**



**“The people back then had no way of preserving the grape juice, so all they would have to drink would be wine.”**

- They kept the juice cool and unfermented by sinking it in ponds or wells
- They would also boil it to preserve it

# Is Bible Wine always Intoxicating



- Does Bible wine always refer to an intoxicating beverage?
- " A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *sweet wine* (*Greek, gleukos, A. V. new wine*) noticed in Acts 13." ... The wine was sometimes preserved in its unfermented state and drunk as must.... Very likely, new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth."
  - Dr. Wm. Smith's *Dictionary of the Bible*, Article *Wine*, page 1189

# The Ancients Could Preserve Grape Juice



- **Boiling.**
  - *In order that sweet fluids should ferment, it is necessary that a certain amount of water should be present. If a portion of the water is removed, fermentation cannot take place. This is easily effected by boiling; and this method was very commonly practicing among the ancients. The fresh juice of the grape was boiled until a considerable portion of the water was evaporated. Sometimes the boiling was continued until the juice acquired the consistency of syrup. This same method is employed now in the preservation of cider, and the sweet juice of the maple-tree and the sugar cane, which would speedily ferment and produce alcohol if left to themselves, but can be preserved any length of time in the form of syrup or molasses.*
  - *According to Pliny and Virgil, the Romans preserved wine in this way. Pliny mentions wine which had been preserved in this manner and was perfectly sweet, and of the consistency of honey, though two centuries old.*
  - *Aristotle states that "the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water."*
  - *"The Mishna (a collection of ancient Jewish writings held in the highest esteem by the Jews) states that the Jews were in the habit of using boiled wine."--- Kitto.*
- **Sources:**
  - *Columella On Agriculture*
  - *Pliny, Natural History*
  - *Josephus, Jewish Wars*
  - *Wine in the Bible, Samuel Bacchiocchi*
  - *Bible Wines, William Patton*

# The Ancients Could Preserve Grape Juice



- **Boiling.**
- **Filtration.**
  - *The fermentation which develops alcohol in a sweet fluid by decomposing its sugar, is largely dependent upon the presence of albumen and certain impurities. These were carefully removed by repeated filtration, after which the purified juice was placed in bottles or casks, which were carefully sealed, and buried in the earth or submerged in water, and thus kept cool and sweet.*
- **Subsidence.**
  - *The ingredients of fresh juice which aid in exciting fermentation were also removed by keeping the juice sufficiently cool to prevent fermentation until they had settled to the bottom, when the clear liquid was poured off and carefully bottled as after filtration.*
- **Fumigation.**
  - *Sulfur is a powerful antiseptic. The ancients were familiar with this fact, and often preserved the juice of the grape from fermentation by subjecting it to the fumes of sulfur, or by adding to it the yolk of eggs, mustard seed, or other substances containing sulfur. The same methods are now in use for preserving cider.*
- **Sources:**
  - *Columella On Agriculture*
  - *Pliny, Natural History*
  - *Josephus, Jewish Wars*
  - *Wine in the Bible, Samuel Bacchiochi*
  - *Bible Wines, William Patton*

# Wine/Juice Preservation

- Because of refrigeration problems in ancient times, wine was often boiled until the liquid evaporated, leaving behind a thick, unintoxicating paste that stored well. It was somewhat similar to modern grape jelly. The people would spread it on bread like a jam, and some still do today in the Middle East.
- **Pliny the Elder**
  - -This Roman historian in his *Natural Histories* said such wine could last as long as ten years. He wrote of wine that had the consistency of honey.
- **Horace**
  - This Latin poet wrote in his *Odes* of unintoxicating wine, that he recommended quaffing under the shade (I:18).
- **Plutarch**
  - This Greek essayist wrote in his *Moralia* that filtered wine neither inflames the brain nor infects the mind and the passions, and is much more pleasant to drink. He liked the kind of wine with no alcoholic content.
- **Aristotle**
  - This Greek philosopher spoke of wine that was so thick, it was necessary to scrape it from the skins it was stored in and to dissolve the scrapings in water."



# Wine/Juice Preservation



- **Virgil**
  - This Latin writer spoke of the necessity of boiling down wine.
- **Homer**
  - The celebrated bard, in the ninth book of *The Odyssey* tells of Ulysses, who took with him in his visit to the Cyclops a goatskin of sweet, black wine that needed to be diluted with twenty parts of water before being consumed as a beverage.
- **Columella**
  - This Latin agronomist, a contemporary of the apostles, wrote that it was common in Italy and Greece to boil wine. That would not have been done if they had wanted to preserve the alcoholic content.
- **Archbishop Potter**
  - born in 1674, wrote in his *Grecian Antiquities* to boil down their wines and then drink them four years later (Edinburg, 1813, vol. 2, p. 360).
  - He also refers to Democritus, a celebrated philosopher, and Palladius, a Greek physician, as making similar statements concerning wine at that time. These ancient authorities referred to the boiled juice of the grape as wine.
- **Professor Donovan**
  - Donovan in his *Bible Commentary* said, "In order to preserve their wines ... the Romans concentrated the must or grape juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, so as to render them thick and syrupy" (p. 295).
- **The Talmud**
  - The Talmud, the codification of Jewish law, mentions repeatedly that the Jews were in the habit of using boiled wine (e.g., 'Erabin 29a).

# Wine/Juice Preservation



- **W. G. Brown**
  - Brown, who traveled extensively in Africa, Egypt, and Asia from 1792 to 1798 said that the wines of Syria are mostly prepared by boiling immediately after they are pressed from the grape until they are considerably reduced in quantity, when they are then put into bottles and preserved for use.
- **Caspar Neumann**
  - Dr. Neumann, Professor of Chemistry in Berlin, 1795, said, "It is observable that when sweet juices are boiled down to a thick consistency, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them" (Nott, London edition, p. 81). The wine evidently lost much of its intoxicating properties after being reconstituted.
- **Dr. A. Russell**
  - Russell, in his Natural History of Aleppo (London: G.G. and J. Robinson, 1794), said that the concentrated wine juice, called "dibbs," was brought to the city in skins and sold in the public markets. He said it had the appearance of a coarse honey.
- **The wine that was consumed in biblical times was not what we know as wine today. It was more of a concentrated grape juice with its intoxicating properties basically removed. You cannot defend wine-drinking today on the basis of wine-drinking in Bible times because the two are totally different.**
  - <http://www.biblebb.com/files/MAC/sg1937.htm>

## *“Arguments” for Drinking*

**“Jesus turned water into wine in John 2, so it must be okay to drink it”**

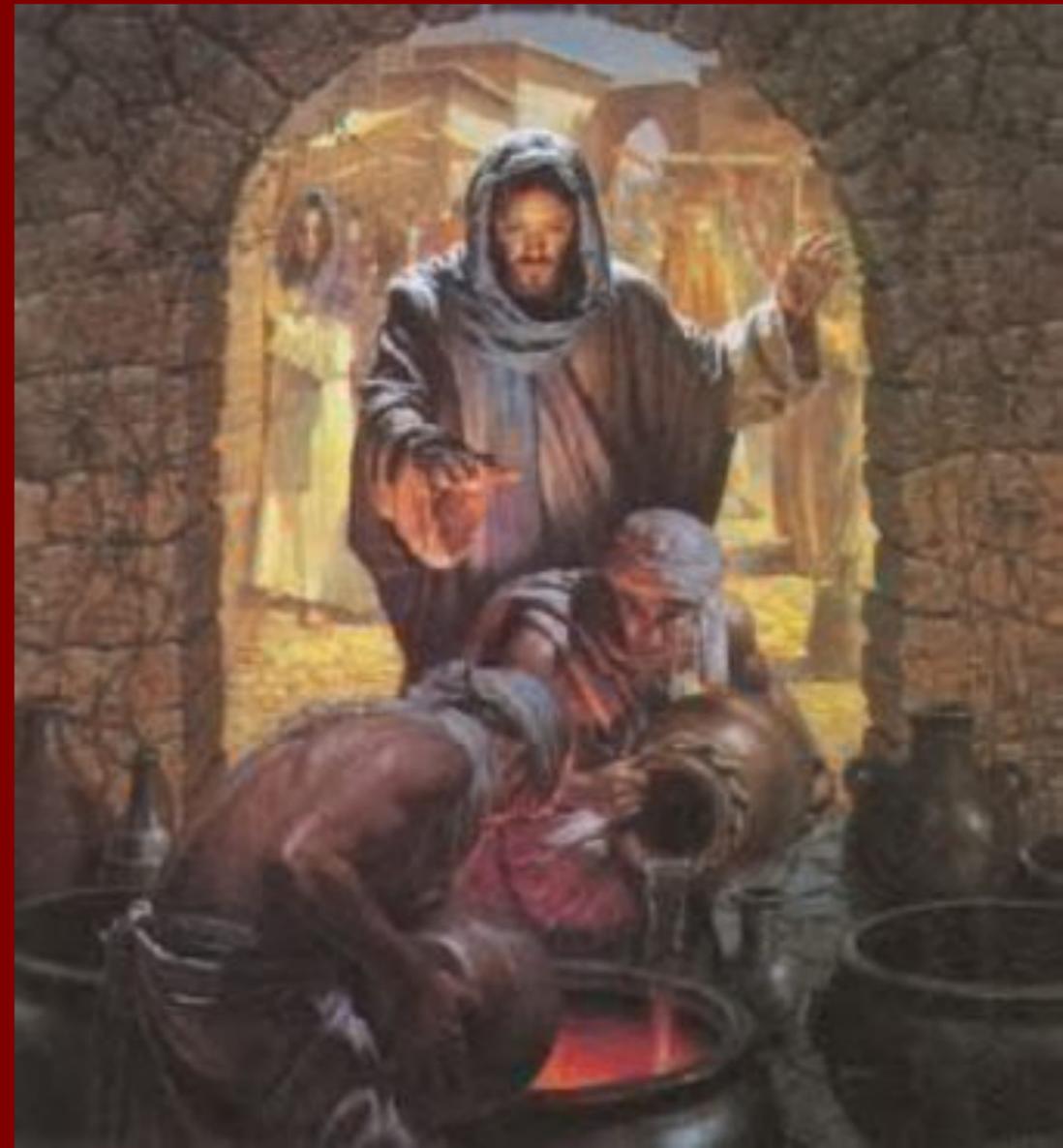
- Context must determine if fermented or unfermented
- Knowing the Lord’s view toward intoxicating wine, surely He must have made unfermented wine
- The headwaiter, who tasted the wine, was sober enough to know it was good wine



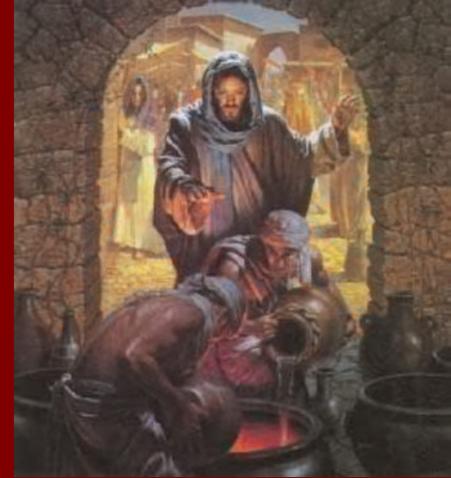
**And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: (2) And both Jesus was called, and his disciples, to the marriage. (3) And when they wanted wine, the mother of Jesus saith unto him, They have no wine. (4) Jesus saith unto her, Woman, what have I to do with 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.**

# **John 2:1-11**

## **KJV**

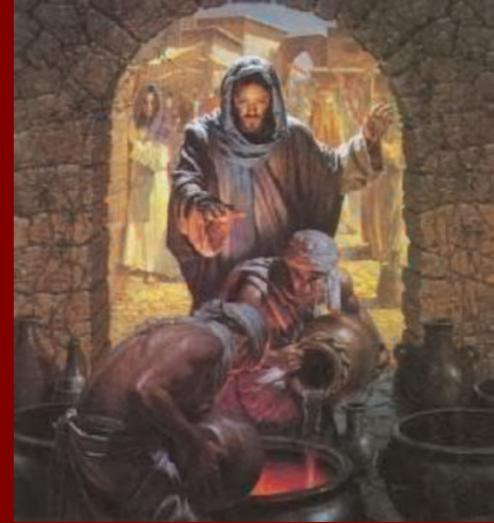


# The Wedding at Cana



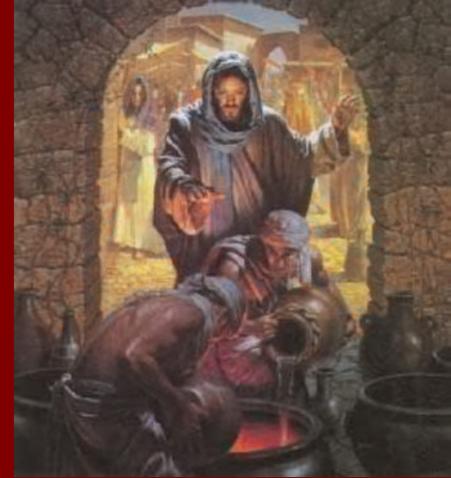
- In his booklet *Christ, the Apostles and Wine*, Ernest Gordon responds in a similar vein to the same assumption, saying: "To the objection that the word *oinos*, wine, is used both for the intoxicating wine of the feast and the wine Christ made, and hence that both must have been intoxicating, one can quote Abbott, *Dictionary of Religious Knowledge*, 'It is tolerably clear that the word wine does not necessarily imply fermented liquor. It signifies only a production of the vine.' The eminent Hellenist, Sir Richard Jebb, former Professor of Greek at the University of Cambridge, declared *oinos* "a general term which might include all kinds of beverages."
  - Ernest Gordon, *Christ, the Apostles and Wine, An Exegetical Study* (Philadelphia, 1947), p. 13.
- Albert Barnes, a well-known New Testament scholar and commentator, warns in his comment on John 2:10 not to "be deceived by the phrase 'good wine.'" The reason, he explains, is that "We 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."
  - Albert Barnes, *Notes on the New Testament, Luke-John* (London, 1875), vol. 2, p. 197.
- it was "new wine, freshly created! It was not old, decayed wine, as it would have to be if it were intoxicating. There was no time for the fermentation process to break down the structure of its energy-giving sugars into disintegrative alcohols. It thus was a fitting representation of His glory and was appropriate to serve as the very first of His great miracles (John 2:11)."
  - Henry M. Morris, *The Bible Has the Answer* (Nutley, New Jersey, 1971), p. 163.

# “Well Drunk”



- Another important consideration is the fact that the Greek verb *methusko* can mean "to drink freely" without any implication of intoxication. In his article on this verb in the *Theological Dictionary of the New Testament*, Herbert Preisker observes that "*methuo* and *methuskomai* are mostly used literally in the NT for 'to be drunk' and 'to get drunk.' *Methuskomai* is used with no ethical or religious judgment in John 2:10 in connection with the rule that the poorer wine is served only when the guests have drunk well."
  - Herbert Preisker, "Methe, Methuo, Methuskomai," *Theological Dictionary of the New Testament*, ed. Gerhard Kittel (Grand Rapids, 1967), vol. 4, p. 547, emphasis supplied.
- "*Methuo* . . . denotes in general to drink wine or strong drink more freely than usual, and that whether to drunkenness or not. Pass[ively] to drink freely and to cheerfulness, though not to drunkenness . . . John 2:10. And in this sense the verb is plainly used by the LXX (i.e. Septuagint), Gen 43:34; Cant 5:1; and also, I think, in Gen 9:21."<sup>26</sup> The latter meaning is respected by the Revised Standard Version which renders it more accurately "when men have drunk freely."
  - Parkhurst Greek Lexicon

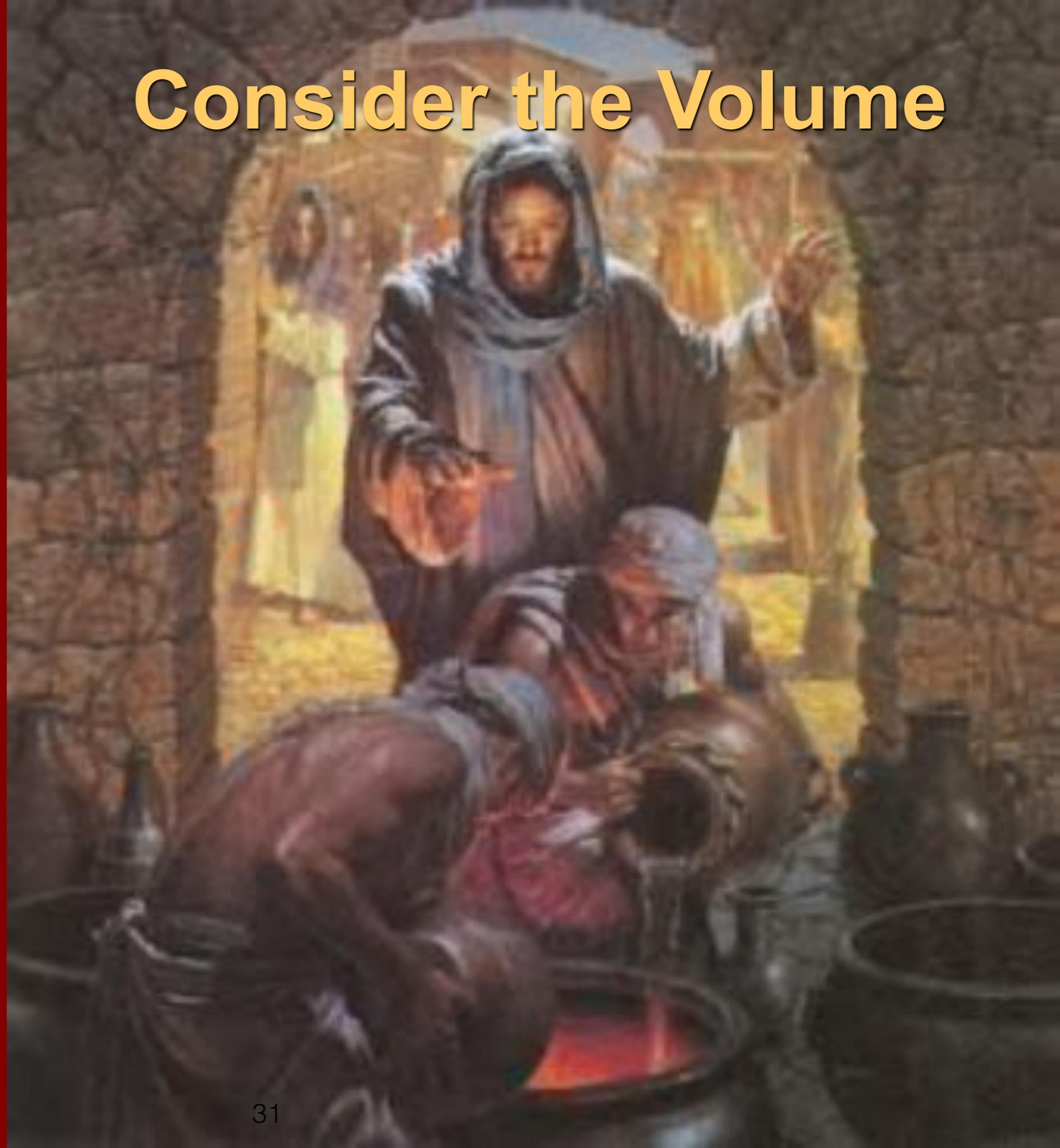
# Christ's Purpose



- The wine of the miracle must have been identical to the wine found in the grape-clusters, because this is the only wine that God produces. "There is not a hint," writes R. A. Torrey, "that the wine He [Christ] made was intoxicating. It was fresh-made wine. New-made wine is never intoxicating. It is not intoxicating until some time after the process of fermentation has set in. Fermentation is a process of decay. There is not a hint that our Lord produced alcohol, which is a product of decay and death. He produced a living wine uncontaminated by fermentation."
  - R. A. Torrey, *Difficulties in the Bible* (Chicago, 1907), pp. 96-97.
- "I am satisfied," states William Pettingill, "that there was little resemblance in it [wine made by Christ] to the thing described in the Scripture of God as biting like a serpent and stinging like an adder (Prov 23:29-32). Doubtless rather it was like the heavenly fruit of the vine that He will drink new with His own in His Father's kingdom (Matt 26:29). No wonder the governor of the wedding feast at Cana pronounced it the best wine kept until the last. Never before had he tasted such wine, and never did he taste it again."
  - William L. Pettingill, *Bible Questions Answered* (Wheaton, Illinois, n. d.), pp. 223-224.
- Christ's miracles were always directed to benevolent ends. He "came not to destroy men's lives but to save them" (Luke 9:56). If it were true that Christ miraculously manufactured an intoxicating wine, then that miracle would be a notable exception among His miracles. It would be a malevolent manifestation of His power. He would have manifested shame rather than glory.
- Leon C. Field aptly observes that Christ "was not Mohammed, holding out to men the allurements of sensual paradise, but a 'man of sorrow,' whose stern requirement of all who came after him was, that they should deny themselves and take up their cross and follow him (Matt 16:24). And it was by the personal embodiment and the practical encouragement of self-denial and abstinence, and not by the example or sanction of luxury and self-indulgence, that he won his followers and achieved his victories."
  - Leon C. Field (n. 21), p. 63

# Consider the Volume

- After people had already drunk all the wine (vv 10,3), Jesus provided another 120-180 gallons.
- If this "wine" was alcoholic like modern alcoholic drinks, Jesus would have provided for *excessive* drinking.
- Did this really fit with his purpose?



## **“Arguments” for Drinking**

**“Paul said the deacons were not to be ‘given to much wine’ in 1 Timothy 3, so they could take a little.”**



- Paul left enough room for lawful uses of wine, such as medical purposes
- To condemn the “much” of something does not authorize the “little” of that thing, i.e. murder, adultery, etc.

## *“Arguments” for Drinking*

**“The Bible speaks a great deal about them using wine”**

- **1 Timothy 5:23 KJV**
  - **Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.**
- **Paul did not say “use a little wine for the sake of socializing with the boys”**
- **The purpose for the taking the wine was medical**



# Was Christ a Drunkard and A Winebibber



- **Luke 7:31-34 KJV**
  - **And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? (32) They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. (33) 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!**
- **The weakness of this assumption is its failure to realize that the charge is a lie, based not on factual observations but on a fiction fabricated by unscrupulous critics. Assuming that His critics actually saw Jesus drinking something, they would have readily accused Him of being a drunkard, even if they saw Him drinking grape juice, or water, for that matter.**
- **He was accused on 2 occasions of having a demon (Luke 7:20; 8:48)**
- **False charges prove nothing**

# Did Christ Authorize Drinking in the Lord's Supper?



- **Matthew 26:27-29 KJV**
  - And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; (28) For this is my blood of the new testament, which is shed for many for the remission of sins. (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
- **Fruit of Vine is the expression used not oinos, although there are some classical instances where the two as synonyms**
- **Josephus' Testimony.**
  - A clear example is provided by the Jewish historian, Josephus, who was a contemporary of the apostles. Writing about the dream of Pharaoh's cupbearer who had been imprisoned with Joseph, he says:
    - "He therefore said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine . . . and that he squeezed them into a cup which the king held in his hands; and when he had strained the wine, he gave it to the king to drink." In interpreting the dream, Joseph told the cupbearer to "to expect to be loosed from his bonds in three days' time, because the king desired his service, and was about to restore him to it again; for he let him know that God bestows *the fruit of the vine* upon men for good; which wine is poured out to him and is a pledge of fidelity and mutual confidence among men."
    - Josephus, *Antiquities of the Jews* 2, 5, 2, trans. William Whiston, *Josephus Complete Works* (Grand Rapids, 1947), p. 48.
  - Squeezed translated as "wine" by William Whiston in 1737. Word was gluekos
  - Thus gluekos was considered wine in 1737.
  - Grape Juice would have been included



- **John Kitto's *Cyclopedia of Biblical Literature***

- refers to the use of unfermented wine at the Passover meal: "The wine used would of course be unfermented, but it is not certain that it was always the fresh expressed juice or 'pure blood of the grape' (Deut 32:14); for the Mishnah states that the Jews were in the habit of using *boiled wine*. 'They do not boil the wine of the heave-offering, *because it diminishes it,*' and consequently thickens it, thus rendering the mingling of water with it when drunk necessary; but it is immediately added, 'Rabbi Yehudah permits this, *because it improves it*' (*Teromoth Perek, c. xi*)."

- John Kitto, *Cyclopedia of Biblical Literature*, 1845 edition, s. v. "Passover," vol. 2, p. 477.

**Was  
Passover  
Wine  
Fermented**



# Wine and Water



- There is abundance of evidence that the ancients mixed their wines with water ; not because they were so strong, with alcohol, as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year.
- " Those ancient authors who treat upon domestic manners abound with allusions to this usage. Hot water, tepid water, or cold water was used for the dilution of wine according to the season."
- " Hesiod prescribed, during the summer months, three parts of water to one of wine."
- " Nicochares considers-two parts of wine to five of water as the proper proportion."
- "According to Homer, Pramnian and Meronian wines required twenty parts of water to one of wine.
- Hippocrates considered twenty parts of water to one of the Thracian wine to be the proper beverage."
- " Theophrastus says the wine at Thasos is wonderfully delicious." Athenteus states that the Twniotic has such a degree of richness or fatness that when mixed with water it seemed gradually to be diluted, much in the same way as Attic honey well mixed.
  - Bible Commentary, p. 17.

# Wine and Water

- " In Italy the habit (mixing wine with water) was so universal that there was an establishment at Rome for the public use. It was called THERMOPOLIUM, and, from the accounts left of it, was upon a large scale. The remains of several have been discovered among the ruins of Pompeii. Cold, warm, and tepid water was procurable at these establishments, as well as wine, and the inhabitants resorted there for the purpose of drinking, and also sent their servants for hot water."—Nott, London Ed. p. 83.
- The Passover was celebrated with wine mixed with water. According to Lightfoot, each person—man, woman, and child—drank four cups.
  - Christ and his disciples having celebrated the Passover, he took of the bread and the wine that remained, and instituted the Lord's Supper.
  - The wine was, as we believe, the rich syrup diluted with water. This kind of wine met all the requirements of the law
    - Bible Wines, William Patton



Hence, in the early Christian Church, it was usual to mix the sacramental wine with water. (The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like syrups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained, even undiluted, but 4 or 5 percent of alcohol. -- Cannon Farrar).

## Smith's Bible Dictionary



# Wine and Water



- As a rule, the ancient Greeks and Romans did not drink their wine pure, but mixed with water. The Romans called unmixed wine *merum*, from the adjective *merus* (unadulterated, whence English *mere*). The Greek equivalent is the adjective *akratos* (unmixed), from alpha privative and the verb *kerannymi* (mix). The Greek word for a mixing bowl, *krater* (whence Latin *cratera* and English *crater*), comes from the same verb. In English we use the word *neat*, meaning without admixture or dilution.
- It was considered barbaric to drink wine neat in ancient times.
  - Herodotus 6.84 (tr. George Rawlinson) tells this cautionary tale: The Argives say that Cleomenes lost his senses, and died so miserably, on account of these doings. But his own countrymen declare that his madness proceeded not from any supernatural cause whatever, but only from the habit of drinking wine unmixed with water, which he learnt of the Scyths. These nomads, from the time that Darius made his inroad into their country, had always had a wish for revenge. They therefore sent ambassadors to Sparta to conclude a league, proposing to endeavour themselves to enter Media by the Phasis, while the Spartans should march inland from Ephesus, and then the two armies should join together in one. When the Scyths came to Sparta on this errand Cleomenes was with them continually; and growing somewhat too familiar, learnt of them to drink his wine without water, a practice which is thought by the Spartans to have caused his madness. From this distance of time the Spartans, according to their own account, have been accustomed, when they want to drink purer wine than common, to give the order to fill "Scythian fashion."

# Wine and Water



- Likewise Plato, *Laws* 637 E (tr. Benjamin Jowett), says: But the Scythians and Thracians, both men and women, drink unmixed wine, which they pour on their garments, and this they think a happy and glorious institution.
- An exchange between one of the ambassadors (A) and Dicaeopolis (D) in Aristophanes' *Acharnians* (73-78, tr. Alan H. Sommerstein) also illustrates the barbaric nature of the custom: A: And when we were entertained, we were compelled to drink unmixed sweet wine from cups of glass and gold -- D: City of Cranaus! are you aware how these ambassadors mock you? A: Because the barbarians regard as real men only those who can eat and drink vast quantities. A Greek or Roman who drank wine neat was more likely than not a drunkard or a glutton.
- Martial 1.11 (tr. Walter C.A. Ker) criticizes one such individual: While twice five wine-tokens are a knight's allowance, why do you, Sextilianus, all to yourself take twice ten drinks? By this time the warm water would have failed the attendants who bring it, were it not, Sextilianus, that you drink your wine unmixed.
- The 21st epigram of Ausonius is a labored pun on an old woman named Meroe after the Egyptian city of that name. After giving several examples of "significant names," Ausonius ends the poem by claiming that Meroe's name is really derived from merum (unmixed wine): And so you too, Meroe, not because you are black in color, as one who is born in Meroe on the Nile River, but because you do not dilute the wine poured into your cup with water, accustomed as you are to drink unmixed wine, pure merum.
- According to Xenophanes (fragment B 5 West, tr. J.M. Edmonds) you're supposed to put the water in the mixing bowl first, then the wine: Nor would a man pour wine first into the cup when he mingled it, but water and thereafter the liquor. It was the function of the master of the drinking (Greek symposiarchos, Latin magister bibendi) to decide the proportion of water to wine. The master of the drinking was elected by his fellows (Xenophon, *Anabasis* 6.1.30) or chosen by lot (Horace, *Odes* 1.4.18 and 2.7.25-26).

# Wine and Water



- Three parts water to one part wine is the proportion recommended by Hesiod, *Works and Days* 596, although the proper proportions were a matter of much dispute in antiquity.
- Aristophanes, *Wealth* 1132 (tr. Alan H. Sommerstein) mentions one part water to one part wine, a strong mixture: Ah me, the cup of fifty-fifty blend!
- Athenaeus in his *Deipnosophistae* (*Professors at Dinner*) goes on for pages (10.426b-427a, 10.430d-431b) quoting various authorities on the question. Most recommend more water than wine, although Alcaeus, fragment Z 22 (tr. Denys Page) favors more wine than water: The son of Semele and Zeus [Bacchus] gave wine to men for oblivion of sorrow; mix one of water to two of wine, pour them full from the brim down, let one cup jostle another. See Denys Page, *Sappho and Alcaeus* (Oxford: Clarendon Press, 1955), p. 308, for a learned discussion of proportions of water to wine in antiquity.

–<http://laudatortemporisacti.blogspot.com/2004/10/wine-and-water.html>

- Wine almost always was mixed with water for drinking; undiluted wine (*merum*) was considered the habit of provincials and barbarians. The Romans usually mixed one part wine to two parts water (sometimes hot or even salted with sea water to cut some of the sweetness). The Greeks tended to dilute their wine with three or four parts water, which they always mixed by adding the wine.
  - [http://penelope.uchicago.edu/~grout/encyclopaedia\\_romana/wine/wine.html](http://penelope.uchicago.edu/~grout/encyclopaedia_romana/wine/wine.html)

# Wine and Water



- The June 20, 1975, issue of *Christianity Today* contained an interesting article by Robert H. Stein: "Wine-Drinking In New Testament Times." He observes that the wine used in ancient times was mixed with water in ratios of up to four parts water to one part wine. Mr. Stein explains:
  - In the Talmud, which contains the oral traditions of Judaism from about 200 BC to AD 200, there are several tractates in which the mixture of water and wine is discussed. One tractate (Shabbath 77a) states that wine that does not carry three parts water is not wine. The normal mixture is said to consist of two parts water to one part wine. In a most important reference (Pesahim 108b) it is stated that the four cups every Jew was to drink during the Passover ritual were to be mixed in a ratio of three parts water to one part wine. From this we can conclude with a fair degree of certainty that the fruit of the vine used at the institution of the Lord's Supper was a mixture of three parts water to one part wine. In another Jewish reference from around 60 BC, we read, "It is harmful to drink wine alone, or again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one's enjoyment" (II Maccabees 15:39)
- [http://www.rbc.org/bible\\_study/answers\\_to\\_tough\\_questions/answers/30797.aspx](http://www.rbc.org/bible_study/answers_to_tough_questions/answers/30797.aspx)

# Wine and Water



# Wine and Water



- *Fermented wine*
- The procedure
  - Wine stored as a liquid, however, would ferment. Professor Robert Stein, in his "Wine-drinking in New Testament Times" (Christianity Today, 20 June 1975: 9-11), tells us liquid wine was stored in large jugs called amphorae. The pure, unmixed wine would be drawn out of these jugs and poured into large bowls called kraters, where it was mixed with water. From these kraters, it would then be poured into kylix, or cups. Wine would never be served directly from the amphora without first being mixed. And according to other historical data on this period, the mixture could be as high as a 20:1 ratio or lower than 1:1.
- The perception
  - Drinking unmixed wine was looked upon by Greek culture as barbaric. Stein quotes Mnesitheus of Athens as saying, "The gods have revealed wine to mortals, to be the greatest blessing for those who use it aright, but for those who use it without measure, the reverse. For it gives food to them that take it and strength in mind and body. In medicine it is most beneficial; it can be mixed with liquid and drugs and it brings aid to the wounded. In daily intercourse, to those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it brings violence. Mix it half and half, and you get madness; unmixed, bodily collapse."

# Wine and Water



- As a beverage, wine was always thought of as a mixed drink in Greek culture. The ratio of water might have varied but only barbarians drank it unmixed. Stein cites patristic writings that show the early church served mixed wine.
- The present
  - Beer has approximately 4% alcohol, wine 9-11%, brandy 15- 20%, and hard liquor 40-50% (80-100 proof). So, unmixed wine in biblical times measured at approximately 9-11%. Mixed wine, at a 3:1 ratio, would therefore be between 2.25- to-2.75%. By today's standards, a drink has to exceed 3.2% to be considered an alcoholic beverage. The wine they consumed was either completely non-alcoholic or sub- alcoholic by today's standards. To become drunk with wine in those days you would have to drink all day. That is why the Bible commands elders in the church not to be addicted to much wine (1 Tim. 3:3). With such a low alcoholic content, you would have to purpose to become drunk.
- So, is drinking wine today the same as in Bible times? No.
  - <http://www.biblebb.com/files/MAC/sg1937.htm>

# Example



- **Romans 14:20-23 KJV**

- 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. (22) Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. (23) And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

- **1 Corinthians 8:4-13 KJV**

- As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. (5) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) (6) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (7) Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. (8) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. (9) But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. (10) For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; (11) And through thy knowledge shall the weak brother perish, for whom Christ died? (12) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. (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.

# Example



- **1 Corinthians 10:23-33 KJV**

– 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 fulness 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 shewed it, and for conscience sake: for the earth is the Lord's, and the fulness 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.